



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 90:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
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- 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
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- 145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 90

This third 1306/1888–1889 volume is one of the most wide-ranging in the late ‘Akka corpus. Alongside the expected consolatory and occasional tablets, it preserves several texts in which Baha’u’llah addresses the condition of the community, the moral disorders of the age, and the broader requirements of social renewal. The volume is marked, on the one hand, by grief over persecution, betrayal, and the failures of those who outwardly belonged to the cause, and, on the other, by an increasingly universal vocabulary of unity, justice, moderation, consultation, and the reform of the world. That tension gives the collection much of its force: the same volume that laments imprisonment, martyrdom, and internal discord also sets forth some of the clearest late statements on world order, interreligious reconciliation, and the constructive social mission of the Baha’i community.

The centerpiece is plainly BH00111, the *Kalimat-i-Firdawsiyyih* (Words of Paradise), a mature summa of ethical and social teaching. Its “leaves” of paradise gather together themes that had appeared earlier in dispersed form but are here presented with unusual density: the centrality of justice as the basis of unity, the repudiation of estrangement and vainglory, the vision of the earth as one homeland, the educational importance of religion without fanaticism, the legislative role of the House of Justice, the reduction of languages toward a common auxiliary tongue, and the principle of moderation, even in relation to modern civilization. The tablet thus stands as one of the clearest witnesses in this volume to Baha’u’llah’s effort, in the final years of His life, to translate revealed religion into a framework for global social ethics.

Almost as important, though very different in texture, is BH03636, the *Lawh-i-Jawhar-i-Hamd* II. Its exceptional interest lies in the way it combines documentary immediacy with institutional and moral reflection. It shows Baha’u’llah responding to persecutions in Tehran, Mazandaran, Rasht, and elsewhere; praising the steadfastness of believers, including women who aided prisoners; condemning both clerical hostility and betrayal from within; and insisting that the proper response is patient endurance, unity, and teaching with wisdom rather than violence. At the same time, the tablet moves beyond lament into an important discussion of consultation, including language that points toward collective deliberation by leading believers and anticipates later Baha’i administrative developments. It also preserves a significant late note on the *Kitab-i-Jan*: publication is treated as a major good, yet prudentially conditioned by the dangers of the time.

Other tablets deepen these same late themes from different angles. The passages surrounding BH00350 and related texts show Baha’u’llah turning concrete episodes of treachery, envy, and commercial dispute into meditations on trustworthiness, justice, and the spiritual danger of greed. BH02700 is notable for its sharp moral contrast between steadfastness and apostasy, reading contemporary events as disclosures of what is hidden in human hearts. Several additional tablets speak in an elevated universal register, stressing that the purpose of revelation is not sectarian self-assertion but the removal of religious strife, the purification of humanity from dissension, and

the advancement of all peoples; taken together with BH00111, they reinforce the impression that this volume belongs to the final phase in which Baha'u'llah most explicitly articulates the public and civilizational implications of His message. For that reason, this volume is especially valuable not merely as a collection of pastoral responses, but as a witness to the late consolidation of Baha'u'llah's social vision.

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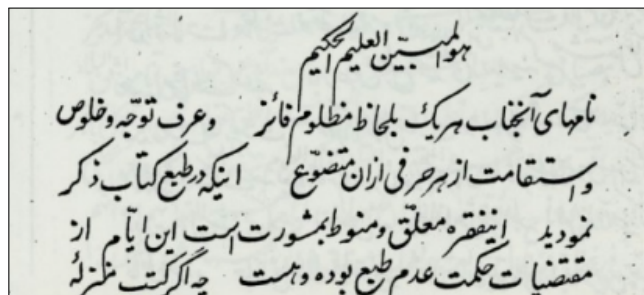
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BH00959

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihiran

Date: 1306-09-15 [1889-May-15]



INBA26

- 1 He is the Expounder, the All-Knowing, the All-Wise هو المبین العليم الحکیم
- 2 Your letters have each attained unto the presence of the Wronged One, and from every letter thereof wafts the fragrance of devotion, sincerity and steadfastness. Regarding what you mentioned about the printing of the Book, this matter is contingent upon consultation. In these days, wisdom dictates against printing, for should the sacred revealed Books proliferate in that city, it would surely provoke an outcry from the ignorant of the earth. Though beneficial for those possessed of true vision and spiritual hearing, such souls are few in number in any city, while most would rise up crying "O the religion!" without thought or consideration of consequences. 2 نامه‌های آنجناب هر یک بلحاظ مظلوم فائز و عرف توجّه و خلوص و استقامت از هر حرفی از آن متضوع اینکه در طبع کتاب ذکر نمودید اینفقره معلق و منوط بمشورت است این ایام از مقتضیات حکمت عدم طبع بوده و هست چه اگر کتب منزله مبارکه در آمدینه زیاد شود البته سبب ضوضای جهلای ارض گردد اگرچه از برای صاحبان بصر حقیقی و سمع معنوی خوبست ولکن امثال این نفوس در هر شهری معدودی یافت میشود و اکثر من غیر تفکر و مشاهده عاقبت امور به واشریعتا قیام نمایند
- 3 Previously, Habibullah, upon him be My glory, intended to print a few limited copies and permission was granted, but only on condition that it not exceed bounds or open the gates of tumult. For nearly twenty years the Book of Certitude was printed without verification, yet until last year there was hesitation in sending it abroad, for the opposers and deniers await any pretext to create mischief and kindle the fire of sedition. 3 از قبل حبّ الله علیه بهائی اراده نمود چند جلد معدود طبع نماید و اذن عنایت شد ولکن این در صورتیست که تجاوز از حدّ نماید و ابواب غوغا مفتوح نگردد قریب عشرين سنه میشود کتاب ایقان من غیر مطابقت طبع شد مع ذلک الی سنه قبل در ارسال آن باطراف توقف رفت چه که معرضین و منکرین منتظرند بسببی از اسباب تمسک نمایند و نارفتنه برافروزند
- 4 In all matters one must be guided by wisdom. You have twice attained the Most Holy Court and stayed for some time, observing the conduct and behavior from all aspects. Were one to reflect upon the manners and conduct of the Truth, he would utter the blessed words "Verily Thou art the All-Knowing, the All-Wise." From the days when the Light of Truth shone forth from the horizon of Iraq until now, the reins of affairs have been in the grasp of God's power, and commands and ordinances have issued forth according to the requirements of wisdom. For this reason the cities of Iran remain tranquil and the mischief-makers restrained. Had there been the slightest delay 4 در جمیع احوال باید بحکمت ناظر بود آنجناب دو کره بساحت اقدس فائز و مدتی متوقف سلوک و اطوار را از هر جهت ملاحظه کرده‌اند اگر نفسی در آداب و سلوک حق تفکر نماید بکلمه مبارکه انتک انت العليم الحکیم ناطق شود در ایامیکه نور حقیقت از افق عراق ساطع الی حین زمام امور در قبضه اقتدار حق بوده و بمقتضیات حکمت اوامر و احکام جاری و بانجهت مدن ایران ساکن و اهل فساد ممنوع اگر

in what was manifested, the fire of corruption would have appeared from every land. We beseech God, blessed and exalted be He, to protect you and His loved ones from the evil of His enemies, and to assist you and them in the wisdom that God has made a fortress for His loved ones and a shield for His party. Verily, He is the Almighty, the Powerful.

- 5 Regarding what was mentioned about Shaykh Nabil and likewise concerning the acceptance [of unity] and his eagerness, therefore purely out of grace a special Tablet has been sent down for him from the heaven of bounty. Give it to him that he may drink therefrom what will make him arise to serve the Cause, speak in remembrance and praise, and stand firm in what God, the Lord of the worlds, has willed. They mentioned the brothers and loved ones of that land - convey to all of them on behalf of the Wronged One a greeting and salutation whose light shall illumine the realm of hearts and minds. We beseech Him, exalted be He, to make their names among the Names, their remembrances among the Remembrances, and to make them standards of His mention amongst His servants. Verily, He has power over all things.

- 6 Regarding what was mentioned about the Leaf, this matter should proceed with spirit and fragrance, meaning with the consent of the mother of the Leaf if they have intended and truly desire to proceed. Thus has shone forth the sun of permission from the horizon of the heaven of thy Lord's will, the Commander, the All-Wise.

- 7 Some souls from the surrounding regions have been honored with the light of permission. If some of those souls accompany, it is especially acceptable for service. And from the people of Najafabad also a few are permitted - those souls are good for service. God willing, may all attain to that which leads to the reaching and attainment of the ultimate goal and the supreme height.

- 8 As to the expenditure of one hundred tumans, if possible let some give it, and after the arrival of the Trustee in this land, We shall instruct him to return it to its owners. Until then they are on their way, and in these days they shall attain to that which hath been the hope of them that are nigh and sincere. Should anything beyond the specified amount be needed, there is no harm. If funds had been available in those lands beyond what was mentioned, more would have been bestowed. In any case, God's guiding hands will manifest and execute whatsoever is needed. He, verily, is the All-Wise Ordainer.

- 9 As to what they have mentioned regarding certain souls and that which proceeded from their lips, this is undoubtedly true.

فی الجمله در آنچه ظاهر شد توقف میرفت نار فساد از هر دیار ظاهر و هویدا نسل الله تبارک و تعالی ان یحفظک و اولیائے من شر اعدائے و یؤیدک و ایاهم علی حکمة جعلها الله حصناً لأولیائے و درعاً لحزبه انه هو المقتدر القدیر

- 5 و اینکه ذکر جناب شیخ نبیل قبل تا نموده اند و همچنین جهات قبول [وحدت] شوق ایشانرا لذا محض فضل لوحی مخصوص او از سماء جود نازل باو عطا نمائید لیشرّب منه ما یجعلہ قائماً علی خدمة الامر و ناطقاً بالذکر و الثناء و مستقیماً علی ما اراده الله رب العالمین ذکر اخوان و اولیای آن ارض را نمودند از قبل مظلوم کل را ذکر نما و سلام و تکبیریکه نورش عالم افتده و قلوب را منور نماید برسان نسله تعالی ان یجعل اسمائهم فی الأسماء و اذکارهم فی الأذکار و یجعلهم اعلام ذکره بین عبادہ انه علی کل شیء قدیر

- 6 آنچه در باره ورقه ذکر نموده اند این فقره باید بروح و ریحان واقع شود یعنی رضایت ام ورقه اگر اراده نموده اند و فی الحقیقه مایلند توجه نمایند کذلک اشرفت شمس الاذن من افق سماء ارادة ربک الامر الحکیم

- 7 بعضی از نفوس اطراف بنور اذن فائز گشته اند از آن نفوس اگر بعضی همراه باشند مخصوص خدمت مقبول است و از اهل نجف آباد هم معدودی مآذونند آن نفوس از برای خدمت خوبند انشاء الله کل فائز شوند بآنچه که سبب وصول و بلوغ بغایه قصوی و ذروه علیاست

- 8 و اما مصروف مقدار صد تومان اگر ممکن بشود بعضی بدهند و بعد از ورود امین در این ارض باو امر مینمائیم بصاحبانش رد نماید الی حین در سبیلند و این ایام فائز میشوند بآنچه که امل مقربین و مخلصین بوده و اگر چیزی ازید از مقدار معین لازم باشد باسی نیست اگر وجهی در آن اراضی موجود بود ازید از آنچه ذکر شد عنایت میشد باری ایادی مدیره الهی آنچه لازمست ظاهر میفرماید و اجرا میدارد انه هو مدیر العلم

Consider the days of the Seal of the Prophets: after His turning to Yathrib and the gathering of the Ansar and people from surrounding areas, each day brought fresh injury and new occurrences. In particular, one of the Ansar who was outwardly adorned with the mantle of faith and decorated with the crown of confession became tainted with theft. After it was brought to His attention, it is known what befell that Holy Being, and in view of the multitude of enemies and their gloating, He tarried in wisdom until He was addressed with the words "and be not an advocate for those who betray their trust."

9 اینکه در باره بعضی از نفوس و ما خرج من افواههم ذکر نموده اند صدق لا ریب فیه در ایام خاتم انبیا تفکر نمائید بعد از توجه به یثرب و اجماع انصار و اهل اطراف هر یوم ضرری وارد و امری حادث مخصوص یکنفر از انصار که در ظاهر بردای ایمان مزین و با کلیل اقرار مطرز بسرقت آوده شد و بعد از عرض در حضور معلومست بر آنحضرت چه وارد و نظر بکثرت اعدا و شماتت در حکمت توقف فرمودند تا آنکه بخطاب و لا تکن للظالمین خصیما مخاطب گشتند

- 10 Again the greed and avarice of Muhammad-'Ali in the Great City blazed forth and the hidden contents of his breast were revealed, despite having received the utmost outward kindness and having attained apparent prestige and considerable wealth. Suddenly he appeared with complete arrogance, consorting and associating with enemies of every kind. Greed set his very foundations ablaze, and passion made its home in his heart. We beseech God to protect us from the evil of his teacher. He committed that which no heedless one had done, his betrayal regarding people's property becoming evident and manifest. We beseech God to aid him to repent and return, and to make him aware of his deeds and how he fell short in regard to God's justice and bounty.

10 باز حرص و طمع محمد علی در مدینه کبیره مشتعل خافیه صدرش ظاهر گشت مع آنکه کمال عنایت در ظاهر باو شده صاحب اعتبار ظاهره و فی الجمله ثروت گشت بغتة بغرور تمام ظاهر و با اعدا از هر قبیل معاشر و مؤانس حرص [آتش] بر ارکانش زده هوی در قلبش وطن گزیده نسل الله ان یحفظنا من شر معلمه عمل نمود آنچه را که هیچ غافل نموده خیانتش در اموال ناس ظاهر و مشهود نسل الله ان یؤیده علی الانابة و الرجوع و یعرفه اعماله و ما فرط فی جنب عدل الله فضله

- 11 My God, my God! Thou seest me amidst the enemies of Thy Cause. I beseech Thee by Thy sovereignty which hath subdued the world, and by the light of Thy knowledge whereby Thou hast illumined the hearts of the nations, and by the pearls of the ocean of Thy wisdom, to assist Thy loved ones to act with justice. Thou art He to Whose power all things possible have testified, and to Whose grandeur all created things have borne witness. There is no God but Thee, the Munificent, the Generous.

11 الهی الهی ترانی بین اعدای امرک اسئلک بسلطانک الذی سخر العالم و بنور معرفتک الذی به نور افئدة الأمم و بلائی بحر علیک و حکمتک بأن تؤید احبابک علی الانصاف انت الذی شهدت بقدرتک الممکات و لعظمتک الموجودات لا اله الا انت الفضال الکریم

- 12 Make mention of the friends of that land on behalf of the Wronged One. We beseech God, blessed and exalted be He, to assist them to perform deeds whereby the station of deeds will be exalted, and to utter words whereby the hearts of men will be attracted, and to show such trustworthiness as will cause the limbs of the treacherous among the people of error to tremble, and to manifest such chastity as will raise the banner of God's protection throughout all lands, and to shine with such light as will guide people to the court of nearness and holiness and glory and beauty. There is no God but Him, the Mighty, the Munificent.

12 اولیای آن ارض را از قبل مظلوم ذکر نما نسل الله تبارک و تعالی ان یؤیدهم علی عمل یرتفع به مقام الأعمال و بیان تجذب به افئدة الرجال و بأمانة ترتعد به فرائض الخائنین من اهل الضلال و بعفة ترتفع بها رایة عصمة الله فی البلاد و بنور یرشد الناس الی ساحة القرب و القدس و العز و الجمال لا اله الا هو العزیز الفضال

INBA15:423, INBA26:426, YIA.101-102x

BH03636

*Lawh-i-Jawhar-i-Hamd II**To: Muhammad Rahim Attar et al., in Tihiran**Date: 1306-09-15 [1889-May-15]*

- 1 As to what you wrote regarding the Name of God's instruction that you should send a petition to the Most Holy Court every month and number your future petitions - the servant bears witness that he spoke the truth and that from it wafted the fragrance of his love for His Presence. Take heed! What station could be greater than that the mention of that beloved one should repeatedly come before the Most Holy Court and attain unto the honor of being heard? But this word of that beloved one which you have mentioned is also pleasant and sweet, that even if I should send petitions throughout the duration of the kingdom of earth and heaven and receive no reply, I would not transgress the command of His Honor the imprisoned Name of God, for he is certain that whatever they have spoken is from the divine, unseen inspirations. After this word was presented in the Most Holy, Most Exalted Court, the Kingdom of Utterance spoke this most exalted word. He says, exalted be His glory and universal His bounty: "O servant present! Verily the Truth has testified that he spoke the truth. Ask God to make him a leader of My servants through My Name and their guide through My wise remembrance. Give him the glad tidings of My word, My grace and My mercy, then attract him through My sweetest utterance that he may soar on the wings of longing in this atmosphere. And I am the All-Bountiful.

1 و اینکه مرقوم داشته‌اید که حضرت اسم الله فرموده‌اند که هر شهر بساحت اقدس عریضه ارسال دارید و عرایض را من بعد بخره مرتسم نمائید یشهد الخادم بانه نطق بالحق و بما تضرع منه عرف حب حضرته ایاکم معلوم کدام مقام از این اعظم تر که ذکر آنجبوب مرّة بعد مرّة در ساحت اقدس مذکور آید و باصفا فائز گردد و لکن اینکله آنجبوب هم ملیح و شیرین است که مذکور فرموده‌اید اگر بدوام ملک و ملکوت عریضه ارسال دارم و بجواب فائز نشوم از امر حضرت اسم الله المسجون تجاوز نخواهد شد چه که موقن است که آنچه فرموده‌اند از الهامات غیبیه الهیه است بعد از عرض اینکله در ساحت اقدس اعلی ملکوت بیان باینکله علیا ناطق قوله جل جلاله و عم نواله یا عبد حاضر ان الحق شهد له بانه نطق بالحق فاسئل الله بأن يجعله قائداً لعباد باسی و هادیهم بذکری الحکیم بشره بکلمتی و عنایتی و رحمتی ثم اجذبه ببیانی الاحلی لیطیر بقوادم الاستیاق فی هذا الهواء و انا الفضال

- 2 O Muhammad-Taqi! The doors of grace have never been closed to your face, for verily it is open to those who enter, and His house is witnessed by those who circle round, and His Cause is known to those who hold fast, and His robe is wide and long for those who cling to it. You were mentioned in the presence of the Wronged One on a day when your letter was not present at the Throne and your call did not attain the honor of being heard. Our mercy and grace have preceded you, and We shall assist you through a command from Us, and verily I am the Helper, the All-Wise."

2 یا محمد قبل تقی ابواب عنایت هرگز بر وجه تو مسدود نشده بانه مفتوح للواردین و بیته مشهود للطائفین و امره معروف للمتمسکین و ذیله وسیع طویل للمتشبثین قد کنت مذکوراً لدى المظلوم فی يوم ما حضر کتابک لدى العرش و ما فاز ندائک بالاصغاء قد سبقک رحمتنا و فضلنا و تؤیدک امراً من عندنا و انا المؤید الحکیم

- 3 O son of him who hath circled round My Cause! This recent sedition hath not been, nor is it, of great moment. The fear of some hath been without cause. However, sedition is that which appeareth contrary to the good-pleasure of God. Soon shall the raven croak. The harm that hath ever been inflicted

3 یا ابن من طاف حول امری این فتنه اخیره مهم نبوده و نیست خوف بعضی من غیر جهت بوده و لکن فتنه امور است که در غیر رضای الهی ظاهر شود سوف ینعب الغراب ضریکه لازال بر سدره وارد شده از نفوس غافله بوده که خود

upon the Divine Lote-Tree hath come from heedless souls who have attributed themselves to the Truth and have committed that which hath caused the Cause to be wasted among the servants. Ask thou God, thy Lord, to protect His loved ones from the evil of these people. We pray for Our loved ones in Ta and its surroundings. Verily thy Lord is the All-Forgiving, the All-Bountiful.

- 4 This lowly one submitteth that God, exalted be His glory, hath answered all servants and handmaidens before their supplication, and His favor hath encompassed all before its manifestation. That same primal Word which the Tongue of Grandeur hath uttered encompasseth all: "This is a Book from the All-Merciful unto all who are in the lands," and likewise His word, exalted be His glory: "O My loved ones in the lands." This verse hath encompassed all. The steed of hope is galloping while despair with its hosts is put to flight. Thus hath the standard of hope been raised high and the banner of despair been lowered. Today there is no place or station for despair and despondency, for the rain of mercy hath ever been pouring and the seas of hope are surging. For years people possessed but a portion of the Qur'an, yet all held fast to it. Now some suppose there may exist several times as many books as the Qur'an. By the life of your Beloved and our Beloved! A bounty hath been manifested that hath had and hath no likeness or peer. A hundred thousand earths and horizons and heavens would be needed to recount but an atom of the effulgences of the Sun of His favor. Otherwise, whatsoever existeth is unworthy of this station. We beseech God to cause to appear from the hearts, in service to that Beloved One, that which is sanctified from despair and despondency and the like. Verily, He is powerful over all things.

- 5 Concerning that which thou didst write regarding the veiled lady, the wife of His exalted Honor Aqa Siyyid Abu'talib—upon him be the glory of God, His mercy, and His loving-kindness: repeated mention of that exalted personage hath proceeded from the blessed Tongue, and likewise the petitions of his consort have more than once attained unto the Most Holy Presence, and answers were sent. From the Land of Ta and from Hadba, through His Holiness Ismu'llah, Zaynu'l-Muqarrabin—upon him be the most glorious of all glories—and through other friends as well, their supplications were received and replies dispatched. And this is that which hath, at this time, been revealed for her from the Kingdom of God, the Lord of all worlds:

- 6 O My handmaiden! We have previously made mention of thee in such wise as to cause eyes and visions to be gladdened, and

را بحق نسبت داده‌اند و عمل نموده‌اند آنچه را که سبب تضییع امر بوده مابین عباد فاسقل الله ربک بأن یحفظ اولیائہ من شرّ هؤلاء انا ندعو لأحبائى فی الطاء ومن حولها ان ربک هو الغفور الکریم انتہی

4 عرض اینفانی آنکه حقّ جلّ جلاله جمیع عباد و اماء را قبل از عرض اجابت فرموده و قبل از اظهار عنایتش شامل کلّ همان کلبه اولیّه که لسان عظمت بآن ناطق شد محیط است بر کلّ هذا کتاب من لدی الرحمن الی من فی البلدان و همچنین قولہ جلّ جلالہ یا احبائى فی البلدان اینفقره کلّ را احاطه نموده فارس رجا در جولان و قنوط مع جنودش منہزم اذا ارتفعت رایۃ الأمل و نکس علم الیأس قنوط و یأس را امروز مقامی نہ و محلی نہ چہ کہ لازال امطار رحمت جاری و البحر رجا موج سالھا جزوی از فرقان دست ناس بوده و جمیع بآن متمسک حال نزد بعضی احتمال می‌رود چند مقابل فرقان کتب موجود باشد لعمر محبوبکم و محبوبنا فضلی ظاهر شدہ کہ شبہ و مثل نداشته و ندارد صیدھزار ارض و آفاق و سماء می‌خواهد کہ از ذرہ از تجلیات شمس عنایتش حکایت نماید والاّ آنچه موجود لایق این مقام نہ از حقّ سائل کہ بخدمت آنجوب از قلوب ظاهر فرماید آنچه کہ مقدس است از قنوط و یأس و امثال آن انہ علی کلّشیء قدیر

5 اینکه در بارہ مخدّره ضلع حضرت مرفوع آقا سید ابوطالب علیہ بہاء الله و رحمته و عنایتہ مرقوم داشتید مکرّر ذکر حضرت مرفوع از لسان مبارک جاری و همچنین از ورقہ ضلع مکرّر عریضہ بساحت اقدس فائز و جواب ارسال شد از ارض طا و حدبا بتوسط حضرت اسم الله زین‌المقرّین علیہ من کلّ بہاء ابہاء و سایر دوستان عرایض ایشان رسید و جواب ارسال شد و هذا ما نزل لنا فی هذا الحین من ملکوت الله ربّ العالمین

6 یا امتی انا ذکرناک من قبل بما قرّت به العیون و الأبصار و انزلنا لمن صعد ما ظهرت به کنوز العلم

We revealed for him who ascended that whereby the treasures of knowledge and inner meanings and the repositories of utterance were made manifest in all creation. Thy Lord is verily the Mighty, the Glorious, the All-Knowing. By God's life! We were with him when he ascended to the Most Exalted Companion, and the people of Paradise inhaled from him the fragrance of My raiment. Thus doth the Tongue of Grandeur bear witness from the most exalted station. We verily honored him and adorned him, and revealed for him that which the near ones shall remember throughout ages and centuries. O handmaiden of God! Rejoice in thy Lord's favor, for there hath been sent down from the Kingdom of grace that which was the spirit of life unto temples and bodies.

- 7 Give thanks unto thy Lord, the All-Merciful. He is with you and He is the Watchful, the Self-Subsisting. Hold fast unto goodly deeds and unto that which thou hast been commanded in the Book from thy Lord, the Mighty, the All-Bestowing. Blessed is the handmaiden who hath held fast unto My commandments, and the servant who hath clung to the hem of My laws. We counsel every servant who hath turned to the Most Sublime Horizon, and every handmaiden who hath heard the rustling of the Divine Lote-Tree, to hold fast unto that whereby the Cause of God hath been raised up amongst mankind. The glory shining forth from the horizon of the heaven of My mercy be upon those who have heard and responded and held fast unto that which they were commanded in the Scriptures and Tablets.

- 8 As to what thou didst write concerning the distress of that honored lady, God willing, His grace shall encompass her condition. The people of the earth, though some have usurped the rights of God and some have hoarded wealth, and the heedlessness of the rich hath reached such a state that they shun the poor, yet still they make accusations and every year busy themselves kindling the fire of oppression. These souls act with the utmost kindness and mercy, while those souls act with the utmost oppression, pride and dominion. However, that which hath no connection to God hath been and shall ever be transient and ephemeral. How many days have they partaken and do partake of this world? Where are their fathers and their great ones and their ministers of old who arose to oppose and disputed the signs of God, the Lord of all worlds? And where are their treasures and their riches, and where their influence and their power? Let them look into the graves; perchance they may repent and return unto God, the Mighty, the Praiseworthy. But their unworthy deeds have blocked the paths of awareness and awakening. They are afflicted by their own deeds until they return to their abode. The Command is in

و المعانی و خزائن الیّیان فی الامکان انّ ربّک
هو المقتدر العزیز العلام لعمرالله قد کتّا عنده اذ
صعد الی الرفیق الاعلی و وجد منه اهل الفردوس
عرف قیصی هذا ما شهد به لسان العظمة فی
اعلی المقام انا عزّزناه و زینّاه و انزلنا له ما یذکره
المقربون فی القرون و الأعصار یا امةالله افرحی
بفضل ربّک قد نزل من ملکوت الفضل ما کان
روح الحیوان للهیاکل و الأبدان

7 اشکری ربّک الرحمن انه معکم و هو الرقیب
المختار تمسکی بالمعروف و بما امرت به فی الکتاب
من لدی الله ربّک العزیز الوهاب طوبی لامة
تمسکت بأوامری و لعبد تشبّث بذیل الأحکام
انا نوصی کلّ عبد اقبل الی الأفق الاعلی و لكل
امة سمعت حنفیف سدرۃ المنتهی و تمسکا بما
ارتفع به امر الله بین الأنام البهاء المشرق من افق
سماء رحمتی علی الذین سمعوا و اجابوا و تمسکوا
بما امروا به فی الزبر و الألواح

8 و اینکه در باره پریشانی آنخدره مرقوم داشتید
انشاءالله عنایت حقّ شامل حال ایشان میشود
اهل ارض مع آنکه بعضی حقوق الله را غصب
نموده اند و بعضی خزینه کرده اند و غفلت اغنیا
بمقامی رسیده که از فقرا احتراز دارند مع ذلك
تعرض مینمایند و در هر سنه باشتعال نار ظلم
مشغولند این نفوس در کمال رأفت و شفقت و آن
نفوس بکمال ظلم و غرور و سطوت و لکن آنچه
نسبتش بحقّ نیست زائل و فانی بوده و خواهد
بود آیا چند یوم از این دنیا نصیب برده و میبرند
این آبائهم و کبرائهم و وزرائهم من قبل الذین
قاموا علی الاعراض و جادلوا بآیات الله ربّ
العالمین و این کائناتهم و خزائهم و این نفوذهم و
اقتدارهم لهم ان ینظروا فی القبور لعلّ یتوبوا و
یرجعوا الی الله العزیز الحمید و لکن اعمال غیرطیبه
راهای تنبّه و آگاهی را مسدود کرده باعمال

His grasp; He doeth and judgeth as He pleaseth, and He is the Commander, the All-Wise.

خود مبتلا هستند تا بمقرر خود راجع شوند الأمر
بیده یفعل و یحکم و هو الأمر الحکیم

- 9 And regarding the property, let them consult. If that assemblage be adorned with the friends of God, exalted be His glory, it is assuredly more luminous, excellent and radiant, and let them act according to whatsoever emerges from that assemblage. Thus hath He Who is our Goal and the Goal of all who are in the heavens and the earth decreed.
- 9 و در باره ملک مشورت نمایند اگر آنجلس مزین باولایای حق جلّ جلاله باشد البتّه انور و احسن و الماع است و آنچه از آنجلس ظاهر شود بآن عمل نمایند هذا ما حکم به مقصودنا و مقصود من فی السموات و الأرض و اینکه
- 10 As regards what you wrote concerning that leaf's attention to serving that loved one and the honored Name, upon him be the Glory of God - this matter was presented in the Most Holy, Most Exalted Presence - may my spirit be sacrificed for all in the kingdoms of command and creation. He expressed great favor, saying, glorified be His majesty: "Blessed is she and those who arise to serve My loved ones. They are indeed leaves of My most exalted Paradise. God will surely reward them with the most excellent reward. Thus has the matter been decreed from God, the Lord of Lords."
- 10 در باره توجه آنورقه بخدمت آنحیوب و جناب اسم ها علیه بهاء الله مرقوم داشتید اینفقره در ساحت امنع اقدس اعلى روح من فیملکوت الأمر و الخلق فداء عرض شد بسیار اظهار عنایت فرمودند قوله جلّت عظمته طوبی لها و للآئی فزن بخدمه اولیائی آنهنّ من اوراق سدره فردوسی الاعلى سوف یجزین الله احسن الجزاء كذلك قضی الأمر من لدی الله ربّ الارباب
- 11 Blessed are those souls who in the days of testing arose to serve to the extent possible. In truth, that service was for the Cause of God and for the love of God. The Truth, exalted be His glory, Himself gives glad tidings to His leaves and handmaidens of special rewards. Those handmaidens who have been mindful of the circumstances of the Name of God and those with him have ever been and are beneath the gaze of His favor.
- 11 طوبی از برای نفوسیکه در ایام افتتان بقدر مقدور بر خدمت قیام نموده اند فی الحقیقه آن خدمت لأمر الله و لمحبة الله بوده حقّ جلّ جلاله بنفسه بشارت میدهد اوراق و اماء خود را بمکافات مخصوص امائیکه ملاحظه احوال اسم الله و من معه را نموده اند لازال تحت لحاظ عنایت بوده و هستند
- 12 O son of him who ascended to My Most Glorious Horizon! Some women in that land are observed to be two-faced. God has concealed and continues to conceal this. Pray that He may adorn them with the ornament of steadfastness and cause them to attain the exalted station. Say: God, then leave them to their vain imaginings.
- 12 یا ابن من صعد الی افق الأبهی بعضی از نساء در آن ارض صاحب وجهین مشاهده میشوند حق ستر نموده و مینماید دعا کنید که ایشانرا بطراز استقامت مزین نماید و بمقام بلند قل الله ثمّ ذرهم فی خوضهم یلبون فائز فرماید
- 13 The believing wife, upon them both be My glory and mercy, is mentioned before the Wronged One. She attained the presence when the Light was shining from the horizon of Zawra. We have mentioned her and do mention her as a grace from Us, and I am the All-Remembering, the All-Wise.
- 13 ضلع مؤمن علیهما بهائی و رحمتی لدی المظلوم مذکور آنها فازت باللقاء اذ کان النور مشرقاً من افق الزوراء انا ذکرناها و نذکرها فضلاً من لدنا و انا الذاکر الحکیم
- 14 Blessed are the leaves and handmaidens who today are occupied with serving the Cause and are moved to assist God's loved ones. We have adorned their heads with crowns of utterance from the All-Merciful, and We shall soon send down for them that from which the sincere shall find the fragrance of My loving-kindness. And I am the All-Merciful, the All-Compassionate.
- 14 طوبی از برای اوراق و امائیکه الیوم بخدمت امر مشغولند و باعانت اولیای الهی متحرکند انا زیناً رؤوسهنّ باکلیل البیان من لدی الرحمن و سوف ننزل لهنّ ما تجد منه المخلصون عرف عنایتی و انا الرحمن الرحیم انتهى

- 15 As for mentioning the honored beloved, the son of 'Ayn-Ta, upon them both be the Glory of God and His favor - praise be to God, from the first days he attained recognition of the Beloved of the worlds and has ever been and is mentioned in the Most Holy Presence. This lowly one presented at a special time in the Most Holy Presence whatever you mentioned regarding them and Haji Muhammad Rahim, upon him be the Glory of God. This is what was revealed for them from the heaven of our Lord's gracious favor. His blessed and exalted Word:
- 16 O 'Ayn-Qabl-Ta! The servant in attendance submitted your letter sent in his name to the Most Holy Presence and it attained the honor of being heard. Praise be to God, from the first days you have been adorned with the mention of the Truth, exalted be His glory. He loves whoever loves Him, remembers whoever remembers Him, and turns to whoever turns to Him, as a grace from Him. And He is the All-Forgiving, the All-Merciful.
- 17 We make mention of the Merciful One who migrated out of love for God until he arrived at the luminous Spot and heard the Call from the Dawning-Place of grandeur: "Verily, there is no God but Me, the Mighty, the Generous." Behold, then remember when thou wert standing before the Countenance and didst hear the call of God, the All-Knowing, the All-Informed. We have made mention of thee in such wise that nothing on earth can equal it, as doth testify to this He with Whom is the perspicuous Book. And We make mention of thy brother who was with thee and attained unto that which was promised by the tongues of the Prophets and Messengers. And We make mention of your mother who attained unto the recognition of God, the Protector, the Self-Subsisting. She is the one at whose mention My Most Exalted Pen is moved, as doth bear witness to this the Lord of Names in His exalted station. And We make mention of My handmaidens from whom the sincere ones perceive the fragrance of steadfastness in this Cause whereby the feet of the learned have slipped, as have those of every heedless ignorant one. And We make mention of the daughter of My Name, the Wronged One, who was named the Most Truthful in My Great Tablet. He cast the world behind him, turning unto the Lord of Eternity and Sovereign of nations, until he attained the presence of the Countenance and heard the call of God, the Lord of this wondrous Day.
- 18 O Leaf! We wish to behold thee steadfast in the Cause in such wise that neither the clamor of all who dwell on earth shall shake thee nor the signs of those who have disbelieved in the Day of Judgment shall veil thee. Verily thy brother hath attained to the service of the Cause. We have aided him and raised him up through a command from Us. Recognize
- 15 اینکه ذکر حبیب مکرم جناب ابن ع ط علیهما بهاء الله و عنایتہ را نمودند الحمد لله ایشان در اول ایام بعرفان محبوب عالمیان فائز و لازال در ساحت اقدس مذکور بوده و هستند ایفانی آنچه آنجناب در ذکر ایشان و جناب حاجی محمد رحیم علیه ۹ ۶۶ [بهاء الله] مذکور داشتند وقت مخصوص در ساحت امنع عرض شد هذا ما نزل لهما من سماء عنایة ربنا الکریم قوله تبارک و تعالی
- 16 یا عین قبل طا عبد حاضر مکتوبی را که باسم او ارسال نمودی در ساحت اقدس عرض نمود و بشرف اصغا فائز الله الحمد از اول ایام بذکر حق جل جلاله مزین بوده اید آنه یحب من احبه و ذکر من ذکره و توجه الی من توجه الیه فضلاً من عنده و هو الغفور الرحیم
- 17 و نذکر الرحیم الذی هاجر حباً لله الی ان ورد البقعة النوراء و سمع النداء من مطلع الکبریاء آنه لا اله الا انا العزیز الکریم انظر ثم اذکر اذ کنت قائماً لدى الوجه و سامعاً نداء الله العلیم الخبیر انا ذکرناک بما لا تعادله شیء فی الأرض یشهد بذلك من عنده کتاب مبین و نذکر اخاک الذی کان معک و فاز بما کان موعوداً بالسن النبیین و المرسلین و نذکر امکم الّتی فازت بعرفان الله المهیمن القیوم انہا هی الّتی تحرکت علی ذکرها قلبی الاعلی یشهد بذلك مالک الاسماء فی مقامه الرقیع و نذکر امائی اللّائی یجد منهم المخلصون عرف الاستقامة علی هذا الأمر الذی زلت اقدام العلماء و کلّ جاهل محجوب و نذکر بنت اسمی المظلوم الذی ستمی باصدق فی لوحی العظیم آنه نبذ العالم عن ورائه مقبلاً الی مالک القدم و سلطان الأمم الی ان حضر تلقاء الوجه و سمع نداء الله مالک القدم و سلطان الأمم الی ان حضر تلقاء الوجه و سمع نداء الله مالک هذا الیوم البدیع
- 18 یا ایتها الورقة انا نرید ان نراک مستقیمه علی الأمر علی شأن لا تزغزعک ضوضاء من علی الأرض ولا یحجیک اشارات الذین کفروا بیوم الدین ان اخاک فاز بخدمة الأمر انا ایدناه و رفعناه امراً من عندنا اعرفی مقامه ان ربک هو

thou his station. Verily thy Lord is the All-Explaining, the All-Knowing. He arose to serve My Cause, spoke in My praise, traveled through the lands for My Name, soared in My atmosphere, and guided the people to My path, bearing hardships for My mighty, powerful Cause. The glory be upon you, O My loved ones! Give thanks unto your Lord, the Most Merciful, for this manifest bounty.

- 19 O My loved one and he who is mentioned before My Lord! From the wondrous and exalted verses, the favor of the True One, exalted be His glory, is evident and clear regarding them. May they, God willing, be assisted to act righteously and remain unperturbed by the vicissitudes of the days. And concerning what they wrote to His Holiness Ismu'llah Jamal, upon him be all the Most Glorious of Glory, that "through various means we attained deliverance from imprisonment" - after this gained the blessing of reaching the hearing of the True One, exalted be His glory, He said: "The intermediary they took walketh outside the path." Then He said: "The brothers and souls from that household who are steadfast have all been and are under the protection and safeguarding of the True One, exalted be His glory."

- 20 When His Honor Haji, upon him be the Glory of God, intended to return, at the time of farewell he attained the presence, and after being dismissed, the word "protection" regarding him and his brothers was heard from the tongue of the Lord of Names. This is a bounty that sufficeth him and His all-pervading Self over all in the heavens and earths. These matters of imprisonment and arrest had and have no importance, for praise be to God, the friends of God have been and are of pure breasts, illumined hearts and radiant faces, and such souls, by the life of the Beloved, are victorious. Blessed is the mother, for she hath arisen to serve the Cause and the friends of the True One. Every good deed manifested by them is mentioned before the Throne and adorned with the ornament of acceptance. Assuredly the True One, exalted be His glory, will exalt that household, for it hath been the dwelling place of His friends and chosen ones. I beseech and implore the True One, exalted be His glory, to protect that household from certain winds and wholly sanctify it from whatsoever is unseemly, that all souls dwelling in that house may be associated with the True One alone and be mentioned by His Name.

- 21 These games of men - now arresting, now imprisoning - will all soon return to nothingness. I swear by the Sun of the horizon of proof that hath risen from the Most Great Prison that all they now possess and in which they take pride and glory is and was unworthy of mention. All is seen as perishable and

المبین العلم انه قام على خدمة امری و نطق بشائی و دار البلاد لاسمی و طار فیہوائی و هدی الناس الى صراطی و حمل الشدائد لأمری العزیز المتین البہاء علیکم یا احبائی اشکروا ربکم الرحمن بهذا الفضل المبین انتهى

- 19 یا حبیبی و المذکور عند ربی از آیات بدیعہ منیعہ نسبت بایشان عنایت حق تعالی شأنہ واضح و معلوم است انشاء اللہ موفق باشند بر عمل بمعروف و از حوادث ایام مضطرب نشوند و اینکه خدمت حضرت اسم اللہ جمال علیہ من کل بہاء ابہاء نوشته بودند بوسائط چند از حبس نجات یافتیم اینکلمہ بعد از فوز باصغای حق جلّ جلالہ فرمودند واسطہائی کہ اخذ نمودند انہ بمشی خارجاً من الصراط بعد فرمودند اخوان و نفوسیکہ از اہل آن بیت مستقیمند کلّ در حفظ و حراست حقّ جلّ جلالہ بودہ و هستند انتهى

- 20 و هنگامیکہ جناب حاجی علیہ ۹۶۶ [بہاء اللہ] ارادہ مراجعت نمودند حین وداع بحضور فائز بعد از مرخصی کلمہ حفظ در بارہ ایشان و اخوان ایشان از لسان مالک اسماء شنیدہ شد ہذا فضل یکنیہ ونفسہ المہیمۃ علی من فی السموات والأرضین این امورات سبج و اخذ اہمیتی نداشتہ و ندارد چہ کہ الحمد للہ دوستان الہی با صدور مطہرہ و قلوب منیرہ و وجوہ بیضا بودہ و هستند و امثال این نفوس لعمرالحبوب منصورند طوبی از برای ام چہ کہ بخدمت امر و اولیای حق قائم و مشغول است ہر عمل خیریکہ از ایشان ظاہر شد لدی العرش مذکور و بطراز قبول مزین البتہ حقّ جلّ جلالہ آن بیت را مرتفع نماید چہ کہ محلّ اولیا و اصفیاء بودہ از حقّ جلّ جلالہ سائل و امل کہ از بعضی ارباب آن بیت را حفظ فرماید و بتامہ مقدّس نماید از آنچه سزاوار نیست تا جمیع نفوس ساکنہ در آن بیت بحقّ وحدہ منسوب باشند و باسمش مذکور

- 21 این لعبای مردم کہ گاہی اخذ مینمایند و گاہی بسجن میفرستند کلّ عنقریب بفنا راجع قسم بافتاب افق برہان کہ از مشرق سجن اعظم طالع است کہ آنچه را البوم دارا هستند و بآن مغرور

non-existent. I beseech the True One, exalted be His glory, to adorn the people of that household, as He mentioned from the beginning unto the endless end, with this most exalted, most holy and most glorious ornament. Verily, He is powerful over all things. This servant conveyeth greetings and praise to each one - to the exalted matron, the mother, upon her be the Glory of God, and their honors the brothers, and the leaf, daughter of His Holiness Ismu'llah Al-Asdaq, upon him be all the Most Glorious of Glory, and likewise the handmaidens in that household who hold fast to the cord of the True One, exalted be His glory, and seeketh confirmation for each one. Verily our Lord, the All-Merciful, is the One with power over whatsoever He willeth through His word "Be" and it is.

- 22 Concerning your mention of him named Tahmasb from the region of Dar al-Marz, that after two days of arrival in the land of Ta he ascended to the most exalted holy precincts - this matter was presented in the Most Holy Court. His blessed and exalted Word: "There hath befallen My loved ones there that which hath caused the Holy Spirit and the dwellers of the precincts of intimacy to lament. Blessed is every one who hath turned unto God and been touched by tribulation in the path of God, the Lord of Names, and woe unto every oppressor who hath oppressed and thereby earned for himself a grievous punishment. By the life of God! He hath lost in this world and in the next shall see himself among the most lost."

- 23 O Muhammad-Qabli-Taqi! Upon thee be My glory, My mercy and My loving-kindness! Behold and then call to mind when the idolaters in the land of M rose up against My loved ones and My chosen ones. They seized them, reviled them, beat them and plundered them. Say: O concourse of idolaters! Ye have committed that which hath caused the Supreme Horizon to darken and the denizens of the highest Paradise to lament. God hath lifted the Pen from children, yet through your tyranny there befell them that which caused the Temple of Justice to cry out from its exalted station. Ye have earned for yourselves that which shall never be touched by the fragrance of forgiveness throughout the duration of the names of your Lord, the Most Merciful. He Who speaketh from this station doth testify to this. Woe unto him who hath wronged the loved ones of God and His chosen ones, and unto those who followed them without clear proof or a Book from God, the Lord of the worlds.

- 24 We make mention of each one of them even as We mentioned them before, and I am verily the All-Hearing Witness. We were with them when the oppressors advanced upon them, and We heard their cry, and We recount from Our Most Exalted

و مفتخرند قابل ذکر نبوده و نیست جمیع فانی و معدوم مشاهده میشود از حق جلّ جلاله میطلبم اهل آن بیت را چنانچه از اول ذکر نمودی الی آخر لا آخر له بلین طراز امع اقدس ابهی مزین دارد انه علی کلشیء قدیر اینفانی خدمت هر یک از علیا مخدّره ام علیها بهاء الله و حضرات اخوان و ورقه بنت حضرت اسم الله الاصدق علیه من کلّ بهاء اباه و همچنین امانیکه در آن بیت بذیل حق جلّ جلاله متمسکند سلام و تکبیر میرساند و از برای هر یک تأیید میطلبد ان ربنا الرحمن لهو المقتدر علی ما یشاء بقوله کن فیکون

- 22 اینکه ذکر جناب طهماست نام از حدود دارالمرز نمودید که بعد از دو یوم ورود بارض طا بحظائر قدس اعلی عروج فرمود اینفقره در ساحت اقدس عرض شد قوله تبارک و تعالی قد ورد علی احبائى هناك ما ناهج به روح القدس و اهل حظائر الانس طوبی لكل مقبل مسته البأساء فی سبیل الله مالک الأسماء و ویل لكل ظالم ظلم و اسرى لنفسه عذاب عظیم لعمر الله انه خسر فی الدنیا و فی الآخرة یری نفسه مع الأخسرین

- 23 یا محمد قبل تقی علیک بهائی و رحمتی و عنایتی انظر ثم اذكر اذ قام المشركون فی ارض المیم علی اولیائی و اصفیائی قد اخذوهم و شتموهم و ضربوهم و نهوهم قل یا ملأ المشركین قد عملتم ما تکدر به الأفق الأعلى و صاح اهل الجنة العلیا قد رفع الله القلم عن الأطفال و ورد علیهم من ظلمکم ما صاح به هیکل العدل فی مقامه الرفیع قد اکتسبت لہبکم لأنفسکم ما لا یمیر علیہ عرف الغفران بدوام اسماء ربکم الرحمن یشہد بذلك من ینطق فی هذا المقام ویل لمن ظلم اولیاء الله و اصفیائہ و للذین اتبعوهم من دون بیئۃ و لا کتاب من الله رب العالمین

- 24 انا نذكر کل واحد منهم کما ذکرناه من قبل و انا الشاهد السميع و کنا معهم اذ زحف الظالمون علیهم و سمعنا ندائهم و نقص من قلبی الأعلی ما

Pen what befell them on this straight path. Say: O My loved ones in that land! Remember what the oppressors inflicted upon God's Messengers and His chosen ones of old, and what befell Muhammad the Apostle of God, and before Him the Spirit, and before Him the Interlocutor. There hath befallen you what befell them. The Tongue of Grandeur doth testify to this, seated upon His mighty throne. Blessed are ye, and blessed is he who loveth you, and he who hath aided and will aid you, and he who remembereth your tribulations in this Announcement whereby the mountains were crushed and the pillars of every distant realm were shaken.

25 O son of him who turned to My most exalted horizon! The world hath become pregnant through this oppression, and soon shall its signs appear. The heedlessness of the servants hath reached such a state that were God to seize them all and spare but a few, those few would again rise up in sedition, except whom God willeth. How many wicked and oppressive souls who later rose up against God Himself with utmost tyranny and injustice, and the hand of divine wrath seized them all and returned them to the lowest of the low. Yet despite this, the rest of the people never became aware nor drank from the fountain of knowledge. The veils of glory have prevented their eyes from beholding the lights of beauty, and the cotton of heedlessness hath deprived their ears from hearing the Most Exalted Word.

26 A hundred thousand blessings upon those souls who in R and Sh and the land of M were afflicted with great tribulations in the path of the Lord of Oneness. The denizens of the Kingdom of Names, the Concourse on High, and the highest Paradise send their prayers upon them, and behind them the Tongue of God, the King, the Just, the All-Knowing, the All-Wise. I swear by the Sun of the horizon of the Kingdom that whenever any of them ascended, the exalted hosts, the cherubim, and the near-stationed angels all descended to receive his purified spirit and ascended with him. Verily the Truth with His tongue maketh mention of him who hath ascended and will make mention of him who will ascend, and mentioneth in this station His servant Nasir who ascended unto God in the prison of R and Sh.

27 O Nasir! Harken unto what the Wronged One mentioneth unto thee from the precincts of the prison, and congratulateth thee on the favors and bounties of God and what He hath ordained for thee in a clear Book. I testify that thou didst hear the Call and answer God, the Lord of Names, and didst make His love thy highest aim. I have made My ultimate goal

ورد عليهم في هذا السبيل المستقيم قل يا اوليائي هناك اذكروا ما ورد من الظالمين على سفراء الله واصفيائه من قبل و ما ورد على محمد رسول الله ومن قبله على الروح ومن قبله على الكليم قد ورد عليكم ما ورد عليهم شهد بذلك لسان العظمة اذ كان مستويّاً على عرشه العظيم طوبى لكم و لمن احبكم و لمن اعانكم و يعينكم و لمن يذكر مصائبكم في هذا النبا الذي به نسفت الجبال و تزعزعت اركان كل عالم بعيد

25 يا ابن من اقبل الى افقّي الأعلى از اين ظلم عالم حامله شد و زود است که آثار آن ظاهر شود غفلت عباد بمقاميست که اگر جميع را حق اخذ نمايد و معدودی را واگذارد آنمعدود مجدد بنفاق قيام نمايند الا من شاء الله چه مقدار از نفوس خبيثه ظالمه که بعداً على الله بکمال ظلم و اعتساف بر نفس حق قيام نمودند و کلّ را يد قهر اخذ نمود و بأسفل السافلين راجع کرد مع ذلك بقيه قوم ابدأ متبّه نشدند و از کوثر آگاهی نياشاميدند ابصار را سبحات جلال از مشاهده انوار جمال منع نموده و آذان را قطن غفلت از اصغاء کلهء عليا محروم داشته

26 صد هزار طوبى از برای نفوسیکه در را و شين و ارض ميم بيلایى عظيمه در سبيل مالک احديه مبتلا شدند یصلین عليهم اهل ملکوت الاسماء و الملاء الأعلى و الجنة العليا و عن ورائهم لسان الله الملك العدل العليم الحکيم قسم بآفتاب افق ملکوت که هر نفسی از ایشان صعود نمود ملأ عالین و کرویین و ملائکه مقربین کلّ باستقبال روح مطهرش نازل و با او صعود نمودند ان الحق بلسانه ذکر من صعد و يذكر من يصعد و يذكر في هذا المقام عبده التصير الذى صعد الى الله في سجن الرء و الشين

27 يا نصير استمع ما يذكرک المظلوم من شطر السجن و يهتک بعنايات الله و الطافه و بما قدر لك في كتاب مبين اشهد انک سمعت النداء و اجبت الله مالک الاسماء و جعلت غایتک القصى حبه و رضائه و العمل بما انزله في كتابه العظيم لعمری لو علم الناس مقامک و رأوا فضل الله فيک لأنفقوا

thy love and good-pleasure, and to act in accordance with what He hath revealed in His mighty Book. By My life! If people knew thy station and beheld God's bounty towards thee, they would sacrifice their souls and all they possess in thy path. To this testifieth every atom and, beyond them, He Who speaketh that there is none other God but Me, the All-Forgiving, the All-Bountiful.

- 28 O Nasir! The denizens of the Kingdom stand astonished at thy steadfastness, thy firmness and thy constancy in this mighty Cause. There befell thee and thy noble person that which caused the Maidens of Heaven to swoon upon hearing it, and those who circle round the exalted Throne. Say: O oppressor! Thou hast committed what neither Pharaoh, nor Nimrod, nor he through whose tyranny the hearts of the dwellers of Paradise were melted and the hearts of them who are nigh unto God were consumed, had committed. Remember what befell Husayn and his companions at the hands of those who denied God's right and His sovereignty, who disputed His signs and disbelieved in Him when He came from the Dawning-Place of utterance with a perspicuous command. By God! The Divine Lote-Tree and its leaves, fruits and branches weep with the weeping of those who are bereft.

- 29 Ye have heard My voice which was raised in sorrow. Should ye hear My sweeter voice once again in mention and praise of you, We would give you glad-tidings of the greatest joy which hath come to you from God, the Goal of them who know. O My Most Exalted Pen! We have caused thee to hear what hath befallen My loved ones in the land of Mim, then Ra and Shin. Dost thou wish to hear the lamentation of the loved ones from another city?

- 30 He saith: O Lord of Names and Creator of heaven! My heart hath melted, my breast is aflame, my limbs tremble, and my being is convulsed by what I have heard from Thy most sweet tongue concerning what hath befallen Thy chosen ones. O Lord! The universe is nigh to swooning and returning to nothingness. I beseech Thee by the lights of Thy countenance, the manifestations of Thy justice, the waves of the ocean of Thy generosity, and the effulgences of the sun of Thy bounty, to have mercy upon Thy servants. Thou art He before Whose utterance the waves of the ocean of utterance bow down, and before Whose manifestations of will the wills of the world prostrate themselves. There is none other God but Thee, the Strong, the All-Conquering, the Almighty.

- 31 O Pen! Be not disturbed by what thou hast heard. By My life! What I have mentioned to thee of the ocean of tribulation

ارواحهم و ما عندهم في سبيلك يشهد بذلك
كل الذرات و عن ورائها من ينطق انه لا اله الا
انا الغفور الكريم

28 يا نصير قد تحير اهل الملكوت من استقامتك
و ثبوتك و رسوخك في هذا الامر العظيم قد
ورد عليك و على جسدك الشريف ما انصعقت
الخوريات عند استماعهن ثم الذين طافوا حول
كرسى رفيع قل يا ظالم قد عملت ما لا عمله
الفرعون و لا التمرود و لا الذي بظلمه ذابت اباد
اهل الفردوس و احترقت قلوب المقربين اذكروا
ما ورد على الحسين و اصحابه من الذين انكروا حق
الله و سلطانه و جادلوا بآياته و كفروا به اذ اتى
من مطلع البيان بأمر مبين تالله تنوح السدرة و
اوراقها و اثمارها و اغصانها كنوح الفاقدين

29 قد سمعتم ندائي الذي ارتفع بالحزن لكم ان تسمعوا
ندائي الأمل مرة أخرى في ذكركم و ثنائكم و
نبشركم بالفرح الأعظم الذي ورد لكم من لدى
الله مقصود العارفين يا قلبي الأعلى انا اسمعناك
ما ورد على اوليائي في ارض الميم ثم الراء و الشين
هل تريد ان تسمع حنين الأولياء من مدينة أخرى

30 يقول يا مالک الأسماء و فاطر السمآء قد
ذاب قلبي و اشتعل صدري و تزلزلت اركانى
و اضطربت اجزائى بما اسمعنى من لسانك
الأمل ما ورد على الأصفياء اى رب كاد
ان ينصعق الوجود و يرجع الى العدم اسلك
بأنوار وجهك و ظهورات عدلك و امواج بحر
كرمك و اشراقات شمس جودك بأن ترحم
على عبادك انت الذي خضعت امواج بحر
البيان عند بيانك و سجدت ارادات العالم عند
ظهورات ارادتك لا اله الا انت القوى الغالب
القدير

31 ان يا قلم لا تضطرب عما سمعت لعمري ما ذكرت
لك من بحر البلاء قطرة و من ظلم الاشرار الا

is but a drop, and of the oppression of the wicked but a letter. I have not recounted to thee what the Nightingale sang upon the prison branch in the land of Ra and Shin, nor what the Dove sang in the land of Alif and Ba. We behold thee, O My Pen, silent, speechless and bewildered, not knowing what the ungodly have wrought with the Book of God and its people. Were We to recount it to thee, thou wouldst, by the Lord of the worlds, be struck unconscious. We have veiled from thee what hath befallen those whom God hath made the letters of His Book and the signs of His Cause. Hold fast unto the cord of patience until God shall issue His decree and manifest what He willeth. He, verily, is the All-Powerful, the All-Knowing.

- 32 O 'Andalib! We have received thy letter, and what thou didst compose and send hath come before the Wronged One, and the servant in attendance before the face of thy Wronged and Exiled Lord hath chanted it. Blessed art thou, and blissful art thou and they who have attained unto imprisonment in the path of God, the Lord of the Throne and of earth, and the Lord of this exalted Station. Blessed art thou, O Land of Alif and Ba, in that God hath adorned thee with the lights of the countenances of His loved ones, through whose names the horizon of steadfastness was illumined and by whose mention all things have spoken. The kingdom belongeth unto God, the Mighty, the Great. Thus hath the Tongue of Grandeur spoken, as a command from Him in this station which hath been built in His Name, the Mighty, the Wondrous. We have heard the lamentation of the people of earth and heaven, wherefore We stayed the Pen and chose silence, and I am the Ordainer, the All-Knowing.

- 33 O beloved of my heart! This letter was written six years ago and reached this point, and then due to the imprisonment of the friends in those days and the sorrows that befell them, the tongue remained silent and the pen stayed still until those days and nights ended, reaching this time when the moment for remembrance and utterance has come, for the sake of God, our Lord and your Lord and the Lord of the Mighty Throne. In truth, thy letters arrived one after another and set in motion the cord of love and faithfulness. Therefore at this time, when one hour and nine minutes have passed from Thursday night, the 24th of the month of Sha'ban al-Mu'azzam 1306, I am present before the face of the Goal of the worlds, and thy detailed letter which arrived in these days was, after permission was granted, presented and attained the honor of being heard. His word, exalted be His majesty and mighty be His utterance:

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

حرفاً و ما قصصت لك ما غنّ العندليب على
غصن السّجن في ارض الرّاء و الشّين و الحمّامة
في ارض الألف و الباء انا نراك يا قلبى ساكناً
صامتاً متحيراً لم تدر ما فعل المشركون بكّاب الله و
اهله لو نقص لك لتضعق وربّ العالمين انا سترنا
عنك ما ورد على الذّين جعلهم الله من احرف
كتابه و من آيات امره تمسّك بجبل الاصطبار الى
ان يأتى الله بحكمه و يظهر ما اراد انه هو المقتدر
العليم

32 يا عندليب انا سمعنا كتابك و حضر لدى المظلوم
ما انشأته و ارسلته و انشده العبد الحاضر تلقاء
وجه ربّك المظلوم الغريب طوبى لك و نعيماً
لك و للذين فازوا بالسّجن في سبيل الله ربّ
العرش و الثّرى و ربّ هذا المقام الرّفيع طوبى
لك يا ارض الألف و الباء بما زينك الله بأنوار
وجوه اوليائه الذّى انار بأسمائهم افق الاستقامة و
بأذكارهم نطق الأشياء الملك لله العزيز العظيم
كذلك نطق لسان العظمة امراً من عنده في هذا
المقام الذّى بنى باسمه العزيز البديع انا سمعنا نجيب
البكاء من اهل الأرض و السّماء لذا امسك القلم
واخترنا الصّمت و انا المقدّر العليم انتهى

33 يا محبوب فؤادى اين نامه در شش سنه قبل
تحرير شد و باين مقام رسيد و بعد نظر بسجن اوليا در
آن ايام و احزان وارده لسان صامت و قلم ساكت
الى ان انتهت الايام و الليالى الى هذا الحين الذّى
حان فيه وقت الذّكر و البيان لوجه الله ربّنا و
ربّكم و ربّ العرش العظيم في الحقيقة دستخطهاى
آن محبوب پي در پي وارد و حبل محبت و وفا را
بحرکت آورد لذا در اين وقت كه يكساعت و نه
دقيقه از شب پنجشنبه ۲۴ شهر شعبان المعظم
سنه ۱۳۰۶ گذشته تلقاء وجه مقصود عالميان
حاضر و نامه مفصل آن محبوب كه در اين ايام
وارد بعد از اذن عرض شد و بعز اصغا فائز
گشت قوله جلّ جلاله و عزّ بيانه

34 هو الشّاهد الخبير

35 O son of him who turned to My Kingdom and attained My grace and acceptance and soared in the atmosphere of My love! Hear My call on this night wherein sorrows have encompassed Me from all directions because of what the hands of the wolves have wrought in the land of Sad. By My life! The dwellers of My Kingdom and the people of My Dominion have lamented at their tyranny, and then those who circle round God's throne, the Lord of the Frequented Fane and the Praised Station. Say: O people of the earth! Be fair in the Wronged One's Cause and follow not your desires. Follow Him Who speaketh in every matter: "Verily, I am God, the Sovereign, the Self-Subsisting." O thou who gazest upon the Face! By My life! My grief from the deeds of My loved ones exceeds what hath come upon Me from Mine enemies. My heart and My Pen bear witness unto thee - the Pen through which the Trump was blown and all in the heavens and earth were thunderstruck, save whom God willed, the Lord of the worlds and the Master of existence. The Day hath come, yet the people perceive not. The Call hath been raised between earth and heaven, yet they hear not. They have cast aside what God made as a healing for their ills and have taken what harmeth them. Verily they understand not.

36 Blessed is the servant who hath forsaken all that is in the world, taking what was given from God, the King, the Sovereign, the Mighty, the Loving. O Ibn Abhar! Upon thee be the Glory of God, the Lord of this Scene. There hath appeared in the Great City that which hath caused trustworthiness, religion, truthfulness and faithfulness to cry out. By God's life! Justice lamenteth and equity weepeth, and the Wronged One saith: "Be fair, O people, and follow not your desires. Follow Him Who hath come from the heaven of bounty with a clear proof." My Most Exalted Pen moveth only toward that which elevateth the station of man in the contingent world, but the people have turned away from what behooveth them and have turned to every ignorant remote one. Say:

37 My God, my God! Thou knowest and seest what hath befallen Thy Cause at the hands of them who have attributed themselves to Thee. They have committed that which hath caused the dwellers of the cities of justice and equity to lament in Thy days, hath disquieted the hearts of Thy loved ones and chosen ones, and hath caused grief to take hold of the inhabitants of Thy kingdom, Thy realm and Thy dominion. With their tongues they confess what hath been sent down from Thee, yet their deeds give them the lie. Then, as to those who have circled round the throne of Thy grandeur and held fast to the cord of Thy grace - O Lord, aid them to turn unto Thee

يا ابن من اقبل الى ملكوتي و فاز بعنايتي و قبولي و طار في هواء محبتي اسمع ندائي في هذا الليل الذي احاطتني الأحزان من كل الجهات بما اكتسبت ايادي الذئاب في ارض الصاد لعمر الله ناح بظلمهم سكان ملكوتي و اهل جبروتي ثم الذين طافوا عرش الله رب البيت المعمور والمقام المحمود قل يا ملأ الأرض انصفوا في امر المظلوم ولا تتبعوا اهوائكم اتبعوا من نطق فيككشان اتني انا الله المهيم القويم يا ايها الناظر الى الوجه ونفسي الحق حزني من اعمال احبائي ازيد عتما ورد على من اعدائي يشهد لك قلبي و قلبي الذي به نفخ في الصور وانصعق من في السموات و الأرض الا من شاء الله مولى العالم و مالک الوجود قد اتى اليوم و القوم لا يشعرون و ارتفع النداء بين الأرض و السماء و هم لا يسمعون نبدوا ما جعله الله شفأ لأمراضهم و اخذوا ما يضرهم الا انهم لا يفقهون

طوبى لعبد ترك ما في العالم آخذاً ما اوتي من لدى الله الملك المهيم العزيز الودود يا ابن ابهر عليك بهاء الله مالک هذا المنظر قد ظهر في المدينة الكبيرة ما صاح به الأمانة و الديانة و الصدق و الوفاء لعمر الله ان العدل ينوح و الانصاف تبكي و المظلوم يقول انصفوا يا قوم و لا تتبعوا اهوائكم اتبعوا الذي اتى من سماء العطاء ببرهان مبين ما تحرك قلبي الأعلى الا على ما يرتفع به مقام الانسان في الامكان ولكن القوم اعرضوا عتما ينبغي لهم و اقبلوا الى كل جاهل بعيد قل

الهي الهى تعلم و ترى ما ورد على امرک من الذين نسوا انفسهم اليک قد ارتكبوا ما ارتفع به ضييع اهل مدائن العدل و الانصاف في أيامک و اضطربت افئدة اوليائك و اصفياک و اخذت الأحزان سكان ملکک و ملکوتک و جبروتک يعترفون باللسان بما نزل من عندک ولكن تکذبهم افعالهم ثم الذين طافوا حول عرش عظمتک و تمسکوا بحبل فضلک اى رب ايدهم على الرجوع اليک و الاقرار على ما ارتكبوا امام عينک اسئلك يا مولى العالم

and to acknowledge before Thine eyes what they have committed. I beseech Thee, O Lord of all worlds, to ordain for them that which will draw them nigh unto Thee and purify them from the promptings of self and passion. Thou art, verily, the Lord of all created things, the Lord of the Throne on high and of the earth below. There is none other God but Thee, the All-Knowing, the All-Wise.

38 Hear thou the voice of the Wronged One in the Persian tongue. In the great city there occurred that which inflicted humiliation upon the glory of God and encompassed the Concourse of the near ones with profound sorrow.

39 The Afnan, upon them be My glory and loving-kindness, desired to open an establishment for commerce in that city. Permission was granted, and this Wronged One's purpose was that perchance the fragrances of trustworthiness, faith, truthfulness and sincerity might be diffused, and that the deeds and conduct of His loved ones might guide the manifestations of His names. However, self and passion prevailed, and the temple of tyranny drew the sword of cruelty against the temple of godliness. Treachery prevailed over trustworthiness, and falsehood over truth, bringing about that which causeth perpetual grief to endure. For the sword of oppression, through inequity, fell upon the head of justice, although no harm had come to that person from any quarter. The utmost consideration and love were shown to him, yet the fire of greed and covetousness so inflamed him that night and day he warred against his brother with arrows of rancor and spears of hatred, that perchance the commerce of that land might be confined to him alone. In short, he made peace with the enemy and assailed the friend, heedless that his affairs were manifest and evident in the presence of God. In his own estimation he interpreted the concealing grace and kindness of God, unmindful that this is the Day which hath been mentioned aforetime in these blessed words: "Lo! if it be but the weight of a grain of mustard seed, and though it be in a rock, or in the heavens, or in the earth, God will bring it forth. Verily God is Subtle, Informed! We beseech God, blessed and exalted be He, to regard His servants with the glance of His loving-kindness and bounty, and to enable those who have turned away to turn unto Him, those who have denied to acknowledge, those who have associated partners with God to recognize His unity, and the oppressors to act with justice. He, verily, is the Forgiving, the Bountiful, and He is the All-Generous, the Merciful."

40 Blessed is the sprinkling that has been shed upon the friends and loved ones from the ocean of divine favor. In truth, were the eye of fairness to be opened and the ears of justice attentive,

بأن تكتب لهم ما يقربهم اليك و يقدرهم عن
شئون النفس والهوى أنك مولى الورى و
رب العرش والثرى لا اله الا انت العليم الحكيم

38 ندای مظلوم را بلسان پارسی بشنود در مدینه
کبیره واقع شد آنچه که لطمه دلت بر عز الله
وارد و حزن عظیم ملأ مقریین را احاطه نمود

39 حضرات افنان علیهم بهائی و عنایتی اراده نمودند
در آن مدینه بابی از برای تجارت مفتوح شود
اذن عطا شد و مقصود اینمظلوم آنکه شاید عرف
امانت و دیانت و صدق و صفا متضوع گردد و
اعمال و اخلاق اولیا سبب هدایت مظاهر اسماء
شود و لکن نفس و هوی غلبه نمود و هیکل الظلم
سل سیف الجفا علی هیکل التقوی و الخیانة علی
الأمانة و الکذب علی الصدق ظاهر شد آنچه که
ذکرش سبب احزان باقیه دائمه است چه که
سیف اعتساف از بنی انصافی بر رأس انصاف وارد
مع آنکه ضرری از جهت بر آنشخص وارد نشد
کمال رعایت و محبت در باره اش بعمل آمد و لکن
نار حرص و طمع را مشتعل نمود بشأنیکه در
لیالی و ایام با سهام ضغینه و استه بغضا بحاربه
با برادرش برخاست که شاید تجارت آن ارض
منحصر باو گردد باری با دشمن ساخت و بر
دوست تاخت و غافل از آنکه امورش در پیشگاه
حضور ظاهر و مشهود است فضل و شفقت ستار
را بگن خود تأویل مینمود و غافل از آنکه یوم
یومی است که ذکرش از قبل نازل قوله تبارک و
تعالی آنها ان تک مثقال حبه من خردل فیکن فی
صخرة او فی السموات او فی الأرض یأت بها الله
نستل الله تبارک و تعالی ان ینظر عباده بلحاظ
عنایت و فضله و یوفق المعرضین علی الاقبال و
المنکرین علی الاقرار و المشرکین علی التوحید و
الظالمین علی العدل انه هو الغفور الکریم و هو
الفضل الرحیم انتهى

40 مبارک رشی که از بحر عنایت بر اولیا و احبا
افاضه شده فی الحقیقه اگر بصر انصاف مفتوح
شود و آذان عدل متوجه از جمیع اشیاء بشارت

one would hear all things proclaiming the glad-tidings of the Days of God. Today the very atoms of all created things give voice to His praise and glory, yet most of the people on earth remain heedless. The wonder is that until now they have failed to recognize the purpose of the Sovereign of being and the Lord of the seen and unseen, imagining that this most great Revelation would bring harm to the world and its peoples - even though the signs of God's infinite mercy and the manifestations of the Sun of divine grace and favor have encompassed all. Through pure and goodly deeds and praiseworthy conduct, His purpose stands clear and evident.

- 41 This evanescent one beseeches the Eternal Truth to enable all to attain unto that which leads to their exaltation and glory, and to inspire in them whatsoever is His wish, that all may arise with complete assurance to accomplish that which is befitting, and that the entire earth, despite its diverse regions, lands and places, may be seen as one country, one land, one homeland and one realm. This is the greatest bounty and the purpose of the Ancient King. We hope His will shall encompass all and bring to light that which is now concealed. Verily, He is powerful over all things.

- 42 Concerning what you wrote regarding matters that would bring comfort and cause prosperity, wealth and employment for the friends - these points were presented in detail before His Most Holy and Most Exalted Court. Here is what He says, exalted be His glory and mighty be His utterance:

- 43 O Ibn Abhar! In all matters one must consider their consequences. Every matter which today is conducive to the exaltation of the Word of God, the attraction of hearts, the magnetization of souls, the elevation of station, the uplifting of rank, and the benefit of existence - to this must one hold fast. The first command that hath been revealed from the Supreme Pen concerning these stations is the ordinance of consultation. You and those few who are numbered and accounted before God as Hands of the Cause, as well as those assured souls who act and speak purely for the sake of God, must arrange an assembly wherein they shall consult together. Whatsoever the opinions of these souls shall settle upon, to that must they hold fast, placing their reliance in God. Assuredly in this way they shall be inspired with that which is the cause and source of success and prosperity. Verily God will accomplish His purpose. God hath ordained a measure for all things.

- 44 Convey My greetings to the loved ones on behalf of the Wronged One, and remind them of that which hath been

ایام الله را اصفا نماید امروز ذرات ممکنات بمدح و ثنا ناطق و لکن عباد ارض اکثری غافل حیرت در آنست الی حین بر مقصود سلطان وجود و مالک غیب و شهود آگاه نگشته اند بجان آنکه اینظهور اعظم سبب ضرر عالم و امم است مع آنکه آثار رحمت نامتناهی الهی و ظهورات فضل و عنایت نیر کرم ربّانی کلّ را اخذ نموده و از اعمال طیبّه طاهره و اخلاق مرضیه لایحه مقصود واضح و لائح و هویدا است

- 41 ایفانی از حقّ باقی سائل و آمل که کلّ را فائز فرماید بآنچه که سبب علو و سمو است و همچنین الهام نماید آنچه را که مقصود حضرت اوست تا کلّ باطمینان تمام بر آنچه سزاوار است قیام نمایند و جمیع ارض مع اختلاف جهات و بقاع و اماکن یکقطعه و یکبقعه و یکوطن و یکمقام مشاهده اینست فضل اعظم و اراده مالک قدم امید آنکه اراده احاطه فرماید و ظاهر نماید آنچه را که حال مستور است آنه علی کلّ شیء قدیر

- 42 اینکه در ذکر اموری که سبب راحت و علّت وسعت و ثروت و اشتغال احباب است مرقوم داشتید اینفقرات بتفصیل در ساحت امنع اقدس بشرف اصفا فائز گشت قوله جلّ جلاله و عزّ بیانه

- 43 یا ابن ابهر در امور باید عواقب آنرا ملاحظه نمود هر امری که امروز سبب اعلاء کلمه الله و اقبال قلوب و انجذاب نفوس و ارتقاء مقام و ارتفاع شأن و انتفاع وجود است باید بآن تمسک نمود امر اوّل که در این مقامات از قلم اعلی نازل حکم مشورت بوده باید آنجناب و معدودیکه از یادی امر لدی الله مذکور و محسوبند و همچنین نفوس مطمئنه که لوجه الله عامل و ناطقند مجلسی آراسته نمایند و در آنجلس مذاکره کنند و بر هرچه آراء نفوس تعلق گرفت متوکلاً علی الله بآن تمسک جویند البتّه در اینصورت ملهم شوند بآنچه که سبب و علّت فلاح و نجات است انّ الله بالغ امره قد جعل الله لكلّ شیء قدراً

- 44 اولیا را از قبل مظلوم تکبیر برسان و بآنچه نازل شده متذکر دار از حقّ میطلبیم کلّ را بر مقام

revealed. We beseech God to make all aware of the station of this Most Great Cause, the excellence of these days, their recompense and reward, and the manifestations of their signs and fruits throughout centuries and ages. For were they to become aware, they would arise with heart and soul to serve in every aspect and station. That which hath been revealed in every aspect and station is beyond the power of all to reckon. However, if the people of Baha, who in the Books and Tablets have been designated as the party of God, should resolve to reform the world and its peoples, they shall assuredly be aided and confirmed. Verily God is the Strong, the Dominant, the Powerful. No matter can frustrate Him, no force can weaken Him, no rejection of the rejecters nor oppression of the oppressors can prevent Him, and nothing escapes His knowledge. He heareth and seeth, and He is the Single, the One, the All-Knowing, the All-Wise.

45 We beseech God to aid one of His loved ones to compile all that hath flowed from the Supreme Pen in various stations concerning the absence of conflict, contention and corruption, as well as counsels, consummate wisdom, and the unity and concord of the servants. Verily He is the Helper, the Mighty, the Powerful, the Great.

46 Likewise the mention of those souls who in this Most Great Revelation, with perfect attraction and enthusiasm, with longing and yearning, have sought the station of sacrifice and have offered up their lives in the path of the love of the Beloved of the worlds - these matters are acceptable and praiseworthy before God.

47 If through the favors of the Desired One of the worlds unity and concord be realized, the doors of glory, mercy, comfort and wealth shall be opened before the faces of all. This evanescent servant, and that beloved one, and the other loved ones must beseech God, exalted be His glory, to enable all to attain unto this most exalted station and this supreme rank.

48 As to what you wrote regarding the two souls and their arising in love, fellowship and service - after being submitted before the Most Holy Court, these exalted words were revealed from the Tongue of Grandeur, exalted be His utterance: "We beseech God, blessed and exalted be He, to aid them and those who have desired to do good in this most mighty, most luminous and most glorious path, in accordance with what He loveth and is pleased with, and to ordain for them what He hath ordained for those who circumambulated around the Will in the beginning and the end." Their intention, even before their deed, hath been honored with the mention of the Wronged

این امر اعظم و فضیلت این ایام و مکافات آن و اجر آن و ظهورات آثار و ثمرات آن در قرون و اعصار آگاه فرماید چه اگر آگاه شوند بجان و دل بر خدمت قیام نمایند در هر شأنی از شئون و هر مقامی از مقامات نازل شده آنچه که از احصاء آن کل عاجز و قاصرند و لکن اهل بها که در کتب و الواح بحزب الله نامیده شده‌اند اگر همت بر اصلاح عالم و امم گمارند البته موفق شوند و مؤید گردند آن الله هو القوی الغالب القدیر لا یعجزه امر و لا یضعفه قوه و لا یمنعه اعراض المعرضین و ظلم الظالمین و لا یعزب عن علمه من شیء یسمع و یری و هو الفرد الواحد العلیم الحکیم

45 و از حقّ میطلبیم یکی از اولیا را مؤید فرماید بر جمع آنچه از قلم اعلی در مقامات شتی در عدم نزاع و جدال و فساد و همچنین نصایح و حکم بالغه و اتحاد و اتفاق عباد نازل شده آنه هو المؤید المقتدر العزیز العظیم

46 و همچنین ذکر نفوسیکه در اینظهور اعظم بکمال جذب و انجذاب و شوق و اشتیاق قصد مقام فدا و انفاق نموده‌اند و جان در سبیل محبت محبوب عالمیان نثار کرده‌اند این امور عندالله مقبول و مشکور انتهی

47 اگر بعنایت مقصود عالمیان اتحاد و اتفاق محقق شود ابواب عزّت و رحمت و راحت و ثروت بر وجوه کلّ مفتوح گردد باید این خادم فانی و آنجبوب و سایر اولیا از حقّ جلّ جلاله بطلبیم کلّ را بانتمقام اعلی و رتبه علیا فائز فرماید

48 و اینکه در باره دو نفس مرقوم داشتید و همچنین قیامشانرا بر محبت و مودّت و خدمت بعد از عرض در ساحت اقدس اینکلمه علیا از لسان عظمت نازل قوله جلّ جلاله نسلّ الله تبارک و تعالی ان یؤیدهما ثمّ الذین ارادوا المعروف فی هذا السبیل الأعرّ الأتور الأبهی علی ما یحبّ و یرضی و یقدر لهم ما قدره للذین طافوا حول الارادة فی المبدء و المآب نیتشان قبل از عمل بذکر مظلوم فائز گشت هنیئاً لهما در هر

One. Blessed be they both! In all circumstances, one must hold fast to that which was previously mentioned. Verily He is the Counselor, the All-Knowing, the Helper, the Mighty, the All-Wise.

49 As for the mention of Aqa Muhammad Husayn and his wife, upon them be the glory of God, praise be to God that they have attained to the mention of the Goal of all the worlds. The effulgent rays of the Orb of grace have ever shone resplendently upon His loved ones without cessation or delay. The pen can never adequately describe this station, nor can the tongue make mention of it. The servant beseeches his Lord to aid all to draw nigh unto His loved ones and to serve His chosen ones. Verily He is the Answerer of prayers and the Most Merciful of the merciful.

50 You made mention of the Kitab-i-Iqan and its publication and distribution. This is a momentous matter, a great bounty, and a perfect good. I beseech and implore God that He may aid all to do what is befitting in this day. After these matters were presented before the Divine Throne, the Tongue of Grandeur spoke these exalted words, blessed and exalted be His utterance:

51 O Ibn-i-Abhar! We beseech God to adorn thy head with the crown of detachment, thy heart with the ornament of patience and forbearance, thy temple with the pearls of wisdom and utterance, and to cause to flow from thy tongue that which will attract the servants to the Creator of all existence. Say: O people of God! The power of piety and contentment is mightier and more penetrating than the hosts of earth and heaven. Blessed is he who hath laid hold on these and attained unto them. Piety is the lord of deeds and virtues, and hath power to transform the servants. It is a blessed captain with a vast domain and a wondrous command. Its hosts too are blessed and propitious - they are goodly deeds and radiant attributes.

52 You made mention of the Books - who can reckon them? If people were granted but a drop from the ocean of fairness and attained unto a single Tablet, all would turn, detached from all on earth, to the horizon of the heaven of the Manifestation. Thus hath spoken the Truth, the Knower of things unseen. There is no God but Him, the Mighty, the Beloved.

53 O My beloved! The fire of tyranny, injustice, ignorance and un wisdom melteth man's being. By the life of God, our Lord and your Lord! Night and day, verses have descended from the heaven of the Will of the Lord of all beings like rain - nay, even more copiously. In truth, all are powerless and incapable of gathering and preserving them. They have been so widely

حال آنچه از قبل ذکر شد باید بآن تمسک نمود
آنه هو الناصح العليم والمؤيد المقتدر الحكيم انتهى

49 و اینکه ذکر جناب آقا محمد حسین و ضلع ایشان
علیهما بهاء الله را نمودند لله الحمد بذكر مقصود
عالمان فائز گشتند و تجلیات انوار نیر فضل در
باره اولیا من غیر تعطیل و تعویق مشرق و لائح
قلم هرگز از عهده تحریر این مقام بر نیاید و همچنین
لسان از ذکرش بسئل الخادم ربّه بأن يؤید الكلّ
على التقرب الى اولیائه و خدمة اصفیائه انه هو
مجیب السائلین و ارحم الراحمین

50 ذکر کتاب ایقان و طبع و نشر آنرا نمودید این
امر یست عظیم و نعمتی است بزرگ و خیر یست
کامل از حق سائل و آمل که کلّ را مؤید فرماید
بر آنچه الیوم سزاوار است بعد از عرض این مراتب
امام کرسی ربّ لسان عظمت باینکلمات عالیات
ناطق قوله تبارک و تعالی

51 یا ابن ابهر نستل الله ان یزین رأسک باکلیل
الانقطاع و قلبک بطراز الصبر و الاضطبار و
هیکلک بلالئ الحکمة و البیان و یجری من
لسانک ما یجذب العباد الى مالک الایجاد بگو
یا حزب الله نفوذ تقوی و قناعت از جنود آسمان
و زمین اقوی و انفذ است طوبی لمن تمسک بهما
و فاز بهما تقوی سید اعمال و اخلاق است و
مقتدر است بر تقلیب عباد سرداریست مبارک
ذیلش وسیع است و امرش عجیب جنودش
هم مبارک و میمونست و آن اعمال شایسته و
اخلاق نورانیه است

52 ذکر کتب نمودی من یقدر ان یحصیها اگر ناس
بیک قطره از بحر انصاف مرزوق شوند و بیک
لوح فائز کلّ منقطعاً عما على الأرض بافق سماء
ظهور توجه نمایند کذلک نطق الحق علام
الغیوب لا اله الا هو العزيز المحبوب

53 یا محبوبی نار ظلم و بی انصافی و جهل و نادانی
انسانرا میگذارد لعمر الله ربنا و ربکم در لیلای
و ایام از سماء مشیت مالک انام آیات بمثابة
امطار بل ازید نازل فی الحقیقه از جمع و حفظ آن
کل عاجز و قاصر بشائی منتشر گشته که غیر حق

dispersed that none but God, exalted be His glory, can hope to gather them all together, save whom God aideth through a power from Him and a strength from His presence. Verily He is the All-Bountiful, the Generous, the Mighty, the All-Knowing.

جَلَّ جلاله از اخذ و جمع آن بتمامه مأیوسست الا
من ایدّه الله بقوّة من عنده و قدرة من لدنه انه
هو الفضال الكريم و هو العزيز العليم

- 54 As for what you mentioned regarding Mashhadi Muhammad-
'Ali, upon him be the glory of God, and his arising to serve
the Cause, his assistance, and his conduct in accordance with
God's good-pleasure, exalted be His glory - after these were pre-
sented in the Most Holy and Most Exalted Court, the Tongue
of Grandeur spoke that which caused the realities of all things
to be attracted. Exalted be His utterance and sublime His
proof:

54 و ما ذكر جنابكم في جناب مشهدي محمد علي عليه
بهاء الله و قيامه علي خدمة الامر و اباديه و سلوكه
في مرضاة الله جلّ جلاله بعد العرض في ساحة
الأمّنع الأقدس نطق لسان العظمة بما انجذبت به
حقائق الأشياء قوله عزّ بيانّه و جلّ برهانه

55 In My Name, the Generous

55 بسمي الكريم

- 56 This is a Book sent down from the All-Knowing to him who
hath believed in God, the Mighty, the Wise, that he may drink
from the words of the All-Merciful the wine of understanding
and may thank Him with his outer and inner tongue. Ver-
ily He is the Single, the One, the Helper, the All-Knowing,
the All-Informed. O Muhammad-'Ali! The path of guidance
is as clear and evident as the sun, and the Divine Lote-Tree
standeth adorned with delicate, ripe fruits before the faces of
the world. Blessed is the servant who hath attained, and woe
unto the heedless. Give thanks unto God, thy Lord, for having
remembered thee from the prison and revealed for thee that
which hath cooled the eyes of understanding in all creation.
Blessed be the All-Merciful, the Manifestation of whatsoever
He willeth through His all-pervading grace. When thou hast
attained unto the fruits of knowledge from the All-Merciful,
say:

56 كتاب نزل من لدى العليم الى من آمن بالله
العزيز الحكيم ليشرّب من كلمات الرحمن رحيق
العرفان و يشكره بلسان الظاهر و الباطن انه هو
الفرد الواحد المؤيد العليم الخبير يا محمد قبل علي
سبيل هدايت بمثابة آفتاب واضح و لاأخ و
سدره منتهى باثمار جنيّه لطيفه امام وجوه عالم
مزين و مشهود طوبى لعبد فاز و ويل للغافلين
اشكر الله ربك بما ذكرك من شطر السجن و
انزل لك ما قربت به عين العرفان في الامكان
تبارك الرحمن مظهر ما اراد بفضله العميم اذا
فزت بفواكه العرفان من لدى الرحمن قل

- 57 O my God, my God! I testify that Thou art my Creator, my
Fashioner, my Sustainer and my Helper. Thou didst raise me
up among the dead and adorn me with the ornament of life.
Thou didst give me to drink from the Kawthar of divine knowl-
edge and didst strengthen me to stand firm amidst all creation.
Thou didst adorn me with the pearls of resignation, reliance,
and devoted attachment. I know not, O my God, by which of
Thy bounties I should remember Thee, thank Thee, and praise
Thee. Through Thy great mercy Thou didst awaken me when
I was asleep, cause me to speak when I was silent, draw me
near when I was far, and bestow Thy favors upon me when I
was hesitant. O my God, I am surrounded by the bounties of
remembrance, nearness, care and kindness. I beseech Thee, O
Transformer of all things and He Who is established upon the
throne of manifestation, by Thy power before which the might
of the world hath bowed down, and by Thy strength which

57 الهى الهى اشهد انك موجدى و خالقى و رازقى
و معينى قد اقتنى بين الأموات و زينتني بطراز
الحيات و سقيتني كوثر العرفان و ايدتني علي
الاستقامة بين البرية و رصعتني بلآلى التفويض
و التوكّل و الاقبال لم ادريا الهى باى نعمة من
نعماتك اذكرك و اشكرک و احمّدك قد ايقظتني
برحمتك الكبرى اذ كنت نائماً و ذكرتني اذ كنت
صامتاً و قربتني اذ كنت بعيداً و انعمت عليّ
اذ كنت متوقفاً قد احاطتني يا الهى نعمة الذكر و
التقرب و العناية و الألطاف اسئلك يا مبدل
الأمر و المستوى علي عرش الظهور بقوتك التي
خضعت لها قوة العالم و بقدرتك التي احاطت
الأمم بأن تجعلني متمسكاً بك و منقطعاً عن
دونك اى ربّ انا عبدك و ابن عبدك اسئلك

hath encompassed all nations, to make me hold fast unto Thee and be detached from all else save Thee. O Lord! I am Thy servant and the son of Thy servant. I beseech Thee to make me among those who move only by the winds of Thy Will and Purpose. O Lord! Thou seest the stranger seeking the most exalted homeland, and the lover drawing nigh unto the station of nearness and meeting. Ordain for him that which will make him renowned among Thy servants and distinguished by that which becometh Thy Manifestation, Thy sovereignty and Thy days.

بأن تجعلني من الذين ما يحركوا إلا من أرياح
مشتيتك و ارادتك اى رب ترى الغريب قصد
الوطن الأعلى والعاشق التقرب الى مقام القرب
واللقاء قدر له ما يجعله مذكوراً بين عبادك و
موصوفاً بما ينبغي لظهورك وسلطتك و أيامك

- 58 O Lord! Forgive me and those with me, then accept from me what I have done in Thy love and Thy path. Verily, Thou art the Almighty, the Exalted, the All-Bountiful. O Lord! Thou seest Thy handmaiden turning toward Thy most exalted horizon, hoping from the ocean of Thy bounty that which will cause her to hold fast unto Thee and Thy verses. O Lord! Aid her to remember and praise Thee among the handmaidens that she may draw them unto the court of nearness, holiness and eternity. Verily, Thou art the Lord of all servants and the Speaker on the Day of Reckoning.

58 اى رب اغفر لى و لمن معى ثم اقبل منى ما
عملته فى حبك و صراطك انك انت المقتدر
العزیز المنان اى رب ترى ضلعى امتك مقبلة الى
افقك الأعلى و راجية من بحر عطائك ما تجعلها
متمسكة بك و بآياتك اى رب ايدها على ذكرك
و ثنائك بين الاماء لتجذبهن الى ساحة القرب و
القدس و البقاء انك انت مولى العباد و الناطق
فى يوم المعاد

- 59 This was revealed for Mashhadi Agha as a favor from our Lord, the King of the Kingdom of Names. Glorified be His station, His majesty and His utterance.

59 و هذا ما نزل لجناب مشدى آقا فضلاً من لدن
ربنا مالک ملکوت الاسماء قوله عز شأنه و عز
مقامه و عز بيانه

- 60 He is the All-Knowing

60 هو العليم

- 61 O Mashhadi Agha! Today the world is illumined by the lights of the countenance of the Ancient King, and the Sun of utterance is shining and manifest from the horizon of the heaven of the Mother Book. The ocean of knowledge is surging and the heaven of wisdom is upraised. Is there any possessor of sight who will behold, any possessor of knowledge who will understand, any possessor of ears who will hear that which the Lord of Destiny uttereth from His Most Great Prospect? Is there any just one who will show justice regarding this Most Great Cause and this Mighty News whereby the heart of every wise one was troubled, the foot of every learned one slipped, and the face of every denier was darkened? Nay, by My true Self, save him who cast away vain desire, seeking the path of guidance. He is of the people of Baha in the crimson scroll. The Tongue of Grandeur beareth witness to this in this exalted station. Thank thy Lord for having mentioned thee in such wise that thy mention shall endure throughout the eternity of His mighty and wondrous kingdom.

61 يا مشدى آقا امروز عالم بانوار وجه مالک قدم
منور و نیر بیان از افق سماء ام الکتاب ساطع و
لاخ بحر علم مواج و سماء حکمت مرتفع هل
من ذى بصر لينظر و هل من ذى علم ليفقه
و هل من ذى اذن لسمع ما ينطق به مالک
القدر فى منظره الأكبر و هل من ذى انصاف
ينصف فى هذا الأمر الأعظم و النبأ العظيم الذى
به اضطرب قواد كل حکيم و زل قدم كل عالم
و اسود وجه كل معرض لا ونفسى الحق الا من
نبذ الهوى قاصداً سبيل الهدى انه من اهل البهاء
فى الصحيفة الحمراء يشهد بذلك لسان العظمة فى
هذا المقام الرفيع اشكر ربك انه ذكرک بما يبقى
به ذکرک بدوام ملکوته العزیز البديع

- 62 We make mention at this time of him who is named Rahim, that he may drink the choice wine of utterance from the hand

of the bounty of his Lord, the All-Merciful, and be of those who are firmly established.

62 و نذكر في هذا الحين من سمي برحيم ليشرب رحيق
البيان من يد عطاء ربّه الرحمن و يكون من
الراغبين

63 Today steadfastness, after the recognition of God, is the most excellent of all deeds. O Rahim! Hold thou fast unto it and say: Praise be unto Thee, O Thou the Goal of the world and the Beloved of nations, for having mentioned me in Thy Most Great Prison when I was in the hands of the heedless. There is none other God but Thee, the All-Knowing, the All-Wise.

63 امروز استقامت بعد از معرفه الله افضل اعمال
است يا رحيم تمسك بها و قل لك الحمد يا
مقصود العالم و محبوب الأمم بما ذكرتني في سجنك
الأعظم اذ كنت بين ايدى الغافلين لا اله الا انت
العليم الحكيم انتهى

64 What utterance, and what mention, could ever suffice to discharge the due of this most great favor that hath encompassed the friends? Nay, by God! Every tongue hath been and remaineth impotent, every soul powerless, and every expression inadequate. Wherefore, in such a case, one must supplicate with utter humility and entreaty, saying: O my God, my God! Aid Thou Thy loved ones through Thy grace; then accept from them that which they desire to perform in Thy days. O Lord! None can arise to serve Thee, to remember Thee, and to praise Thee, unless Thou dost sustain him with the hosts of Thy mercy and loving-kindness, and with the battalions of Thy might and bounty. Send down, then, O my God, upon Thy loved ones from the heaven of grace a mercy from Thy presence and a blessing from beside Thee. O Lord! Glorify them through Thy glory, draw them nigh through Thy bounty, and write for them that which shall make known unto them Thy generosity and Thy favors. Verily, Thou art the All-Powerful, the Almighty, and art meet to answer prayer.

64 آيا کدام بيان و کدام ذکر از عهده اين عنایت
کبری که شامل حال دوستان شده برآید لا والله
هر لسانی کلیل و هر نفسی عاجز و هر بیانی قاصر
بوده و هست در اینصورت باید بکمال عجز و ابتهال
عرض نمود الهی الهی انصر احبائک بفضلک ثم
اقبل منهم ما ارادوا ان يعملوه فی ایامک ای رب
لا يقدر احد ان يقوم علی خدمتک و ذکرک و
ثنائک الا ان تمدّه جنود رحمتک و الطافک و
صفوف عزّک و جودک فانزل یا الهی لأحبائک
من سماء الفضل رحمة من عندک و برکة من
لذک ای رب عزّزهم بعزّک و قرّبهم بجودک
ثم اکتب لهم ما يعرفهم کرمک و الطافک انک
انت المقتدر القدير و بالاجابة جدير

65 Mention hath also been made of Jinab-i-Aqa Muhammad-Ibrahim—upon him be the glory of God—and of his wife and his wife's sister—upon them both be the glory of God. In their names there hath dawned the Day-Star of Utterance, with a shining wherewith the horizons of the people of the cities of wisdom and knowledge have been illumined. He, blessed and exalted be He, saith: He is the Hearer, the Answerer.

65 ذکر جناب آقا محمد ابراهيم عليه بهاء الله و ضلع و
اخت ضلع عليهما بهاء الله را نموده اند قد اشرق
باسمهم نير البيان باشراف تنوّت به آفاق اهل
مدائن الحکمة و العرفان قوله تبارک و تعالی هو
السامع المجيب

66 O Ibrahim! Thou hast been mentioned by one who hath quaffed the sealed wine from My Name, the Self-Subsisting, and who hath been seized by the intoxication of the Kawthar of My utterance, to such extent that the reins of choice were taken from him, causing him to soar in the atmosphere of My loving-kindness, to hold fast unto the cord of My love, and to be immersed in the ocean of My mercy. We make mention of thee through My grace, for I am the All-Bountiful. Harken unto the Call from the Supreme Horizon; verily it draweth thee unto Him and bringeth thee nigh unto a station which God hath made the circumambulation point of the Most

66 يا ابراهيم قد ذکرک ابن من شرب الرّحیق المختوم
من اسمی القيوم و اخذه سکر کوثر بیانی علی شأن
اخذ عنه زمام الاختیار و جعله طائراً فی هوا
عنایتی و متمسکاً بمجل حیّ و متغمساً فی بحر
رحمتی ذکرناک فضلاً من عندی و انا الفضل
اسمع النداء من الأفق الأعلى انه یجذبک الیه
و یقرّبک الی مقام جعله الله مطاف الفردوس
الأعلى و الجنة العلیا انه هو المقتدر علی ما یشاء و
هو الغنی المتعال

Exalted Paradise and the Highest Heaven. Verily, He is the One Who doeth what He willeth, and He is the Self-Sufficient, the Most High.

- 67 When thou hearest the Call, say with utmost lowliness and supplication: "Praise be unto Thee, O my God, and glorification be unto Thee, O my Heart's Desire, and splendor be unto Thee, O Thou through Whose manifestation the mountains were moved and the earth was shaken!" Blessed art thou for having inhaled the fragrance of the breeze of God as it wafted with grace, and for having turned toward the Horizon of Revelation on a Day wherein most men were prevented from turning unto Him.
- 68 We make mention of thy wife who hath shattered the back of vain imaginings through the name of her Lord, the Master of the Beginning and the End, and We give her the glad-tidings of My loving-kindness and My mercy which have preceded all ages. Blessed art thou, O My handmaiden, for having turned unto God when most people were in doubt and error.
- 69 And We make mention of thy sister whom God hath assisted to celebrate His praise and commemoration, and caused her to speak that which hath stirred the hearts of the valiant. O My leaf! Hear My call from the direction of My prison. Verily, He will assist thee in that which will draw thee nigh unto Him, despite every learned one who hath forbidden and every woman who hath forbidden. Verily thy Lord taketh whom He willeth through His command; He is severe in punishment.
- 70 Say: "My God, my God! Unto Thee be glory and splendor, and unto Thee be bounty and generosity. I beseech Thee by the oceans of Thy grace and the stars of the heaven of Thy bounty and generosity to forgive me and my sister, through Thy loving-kindness which hath preceded all created things and through Thy favors which have encompassed all beings. Enable us to remember Thee and to praise Thee in all conditions."
- 71 Splendor be from Us upon thee, O Ibrahim, and upon those with thee, and upon those whom nothing whatsoever hath prevented from God, the Lord of the Kingdom of Names, and who have uttered the praise of their Lord at eventide and at dawn, at night and at day's end.
- 72 The splendors of the Sun of Grace and the effulgences of the Luminary of Mercy have encompassed the world. What else can this evanescent servant say? Every letter of the letters and every word of the words, with utmost eloquence and power of expression, invites the servants to the most exalted Paradise and bestows the water of life upon the people of contingent
- 67 اذا سمعت النداء قل بكال العجز والابتهال لك الحمد يا الهى و لك الثناء يا مقصودى و لك البهاء يا من بظهورك ظهرت الزلازل و مرت الجبال طوبى لك بما وجدت عرف نسمة الله اذ سرت بالفضل و اقبلت الى افق الظهور فى يوم فيه منع اكثر الرجال عن الاقبال
- 68 و نذكر ضلعك التى كسرت ظهر الأوهام باسم ربها مالك المبدء و المآل و نبشرها بعنايتى و رحمى التى سبقت الآجال طوبى لك يا امتى بما اقبلت الى الله اذ كان الناس اكثرهم فى مرية و ضلال
- 69 و نذكر اختك التى أيدها الله على ذكره و ثنائه و انطقها على ما اهتزت به افئدة الأبطال يا ورقى اسمعى ندائى من شطر سجنى انه يؤيدك على ما يقربك اليه رغماً لكل عالم منع و امة منعت ان ربك يأخذ من يشاء امراً من عنده انه شديد الحال
- 70 قولى الهى الهى لك العز و البهاء و لك الجود و العطاء استلك بعمان فضلك و انجم سماء جودك و كرمك بأن تغفر لى و لأختى بعنايتك التى سبقت الممكآت و بألطافك التى احاطت الكائنات و وقفنا على ذكرك و ثنائك فى كل الأحوال
- 71 البهاء من لدنا عليك يا ابراهيم و على من معك و على الذين ما منعهم شئ من الأشياء عن الله مالک ملکوت الأسماء و نطقوا بثناء ربهم فى العشى و الاشرار و الغدو و الاصال انتهى
- 72 تجليات آفتاب عنایت و اشراقات نیر مرحمت عالم را احاطه نموده دیگر خادم فانی چه عرض نماید هر حرفی از حروفات و هر کلمه‌ای از کلمات بکمال فصاحت و بلاغت عباد را بفردوس اعلی دعوت مینماید و بحر حیوان بر اهل امکان مبدول میدارد آیا از ارض انبات نماید آنچه را

being. Will the earth bring forth that which hath been deposited therein? In truth, this matter appeareth difficult, except through the assistance of the Hands of His power. His hands are outstretched, and in His grasp are the keys of the heavens and earth and every wise command.

که ودیعه گذاشته فی الحقیقه اینفقره مشکل بنظر میآید الا باعانت ایادی اقتدارش یداه مبسوطتان و فی یده مقالید السموات و الارض و کل امر حکیم

73 This was revealed for Ustad Ibrahim, upon him be the glory of God.

73 و هذا ما نزل لجناب استاد ابراهيم عليه بهاء الله

74 He is the All-Wise Expositor.

74 هو المبین الحکیم

75 O people of God! The divine Tree of Love is adorned and manifest with the fruits of wisdom, utterance, knowledge and understanding. By the life of God! It standeth before all faces, yet the unjust people are heedless, nay, rather, disbelievers. Today the Hand of God bestoweth the Kawthar of eternity. O ye that thirst, hasten! O ye that are heedless, become aware!

75 يا حزب الله سدره محبت رباني باثمار حكمة و بيان و علم و عرفان مزین و ظاهر لعمرالله امام وجوه حاضر ولكن خلق بی انصاف غافل بل کافر امروزید الله کوثر بقا عنایت میفرماید ای تشنگان بشتابید و ای غافلان آگاه شوید

76 O Ibrahim! The great bounty is manifest and the Beauty of the All-Knowing is evident. Say: O people of the world! The Most Great Name hath rent asunder the veils and with the hand of power hath removed that which barred the way, and like unto the sun is visible and manifest. Deprive not yourselves and forbid not yourselves from the Countenance of the All-Merciful because of the sayings of this one or that. Soon shall perish that which hath occupied you and prevented you from attaining unto and drawing nigh unto the Self-Sufficient, the Most High.

76 يا ابراهيم فضل عظیم ظاهر و جمال علیم مشهود بگو ای اهل عالم اسم اعظم سبحات را خرق نموده و مانع را بید قدرت از میان برداشته و بمثابة آفتاب ظاهر و هویدا خود را محروم مسازید و بگفتهای این و آن از طلعت رحمن منع مکنید سوف یفنی ما اشتغلتم به و منعم به عن الوصال و التقرب الى الغنی المتعال

77 We make mention of thy sister who hath drunk the choice wine of certitude and hath attained unto the recognition of God in His glorious and wondrous Day. O My leaf! He who hath loved Me hath made mention of thee. We make mention of thee. Say: My God, my God! Assist Thy leaves to accomplish that which Thou hast ordained for them, that they may be stirred by the winds of Thy Will and the breezes of Thy Purpose. O Lord! Thou seest a handmaiden among Thy handmaidens who hath attained unto Thy days and desireth from the ocean of Thy bounty the pearls of Thy knowledge. I beseech Thee by the Hands of Thy Cause and the effulgences of the lights of the Luminary of Thy justice to make me steadfast in Thy love. Verily, Thou art the All-Bountiful, the Almighty, the All-Powerful.

77 و نذكر اختک التي شربت رحيق التحقيق و فازت بعرفان الله فی یومه العزیز البدیع یا ورقفی قد ذکرک من احبني ذکرناک قولي الهی الهی اید اوراقتک علی ما اردت لمن لتحركهن ارياح مشیتک و نسמת ارادتک ای رب ترى امة من اماتک فازت بأیامک و ارادت من بحر عطائك لآئی عرفانک استلک بأیادی امرک و تجلیات انوار نیر عدلک بأن تجعلی مستقیمة علی حبک انک انت الفضل المقدر القدیر انتهى

78 This was revealed for Muhammad-Qabli-'Ali, son of Muhammad-Hashim Mishki-baf, upon them be the glory of God. His blessed and exalted Word:

78 و هذا ما نزل لجناب محمد قبل علی ابن محمد هاشم مشکي باف عليهما بهاء الله قوله تبارک و تعالی

79 He is the Hearer and the Speaker.

79 هو السامع و هو الناطق

- 80 Give thanks unto thy Lord for having aided thee to turn unto Him, for having shown thee His path, for having guided thee through His grace, and for having illumined thy heart with the light of His knowledge, and brought thee out of darkness into light. Verily, He is the Almighty, the Kind, the Forgiving. O Muhammad-Qabli-'Ali! We counsel thee with that whereby thy station shall be exalted among the servants, and We beseech God, blessed and exalted be He, to ordain for thee the Most Great Steadfastness in this Cause whereby the feet of men have slipped save whom God hath willed, the Lord of Names and Creator of heaven. The glory from Us be upon thee and upon thy mother and upon My steadfast handmaidens who have adorned themselves with the ornament of chastity and fidelity and have acted according to what was commanded in the Book of God, the Ordainer, the All-Wise.
- 81 The tongue of justice declareth: Is there anyone in the world who can reckon the waves of the ocean of the bounty of our Lord, the Lord of earth and heaven? Nay, by His own Self, the True One! We are all powerless.
- 82 And concerning what ye mentioned about Ustad 'Ali-Muhammad, son of Ustad Mihdi-Banna, upon them be the glory of God, after being presented before the Throne of the Lord, exalted be His glory, these manifest verses were revealed from the Kingdom of grace. His word, exalted be His utterance and mighty His proof:
- 83 In My Name that is sanctified above all names
- 84 Praise be befitting and worthy of the Lord of all desires, Who hath made the hearts of His loved ones repositories of the pearls of His love, such that the pharaohs of the world and the tyrants of the nations are powerless and incapable to possess or transform them. The heavenly sustenance hath ever been and shall be the food of enkindled souls. They drink from the Kawthar of utterance and are nourished by the bounty of recognition. O 'Ali-Qabli-Muhammad! Thy name hath attained the honor of My hearing and thy heart the light of My knowledge. We beseech God, exalted be He, to give thee to drink from the cup of His grace, the Salsabil of His bounty. Verily, He is the Generous Giver. There is no God but He, the Mighty, the Great.
- 85 We make mention in this station of thy son who was named 'Abdu'r-Rahim and give him the glad-tidings of his Lord's mercy which hath preceded existence in both the unseen and visible worlds. O 'Abdu'r-Rahim! Be steadfast in the love of thy Lord, speaking His praise with wisdom and utterance, clinging unto Him, placing thy trust in Him, and committing
- 80 اشكر ربك بما ايدك على الاقبال اليه و عرفك صراطه و هداك بفضلہ و نور قلبك بنور معرفته و اخرجك من الظلمات الى النور انه هو المقتدر العطوف الغفور يا محمد قبل على نوصيك بما يرتفع به مقامك بين العباد و نسل الله تبارك و تعالى ان يكتب لك الاستقامة الكبرى على هذا الامر الذي به زلت اقدام الوري الا من شاء الله مالک الأسماء و فاطر السماء البهاء من لدنا عليك و على امك و على امائي القانتات اللاتي زين انفسهن بطراز العصمة و الوفاء و عملن ما امرت به في كتاب الله الامر الحكيم انتهى
- 81 لسان الانصاف يقول هل من احد في العالم ليحصى امواج بحر عطاء ربنا و رب الارض و السماء لا ونفسه الحق انا كل عاجزون
- 82 و ما ذكرتم في جناب استاد عليمحمد ابن استاد مهدي بنا عليهما بهاء الله بعد العرض امام كرسي الرب جل جلاله اين آيات باهرات از ملكوت فضل نازل قوله جل بيانه و عز برهانه
- 83 بسمي المقدس عن الأسماء
- 84 حمد حضرت مقصوديرا لايق و سزا كه افتده اوليا را مخازن لآلى حبش فرمود بشأنيكه فراعته عالم و جباريه امم از تصرف و تقليب آن عاجز و قاصرند غذای نفوس مشتعله مائده سمائي بوده و هست از كوثر بيان مياشامند و بنعمت عرفان متعمد يا على قبل محمد قد فاز اسمك باصغائي و قلبك بنور معرفتي نسل الله تعالى ان يسقيك من كأس فضله سلسيل عطائه انه هو المعطي الكريم لا اله الا هو العزيز العظيم
- 85 و نذكر في هذا المقام ابنك الذي سمي بعد الرحيم و نبشره برحمة ربه التي سبقت الوجود من الغيب و الشهود يا عبدالرحيم كن مستقيماً على حب مولاك و ناطقاً بذكره بالحكمة و البيان و متمسكاً

all thy affairs unto Him. Verily, He is the All-Bountiful, the Forgiving, the Merciful.

به و متوکلّاً علیه و مفوضاً امورك اليه انه هو
الفياض الغفور الرحيم

- 86 We make mention at this time of thy brother Qasim who hath ascended unto God. God hath forgiven him through His mercy and grace. We beseech Him to cause him to enter Paradise. Verily, He is the Hearing, the Responding One. Blessed is he! We testify that he hath attained the mention of My Most Exalted Pen in My Great Prison.

86 و نذكر في هذا الحين اخاك قاسم الذي صعد الى
الله قد غفره الله رحمة من عنده و فضلاً من لدنه
و نسئله بأن يدخله في الفردوس انه هو السامع
الجيب طوبى له نشهد انه فاز بذكر قلمي الأعلى في
سبني العظيم

- 87 This is what hath been revealed for the son of Jinab-i-Dhabih, upon them both be the glory of God, His mercy and His loving-kindness. He is the Compassionate, the Generous.

87 و هذا ما نزل لابن جناب الذبيح عليهما بهاء الله
و رحمته و عنايته هو المشفق الكريم

- 88 O youth! Upon thee be My glory and loving-kindness. Some time ago thy letter attained the Most Holy Court and an answer was revealed, but its dispatch was delayed. If God should will and desire, it shall be sent this time. Thou hast ever been and art remembered. We beseech God, blessed and exalted be He, to aid thee, make thee successful, and honor thee with beholding His signs. Verily, He is the Helper, the All-Wise. Make mention of the kinsmen on behalf of the Wronged One and remind them of the verses of God. Verily, He is the Hearing, the All-Seeing. God hath forgiven the one for whom thou didst seek forgiveness, Muhammad-Rida. Verily, He befriendeth whosoever befriendeth Him and answereth those who call upon Him.

88 يا غلام عليك بهائي و عنايتي چندی قبل نامه
شما بساحت اقدس فائز و جواب نازل ولكن
در ارسال توقف شد لو شاء الله و اراد اين
كزه ارسال ميشود لازال مذكور بوده و هستي
نسئل الله تبارك و تعالى ان يؤيدك و يوفقك
و يشرفك بمشاهدة آثاره انه هو المؤيد الحكيم
منتسين را از قبل مظلوم ذكر نما و بآيات الله
متذكر داراته هو السميع البصير قد غفر الله الذي
اردت غفرانه محمد رضا انه ولي من والاه و محبيب
السائلين انتهي

- 89 The Tablet for that honored one was revealed during the presence of the beloved of hearts, His Holiness 'Ali-Qabli-Akbar, upon him be the Most Glorious Glory of God. This servant beseeches his Lord to honor thee with it and grant thee the bounty of meeting him. Verily our Lord is the Generous, the Bountiful. The mention of that spiritual beloved hath ever been in the heart. The Forgiving Lord knoweth and He is the Witness.

89 لوح آتجناب در زمان حضور محبوب فؤاد
حضرت علي قبل اكبر عليه بهاء الله الأبهى
نازل يسئل الخادم ربّه بأن يشرفك به و يرزقك
لقائه ان ربنا هو الجواد الكريم لازال ذكر آنحبيب
روحاني در قلب مذكور رب غفور آگاه و هم
او گواه

- 90 Thou didst make mention of the handmaiden of God, Sarih Khatun, who is related to Jinab-i-Qurratu'l-'Ayn Aqa Mirza Mustafa, upon them both be the Most Glorious Glory of God. After being presented before the Most Exalted Horizon, the Tongue of Grandeur spoke these blessed words, exalted be His glory:

90 ذكر امه الله ساره خاتون منتسب جناب قرّه
عين آقا ميرزا مصطفى عليهما بهاء الله الأبهى را
نموديد بعد از عرض در افق اعلى لسان عظمت
باينكلمات مباركات ناطق قوله جل جلاله

- 91 O My leaf! Upon thee be My glory and loving-kindness. The calamities of this world, however severe and great they may be, shall pass away and come to an end. However, the calamities that cause endless tribulations are those of turning away from the Truth, which transform the realm of joy into sorrow and melt the soul. Praise be to God that that leaf hath clung to

91 يا ورقتي عليك بهائي و عنايتي مصيبتهاي دنيا
هرقدر شديد و عظيم باشد فاني شود و بانها
رسد ولكن مصيبتهاي كه سبب مصيبت لايتناهي
ميگردد آن اعراض از حق است كه عالم فرح
را بجزن تبديل نمايد و جان را بگدازد الحمد لله

patience and held fast to the hem of forbearance. Beautiful patience is among the great divine favors. Pray for the handmaidens of God. We beseech from the Truth that He make all of them dawning-places of sanctification and daysprings of purification, and cause them to be the means of deliverance and success for the people of the earth. Verily, He is powerful over all things.

- 92 We hope that through the grace of the Desired One of the worlds, the handmaidens of that land and other regions who are associated with the Truth and have attained unto the blessed word "O My handmaiden" may become sources of goodness among women. Verily our Lord is the Almighty, the Powerful, and He is the Hearing, the Responding One.

- 93 The mention was made of Aqa Muhammad Ibrahim and Aqa Mirza Abdul-Wahhab, upon them be the glory of God. After being informed, He turned toward the Most Exalted Station and was honored to hear these words - exalted be His utterance and glorified His praise:

- 94 He is the All-Knowing Expositor

- 95 O Ibrahim! Verily the Friend calleth unto his Glorious Lord from the fire, and the Beloved, amidst His enemies, speaketh saying: "O God of Names and Creator of heaven! Thou seest the Wronged One in the hands of the enemies of Thy Cause, and beholdest what hath befallen Him in Thy path. There hath descended upon Him that which hath descended on no one before. The wolf hath seized His flock, the oppressor hath sunk His ark, and the serpent hath opened its mouth and swallowed one of His loved ones. I beseech Thee, by Thy Name through which Thou hast illumined the world, to assist Thy loved ones to stand firm in Thy Cause. O Lord! Thou seest Thy servant who is named Ibrahim turning to the heaven of Thy bounty and the ocean of Thy generosity. Illumine him with the lights of Thy knowledge, then grant him the food of Thy heaven, then ordain for him and his wife that which will draw them near unto Thee in all conditions. Verily, Thou art the Self-Sufficient, the Most High."

- 96 And this is what was revealed for Aqa Muhammad Husayn, son of the wronged one who hath been raised up:

- 97 He is the One Who ruleth over all names

- 98 O Muhammad-Husayn! Harken unto the call of the Wronged One. Verily, He calleth thee from the horizon of the heaven of grace with that which will draw thee nigh unto God, the Lord of the worlds. We beseech God to make every one who hath turned unto Him a herald of His Name, one who uttereth

آنورقه بصبر تمسک جست و بذیل اضطبار تشبث
صبر جمیل از عنایات بزرگ الهی است در حق
اماء الله دعا کن از حق میطیلم کل را مطلع
تقدیس و مشارق تنزیه فرماید و سبب و علت
نجات و نجات اهل ارض گرداند آنه علی کل
شیء قدیر انتهی

- 92 امید است از فضل مقصود عالمیان اماء آن ارض
و دیار اخری که بحق منسوبند و بکلمه مبارکه
یامتی فائز مطلع خیرات مابین نساء گردند آن
ربنا هو المقتدر القدیر و هو السامع المجیب

- 93 ذکر جناب آقا محمد ابراهیم و جناب آقا میرزا
عبدالوہاب علیہما بہاء الله را نمودید بعد از
اطلاع قصد مقام اعلیٰ نموده بشرف اصفا فائز
گشت قوله عزّ بیانہ و جلّ ثنائہ

- 94 هو المبین العلیم
- 95 یا ابراہیم انّ الخلیل فی النار ینادی ربّہ الجلیل و
الحبيب بین الأعداء ینطق و یقول یا الہ الأسماء
و فاطر السماء ترى المظلوم بین ایدای اعدای
نفسک و ترى ما ورد علیہ فی سیلیک قد ورد
علیہ ما لا ورد علی احد من قبل ان الذئب اقترس
غنمہ و الظالم اغرق سفینتہ و الثعبان افغرفاه و
بلغ احد اولیائہ استلک باسمک الذی بہ نور
العالم بأن تؤید اولیائک علی الاستقامۃ علی امرک
ای ربّ ترى عبدک الذی سمی بابرہیم اقبل الی
سماء جودک و بحر عطائک نورہ بأنوار معرفتک
ثم ارزقه مائدة سمائک ثم اکتب له و لضعله ما
یقرّ بہما الیک فی کلّ الأحوال انک انت الغنی
المتعال

- 96 و هذا ما نزل لجناب آقا محمد حسین ابن مظلوم

- 97 مرفوع هو المہيمن علی الأسماء

- 98 یا محمد قبل حسین اسمع نداء المظلوم انه یدعوک
من افق سماء الفضل بما یقرّ بک الی الله ربّ
العالمین نسئل الله ان یجعل کلّ مقبل منادياً باسمہ
و ناطقاً بثنائہ بین عبادہ و منوراً بأخلاقہ بین

His praise amongst His servants, one who is illumined by His attributes amongst His creation, and one who acteth in accordance with that which will attract the servants unto Him. Verily, He is the All-Bountiful, the All-Generous. Say: O people of the earth! Behold and then judge with fairness that which hath appeared in truth from One mighty and powerful. By God! The door of the treasury hath been opened by the hand of power, and the pearls of knowledge and wisdom have appeared from One All-Knowing, All-Wise. Cast away what ye possess and take hold of that which will elevate your stations in the earth. He, verily, is the Counselor, the All-Informed. We have borne hardships and tribulations that ye might draw nigh unto God, the Mighty, the Beautiful. Thus hath the Tongue of Grandeur spoken while in His Most Great Prison. We beseech God, blessed and exalted be He, by His generosity which hath encompassed existence and by His bounty which hath encompassed the world, to forgive everyone who hath turned unto Him with evident submission. The glory from Us be upon thee and upon those who are with thee. Convey My greetings unto their faces and remind them of that which hath been sent down from the heaven of My bounty, and give them the glad-tidings of My mercy which hath preceded all who are in the heavens and on earth.

خلقه و عاملاً بما يجذب العباد اليه أنه هو الفضل الكريم قل يا ملاء الأرض انظروا ثم انصفوا فيما ظهر بالحق من لدن مقتدر قدیر تالله قد فتح باب الكنز بيد الاقتدار و ظهرت لآلئ العلم والحكمة من لدن عليم حكيم دعوا ما عندكم و خذوا ما ترتفع به مقاماتكم فی الأرض انه هو الناصح الخبير قد حملنا الشدائد و البلايا لتقربكم الى الله العزيز الجميل كذلك نطق لسان القدم اذ كان فی سجنه العظيم نسل الله تبارک و تعالی بجوده الذي احاط الوجود و بكرمه الذي احاط العالم بأن يغفر كل من توجه اليه بخضوع مبین البهاء من لدنا عليك و على من معك كبر على وجوههم من قبل و ذكرهم بما نزل من سماء عطائي و بشرهم برحمتي التي سبقت من فی السموات و الأرضين انتهى

- 99 The mention was made of Baba Khan, upon him be the glory of the All-Merciful, who is named Fath-'Ali Khan. On this day, which is one of the days of the revered month of Sha'ban, two hours before sunset, having turned toward the Most Sublime Horizon and the Supreme Summit, it was presented before His presence and was honored to be heard, and this Most Holy, Most Exalted Tablet was revealed especially for him from the heaven of the All-Merciful's will, that the verses might attract him to a station wherein nothing whatsoever shall prevent him from drawing nigh unto Him. Verily our Lord, the All-Merciful, is the All-Bountiful, the All-Generous.

99 ذكر جناب بابا خان عليه بهاء الرحمن كه مسمى به فتحلى خانست فرمودید این يوم كه يكی از ایام شهر شعبان المعظم است دو ساعت بغروب مانده قصد افق اعلى و ذروه علیا نموده امام حضور عرض شد و بشرف اصغا فائز گشت و این لوح اقدس مخصوص ایشان از سماء مشیت رحمن نازل لیجذبه الآيات الى مقام لا تمنعه شئ من الأشياء عن التقرب اليه ان ربنا الرحمن هو الكريم الفضل

- 100 This is what the Tongue of Grandeur hath spoken, exalted be His proof and glorified His sovereignty:

100 هذا ما نطق به لسان العظمة قوله عز برهانه و جلّ سلطانه

- 101 In His Name, Who calleth from the Divine Lote-Tree and Who was manifested upon the Mount

101 بسمه المنادی فی السدرة و المجلى على الطور

- 102 Verily We desired to send unto thee from the Most Great Ocean pearls of wisdom and utterance, and from the palm tree of knowledge fresh and tender proofs, and from the Sidrat al-Muntaha a fruit from among its fruits, that these may draw thee unto the station of sanctity and nearness and immortality, and assist thee in serving the Cause in such wise that nothing among all things, no name among all names, and no mention

102 أنا اردنا ان نرسل اليك من البحر الأعظم لآلئ الحكمة و البيان و من نخل العرفان رطب البرهان و من سدرة المنتهى ثمرة من اثمارها لتجذبك الى مقام القدس و القرب و البقاء و يؤيدك على خدمة الأمر بحيث لا تمنعك شئ من الأشياء و لا اسم من الأسماء و لا ذكر من الأذكار ان ربك هو المقتدر المختار

among all mentions shall prevent thee. Verily thy Lord is the All-Powerful, the Unconstrained.

- 103 The call of the Lote-Tree hath been raised amidst all religions, and the murmur of the Kawthar of utterance hath been heard throughout all creation, and the warbling of the nightingales of knowledge upon the highest branches. Blessed is the soul that hath turned towards it, and the eye that hath beheld the signs of the Most Exalted Pen of God, and woe unto every heedless doubter.
- 104 We have heard thy call, and thy name hath been present before the Wronged One. We have revealed for thee that which no mention can equal.
- 105 Say: O people of the Bayan! Be fair in this Cause and follow not the manifestations of fancy and idle imagination. Then turn thy face unto the people of the Furqan and say: Come ye, come ye! By God, the All-Merciful hath come with power and sovereignty. Cast away what ye possess and take what ye are commanded by God, the Lord of creation. The tales of old profit you not this Day. Purify your ears that ye may hear the call of God from the most exalted station. Say: O people of the Spirit! Fear ye God and refute not the truth by what ye possess. He Who was mentioned by the Most Exalted Pen and promised in the Books, Scriptures and Tablets hath come. Shatter the idols by the name of your Lord, the Lord of mankind. This is the Day whereon secrets have been unveiled, fruits have appeared, and the earth hath told its tidings before the Self-Sufficient, the Most High.
- 106 Say: O people of the Torah! Open your eyes. The Revealer of verses hath come, through Whom the ocean hath surged, the fragrance hath wafted, and the Tongue hath spoken in the kingdom of utterance. The Kingdom is God's, the Lord of Lords. By God! Neither the whisperings of your divines nor the Judaism of your leaders shall profit you. Cast away what ye possess and take what is with God, the Lord of the Final Return. Say: Fear ye God. He hath come with a light that hath outshone the sun and its splendor, and with a Cause before which all who are in the heavens and on earth shall not stand. If ye deny this Revelation and what hath appeared from Him, by what proof can ye establish that which ye possess? Be fair, and be not of them who have cast the Book of God behind their backs, clinging to what they possess of vain imaginings. This is He Who hath stood before the faces of the world and revealed what He desired. He is the All-Powerful, the Mighty, the All-Bountiful. The might of the Pharaohs of the earth deterred Him not, nor did the hosts and factions frighten Him. He concealed not Himself for less than a moment. He revealed
- 103 قد ارتفع نداء السّدرة بين الأديان و خريز كوثر
البيان في الامكان و تغرّدات عنادل العرفان على
اعلى الأغصان طوبى لنفس توجّهت ولعين رأت
آثار قلم الله الأعلى و ويل لكل غافل مرتاب
- 104 انا سمعنا ندائك و حضر لدى المظلوم اسمك انزلنا
لك ما لا تعادله الأذكار
- 105 قل يا ملأ البيان انصفوا في الأمر و لا تتبعوا
مظاهر الظنون و الأوهام ثم ول وجهك الى ملأ
الفرقان و قل تعالوا تعالوا تالله قد اتى الرحمن بقدره
و سلطان ضعوا ما عندكم و خذوا ما امرتم به من
لدى الله مالک الرقاب لا تنفعكم اليوم القصص
الأولى طهّروا آذانكم لتسمعوا نداء الله من اعلى
المقام و قل يا ملأ الروح خافوا الله و لا تدحضوا
الحق بما عندكم قد اتى من كان مذكوراً من القلم
الأعلى و موعوداً في الكتب و الصحف و الألواح
كسّروا الأصنام باسم ربكم مالک الأنام هذا يوم
فيه ظهرت الأسرار و برزت الأثمار و حدثت
الأرض اخبارها لدى الغنى المتعال
- 106 و قل يا ملأ التّوراة افتحوا ابصاركم قد اتى منزل
الآيات و به ماج البحر و هاج العرف و نطق
اللسان فيملكوت البيان الملك لله ربّ الأرباب
ايم الله لا ينفعكم همزات علمائكم و لا تهود رؤسائكم
ضعوا و خذوا ما عندكم و ما عند الله مالک يوم
المآب قل اتقوا الله انه اتى بنور غلب الشمس و
اشراقها و بأمر لا يقوم معه من في الأرضين و
السّموات لو تنكرون هذا الظّهور و ما ظهر من
عنده بأى حجة يثبت ما عندكم انصفوا و لا تكونوا
من الذين نبذوا كتاب الله ورائهم متمسكين بما
عندهم من الأوهام هذا هو الذى قام امام وجوه
العالم و اظهر ما اراد من عنده و هو المقتدر
العزیز الوهاب ما منعت سطوة فراغة الأرض و ما
خوفته الجنود و الأحزاب ما ستر نفسه في اقل من
آن قد اظهر ما ارتعدت به فرائص الدّين كفروا
بالله مالک يوم القيام

that which made the limbs of them that disbelieved in God, the Lord of the Day of Resurrection, to quake.

- 107 We beseech God, blessed and exalted be He, to assist thee in serving the Cause and to draw thee nigh unto Him in all conditions. When the breezes of revelation stir thee and the Kawthar of utterance taketh thee from the hand of the loving-kindness of thy Lord, the All-Merciful, say: My God, my God! Praise be to Thee for having guided me and made known to me Thy Most Great Path, and for having given me to drink the choice wine of Thy utterance from the hand of Thy bounty. O my Lord! I was asleep; Thy most sweet call awakened me. I was heedless; the dawning splendors of the morn of Thy Revelation aroused me. I was far; the hands of Thy grace and bounty drew me nigh. I beseech Thee by the Word through which the sincere hastened to the place of sacrifice and the believers to the Most Sublime Horizon, to make me steadfast, firm and upright in Thy love and Thy Cause. Thou art verily the All-Powerful, the Supreme, the Mighty, the All-Knowing.

- 108 All praise and bounty belong unto Him, and unto Him all generosity, mercy and bestowal. Through a hundred thousand proofs and evidences is His grace established, and none to this day has been able to reckon His endless showers of mercy, all confessing their powerlessness and limitation. When even these rains, which through the favor of the All-Powerful descend from the clouds, cannot be counted, how then can one enumerate the rains of mercy that descend at all times from the clouds of divine knowledge and wisdom? The way to enumeration is barred, and the path to limitation is closed. This evanescent servant beseeches the Eternal Truth to assist His Excellency the Khan in that which shall cause his mention to endure among all mentions. The Command is in His hands; He doeth what He willeth and ordaineth what He pleaseth, and He is the Mighty, the Powerful.

- 109 You mentioned Aqa Mirza Asadu'llah, upon him be the glory of God. The hope of this evanescent one is that those loved ones who in this time have attained unto the Kawthar of the utterance of the Desired One of the worlds and have drunk the wine of recognition from the hand of bounty, may hold fast with supreme steadfastness in such wise that all who dwell on earth shall find themselves powerless to prevent them, and that they may arise like unto kindled fire and the sun shining from the horizon of God's will, turning their attention to the reformation and purification of the world and its peoples. Blessed is he who heareth and acteth; he is indeed of the people of this noble station.

107 نسل الله تبارک و تعالی ان یؤیدک علی خدمة الامر و یقرّبک الیه فی کلّ الأحوال اذا هزّتک نسّمات الوحی و اخذک کوثر البیان من ید عنایة ربّک الرّحمن قل الھی الھی لک الحمد بما هدیتنی و عزّفتنی صراطک الأعظم و سقیتنی رحيق بیانک من ید عطائک ای ربّ کنت نائماً یقظنی ندائک الأحلی و کنت غافلاً نهتني تجلیات انوار فجر ظهورک و کنت بعيداً قربتني ایدای فضلک و جودک استلک بالکلمة الّتی بها سرع المخلصون الی مقرّ القداء و الموحدون الی الأفق الأعلى بأنّ تجعلنی ثابتاً راسخاً مستقیماً علی حبّک و امرک أنّک انت المقتدر المهيمن العزيز العلام انتهى

108 له الفضل و الجود و له الکرم و الرّحمة و العطاء بصدهزار حجّت و برهان فضلش ثابت و هم عدم احصایش امطار رحمت را الی حین احدی احصا نموده و کلّ بر عجز و قصور معترفند مع آنکه این امطار بعنایت حضرت مختار از سخاب هاتل و نازل احصاء اینقام که محال شد احصاء امطار رحمتیکه از سخاب علم و حکمت حقّ در کلّ حین نازلست چگونّه میشود السبیل الی الاحصاء ممنوع و الطریق الی التحدید مسدود این خادم فانی از حقّ باقی میطلبد حضرت خان را تأیید فرماید بر آنچه که ذکرش مابین اذکار باقی و دائم ماند الامر بیده یفعل ما یشاء و یحکم ما یرید و هو المقتدر القدیر

109 ذکر جناب آقا میرزا اسدالله علیه بهاء الله را فرمودید امید اینفانی آنکه احبائیکه در این کرّه بکوثر بیان مقصود عالمیان فائز گشتند و رحيق عرفان را از ید عطا آشامیدند باستقامت کبری تمسک جویند بقسمیکه من علی الأرض از منع خود را عاجز مشاهده نمایند و بمثابه نار موقده و شمس مشرقه از افق اراده الهی طالع شوند و باصلاح و تزکیه عالم و امم توجه نمایند طوبی لمن سمع و عمل أنّه من اهل هذا المقام الکريم

- 110 After mention was made of the name of His Honor Asad and his desire for the forgiveness of the tailor who ascended in the prison, following the presentation of these matters before the countenance of the Lord of all beings, these most great verses were revealed from the heaven of supreme bounty. His word - exalted be His utterance and mighty His proof:
- 111 He is the One Who speaketh the Truth
- 112 O Asadu'llah! Today the ocean of divine unity hath appeared before the face of the Lord and His servants, and each wave thereof with eloquent tongue uttereth the blessed words "God hath come with manifest sovereignty." The people of the land pride themselves over the people of the sea through the light of attainment, and in utmost joy and delight are occupied with the remembrance and praise of meeting their heart's desire, the Desired One of all worlds. From the homes of the hearts of those brought nigh and the sincere ones arise melodies and songs of the lovers in the paradise of the Beloved. The orator of the city of love hath been seized with mighty rapture and ecstasy until God, exalted be His glory, shall ordain what He willeth and manifest what He desireth. Say:
- 113 My God, my God! I testify that this Day is Thy Day and this Cause is Thy Cause. Thou seest me, O Ravisher of the hearts of those brought nigh, O Ecstasy of the hearts of the yearning ones! I beseech Thee by Thy manifest light and Thy mighty, firm Command to make me of those who have been seized by the rapture of the call from the supreme horizon. O Lord! I am he who hath sought Thy station and presence before Thy face and standing at Thy door. I beseech Thee by the spirits that have soared in the atmosphere of Thy nearness and by the souls that have shed their blood in Thy days, to assist me and those who have believed in Thee and Thy signs in that whereby Thy Cause may be exalted amongst Thy servants. O Lord! Thou seest how the wolf hath seized Thy sheep and how the grunting of swine hath been raised in Thy lands. I beseech Thee to conquer Thy cities through the hosts of utterance. Verily Thou art the Mighty, the Bountiful.
- 114 We make mention of your father and mother, and We beseech God, blessed and exalted be He, to forgive them both, and then him for whom thou didst seek forgiveness, through His mercy that hath preceded all created things and His grace that hath encompassed all contingent beings. There is none other God but Him, the Mighty, the Self-Subsisting. O my Lord! Withhold not Thy servants from the ocean of Thy bounty. Ordain for them that which will draw them nigh unto Thee. Verily, Thou art the All-Bountiful, the Most Generous.
- باری بعد از ذکر اسم جناب اسد و تمنای ایشان
غفران خیاط الذی صعد فی السجن را بعد از
عرض اثبات امام وجه مولی الوری این آیات
کبری از سماء عنایت عظمی نازل قوله جلّ بیانه
و عرّ برهانه
- هو الناطق بالحقّ
- یا اسدالله امروز بحر توحید امام وجه مولی و
عبید ظاهر و هر موجی از امواجش بلسان فصیح
بکلمه مبارکه قد اتی الله بسلطان عظیم ناطق
اهل بر بنور وصال بر اهل بحر افتخار مینماید و
بلقay مقصود عالمان بکمال انبساط و نشاط بذکر و
ثنا مشغولند در بیوت افتده مقربین و مخلصین از
عاشقان یمن جانان نغمه ها و آوازه است خطیب
مدینه عشق را جذب و وله عظیم اخذ نموده
تا حقّ جلّ جلاله چه اراده فرماید و چه ظاهر
نماید قل
- الهی الهی اشهد انّ الیوم یومک و الأمر امرک
ترانی یا جذب افئدة المقرّبین و یا وله قلوب
المشتاقین استلک بنورک المبین و امرک المحکم
المتین بأن تجعلنی من الذین اخذهم جذب النداء
من الأفق الأعلى ای ربّ انا الذی قصدت
مقامک و الحضور امام وجهک و القیام لدى
بابک استلک بالأرواح الّتی طارت فی هوا
قربک و بالنفوس الّتی سفکت دماهم فی
ایامک بأن تؤیّدنی و من آمن بک و بآیاتک
علی ما یرتفع به امرک بین عبادک ای رب
تری الذّنب اقترس غنمک و ارتفع قباع الخنازیر
فی دیارک استلک بأن تسخر مدائنک بجنود
البیان انک انت العزیز المّنان
- و نذکر اباک و امّک و نسئل الله تبارک و تعالی
ان تغفرهما ثمّ الذی اردت غفرانه برحمته الّتی
سبقت الکائنات و فضله الذی احاط الممکّات
لا اله الا هو العزیز المختار ای ربّ لا تمنع عبادک
عن بحر عطائک قدر لهم ما یقرّ بهم الیک انک
انت الفضّال الکریم انتهى

- 115 The purpose hath been achieved and the prayer answered. God hath forgiven you and those who emigrated with you. Verily our Lord, the All-Merciful, is the Forgiving, the Generous. He doth not suffer the reward of the righteous to be lost. Praise be unto Him, for He is the Goal of them that know Him.
- 116 As to what thou didst mention concerning Aqa Muhammad-Hashim, son of Haji Mulla Muhammad-Amin, after learning of his circumstances, We approached the presence of the Lord of Creation and presented his case, which was honored to be heard. His blessed and exalted Word:
- 117 He is the Dawning-Place from the horizon of the heaven of utterance!
- 118 O Muhammad-before-Hashim! Reflect upon the cause of rejection, opposition, rancor, hatred, tyranny, wickedness, and loss of the former people. For if one becomes aware of its reason and cause, he will not slip from the straight path nor remain heedless of the momentous News. In brief, certain tales and titles deprived those souls from the Supreme Horizon and afflicted them with grievous misfortune. I speak the truth when I say that this is a great Day and His grace is infinite. Whosoever desires to enter the depths of the sea of oneness must purify his heart from the stories of old and exalted titles. The word "successorship" adorned the realm of fancy and built the cities of vain imaginings. O people of God! Know ye the value of this Day. Reflect upon the ignorance of the Shi'ih. When the Qa'im appeared in truth and unveiled the mysteries for the triumph of truth - He Who had been the object of devotion of hearts and minds throughout ages and centuries - the divines of that sect gave Him no chance to speak or show the way. With the sword of malice, the spear of hatred, and the arrow of cruelty, they removed from their midst that Manifestation of Divine Power and that Dawning-Place of His decree and destiny, through an oppression at which the Pen is ashamed to recount and the Tablet is powerless to bear.
- 119 Now consider the Sunnis, when someone in Sudan claimed to be the Mahdi, most people in various lands accepted him and arose to serve him with a vigor that caused the limbs of armies to tremble. By the life of God! Had they received the full outpouring of the revealed Tablets contained in the seven writings [athar-i-sab'ih], they would all have embraced the Cause and would have circumambulated the dawning-places of divine verses and the repositories of heavenly knowledge. Now observe in what station the Cause stood and in what station the Shi'ih. They prided themselves before the world with the name of successorship, while that very pride and vainglory became a barrier between truth and falsehood and deprived them of
- لله الحمد مقصود حاصل واستجاب نازل قد غفر
الله لكم ولمن هاجر معه ان ربنا الرحمن هو الغفور
الكريم انه لا يضيع اجر المحسنين الحمد له اذ هو
مقصود العارفين
- اینکه در باره جناب آقا محمد هاشم ابن حاجی
ملا محمد امین ذکر نمودید بعد از اطلاع بر
احوالشان قصد مالک ابداع نموده امام وجه
عرض و بشرف اصغا فائز قوله تبارک و تعالی
- هو المشرق من افق سماء البیان
- یا محمد قبل هاشم در علت اعراض و اعتراض
و ضغینه و بغضا و بغی و فحشا و خسران حزب
قبل تفکر نما چه اگر نفسی بسبب و علت آن آگاه
شود از صراط مستقیم نلغزد و از نبأ عظیم غافل
نشود باری بعضی قصص و اسماء آن نفوس را از
افق اعلی محروم نمود و بشقاوت کبری مبتلا کرد
براستی میگویم امروز روزیست بزرگ و فضلش
بیمنتی هر نفسی قصد ورود در لجه بحر احدیه
نماید باید قلب را از قصص اولی و القاب کبری
مطهر سازد لفظ وصایت عالم وهم را زینت داد
و مدن ظنون را تعمیر نمود یا حزب الله قدر
یوم را بدانید در نادانی شیعه تفکر کنید قائمیکه
بحق ظاهر شد و لأجل احقاق حق کشف غطا
نمود و در قرون و اعصار مطاف قلوب و افئده
بود علمای آنحزب بعد از ظهور فرصت ندادند
که ذکر فرماید و یا راهی نماید بسیف ضغینه و
سنان بغضا و سهم جفا و منکر آنمظهر مالک قدر
و مظهر قضا و قدر را از میان برداشتند بظلمیکه
قلم از ذکرش نجل و لوح از حملش عاجز
- حال در اهل سنه و جماعت تفکر نمائید که شخصی
در سودان دعوی مهدویت نمود اکثر اهل بلدان
اجابت نمودند و بر خدمتش قیام کردند قیامیکه
سبب ارتداد فرائض جنود گشت لعمر الله اگر
آنچه در آثار سبعة از الواح نازل بر آنحزب میبارید
کُل اقبال مینمودند و بطواف مطاف مشارق
آیات الهی و مباحث علوم ربانی مشغول میگشتند
حال ملاحظه نما امر در چه مقام بود و شیعه در
چه مقام باسم وصایت بر عالم افتخار مینمودند و
حال آنکه همان افتخار و غرور سدی شد حایل

drawing nigh unto God. We hope that henceforth they will not remain deprived of the truth because of such mentions, nor be bereft of the shore of the divine ocean of knowledge. Verily, He is the All-Forgiving, and He is the Munificent in both beginning and end. We beseech God, blessed and exalted be He, to assist thee in His remembrance, to aid thee in remaining steadfast in His love, to cause thee to hear His verses and to show thee the signs of His Pen. Verily, He is the Most Merciful of the merciful ones and the Most Generous of the generous ones.

ما بین حقّ و باطل و ایشانرا از تقرّب الی الله محروم ساخت امید آنکه از بعد باین اذکار از حق محروم نمانند و از شاطئ بحر عرفان الهی بی نصیب نشوند آنّه هو الغفار و هو القیّاض فی المبدء و المآب نسل الله تبارک و تعالی ان یؤیّدک علی ذکره و یمدّک علی الاستقامه علی حبه و یسمعک آیاته و یریک آثار قلبه آنّه هو ارحم الراحمین و اکرم الأکرمین

- 120 His honor the Perfumer - upon him be the Glory of the Self-Subsisting - hath in these days repeatedly been mentioned in the presence of Him Who is the Lord of all mention. In truth, from the beginning of days until now, he hath been occupied with that for which every existing thing was honored with the garment of being for this most exalted station. Blessed be he!

120 جناب عطار علیّه بهاء المختار این ایام مکرّر بذکر مولی الأذکار فائز گشته اند فی الحقیقه از اوّل ایام الی حین مشغولند بآنچه که هر موجودی از برای این مقام اعلی بجلعت وجود فائز گشت هنیئاً له انتهی

- 121 The statements regarding the guidance of faithful and devoted souls, and likewise the mention of their purposes and aspirations before the Most Holy Court and seeking permission for these matters were presented before the Throne, and this response has appeared from the horizon of the will of the Lord of Creation. His blessed and exalted Word:

121 بیاناتی که در توجّه نفوس مطمئنّه مقبله نمودند و همچنین ذکر مقاصد و آمالشان را بساحت اقدس و طلب اذن اینتراتب امام عرش عرض شد و اینجواب از افق ارادهء مولی البریه ظاهر قوله تبارک و تعالی

- 122 O Ibn-i-Abhar! Upon thee be My glory and loving-kindness. Make mention of the people of God in that land on behalf of the Wronged One. Say: Blessed are ye for having attained to the grace of these days and for being illumined by the light of recognition. The preservation of this lofty station and noble rank is essential, for the highway robbers have been and are lying in wait. We beseech God, blessed and exalted be He, to preserve you from the evil of His enemies and from those who have denied the Day of Judgment. By the life of God! Those who have drunk from the cup of utterance have ever been and shall ever be mentioned.

122 یا ابن ابهر علیک بهائی و عنایتی حزب الله را در آن ارض از قبل مظلوم ذکر نما قل طوبی لکم بفضل ایام فائز شدید و بنور معرفت منور حفظ این مقام بلند و رتبهء ارجمند لازم چه که قاطعان طریق مترصد بوده و هستند نسل الله تبارک و تعالی ان یحفظکم من شرّ اعدائه و اعراض الدّین کفروا بیوم الدّین لعمر الله شاربان کأس بیان لازال مذکور بوده و هستند

- 123 And regarding their seeking permission for attendance: in these days events have occurred that have caused the greatest sorrow and supreme anxiety. Were this Wronged One to mention what hath befallen Him, the tribes of the earth would be seized with trembling. Therefore, if the souls mentioned would share the expenses of the journey and deliver half thereof to Ali Haydar, in view of the absence of Amin, this Wronged One will reveal and send forth from the Most Exalted Pen mention of their turning and devotion and presence before the Face. The command is in His hands - He doeth what He willeth and ordaineth what He desireth. And afterward that which His will hath determined shall be commanded to the aforementioned one.

123 و اینکه در بارهء ایشان اذن حضور طلب نمودید این ایام اموراتی احداث شده که سبب حزن اکبر و فزع اعظمست اگر این مظلوم آنچه بر او وارد شده ذکر نماید اضطراب قبائل ارض را اخذ کند لذا اگر نفوس مذکوره مصارف طریق را قسمت نمایند و نصف آنرا نظر بعدم حضور امین بجناب علی حیدر تسلیم کنند این مظلوم ذکر توجّه و اقبال و حضور امام وجه را از قلم اعلی نازل و ارسال میدارد الأمر یدفع ما یشاء و یحکم ما یرید و بعد بجناب مذکور امر میشود آنچه را که اراده بر آن تعلق گرفته انتهی

- 124 As to their desire that the friends, both living and deceased, be mentioned in the divine presence that they might attain His grace and be adorned with the ornament of forgiveness - this supplication hath been mentioned before the Mentioned One, and these exalted words have been revealed in response from the heaven of mercy. His blessed and exalted Word:
- ایکده در باره اولیا حیا و میتا دوست داشته اند
در پیشگاه حضور مذکور آید تا بعنایت فائز شوند
و همچنین بطراز غفران مزین گردند این مسئلت
نزد مذکور مذکور و اینکلمات عالیات در جواب
از سماء رحمت نازل قوله تبارک و تعالی
- 125 O Ibn-i-Abhar! Upon thee be My glory and loving-kindness. Verily We have heard thy call and thy mention and thy praise and thy request and what thou didst desire for the sake of God, thy Lord. We have answered thee that thou mayest give thanks to Him Who aided thee in turning to Him and in making mention of Him. He is the Helper, the All-Knowing. Well is it with what thou hast done in mentioning those who desired from the sea of thy Lord's bounty the pearls of pardon and forgiveness. He hath forgiven them as a grace from His presence. By My life! When mention of them was made before the Face, the Sun of God's loving-kindness shone forth. Verily the ocean of bounty surged and the fragrance of faithfulness wafted and the lights of His mercy which have preceded existence in both the unseen and visible worlds encompassed them.
- یا ابن ابهر علیک بهائی و عنایتی انا سمعنا ندائک
و ذکرک و ثنائک و طلبک و ما اردته لوجه الله
ربک اجبتاک لتشکر من آیدک علی الاقبال و
الذکر انه هو المؤید العظیم نعم ما عملت فی ذکر الدین
ارادوا من عمن فضل ربک لآلی العفو والغفران
انه غفرهم فضلاً من عنده لعمری حین عرض
ذکرهم امام الوجه اشرق نیر عنایة الله انه ماج
بجر العطاء و هاج عرف الوفاء و احاطتهم انوار
رحمته الّتی سبقت الوجود من الغیب و الشهود
- 126 O Asadullah! Rejoice in that the Wronged One hath turned toward thee and made mention of thee in such wise that the rains of grace and bounty have been showered upon thee and upon those who have ascended to the Supreme Companion, as a favor from God, the Lord of the Mighty Throne. Upon thee be the glory of God and His mercy and loving-kindness, and the glory of the Supreme Concourse, and the glory of those who have sacrificed their spirits and bodies and all they possessed in the path of God, the Powerful, the All-Knowing, the All-Wise.
- یا اسدالله افرح بما توجه الیک المظلوم و ذکرک بما
هطلت به امطار الفضل و العطاء علیک و علی
الذین صعدوا الی الرفیق الاعلی فضلاً من لدی
الله رب العرش العظیم علیک بهاء الله و رحمته
و عنایته و بهاء الملاء الاعلی و بهاء الذین انفقوا
ارواحهم و اجسادهم و ما عندهم فی سبیل الله
المقتدر العظیم الحکیم
- 127 And We make mention from this Most Great Scene of him who was named Ja'far, who believed in God and held fast to His firm cord. O Ja'far! Verily the heaven desired thee and the sun turned toward thee and the light shone before thy face by virtue of the Ancient Face having turned toward thee from this manifest horizon. Give thanks unto God, thy Lord, for having made thee in this time to associate with the Prophets and Messengers in a Paradise whose boundaries are not fixed, whose fruits never fall, and whose leaves are never still, moved by the breezes of will and purpose from the presence of One powerful and mighty.
- و نذکر من هذا المنظر الاکبر من سمی بجعفر الّذی
آمن بالله و کان متمسکاً بحبله المتین یا جعفر ان
السماء ارادتک و الشمس اقبلت الیک و النور
اشرق امام وجهک بما توجه الیک وجه القدم
من هذا الأفق المبین اشکر الله ربک بما جعلک
فی هذا الحین معاشراً مع النبیین و المرسلین فی
جنة ما حدّدت جهاتها و لم تسقط ثمراتها و لم
تسکن اوراقها تحرکها ارواح مشیة و الارادة من
لدن مقتدر قدیر
- 128 O Ghulam-Husayn! Thy name hath been mentioned in the Most Great Vision, and the Lord of the world hath remembered thee with such remembrance as hath enraptured the hearts of those who desired to attain the presence of their Lord, the Mighty, the Great. We beseech God to send down upon thee,
- یا غلامحسین قد حضر اسمک فی المنظر الاکبر
و ذکرک مولی العالم بذکر انجذبت به افئدة الذین
ارادوا الحضور امام وجه ربهم العزیز العظیم نسئل
الله ان یزل علیک فی کلّ الاحیان امطار الرحمة
و الغفران انه هو العزیز المتان انتهی

at all times, the rain of mercy and forgiveness. Verily, He is the Mighty, the Bestower.

- 129 As to the honored Karbila'i Mihdi, upon him be the glory of God and His favors, that which was revealed concerning him two days ago is the cause of eternal grace and everlasting bounty. His Holiness Ismu'llah M.H., upon him be the Most Glorious Glory of God, mentioned him and he attained unto the remembrance of the Goal of all the worlds. Joy be unto him!
- 129 و اما جناب مرفوع کربلائی مهدی علیه بهاء الله و عنایتہ دو یوم قبل در باره او نازل شد آنچه که سبب ظهور عنایت ابدی و فضل سرمدیست حضرت اسم الله م ه علیه بهاء الله الاهی ذکرش را نمودند و بذکر مقصود عالمیان فائز گشت هنیئاً له
- 130 Likewise concerning the departed and elevated Hajiyyih, upon her be the glory of God, the Most Holy, Most Exalted Tablet was revealed about that virtuous lady. God willing, that beloved one will attain unto it. Verily our Lord, the All-Merciful, is the All-Forgiving, the Compassionate.
- 130 و همچنین مرحومه مرفوعه حاجیه علیها بهاء الله در باره آنخدره لوح امنع اقدس نازل انشاء الله آنجوب بآن فائز میشوند ان ربنا الرحمن هو الغفور الرحیم
- 131 And mention was made of the kinsmen. Praise be to God, both before and after, that which was revealed concerning them is such as crieth out in the Books. Blessed are they that hear and joy be to them that are turned unto Him. And this matter attained unto the hearing of the Lord of Names in the Most Exalted Horizon. His blessed and exalted Word:
- 131 و ذکر منتسبین را نموده بودند الحمد لله از قبل و بعد در ذکر ایشان نازل شد آنچه که در کتب ندا مینماید طوبی للسامعین و نعیماً للمتوجهین و اینفقره در افق اعلی باصغاء مالک اسماء فائز قوله تبارک و تعالی
- 132 "The suns of loving-kindness and favor have shone forth upon the kinsmen with such brilliance that all the pens of the world and tongues of nations are powerless to describe and praise it. We testify that they have drunk the choice wine of understanding from the hands of the bounty of their Lord, the All-Merciful, and have attained unto that which none among the people have attained, save whom God, the Lord of the worlds, hath willed. Upon them be My glory and the glory of all who dwell in My Kingdom and My Dominion, and the glory of this Most Exalted Station, and the glory of the cities of justice and fairness at every morn and eventide."
- 132 شمس عنایت و الطاف مخصوص منتسبین بشائی اشراق نمود که اقلام عالم و السن امم از ذکر و ثنائش عاجز است نشهد انهم شربوا رحيق العرفان من ایدای عطاء ربهم الرحمن و فازوا بما لا فاز به القوم الا من شاء الله رب العالمین علیهم بهائی و بهاء من فیملکوتی و جبروتی و بهاء هذا المقام الاعلی و بهاء مدائن العدل و الانصاف فی کل بکور و اصیل
- 133 Unto Him be thanksgiving and glory and might and praise. Each of the mentioned names hath received their portion and share from the Luminary of the utterance of the Goal of all the worlds. Joy be unto every servant and maidservant who hath attained! And likewise those souls who have ascended and passed on have all attained unto the waves of the ocean of forgiveness of the All-Merciful Lord. This servant hath ever said and continueth to say that the time of death in these days is blessed, for one attaineth unto the pearls of the mention and praise of the Lord of all beings. Were they to become aware of the influences of these remembrances, all would seek and supplicate for this station.
- 133 انتهی له الشکر و البهاء و العز و الثناء جمیع اسامی مذکوره هر یک از نیر بیان مقصود عالمیان قسمت برد و نصیب برداشت هنیئاً لکل عبد فاز و لکل امة فازت و همچنین نفوسیکه صعود و عروج نموده اند کل بامواج بحر غفران حضرت رحمن فائز گشتند اینعبد لازال گفته و میگوید که وقت موت این ایام است چه که بالائی ذکر و ثنای مالک انام فائز میگردد اگر بتأثیرات اذکار آگاه گردند کل این مقام را طلب نمایند و مسئلت کنند
- 134 And regarding thy mention of the friends of the earth, upon them be the glory of God, after being presented before the
- 134 و اینکه ذکر اولیای ارض را علیهم بهاء الله را نمودید بعد از عرض در ساحت امنع اقدس اعلی

Most Holy, Most Exalted Presence, these manifest verses were revealed specially for all. God willing, they will attain unto them. His blessed Word:

این آیات باهرات مخصوص کل نازل انشاءالله
بأن فائز شوند قوله تبارک و تعالی

135 In My Name, the Speaking, the All-Knowing

بسمی الناطق العليم 135

136 O My friends in affliction! Hear ye the Voice of Him Who hath been cast into prison. He calleth the loved ones unto the Lord of Lords—they who have quaffed the wine of divine knowledge from the chalice of My bounty, despite every denier who hath rejected God in the end. O My friends! Hear ye My call which draweth you nigh unto the most exalted Paradise—that station wherein all things proclaim: “The Kingdom belongeth to God, the Lord of all men!” Ye have attained unto My remembrance, both before and after, at whose revelation all verses have bowed down in humility. Blessed is the servant whom neither books have hindered from the Mother Book, nor scriptures and psalms from the Mother Tablet. Take hold of the Book of God with the power that proceedeth from Him, whereupon the limbs of every obstinate infidel shall tremble. Can any remembrance compare with His remembrance, or any verses with His verses, or any revelation with His revelation? By God! When He appeared, Sinai cried out in most eloquent utterance: “O people of creation! The Summoner hath come with power, and He Who revealeth with might and sovereignty.” Cast aside the books of those who have turned away from God, the Mighty, the All-Knowing.

136 يا اوليائي في الزّاء اسمعوا نداء الباء انه ارتفع من
شطر السّجن ودعا الأصحاب الى ربّ الأرباب
الذين شربوا رحيق العرفان من كأس عطائي رغماً
لكلّ عالم كفر بالله في المآب يا اوليائي اسمعوا
ندائي انه يقرّبكم الى الفردوس الا على المقام الذي
فيه ينطق الأشياء الملك لله مالک الرّقاب قد
فزتم بذكرى من قبل و من بعد الذي عند نزوله
خضعت الآيات طوبى لعبدا ما منعه الكتب عن
أم الكتاب و لا الصّحف و الزّبر عن أم الألواح
خذوا كتاب الله بقدره من عنده اذا ترتعد فرائص
كلّ منكر كفّار هل تقوم مع ذكره ذكر او مع آياته
آيات او لدى ظهوره ظهور تالله اذا ظهر نادى
الطور بافصح البيان يا ملأ الامكان قد اتى المنادى
بقدره و الجلى بقوة و سلطان ضعوا كتب القوم
الذين اعرضوا عن الله العزيز العلام

137 Say: O people of Iran! Fear ye the All-Merciful. Verily, the Proof hath appeared in the form of a human temple and proclaimeth before the faces of all religions. Harken and hasten to God's mercy and pardon, and follow not the exponents of idle fancies and vain imaginings. The earth hath revealed its treasures, the heaven its suns, the sea its waves, and the light its radiance. Fear ye God and be not of them who have denied the Proof and Evidence. Say: By God! That which ye possess shall profit you not, nor shall your riches suffice you, nor shall your fancies save you. Cast aside what ye possess and take what ye have been commanded by God, the Lord of the Throne and of all ranks. There hath descended from the heaven of bounty the table of divine knowledge, and from the cloud of grace that blessing which God hath sanctified from decline [...] God's treasury of the pearls of wisdom and utterance. Blessed is he who hath seen, and woe unto every idolater who hath denied God when He came from the heaven of bounty with the standards of verses. The glory from Us be upon you and upon those whom the veils of the people of error have not withheld from the Dayspring of Revelation.

137 قل يا معشر الايران اتّقوا الرّحمن انّ البرهان ظهر
على هيكل الانسان و ينادى امام وجوه الأديان
اسمعوا و سارعوا الى رحمة الله و عفوه و لا تتّبّعوا
مطالع الظّنون و الأوهام قد اظهرت الأرض
كنوزها و السّماء شمسها و البحر امواجه و النور
اشراقه خافوا الله و لا تكونوا من الذين كفروا
بالحجة و البرهان قل تالله لا ينفعكم ما عندكم و لا
يغنيكم اموالكم و لا ينجيكم اوهاكم ضعوا ما عندكم
و خذوا ما امرتم به من لدى الله مالک العرش
و المقام قد نزلت من سماء الفضل مائدة العرفان
و من سحاب الكرم النّعمة التي قدّسها الله عن
الزّوال [...] كنز الله لآلئ الحكمة و البيان طوبى
لمن رأى و ويل لكلّ مشرک كفر بالله اذ اتى من
سماء الجود برايات الآيات البهاء من لدنا عليكم و
على الذين ما منعتهم من فجر الظهور حجابات اهل
الضّلال

138 O people of God and His servants! Most people cling to vain imaginings, especially the people of Iran who have been nurtured on suspicions and fancies. The Book of God is manifest before all faces, and the Sun of Truth shineth from the midmost heaven, and the light of the Cause is radiant and resplendent, yet all remain heedless and veiled save those who have held fast to this mighty cord. O people of God! Hear ye the voice of the Wronged One, and purify your hearing and sight from the tales of old and that which is with the people, that ye may perchance attain unto the divine traces and hearken unto His Word. How many are those who read, yet are unacceptable before God! For if one were truly to hearken, he would find himself established upon the throne of steadfastness. The deniers of the Word and the clamorous ones have been and are lying in wait, and this is news which the Most Exalted Pen hath announced from Prison. Blessed is the servant who hath cast vain imaginings behind him, turning unto God, the One, the All-Informed. The world shall be seized by change and extinction. Take ye that which shall endure through the endurance of the Kingdom and the Realm. He, verily, is the All-Counselling, the All-Knowing.

139 We make mention of the handmaidens of that land and counsel them to be steadfast, chaste, and engaged in remembrance and praise. O handmaidens of God in that place! Blessed are ye, for ye have attained unto that which the divines of Iran failed to attain. They deemed themselves most profitable, yet were found to be most lost; they counted themselves most exalted, yet were observed to be most abased. Today even the Jews take pride over such souls, for those faithless people martyred the Desired One of the world. The deniers of the Bayan are seen to be more lost than those people, as doth testify unto this the Mother of Tablets in this exalted station. The mother and sister - upon them be My glory and loving-kindness - have been and are mentioned in the Most Exalted Paradise. The glory shining from the heaven of My mercy be upon you, O people of Ra, and upon those whom the hosts of names prevented not from turning to the Most Great Ocean, each drop whereof proclaims: The Kingdom belongeth unto God, the Lord of the mighty throne and the exalted seat.

140 We hope that the people of God in that land will spend all their time in matters that cause the exaltation of the Cause. Under all conditions hold fast unto wisdom and utterance, and engage in the salvation of souls for the sake of God. Soon shall the world and all that is therein pass away. Blessed is the soul

138 یا حزب الله و عبادہ اهل ارض اکثری باوہام متمسکند مخصوص اهل ایران کہ بظنون و اوہام تربیت شدہ اند کتاب الله امام وجہ ظاہر و آفتاب حقیقت در قطب سماء مشرق و نور امر ساطع و لامع ولكن کل غافل و محجوب الا من تمسک بهذا الحبل المتین یا حزب الله ندای مظلوم را بشنود و سمع و بصر را از قصص اولی و ما عند القوم مطہر سازید شاید بآثار الله و اصغاء بیان فائز شوید چہ بسیار از نفوس قرائت مینمایند ولكن عند الله غیرمقبول چہ اگر نفسی فی الحقیقہ باصغاء فائز شود خود را بر عرش استقامت مستوی مشاهده نماید معرضین بیان و ناعقین در کمین بوده و هستند و این خبریست کہ قلم اعلی از زورا اخبار نموده طوبی لعبد نبذ الأوہام ورائہ مقبلاً الى الله الفرد الخبیر

139 عالم را تغییر و فنا اخذ نماید خذوا ما يكون باقیاً ببقآء الملك و الملكوت انه هو الناصح العليم اماء آن ارض را ذکر مینمائیم و باستقامت و عفت و ذکر و ثناء وصیت میفرمائیم یا اماء الله هناک طوبی لکن فائز شدید بآنچه کہ علمای ایران بآن فائز نشدند خود را اربح میدانستند اخسر مشاهده گشتند و اعلی میشمردند اسفل مشاهده شدند امروز یہود بر آن نفوس افتخار مینمایند چہ کہ آنقوم بی وفا مقصود عالم را شہید نمودند معرضین بیان از آنقوم اخسر مشاهده میشوند یشہد بذلک ام الألواح فی هذا المقام الرفیع ام و اخت علیہما بہائی و عنایتی در فردوس اعلی مذکور بوده و هستند بہاء المشرق من افق سماء رحمتی علیکم یا اهل الرآء و علی الذین ما منعتم جنود الاسماء عن التوجہ الى البحر الأعظم الذی کل قطرة من قطراته تقول الملك لله رب العرش العظيم و الكرسي الرفیع انتہی

140 امید آنکہ حزب الله در آن ارض جمیع اوقات را صرف اموری نمایند کہ سبب و علت ارتفاع امر است در جمیع احوال بحکمت و بیان تمسک نمائید و لوجه الله بنجات خلق مشغول گردید

that attaineth unto that which changeth not and which shall never perish. Verily our Lord is the Mighty, the Powerful, and He is the Kind, the Merciful. This servant's request is that ye convey greetings to the loved ones of the land of Ta. Each one hath been and is mentioned in the Holy Presence. I beseech God to unite the loved ones and illumine them with the light of harmony, for this is the greatest means for the order of the world. For all I beg such success as will increase their piety, steadfastness, purity and detachment. He is verily the Hearer, the Answerer.

عنقریب دنیا و آنچه در اوست بفنا راجع طوبی
از برای نفسیکه فائز شود بآنچه که تغییر نیابد و
فنا آنرا اخذ نکند آن ربنا هو المقتدر القدیر و هو
المشفق الکریم عرض اینفانی آنکه اولیای ارض
طا تکبیر برسانید و هر یکی در ساحت اقدس
مذکور بوده و هست از حق میطلبم اولیا را متحد
فرماید و بنور اتفاق منور دارد چه که سبب
اعظم است از برای نظم عالم از برای کل توفیق
میطلبم توفیقیکه بر تقوی و استقامت و عصمت
و انقطاع بیفزاید آنه هو السامع المجیب

- 141 Regarding the reprinting of the Book, the Tongue of Grandeur hath spoken these exalted words: We previously made it contingent upon consultation, but in these days the printing of the Book is not permitted in that city, for mischief-makers are present who would immediately report it and exaggerate in their declarations, and this would cause an uproar among the ignorant. Until now they know not what this Wronged One's purpose is, nor what His intention may be. They speak based on conjecture and soar with the wings of idle fancy. Leave them in their vain imaginings. Some time ago, permission was given to Habibu'llah, but the intention was for a limited number. A detailed explanation of this matter was mentioned to 'Ali-Akbar. God willing, they shall also attain unto its reading and become aware of the intention. We beseech God, blessed and exalted be He, to honor the people of the world through His might, to make them know His path and His Cause, and to aid them to recognize what He hath willed. There is no God but Him, the Single, the One, the All-Knowing, the All-Informed.

141 در باره طبع کتاب مجدّد لسان عظمت
باینکلمات عالیات ناطق قوله تبارک و تعالی از
قبل بمشورت معالّق نمودیم و لکن این ایام طبع
کتاب در آمدینه جایز نه چه که مفتّین موجود
فوراً اخبار مینمایند و بمبالغه اظهار میدارند
و این سبب ضوضای جهلا میگردد الی حین
معلوم نشد که قصد اینظلولم چیست و اراده
چه بگان متکلمند و باجنحه ظنون طائر ذرهم
فی خوضهم چندی قبل به حبّ الله اذن داده
شد و لکن مقصود معدودی بوده بجناب علی
قبل اکبر تفصیلی در اینقام ذکر شده انشاء الله
بقرائت آنهم فائز میشوند و بر اراده مطلع نسل
الله تبارک و تعالی ان یعزّ اهل العالم بعزه و
یعرفهم صراطه و امره و یؤیّدهم علی عرفان ما
اراد لا اله الا هو الفرد الواحد العلیم الخبیر انتهی

- 142 Today let not that Beloved One and the other loved ones be saddened by what hath appeared and continueth to appear from the heedless ones. By the life of our Beloved and the Beloved of all who are in the heavens and earth, the Cause of God shall soon be made manifest through His command, and the horizons shall be illumined by the light of His justice. He, verily, is the All-Powerful, the Mighty, the All-Knowing.

142 الیوم آنحیوب و سایر اولیا محزون نباشند از آنچه از
معشر غافلین ظاهر شده و میشود لعمر محبوبنا و
محبوب من فی السموات و الأرض سوف یظهر
امر الله بأمر من عنده و یستضیء الآفاق بنور
عدله آنه هو المقتدر العزیز العلام

- 143 Although hearts are grieved by the deeds perpetrated in the great city, yet at one time this exalted word shone forth from the Dayspring of utterance, the Goal of all the worlds - His word, exalted be His glory: "O servant present! Now, as these are the days of Revelation, forgiveness and mercy and grace prevail and are manifest before all faces. When the Sun of Justice dawneth, its appearance will cause the deeds of all to

143 اگرچه از اعمال وارده در مدینه کبیره قلوب
محزونست و لکن وقتی از اوقات اینکلمه علیا از
مشرق بیان مقصود عالمیان مشرق و لائح قوله
جلّ جلاله یا عبد حاضر حال چون ایام ظهور
است عفو و رحمت و فضل غالب و امام وجه
مشهود چون نیر عدل طلوع نماید ظهورش سبب
اعتدال اعمال اصحاب میگردد چه که اوست

be tempered with moderation, for it is the cause of the manifestation of unity and concord. Therefore one must not be saddened by the conditions and occurrences of these days.

144 In the days when the people of God were imprisoned in the land of Ta, how many souls arose to render service and from every direction showed forth love and affection! The men from one side and the women from another were engaged in nursing and service with complete love. God Himself is witness, and these services of those days have not been and will not be forgotten, and in the Crimson Book the name of each one hath been inscribed by the Most Exalted Pen. The reward of no one hath been or will be lost. We beseech God to adorn those souls with such an ornament that the world of deeds may be illumined and brightened thereby."

145 These letters that were sent also testify to the service of all and to the mercy and favor of God, exalted be His glory, and to the acceptance of deeds. Blessed are they who serve and who bear in the days of God, the Lord of earth and heaven. Glory and remembrance and praise be upon you and upon every one who hath turned unto God, and every assured one, and every steadfast one, and every detached one, and every upright one who hath arisen to serve the Cause of God and hath detached himself from all else.

سبب ظهور اتفاق و اتحاد لذا از شئون این ایام و حوادث آن نباید محزون شد

144 در ایامیکه حزب الله در سجن ارض طا محبوس چه مقدار از نفوس بر خدمت قیام نمودند و از هر جهت اظهار محبت و مودت کردند عباد از یکسمت و اماء از جهت دیگر بحبت تمام مشغول پرستاری و خدمت بودند حق بنفسه شاهد و گوا هست و خدمات آن ایام از نظر زرفته و نمیرود و در صحیفهء حمرا از قلم اعلی اسم هریک مسطور و مرقوم اجرا حدی ضایع نشده و نمیشود از حق میطلبیم آن نفوس را بطرازی ظاهر فرماید که عالم اعمال از آن روشن و منور گردد انتهی

145 از جمله این اوراق مرسله هم گواهی میدهد بر خدمت کل و رحمت و عنایت حق جلّ جلاله و قبول اعمال طوبی للخدامین و الحاملین فی ایام الله ربّ الأرض و السماء البهاء و الذکر و الثناء علی جنابکم و علی کل مقبل و کل موقن و کل ثابت و کل منقطع و کل قائم و کل مستقیم قام علی خدمة امر الله و انقطع عما سواه

RHQM2.0773-774 (175x) (108-109x),
PYK.040x, YIA.066-099

BH02066

To: Aqa Siyyid Husayn (pilgrim)

Date: 1306-09-15 [1889-May-15]

1 He is the All-Remembering, the All-Knowing, the All-Informed

1 هو الذّاکر العلیم الخبیر

2 O Husayn, upon whom be My glory and loving-kindness! Praise be to God, thou hast been mentioned before thy presence and after thy presence, and thou hast stood before the Face of the Wronged One. We beseech God to aid thee in that which beseemeth His days. Every soul hath testified and doth testify to the transience of the world and its transformation. Therefore the friends of God who have attained unto the Kawthar of utterance must at all times strive diligently to acquire eternal stations and everlasting bounties. Verily He

2 یا حسین علیک بهائی و عنایتی لله الحمد ذکر قبل از حضور و بعد از حضور و قیام امام وجه مظلوم بوده و هست از حق میطلبیم ترا مؤید فرماید بر آنچه سزاوار ایام اوست هر نفسی بر فنای عالم و تغییر آن گواهی داده و میدهد لذا دوستان الهی که بکثر بیان فائز گشته اند باید در جمیع احوال در تحصیل مقامات باقیه و نعمتهای

is with whomsoever remembereth Him and desireth Him, and He is the All-Bountiful, the All-Forgiving, the Most Merciful.

سرمدیه سعی بلیغ مبذول دارند آنه مع من ذکره
و اراده و هو الفضال الغفور الرحيم

- 3 The Most Exalted Pen at this moment hath desired to make mention of one of the leaves of the Divine Lote-Tree and one of His handmaidens. We testify that she departed from her home, turning toward the Supreme Horizon, and traversed deserts, mountains, land and sea until she arrived at the fortified City mentioned in the Books and Tablets, and attained the presence of the Countenance, and was blessed with what God had revealed in His Books. We testify that she believed in God and His signs, and responded when the Call was raised between earth and heaven, and drank the cup of reunion from the hands of the bounty of her Lord, the Self-Sufficing, the Most Exalted, and heard what the near ones heard on the Mount of Knowledge, and saw what eyes and visions were prevented from seeing, save whom God, the Lord of lords, willeth.

3 قلم اعلی در این حین اراده نموده ورقی از اوراق
سدره و امهائی از اماء خود را ذکر فرماید نشهد
انها خرجت من البيت مقبلة الى الأفق الأعلى
و قطعت البوادی و الجبال و البر و البحر الى
ان وردت المدينة المحصنة المذكورة في الكتب و
الصحف و حضرت امام الوجه و فازت بما انزله
الله في كتبه نشهد انها آمنت بالله و آياته و اجابت
اذ ارتفع النداء بين الأرض و السماء و شربت
كأس الوصال من ايدى عطاء ربها الغني المتعال
و سمعت ما سمع المقربون في طور العرفان و رأت
ما منعت عنه العيون و الأبصار الا من شاء الله
رب الأرباب

- 4 The glory shining from the horizon of the heaven of My loving-kindness, and the glory of those in My Kingdom and My Dominion, and the first fragrance wafting from My garment, be upon thee, O My leaf and My handmaiden! We testify that thou didst circle round the Throne and didst attain the presence of thy Lord when most of mankind were debarred therefrom, and didst drink the pure wine from the hand of the bounty of thy Lord. We beseech God, blessed and exalted be He, to send down upon thee at every moment a mercy from His presence, and a loving-kindness from His own Self, and a grace from His direction. Blessed art thou, for the ocean of forgiveness hath surged in the contingent world, and the Day-Star of grace hath shone forth from the horizon of the heaven of pardon and beneficence. Thou didst believe in the All-Merciful when most handmaidens denied Him. The glory from Our presence be upon thee, and upon thy beginning and thy end, and thy outward and thy inward self, and upon whoso remembereth thy days and thy migration and thy nearness and thy presence, and upon every steadfast and firm one, and every knowing and discerning one.

4 البهاء المشرق من افق سماء عنايتی و بهاء من في
ملكوته و جبروتي و اول عرف فاح من قيصي
عليك يا ورقتي و امتي نشهد انك طفت العرش
و فزت باللقاء اذ منع عنه اكثر الوري و شربت
الرحيق من يد عطاء ربك نسل الله تبارك و
تعالي ان ينزل عليك في كل حين رحمة من عنده
و عناية من لدنه و فضلاً من جانبه طوبى لك
بما ماج [بما نزل لك] بحر الغفران في الامكان و
اشرق نير الفضل من افق سماء العفو و الاحسان
قد آمنت بالرحمن اذ كفره اكثر الاماء البهاء من
لدنا عليك و على اولك و آخرك و ظاهرک
و باطنک و على من يذكر أيامک و هجرتک و
قربک و حضورک و على كل ثابت مستقيم و
كل عارف بصير

- 5 O Husayn, O thou who standest before the Face! Be not grieved at what hath come to pass. By the life of God, she hath attained unto that which the Pen is powerless to describe. In truth, this transient abode was not and is not worthy of tarrying, settling and repose. However, in one respect it stands above all the worlds on high and is preeminent over all, for despite its transience and transformation, the acquisition of eternal stations and sublime ranks hath been ordained therein by the Ordainer, the Powerful, the Ancient of Days. In any case, thou shouldst not be grieved, for she hath attained unto

5 يا حسين يا أيها القائم امام الوجه محزون مباش از
آنچه وارد شده لعمر الله او فائز شد بآنچه که قلم
از ذکرش عاجز است في الحقيقة این دار فانی لایق
توقف و توطن و سکون نبوده و نیست و لکن
در یک مقام از جمیع عوالم اعلی و بر کل مقدم
چه که مع فثائه و تغییره کسب مقامات باقیه و
[مراتب] عالیه در آن مقدر است من لدن مقتدر
قدیر در هر صورت آنجناب محزون نباشند چه که

the Most Great Bounty. The glory from Our presence be upon thee and upon thy brother and upon those who are with thee among the assured servants of God.

او بفيض اكبر فائز شده البهاء من لدنا عليك و
على اخيك و على من معك من عباد الله الموقنين

INBA51:615, LHKM3.271

BH02176

To: Aqa Muhammad Javad Qazvini

Date: 1306-09-15 [1889-May-15]

1 He is the Remembering, the All-Knowing!

1 هو الذاكر العليم

2 O Javad! We have mentioned thee before in various Tablets and We mention thee at this time with a clear mention, and We make mention of him whom thou didst mention and give him the glad-tidings of God's loving-kindness and His all-embracing favor. Blessed is the servant who hath today cast away what the people possess and taken what hath been sent down from the presence of One manifest and knowing. O Haji Aqa! Thy deed hath gained the honor of acceptance and there hath been sent down for thee that which will draw thee nigh unto God, the All-Knowing, the All-Wise. This is a Day wherein the Today speaketh, while the people are in manifest drunkenness. Vain imaginings have withheld them from God, the Lord of the worlds. Say: Fear God, O people! Follow Him Who hath come to you with that which profiteth you, and follow not the ways of the ignorant ones who have cast the Book of God behind their backs and committed that which hath caused every discerning soul to lament. This is a Day wherein the door of attainment hath been opened - approach with radiant faces and be not of them that hesitate. When thou hearest the call from this white leaf, say:

2 يا جواد ذكرناك من قبل في الواح شتى و نذكرك
في هذا الحين بذكر مبين و نذكر من ذكرته و نبشره
بعناية الله و فضله المحيط طوبى لعبد نبذ اليوم ما
عند القوم و اخذ ما نزل من لدن مبين عليم يا
حاجي آقا قد فاز عملك بعزّ القبول و نزل لك
ما يقربك الى الله العليم الحكيم هذا يوم فيه ينطق
اليوم و القوم في سكر مبين منعتهم الأوهام عن الله
رب العالمين قل اتقوا الله يا قوم اتبعوا من اتاكم
بما ينفعكم و لا تتبعوا سنن الجاهلين الذين نبذوا
كتاب الله ورائهم و ارتكبوا ما ناهى به كلّ عالم
بصير هذا يوم فيه فتح باب اللقاء اقبلوا بوجوه
نوراء و لا تكونوا من المتوقفين انك اذا سمعت
النداء من هذه الورقة البيضاء

3 O God of Names and Creator of heaven! Praise be unto Thee for having mentioned me when sorrows surrounded Thee from those who exchanged trustworthiness for treachery, truthfulness for falsehood, justice for tyranny, and fairness for oppression in Thy days, and who wrought that whereby the Great Terror appeared. O my Lord! Thou knowest and seest that the Wronged One desired for them naught save that which would draw them nigh unto Thee and move them through Thy will and purpose, yet they cast aside Thy command and what

3 قل يا اله الأسماء و فاطر السماء لك الحمد بما
ذكرتني اذ احاطتلك الأحران من الذين بدلوا
الأمانة بالخيانة و الصدق بالكذب و العدل بالظلم
و الانصاف بالاعتساف في أيامك و عملوا ما
ظهر منه الفزع الأكبر اى رب تعلم و ترى
انّ المظلوم ما اراد لهم الا ما يقربهم اليك و
يحركهم بارادتك و مشيتك و هم نبذوا امرك
و ما اردت لهم بجودك و كرمك متمسكين
باراداتهم من دون رضائك اسئلك يا مالك

Thou didst desire for them through Thy bounty and generosity, clinging to their own desires without Thy good-pleasure. I beseech Thee, O Possessor of the Kingdom of Names, by Thy Most Great Name, the Most Mighty, Most Generous, Most Exalted, Most Glorious, to assist them to return to the court of Thy mercy and the precincts of Thy might and forgiveness. O my Lord! They are Thy servants and Thy creation. The world and its ornaments have deluded them, and its riches and favors have occupied them. I beseech Thee to adorn them with the ornament of justice and fairness. Within Thy grasp is the reins of glory and greatness and favors. There is none other God but Thee, the Mighty, the Dominant, the Powerful.

ملكوت الأسماء باسمك الأعظم الأعز الأكرم
العلّي الأبهى بأن تؤيدهم على الرجوع الى بساط
رحمتك و ساحة عزّك و غفرانك اي ربّ
انهم عبادك و خلقك قد غرّتهم الدنيا و
زخرفها و شغلّتهم اموالها و آلائها استلّك بأن
تزنيهم بطراز العدل و الانصاف و في قبضتك
زمام العزّة و العظمة و الألفاف لا اله الا انت
القوى الغالب القدير

- 4 At this time We make mention of him who was named Abdul-Husayn, who broke not God's Covenant and Testament, who hesitated not in His Cause, and who chose not silence when His call was raised. The hands of power aided him until he arose before the throne of His manifestation, heard His call, and attained that which most of His creation were deprived of. We beseech Him, exalted be He, not to disappoint him of any good that He hath sent down in His Book. Verily He is the Forgiving, the Kind, the Generous.

4 و نذكر في هذا الحين من سميّ بعبدالحسين الذي ما
نقض عهد الله و ميثاقه و ما توقّف في امره و
ما اختار الصمت عند ارتفاع ندائه و أيّده ايادي
الاقترار الى ان قام امام كرسيّ ظهوره و سمع
ندائه و فاز بما منع عنه اكثر خلقه نسئلّه تعالى ان
لا يخيبه عن كلّ خير انزله في كتابه انه هو الغفور
العطوف الكريم

- 5 We desired to make mention of him who was named Ali-Akbar [that he may thank God, the Lord of] the exalted Throne. He is among those who attained in the earliest days to the lights of recognition. He turned, heard, responded, and drank the wine of nearness from the hands of the bounty of his Lord, the Compassionate, the Merciful. Blessed art thou for having attained unto the mention of the Wronged One time and again. We beseech God, blessed and exalted be He, to ordain for thee that which will assist thee to perform a deed that will endure as long as His names and attributes endure. Verily He is the Powerful, the All-Knowing, the All-Wise.

5 و اردنا ان نذكر من سميّ بعلي اكبر [ليشكر الله
ربّ] الكرسيّ الرفيع انه ممن فاز في اول الايام
بأنوار العرفان اقبل و سمع و اجاب و شرب رحيق
القرب من ايادي عطاء ربّه المشفق الرحيم طوبى
لك بما فزت بذكر المظلوم مرّة بعد مرّة نسئل الله
تبارك و تعالى ان يقدر لك ما يؤيدك على عمل
يكون باقياً بقاء اسمائه و صفاته انه هو المقتدر
العليم الحكيم

- 6 The glory from Us be upon you and upon those who have acknowledged that which the Tongue of Grandeur hath spoken when He was seated upon the throne with manifest sovereignty.

6 البهاء من لدنا عليكم و على الذين اقروا بما نطق به
لسان العظمة اذ كان مستوياً على العرش بسلطان
مبين

BLIB_Or15724.149b

BH02366

To: Siyyid Zaynu'l-'Abidin, in Isfahan

Date: 1306-09-15 [1889-May-15]

1 In the Name of the Self-Subsisting Over All Names

1 بِسْمِ الْقَيُّومِ عَلَى الْأَسْمَاءِ

2 Praise be to God Who is established upon the throne in the final abode, Who hath sent down the Book and made manifest the Exposition. Among the people are those who were thunderstruck and recovered not, and among them are those who hastened and answered their Lord, the Master of all necks. And the prayer and the peace and the glorification and the splendor be upon the Hands of His Cause among His servants and the Dawning-Places of His remembrance in His lands, and upon those who have drunk the wine of divine inspiration from the cup of His bounty and have attained unto that which most of His creation hath not attained - prayers whose traces and fragrances shall never end.

2 الحمد لله الذي استوى على العرش في المآب و
انزل الكتاب و اظهر البيان من الناس من انصعق
و ما افاق و منهم من سرع و اجاب ربه مالك
الرقاب و الصلوة و السلام و التكبير و البهاء على
ايدى امره بين عباد و مشارق ذكره في بلاده و
على الذين شربوا رحيق الالهام من كأس عطائه
و فازوا بما لا فاز به اكثر خلقه صلوة لا تنتهى
اثارها و نفحاتها

3 And now, thy letter hath come before the Wronged One. We found it adorned with the ornament of remembrance and praise, and from each of its letters We perceived the fragrance of meekness and faithfulness. We beseech God, blessed and exalted be He, to make thee steadfast in His service and the bearer of His sealed wine among His servants. And We beseech Him, exalted be He, to assist thee with the hosts of utterance throughout all possibility. Verily He is the Powerful, the Mighty, the Bestower.

3 و بعد قد حضر لدى المظلوم كتابك رأينا مزيّناً
بطراز الذكر و الثناء و وجدنا من كلّ حرف
من حروفاته عرف الخضوع و الوفاء نسل الله
تبارك و تعالى ان يجعلك قائماً على خدمته و
ساق رحيقه المختوم بين عباد و نسله تعالى ان
يمدّك بمنحود البيان في الامكان انه هو المقتدر
القدير المنان

4 Say: O people of Sad, fear ye God and follow not those who, when the Promise came, denied and disbelieved in God, the Revealer of verses. Say: Fear ye God and deny not His grace and mercy, and follow not every ignorant doubter. Purify your ears and eyes from this [...] Most Pure and Most Luminous which hath flowed from the Supreme Pen before the faces of the servants. Beware lest ye deny the favor of God after its revelation and His proof after its manifestation, and follow that which preventeth you from the Pen of God, the Lord of earth and heaven.

4 قل يا ملأ الصّاد اتّقوا الله و لا تتّبّعوا الذين اذ
جاء الوعد انكروا و كفروا بالله منزل الآيات قل
خافوا الله و لا تنكروا فضله و رحمته و لا تعقبوا
كل جاهل مرتاب طهروا اذانكم و ابصاركم من
هذا [...] الأطهر الأنور الذي جرى من القلم
الأعلى امام وجوه العباد أيّاكم ان تكفروا بنعمة
الله بعد انزالها و الحجّته بعد اظهارها و تتّبّعوا ما
يمنعكم عن يراعة الله مالك الأرضين و السموات

5 Convey My greetings to the friends in that land and remind them of what God hath revealed in the Book. Thou didst ask about the Spirit concerning God's irresistible Command. No power hath ever prevented His Will, and the wills of the world have not hindered His Purpose. In every created thing the signs of power have existed and continue to exist. He is

5 اولیای آن ارض را از قبل این مظلوم تکبیر
برسان و بما انزله الله في الكتاب متذکر دار از
حضرت روح سؤال نمودی از امر مبرم الهی
ظاهر اراده اش را هیچ قدرتی منع نمود و
مشیتش را مشیّات عالم حائل نگشت در هر
شیئی از اشیاء آثار قدرت موجود بوده و هست

established upon the throne of “He doeth whatsoever He wil-
leth” and speaketh the word “He ordaineth what He pleaseth.”
Blessed is the soul that is assured of what hath been revealed
from the Supreme Pen in the Scriptures and Tablets.

- 6 Say: My God, my God! Thou seest me speaking Thy praise,
clinging to Thy cord, and turning toward the horizon of Thy
manifestation. I beseech Thee not to disappoint me of what
is with Thee, nor to shut me out from Thy gate which Thou
hast opened unto all in Thy earth and Thy heaven. Ordain
for me and for those with me the good of the hereafter and
of this world. There is no God but Thee, the Most High, the
Most Exalted. O my Lord! I beseech Thee by Thy chosen
ones and Thy loved ones who were not prevented by anything
from drawing nigh unto Thee, to decree for me the reward of
those who have attained unto Thy presence, heard Thy call,
and gained the honor of appearing before Thy face. Verily
Thou art the Almighty, the Powerful, and worthy to answer.

بر عرش یفعل ما یشاء مستوی و بکلمه یحکم ما
یرید ناطق طوبی از برای نفسیکه موقنست بآنچه
که از قلم اعلی در زیر و الواح نازل شده

6 قل الهی الهی ترانی ناطقاً بثنائک و متمسکاً
بجلیک و مقبلاً الی افق ظهورک استلک ان
لا تخیبنی عما عندک و لا تطردنی عن بابک و
الذی فتحتہ علی من فی ارضک و سمائک قدر
لی و لمن معی خیر الآخرة و الأولى لا اله الا
انت العلی الاعلی ای رب استلک بأصفیائک و
اولیائک الذین ما منعهم شیء من الأشياء عن
التقرب الیک ان تکتب لی اجر من فاز بلقائک
و سمع ندائک و فاز بالحضور امام وجهک انک
انت المقتدر القدير و بالاجابة جدير

BLIB_Or15724.006

BH02700

To: Mirza Ahmad Khan, in Isfahan

Date: 1306-09-15 [1889-May-15]

- 1 He is the One speaking from His most exalted horizon.
- 2 His words, blessed and exalted is He: “Though it be the weight
of a mustard seed, and though it be in a rock, or in the heavens
or in the earth, God will bring it forth. Verily God is subtle
and informed.”
- 3 Observe how the Hand of Power has revealed the hidden secrets
in the hearts of the ignorant divines. They uttered “O God”
while they hanged His Manifestation and martyred Him with
bullets. Today that which is in the breasts has been and is
being revealed. This is a Day wherein hands, eyes and ears
bear witness, and before the Luminary of Divine Justice they
recount with most eloquent utterance all that has transpired
and testify thereto.
- 4 Two events have occurred in these days: first, the martyrdom
of the Temple of certitude and knowledge in the path of God,

1 هو الناطق من افقه الاعلی

2 قوله تبارک و تعالی انها ان تک مثقال حبة من
خردل فتکن فی صحرة او فی السموات او فی
الأرض یأت بها الله ان الله لطیف خبير

3 ملاحظه فرمائید بچه قسم ید اقتدار اسرار
مکنونه در افتده علمای جاهل را ظاهر فرمود
یا الله گفتند و مظهرش را آویختند و برصاص
شہید نمودند امروز ما فی الصدور ظاهر شده و
میشود یوم نیست که دست و چشم و گوش
گواهی میدهند و امام نیر عدل الهی آنچه
واقع شده بافصح بیان ذکر مینمایند و شهادت
میگویند

4 دو امر در این ایام واقع اول شهادت هیکل ایقان
و عرفان در سبیل الهی و ثانی خوف و فرع و
جزع هادی دولت آبادی عمل هریک امام وجوه

and second, the fear, terror and anguish of Hadi of Dawlat-Abad. The deed of each one has testified and continues to testify before the faces of the world to the station and rank of its doer. Where are the eyes to see and where are the ears to hear? O thou who gazest upon the Countenance! Vain imaginings have debarred the world from the Lord of all names. Those who are occupied with service and stand steadfast before His face have clung to one who has deprived himself of the Truth through Whose word the world was created. How many souls whose wealth, glory and riches did not prevent them from the Lord of Names - they were set ablaze with the fire of divine love and bore in His path that which the eye of the world had never seen. Nevertheless, the people have forsaken such souls and have clung to the deed of Hadi the misleader, who for the sake of a two-day life forsook eternal life, and for the comfort of numbered days denied God, exalted be His glory, and His Manifestations. That heedless one committed that which caused the sighs of those near unto God and the tears of the sincere ones to descend and ascend.

عالم بر مقام و رتبه صاحبش گواهی داده و میدهد این الأبصار لتنظر و این الآذان لتسمع یا ایها الناظر الی الوجه عالم را اوهام از مالک انام منع نموده نفسیکه بخدمت مشغول و امام وجه قائم باو تمسک نموده اند و از حقیقه بکلمه اش عالم خلق شده محروم چه مقدار از نفوس که ثروت و عزت و غنا ایشانرا از مالک اسماء منع نمود بنار محبت الهی مشتعل و در سبیلش حمل نمودند آنچه را که عین عالم شبه آنرا ندیده مع ذلک قوم امثال این نفوس را گذارده اند و بعمل هادی مضلّ که از برای حیات دوروزه از حیات ابدی گذشت و از برای راحت ایام معدوده از حقّ جلّ جلاله و ظهوراتش تبرّی نمود تمسک جستند انغافل عمل نمود آنچه را که زفرات مقربین و عبرات مخلصین نازل و متصاعد گشت

- 5 Blessed art thou for having turned unto Him, recognized Him and responded to the Lord when the Call was raised from the most exalted horizon. Say: My God, my God! Praise be to Thee for having illumined my heart with the light of Thy knowledge and adorned my temple with the ornament of Thy love. I beseech Thee to make me steadfast in Thy love in such wise that the tempests of the ungodly among Thy creatures and the winds of the deniers among Thy servants will not move me. Verily Thou art powerful over what Thou willest. There is no God but Thee, the Omnipotent, the All-Compelling, the All-Knowing, the All-Wise.

طوبی لک بما اقبلت و عرفت و اجبت المولی اذ ارتفع النداء من الأفق الأعلى قل الهی الهی لک الحمد بما نورّت قلبی بنور معرفتک و زینت هیکلی بطراز محبتک اسئلک بأن تجعلنی مستقیماً علی حبک بحيث لا تحرکنی قواصف المشرکین من خلقتک و عواصف المعرضین من عبادک انک انت المقتدر علی ما تشاء لا اله الا انت المقتدر المهيمن العليم الحكيم

INBA15:346, INBA26:350, BLIB_Or15695.171

BH03319

To: Shaykh Muhammad Taqi, in Tihiran

Date: 1306-09-15 [1889-May-15]

- 1 He is One that dawneth from the horizon of the heaven of utterance!
- 2 Verily the Sun desired to send unto thee a light from its lights in the form of the words of God and the fragrances of His verses which dominate all who are in the heavens and earths.

1 هو المشرق من افق سماء البیان

2 انّ الشمس ارادت ان ترسل الیک نوراً من انوارها علی هیئة کلمات الله و نفحات آیاته المهيمنة علی من فی السموات و الأرضین

- 3 Say: O concourse of earth! The Hour hath come and its signs, and that which was inscribed by the Supreme Pen hath appeared in the Books of God, Lord of the worlds. Verily the Book calleth out in truth and summoneth all to the horizon of Revelation from God, Lord of the mighty Throne. The shrill voice of the Pen hath been raised up and the Lord of Eternity before the faces of the nations hath arisen and said: Fear God, O people! Follow not those who denied the proof of God and His evidence and disbelieved in His glorious and wondrous Day. Fear God and purify your hearts from the tales of old and from that which is with those who cast guidance behind their backs, clinging to tyranny and wickedness. Indeed they are among the most lost in a clear Book.
- 3 قل يا ملاء الأرض قد اتت الساعة واشراطها و
ظهر ما كان مسطوراً من القلم الأعلى في كتب الله
رب العالمين ان الكآب ينادى بالحق ويدع الكل
الى افق الظهور من لدى الله رب العرش العظيم
قد ارتفع صرير القلم و مالک القدم امام وجوه
الأمم قام و قال اتقوا الله يا قوم لا تتبعوا الذين
انكروا حجة الله وبرهانه و كفروا بيومه العزيز البديع
خافوا الله و طهروا افئدتكم من القصص الأولى
و ما عند الذين نبذوا الهدى متمسكين بالبعى و
الفحشاء الا انهم من الأخسرين في كتاب مبين
- 4 O thou who gazest toward the horizon of the Cause! Hear the call and say: O Lord of Names and Creator of Heaven! Aid me in all conditions to hearken unto Thy call and to turn unto the lights of Thy countenance and to behold the manifestations of the Sun of Thy Revelation. O my Lord! Praise be unto Thee for having manifested unto me Thy mighty Cause and Thy great announcement and for having given me to drink from the Kawthar of knowledge from the hands of Thy grace and bounty on a day wherein most of Thy servants and creatures were deprived therefrom.
- 4 يا ايها الناظر الى افق الأمر اسمع النداء و قل
يا مالک الأسماء و فاطر السماء ايدنى في كل
الأحوال على اصغاء ندائك و التوجه الى انوار
وجهك و النظر الى تجليات نير ظهورك اى
رب لك الحمد بما اظهرت لى امرک الأعظم و
نبأک العظيم و سقيتنى كوثر العرفان من ايدى
فضلک و عطائك في يوم فيه منع عنه اكثر
عبادک و خلقک
- 5 O my Lord! Enable Thy servants to turn unto the Tree and its fruits, and the Sun and its lights, and the Sea and its waves. By Thy glory, O Thou Goal of the world and Educator of the nations! This servant desireth to arise to make mention of Thee and to praise Thee amongst Thy servants. Strengthen him with the hosts of wisdom and utterance.
- 5 اى رب وفق عبادک ليتوجهوا الى السدرة و
اثمارها و الشمس و انوارها و البحر و امواجه
وعزتک يا مقصود العالم و مربى الأمم ان
عبدک هذا اراد ان يقوم على ذکرک و ثنائک
بين عبادک ايده بجنود الحکمة و البيان
- 6 O my Lord! Thou seest me turning toward Thy most exalted horizon and holding fast to Thy Most Firm Handle. Ordain for me from the Pen of Thy decree that which will profit me in every world of Thy worlds and make me to be of those whom the vicissitudes and conditions of the world have not prevented. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Knowing, the All-Wise.
- 6 ايرب ترانى مقبلاً الى افقک الأعلى و متمسكاً
بعروتک الوثقی قدر لى من یراعة تقدیرک ما
ينفعنى في كل عالم من عوالمک و يجعلنى من
الذين ما منعتهم حوادث الدنيا و شؤناتها انک
انت المقتدر على ما تشاء لا اله الا انت العليم
الحکيم

INBA23:263

BH03573

To: Shaykh Kazim Qazvini (Samandar)

Date: 1306-09-15 [1889-May-15]

- 1 He is the Ordainer, the Ancient of Days and the Kind, Compassionate Comforter.
- 2 O Samandar! If thou wert to become aware of My grief, thou wouldst surely weep for My sake at what hath been inflicted upon Me by those who claim to love Me. The oppressor hath committed that which hath caused My heart and My Pen to lament, and tears have fallen from the eyes of justice in My days. Commerce and occupation have diverted him from the remembrance and praise of God, and prevented him from justice and fairness in His days. By the life of God! He hath denied My favor, My grace and My loving-kindness, and hath clung to that which hath erased the white spot of love from his heart. We opened before his face the gates of blessing and bounty, yet he denied them and rejected God's grace and favor, and said that which none before him had ever said. The Most Exalted Pen of God beareth witness to this in this mighty, exalted station.
- 3 O Samandar! Upon thee be My glory and My loving-kindness. We have made mention of those whom thou didst desire Us to remember, and have sent down for them that which hath caused the ocean of forgiveness to surge before the face of the All-Merciful and the fragrance of pardon and generosity to waft from the right hand of thy Lord's bounty, the All-Giving, the Merciful. We have sent down clear verses for him who was named Muhammad-'Ali who hath ascended unto God, and We make mention at this time of My handmaiden who hath sought the Supreme Horizon. We beseech God, exalted be He, to send down upon her a blessing from the heaven of His grace and a mercy from the clouds of His generosity, and to cause her to enter the most exalted Paradise. Verily, He is the Hearer, the Answerer. And We make mention of him who was named Husayn-'Ali and give him the glad-tidings of his Lord's loving-kindness and grace which encompassed him when the Pen moved to make mention of him. We testify that he attained unto the light of reunion and drank the choice wine of nearness from the hand of bounty and favors. Upon them be My glory and My loving-kindness, and the glory of those in My Kingdom, and the glory of those who have turned unto the Countenance and circled round the Throne, and the glory

1 هو الأمر القديم والمعزى المشفق الكريم

2 يا سمندر لو تطلع بحزنى لتنوح لنفسى بما ورد على من الذين ادعوا حبي ان الظالم عمل ما ناح به قلبي وقلبي ونزلت عبرات عيون العدل في ايامي قد اهتته التجارة والاشتغال عن ذكر الله وثنائه ومنعته عن العدل والانصاف في ايامه لعمر الله قد انكر معروفى وفضلى وعنايتى وتمسك بالذى محا البغضاء النقطة البيضاء من قلبه انا فتحنا على وجهه ابواب البركة والنعمة وهو كفر بها وانكر فضل الله ومعروفه وقال ما لا قاله احد من قبل يشهد بذلك قلم الله الاعلى في هذا المقام العزيز المنيع

3 يا سمندر عليك بهائى وعنايتى قد ذكرنا الذين اردت ذكرهم وانزلنا لهم ما ماج به بحر الغفران امام وجه الرحمن وهاج عرف العفو والعطاء عن يمين عناية ربك الفياض الرحيم انا انزلنا لمن سمي محمد قبل على الذى صعد الى الله آيات بينات ونذكر في هذا الحين امتى التى قصدت الرفيق الاعلى نستل الله تعالى ان ينزل لها نعمة من سماء فضله ورحمة من سحاب جوده ويدخلها في الجنة العليا انه هو السامع المجيب ونذكر من سمي بحسين قبل على ونبشره بعناية ربه وفضله الذى احاطه اذ تحرك القلم على ذكره نشهد انه فاز بنور الوصال وشرب رحيق القرب من يد العناية والألطف عليهم بهائى وعنايتى وبهاء من فى ملكوتى وبهاء الذين اقبلوا الى الوجه وطافوا العرش وبهاء المقربين والمخلصين وبهاء من فى السموات والأرضين

BLIB_Or15728.001b, BLIB_Or15734.1.032,
 AYYBY.116b

of those near ones and the sincere ones, and the glory of all who are in the heavens and on the earth.

BH04657

To: Abbas Khan Pirmuradi, in Isfahan

Date: 1306-09-15 [1889-May-15]

1 He is the Hearer, the Answerer.

1 هو السّامع المجيب

2 The people of the earth in ages and centuries past have awaited and continue to await the effulgences of the Light of the divine Manifestation. Especially the Shi'ih sect, uttering the words "Would that we had been with Thee!" and upon hearing mention of the Qa'im, speaking the phrase "May God hasten His advent!" But when the Sun of Truth dawned by the will of God, exalted be His glory, that heedless sect abandoned justice and clung to oppression, forsook equity and attempted with the swords of tyranny and injustice to slay the Desired One of the world, and committed that which all have heard and know. For the sake of two days of transient life they forsook everlasting life, and for ephemeral bounties they closed their eyes to eternal blessings. We beseech God to aid His loved ones in that land to achieve that which will cause the exaltation of the Word of God.

2 اهل ارض در قرون و اعصار منتظر تجلیات انوار نیر ظهور الهی بوده و هستند مخصوص حزب شیعه بکلمه یا لیتنا کما معک ناطق و عند اصغاء ذکر قائم بکلمه عجل الله فرجه متکلم و چون آفتاب حقیقت باراده حق جلّ جلاله اشراق نمود آنحزب غافل انصاف را گذاردند و باعثساف تمسک جستند [از عدل] گذشتند و باسیاف جفا و ظلم قصد مقصود عالم نمودند و عمل کردند آنچه را که کل شنیده و میدانند از برای زندگانی دو یوم از حیات باقیه گذشتند و از برای آلاء فانیه از نعمت سرمدیه چشم پوشیدند از حق مبطلیم اولیای خود را در آن ارض موفق فرماید بر آنچه سبب اعلاء کلمه الله است

3 We heard thy call and from the direction of the prison sent thee this gracious reply. Rejoice and be thou of the thankful. Today the deeds and words of all are remembered and witnessed before God. He is the Hearer, the Seer, and He is the All-Knowing, the All-Informed. Blessed art thou, and joy be unto thee, in that thy heart hath been adorned with the light of the knowledge of God, the Lord of the worlds. Make mention of the loved ones on behalf of the Wronged One. We beseech God to protect them and aid them to achieve what He loveth and pleaseth. Verily He is the Lord of the Hereafter and of this world, and the Lord of the mighty Throne.

3 ندایت را شنیدیم و از شطر بجن جواب عنایت نمودیم افرح و کن من الشاکرین امروز اعمال و اقوال کل لدی الله مذکور و مشهود انه هو السّامع البصیر و هو العلیم الخبیر طوبی لک و نعیماً لک بما تزین قلبک بنور معرفة الله ربّ العالمین اولیا را از قبل مظلوم ذکر نما نسل الله ان یحفظهم و یوفّقهم علی ما یحبّ و یرضی انه مالک الآخرة و الاولى و ربّ العرش العظیم

INBA51:570, BLIB_Or15690.151a,

BLIB_Or15695.170, BLIB_Or15728.001a,

LHKM3.335

BH05499

To: Muhammad Ali Khan, in Isfahan

Date: 1306-09-15 [1889-May-15]

- 1 He is the Kingdom. 1 هو الملکوت
- 2 The Manifest Book on this manifest Day calleth out amidst the religions and inviteth all to the momentous News. He is the Peerless Speaker and the Incomparable Knower. O friends! Harken unto His call and turn with your hearts to the direction of God. Today the seat of the Wronged One is the Most Great Prison. The heedless servants have turned away from the Truth and have chosen what they possess over what is with God. 2 کتاب مبین در این یوم مبین مابین ادیان ندا مینماید و کل را بنبأ عظیم دعوت میفرماید اوست گوینده یکتا و دانای بی همتا ای دوستان ندایش را بشنوید و بقلب بشطر الله اقبال کنید امروز مقرّ مظلوم سجن اعظم است عباد غافل از حقّ اعراض نموده اند و به ما عندهم از ما عند الله گذشته اند
- 3 Blessed is the servant whom things have not withheld from their Owner nor remembrances from their Rememberer. He hath cast away what the people possess on this Day and taken what was ordained in My preserved Book. 3 طوبی لعبد ما منعه الأشياء عن مالکها و لا الأذکار عن ذاکرها نبد ما عند القوم فی هذا الیوم و اخذ ما امر به فی کتابی المحتوم
- 4 Thy name was present before the Wronged One and these manifest verses were revealed from the heaven of Will: When thou dost inhale their fragrance say: Praise be unto Thee, O Lord of all beings, for having guided me unto Thy straight path and given me to drink of the Kawthar of knowledge from the hand of Thy bounty and shown me the signs of Thy Pen and acquainted me with the ocean of Thy knowledge and the heaven of Thy generosity. 4 اسمت نزد مظلوم حاضر و این آیات باهرات از سماء مشیت نازل اذا وجدت عرفها قل لک الحمد یا مولی الوری بما هدیتنی الی صراطک المستقیم و سقیتنی کوثر العرفان من ید عطائک و اریتنی آثار قلبک و عرفتنی بحر علمک و سماء جودک
- 5 O my Lord! I beseech Thee by the station which Thou hast made the seat of Thy throne and by the lands which were reddened with the blood of Thy loved ones and by the neck which was adorned with the rope in Thy path, to assist me to such steadfastness as shall not be shaken by the doubts of the heedless ones nor the signs of the barking ones. Verily Thou art the Powerful, the All-Knowing, the Wise. 5 ای ربّ اسئلك بالمقام الذی جعلته مقرّ عرشک و بالأراضی الّتی احمرت من دم اولیائک و بالعنق الذی فاز بالحبّل فی سبیلک بأن تؤیّدنی علی استقامة لا تزلهما شبهات الغافلین و لا اشارات الناعقین انک انت المقتدر العلیم الحکیم

BLIB_Or15716.174a

BH05433

To: *Amatullah Khanum*

Date: 1306-09-15 [1889-May-15]

- 1 In My Name, the Speaking One, the All-Knowing, the All-Wise!
- 2 The peoples and nations of the world cling to vain imaginings and hold fast to idle fancies, for they have been raised under the shadow of those who follow delusions. Throughout days and nights they yearned and hoped for the appearance of the Lord of all beings, to such extent that they would implore His presence from the Lord of Oneness with lamentation and weeping. Yet when the veils of glory were rent asunder by the finger of power and the breezes of the dawn of manifestation wafted, all turned away heedless save whom thy Lord willed.
- 3 Say: Praise be to Thee, O my God, for having guided me and given me to drink and taught me and shown me what was recorded in Thy Books and Scriptures and Tablets and Scrolls. I thank Thee, O my God, and praise Thee, O my Desire, for having sent down to me from the heaven of Thy bounty the table of knowledge and remembered me with that which will preserve my remembrance throughout the duration of Thy Kingdom.
- 4 I beseech Thee by Thy Most Great Name to ordain for Thy handmaidens what Thou hast ordained for those handmaidens who circle round Thy throne at eventide and at dawn, and in the morning and at eventide.
- 5 O Lord! I am Thy handmaiden and the daughter of Thy handmaiden. I have turned to Thee, hoping for the wonders of Thy generosity and bounty. There is no God but Thee, the All-Bountiful, the Almighty, the All-Compelling, the Self-Subsisting.
- 6 I beseech Thee to forgive my trespasses and my sins. Verily Thou art the Most Merciful of the merciful ones and the Most Generous of the generous ones. There is no God but Thee, the Mighty, the Great.
- 1 بِسْمِ النَّاطِقِ الْعَلِيمِ الْحَكِيمِ
- 2 عَالَمٌ وَ أُمَمٌ بِأَوْهَامٍ مَتَمَسِّكِنْدٍ وَ بَظُنُونٍ مَتَشَبِّثٍ
چِه كِه در ظَلِّ مَتَوَهِّمِینِ تَرِیتِ یافْتِه‌اَنْد در لِبَالِی
وَ اَیَّامِ ظُهورِ مَالِكِ اَنَامِ رَا رَاجِی وَ اَمَلِ بُوْدِه‌اَنْد
بِشَأْنِیكِه بَنُوْحِه وَ نَدْبِه از مَالِكِ اَحْدِیَّه لِقَائِشِ رَا
مِیْطَلِبِیدَنْد وَ چُونِ سَبْحَاتِ جَلالِ بَاصْبِغِ قَدْرَتِ
خَرَقِ شَد وَ نَسایِمِ فِجْرِ ظُهورِ مَرورِ كَرْدِ كَلِّ
مَعْرُضِ وَ غَافِلِ اَلَّا مِنْ شَاءِ رَبِّكَ
- 3 قَوْلِ لَكَ الْحَمْدُ يَا اَلْهِیَ بِمَا هَدَيْتَنی وَ سَقَيْتَنی وَ
عَرَّفْتَنی وَ اَرَبَيْتَنی مَا كَانَ مَذْكُورًا فِی كِتَابِكَ وَ
زَبْرِكَ وَ صَحْفِكَ وَ الْوَاحِكِ اَشْكُرُكَ يَا اَلْهِیَ وَ
اَحْمَدُكَ يَا مَقْصُودِی بِمَا اَنْزَلْتَ لِی مَائِدَةَ الْعِرْفَانِ
مِنْ سَمَاءِ عَطَائِكَ وَ ذَكَرْتَنی بِمَا یَبْقِیْ بِهِ ذِكْرِی
بَدَوا مَلِكُوتِكَ
- 4 اسْتَلْكَ بِاسْمِكَ الْاَعْظَمِ بِأَنْ تَقْدَّرَ لِمَائِكَ مَا
قَدَّرْتَهُ لِلْاَمْءَاءِ الْاَلَاءِی طِفْنِ عَرْشِكَ فِی الْعِشَیِّ وَ
الْاَشْرَاقِ وَ فِی الْبَكُورِ وَ الْاَصْیَلِ
- 5 اَیْرَبُّ اَنَا اِمْتِكَ وَ ابْنَةُ اِمْتِكَ قَدْ اَقْبَلْتَ اِلَیْكَ
رَاجِیَّةً بِدَائِعِ جُودِكَ وَ كَرَمِكَ لَا اِلَهَ اِلَّا اَنْتَ
الْفَضَّلُ الْمُقْتَدِرُ الْمُهَيْمِنُ الْقَیُّومُ
- 6 اسْتَلْكَ بِأَنْ تَغْفِرَ جُرْیَاتِی وَ خَطِیْئَاتِی اَنْكَ اَنْتَ
اَرْحَمُ الرَّاحِمِیْنَ وَ اَكْرَمُ الْاَكْرَمِیْنَ لَا اِلَهَ اِلَّا اَنْتَ
الْعَزِیزُ الْعَظِیْمُ

INBA27:437

BH05684

To: Aqa Siyyid Asadullah, in Port Said

Date: 1306-09-15 [1889-May-15]

1 In the name of the one true Friend

1 بنام دوست یگنا

2 O contending peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. This wronged One hath, ever since the early days of His life, cherished none other desire but this, and will continue to entertain no wish except this wish.

2 ای احزاب مختلفه با اتحاد توجه نمائید و بنور اتفاق منور گردید لوجه الله در مقری حاضر شوید و آنچه سبب اختلاف است از میان بردارید تا جمیع عالم بانوار نیر اعظم فائز گردند و در یک مدینه وارد شوند و بر یک سریر جالس این مظلوم از اول ایام الی حین مقصودی جز آنچه ذکر شد نداشته و ندارد

3 There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose. Arise and, armed with the power of faith, shatter to pieces the gods of your vain imaginings, the sowers of dissension amongst you. Cleave unto that which draweth you together and uniteth you. This, verily, is the most exalted Word which the Mother Book hath sent down and revealed unto you. To this beareth witness the Tongue of Grandeur from His habitation of glory.

3 شکی نیست جمیع احزاب بافق اعلی متوجهند و بامر حق عامل نظر بمقتضیات عصر اوامر و احکام مختلف شده ولکن کل من عند الله بوده و از نزد او نازل شده و بعضی از امور هم از عناد ظاهر گشته باری بعضد ایقان اصنام او هام و اختلاف را بشکنید و با اتحاد و اتفاق تمسک نمائید این است کلمهء علیا که از ام الکتاب نازل شده یشهد بذلک لسان العظمة فی مقامه الرفیع

4 That soul and other loved ones must hold fast to the improvement of the world and the removal of differences between peoples, and must exert mighty efforts. Verily He is the Confirmer, the All-Wise, and He is the Compassionate, the All-Bountiful.

4 آن جناب و سایر اولیا باید باصلاح عالم و رفع اختلاف امم تمسک نمایند و جهد بلیغ مبذول دارند آنه هو المؤید الحکیم و هو المشفق الکریم

BSW#01.23x, GWB#111

BLIB_Or15690.160b, BLIB_Or15716.138c, BLIB_Or15728.048b, BN_suppl.1753.123-124, BRL_DA#708, GWBP#111 p.141, AVK4.276x.08, LHKM3.379a, AHM.407, MJMM.284, HDQI.042, DWNP_v5#01 p.002a, UAB.035b, DRD.063, MAS4.367c, AKHA_121BE #02-03 p.a, ANDA#16 p.05, OOL.B048b

BH05987*To: Nasrullah Khan**Date: 1306-09-15 [1889-May-15]*

1 He is the Hearer in the Kingdom of wisdom and utterance.

2 O Pen! Make mention of him who hath turned unto My countenance, soared in My atmosphere, and held fast unto that which hath been revealed from My presence, that thy shrill voice may draw him to a station wherein My sweetest call hath been raised - a call whereby the hearts of the Concourse on high were attracted, every hesitant one hastened, every tongue-tied one spoke forth, and every sightless one beheld. Blessed is he who hath discovered the fragrance of utterance and believed in God, the Lord of all religions. We have manifested that which lay hidden within God's knowledge, the Lord of lords, and that which had been inscribed by the Most Exalted Pen in the Books and Tablets. Is there one possessed of might who would cast away what the people have and take what is with God, the Desire of all mankind? And is there one endowed with power whom that which is with men would not prevent from drawing nigh unto the Dayspring of inspiration? When thou attainest, say: "Praise be unto Thee, O my God, for having remembered me in Thy prison and guided me to the Most Great Ocean through Thy bounty and bestowal. I beseech Thee by the pearls of Thy knowledge and wisdom and the mysteries of Thy Cause which are therein, to ordain for me that which will draw me nigh unto Thee in all conditions. Thou art, verily, the Self-Sufficient, the Most Exalted."

1 هو السّامع في ملكوت الحكمة و البيان

2 يا قلم اذكر من اقبل الى وجهي و طار في هوائي و تمسك بما ظهر من عندي ليجذبه صيريك الى مقام ارتفع فيه ندائى الأهلئ الذى به انجذبت افئدة الملاء الأعلى و سرع به كلّ متوقّف و نطق به كلّ كليل و شاهد به كلّ ضير طوبى لمن وجد عرف البيان و آمن بالله مالک الأديان انا اظهرنا ما كان مخزوناً في علم الله ربّ الأرباب و ما كان مسطوراً من القلم الأعلى في الزبر و الألواح هل من ذى قوّة ليضع ما عند القوم آخذاً ما عند الله مقصود الأنام و هل من ذى قدرة لا يمنعه ما عند الناس عن التّقرّب الى مشرق الالهام انك اذا فزت قل لك الحمد يا الهى بما ذكرتنى في سجنك و هديتنى الى البحر الأعظم بجودك و عطائك اسئلك بما كان فيه من لآئى عليك و حكمتك و اسرار امرك بأن تقدر لى ما يقربنى اليك في كلّ الأحوال انك انت الغنى المتعال

INBA15:250, INBA26:251a, BLIB_Or15716.181b

BH06267*To: Ali Asghar**Date: 1306-09-15 [1889-May-15]*

1 In My Name, by which the Herald hath called out amongst the servants.

2 This is a Book sent down by the Wronged One to him who hath clung to the hem of the robe of God's mercy, the Protector, the

1 بسمى الذى به نادى المناد بين العباد

2 كتاب انزله المظلوم لمن تشبّث بأذيال رداء رحمة الله المهيمين القيوم قد سطع النور و به اشرق

Self-Subsisting. The Light hath shone forth, and by it the earth and heaven were illumined, yet most of the people perceive not. The Path hath appeared and the Guide proclaimeth: "I am the Truth, the Knower of the unseen." Say: O people of the earth! The Creator of heaven hath come with a sovereignty that hath conquered all who dwell in the unseen and the visible realms. Turn with your hearts unto God, the Lord of what was and what shall be. Beware lest the hosts of princes prevent you from God, the Possessor of existence. When thou hast attained unto the Tablet of God and its influence, say:

- 3 Praise be unto Thee, O my God, for having manifested unto me Thy Cause, and for having illumined my heart with the light of Thy knowledge, and for having guided me to Thy path. I beseech Thee by the lights of Thy countenance and the signs of Thy grandeur and the Word whereby Thou hast subdued the hearts of Thy creation, to make me one who circled around Thy Cause and is content with what Thou hast ordained for me through Thy will. O Lord! Thou seest the ignorant one seeking the ocean of Thy knowledge. I beseech Thee not to disappoint him through Thy bounty and generosity. Verily Thou art the One Who hath power over whatsoever Thou willest. There is none other God but Thee, the Almighty, the Powerful.

الأرض والسماء والقوم أكثرهم لا يشعرون قد
ظهر السبيل والدليل ينادي أنا الحق علام الغيوب
قل يا ملأ الأرض قد اتى فاطر السماء بسلطان
غلب من فى الغيب والشهود اقبلوا بالقلوب الى
الله رب ما كان وما يكون اياكم ان تمنعكم جنود
الأمراء عن الله مالک الوجود انک اذا فزت
بلوح الله واثره

3 قل لك الحمد يا الهى بما اظهرت لى امرک و
نورت قلبى بنور معرفتک وهديتنى الى صراطک
اسئلك بأنوار وجهک وآيات عظمتک والكلمة
التي بها سخرت افئدة خلقک بأن تجعلنى طائفاً
حول امرک وراضياً بما قدرته لى بمشيئتک اى
رب ترى الجاهل قصد بحر علبک اسئلك ان لا
تخيبه بجودک وكرمک انک انت المقتدر على
ما تشاء لا اله الا انت القوى القدير

BLIB_Or15716.173b

BH06014

To: *Ustad Hadi Qannad*

Date: 1306-09-15 [1889-May-15]

- 1 He is the Hearing, the Answering One!
- 2 The foundations are firm and strong, yet this Wronged One, without helper or assistant, guided nations and peoples to the Ancient Lord through the Pen. At every moment, pearls of wisdom and utterance appeared and shone forth from the treasury of the Supreme Pen. Those possessed of hearing and sight attained unto them, while deprived souls remain debarred until now. The cause of this deprivation has been and continues to be the leaders of the people - those who, without divine authority, have taken unto themselves educators and guides. They have forsaken truthfulness and clung to calumnies. They speak according to their desires and hold fast to that which is reprehensible. Say: My God, my God! Praise be unto Thee

1 هو السامع المجيب

2 اسباب اساسيست محکم و متين ولكن اين مظلوم
من غير ناصر و معين بقلم عالم و امم را بمالك
قدم هدايت فرمود و در هر حين لآلى حکمت
و بيان از خزانه قلم اعلى ظاهر و لائى صاحبان
سمع و بصر بآن فائز گشتند نفوس محرومه الى
حين ممنوعند علت اين منع پيشوايان خلق بوده
و هستند يعنى نفوسيكه من غير الله از براى خود
مرتبى و هادى اخذ نمودند از صدق گذشته اند
و بمقتريات تشبث جسند بهوى ناطقند و بمنكر
متشبث قل الهى لك الحمد بما حفظتنى من

for having protected me from these people and their imaginings and fancies, and for having confirmed me in turning towards Thee on a Day wherein every remote scholar and every heedless opponent turned away from Thee. I beseech Thee, O Lord of all beings, by the Most Exalted Horizon wherein Thy sweetest call was raised, to ordain for me that which will preserve me from the vanities of the world and the doubts of the nations. O my Lord! Illumine my heart with the lights of the Daystar of certitude, then forgive me through Thy mercy, O Thou Most Merciful of the merciful ones!

هؤلاء و ظنونهم و اوهامهم و آيدتى على الاقبال
فى يوم فيه اعرض عنك كل عالم بعيد و كل
غافل عنيد اسئلك يا مولى الورى بالأفق الأعلى
المقام الذى فيه ارتفع ندائك الأحلى بأن تقدرلى
ما يحفظنى من زخرف العالم و شبهات الأمم اى
رب نور قلبى بأنوار نير اليقين ثم اغفرلى برحمتك
يا ارحم الراحمين

BLIB_Or15716.104c

BH06720

To: Jinab Rais Ti Lam, in Kaf

Date: 1306-09-15 [1889-May-15]

1 He is the One manifest before the faces of the world!

1 هو الظاهر امام وجوه العالم

2 This is a Book sent down by the Ancient King, Who hath appeared through His Most Great Name, unto him who hath turned to God, the Protector, the Self-Subsisting, that the Call may draw him to the Supreme Horizon, and cause him to say: "Glory be unto Thee, O my God! I testify to Thy manifestation and Thy dawning and Thy establishment upon the throne of utterance before the faces of all religions, and to Thy oneness and Thy singleness and Thy greatness and Thy power and Thy sovereignty. O my Lord! Thou seest the drop seeking the ocean of Thy grace and the sea of Thy bounty, and the atom seeking the effulgences of the sun of Thy generosity and munificence. I beseech Thee by the Crimson Scroll and by Thy power in the kingdom of names to send down upon this servant of Thine from the heaven of Thy bounty that which will gladden all existence and raise up the people of the graves. O my Lord! I beseech Thee by the City which Thou hast named 'Akka in the kingdom of names, and whose horizon Thou hast illumined with the Light through which all lights shone forth and through which mysteries were revealed and through which the trees proclaimed: 'The kingdom belongeth unto God, the One, the Chosen!' to ordain for me steadfastness in Thy Cause and adherence to Thy cord. Verily Thou art the Almighty, the Powerful, and worthy to grant this prayer."

2 كتاب انزله مالک القدم الذى ظهر باسمه الأعظم
الى الذى اقبل الى الله المهيمن القيوم ليجذبه
النداء الى الأفق الأعلى ويقول سبحانك اللهم يا
الهى اشهد بظهورك و طلوعك و استوائك على
عرش البيان امام وجوه الأديان و بوحدانيتك
و فردانيتك و بعظمتك و قدرتك و سلطانك
اى رب ترى القطيرة ارادت عمان فضلك و
بجر عطائك و الذرة تجليات شمس جودك و
كرمك اسئلك بالصحيفة الحمراء و باقتدارك
فى ملكوت الأسماء بأن تنزل على عبدك هذا
من سماء جودك ما يفرج به الوجود و يقوم اهل
القبور اى رب اسئلك بالمدينة التى سميتها بعكا
فى ملكوت الأسماء و نورت افقها بالنور الذى
لاحت به الأنوار و ظهرت به الأسرار و نطقت
به الأشجار الملك لله الواحد المختار بأن تقدرلى
الاستقامة على امرك و التمسك بحبلك انك
انت المقتدر القدير و بالاجابة جدير

BLIB_Or15716.164c

BH06705*To: Amatullah Khanum**Date: 1306-09-15 [1889-May-15]*

1 In the Name of the Desire of the world!

1 بنام مقصود عالمیان

2 The Book of God is calling Out with the loudest voice among the servants and maidservants, leading them to the most exalted horizon. O bondsmaid of God, exert thyself that thou mayest become purged from the vacillations of the people and, with a pure heart and seeing eye, turn unto the loftiest summit. Although the inhabitants of the world besought reunion with the highest Lord with tearful eyes at nights and in the day season, when the brilliance of the Revelation illumined the world of existence, all became deniers except those who thy Lord willed.

2 کتاب الهی بأعلى النداء مابين عباد و اماء ندا مینماید و کل را بافق اعلی راه نماید ای کنیز حق جهد نما تا از شباهت خلق مقدس شده بقلب طاهر و بصر بینا بذروه علیا توجه نمائی اهل عالم مع آنکه در لیلی و ایام بندبه و زاری لقای غنی متعال را میطلبیدند و چون انوار ظهور عالم وجود را منور نمود کل اعراض کردند الا من شاء ربک

3 Praise be to God, the tempestuous winds did not deprive that leaf from the Sidrih. If the reward of this action is revealed and made manifest, all the women of the world would become intent on attaining the highest horizon and ultimate summit in such wise that name and fame, abasement and glory, impotence and might, poverty and wealth will not deter them.

3 لله الحمد آنورقه را اریاح عاصفه قاصفه از سدره محروم ننمود اگر اجر اینعمل ظاهر شود و رخ بگشاید جمیع اماء ارض قصد افق اعلی و غایه قصوی نمایند بشأنیکه نام و ننگ و ذلت و عزت و عجز و سطوت و فقر و ثروت ایشانرا منع نماید

4 Thou wert remembered in the presence of the Wronged One and We made mention of thee with these radiant Verses and illumined Words. Strive that thou mayest attain that which is eternal and everlasting.

4 ذکرت نزد مظلوم مذکور و بین آیات باهرات و کلمات مشرقا ترا ذکر نمودیم جهد نما شاید فائز شوی بآنچه باقی و دائم است

PYB#245 p.04

BH06819*To: Ghulam Husayn**Date: 1306-09-15 [1889-May-15]*

1 He is the One Who speaks in the Kingdom of Utterance

1 هو الناطق فی ملکوت البیان

2 O thou who hast turned towards God! The Wronged One desireth to make mention of thee with that which will draw thee nigh unto God, the Lord of all worlds, and to counsel the servants for the sake of God, the Almighty, the All-Powerful. Say: O people of the Bayan! It behooveth no one to test

2 یا ایها المقبل اراد المظلوم ان یدکرک بما یقرّبک الى الله رب العالمین و ینصح العباد لوجه الله المقتدر القدر قل یا ملأ البیان لیس لأحد ان یمتنحن مشارق وحی الله العزیز الحمید ولكن

the Dawning-Places of God's Revelation, the Mighty, the All-Praised. Yet the Wronged One summoneth you and biddeth you to present yourselves that ye may hear that which is sent down from the heaven of the Will of God, the Lord of the Day of Judgment.

- 3 Say: His Cause cannot be confused with aught else beside it. Present yourselves before the Face and be not of the patient ones. The rain of wisdom and utterance descendeth at all times upon the heads of them that are nigh unto God. Say: O company of the opposers! Beware lest ye deny the verses of God after their revelation. Lay hold on justice and cast behind you the whisperings of the wrongdoers who have cast the Most Great Ocean behind their backs, clinging to the idle fancies of the heedless. Thus hath the Tongue spoken in the Kingdom of Utterance that thou mayest thank thy Lord, the All-Knowing, the All-Informed. Say: Praise be unto Thee, O my God, for having made mention of me in the Most Great Prison. I testify that Thou art the All-Bountiful, the Generous. O my Lord! Aid me to remain steadfast in the Most Great Cause. Verily Thou art the Almighty, the All-Knowing, the All-Wise.

المظلوم يدعوكم ويأمركم بالحضور لتسمعوا ما ينزل
من سماء مشيئة الله مالِك يوم الدين

3 قل لا يشتبه امره بدونه احضروا بين يدي الوجه
و لا تكونوا من الصابرين تنزل في كل حين
امطار الحكمة و البيان على رؤوس المقربين قل
يا ملاء المعرضين اياكم ان تنكروا آيات الله بعد
انزالها خذوا العدل وضعوا همزات الظالمين الذين
نبدوا البحر الأعظم ورائهم متمسكين بظنون
الغافلين كذلك نطق اللسان في ملكوت البيان
لتشكر ربك العليم الخبير قل لك الحمد يا الهى
بما ذكرتني في السجن الأعظم اشهد انك انت
الفضال الكريم اى رب ايدنى على الاستقامة
الكبرى انك انت المقتدر العليم الحكيم

BLIB_Or15716.176b

BH06451

To: *Siyid Hashim son of Ali Naqi*

Date: 1306-09-15 [1889-May-15]

- 1 He is the Speaker in the Most Great Prison.
- 2 We repaired this day to the garden wherein the trees proclaim "The Kingdom belongeth to God, the Lord of all Religions!" When the Dawning-Place of God's Revelation and the Dayspring of His inspiration arrived, He established Himself upon the throne of utterance and revealed unto thee that which hath perfumed the whole of creation with the fragrance of His loving-kindness. Say: Glory be unto Thee, O my God! By Thy might! My transgressions have prevented me from turning toward the horizon of the heaven of Thy grace, and my sins from attaining presence before Thy face. Whenever I contemplate the ocean of Thy generosity and the sun of Thy bounty, joy overtaketh me from every direction, yet whenever I reflect upon my errors and transgressions, I long to hide my face beneath the layers of the earth. O my Lord! I am the

1 هو الناطق في السجن الأعظم

2 أنا اصبحنا اليوم مقبلاً الى البستان الذى ينادى
فيه الأشجار الملك لله مالِك الأديان فلها ورد
مشرق وحى الله و مطلع الهامه استوى على عرش
البيان و انزل لك ما ترضو به عرف العناية
فى الامكان قل سبحانك اللهم يا الهى وعزتك
منعتنى جبرائى عن التوجه الى افق سماء فضلك
و خطيئائى عن الحضور امام وجهك كلها اتفكر
فى بحر كرمك و شمس جودك يأخذنى الفرح
من كل الجهات و كلها اتفكر فى خطاياى و
جبرائى احب ان استر وجهى تحت اطباق
الأرض اى رب انا المسكين سرعت الى شاطئ

poor one who hath hastened to the shore of the ocean of Thy bestowals. I testify that Thy forgiveness hath preceded sin, and Thy generosity hath encompassed all who dwell within the realm of possibility. I beseech Thee to ordain for me presence before Thy throne and to enable me to stand at the door of Thy mercy, which hath been opened unto all who are in Thy heaven and on Thy earth. There is no God but Thee, the Powerful, the All-Forgiving, the All-Loving.

بحر عطائك و اشهد ان عفوك سبق العصيان
و كرمك احاط من في الامكان استلك بأن
تقدّر لى الحضور امام عرشك و القيام لى
باب رحمتك الذى فتح على من فى ارضك و
سمائك لا اله الا انت المقتدر الغفور العطوف

BLIB_Or15716.137c, BLIB_Or15728.049a,
BLIB_Or15734.1.062b

BH09542

To: Mashhadi Yusuf Bayk, in Isfahan

Date: 1306-09-15 [1889-May-15]

1 He is the Hearer, the Answerer.

1 هو السامع المجيب

2 A Book sent down in truth for people who comprehend. Verily it hath been sent down from God, the Protector, the Self-Subsisting. It guideth mankind unto His path and giveth them to drink of His sealed wine. The Promise hath come and the Promised One hath appeared with manifest sovereignty, drawing near the servants unto God's outstretched path. We have heard thy call and turned toward thee from the direction of the Prison. Verily thy Lord is the Powerful, the Mighty, the Loving. Take thou the chalice of utterance in the name of the Lord of Religions, then drink from it through My remembrance, the Beloved. Beware lest the happenings of the world hold thee back from the Most Great Name. Cast aside what the people possess, holding fast to this ordained Cause. The Glory be upon thee from Us and upon those who have turned to My praiseworthy station.

2 كتاب نزل بالحق لقوم يفقهون انه نزل من لى
الله المهيمن القيوم يهدى الناس الى [صراطه]
و يسقيهم رحيقه المختوم قد اتى الوعد و ظهر
الموعود بسلطان مشهود يقرب العباد الى صراط
الله الممدود انا سمعنا نداك اقبلنا اليك من شطر
السجن ان ربك هو المقتدر العزيز الودود خذ
كأس البيان باسم مالك الأديان ثم اشرب منها
بذكرى المحبوب اياك ان تمنعك حوادث العالم
عن الاسم الأعظم ضع ما عند القوم متمسكاً
بهذا الأمر المختوم البهاء من لدنا عليك و على
الذين اقبلوا الى مقامى المحمود

BLIB_Or15716.187b

BH09744

To: *Amatu'llah*

Date: 1306-09-15 [1889-May-15]

1 In the Name of the One Mighty God!

2 Today the tongue of bounty makes mention of His loved ones and summons all to the horizon of the heaven of manifestation. O My handmaiden and daughter of My handmaiden! Strive that perchance thou mayest drink of the sealed wine and hold fast to the Name of the Self-Subsisting. For shouldst thou attain unto this station, thou wilt have attained unto all good, and all the peoples of the world - the deniers and the idolaters - will be powerless to prevent thee and will not hold thee back from the mention of the Peerless Friend. This is a great bounty - know thou its value and, having perceived it, preserve it. The handmaidens who have turned unto God are all remembered and have attained His grace. Verily thy Lord is the All-Forgiving, the All-Bountiful.

1 بنام یگنا خداوند توانا

2 امروز لسان فضل اولیای خود را ذکر مینماید و کل را بافق سماء ظهور دعوت میفرماید ای کنیز من و فرزند کنیز من جهد نما شاید از رحیق مختوم بیاشامی و باسم قیوم تثبث نمائی چه اگر باین مقام فائز شوی بکل خیر فائزی و جمیع اهل عالم یعنی منکرین و مشرکین قادر بر منع نباشند و ترا از ذکر دوست یگنا بازدارند این فضل عظیم است قدرش را بدان و چون بصر حفظش نما اماء مقبلات کل مذکورند و بعنایت فائز آن ربّک هو الغفور الکریم

BLIB_Or15726.078a

BH10284

To: *ibn Ukht Jinab-i-Haji Abd al-Rahim*

Date: 1306-09-15 [1889-May-15]

1 He is God, exalted be His glory! Wisdom and Utterance

2 Glorified art Thou, O my God, my Lord, my Support! I beseech Thee by the movement of Thy Pen of destiny, and by the traces of Thy Pen, and by Thy most exalted attributes, and by the Dawning-Places of Thy revelation in the kingdom of creation, to make me detached from all else save Thee and holding fast to the cord of Thy bounty. O Lord! Thou seest this evanescent one seeking the Kawthar of Thy perpetual grace from the hands of Thy bounty, and this weary one seeking the kingdom of Thine utterance. I beseech Thee by Thy Cause whereby the limbs of the idolaters trembled and the cry of the transgressors was raised, to make me steadfast and vocal in Thy service

1 هو الله تعالى شأنه الحکمة و البیان

2 سبحانک اللهم یا الهی و سیدی و سندی استلک بتحریر قلم تقدیرک و باثار قلبک و بصفاتک العلیا و مشارق وحیک فی ناسوت الانشاء بأن تجعلی منقطعاً عن دونک و متمسکاً بجبل عطائک ای ربّ ترى الفانی اراد کوثرک الباقي من ایدای فضلک و الکلیل ملکوت بیانک استلک بأمرک الذی به ارتعدت فرائص المشرکین و ارتفع صریخ المعتدین بأن تجعلی قائماً ناطقاً علی خدمتک و ذکرک لا اله الا انت القوى الغالب القدير

BLIB_Or15716.136b

and remembrance. There is no God but Thee, the Mighty, the All-Conquering, the Powerful.

BH10750

To: Haji Mirza Haydar 'Ali

Date: 1306-09-15 [1889-May-15]

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

¹ هو العليم الخبير

² This day have We found ourselves swimming in the ocean of the loving-kindness of God, the Lord of all the worlds. Thereupon We heard the Call from the Sadratu'l-Muntaha in the Supreme Paradise: "O concourse of earth and heaven! By God, the True One! Verily I have not created you to serve your own selves, but for the betterment of the world and the service of the Cause."

² أصبحنا اليوم ساجداً في بحر عناية الله رب العالمين
إذا سمعنا النداء في السدرة المنتهى في الفردوس
الاعلى يا ملاء الأرض والسماء تالله الحق ما
خلقتهم لخدمة انفسكم بل لاصلاح العالم وخدمة
الأمر

³ Thus have We sent unto thee that wherefrom the near ones may inhale the fragrance of loving care and tender mercies, from the presence of God, the Lord of all mankind.

³ كذلك ارسلنا اليك ما يجد منه المقربون عرف
العناية والالطاف من لدن الله مالك الرقاب

BLIB_Or15696.142e

BH11862

To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Egypt

Date: 1306-09-15 [1889-May-15]

...All praise be unto God, Who hath revealed the law of obligatory prayer as a reminder to His servants, and enjoined on them the Fast that those possessed of means may become apprised of the woes and sufferings of the destitute....

BRL_IOPF#1.02x

BH00755

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

Date: 1306-09-28 [1889-May-28]

- 1 He is God, exalted be His station, the Grandeur and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise befiteth and beseemeth the Lord of all beings, Who on the Day of Return, without veil or covering, summoned the peoples to the most exalted horizon and from the hand of bounty bestowed the water of everlasting life upon the inhabitants of the mortal realm. Every soul who turned unto Him attained the chalice of recognition, and every denier was deprived. He is the Just One Who, through the balance of reward and punishment, bestowed freshness and radiance upon the world of justice. Exalted be His grandeur and manifest His proof. There is no God but Him. And blessings and peace be upon the Lord of the world and the Cause of the existence of nations, through Whom God sent down the Criterion and through Whom He distinguished between truth and falsehood until the Day of Resurrection, and upon His family and companions, through whom the foundation of religion was strengthened and the strong cord of God was made manifest. Whoso holdeth fast unto them hath indeed held fast unto God, the Single, the One, the Powerful, the Mighty. 2 حمد مالک رقاب را لایق و سزا که در یوم مآب بنی ستر و حجاب احزاب را بافق اعلی دعوت نمود و از ید عطا کوثر بقا بر اهل ناسوت انشاء مبذول داشت [هر] مقبلی بکأس عرفان فائز شد و هر منکری محروم گشت اوست عادلیکه بمیزان مکافات و مجازات عالم عدل را رونق بخشید و روشنی عطا فرمود جلت عظمت و جلی برهانه و لا اله غیره و الصلوة و السلام علی سید العالم و علّه وجود الأمم الذی به انزل الله الفرقان و به فرق بین الحق و الباطل الی یوم القیام و علی آله و اصحابه الذین بهم استحكم بنیان الدین و ظهر حبل الله المتین من تمسک بهم فقد تمسک بالله الفرد الواحد المقتدر القدير
- 3 May my spirit be sacrificed for your remembrance, your utterance, your arising and your steadfastness. Your blessed letter, which was a clear book in the remembrance of God, the Lord of the worlds, was received and in the sanctuary of the heart released the fragrance of meanings and perfumed the pillars, for it was adorned with that which was the purpose of the creation of the world - His remembrance. Well done to your pen and your ink! After reading and becoming aware, We approached the Presence and attained the honor of being heard. He said: 3 و بعد روحی لذکرکم و بیانکم و قیامکم و استقامتکم الفداء دستخط مبارک آنحضرت که کتابی بود مبین فی ذکر الله رب العالمین رسید و در محفل دل نافه معانی گشود ارکانرا [معطر] فرمود چه که مزین بود بآنچه که مقصود از خلق عالم ذکر او بوده هنیئاً لقلوبکم و لمداکم و بعد از قرائت و آگاهی قصد [مقام] نموده امام وجه عرض شد و بشرف اصفا فائز گشت فرمودند
- 4 "O Afnan! Upon you be the peace of God, His grace and His mercy. In these days there has occurred that which causes the greatest sorrow. That Afnan, upon him be My glory and loving-kindness, bears witness that this Wronged One has, in most Tablets, commanded the servants to trustworthiness, religiosity, chastity and fidelity. However, the heedless did not accept the counsel of the Wronged One. They passed by what is right and clung to what is wrong. The tempests of self and passion move them. The unfair one in the great city tore the veil of honor and did that which caused the pillars of trustworthiness and religion to shake, despite being shown kindness and assistance and being aided by God's command. Glory be 4 یا افنانی علیک سلام الله و فضله و رحمته این ایام وارد شد آنچه که ذکرش سبب حزن اکبر است آن افنان علیه بهائی و عنایتی گواهند که اینمظلوم در اکثری [الواح] عباد را بامانت و دیانت و عفت و وفا امر نمود و لکن غافلین نصیح مظلوم را نپذیرفتند از معروف گذشتند [بمنکر] تمسک جستند تحرکهم قواصف النفس و الهوی بنی انصاف در مدینه کبیره ستر حرمت را درید و عمل نمود [آنچه] را که ارکان امانت و دیانت متزعزع مع آنکه عنایت اعانت نمود و اسباب بامر

to God! The fire of greed and avarice appeared with a strange flame in that city, burning away spiritual qualities, and in its place the fire of envy was kindled.

- 5 "O Afnan! I do not complain of My grief and sorrow, and I remain content with what has befallen Me from the oppression of the oppressors and the turning away of the ones who turned away. Glory be to God! Some souls strive and struggle for their own completion, but are unaware. We commanded all to that which elevates human stations in the contingent world, yet they did that which caused the people of the cities of remembrance and utterance to lament. We beseech God, blessed and exalted be He, to aid them to return and to make known to them what they have lost. From them has appeared oppression in place of justice, tyranny in place of equity, and the fire of unfaithfulness in place of fidelity. That Afnan and those with him and the friends of God, exalted be His glory, must gaze toward the horizon of forgiveness and bounty and beseech for creation that which is the cause of eternal salvation.

- 6 "Convey greetings to the Afnan on behalf of the Wronged One. Let them not be saddened by exile. Praise be to God, they have turned to Him and taken residence in the vicinity. We beseech God to open before his face the door of His grace. Verily, He has power over all things. Jinab-i-Nazir, upon him be God's peace, has hastily departed from the source of corruption and chosen flight over staying. The cause of the hatred and enmity of some in the great city is not known - what it was and how it arose. In any case, the station of mention is, we seek refuge in God. Convey greetings to the friends of that land on behalf of the Wronged One. We beseech God, blessed and exalted be He, to aid them in what He loves and is pleased with. Verily, He is the Hearer, the Answerer, and He is the Watchful, the Near." End.

- 7 In truth, the affairs that occurred in the Great City have become a cause of astonishment. People's wealth has been scattered to the wind, a great injustice has been inflicted upon justice, and the severest blow has been dealt to religion. I beseech God to protect His loved ones from the harm of those souls. Verily He has power over whatsoever He willeth.

- 8 That which this servant never imagined has come to pass. One who had been shown the utmost kindness, and whose outward affairs had been arranged according to his wishes, nevertheless, solely due to vain imaginings and suspicions, committed that which caused harm and grief to the Station. All that your honor wrote regarding these matters and dealings of the

الله مدد فرمود [سبحان الله] نار حرص و طمع در آئندینه بشعله عجبی ظاهر اخلاق روحانیه را سوخت و مقامش نار حسد برافروخت

- 5 [یا افنانی] لا اشکو بّی و حزنی و اكون راضياً بما ورد علی من ظلم الظالمین و اعراض المعرضین سبحان الله [بعضی از] نفوس بر تمامی خود ساعی و جاهدند [ولکن] شاعر نیستند کلّ را امر نمودیم بما [ترفع] به مقامات الانسان فی الامکان و هم عملوا ما نوح به اهل مدائن الذکر و البیان نسل الله تبارک و تعالی ان یؤیدهم علی الرجوع و یعرفهم ما فات عنهم قد ظهر منهم مقام الانصاف الاعتساف و مقام العدل الظلم و مقام الوفاء نار الخفاء آن افنان و من معه و اولیای حقّ جلّ جلاله باید باقی عفو و عطا ناظر باشند و از برای خلق مسئلت نمایند آنچه را که سبب رستگاری ابدیست

- 6 افنان را از قبل مظلوم سلام برسانید از غربت محزون نباشند الحمد لله اقبال نمودند و در جوار محل اخذ کردند نسل الله ان یفتح علی وجهه باب فضله انه علی کلّ شیء قدیر جناب ناظر علیه سلام الله علی العجالة از مطلع فساد خارج شد و فرار بر قرار اختیار نمود ضغینه و بغضای بعضی در مدینه کبیره معلوم نیست سبب چه بوده و از چه حادث شده باری مقام ذکر نستجیر بالله است دوستان آن ارض را از قبل مظلوم سلام برسانید نسل الله تبارک و تعالی ان یؤیدهم علی ما یحبّ و یرضی انه هو السامع المجیب و هو الرقیب القریب انتهى

- 7 فی الحقیقه امورات وارده در مدینه کبیره سبب حیرت شده مالهای مردم بر باد رفته بر عدل ظلم بزرگی وارد و بر دیانت لطمه اکبر از حقّ میطلبم اولیای خود را حفظ فرماید از ضرر آن نفوس انه علی ما یشاء قدیر

- 8 باری وارد شده آنچه که اینعبد گمان نمینمود نفسیکه در باره او کمال عنایت بوده و امورات ظاهر او هم موافق میلش مع ذلک محض اوهام و ظنون ارتکاب نمود آنچه را که سبب ضرر و حزن مقام گشته آنچه آنحضرت در اجتماعات و معاملات نفس مذکور مرقوم داشتند حقّ لا

person in question is the truth, without doubt. After it was presented, He smiled and said: "Excellent is what the Afnan (upon him be My peace) hath done." However, in the Great City he has practiced deception with the friends of God. Moderation with such souls is not permissible, for whatever moderation was shown to heedless souls in that land, they have written it differently and sent it to this land. It seems they were created from sheer heedlessness and absolute hatred. Complaints about those souls have come from all directions. According to reports, he has made purchases for some that were contrary to religion and trustworthiness.

ریب فیه بعد از عرض حضور تبسم فرمودند و فرمودند نعم ما عمل افنانی علیه سلامی ولکن در مدینه کبیره با اولیا خدعه نموده مدارا با امثال آن نفوس جایز نه چه که آنچه در آن ارض با نفوس غافله مدارا شده آنرا بصورت دیگر نوشته اند و باین ارض فرستاده اند گویا از غفلت بخت و بغض بات خلق شده اند از اطراف شکایات از آن نفوس [آمده] از قرار مذکور از برای بعضی خرید نموده آنچه را که از دیانت و امانت خارج بوده

- 9 Praise be to God that his share of deceit, trickery and cunning had no effect on your honor. Whatever you wrote to him was repeatedly presented, and each time it was presented, joy and gladness were manifested. Praise be to God that the Afnan was protected from the arrow of that heedless one's treachery. He never thought there would be found in the world a soul who would remain protected from his deception and cunning. Praise be to God Who protected the Afnan from his evil and his cunning, and answered him in what was befitting. Verily He is the Protector, the Trustworthy.

9 الحمد لله که سهم فریب و خدعه و مکر او بر آنحضرت اثر نکرد آنچه باو مرقوم داشته اند مکرر امام وجه عرض شد و هر کژه که عرض شد فرح و بهجت ظاهر فرمودند حمد خدا را که افنان از سهم خیانت آنغافل محفوظ ماندند گمان نینمود که در دنیا نفسی یافت شود و از خدعه و مکر او محفوظ ماند الحمد لله الذی حفظ الأفنان من شره و مکره و اجابه فیما ینبغی انه هو الحافظ الأمين انتهى

- 10 In truth, this servant was greatly pleased by your honor's letter. The meaning of the blessed verse "And they planned, and God planned, and God is the best of planners" became manifest. That heedless one committed that which is not permissible to mention. Night and day he associated with the enemy of God. For four years patience was shown and the name "Concealer" prevailed, but the lamentation of truthfulness, the cry of trustworthiness, and the wail of chastity removed the veil and revealed the reality of that soul. His injustice reached such a point that the hand of power revealed his deeds and uncovered them. Verily He is the Avenger, the Just, the Wise.

10 فی الحقیقه اینعبد از دستخط مبارک آنحضرت بسیار مسرور شد مصداق آیه مبارکه و مکروا مکر الله و الله خیر الماکرین ظاهر آنغافل ارتکاب نمود آنچه را که ذکرش جایز نه در لیلی و ایام با عدو الله محشور چهار سنه صبر شد و اسم ستار غلبه داشت ولکن نوحه صدق و ضحیح امانت و صریح عفت حجاب را برداشت و حقیقت آن نفس را ظاهر نمود بی انصافیش بمقامی رسید که ید قدرت اعمالش را ظاهر فرمود و کشف نمود انه هو المنتقم العادل الحکیم

- 11 To the presence of the honored Qurratu'l-'Ayn of the near ones, the Afnan (upon him be the peace of the All-Merciful and His favors), I convey greetings. Praise be to God, he is blessed with the greatest favors and is mentioned before Him Who is Mentioned. To the beloved of the heart, the honored Nazir (upon him be God's peace and grace), I convey greetings, and I beseech God for him that which is the cause of joy and the source of happiness. Likewise to the other friends who are present with your honor, I convey greetings to each one, and I beseech God, exalted be His glory, for blessings, bounty and steadfastness for them. Verily He is the Giver, the Generous. Glory and remembrance and praise be upon your honor and

11 خدمت حضرت قره عین مقربین افنان علیه سلام الرحمن و عنایته سلام عرض مینمایم الله الحمد بعنایت کبری فائزند و لدی المذکور مذکور خدمت محبوب فؤاد جناب ناظر علیه سلام الله و فضله سلام میرسانم و از حق میطلبم از برای ایشان آنچه را که سبب فرح و علت سرور است و همچنین خدمت دوستان دیگر که در آنحضرت حاضرند هریک را سلام میرسانم و از حق جل جلاله از برای ایشان نعمت و برکت و استقامت مسئلت مینمایم انه هو المعطى الکرم البهاء و الذکر

upon those who are with you and who love you and hear your word for the sake of God, the Mighty, the Praiseworthy.

و الثناء على حضرتكم و على من معكم و يحبكم و
يسمع قولكم لوجه الله العزيز الحميد

12 The servant 29 Ramadan 1306

12 خادم في ٢٩ رمضان سنة ١٣٠٦

13 He said to write to the Afnan that if possible, they should send several drinking glasses.

13 فرمودند بنویس بجناب افنان اگر ممکن باشد چند
دانه مشربۀ آب خوری بفرستند

KSHK#20x

INBA31:133, MMUH#08x

BH09803

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

Date: 1306-09-28 [1889-May-28]

These are the days of fasting, when the dawning-place of the manifestations of the grace of the Lord of all beings decreases the carnal and increases the spiritual. It transforms base desire into guidance and cruelty into faithfulness. For the training of the soul it is the most potent remedy and the greatest medicine. Within it are concealed wisdoms and hidden benefits. Glorified is He Who has commanded His servants thus, and glorified is the majesty of Him Who has ordained it. And peace and blessings be upon Him through Whom God's commands appeared and His laws were spread abroad, through Whom the bounty of recognition descended and the manifestations of His favors emerged, and upon His family and companions through whom God illumined the horizons of His lands and manifested His sovereignty amongst His servants....

ایام ایام صیام است و مشرق ظهورات فضل
مالک انام از نفسانیت میکاهد و بر روحانیت
میافزاید هوی را بهدی تبدیل مینماید و جفا را
بویا از برای تربیت نفس دریاقت اعظم و داروی
اکبر است حکمتها در آن مستور و مصلحتها در آن
مکنون جل من امر العباد به و جلّت عظمت من
حکم به و الصلوة و السلام علی الذی به ظهرت
اوامر الله و انتشرت احکامه و نزلت نعمة العرفان
و برزت ظهورات الطافه و علی آله و اصحابه الذین
نور الله بهم آفاق بلاده و ظهرت سطوته بین
عباده....

HDQI.126ax, ANDA#29 p.03x

ADMS#032x

BH00080

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

Date: 1306-10 [1889-May]

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

2 Praised be the Omnipotent Lord Who hath adorned the ranks of might with the points of the Supreme Pen, Who hath combined letters and words in a new and wondrous manner, Who hath raised therefrom the banner of "Verily He is God," and Who hath manifested supreme power before the hosts of enemies with but a limited few. His helper in the first instance was the Supreme Pen and in the latter instance the manifestations of righteousness. Glorified be His utterance and exalted His dominion! Glory and praise be unto the hidden treasures in the realm of creation, from which appeared the ranks of wisdom bearing the standards of utterance - such souls as were not overtaken by the intoxication of passion but rather by the joy of guidance. They stood before all faces and summoned all to the decreed Command of God, to the sealed wine. Blessed are they who have attained, and woe unto them who have denied and disbelieved - these are the companions of the fire in the sight of God, the Mighty, the Chosen One.

3 O thou beloved of my heart! The traces of the pen of love and affection have appeared in the form of the fruits of the Tree of Faithfulness. The leaves of the Tree warble with wondrous and enchanting melodies, and its fruits speak in praise of the traces of the Supreme Pen. After hearing, hearkening, becoming enraptured and filled with joy, it sought the station of the Lord of all beings. And after attaining the presence of Him Who conversed upon Sinai - may the spirit of all in the kingdom of command and creation be a sacrifice unto Him - He said: "What is in thy hand?" After its presentation He commanded me to read. I presented and read before His Countenance. When it was completed and ended, the Divine Lote-Tree spoke forth with its supreme verses, blessed and exalted be His Word:

4 In My Name, the Sorrowing One in the realm of creation

5 O thou who speaketh My mention and standeth in service to My Cause and gazeth toward My horizon! Hear My call which hath been raised from a station encompassed by the sorrows of the world, through that which the hands of those who claimed nearness and love for Me have wrought, committing that which hath caused the Pen of God, the All-Compelling,

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد حضرت مقتدری را لایق و سزااست که بنقاط قلم اعلیٰ صفوف اقتدار را بیاراست و حروف و کلمات را بطرز جدید و طور بدیع ترکیب نمود و از آن علم کلمهء آنه هو الله را برافراخت و با معدودی محدود امام جنود اعدا سطوت کبری ظاهر فرمود ناصرش در رتبهء اولی قلم اعلیٰ و در رتبهء اخری مظاهر تقوی جلّ بیانه و عظم سلطانه و التّکبیر و البهاء علی المخازن المکنونة فی ناسوت الانشاء الّتی منها ظهرت صفوف الحکمة بأعلام البیان اولئک عباد ما اخذهم سکر الهوی بل نشاط الهدی قاموا امام الوجوه و دعوا کلّ بأمر الله المحتوم الی الرّحیق المختوم طوبی للذین فازوا و ویل للذین انکروا و کفروا اولئک من اصحاب النار لدی الله العزیز المختار

3 یا محبوب فؤادی آثار خامهء محبت و وداد بهیئت اثمار سدرهء وفا ظاهر اوراق سدره بنغمات بدیعهء مجذبه مغرّد و اثمارش بذکر آثار قلم اعلیٰ ناطق بعد از استماع و اصغا و وجد و طرب قصد مقام مولی الانام نموده و بعد از حضور امام مکّم طور قال روح من فیملکوت الأمر و الخلق فداه ما فی یدک بعد العرض امرنی بالقراءة عرضت و قرأت امام الوجه فلما تمّ و انتهى نطقت سدره المنتهی بآیاتها الکبری قوله تبارک و تعالی

4 بِسْمِ الْحَزُونِ فِي نَاسُوتِ الْإِنشَاءِ

5 يَا أَيُّهَا النَّاطِقُ بِذِكْرِي وَالْقَائِمُ عَلَى خِدْمَةِ أَمْرِي وَ النَّاطِرُ إِلَى أَفْقَى اسْمِعْ نِدَائِي أَنَّهُ ارْتَفَعَ مِنْ مَقَامِ أَحَاطَتِهِ أَحْزَانِ الْعَالَمِ بِمَا اكْتَسَبَتْ أَيْدِي الَّذِينَ ادَّعَوْا قُرْبِي وَ حَبِّي وَ ارْتَكَبُوا مَا نَاحَتْ بِهِ يِرَاعَةُ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ قَدْ فَتَحَ بَابَ فِي الْمَدِينَةِ الْكَبِيرَةِ

the Self-Subsisting, to lament. A door was opened in the great city to be the dawning-place of trustworthiness, chastity, faithfulness, religiosity, truthfulness and purity, but the oppressor made it a place of theft, treachery, tyranny and cruelty. By this did the near ones cry out and the sincere ones lament, then those who circled round the Most Great Throne and bore witness to that which God did testify that there is none other God but Him, the Single, the One, the All-Compelling over what was and what shall be.

- 6 O Varqa! Baha lamenteth and uttereth that which hath befallen the Temple of Trustworthiness - a blow, and upon the face of Truth - a slap, from him who with fingers of tyranny rent asunder the veil of sanctity and committed that which caused the greatest terror to appear in the City of God's justice, the Lord of existence. We desired good for him, yet he desired evil for Us. Thereby was opened the door of derision and mockery against God, the Lord of the seen and unseen. The Wronged One calleth and summoneth all to harmony and unity, but those who broke the Covenant arose in such hypocrisy as caused all things to cry out from every horizon, yet most of the people hear not. The market of falsehood hath flourished through his deeds while truth languisheth in such grief as none knoweth save the Truth, the Knower of the unseen. By My life! He cast aside piety and embraced lewdness after We had forbidden him and Our loved ones from it in various tablets, to which faithful servants bear witness. We desired for him commerce, but the heedless one desired for Us loss.

- 7 Say: Take what is good and abandon evil, a command from God, the Lord of Hosts. The profit of the Wronged One is justice and equity, not the ornaments by which the door of greed and passion was opened before the faces of men. Say: Beware, O people, follow God's justice amongst you and follow not vain imaginings and idle fancies.

- 8 O Varqa! Upon thee be the Glory of God, Lord of all beings. There occurred in the great city that which burned the liver of justice. One who was shown the utmost kindness had the fire of greed and avarice so enkindled in his heart that he forgot God, exalted be His glory, and His bounty and favor. Night and day he associated and was intimate with the enemy of God, committing that which caused hearts and minds to lament. Know, O Varqa, that the Beloved is in manifest adversity, in manifest sorrow, in manifest grief, yet in all conditions praise be to God, the Lord of the worlds. Thus ends the fragrances of the utterance of the Goal of all worlds.

ليكون مهبط الأمانة والعفة والوفاء والديانة و الصدق والصفاء ولكن الظالم جعله محلاً للسرقة والخيانة والظلم والجفاء بذلك صاح المقربون وناح المخلصون ثم الذين طافوا العرش الأعظم وشهدوا بما شهد الله أنه لا اله الا هو الفرد الواحد المهيم على ما كان وما يكون

6 يا ورقاء نوح البهأ و ينطق بما ورد على هيكल الأمانة ضربة و على وجه الصدق لطمه من الذي شق بأصابع الظلم ستر الحرمة و عمل ما ظهر منه الفزع الأكبر في مدينة عدل الله مالک الوجود أنا اردنا له المعروف و هو اراد لنا المنكر بذلك فتح باب الشماتة و الاستهزاء على الله رب الغيب و الشهود ان المظلوم ينادى و يدع الكل الى الوفاق و الاتفاق ولكن الذين نقضوا الميثاق قاموا بنفاق ارتفع به صرخ الأشياء من الآفاق و القوم اكثرهم لا يسمعون قد راج سوق الكذب بما اكتسبت يداه و الصدق في حزن ما اطلع به الا الحق علام الغيوب لعمري قد نبذ التقوى و اخذ الفحشاء بعدما منعناه و اوليائي عنه في الواح شتى يشهد بذلك عباد مخلصون أنا اردنا له التجارة و الغافل اراد لنا الخسارة

7 قل خذ المعروف و ضع المنكر امراً من لدى الله رب الجنود ربح المظلوم هو العدل و الانصاف لا الزخارف التي بها فتح باب الحرص و الهوى على وجوه الوري قل ايّاكم يا قوم اتبعوا عدل الله بينكم و لا تتبعوا الأوهام و الظنون

8 يا ورقاء عليك بهأ الله مولى الوري در مدينه كبيره وارد شد آنچه كه كبد عدل را سوخت نفسيكه كمال عنايت در باره اش مجرى شد نار حرص و طمع بشأني در قلبش مشتعل كه حق جلّ جلاله و نعمت و عنايتش را فراموش كرد در ليالي و ايام با عدو الله محشور و مأنوس قد ارتكب ما ناه به الأفئدة و القلوب اعلم يا ورقاء ان المحبوب في ضرّ مبين و في حزن مبين و في غم مبين و في جميع الأحوال الحمد لله رب العالمين انتهى از نفحات بيان

- 9 From this the condition of this servant is known. Some time ago that Beloved One mentioned a person who had sent a letter from the great city to that direction. That heedless one went to the believer, the believer to the denier, the denier to the infidel. The fire of hypocrisy was enkindled in his heart and he united with another in acquiring ornaments and betrayal. Much of people's wealth was lost, and now hypocrisy is manifest since his treacheries were not and are not confirmed. And rebellion hath reached such a point that although God, exalted be His glory, hath commanded association with the followers of all religions, He hath forbidden His loved ones from associating with him and the hypocrites. I beseech God to calm the fire of greed with the waters of contentment.
- 9 مقصود عالمیان حالت اینعبد معلوم چندی قبل آنجبوب ذکر نفسی را فرمودند که از مدینه کبیره مکتوبی بآنشطر فرستاده آنغافل نزد مؤمن مؤمن نزد منکر منکر نزد کافر کافر نار نفاق در قلبش مشتعل با نفس دیگر در جلب زخارف و خیانت متحد گشت مبالغی مال مردم از میان رفت و حال بنفاق ظاهر چه که تصدیق خیاناتش نشده و نمیشود و طغیان بمقامی رسیده مع آنکه حق جلّ جلاله عاشروا مع الأديان فرموده از معاشرت او و منافقین اولیای خود را منع نموده
- 10 I beseech God to still the fire of covetousness with the water of contentment, and to allay the flame of greed. Notwithstanding the utmost loving-kindness that was shown him in the holy Presence—“inasmuch as the loved ones assigned him a place and aided him with their substance”—yet from him there proceeded that whereof the pen shrinketh from mention. By night and by day I implore God, glorified be His majesty, to ordain that which is meet and fitting.
- 10 از حقّ میطلبم آتش طمع را بماء قناعت ساکن نماید و شعله حرص را تسکین عطا کند مع آنکه کمال عنایت امام وجوه در باره اش مجری اولیا از برایش محل معین نمودند و باموال مدد کردند مع ذلک از او ظاهر شد آنچه که ذکر از ذکر آن در گریز است در لیلای و ایام از حقّ جلّ جلاله میطلبم آنچه را که سزاوار است
- 11 And as to what thou didst write concerning the mention of the loved ones in that land and in its surrounding regions, and of their enkindlement with the fire of the love of God: after it had been presented before the Countenance in the Most Exalted Horizon, the Tongue of Utterance in the Kingdom of Knowledge gave voice to these weighty verses. He, blessed and exalted be He, saith:
- 11 اینکه در ذکر اولیای آن ارض و اطراف آن و اشتعالشان را بنار محبت الهی مرقوم داشتند بعد العرض امام الوجه فی الأفق الأعلى لسان بیان در ملکوت عرفان باین آیات محکمات ناطق قوله تبارک و تعالی
- 12 O My friends in the letter Ta and its environs! Hear ye the call of the Wronged One through Whom the realm of utterance and the realm of ears were created, whereof this Most Great and Perspicuous Book beareth witness. This is the call the hearkening to which hath been the ultimate desire of them that are nigh unto God and the sincere ones. He Who was enkindled with the fire of My love and who speaketh in praise of My beauteous praise hath made mention of you. We make mention of you through verses that attract the hearts of the Concourse on High and the dwellers of the pavilion of glory and the tabernacle of God's protection, the Lord of all worlds. Verily We give them glad tidings of My grace and remind them of My verses, for I am the All-Merciful, the Generous. We have inscribed their names by My Most Exalted Pen in the Crimson Tablet which none hath discovered save God, the Possessor of this wondrous Day. Blessed are ye for having taken the Kawthar of My utterance from the hand of My bounty and
- 12 یا اولیائی فی التاء و ضواحیا اسمعوا نداء المظلوم به خلق عالم البیان و عالم الاذان یشهد بذلک هذا الکتاب الأعظم المبین هذا نداء کان اصغائه منتهی امل المقربین و المخلصین ذکرکم من کان مشتعلاً بنار حقی و ناطقاً بشائی الجمیل ذکرناکم بآیات تنجذب بها افئدة الملاء الأعلى و اهل خباء المجد و سرادق عصمة الله رب العالمین انا نبشّرههم بعنایتی و نذکرهم بآیاتی و انا المشفق الکریم قد اثبتنا اسمائهم من قلبی الأعلى فی الصّحيفة الحمراء التي ما اطلع بها الا الله مالک هذا اليوم البديع طوبی لکم بما اخذتم کوثر بیانی من ید عطائی و شربتم منه باسم الله الملك الحقّ العدل المبین

having drunk thereof in the name of God, the King, the True, the Just, the Manifest.

- 13 O Varqa! Upon thee be My glory and My mercy. Say: A single drop thereof cannot be compared to all the seas of the world. Blessed is he who hath attained thereunto and woe unto the heedless. The helpless servants have been prevented by the divines of Persia from recognizing the Purpose of the worlds on the Day of His Manifestation. They are the most great veil unto themselves and unto the peoples, having deprived both. Give glad tidings unto My friends, for each hath attained unto that which hath no peer or likeness. At this moment the Kaaba of God hath turned toward them and the Manifestation of God gazeth upon those regions. We beseech God to make them treasuries of His love and repositories of His steadfastness and dawning-places of His bounty amongst His servants and His light in His lands. Verily He is powerful over all things. Soon shall We open the gates of utterance to make mention of them and praise them, and We shall strengthen the hearts in their turning unto them. Verily their Lord, the Most Merciful, is the Hearer, the Beholder, the All-Knowing, the All-Seeing. Glory be from Us upon them and upon those whom neither clamor prevented from turning to the Most Sublime Horizon nor were they frightened by the hosts of them who disbelieved in God, the Mighty, the Praiseworthy.

- 14 Our Lord, our Master and our Protector! We thank Thee for the wonders of Thy grace and praise Thee for the manifestations of Thy favors, Thy gifts and Thy bestowals. I beseech Thee, O Lord of the worlds and Master of nations, to protect those who have turned toward Thee from the evil of the deniers, and those who acknowledge Thee from the oppression of them that deny Thee, and those who are nigh unto Thee from the tyranny of such as have disbelieved in Thee and Thy signs on this Thy holy, mighty and luminous Day.

- 15 It is hoped that ere long there shall appear in that land and its environs that which shall guide all unto the straight path and the mighty announcement. Verily our Lord is the Almighty, the All-Powerful.

- 16 Concerning what you wrote about the receptivity and acceptance of Agha Siyyid Mihdi - upon him be the Glory of God, who has attained the sealed wine on this blessed and destined Day - after it was presented before the Most Holy, Most Exalted Presence, a most wondrous Tablet was revealed from the heaven of the favor of the Lord of all beings specifically for him and was sent. God willing, may he drink from the wine of utterance that lies hidden and concealed within the words of the Lord of Religions, and through wisdom and utterance

13 یا ورقا! بر تو باد بخت و رحمتی قل لا تعادل بقطرة منه بحور العالم طوبی لمن فاز به و ویل للغافلین عباد بیچاره را علمای ایران از عرفان مقصود عالمیان در یوم ظهور منع نمودند ایشانند حجاب اعظم خود و امم هر دو را محروم داشتند اولیا را بشارت ده چه که هر یک فائز شد بآنچه که شبه و مثل نداشته در این حین کعبه الله بایشان توجه نموده و ظهور الله بآن اشطار ناظر نسل الله ان یجعلهم مخازن حبه و کائنات استقامته و مطالع جوده بین عباد و نوره فی بلاده انه علی کل شیء قدیر سوف نفتح ابواب اللسان بذکرهم و ثنائهم و تؤید القلوب بتوجهها الیه ان ربهم الرحمن هو السامع الناظر العلیم البصیر البهاء من لدنا علیهم و علی الذین ما منعهم الضوضاء عن التوجه الی الأفق الأعلى و ما خوفهم جنود الذین کفروا بالله العزیز الحمید انتهی

14 ربنا و سیدنا و مولینا نشکر بدائع فضلک و نحمد ظهورات الطافک و عطائک و مواهبک اسئلك یا مولی العالم و سید الأمم بأن تحفظ المقلین من شرّ المعرضین و المقرّین من ظلم المنکرین و المقرّین من اعتساف الذین کفروا بک و بآیاتک فی یومک المقدس العزیز المنیر

15 امید هست عنقریب در آن ارض و اطراف ظاهر شود آنچه که کل را بصراط مستقیم و نبأ عظیم هدایت نماید ان ربنا هو المقتدر القدیر

16 اینکه در باره توجه و اقبال جناب آقا سید مهدی علیه بهاء الله الذی فاز بالرحیق المختوم فی هذا الیوم المبارک المختوم مرقوم داشتید بعد از عرض در ساحت امنع اقدس اعلی یک لوح ابداعی از سماء عنایت مولی الوری مخصوص ایشان نازل و ارسال شد انشاء الله از رحیق بیان که در کلمات مالک ادیان مکنون و مستور است بیاشامند و بحکمت و بیان عباد غافل را

make the heedless servants aware, that they might not remain deprived of the outpourings of the All-Bountiful Lord in these days. He is indeed the All-Generous, the Munificent.

- 17 They mentioned Haji 'Ali-'Askar - upon him be the Glory of God. Praise be to God, they have attained that which was the hope of the sincere ones. And specifically for the friends of Milan - upon them be the Glory of God - an exalted Tablet was sent. God willing, it will have arrived by now and eyes will have been illumined by its light. Repeatedly from the Tongue of Grandeur mention has been made of the emigrants and those who have attained from the land of Milan, especially those souls who are related to the honored beloved, His Holiness Haji A. and H. - upon him be the Most Glorious Glory of God. All are mentioned and have attained the glory of God's favor. Blessed are they who have drunk the wine of His love and have turned to His horizon. The servant begs his Lord to protect them and assist them in what He loves and is pleased with.

- 18 In these days, letters have repeatedly arrived from their children who are in T. and F., and mention of them has been made before the Face. A hundred thousand thanks that He has confirmed and granted success and caused His loved ones to attain that for which no likeness or similitude has been mentioned in any books, scriptures or psalms. He is indeed the All-Bountiful, the All-Generous, the Forgiving, the Munificent.

- 19 And concerning the mention made of the handmaiden of God, the wife of Haji 'Ali-'Askar - upon them both be the Glory of God - and likewise concerning her turning and presence, after presentation before the Seat of the Lord, this most exalted Word was revealed from the Source of the Command of the Lord of all men. His blessed and exalted Word: "O Varqa! Upon thee be My Glory! Convey to the handmaiden of God the greetings of the Wronged One, and give her glad tidings, for her intention is manifest and clear before the Luminary of divine will, and the Tongue of Grandeur speaks this most exalted Word: 'O My handmaiden! Upon thee be My Glory!'" We beseech God - glorified be His majesty - to assist thee and to adorn with deeds thine intention which is now in the realm of words, and to accept what thou hast sought, and to ordain for thee the reward of those handmaidens who have intended the Most Great Goal and have attained to presence, hearing and witnessing. Give thanks to thy Lord for this bounty which has encompassed the world, then praise thy Master for this mercy which has preceded all peoples. Say:

- 20 'Praise be to Thee for having guided me and made me recognize Thee and ordained for me the reward of those who have drunk

آگاه فرمایند شاید از فیوضات حضرت فیاض از این ایام محروم نمانند انه هو الفضال الکرم

17 ذکر جناب حاجی علی عسکر علیه بهاء الله را فرمودند الله الحمد فائز شدند بآنچه که امل مخلصین بوده و مخصوص اولیای میلان علیهم بهاء الله هم لوح منبع ارسال گشت انشاء الله الی حین رسیده و ابصار بنورش منور گشته مکرر از لسان عظمت ذکر مهاجرین و فائزین ارض میلان جاری مخصوص نفوسیکه بحبیب مکرم حضرت حاجی الف و حاء علیه بهاء الله الابهی منسوبند کل مذکورند و بعز عنایه الله فائز هنیئاً للذین شربوا ریحی حبه و فازوا بالاقبال الی افقه یسئل الخادم ربه بأن یحفظهم ویؤیدهم علی ما یحب و یرضی

18 این ایام مکرر از ابناء ایشان که در تاء و فاء تشریف دارند نامه رسیده و ذکرشان تلقاء وجه مذکور صد هزار شکر که تأیید فرمود و توفیق بخشید و فائز نمود احبای خود را بآنچه که در کتب و صحف و زیر از برایش شبه و مثل ذکر نشده انه هو الفیاض و هو الفضال و هو الغفور و هو الکرم

19 و اینکه ذکر امة الله ضلع جناب حاجی علی عسکر علیهما بهاء الله را فرمودند و همچنین توجیه و حضور را بعد از عرض امام کرسی رب اینکمه علیا از مصدر امر مالک الرقاب نازل قوله تبارک و تعالی یا ورقاء علیک بهائی امة الله را از قبل مظلوم تکبیر برسان او را بشارت ده چه که اراده اش امام نیر اراده الهی مشهود و واضح و لسان عظمت باینکمه علیا ناطق یا امتی علیک بهائی از حق جل جلاله میطلبیم ترا مؤید نماید و ارادهات را که حال در عالم قول است بعمل مزین فرماید و قبول نماید آنچه را که طلب نمودی و مقدر فرماید از برای تو اجر اما اینکه قصد مقصد اقصی نموده اند و بحضور و اصفا و مشاهده فائز گشته اند اشکری ربک بهذا الفضل الذی احاط العالم ثم احمدی مولیک بهذه الرحمة التي سبقت الأمم

20 قولی قولی لک الحمد بما هدیتنی و عرّفنی و قدرت لی اجر من شرب ریحی قریب و فاز

the wine of nearness to Thee and have attained the lights of the Luminary of Thy presence. O my Lord! Thou art the Generous, there is no God but Thee, the Forgiving, the Merciful. I beseech Thee to ordain for me in every world of Thy worlds all the good Thou hast ordained for Thy devoted handmaidens. Thou art indeed the Almighty, the Powerful, the Great.”

- 21 Blessed is the soul that has attained or will attain to such a station, for through His grace and mercy the world has reached from seeking to the Desired One and has come from the station of asking to the station of attainment. If ye should count His favors ye could not reckon them. This servant too beseeches for that noble lady that which is the cause of prosperity and success. Verily our Lord is the Forgiving, the Generous.

- 22 In My Name, sanctified above all names

- 23 O Allah-Virdi, blessed art thou and blessed is thy name, for it denoteth and attesteth to the oceans of grace, bounty, bestowal and favor of the Lord of all beings. Praise the Ancient Beauty Who confirmed thee in His grace and favor, His nearness and knowledge. Say: My God, my God! I testify that Thou didst create existence through a drop from the ocean of Thy generosity, and didst manifest therefrom, through the rain of Thy mercy, whatsoever Thou didst desire through Thy power and grace. O Generous One! Thou art He Who was not hindered by the veils of the world from Thy purpose, nor were the clouds of the peoples an obstacle. With the finger of might Thou didst rend asunder the veils and guided Thy loved ones to the tabernacle of glory. The door of generosity was opened before the faces of the peoples and the path of salvation appeared before the eyes of the world. O Generous One! Deprive not hearts and souls from the breezes of Thy revelation, and forbid not eyes and ears from beholding and hearing. Thou art that Omnipotent One Who, with two letters, bestowed the ornament of existence upon absolute nothingness, and invited utter evanescence to the realm of eternity. O Merciful One! Grant this evanescent servant a portion from the Kawthar of immortality, and bestow from the ocean of knowledge that which befitteth Thy bounty. Thou art the Bestower, the Kind, and within Thy grasp is the reins of all who are in the realm of possibility.

- 24 And mention was made of Haji Muhammad-'Ali (of Maraghih). After it was presented before the Most Holy Court, these blessed words were revealed from the Mother Book. He saith, exalted be His glory and abundant be His favors: O thou who

بأنوار نیر لقائک ای ربّ انت الکریم لا اله الا انت الغفور الرحیم اسئلك بأن تقدّر لی فیکلّ عالم من عوالمک کلّ خیر قدرته لامائک القانتات انک انت المقتدر العزیز العظیم انتهى

21 طوبی از برای نفسیکه بچنین مقامی فائز شده و یا بشود چه که از فضل و رحمتش عالم قصد بمقصود واصل و از مقام طلب بمقام فعل آمد ان [تعدّوا] عنایاته لا [تخصوها] این بنده هم از برای آنخّدره میطلبد آنچه را که سبب فلاح و نجات است انّ ربّنا هو الغفور الکریم و همچنین ذکر جناب مشهدی الله ویردی علیه بهاء الله بساحت اقدس فائز و اینجواب از سماء عطا نازل

22 قوله تبارک و تعالی بسمی المقدّس عن الأسماء

23 یا الله ویردی طوبی لک و لاسمک چه که این اسم مدلّ و مشعر است بر دریاهاى فضل و عطا و بخشش و عنایت مولی الوری حمد کن مالک قدم را که ترا تأیید فرمود بر فضل و عنایتش و قرب و عرفانش بگو الهی الهی اشهد انک خلقت الوجود بقطرة من بحر جودک و اظهرت منه من نیشان رحمتک ما اردته بقدرتک و فضلک ای کریم توئی اتمقتدریکه حجابات عالم ترا از ارادهات بازداشت و سبحات امم حایل نشد باصبع اقتدار شقّ استار فرمودی و اولیا را بجناء مجد راه نمودی باب کرم بر وجه امم مفتوح و سبیل رستگاری امام عیون عالم مشهود ای کریم افتده و قلوب را از نفحات وحیت محروم مفرما و ابصار و آذان را از مشاهده و اصغا منع منما توئی آن قادریکه بدو حرف نیست بحت را طراز هستی بخشیدی و فانی باتّ را بعالم باقی دعوت فرمودی ای رحیم ایعبد فانی را از کوثر بقا قسمت عطا کن و از دریای دانائی آنچه سزاوار بخشش تو است روزی نما توئی بخشنده و مهربان و فی قبضتک زمام من فی الامکان انتهى

24 و ذکر جناب حاجی محمد علی (مراغه) علیه ۶۶۹ [بهاء الله] را نمودند بعد از عرض در ساحت امنع اقدس اینکلمات مبارکات از امّ الکتاب ظاهر قوله جلّ جلاله و عمّ نواله یا ایها القائم

hast arisen to serve Me and who speaketh in My praise! Give him the glad-tidings of My grace and mercy. Verily We have mentioned him before and after, and aided him to turn unto Me, and gave him to drink of the Kawthar of My knowledge from the hand of My bounty, and I am the Generous, the Bountiful. We beseech Him, exalted be He, to make him a letter of the letters of His Book and a banner of His name amongst His creation. Verily He is the Powerful, the Mighty.

على خدمتي والناطق بشئائى بشره من قبلى بعنايتى
ورحمتى انا ذكرناه من قبل و من بعد و ايدناه
على الاقبال وسقيناه كوثر عرفانى من يد عطائى
وانا الجواد الكريم نسلته تعالى ان يجعله حرفاً من
حروفات كتابه و علماً باسمه بين خلقه انه هو المقتدر
القدير

- 25 We make mention in this station of Ibn-i-Dakhil who was intoxicated by the wine of My utterance and was drawn to My horizon and was moved to offer beautiful praise of Me among My servants who have drunk the Kawthar of knowledge from the hands of the bounty of their Lord, the Merciful, the Compassionate.

25 و نذكر فى هذا المقام ابن الدخيل الذى اخذه سكر
بيانى و اجتذبه الى افقى و انطقه بشئائى الجميل
بين عبادى الذين شربوا كوثر العرفان من ايدى
فضل ربهم الرحمن الرحيم انتهى

- 26 Praise be to God! The loved ones have ever been and continue to be remembered. Grace hath encompassed all and the means of divine confirmation have been vouchsafed, so that sanctified hearts might be illumined with the light of knowledge and enkindled with the fire of the Divine Lote-Tree—an enkindlement which, it is hoped, may set the world ablaze. This servant conveyeth to each one greetings and salutations, and beseecheth from God that which is the cause of life for all. O Beloved of my heart! I swear by the Sun of Truth that were people to become aware of His grace and bounty even to the extent of a needle's eye, all would find themselves detached and freed from aught else but Him. Blessed is he who hath drunk the choice wine and attained that which the near ones and the sincere ones have attained.

26 لله الحمد لازال اوليا مذكور بوده و هستند فضل
احاطه نموده و اسباب تأييد فرموده تا آنكه
افنده مقدسه بنور معرفت منور و بنار سدره
مشتعل اشتعاليكه اميد است سبب اشتعال عالم
گردد بارى اينعبد خدمت هريك تكبير و سلام
ميرساند و از حق ميطلبد آنچه را كه سبب
حيات كل است يا محبوب فؤادى قسم بافتاب
حقيقت اگر ناس بر عنايت و فضلش على قدر
سم ابره آگاه شوند كل خود را از دوش فارغ
و آزاد مشاهده نمايند طوبى لمن شرب الرحيق و
فاز بما فاز به المقربون و المخلصون

- 27 The mention of Karbila'i Muhammad Ja'far, upon him be the Glory of God, reached Our hearing, and after its presentation before Us, this Supreme Word was revealed and sent down from the horizon of the heaven of Sinai, blessed and exalted be His Words:

27 و همچنين ذكر جناب كربلاى محمد جعفر عليه
بهاء الله باصفاً فائز و بعد از عرض در حضور
اينكلمه على از افق سماء طور مشرق و نازل قوله
تبارك و تعالى

- 28 O Ja'far! By the life of God, the Wronged One hath borne that which the world was and is powerless to bear. The purpose is that in this Dawn of Revelation a breeze of the grace of God, exalted be His Glory, might waft, adorning the outward with the ornament of justice and fairness, and purifying the inward - that is, the hearts and souls - from rancor and hatred toward the peoples of the world. That which is conducive to the elevation of existence and the advancement of souls hath been revealed and sent down from the Pen of God in clear and explicit terms in the Sacred Scriptures and Tablets. However, attentive ears, penetrating eyes, expanded breasts, and illumined hearts are rarer than red sulphur. O My party! The grief and sorrow of this Wronged One have not been, nor are

28 يا جعفر لعمر الله مظلوم حمل نموده آنچه را كه
عالم از حملش عاجز بوده و هست و مقصود آنكه
از بيان و اراده حق جلّ جلاله در اين فجر
ظهور نسيم عنايتى مرور نمايد ظاهر را بطراز عدل
و انصاف مزين دارد و باطن يعنى افنده و قلوب
را از ضعيفه و بغضاي اهل عالم مطهر فرمايد
آنچه سبب ارتقاء وجود و ارتقاع نفوس است
بيان واضح صريح در زير الواح از قلم الله نازل
و جارى ولكن آذان واعيه و ابصار حديده و
صدور منشرحه و افنده منيره اقل از كبريت
احمر مشاهده ميشود يا حزبي هم اينمظلوم و بلا

they, from what hath befallen Him at the hands of His enemies. Rather, from those who claim to love Him there appeared that which caused the rock to cry out, the clouds to lament, and all else besides God to exclaim 'Alas!' It is better that this matter remain veiled lest the hearts of My loved ones and chosen ones be saddened. We beseech God, blessed and exalted be He, to assist thee and aid thee in that which will exalt thee amongst His servants. Verily, He is the Mighty, the All-Bountiful.

و حزنش از ما ورد علیه من الأعداء نبوده و نیست ولكن از مدعیان محبت ظاهر شد آنچه که صخره صیحه زد و سحاب نوحه نمود و ما سوی الله بکلمه والسفا ناطق گشت بهتر آنکه این مقام مستور ماند لئلا تتکدر قلوب اولیائی و اصفیائی نسئل الله تبارک و تعالی ان یوفقک و یؤیدک علی ما یرفعک بین العباد انه هو العزیز الفضال انتهى

- 29 From the mention and exposition of the loving-kindness of the Goal of the world's peoples toward His loved ones, it is clear and evident. I beseech God to illumine His loved ones with the fire of utterance and the light of exposition in such wise that all horizons may be illumined, so that through the manifestation of spiritual deeds and virtuous character the people of the world may turn toward the Straight Path and the Great Announcement, and may see themselves purified from the murk and dust of doubts and the allusions of the people. His mercy hath encompassed all, and His grace, like unto the sun, shineth forth and is manifest from the horizon of every letter of the letters of His Book. Verily, our Lord is the Helper, the Giver, the Generous.

29 از ذکر و بیان عنایت مقصود عالمیان نسبت باولیا واضح و مشهود از حق میطلب اولیا را بشأنی از نار بیان و نور تبیان منور فرماید که جمیع آفاق منور گردد تا اهل عالم بظهور اعمال و اخلاق طیبه روحانیه بصراط مستقیم و نبأ عظیم توجه نمایند و خود را از کدورات و غبار شبهات و اشارات قوم مقدس و مبرا ملاحظه کنند رحمتش احاطه نموده و فضلش بمثابه آفتاب از افق هر حرفی از حروفات ککابش مشرق و لائخ ان ربنا هو المعین المعطی الکریم

- 30 God willing, the aforementioned fragment shall be sent specifically to Aqa Mirza 'Abdu'l-Husayn, upon him be the Glory of God, that the eyes of whomsoever desireth it may be gladdened thereby. And one blessed fragment in the handwriting of the Most Great Branch - may my spirit be a sacrifice unto the dust of His footsteps - shall be sent specifically to Ibn-i-Dakhil, upon him be the Glory of God and His loving-kindness.

30 انشاء الله قطعه مقطعه مذکوره مخصوص جناب آقا میرزا عبدالحسین علیه ۹۶۶ [بهاء الله] ارسال میشود لتقر بها عین من ارادها و یک قطعه مبارکه هم از خط حضرت غصن الله الأكبر روحی لترا ب قدمه الفداء مخصوص جناب ابن دخیل علیه بهاء الله و عنایتیه ارسال میشود

- 31 Concerning what was written about the receipt and delivery of the blessed Tablets intended for the friends in Bonab and Miyanduab, this was truly a manifest glad tiding that increased the power of vision. Praise be to God that those regions are blessed. At one time this supreme blessed word was heard from the Master of all beings - exalted be His glory: "O thou who art present! Had We been in another country and had this grace that raineth down upon Iran in the form of Tablets been bestowed upon other lands, most assuredly would the majority of the people in foreign cities and regions have turned toward the Dawning-Place of the Light of Oneness." Verily, this is so - they know how many verses were revealed and how many evidences appeared. Each of God's Tablets was the greatest key to the treasures of inner meanings, and none has denied its station and rank.

31 و اینکه در باره وصول و ایصال الواح مبارکه مخصوص اولیای بناب و میان دوآب مرقوم داشته اند فی الحقیقه بشارتی بود مشهود و بر قوت باصره افزود الحمد لله آن اشطار فائزند وقتی از اوقات اینکلمه مبارکه علیا از لسان مولی الوری استماع شد قوله جل جلاله یا عبد حاضر اگر ما در مملکت دیگر بودیم و این الواح که بمثابه امطار بر ایران یارید بر ممالک دیگر این کرم مبذول میشد هرآینه اکثری از اهل مدن و دیار خارجه بمطلع نور احدیه توجه مینمودند انتهى فی الحقیقه اینست اتحیوب میدانند چه مقدار آیات نازل چه مقدار بینات ظاهر هر لوح از الواح الهی مفتاح اعظم بود از برای کنوز معانی و شأن و مقامش را احدی انکار نموده

- 32 In these days, one of the chosen ones spoke this word of the Master of all beings, writing from the Land of Ta that the servants are humbled before the appearance of the pearls of wisdom and utterance revealed from the treasury of the Supreme Pen, and none has been observed to deny or disapprove. Nevertheless, the intoxication of self and passion has so seized them that even while acknowledging, they are seen to deny - for though their words are heard and witnessed, deeds are non-existent. Had they succeeded in deeds, the portions of the world would now be seen as one portion and would be reckoned as part of the Most Glorious Paradise. A hundred thousand regrets that until now they have not understood or become aware of true loss and gain. I testify that they are among the heedless.
- این ایام نفسی از اختیار باینکلمه مولی الوری ناطق و از ارض طاء نوشته که عباد در نزد ظهور لآلی حکمت و بیان که از خزانه قلم اعلی ظاهر خاضعند و احدی ملاحظه نشد که انکار نماید و یا نپسندد مع ذلک سکر نفس و هوی بشأنی اخذشان نموده که در حین اقرار منکر مشاهده میشوند چه که قول مسموع و مشهود و عمل مفقود چه اگر بعمل فائز میگشتند حال قطعات عالم یکقطعه مشاهده میشد و از جنت ابری محسوب میگشت صد هزار افسوس و دریغ که الی حین بر خسارت و ربح حقیقی بی نبرده اند و آگاه نگشته اند اشهد انهم من الغافلین
- 33 Concerning what was written about Mulla Husayn (M.Y.), upon him be the Glory of God, after it was presented before the Most Holy Court, He said: "O Husayn! Take My Book with a power that the might of the world cannot prevent thee, and with a strength that the clamor of the nations cannot weaken thee, and with a steadfastness that neither the doubts of the suspicious ones, nor the clamor of the barking ones, nor the attack of kings, nor the retreat of sovereigns can cause thee to slip. We have turned toward thee at this time and have revealed for thee that which the treasuries of the heavens and earth cannot equal. Rejoice and say: 'Thine is the praise, O Lord of the worlds, and Thine is the glory, O Beloved of the hearts of the sincere ones.'"
- اینکه در باره جناب ملا حسین (م ی) علیه بهاء الله مرقوم داشته اند بعد از عرض در ساحت اقدس فرمودند یا حسین خذ کتابی بقوة لا تمنعك قوة العالم و بقدره لا تضعفك ضوضاء الأمم و باستقامة لا تلک شبهات المربیین و لا ضوضاء الناعقین و لا کر الملوک و لا فر السلاطین انا اقبلنا الیک فی هذا الحین و انزلنا لک ما لا تعادله خزائن السموات و الارضین افرح و قل لک الحمد یا مولی العالم و لک البهاء یا محبوب افئدة المخلصین انتهى
- 34 As for the matter of Huquq, they have been blessed with true forgiveness. God hath forgiven him as a favor from His presence. Verily our Lord is the All-Bountiful, the Generous. However, it is hoped that they will occupy themselves with guiding people, that perchance through divine wisdom and revealed utterances they may awaken heedless souls and cause them to be nourished from the Kawthar of recognition. Verily our Lord is the Helper, the All-Wise.
- و اما در باره حقوق بطراز عفو حقیقی فائز شدند عفا الله عنه فضلاً من عنده ان ربنا هو الفضال الکريم ولكن امید آنکه بهدایت خلق مشغول شوند که شاید بحکمت مقدره و بیانات منزله نفوس غافله را آگاه سازند و از کوثر معرفت مرزوق دارند ان ربنا هو المؤید الحکیم انتهى و هذا ما نزل لجناب اخیه ملا احمد علیه بهاء الله
- 35 O Ahmad! Upon thee be the Glory of God, the Lord of all the worlds! Ponder thou upon His Manifestation and His signs. The showers of wisdom and utterance are falling in all times from the heaven of merciful bounty and the clouds of divine wisdom, and the Sun of power, majesty and might is shining forth above the horizon of the world before the faces of all peoples, manifest and evident, while the pearls of knowledge are, at all times, appearing and becoming visible from the treasury of the Most Exalted Pen. The light is radiant, the ocean is
- یا احمد علیک بهاء الله رب العالمین در ظهور و آثارش تفکر نما امطار حکمت و بیان در جمیع احیان از سماء رحمت رحمانی و سخاب حکمت لدنی نازل و آفتاب قدرت و عظمت و اقتدار از اعلی افق عالم امام وجوه امم مشرق و لائح و لآلی عرفان در کل احیان از خزانه قلم اعلی ظاهر و مشهود نور ساطع بحر مواج مع ذلک کل محجوب و مخمود الا من شاء ربک

surging, yet all remain veiled and extinct save whom thy Lord willeth.

- 36 O Ahmad! Harken thou with the ear of the spirit to the cry of Him Who is wronged, and pass beyond the world and all who dwell therein. Fix thy gaze at all times upon this most exalted Word which hath dawned from the horizon of the Mother Book. Thus sayeth He, blessed and exalted be He: "O friends of God in His earth, His chosen ones in His lands, and His party among His creatures! Purify your hearts from the stories of the past, through attachment to which the feet of the people of the past have slipped, those who prided themselves over the world and all peoples."
- 36 یا احمد ندای مظلوم را بگوش جان بشنو و از عالم و عالمیان بگذر لازال باینکلمه علیا که از افق ام الکتاب مشرقست ناظر باش قوله تبارک و تعالی یا اولیاء الله فی ارضه و اصفیائه فی بلاده و حزبه بین خلقه طهروا قلوبکم من القصص الأولى التي یتسکها زلت اقدام حزب القبل الذین افتخروا علی العالم و الأمم
- 37 O Ahmad! We desire to give thee to drink of the Kawthar of utterance that it may sanctify thee from the doubts and imaginings whereby the Shi'ih were prevented from the Dawning-Place of the Light of Oneness. Hear thou the call from the horizon of this heaven and take what thou art commanded. This will deliver thee through His grace and acquaint thee with His mighty Message.
- 37 یا احمد انا اردنا ان نسقیک کوثر الیابان لیقدسک عن الظنون و الأوهام التي بها منعت الشیعة عن مطلع نور الأحديّة اسمع النداء من افق هذه السماء و خذ ما امرت به انه ینجیک فضلاً من عنده و یعرفک نبأه العظیم
- 38 O Ahmad! The people of the Sunnah did not issue the decree for the martyrdom of the Lord of the world, nor did they seek to hold fast to the imaginary Jabulqa and Jabulsa, and the Jews did not reject the Beauty of the Manifestation, nor did they issue the decree for the shedding of His most pure blood.
- 38 یا احمد اهل سنة فتوی بر شهادت سید عالم ندادند و بجابلقای موهوم و جابلسای ظنون تمسک نجستند و یهود طلعت ظهور را رد نمودند و بر سفک دم اطهرش فتوی ندادند یا احمد خوب تفکر نما]
- 39 O Ahmad! Ponder thou well! The Pen from which the counsel of God floweth and the Word of God appeareth hath now turned towards thee and maketh mention of thee. Say: O people! If ye attain not unto the light of faith, at least free yourselves from the darkness of the Shi'ih party. By the life of God! They have done that which neither the idol-worshippers according to their words, nor the worshippers of vain imaginings have done. Would that thou couldst hear the clamor of the pulpits of Iran! Each one speaketh with eloquent tongue, and each uttereth words at every moment, saying: "My God, my God! Thou didst create me for Thy remembrance and praise, yet now Thou hearest from him who hath mounted upon me the reviling of Thee and Thy loved ones. Would that I had not been planted and had not been created!"
- 39 یا احمد خوب تفکر نما] قلبیکه از آن نصح الله جاری و کلمه الله ظاهر حال یتووجه نموده و ترا ذکر مینماید بگوای مردم اگر بنور ایمان فائز نمیشوید از ظلمت حزب شیعه خود را خارج نمائید لعمر الله اعمال غیر اعمال رسول و همچنین اقوال عمل نمودند آنچه را که عبده اصنام علی قولهم و عبده اوهام عمل نمودند ایکاش ضحیح منابر ایران را اصفا مینمودی بلسان فصیح ذاکر و هر یک در هر آن بکلمهئی ناطق میگوید الهی الهی خلقتنی لذكرک و ثنائک اذا تسمع من الذی ارتقی علی سبک و سب اولیائک یا لیت ما غرست و ما خلقت
- 40 O Ahmad! What were the claims of that party and what became of their deeds? Ponder, that thou mayest be of them that are firmly established. O Ahmad! If but one drop from this ocean should appear, or if but one word from the Hidden Scroll which is recorded in the Crimson Tablet should come forth and it be said to cut off thine own neck with thine own hand – verily the Truth hath come for eternal life, not for
- 40 یا احمد ادعای آنحزب چه بود و عمل چه شد فکر لتکون من الرّائخین یا احمد اگر از این بحر قطرهئی ظاهر شود و یا از صحیفه مکنونه که بصحیفه حمر مذکور است کلمهئی بمیان آید و گفته شود بید خود عنقت را قطع نمائی باری حق از برای

death. He hath commanded all to preserve the Cause. The Truth Himself beareth witness and the Tablets testify.

حیات ابدی آمده نه از برای موت کل را بحفظ
امر نموده نفس حق شاهد و الواح گواه

- 41 Say: My God, my God! Praise be unto Thee for having remembered me while I was in prison, and for having turned towards me when I was heedless of Thy manifestation and Thy dawning and Thy power. I beseech Thee by Thy Cause which Thou hast made the cause of the existence of the world and the appearance of all peoples, that Thou make me steadfast in what hath been revealed and cause me to hold fast unto Thy strong cord and Thy manifest tidings.

41 قل الهی الهی لک الحمد بما ذکرته اذ كنت فی
السجن واقبلت الیّ اذ كنت غافلاً عن ظهورک
و طلوعک و اقتدارک استلک بأمرک الذی
جعلته علّة وجود العالم و ظهور الأمم بأن تجعلنی
ثابتاً فیما ظهر و متمسکاً بحبلک المتین و نبأک
المبین

- 42 Mention was made of the spiritual friend, Aqa Muhammad-Sadiq, upon him be the Glory of God. After submission before the Most Holy Court, this supreme gift was revealed from the horizon of the heaven of bestowal, blessed and exalted be His words:

42 انتهی ذکر حبیب روحانی جناب آقا محمد صادق
علیه بهاء الله را نمودند بعد از عرض در ساحت
اقدس این عطیه کبری از افق سماء عطا نازل
قوله تبارک و تعالی

- 43 "The A and H and their associates have all attained to that which is the greatest means for the guidance of nations. Their names have been planted in the lands of divine knowledge. Its branches, twigs, leaves and fruits shall endure throughout the kingdom of earth and heaven. Blessed are they and joy be unto them. We testify that they are among those who have attained in My perspicuous Book. Convey to all the greetings of the Wronged One and give them glad tidings of God's infinite favors."

43 الف و حاء و منتسبین کل فائزند بآنچه که سبب
اعظمست از برای هدایت امم اسمشان در اراضی
معارف غرس شده اغصان و افنان و اوراق و
اثمارش بدوام ملک و ملکوت باقی و برقرار
طوبی لهم و نعیماً لهم نشهد انهم من الفائزین فی
کتابی المبین کل را از قبل مظلوم تکبیر برسان و
بعنایات لانتهای الهی بشارت ده

- 44 And regarding the name of the friends, We have previously granted permission for two most exalted names or the names of the Branches. We beseech God to send down upon them mercy from the heaven of His bestowal and blessing from His presence. Verily, He is the All-Bountiful, the All-Generous.

44 و اما در باره اسم اولیا را از قبل اذن دادیم
باسمین اعلیین یا اسامی اغصان نسل الله ان ینزل
علیهم رحمة من سماء عطاءه و برکة من لدنه انه هو
الفیاض الفضال انتهی

- 45 They wrote that Aqa 'Ali, upon him be the Glory of God, requested that if a carpet or something else worth forty or fifty tumans was needed, it be ordered and granted, and that if funds were required, they would be sent upon indication. After these matters were submitted before the Most Holy Court, blessed and exalted be His words:

45 اینکه مرقوم داشتند جناب آقا علی (م) علیه
بهاء الله رجا نموده که هرگاه فرش یا چیز دیگر
که بقدر چهل پنجاه تومان بشود لازم باشد
امر و عنایت فرمایند و هرگاه وجه الزم لدی
الاشارة ارسال میشود بعد از عرض اینفقرات
در ساحت امنع اقدس قوله تبارک و تعالی

- 46 "We have forgiven him as a bounty from God, the Mighty, the Praiseworthy. We beseech God, exalted be He, to make him steadfast in His Cause and speaking in His praise. Praise be to God, he has attained to service, and whatsoever hath appeared is remembered and preserved with God. We give him glad tidings of My favor and remind him of My verses that the greatest joy may take hold of him in the days of God, the Lord of destiny and Creator of humanity. God willing, may he ignite with the fire of divine love those who are cold

46 انا عفونا عنه فضلاً من لدی الله العزیز الحمید
نسل الله تعالی ان يجعله مستقیماً علی امره و
ناطقاً بثناؤه لله الحمد بخدمة فائز شد و آنچه ظاهر
شده لدی الله مذکور و مخزون انا نبشّره بعنایتی
و نذکره بآیات لیأخذه الفرح الأكبر فی ایام الله
مالک القدر و موجد البشر انشاء الله بنار محبت

and guide them through the appearance of the lights of the Greatest Luminary.”

- 47 This servant also conveys greetings to him and the other friends. Praise be to God, they are mentioned as souls steadfast before God. It is hoped that each of the friends will arise to guide the servants and speak forth, but they must hold fast to wisdom in all conditions. Those who have attained the Most Holy Court have witnessed the deeds of the Branches of the Blessed Tree and the companions and have become aware. Confession and acknowledgment have been forbidden after forty years or more while the dawning-places of vain imaginings have been occupied with intrigues and deceptions and concealed behind vessels. One of those souls has appeared in these days and his station is evident - that is Mirza Hadi Dawlat-Abadi who resides in the land of Sad.

- 48 In brief, in these days after the martyrdom of His Holiness Ashraf - may the souls of those near to God be sacrificed for him - they mentioned him by the name of Babi. Fear seized him and agitation led him to ascend the pulpit and renounce the Cause from beginning to end. That tyrannical soul committed, for the sake of two days of life, that which caused the reality of existence to lament. Now consider those souls who follow his like. The seeker and the sought have both lost, and that heedless oppressor is again occupied with leading people astray. Now the martyrdom of the most exalted martyr and the life of that heedless one are two mighty witnesses to the reality of the station and deeds of both. This matter has been mentioned repeatedly as it is good for awakening, that perchance the heedless may remember or fear. How many souls have freely sacrificed their lives in this Most Great Revelation - the knowledge thereof is with God, our Lord and the Lord of the Mighty Throne.

- 49 New tidings: a group of the Afnan and Leaves of the Divine Lote-Tree and Jinab-i-Amin, upon them be the Glory of God, the Lord of the worlds, attained the presence at the place of circumambulation of the Concourse on High on the twentieth of Ramadan. Jinab-i-Amin repeatedly made mention of that beloved one. In truth he dearly loves the sincere ones and those near. Well is it with him!

- 50 His Honor Aqa Muhammad Husayn-i-Isku'i, upon him be the everlasting Glory of God, was mentioned at this time in the Most Holy and Most Glorious Court and was blessed to be heard, and this is what the Tongue of Grandeur spoke while

الهی نفوس افسرده را مشتعل سازد و بظهور انوار
نیر اعظم راه نماید انتهى

47 اینعبد هم خدمت ایشان و سایر اولیا تکبیر و سلام میرساند الحمد لله از نفوس قائمه لدى الله مذکورند امید آنکه هر یک از اولیا بر هدایت عباد قیام نمایند و نطق بگشاید و لکن بحکمت باید در جمیع احوال بحکمت تمسک نمایند نفوسیکه بساحت اقدس فائز گشته اند عمل اغصان سدره مبارکه و اصحاب را دیده اند و آگاه گشته اند اقرار و اعتراف منع شده بعد از اربعین سنه او ازید که مطلع او هام بدسایس و خدعه مشغول و خلف دنان مستور یکی از آن نفوس این ایام ظاهر و شأنش باهر و آن میرزا هادی دولت آبادی است که در ارض صاد ساکنست

48 باری در این ایام بعد از شهادت حضرت اشرف روح المقربین له الفداء او را باسم بابی ذکر نمودند خوف اخذش نمود و اضطراب او را بر آن داشت که بر منبر ارتقا جست و از اول امر الی حین تبرا نمود آن نفس ظالمه از برای حیات دو یوم ارتکاب کرد آنچه را که حقیقت وجود نوحه نمود حال در نفوسیکه متابعت امثال او مینمایند تفکر فرمائید خسر الطالب و المطلوب و آنغافل ظالم مجدد در اضلال ناس مشغول است حال شهادت اشرف شهید و حیات آنغافل دو شاهد عظیمند بر حقیقت مقام و اعمال آن دو اینفقره مکرر ذکر شده چه که از برای تنبه خوبست لعل الغافل یتذکر او یحشی چه مقدار از نفوس که در اینظهور اعظم رایگان جان نثار نمودند العلم عند الله ربنا و رب العرش العظیم

49 اخبار جدید آنکه جمعی از حضرات افنان و اوراق سدره و حضرت امین علیهم بهاء الله رب العالمین در بیستم شهر رمضان حاضر و بمطاف ملا اعلی فائز جناب امین مکرر ذکر آنجبوب را نموده فی الحقیقه مخلصین و مقربین را بسیار دوست میدارد هنیئاً له

50 جناب آقا محمد حسین اسکوئی علیه بهاء الله الأبدی ذکرش در این حین در ساحت اقدس ابی مذکور و باصفا فائز و هذا ما تحرک به

seated upon the Throne of Bounty, blessed and exalted be His words:

51 He is the Hearer, the Answerer

52 O Muhammad-Husayn! He who loved Me made mention of thee. We make mention of thee with that which causeth the Orb of Bounty to shine forth from the horizon of the Tablet of God, the All-Compelling, the Self-Subsisting. Through it the Light hath shone and that which was hidden in God's knowledge, the Lord of existence, hath been revealed. This is a Day wherein mysteries have appeared from the treasury of God's wisdom, Lord of what was and what shall be. Verily He hath appeared with grace and ruled with justice. Blessed is the servant whom the veils of the divines did not withhold, nor was he frightened by the mighty ones who denied what was sent down from the True One, the Knower of things unseen. Say: O people of the earth! Fear God and follow not every ignorant rejected one. The veils have been rent asunder and the curtains drawn aside by the finger of Power, by the command of Him Who is the Lord of the seen and unseen. Blessed is the hearer who hath heard the Call and the seer who hath attained to behold the signs of God, the King, the Mighty, the Loving. When the fragrances of the verses take hold of thee, say:

53 "Glory be unto Thee, O God, O Manifestation of clear evidences and Lord of names and attributes! I beseech Thee by Thy light which hath shone forth from the horizon of Thy manifestation and illumined the regions of the cities of Thy grace and bounty, and by Thy command which hath encompassed all things, and by Thy sovereignty which hath overcome all who are in earth and heaven, to strengthen me in that which becometh the heaven of Thy generosity and the ocean of Thy bounty. O Lord! Thou seest the ignorant one desiring the ocean of Thy knowledge, and the sinful one the sea of Thy forgiveness and bounty. I beseech Thee not to disappoint him through Thy grace and bounty. Thou art He at Whose call all things have called out, and unto Whose name all who are in earth and heaven have bowed down in submission. There is none other God but Thee, the All-Compelling, the Mighty, the All-Bountiful."

54 As commanded, this blessed Tablet was also written in the hand of His Holiness the Most Great Branch (may my spirit be a sacrifice for the dust of His footsteps) and sent. We hope that through its verses the tears of the longing ones may fall. This weeping is the weeping of love and joy and is better than a hundred thousand gladnesses. Other lovers have attained this station. Well is it with them!

لسان العظمة اذ كان مستوياً على كرسي العطاء
قوله تبارك و تعالی

51 هو السامع المجيب

52 يا محمد قبل حسين ذكرك من احبني ذكرناك
بما اشرق به نير العطاء من افق لوح الله المهيمن
القيوم قد لاح به النور و ظهر ما كان مكنوناً
في علم الله مالک الوجود هذا يوم فيه ظهرت
الأسرار من كنز حكمة الله رب ما كان و ما
يكون انه ظهر بالفضل و حكم بالعدل طوبى لعبد
ما منعه حجاب العلاء و ما خوفته سجات الذين
انكروا ما نزل من لدی الحق علام الغيوب قل يا
ملا الأرض اتقوا الله و لا تتبعوا كل جاهل
مردود قد خرقت الأجباب و هتكت الأستار
من اصبع الاقتدار امرأ من لدن مالک الغیب
و الشهود طوبى لسمیع سمع النداء و لبصیر فاز
بمشاهدة آثار الله الملك العزيز الودود انک اذا
اخذتک نفحات الآيات قل

53 سبحانک اللهم یا مظهر البينات و مالک الأسماء
و الصفات استلک بنورک الذی سطع من افق
ظهورک و استضاء به آفاق مدائن فضلک
و عطائک و بأمرک الذی احاط الأشياء و
بسلطانک الذی غلب من فی الأرض و السماء
بأن تؤیدنی علی ما ینبغی لسماء جودک و بحر
کرمک ای رب ترى الجاهل اراد بحر علمک
و الخاطئ قلم غفوک و عطائک استلک ان
لا تحييه بجودک و کرمک انت الذی بدائک
نادت الأشياء و لاسمک خضع من فی الأرض
و السماء لا اله الا انت المهيمن العزيز الفضال

54 انتهى حسب الأمر این لوح مبارک بخط
حضرت غصن ۶۶ [الله] اکبر روحی لتراب
قدومه الفداء هم نوشته ارسال شد امید آنکه از
آیاتش عبرات مشتاقین نازل گردد این بکاء بکاء
شوقست و محبوبست و از صدهزار فرح افضل
دیگر عشاق اینقام را یافته اند هنیئاً لهم

- 55 Mention was made of His Honor Aqa Mirza Muhammad, son of the late and forgiven one, upon them both be the Glory of God. Praise and thanks be to God, mention of them was again made in the gathering of those near and sincere. This servant hath ever besought the True One, exalted be He, to aid him in service that would cause the exaltation of the Word and manifest detachment. In any case, after this matter was presented in the Most Holy Court, one sacred Tablet specifically for him was revealed from the heaven of the favor of the Desired One of the worlds and was sent. I beseech Him, exalted is He, to attract him through His verses and draw him nigh through His grace and sanctify him from all that befiteth not His days. Verily He is the Hearer, the Answerer.
- 56 And mention was made of His Honor Mirza Muhammad Kh-A and Mirza 'Ali, upon them both be the Glory of God. After presentation before His presence these manifest verses were revealed from the heaven of Will. Mighty be His utterance and mighty His proof:
- 57 In My Name, the One Manifest before the faces of all religions
- 58 O Muhammad, upon thee be My glory! The divine verses have encompassed the worlds of the seen and unseen, and the effulgences of the Sun of His Revelation have cast their rays upon all. By My life! The ocean of utterance hath appeared with such waves as have never been witnessed from the beginning of the world until now. Yet the heedless servants have deprived themselves in this Revelation of the outpourings of the Speaker of Sinai. They cling to desire, turn away from righteousness, are far from truth, and hold fast to the vain imaginings of men. We beseech God to assist thee that thou mayest arise to serve His Cause with complete steadfastness and drink from the wine of His favors. Glory be to God! All parties are engaged in the mention of the Lord of all men and speak His praise, yet most are heedless of the Truth. In all conditions We ask for all that which will bring creation into being anew and adorn it with everlasting ornament. He is the Powerful, the Mighty.
- 59 And this is what was revealed for his honor Aqa Mirza 'Ali, upon him be the glory of God. His blessed and exalted Word:
- 60 In My Name, the Mighty, the Wondrous
- 61 O 'Ali! What was, has passed, and what will be, is yet to come. One must regard this moment as precious and hold fast to that which is befitting. Today every tree hath its mention and every clod its utterance. By the Sun of Truth! The hearing ear perceiveth from all things the cry "The Kingdom is God's,
- 55 ذکر جناب آقا میرزا محمد ابن مرحوم مغفور علیهما بهاء الله را نمودند لله الحمد و المنة مجد ذکرشان در انجن مقررین و مخلصین مذکور آمد اینعبد لازال از حق متعال طلب نموده او را مؤید نماید بر خدمتیکه سبب اعلاء کلمه و علت ظهور انقطاعست باری بعد از عرض اینفقره در ساحت امنع اقدس یک لوح مقدس مخصوص ایشان از سماء عنایت مقصود عالمیان نازل و ارسال شد استله تعالی ان یجذب به آیاته و یقر به بفضل و یقدسه عما لا ینبغی لایامه انه هو السامع الحیج
- 56 و ذکر جناب میرزا محمد خا و میرزا علی علیهما بهاء الله بعد از عرض امام وجه این آیات ینات از سماء مشیت نازل قوله عز بیان و عز برهانه
- 57 بسمی الظاهر امام وجوه الأديان
- 58 یا محمد علیک بهائی آیات الهی عوالم غیب و شهود را احاطه نموده و تجلیات انوار آفتاب ظهورش بر کل پرتو افکنده لعمری بحر بیان بامواجی ظاهر که از اول دنیا الی حین شبه آن دیده نشده معذلک عباد بیشعور خود را در ایظهور از فیوضات مکلم طور محروم نموده اند بهوی متمسکند و از تقوی معرض و از حق بعیدند و باوهم خلق متشبث از حق میطلبیم ترا تأیید فرماید تا باستقامت تمام بر خدمت امرش قیام نمائی و از رحیق عنایتش بیاشامی سبحان الله جمیع احزاب بذکر مالک رقاب مشغول و بنایش ناطق ولکن اکثری غافل از حق در جمیع احوال از برای کل میطلب آنچه را که وجود را مرّة اخری موجود فرماید و بطراز ابدی مزین دارد اوست قادر و توانا
- 59 و هذا ما نزل لجناب آقا میرزا علی علیه بهاء الله قوله تبارک و تعالی
- 60 بسمی العزیز البدیع
- 61 یا علی ما کان گذشت و مایکون از بعد میاید باید این حین را غنیمت شمرد و بما ینبغی تمسک جست امروز هر شجره را ذکرست و هر مدری را بیانست قسم بافتاب حقیقت اذن واعیه از

the Lord of all mankind." In the East He appeareth and His signs are manifest from the West, and in the West He sitteth upon the throne of utterance while His call is raised from the East. We beseech God to assist His loved ones and not deprive them of the splendors of the Light of utterance. He is the Bestower, the Giver, the Generous, the All-Bountiful.

جميع اشیاء ندای الملک لله مولی الوری اصغاً
مینماید در شرق ظاهر و آثارش از غرب هویدا و
در غرب بر سریر بیان مستوی و از شرق ندایش
مرتفع از حق میطلبیم اولیای خود را مدد فرماید
و از اشراقات انوار نیر بیان محروم ننماید اوست
بخشنده و اوست عطاکننده و هو الکریم فیاض

- 62 In the name of each one floweth a Salsabil and streameth a Kawthar. From an empty vessel, how many pearls of wisdom and utterance have appeared and continue to appear! Blessed is he who hath eyes to see and ears to hear the call of God, our Lord and your Lord and the Lord of this noble station.

62 انتهى باسم هر یک سلسبیلی جاری و کوثری
ساری از شیء میان خالی چه مقدار لآلی حکمت
و بیان ظاهر شده و میشود طوبی لذی بصر لینظر
و لذی سمع یسمع نداء الله ربنا و ربکم و رب
هذا المقام الکریم

- 63 After mentioning the namesake of the Intended One, the son of him who ascended unto God - upon them both be the Most Glorious Glory of God, from God, the Lord of all beings - these exalted words were revealed from the ocean of grace and bounty and the Dawning-place of attributes and names. His Word, exalted be His majesty and all-encompassing be His bounty:

63 بعد از عرض ذکر سَمی حضرت مقصود ابن من
صعد الی الله علیهما بهاء الله الأبهی من لدی الله
مولی الوری اینکلمات عالیات از بحر فضل و عطا
و مطلع صفات و اسماء نازل قوله جلّ جلاله و
عم نواله

- 64 O thou who art mentioned before the Wronged One! Repeatedly hath thy mention been made, and there hath been revealed in thy name from the Most Exalted Pen that which testifieth to the grace, mercy and loving-kindness of God, exalted be His glory. Every possessor of spiritual sense hath inhaled from the verses the fragrance of bounties, and every possessor of insight hath found his way to the most exalted horizon through beholding the signs. We beseech God, blessed and exalted be He, to send down upon thee from the heaven of bounty that which will draw thee nigh unto Him and to ordain for thee, by His Most Exalted Pen, the reward of attaining His presence and meeting Him. Verily, He is the Kind, the Generous, the All-Bountiful, the Forgiving, the Merciful.

64 یا ایها المذکور لدی المظلوم مکرر ذکرَت مذکور
و از قلم اعلی باسمت نازل شد آنچه که شهادت
میدهد بر فضل و رحمت و عنایت حقّ جلّ جلاله
هر صاحب شئی از آیات عرف عنایات استشمام
نموده و هر صاحب بصری از مشاهده آثار بافق
اعلی راه یافته نسل الله تبارک و تعالی ان ینزل
علیک من سماء العطاء ما یقرّبک الیه و یکتب
لک من قلبه الأعلی اجر الحضور و اللقّاء انه هو
المشفق الکریم و هو فیاض الغفور الرحیم

- 65 We wish to make mention of thy wife who hath believed in God, the Peerless, the All-Informed. O My handmaiden and My leaf! He Who hath loved Me and circled round My Cause hath mentioned thee. We make mention of thee through this Most Great Remembrance that it may draw thee nigh unto Him. Verily, He is the Hearer, the Answerer. Give thanks unto thy Lord, for He hath heard thy call and revealed for thee that which shall endure as long as His Name, the All-Compelling over all names, shall endure. Thy Lord is indeed the All-Remembering, the All-Knowing. Rejoice in My loving-kindness and say:

65 و اردنا ان نذكر ضلعک الّتی آمنّت بالله الفرد
الخبیر یا امتی و یا ورقتی قد ذکرک من احبّتی
و طاف حول امری ذکرناک بهذا الذکر الأعظم
لیقرّبک الیه انه هو السّامع المجیب اشکری ربّک
انه سمع ندائک و انزل لک ما یكون باقیّاً بقاء
اسمه المهیمن علی الاسماء ان ربّک هو الذّاکر
العلیم افرحی بعنایتی و قولی لک

- 66 Praise be unto Thee, O Thou Who hast illumined my heart with the light of Thy knowledge and enabled me to turn unto Thee on a Day whereon the hearts of the doubters among Thy servants were sorely agitated. Verily, Thou art the Mighty, the Triumphant, the Powerful.
- 66 الحمد يا من نور قلبی بنور معرفتک و آیدتنی علی الاقبال فی يوم فيه اضطربت افئدة المربين من عبادک انک انت القوى الغالب القدير
- 67 The splendor be upon you and upon your sons and daughters from God, the Revealer of this clear Remembrance. To Him belongs all praise and glory, and to Him belongs all bounty and commendation. Each of the mentioned souls has attained to that which has no equal, and this servant also beseeches from God, exalted be His glory, for each one that which causes the eternal river to flow and the everlasting fragrance to be manifest. Verily our Lord is the One Who has power over whatsoever He willeth through His blessed, mighty and wondrous Word.
- 67 البهاء عليك و علی ابنیک و بنتیک من لدی الله منزل هذا الذکر المبين انتهى له الحمد و البهاء و له العناية و الثناء نفوس مذکوره هریک به ما لا عدل له فائز و ايعبد هم از حق جل جلاله از برای هریک میطلبند آنچه را که نهر ابدی از آن جاری و عرف سرمدی از آن ظاهران ربنا هو المقتدر علی ما یشاء بقوله المبارک العزیز البديع
- 68 Regarding the meeting, the path is distant and there are obstacles and impediments present. Therefore, permission was withheld due to the arrival of the governor. For now, there are certain discussions among the people. We beseech God to remove the impediment through His power. Verily He is the Strong, the Powerful.
- 68 درباره لقاء سبیل بعید و حایل و مانع هم موجود لذا در اذن توقف رفت از ورود حاکم کرد الی حین مابین ناس بعضی سخنها مذکور نسل الله ان یرفع المانع بقدرته انه هو القوى القدير
- 69 At the end of the letter, mention was made of the Ayns - upon them be the glory of God, His mercy and His bounty. Each was mentioned in His presence and each has attained to the waves of the ocean of grace. The servant beseecheth his Lord to aid them to serve His Cause that they may assist the Lord with the hosts of wisdom and utterance. Verily He is the Mighty, the Bestower.
- 69 در آخر نامه ذکر قرر عیون علیهم بهاء الله و رحمته و عنایته امام حضور مذکور و هریک بامواج بحر فضل فائز یسئل الخدام ربّه بأن یؤیدهم علی خدمة امره لينصروا المولى بجنود الحکمة و البیان انه هو العزیز المنان
- 70 Mention was made of the spiritual friend, his honor Ayn and Ba, upon him be the Most Glorious Glory of God and His most resplendent light. He has always been and continues to be remembered, and in these days detailed news of them has arrived. Praise be to God, they are firm in the Cause and steadfast in service. Upon him be the glory of God, the Lord of the unseen and the seen. Glory, remembrance and praise be upon you all and upon those who are with you and who hear your words concerning this mighty and wondrous Cause. And praise be to God, the Powerful, the Single, the Inaccessible.
- 70 ذکر حبیب روحانی جناب عین و با علیه بهاء الله الأیّهی و نوره الأسنی لازال بوده و هست و این ایام خبر ایشان بتفصیل رسیده الله الحمد بر امر مستقیمند و بر خدمت قائم علیه بهاء الله ربّ الغیب و الشهود البهاء و الذکر و الثناء علی حضرتکم و علی من معکم و یسمع قولکم فی هذا الأمر العزیز البديع و الحمد لله المقتدر الفرد المنیع
- 71 The servant 12th of Shawwal 1306
- 71 خادم فی ۱۲ شوال سنة ۱۳۰۶
- 72 The petition of his honor Aqa Mirza 'Ali-Asghar (Usku'i) - upon him be 96 [Baha'ullah] - after being presented, permission to proceed was granted. The servant beseecheth his Lord to assist him in turning towards Him and in acceptance. Verily He is the Self-Sufficient, the Most High. Likewise regarding
- 72 عرضیه جناب آقا میرزا علی اصغر (اسکوئی) علیه ۹۶ [بهاء الله] بعد از عرض در پیشگاه اذن توجه عنایت شد یسئل الخدام ربّه ان یؤیدہ علی التوجه و الاقبال انه هو الغنی المتعال و همچنین توجه جناب مشهدی حسن علیه ۹۶ [بهاء

the proceeding of his honor Mashhadi Hasan - upon him be 96 [Baha'ullah] - if it occurs with wisdom. In all cases they must be mindful of wisdom, for its opposite is not beloved. The glory be upon them both.

JHT_S#152x

الله [اگر بحکمت واقع شود در هر حال باید بحکمت ناظر باشند خلاف آن محبوب نه البهائم علیهما

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BH00133

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

Date: 1306-10 [1889-May]

- 1 He is the All-Hearing, the All-Knowing; He is the All-Seeing, the All-Wise!
- 2 If a soul, firm, steadfast, assured and upright be found, and for the sake of God, His love and His good-pleasure arise with perfect constancy like a banner upon the highest heights, and with loudest cry question all things as to what hath befallen the Wronged One in the path of God and what He hath purposed - by the life of God, all will cry out with loudest voice this most exalted Word: He hath come for the salvation of the world and the preservation of the nations, and hath desired naught but the exaltation of their stations and the elevation of their ranks, and hath borne what none hath borne before nor shall bear hereafter.
- 3 O Amin! I swear by the Manifest Cause that is evident and visible in the Most Great Prison that the hearing ear which, through the divine bounty, hath been purified from the false tales of the former times and the fabricated stories of the latter days will surely hear this call from all things. In all conditions there hath been revealed from the Pen of the Self-Sufficient, the Most High, that which every just one hath testified to and every seeing one hath witnessed, regarding the refinement and purification of souls and the education of the world. Nevertheless, certain souls who claim adherence to the Truth have committed that which causeth the very essence of truth to weep. I swear by the Call that is raised today from the Sinai of divine knowledge that this Wronged One hath suffered at

1 هو السامع العليم و هو البصير الحكيم

2 اگر نفس ثابت راسخ مطمئن مستقیمی یافت شود و لوجه الله و حبه و رضائه بمنابه علم بر اعلی الأعلام باستقامت تمام قیام نماید و بأعلی النداء از جمیع اشیاء سؤال کند که بر مظلوم در سبیل الهی چه وارد شده و چه اراده نموده لعمر الله کل بأعلی النداء باینکهه علیا ناطق شوند انه اتی لنجاة العالم و حفظ الأمم و ما اراد الا ارتفاع مقاماتهم و ارتقاء مراتبهم و حمل ما لا حملة احد لا من قبل و لا من بعد

3 یا امین قسم بامر مبین که در سجن اعظم ظاهر و هویداست که اذن واعیه که از کوثر عنایت الهیه از قصص کاذبه اولی و افسانهای مفتریه آخری طاهر و مقدس البتہ این ندا را از جمیع اشیاء اصغا نماید در جمیع احوال از قلم غنی متعال در تہذیب و تطہیر نفوس و تربیت عالم نازل شدہ آنچه کہ ہر ذی عدلی گواہی دادہ و ہر ذی بصری شہادت میدہد مع ذلک بعضی از نفوس کہ خود را بحق نسبت دادہ و میدہند عامل شدہ اند آنچه را کہ عین حقیقت گریانست قسم بندائیکہ الیوم از طور عرفان مرتفعست از اعمال آن نفوس بر این مظلوم وارد شدہ آنچه کہ

their hands that which hath no equal or likeness, to such extent that they have defiled the pure hem and clouded the luminous Cause. Every hearing one hath heard the lamentation of the divine Tablets and every seeing one hath perceived the sorrows inflicted. Some who claim to love have wrought that which hath left the Tablet and the Pen bewildered and dumb-founded. The sighs of the sincere ascend and the tears of the near ones descend.

- 4 In the Persian Hidden Words this most exalted Word was revealed from the Supreme Pen: "O My servant! Barter not the everlasting dominion for a single emanation, nor the sovereignty of the Celestial Paradise for a fleeting desire." The counsels of the past and present bow down, nay prostrate themselves, before God's exhortation in this Most Great Manifestation. Some have become so inflamed with the fire of self and passion that they have astonished the Concourse on High.

- 5 Your honor hath repeatedly attained the presence of the Most Holy Court through divine grace and infinite heavenly bounty, and hath repeatedly heard from the Tongue of Grandeur that which was the cause of life and sanctification, and the means of exaltation and purification. Now reflect upon the deeds of certain heedless souls - what was the counsel and what became the deed! O Amin! The treachery and falsehood of that claimant of love was sharper than a sword in striking at the body of the Cause. The tribulations of this Wronged One have been from the deeds of those who claim to love Him. In the past, the tongue of the Wronged One uttered these words: "My affliction is not My imprisonment and what hath descended upon Me from My enemies, but rather the deeds of My loved ones who attribute themselves to Me yet commit that which causeth My heart and My pen to lament." In brief, such utterances have repeatedly flowed from the Supreme Pen. The deed of the enemy of God and the oppressor brought about in the great city that which had no equal or likeness. That faithless traitor, out of greed for wealth, forsook his ultimate end. The fire of his greed was so aflame that at every moment a new falsehood would appear from him. By the life of God, he forsook what is good and clung to evil. Through his treachery, a grievous blow was dealt to justice. In all conditions, beseech ye God that perchance they may become aware and return.

- 6 O Amin! All that thou didst write was presented before the Divine Presence, and this is the answer that now floweth from the Most Exalted Pen: Convey My greetings to the children of the one who ascended unto God, the All-Knowing, the All-Wise,

شبه و مثل نداشته بشأنیکه ذیل مطهر را آلوده اند و امر منور را مکدر نموده اند ناله و حنین الواح الهی را هر سمیعی اصغا نموده و احزان وارده را هر بصیری ادراک کرده بعضی از مدعیان محبت وارد آورده اند آنچه را که لوح و قلم متحیر و مبہوت زفرا ت مخلصین در صعود و عبرات مفرین در نزول

- 4 در کلمات مکنونه فارسیه اینکلمه علیا از قلم اعلی جاری و نازل ای بنده من ملک بیزوال را بانزالی از دست منه و شاهنشهی فردوس را بشهوتی از دست مده نصایح قبل و بعد نزد نصیح الله در اینظهور اعظم خاضع بل ساجد بعضی بنار نفس و هوی بشأنی مشتعل که ملأ اعلی را متحیر نموده اند

- 5 آنجناب بعنایت الهی و فضل لایتناهی ربانی مکرر بساحت اقدس فائز و مکرر از لسان عظمت اصغا نموده آنچه را که علت حیات و تقدیس و سبب علو و تنزیه بوده حال در اعمال بعضی نفوس غافله تفکر نما نصیح چه بوده و عمل چه شده یا امین خیانت و کذب آن مدعی محبت احد از سیف بوده که بر هیکل امر وارد شده بلایای اینظلم اعمال مدعیان محبتش بوده از قبل لسان مظلوم باینکلمه ناطق لیس بلیتی بختی و ما ورد علی من اعدائی بل عمل احبائی الذین ینسبون انفسهم الی نفسی و یرتکبون ما ناح به قلبی و قلبی باری امثال این بیان مکرر از قلم اعلی جاری عمل عدو الله و ظالم در مدینه کبیره وارد آورد آنچه را که شبه و مثل نداشت آنخائن بی انصاف بطمع مال از مال گذشت نار حرصش مشتعل بشأنیکه در هر حین از او کذبی ظاهر لعمر الله از معروف گذشته و بمنکر تشبث نموده از خیانتش ضربت عظیم بر عدل وارد در هر حال از حق بطلبید شاید متنبه شوند و راجع گردند

- 6 یا امین مطالب مرقومه آنجناب کل بلحاظ فائز و جواب اینست که حال از قلم اعلی جاری میشود ابناء جناب را و جیم الذی صعد الی الله العلیم الحکیم را از قبل مظلوم تکبیر برسان و باشرافات

and gladden them with the effulgent rays of the Sun of Divine Providence. Verily, We mentioned him who was raised up when there issued from the Tongue of Will that which caused the ocean of forgiveness to surge and the fragrance of pardon and bounty to waft. God's mercy encompassed him, and We made mention of each of his children. We beseech God, blessed and exalted be He, to honor their eyes with beholding His signs and their ears with hearkening to that which hath been sent down for them from the Ancient Revealer. A special visitation prayer hath been revealed for that departed one, along with mention of his children. This shall be bestowed, and thou shalt convey it. Success and divine confirmation are within His mighty grasp. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Glorious, the All-Praised.

- 7 The intention of Varqa, upon him be My glory, My loving-kindness and My mercy, was mentioned before Us and achieved the honor of acceptance. O Amin! Day and night he is occupied with service to the Cause and is blessed with the word of contentment. His affairs are confined to the mention of God's Cause, the Lord of all worlds. In these days there hath befallen him that which hath befallen the loved ones. In thy letter thou didst mention that which causeth grief to those near unto God. We beseech God to aid him henceforth as He aided him before. Verily, He is with him in all conditions, and He is the Self-Sufficient, the Most Exalted.

- 8 His honor Haji Malik Husayn, upon him be My glory, hath attained unto the verses of the Most Exalted Pen. Verily God, thy Lord, preserved him, aided him, and seized his enemy with His might. He is the Seizer, the Strong, the Powerful. Remember him from Me and give him the glad-tidings of My loving-kindness. Verily thy Lord is the Compassionate, the Generous. We have desired at this moment to make mention of his son who was named Abdul-Husayn, that the attraction of this remembrance may draw him to a station wherein the might of tyrants shall not prevent him from the remembrance of God, the Supreme, the Self-Subsisting.

- 9 O Abdul-Husayn! Harken unto the call from the direction of My Most Exalted Prison, from the Supreme Lote-Tree: The Kingdom belongeth unto God, the Sovereign of the invisible and the visible. Take thou the Most Exalted Cup in the name of thy Lord, the Lord of all beings, then drink therefrom the choice wine of the Most Glorious, despite every learned one whom knowledge hath prevented from turning towards Him Who is Known. Blessed art thou for having turned towards the Countenance when the people turned away, and for having heard the Call when heedless servants were debarred therefrom.

انوار آفتاب عنایت الهی بشارت ده و مسرور نما
انا ذکرنا المرفوع بذکر اذ خرج من لسان الارادة
ماج بحر الغفران و هاج عرف العفو و الاحسان
رحمت حق او را احاطه نمود و هریک از ایناء
را ذکر نمودیم نسلل الله تبارک و تعالی ان تشرف
ابصارهم بمشاهدة الآثار و آذانهم باصغاء ما نزل
لهم من لدن منزل قدیم مخصوص آمرحوم زیارت
نازل مع ذکر ایناء عنایت میشود و آنجناب هم
میرسانند توفیق و تأیید در قبضه قدرت اوست
یفعل ما یشاء و یحکم ما یرید و هو المقتدر العزیز
الحمید

- 7 اراده ورقا علیه بهائی و عنایتی و رحمتی امام
وجه مذکور و بعز قبول فائز یا امین در لیالی و
ایام بخدمت امر مشغول است و بکلیه رضا فائز
قد اقتصر اموره علی ذکر امر الله رب العالمین این
ایام براو وارد شد آنچه که براولیا وارد شده در
نامه آنجناب ذکر نموده آنچه را که سبب حزن
مقربین است نسلل الله ان یوفقه من بعد کما وفقه
من قبل انه معه فی کل الأحوال و هو الغنی المتعال

- 8 جناب حاجی ملک حسین علیه بهائی بآثار قلم
اعلی فائز ان الله ربک حفظه و نصره و اخذ
عدوه قهراً من عنده و هو الآخذ القوی القدير
ذکره من قبلی و بشره بعنایتی ان ربک هو المشفق
الکریم اردنا ان نذکر ابنه فی هذا الحین الذی
سمی بعدالحسین لیجذبه جذب الذکر الی مقام لا
[تتمعه] سطوة الجبارة عن ذکر الله المهیمن القیوم

- 9 یا (حاجی) عبدالحسین اسمع النداء من شطر سجنی
الأعلى من سدره المنتهی الملك لله مالک الغیب
و الشهود خذ قدح الأعلى باسم ربک مولی الوری
ثم اشرب منه ریحق الأبهی رغماً لکل عالم منعه
العلم عن التوجه الی المعلوم طوبی لک بما اقبلت
الی الوجه اذ اعرض عنه القوم و سمعت النداء اذ
منع عنه عباد غافلون کذلک انزلنا لک الآیات
و ارسلنا الیک لتفرح و تكون من الذین لا

Thus have We sent down the verses unto thee and dispatched them to thee that thou mayest rejoice and be of those who fear not, neither shall they be grieved. Convey My glorification to thy mother and give her the glad-tidings of My mention of her from this praiseworthy station. O My handmaiden! Thou hast attained unto the hearing of this Most Exalted and Glorious Word, while the divines of Iran have not attained unto the word "O My servant." Despite their seeking they are deprived, and despite their longing they are forbidden. True indeed are the words "Knowledge is the most great veil." Would that they had attained unto true knowledge! They have devised vain imaginings and called them knowledge. Read what the All-Merciful hath revealed in the Qur'an concerning them: "They have changed God's favor into disbelief and caused their people to dwell in the abode of perdition." The glory from Us be upon God's loved ones in His earth and His beloved ones in His lands.

خوف عليهم ولا هم يحزنون كبر من قبلي على وجه امك و بشرها بذكرى اياها في هذا المقام الحمود يا امتي تو باصغاء اين كلمه مباركۀ عليا فائز شدي و علياى ايران بكلمه يا عبدى فائز نگشتند مع طلب محرومند و مع امل ممنوع صدق من قال العلم حجاب الاكبر اى كاش بعلم فائز ميشدند اوهاماتى ترتيب داده اند و اسم آنرا علم گذارده اند اقرء ما انزله الرحمن فى الفرقان فى شأنهم بدلوا نعمة الله كفراً و احلوا قومهم دار البوار اليها من لدنا على اولياء الله فى ارضه و على احبائه فى بلاده

- 10 O Amin! If thou shouldst meet Muhammad (in M-N), say: Put aside all doubts, then turn to the fragrances of thy Lord's revelation, the All-Informed Speaker. Were He to pronounce existence as non-existence, fire as water, or heaven as earth, none may say 'why' or 'wherefore.' Purify thy soul and heart from suspicions and imaginings, and turn thy face toward the City of God, the Almighty, the All-Knowing, the All-Wise. Verily He was with thee and heard thy words and what proceeded from thy mouth. He is indeed the All-Hearing, the All-Seeing.

يا امين اگر محمد (في من) را ملاقات نمودى قل 10
ضع الهمزات ثم اقبل الى نفحات وحى ربك
الناطق العليم انه لو يحكم على الوجود حكم العدم
و على النار اسم الماء و على السماء حكم الارض
ليس لأحد ان يقول لم و بم طهر نفسك و
فؤادك عن الظنون و الأوهام و ول وجهك
شطر مدينة الله المقتدر العليم الحكيم انه كان
معك و سميع قولك و ما خرج من فكك انه هو
السميع البصير

- 11 O Muhammad! None hath been or is aware of the requirements of God's consummate wisdom. Harken unto the counsel of the Wronged One - for God's sake He speaketh it - be not a cause of deviation. Turn to the sacred Writings and listen with sanctified ears. They will guide thee to the straight path of God. Make not any accusation against one upon whom a hundred thousand afflictions have descended in the path of God. If thou canst not believe in the words of the Herald, be not a cause of grief. By God! The Point Himself - may the spirit of all else be sacrificed for His sake - in the most exalted station of the supreme Paradise uttereth the words "Verily I am the foremost of them that worship." Cast aside the vain imaginings of the immature ones of the world and say: "In the name of God and through God," and turn from the left hand of fancy to the right hand of certitude. Verily He will protect thee and guide thee, and He is the All-Bountiful, the All-Generous.

يا محمد بر مقتضيات حكم بالغه الى احدى آگاه 11
نبوده و نيست بشنو نصيح مظلوم را لوجه الله
ميگويد سبب انحراف مشو باثار توجه نما و بسمع
مقدس اصغا كن انها تهديك الى صراط الله
المستقيم بر نفسيك صدهزار بلا در سبيل حق
بر او وارد شده تعرض مكن بقول مبشر اگر
مؤمن نميشوى سبب حزن مشو لعمر الله نفس
نقطه روح ما سواه فداه در اعلى مقام جنت عليا
بكلمه انتى انا اول العابدين ناطق بگذار اوهامات
نابالغهاى علم را و قل بسم الله و بالله و از شمال
وهم بين يقين توجه نما انه يحفظك و يهديك و
هو الفضال الكريم

- 12 O Amin! We wish at this moment to make mention of My handmaiden who hath attained unto My days, heard My sweetest

call, and turned toward My most exalted horizon when most of mankind turned away. O Fatimah! Upon thee be My glory and the glory of those in My kingdom and the glory of the Concourse on High. I testify that thou hast attained unto the days of thy Lord, believed in Him, clung to the hem of His robe, and held fast to His cord. We beseech Him, blessed and exalted be He, to send down upon thee at all times mercy from His presence and grace from His side. He is the Protector of every servant who hath believed in Him and every handmaiden who hath recognized Him, turned unto His path, and acknowledged that which He hath revealed in His Book. I testify that thou hast witnessed what God witnessed before the creation of the heavens and earth: that there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.

- 13 Blessed art thou, O My handmaiden and My leaf! I testify that thou didst turn with such steadfastness that the clamor of the divines did not prevent thee from turning toward God, the Lord of the throne and of the dust, and the croaking of the wicked did not frighten thee from drawing nigh unto thy Chosen Lord, and the veils of glory did not hinder thee from turning toward the Self-Subsisting. Thou didst drink the wine of revelation from the hand of His bounty and didst attain unto the Kawthar of utterance in His days, and the attraction of the Call seized thee to such a station wherein all things bore witness to His unity and oneness. Joy be unto thee, O My handmaiden who art mentioned in My presence! We beseech God, exalted be He, once again, to adorn thee with the ornament of My Most Glorious Name in the highest Paradise. Verily He is powerful over whatsoever He willeth. There is none other God but Him, the Single, the One, the Dominant over all who are in the heavens and the earth.

- 14 We make mention of another handmaiden who was named Khadijih. O My handmaiden! Rejoice in how the Ancient Beauty hath made mention of thee from His Most Great Prison. [I swear] by My remembrance the ocean of bounty surged and the rains of mercy were sent down from the heaven of the grace of the Lord of all beings. I testify that thine ear was blessed to hearken unto His call, thine eye to behold His signs, and thy heart to turn unto Him. We beseech God to give thee to drink, at all times, from a cup of the Kawthar of eternity and a chalice in His Most Glorious Name. Verily, He doeth what He willeth and is the Overseer of all things. There is none other God but Him, the Forgiving, the Merciful. Thou hast ascended unto the Supreme Companion and attained that which was ordained for thee by God, the Lord of all names and Creator of the heavens. Blessed art thou, and joy be unto thee and unto every servant and handmaiden who hath remembered thy days

يا امين انا اردنا في هذا الحين ان نذكر امتي التي فازت بأياحي وسمعت ندائي الأعلى واقبلت الى افق الأعلى اذ اعرض اكثر الوري يا فاطمة عليك بهائي و بهاء من فيملكوتي و بهاء الملا الأعلى اشهد انك فزت بأيام ربك و آمنت به و تشببت بأذيال رداثه و تمسكت بجبله نسلته تبارك و تعالى ان ينزل عليك في كل الأحيان رحمة من عنده و فضلاً من جانبه انه ولي كل عبد آمن به و كل أمة فازت بعرفانه واقبلت الى صراطه و اعترفت بما انزله في كتابه اشهد انك شديت بما شهد الله قبل خلق السموات والأرض انه لا اله الا هو الفرد الواحد العليم الحكيم

طوبى لك يا امتي و ورقتي اشهد انك اقبلت باستقامة ما منعتك ضوضاء العلماء عن التوجه الى الله رب العرش والثرى و ما خوفك نعاق الأشرار عن التقرب الى ربك المختار و ما حجبك سجات الجلال عن التوجه الى الغنى المتعال شربت رحيق الوحي من يد عطائه و فزت بكوثر البيان في أيامه و اخذك جذب النداء الى مقام شهدت الأشياء بوحدانيته و فردانيته نعيماً لك يا امتي و المذكورة في ساحتي نسل الله تعالى مرة اخرى ان يزينك بطراز اسمي الأبهي في الفردوس الأعلى انه هو المقتدر على ما يشاء لا اله الا هو الفرد الواحد المهيمن على من في السموات والأرضين

و نذكر امتي الأخرى التي سميت بخديجه يا امتي افرحي بما ذكرتك جمال القدم في سجنه الأعظم [تالله] بذكرى ماج بحر العطاء و نزلت امطار الرحمة من سماء عناية مولى الوري اشهد ان سمعك فازت باصغاء ندائه و بصرك بمشاهدة آثاره و قلبك بالاقبال اليه نسل الله ان يسقيك في كل الأحيان كأساً من كوثر البقاء و قدحاً باسمه الأبهي انه هو فعال لما يشاء و المهيمن على الأشياء لا اله الا هو الغفور الرحيم انك صعدت الى الرفيق الأعلى و فزت بما قدر لك من لدى الله مولى الأسماء و فاطر السماء طوبى لك و نعيماً لك و لكل عبد و أمة ذكرا أيامك و ما نزل لك من شطر عناية ربك المشفق الكريم

and what was revealed for thee from the direction of thy Lord, the Compassionate, the Generous.

- 15 Glory be unto Thee, O my God, Lord of existence and King of the seen and unseen! I beseech Thee by those who have ascended in Thy love unto Thee, who have sought Thy nearness and meeting, and who have attained unto the ocean of Thy bounty and presence before Thy face, that Thou send down upon the seekers the rain-showers of the clouds of Thy mercy; then forgive them through Thy grace and generosity. Verily, Thou art the One with power over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the All-Bountiful.
- 15 سبحانک اللهم یا اله الوجود و مالک الغیب و الشهود اسئلك بالذین صعدوا فی حبک الیک و قصدوا قربک و لقائک و فازوا ببحر عطائک و الحضور امام وجهک بأن تنزل علی القاصدین امطار سحاب رحمتک ثم اغفرهم بجلودک و کرمک انک انت المقتدر علی ما تشاء لا اله الا انت العزیز الفضال
- 16 O Amin! The Supreme Pen hath testified to thy service and the service of those related to thee, and hath ordained for each one that which beseemeth the oceans of His grace and generosity.
- 16 یا امین قلم اعلی شهادت داده بر خدمت تو و خدمت منتسبین تو و از برای هر یک مقدر فرموده آنچه که سزاوار دریاهاى فضل و کرم اوست
- 17 Convey mention and greetings from the Wronged One to the Leaf Hakimih. We testify that she hath attained unto turning toward My direction, hearkening unto My call, and beholding My signs. Upon her be My glory, My grace, and My mercy which hath preceded all who are in the heavens and the earth. Give her glad tidings that, by the life of God, she hath been and remaineth under the glances of God's grace, and her deeds have attained unto acceptance and divine good-pleasure. Well is it with her and joy be unto her.
- 17 ورقه حکیمه را از قبل مظلوم ذکر نما و تکبیر برسان نشهد انها فازت بالاقبال الی شطری و اصغاء ندائی و مشاهدة آثارى علیها بهائی و عنایتی و رحمتی الی سبقت من فی السموات و الارضین او را بشارت ده لعمر الله تحت لحاظ عنایت حق بوده و هست و عملش بعز قبول و رضا فائز هنیئاً لها و مرثیاً لها
- 18 We make mention at this time of My other leaf who was named Kuchik. We have found from her the fragrance of the love of God, the Lord of the worlds, and We give her glad tidings of that which hath been ordained for her from the presence of an All-Knowing Ordainer. Praise be to God, they have attained unto the Most Exalted Word, which is "O My handmaiden". By the lights of the Sun of Truth, the princesses of the earth have not attained unto that which these mentioned handmaidens have attained. Blessed is she and blessed is the one who hath taken her as a companion and helper.
- 18 تذکر فی هذا الحین ورقتی الأخری الی سَمیت بکوچک انا وجدنا منها عرف محبة الله رب العالمین و نبشرها بما قدر لها من لدن مقدر علیم لله الحمد بکلمهء علیا فائز گشتند و هی کلمه یا امتی قسم بانوار آفتاب حقیقت که امیرات ارض فائز نشدند بآنچه که اماء مذکوره فائز گشتند طوبی لها و لمن اتخذها لنفسه صاحبة و معینة
- 19 And We make mention of My handmaiden who was named Maryam. O Maryam! Thou hast attained unto the mention of God. He hath turned toward thee from the direction of the Prison. He hath mentioned thee with that whereby thy name shall endure in His mighty and impregnable Kingdom. He hath forgiven thee, thy mother, and thy sister as a mercy from His presence. Verily, He is the Most Merciful of the merciful ones and the Most Generous of the generous ones.
- 19 و تذکر امتی الی سَمیت بمریم یا مریم بذکر حق فائز شدی انه اقبل الیک من شطر السجن قد ذکرک بما یتقی به اسمک فی ملکوته العزیز المنیع انه غفرک و امک و اختک رحمة من عنده انه هو ارحم الراحمین و اکرم الاکرمین

- 20 O Hasan! Upon thee be My glory. Thy toil and service have been mentioned before and are accepted by the Wronged One. We beseech God that He may aid thee in that which is the cause of everlasting remembrance. The deeds of no soul have been nor shall be lost. O servants! Know with clear certainty that goodly deeds and praiseworthy character, from whomsoever they have appeared or shall appear, their recompense is preserved and treasured with God. Soon shall the doers of deeds behold the reward of their actions with God, the Single, the One, the Powerful, the Mighty.
- 21 O Trustee! Since the handmaidens of God are related to Him and are His own, they must needs be adorned, both outwardly and inwardly, with the ornaments of that special distinction. From this date, which is the month of Shawwal al-Mukarram of the year 1306, each one should [receive] nine tumans annually, according to the number of the Greatest Name, from [God's] presence, so that it may become clear and evident to all that they are of God, holding fast unto Him and related to Him. In successive years, most of what they have owned they have sent to the Most Holy Court, and your honor is also aware and [can testify] to what has been mentioned. And that which the handmaiden of God saw in her dream is the truth in which there is no doubt. We beseech God to make it a blessing unto her. Verily, He is the Single, the One, the Overseer of all things great and small.
- 22 O My friends in Ta! The honored Trustee, upon him be My glory and loving-kindness, arrived and made mention of each of the friends, both men and women, and each hath been blessed with the effulgences of the Luminary of utterance of the Desired One of the worlds. The world and all that is therein cannot equal one word that hath proceeded from the Dawning-Place of the utterance of the Lord of all religions. We counsel all to trustworthiness and godliness. In the great city the veil of trustworthiness was rent asunder; in place of the standard of justice, the banner of tyranny was raised. There befell this Wronged One that which hath been recorded in the book of the world. Be not grieved at the happenings of the world. The glance of loving-kindness hath been directed towards the men and women who have turned unto Him. Who can reckon His bounty and His bestowals? Some of the Hands of the Cause of God are present in that land. We send greetings to all and counsel them to love, fellowship and the betterment of affairs. We beseech God to sanctify the holy souls from vain imaginings, idle fancies, and the fanaticism of the former party. Verily, He is the Expositor, the All-Knowing.
- 20 یا حسن علیک بهائی زحمت و خدمتت نزد مظلوم مذکور و مقبول از حقّ میطلبیم ترا مؤید فرماید بر آنچه که سبب ذکر ابدی است عمل هیچ نفسی ضایع نشده و نمیشود ای عباد یقین مبین بدانید اعمال طیبه و اخلاق مرضیه از هر نفسی ظاهر شده و بشود مکافات آن عندالله مکنون و مخزون سوف یرون العاملون اجر اعمالهم عند الله الفرد الواحد المقتدر القدير
- 21 یا امین کنیزان حقّ چون باو منسوبند و مخصوص باید بطراز تخصیص ظاهراً باطناً مرین گردند از این تاریخ که شهر شوال المکرم سنه هزار و سیصد و شش ۱۳۰۶ است در هر سنه بهریک نه ۹ تومان بعدد اسم اعظم از قبل حقّ [برسانید] تا نزد کل واضح و معلوم گردد که از حقّند و بحقّ متمسک و باو منسوب در سنین متوالیات آنچه را مالک شده‌اند اکثر آنرا بساحت اقدس ارسال نموده‌اند و آنجناب هم بر آنچه ذکر شد آگاه و [گواهند] و آنچه هم امة الله در رؤیا دیده حقّ لا ریب فيه نسل الله ان یجعلہ مبارکاً علیها انه هو الفرد الواحد المهيمن علی کلّ صغیر و کبیر
- 22 یا اولیائی فی الطاء جناب امین علیه بهائی و عنایتی وارد و ذکر هریک از اولیا از رجال و اماء را نموده و هریک باشرافات نیر بیان مقصود عالمیان فائز عالم و آنچه در اوست بیک کلمه که از مطلع بیان مالک ادیان ظاهر شده معادله ننماید کل را بامانت و دیانت وصیت مینمائیم در مدینه کبیره ستر امانت هتک شد بجای علم عدل رایة ظلم مرتفع بر اینمظلوم وارد شد آنچه که حزنش در دفتر عالم ثبت شده از حوادث دنیا محزون نشوید لحاظ عنایت متوجه مقبلین و مقبلات بوده من یقدر ان یخصی فضله و عطائه بعضی از ایادی امر الهی در آن ارض موجود کل را تکبیر میرسانیم و بحبّت و مودّت و اصلاح امر مینمائیم از حقّ میطلبیم نفوس مقدّسه را از اوهام و ظنون و حمیه جاهلیّه حزب قبل مقدّس دارد انه هو المبین العليم

- 23 O Trustee! When thou arrivest there, make mention of the people of Baha on My behalf and convey My greetings to their faces by My command. We beseech God to protect them from the evil of every ignorant one and the oppression of every oppressor. Verily, He is the Almighty, the Powerful.
- 23 يا امين اذا وردت هناك اذكر اهل البهاء من قبلى و كبر على وجوههم بأمرى نسل الله ان يحفظهم من شر كل جاهل و ظلم كل ظالم انه هو المقتدر القدير
- 24 O My friends in Qaf and Mim! The Wronged One maketh mention of you at this hour. The deeds of My friends there have gained My acceptance and good-pleasure. Blessed are they and theirs shall be a goodly return. We testify that they have attained unto the sealed wine of My love and have drunk the Kawthar of My utterance from the hand of My bounty and the Salsabil of My remembrance from the cup of My grace. Upon them be My glory, My loving-kindness and My mercy which hath preceded all who are in the heavens and the earth. We testify that the Trustee made mention of you time and again. We have made mention of you with a mention that hath shone forth from the horizon of the heaven of the utterance of your Lord, the All-Knowing, the All-Informed. Ye are they whom the veils of glory have not withheld from the Self-Subsisting, and whom the oppression of every oppressor and the might of every remote transgressor did not frighten. It behooveth everyone to say, turning towards the Kaaba of God:
- 24 يا اوليائى فى القاف و الميم يذكركم المظلوم فى هذا الحين قد فازت اعمال اوليائى هناك بقبولى و رضائى طوبى لهم و لهم حسن مآب نشهد انهم فازوا برحيق حبي المختوم و شربوا كوثر بيانى من يد عطائى و سلسيل ذكرى من كأس فضلى عليهم بهائى و عنايتى و رحمتى التى سبقت من فى السموات و الارضين نشهد ان الامين ذكركم مرة بعد مرة ذكرناكم بذكر اشرق من افق سماء بيان ربكم العلم الخبير انتم الذين ما منعكم سبحات الجلال عن الغنى المتعال و ما خوفكم ظلم كل ظالم و سطوة كل فاجر بعيد لكل واحد ان يقول مقبلاً الى كعبة الله
- 25 Glorified art Thou, O my God! Praise be unto Thee for having delivered me from the pit of heedlessness and vain desire, and guided me to Thy straight path and Thy mighty announcement, and aided me to turn toward Thee when most of Thy creatures turned away from Thee, and for having illumined my heart with the light of Thy knowledge and my face with the radiance of Thy countenance. I beseech Thee, O my Lord, by the ocean of Thy bounty and the heaven of Thy grace, to remove from the faces of Thy servants and creatures the veils that have prevented them from turning toward Thy most exalted horizon. O my Lord! Do not disappoint Thy servants from the ocean of Thy verses. By Thy glory! If Thou wert to unveil to them as Thou hast unveiled to me, they would cast away what they possess in hope of what is with Thee. Verily, Thou art the Almighty, the Most Glorious, the All-Knowing.
- 25 سبحانك اللهم يا الهى لك الحمد بما نجيتنى من بئر الضلالة و الهوى و هديتنى الى صراطك المستقيم و نباك العظيم و ايدتنى على الاقبال اذ اعرض عنك اكثر خلقك و نورت قلبي بنور معرفتك و وجهى بضياء طلعتك اى رب استلك بجر جودك و سماء فضلك بأن تكشف عن وجه عبادك و خلقك المحجبات التى منعهم عن التوجه الى افقك الأعلى اى رب لا تخيب عبادك عن بحر آياتك و عزيتك لو كشفت لهم كما كشفت لى لنبدوا ما عندهم رجاء ما عندك انك انت المقتدر العزيز العالم
- 26 O My friends in the cities and lands! The Trusted One hath mentioned you before Our face, and ye have attained unto the bounties of your Lord, the All-Bountiful, the All-Generous. O My friends in all lands! Today the ocean of utterance hath another wave, and the Sun of grace another dawning. What hath come to pass that the people remain veiled from the gathering-place of the Concourse on High and barred from the Day-spring of the signs of the Lord of all beings? Hath there appeared in all creation aught like this Most Great Cause? Nay, by My
- 26 يا اوليائى فى المدن و الديار قد ذكركم الامين امام الوجه و فزتم بعنايات ربكم الفضال الكريم يا اوليائى فى الديار امروز بحر بيان را موجى ديگر و شمس فضل را تجلى ديگر است آيا چه شده كه ناس از مطاف ملا اعلی محتجب و از مشرق آيات مولى الورى ممنوع آيا امرى در ابداع شبه اين امر اعظم ظاهر شده لا و نفسى الحق جميع كتب الهى بذكرش ناطق و بشايش متكلم اى

Own Self, the Truth! All divine Books speak in praise and glorification thereof. O friends! Harken unto His call, hold fast unto unity and concord, and aid the Cause of God, exalted be His glory, through the hosts of goodly deeds and praiseworthy character.

27 O people of God! Today the Blessed Tree hath no need of aught else to establish His Cause, for it hath appeared with countless sweet fruits, manifest and evident. Blessed is the one whom the doubts of the world have not prevented from turning to God nor held back from drawing nigh unto Him.

28 O Amin! Thou didst mention him that believeth and his wife, upon them be the glory of God. Let them carry out in the path of God that which they have purposed - it hath been accepted. Yet We leave it to themselves. Moreover, the reward of attaining His presence hath been recorded for each from the Most Exalted Pen. Happy are they both. The wife attained His presence in Baghdad. Now again her intention hath been adorned with the ornament of deed and accepted. O Amin! Thou seest that in the prison-land no place remaineth for anyone. Furthermore, for some time certain words have been spread abroad - the mischief-makers have suggested that which causeth harm to the friends. After this the matter resteth in the hand of God, the Protector, the Self-Subsisting.

29 Mention was made of Aqa Muhammad Hasan, upon him be the glory of God, from Isfahan, as well as two other souls - Karbila'i Aqa Jan from Nur, and Muhammad Hasan from Isfahan, upon them both be the glory of God - and mention of their turning toward the Most Holy Court. The answer from the heaven of divine will is this: O Muhammad, before Hasan! The Trusted One hath mentioned thee before Our face, and what thou didst desire in the path of God, the Lord of all worlds. We beseech God to strengthen thee and assist thee in what He loveth and pleaseth, and to ordain for thee the good of the hereafter and of this world. Verily He is the All-Bountiful, the Most Generous. Know then that the idolaters have come between Us and Our loved ones. We ask God to record for thee the reward of attaining His presence. Verily He is the Lord of all being and the Lord of the mighty throne. By My life! My mention of thee equals not the remembrances of nations nor what the kings and rulers possess.

30 O Aqa Jan! Hear the call of the Wronged One. By the life of God, there hath befallen Him at the hands of the oppressor that which hath caused the dwellers of the highest Paradise to lament. He Who possesseth the perspicuous Book beareth witness to this. My grief is not from Mine enemies, but from those

دوستان ندایش را بشنوید با اتحاد و اتفاق تمسک نمائید و بجنود اعمال طیبه و اخلاق مرضیه حق جل جلاله را نصرت کنید

27 یا حزب الله امروز سدره مبارکه در اثبات امر بدونش محتاج نه چه که باثمار جنیه لا تحصی ظاهر و مشهود طوبی از برای نفسیکه شبهات عالم او را از توجه الی الله منع ننمود و از تقرب بازداشت

28 یا امین ذکر جناب مؤمن و ضلعش علیهما بهاء الله را [نمودید] قصد و عملی که اراده نموده اند فی سبیل الله مجری دارند بطراز قبول فائز و لکن بخود ایشان وا گذاردیم و همچنین اجر لقا از برای هریک از قلم اعلی ثبت هنیئاً لهما ضلع در زوراء بلقا فائز گشته حال مجدد نیت بطراز عمل مزین و مقبول افتاد یا امین مشاهده مینمائی در ارض سخن محلی از برای احدی نمانده و از این گذشته چند نیست بعضی کلمات بمیان آمده مفسدین القا نموده اند آنچه را که سبب ضرر اولیاست و بعد الامر بید الله المهیمن القیوم

29 ذکر جناب آقا محمد حسن علیه بهاء الله از اهل صاد درها و میم را [نمودند] و همچنین دو نفس دیگر کربلائی آقا جان من نون و را و محمد حسن من ها و میم علیهما بهاء الله و ذکر توجهشانرا بساحت اقدس جواب اینست که از سماء اراده الهی ظاهر یا محمد قبل حسن ذکرک الامین امام الوجه و ما اردت فی سبیل الله رب العالمین نسل الله ان یؤدک و یوفتک علی ما یحب و یرضی و یقدر لک خیر الآخرة و الأولى انه هو الجواد الکریم ثم اعلم ان المشرکین حالوا بیننا و بین اولیائنا نسل الله ان یکتب لک اجر الحضور و اللقاء انه هو مولی الوری و رب العرش العظیم لعمری لا تعادل بذکری آیاک اذکار الأمم و لا ما عند الملوک و السلاطین

30 یا آقا جان اسمع نداء المظلوم لعمر الله ورد علیه من الظالم ما ناه به سگان الفردوس الاعلی یشهد بذلک من عنده کتاب مبین لیس حزنی من اعدائی بل من الذین یدعون حی و یعملون ما ذرفت به دموعی و ناه قلبی و من معی فی هذا

who claim to love Me yet do what causeth My tears to flow and My heart and those with Me in this mighty prison to lament. The heedless one hath done there what hath caused hearts to lament and the veil of chastity and virtue to be rent, and the pillars of religion to quake at his deed. Blessed art thou for having been mentioned before the Wronged One and for this clear Book being sent down for thee. O Muhammad Hasan! Behold and then remember what hath befallen the trusted ones of God from the hosts of the oppressors. They denied their proofs and disputed their verses until they pronounced judgment against them without any evidence from God, the Lord of this exalted station. Say:

السَّجَنُ الْعَظِيمُ قَدْ عَمِلَ الْغَافِلُ هُنَاكَ مَا نَاحَتْ
بِهِ الْقُلُوبُ وَ انْشَقَّتْ بِهِ سِتْرُ الْعِصْمَةِ وَالْعَقَّةُ وَ
تَزَعَزَعَتْ مِنْ عَمَلِهِ أَرْكَانُ الدِّينِ طَوْبِي لَكَ بِمَا
ذَكَرْتَ لَدَى الْمَظْلُومِ وَ نَزَلَ لَكَ هَذَا الْكَلَامُ الْمُبِينُ
يَا مُحَمَّدُ حَسَنُ انْظُرْ ثُمَّ اذْكُرْ مَا وَرَدَ عَلَى أَمْنَاءِ اللَّهِ مِنْ
جُنُودِ الظَّالِمِينَ قَدْ انْكُرُوا حُجُجَهُمْ وَ جَادَلُوا بِآيَاتِهِمْ
إِلَى أَنْ افْتَوُوا عَلَيْهِمْ مِنْ دُونِ بَيِّنَةٍ مِنَ اللَّهِ مَالِكُ
هَذَا الْمَقَامِ الرَّفِيعِ

- 31 O my God, my God! Praise be unto Thee for having guided me unto Thy path and given me to drink from the Kawthar of Thy utterance. I beseech Thee by the lights of the Orb of Thy proof to assist Thy servants in that which will diffuse the fragrance of Thy good-pleasure and attain the glory of Thy acceptance. O Lord! I am Thy servant and the son of Thy servant. I have turned to Thee, detached from all else but Thee. Ordain for me that which Thou hast ordained for Thy loved ones. Verily Thou art the All-Bountiful, the Most Generous.

31 قُلْ اَلْهُيْ اَلْهُيْ لَكَ الْحَمْدُ بِمَا هَدَيْتَنِي اِلَى صِرَاطِكَ
وَ سَقَيْتَنِي كَوْثَرَ بَيَانِكَ اسْتَلْكَ بِأَنْوَارِ نَيْرٍ
بِرَهَانِكَ بِأَنْ تُؤَيِّدَ عِبَادَكَ عَلَى عَمَلٍ يَتَضَوُّعُ مِنْهُ
عَرَفُ رِضَاكَ وَ يَتَشَرَّفُ بِعِزِّ قَبُولِكَ اَيُّ رَبِّ
اَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ قَدْ اَقْبَلْتُ اِلَيْكَ مُنْقَطِعًا
عَنْ دُونِكَ قَدَّرْتُ لِي مَا قَدَّرْتَهُ لِأَوْلِيَائِكَ اَنْتَ
اَنْتَ الْفَضَالُ الْكَرِيمُ

- 32 Thou didst make mention of Mir (Nabil-i-Qa'in). In truth he is a helper of the Cause and, to the extent of his capacity, mindful thereof. We beseech God, blessed and exalted be He, to aid him with the hosts of grace, favors, wisdom and utterance, and to ordain for him that which will draw him nigh unto Him. Verily He is the Compassionate, the All-Bountiful. His feast hath been accepted. In these days We have bidden them to perform that which Mir desired. O Amin! Verily grace hath encompassed all and bounty hath preceded all. The mention of each of the loved ones hath flowed from the Most Exalted Pen in these days when grief hath surrounded all. We beseech God to send down upon His chosen ones from the heaven of His bounty a mercy from His presence. He is the Mighty, the All-Bestowing.

32 ذَكَرَ جَنَابَ مِيرِ (نَبِيلُ قَبْلِ حَا) عَلَيْهِ بَهَاءُ اللَّهِ رَا
نُمُودِي فِي الْحَقِيقَةِ نَاصِرُ أَمْرِنْدِ وَ بِقَدْرِ قُوَّةِ ذَاكَ
نَسْتُلُ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْ يَمُدَّهُ بِجُنُودِ الْعَنَاءِ وَ
الْأَلْفَافِ وَ الْحِكْمَةِ وَ الْبَيَانِ يَقْدِرُ لَهُ مَا يَقْرَبُهُ إِلَيْهِ
أَنَّهُ هُوَ الْمَشْفِقُ الْكَرِيمُ ضَيَافَتِ إِشْيَانِ بِطَرَاذِ قَبُولِ
فَائِزِ إِنْ أَيَّامِ أَمْرِ نُمُودِيمِ عَمَلٍ نَمَائِدِ أَنْجَحِهِ رَا كَه
مِيرِ ارَادَهُ نُمُودِ يَا أَمِينَ أَنْ الْفَضْلُ أَحَاطَ وَ الْعَنَاءُ
سَبَقَتْ هَرِيكَ مِنْ أَوْلِيَا ذَكَرْشِ مِنْ قَلَمِ أَعْلَى جَارِي
دَرْ أَيَّامِيكَ حَزَنُ أَحَاطَهُ نُمُودُهُ نَسْتُلُ اللَّهَ أَنْ يَنْزِلَ
عَلَى أَصْفِيَائِهِ مِنْ سَمَاءِ جُودِهِ رَحْمَةً مِنْ عِنْدِهِ وَ هُوَ
الْعَزِيزُ الْوَهَّابُ

- 33 O Amin! Make mention of the loved ones in the Land of Ta. The Hands of the Cause of God are, praise be to God, present and each standeth mentioned before the seat of the Wronged One. Convey greetings from the Wronged One to 'Ayn and Ba, and give them the glad-tidings of God's loving-kindness and favor. Some time ago their petition attained the presence and was heard. Before and after the petition, answers were sent down from the heaven of divine bounty. As requested, his feast was accepted and achieved the glory of fulfillment. We beseech God to send down upon him at all times that which will gladden eyes and hearts. The glory from Us be upon

33 يَا أَمِينَ دَرْ أَرْضِ طَاءِ أَوْلِيَا رَا ذَكَرْنَا إِيَادِي أَمْرِ
لِلَّهِ الْحَمْدُ حَاضِرُ وَ مَوْجُودُ وَ هَرِيكَ أَمَامِ كَرْسِيِّ
مَظْلُومِ قَائِمُ وَ مَذْكُورِ جَنَابِ عَيْنِ وَ بَا عَلَيْهِ بَهَاءُ
اللَّهِ رَا مِنْ قَبْلِ مَظْلُومِ تَكْبِيرِ بَرَسَانِ وَ بَعْنَايَتِ وَ
شَفَقَتِ حَقِّ بَشَارَتِ دَهْ چَنْدِي قَبْلِ عَرِيضَةِ
إِشْيَانِ بِحَضُورِ وَ اصْغَا فَائِزُ قَبْلِ مِنْ عَرِيضَةِ وَ بَعْدَ مِنْ
عَرِيضَةِ جَوَابِ مِنْ سَمَاءِ عَطَاءِ رَبَّانِي نَازِلِ حَسَبِ
الْمَسْتَلْتِ ضَيَافَتِشِ قَبُولِ وَ بَعِزِّ عَمَلِ فَائِزِ نَسْتُلُ اللَّهَ
أَنْ يَنْزِلَ عَلَيْهِ فَيَكِلِّ الْأَحْيَانِ مَا تَقَرُّ بِهِ الْعَيُونُ وَ
الْأَبْصَارُ الْبَهَاءُ مِنْ لَدُنَّا عَلَيْهِ وَ عَلَى الَّذِينَ مَا نَقْضُوا

him and upon those who have not broken God's Covenant and Testament, who have arisen and said: "God is our Lord and the Lord of the earth and heavens."

عهد الله و ميثاقه قاموا و قالوا الله ربنا و رب
الأرضين و السموات

- 34 O Amin! Convey greetings from the Wronged One to 'Ali-Qabli-Haydar - upon him be My glory and loving-kindness. Blessed be God, he standeth firm in service and is engaged in attending to the needs of the loved ones. We have ordained for him in Our Hidden Book that which none knoweth save God, the Protecting, the Self-Subsisting. Well is it with him and pleasant it is unto him.

34 يا امين جناب على قبل حيدر عليه بهائي و
عنايتي را از قبل مظلوم تكبير برسان بارك الله
بر خدمت قائم است و بزحمات اوليا مشغول قد
قدر له في كتابي المكنون ما لا اطلع به الا الله
المهيمن القيوم هنيئاً له و مرثلاً له

- 35 Mention was made of the leaf, the daughter of Jim who ascended to the Supreme Horizon. This leaf turned to God from the beginning of the days and attained His acceptance. We bear witness that she turned with such steadfastness as was not shaken by the onslaught of the oppressors nor hindered by the veils of the transgressors. She drank the wine of immortality in My Most Great Name and attained that which was recorded by the Most Exalted Pen in the Books, Psalms and Tablets. We have sent down for her that which shall endure as long as My utterance endureth in the kingdom of My knowledge. I am the Expositor, the Mighty, the All-Bountiful. We have desired to make mention of those with her as a grace and mercy from Our presence. I am the All-Generous.

35 ذكر ورقة بنت جناب را و جيم الذي صعد
الى الرفيق الأعلى را [نمودند] اين ورقة از اول
ايام اقبال نمود و بقبول فائز گشت نشهد انها
اقبلت باستقامة ما زلتها سطوة الظالمين و ما
منعتها سباحات المعتدين قد شربت رحيق البقاء
باسمى الأبهى و فازت بما كان مسطوراً من القلم
الأعلى في الكتب و الزبر و الألواح و انزلنا لها ما
يبقى ببقاء بياني فيملكوت عرفاني و انا المبين
العزیز الفضال و اردنا ان نذكر من معها فضلاً
من عندنا و رحمة من لدنا و انا الفياض

- 36 O Siyyid Rida! He who loved Me made mention of thee. We make mention of thee through verses from which all who are endowed with perception can detect the fragrance of loving-kindness and favor. Verily the Letter calleth, the Word calleth, and the Tablet declareth before the Countenance of the Manifestation: "The One Who conversed on Sinai hath come!" Blessed are they who are endued with true understanding. O Rida! When thou drinkest the Salsabil of knowledge from the cup of thy Lord's bounty, say:

36 يا سيد رضا قد ذكرك من احبني ذكرناك بآيات
يجد منها كل ذي شئ عرف العناية و الألفاظ
ان الحرف تنادي و الكلمة تنادي و اللوح [يقول]
امام وجه الظهور قد اتى مكم الطور طوبى لأولى
الأبصار يا رضا اذا شربت سلسبيل العرفان من
كأس عطاء ربك الرحمن

- 37 O my God, my God! All praise be unto Thee for having made me to acknowledge that which the Tongue of Thy grandeur hath spoken, and to confess that which Thou hast revealed in Thy Book. I beseech Thee by Thy Most Great Signs and by the Finger of Thy Power whereby the veils of all creation were rent asunder, to make me steadfast in Thy love and firm in Thy Cause. Verily Thou art the All-Powerful, the Mighty, the All-Knowing.

37 قل الهى الهى لك الحمد جعلتنى مقراً بما نطق
به لسان عظمتك و معترفاً بما انزلته في كتابك
استلک بآياتك الكبرى و اصبع قدرتك التي
انشق بها ستر الورى بأن تجعلني ثابتاً في حبك و
رائخاً في امرک انك انت المقتدر العزيز العلام

- 38 We desire to make mention of thy son who hath been named Asadu'llah, that he may rejoice in the loving-kindness of God, the Lord of lords. All created things have borne witness to My remembrance of My loved ones, and all contingent beings to My turning toward My chosen ones. We beseech God, exalted be

38 و اردنا ان نذكر ابنك الذي سمي بأسد الله ليفرح
بعناية الله رب الأرباب قد شهدت الكائنات
بذكرى اوليائى و الممكثات بتوجهي الى اصفياي
نسئل الله تعالى ان يوفقهم و يكتب لهم اجر

He, to aid them and to ordain for them the reward of attaining My presence and standing before My face. He, verily, is the Single, the One, the Mighty, the All-Bountiful.

لِقَائِي وَ الْقِيَامِ اِمَامِ وَجْهِي اَنَّهُ هُوَ الْفَرْدُ الْوَاحِدُ
الْعَزِيزُ الْوَهَّابُ

- 39 We make mention of thy other son who hath been named Muhammad-Qabli-'Ali, and We give him the glad-tidings of God's loving-kindness, the Lord of all men. The Trusted One hath mentioned you purely for the sake of God. We have remembered you with that which no remembrance can equal. Say: Praise be unto Thee, O my God, for having remembered me and guided me to the straight path. I beseech Thee to strengthen me to remain steadfast in Thy Cause in such wise that the might of the ungodly shall not deter me.

39 وَ نَذْكُرُ ابْنَكَ الْآخَرَ الَّذِي سَمَّيْتَنِي بِمُحَمَّدٍ قَبْلَ عَلِيٍّ وَ
نَبَشِّرُهُ بِعَنَاءِ اللَّهِ مَالِكِ الرَّقَابِ إِنَّ الْأَمِينَ ذَكَرَكُمْ
خَالِصاً لَوْجِهِ اللَّهُ ذَكَرْنَاكُمْ بِمَا لَا [تَعَادِلُهُ] الْأَذْكَارُ
قُلْ لَكَ الْحَمْدُ يَا إِلَهِي بِمَا ذَكَرْتَنِي وَ هَدَيْتَنِي إِلَى
سِوَاءِ الصِّرَاطِ اسْتَثْنَيْتَنِي عَلَى الْإِسْتِقَامَةِ
عَلَى أَمْرِكَ بِحَيْثُ لَا تَمْنَعُنِي سَطْوَةُ الْفَجَارِ

- 40 O Rida! The glory from Us be upon thee and upon thy wife and thy children who have believed in God, the Mighty, the Glorious, the All-Bountiful.

40 يَا رِضَا الْبَهَاءِ مِنْ لَدُنَّا عَلَيْكَ وَ عَلَى ضِلْعِكَ وَ
أَبْنَائِكَ الَّذِينَ آمَنُوا بِاللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْمُنَّانِ

- 41 Mention was made of Muhammad-Rida (of Muhammad-Abad), upon him be the glory of God. His mention hath been made in the divine Tablets, both in the past and present. Make mention of him on My behalf and adorn him with the ornament of My glorious and wondrous remembrance. O Muhammad-Qabli-Rida! Thou hast attained unto acceptance when most of mankind turned away, and thou hast drunk the choice wine of faith when the servants were debarred therefrom. Verily thy Lord remembereth him who remembereth Him, and loveth him who loveth Him. He is the Forgiving, the Merciful. Glorify thy Lord with praise at all times with such glorification as will attract the inhabitants of the lands. He, verily, heareth and seeth, and He is the All-Knowing, the All-Wise.

41 ذَكَرَ جَنَابُ مُحَمَّدٍ رِضَا (مُحَمَّدْآبَاد) عَلَيْهِ بَهَاءُ اللَّهِ رَا
نُمُودَنْدَ ذِكْرُشَانَ اَزْ قَبْلِ وَ بَعْدِ دَرِ الْوَاحِ الْإِلَهِ بُوْدَه
اَذْكُرْهُ مِنْ قَبْلِي وَ زَيْنَهُ بِطَرَاذِ تَكْبِيرِي الْعَزِيزِ الْبَدِيعِ
يَا مُحَمَّدُ قَبْلَ رِضَا قَدْ فَزْتَ بِالْإِقْبَالِ اِذَا عَرَضَ
أَكْثَرَ الْخَلْقِ وَ شَرِبْتَ رَحِيقَ الْإِيمَانِ اِذَا مَنَعَ عَنْهُ
الْعِبَادُ أَنَّ رَبَّكَ يَذْكُرُ مِنْ ذِكْرِهِ وَ يَحِبُّ مِنْ أَحِبِّهِ
وَ هُوَ الْغَفُورُ الرَّحِيمُ سَبِّحْ بِحَمْدِ رَبِّكَ فِي اللَّيَالِي وَ
الْأَيَّامِ بِتَسْبِيحٍ يَجْذِبُ بِهِ مَنْ فِي الْبِلَادِ أَنَّهُ يَسْمَعُ
وَيَرَى وَ هُوَ الْعَلِيمُ الْحَكِيمُ

- 42 O Trustee! Convey greetings and salutations from the Wronged One to the loved ones in every land, and remember each one with utmost love, kindness, joy and fragrance. His honor Mas'alih-Gu is, praise be to God, engaged in serving the Cause. We beseech God to open before his face the gates of grace and upon his tongue the gates of wisdom and utterance, that he may cause people to enter His religion, make them know His way, give them to drink of the Kawthar of His knowledge, and guide them to His Great Announcement. We were with him and heard what he spoke concerning the Cause of God, the Lord of the worlds. The glory from Us be upon him and upon those who heard his call, his mention and his utterance in this wise Remembrance. In these days a Tablet hath been sent down from the heaven of Will especially for him, and each of the names mentioned in his letter hath been blessed by the waves of the ocean of utterance of the Desired One of the worlds.

42 يَا أَمِينَ أَوَّلِيَّاءِ هَرِ اَرْضِ رَا اَزْ قَبْلِ مَظْلُومِ تَكْبِيرِ
وَ سَلَامِ بَرِسَانِ وَ بِكَمَالِ مَحَبَّتِ وَ شَفَقَتِ وَ رُوحِ
وَ رِيحَانِ هَرِ يَكِ رَا مَتَذَكَّرِ دَارِ جَنَابِ مَسْئَلَهْ-كَو
لِلَّهِ الْحَمْدُ بِخِدْمَتِ أَمْرِ مَشْغُولِ اسْتَنْسَلِ اللَّهُ اَنْ
يَفْتَحَ عَلَى وَجْهِهِ أَبْوَابَ الْفَضْلِ وَ عَلَى لِسَانِهِ أَبْوَابَ
الْحِكْمَةِ وَ الْبَيَانِ لِيَدْخُلَ النَّاسُ فِي دِينِهِ وَ يَعْرِفَهُمْ
سَبِيلَهُ وَ يُسْقِيَهُمْ كَوْثَرَ عَرْفَانِهِ وَ يَهْدِيَهُمْ إِلَى نَبَاهِ
الْعَظِيمِ أَنَا كَمَا مَعَهُ وَ سَمِعْنَا مَا نَطَقَ بِهِ فِي أَمْرِ اللَّهِ
رَبِّ الْعَالَمِينَ الْبَهَاءِ مِنْ لَدُنَّا عَلَيْهِ وَ عَلَى الَّذِينَ سَمِعُوا
نَدَائِهِ وَ ذَكَرَهُ وَ بَيَانَهُ فِي هَذَا الذِّكْرِ الْحَكِيمِ إِنْ أَيَّامِ
أَزْ سَمَاءِ مَشَيْتْ مُخْصِصِ أَوْ لُوحِي نَازِلِ وَ أَسْمَائِ
مَذْكُورَةٍ دَرِ نَامَةِ أَوْ هَرِ يَكِ بَامَوَاجِ بَحْرِ بَيَانِ
مَقْصُودِ عَالَمِيَّانِ فَائِزِ

43 O Trustee! Make mention of the loved ones of the land of Qaf on behalf of the Wronged One - a mention whereby the world and all that are therein will remember. Say: O loved ones of God and His party! The call of the Wronged One is raised at all times. We beseech the True One to aid each of His loved ones to that which is the cause of reformation and the means of success. It is hoped that each one may become manifest and evident as a standard in the remembrance of the Ancient King. O party of God! Be not saddened by the vicissitudes of the contingent world. If grief befalleth you in the path of God, you shall thereafter meet with the Most Great Joy and Supreme Gladness. This is a promise that shall not prove false, whereunto beareth witness He Who speaketh before all faces - God, there is no God but He, the Single, the One, the All-Knowing, the All-Wise.

44 He Who beareth My Name, Zayn, and likewise the Hand of the Cause of God in the Land of Ta, have made mention of the handmaidens of God and the Leaves in that land, and thou hast all been blessed with the effulgences of the Light of Divine Utterance. We beseech God to assist My loved ones and My Leaves to that which He loveth and is pleased with. The Leaf, who is an aunt, and the Leaves, and likewise the sons, have been and are mentioned in the presence of the Wronged One. In truth, from the beginning of the Cause until now, they have been speaking in praise and remembrance and have been steadfast in service. Upon them be My glory and the glory of all who dwell in My Kingdom. The people of Kaf have ever been remembered at the Most Holy Court. Make thou happy, through divine favors, all those souls who have quaffed from the wine of steadfastness. The glory that shineth from the horizon of the heaven of My mercy be upon thee and upon those who hearken unto thy words in this firm and irrefutable Cause.

GPB.190x, BLO_PT#067x, JHT_S#105x

43 یا امین اولیای ارض قاف را از قبل مظلوم ذکر نما ذکریکه یتذکر به العالم و من فيه قل یا اولیاء الله و حزبه ندای مظلوم در هر حین مرتفع از حق میطلبیم هر یک از اولیای خود را مؤید فرماید بر آنچه سبب اصلاح و علت نجات است امید آنکه هر یک بمثابه علم در ذکر مالک قدم ظاهر و باهر و هویدا گردند یا حزب الله از حوادث امکان مکدر نباشید اگر حزنی وارد شود فی سبیل الله از پی فرح اکبر و سرور اعظم را ملاقات نمائید هذا وعد غیر مکذوب یشهد بذلک من ینطق امام الوجوه الله لا اله الا هو الفرد الواحد العليم الحکیم

44 جناب اسم الله زین و همچنین ایادی امر الهی در ارض طاء ذکر اماء الله و اوراق آن ارض را نموده اند و آنجناب کل بتجلیات انوار نیر بیان فائز گشتند نسل الله ان یؤید اولیائی و اوراقی علی ما یحب و یرضی ورقه عمه و اوراق و همچنین ابناء لدی المظلوم مذکور بوده و هستند فی الحقیقه از اول امر الی حین بذکر و ثنا ناطق و بر خدمت قائمند علیهم بهائی و بهاء من فیملکوتی اهل کاف لازال در ساحت اقدس ذکرشان بوده نفوسیکه از رحیق استقامت نوشیده اند کل را بعنایت حق مسرور دار البهاء المشرق من افق سماء رحمتی علیک و علی الذین یسمعون قولک فی هذا الأمر المبرم المتین

INBA15:219, INBA26:220, INBA30:112ax, AHM.065x, NSR_1993.021x, ABDA.331-343, ADH1.100x, AKHA_131BE #07 p.ax

BH01035

To: Aqa Mirza Mihdi, in Tabriz

Date: 1306-10 [1889-May]

- 1 He is the One manifest with proof in the Kingdom of utterance! هو الظاهر بالبرهان في ملكوت البيان م
- 2 Upon thee be the Glory of God, Lord of all names! Verily the Most Great Ocean desired to send unto thee a wave from its waves, that thou mayest behold it with thine own eyes and be of the thankful ones. And the Sun of Knowledge desired to shine upon thee with one of its effulgences, that it might draw thee unto God, the Lord of the worlds. Hearken unto the call from the precincts of the Prison; verily it will draw thee nigh unto the Most Exalted Station, aid thee to serve the Cause of thy Lord, the All-Knowing, the All-Wise, cause thee to speak His praise, give thee to drink of the Kawthar of grace from the hand of His bounty, make thee hear the shrill voice of His Most Exalted Pen which hath been raised between earth and heaven, and show thee that which hath shone forth and gleamed from the horizon of His Tablet, the Mighty, the Wondrous. عليك بهاء الله مولى الأسماء أنّ البحر الأعظم اراد ان يرسل اليك موجاً من امواجه لترى بعينك وتكون من الشاكرين وشمس العرفان ارادت ان تتجلى عليك بتجلّ من تجلياتها لتجذبك الى الله رب العالمين اسمع النداء من شطر السجن أنّه يقربك الى المقام الأعلى و يؤيدك على خدمة امر ربك العليم الحكيم وينطقك بثنائه و يسقيك كوثر الفضل من يد عطائه ويسمعك صرير قلبه الأعلى الذي ارتفع بين الأرض و السماء ويربك ما اشرق و لاح من افق لوحه العزيز البديع
- 3 The Wronged One hath heard thy cry and hath revealed for thee that whereby thy name shall endure in the Book of God, the Mighty, the All-Praised. He hath observed thy devotion and hath turned unto thee from this Spot which God hath made the circumambulation point of the sincere ones and of the angels drawn nigh. This is a day wherein mysteries have been revealed and that which was hidden in the knowledge of God, the Lord of the Day of Judgment, hath appeared. On this day the scratching of My Most Exalted Pen, the flowing of the water of My loving-kindness, and the rustling of the Divine Lote-Tree have been raised. Blessed is he who hath turned and hearkened, and woe unto the heedless ones. قد سمع المظلوم نداءك و انزل لك ما يبقى به اسمك في كتاب الله العزيز الحميد و رأى توجّهك توجه اليك من هذا المقام الذي جعله الله مطاف المخلصين و الملائكة المقرّبين هذا يوم فيه ظهرت الأسرار و برز ما كان مكنوناً في علم الله مالک يوم الدين و فيه ارتفع صرير قلبى الأعلى و خرير ماء عنائى و حفيف سدره امرى طوبى لمن اقبل و سمع و وبل للغافلين
- 4 Arise to serve the Cause with such steadfastness as cannot be shaken by the oppression of those who have violated God's Covenant and Testament, who have denied His proof and evidence, and who have changed His favor unto themselves. These, verily, are among the most lost ones in His perspicuous Book. Say: O peoples of the earth! Cast away what ye possess of idle fancies and vain imaginings. The Self-Subsisting hath come with a light whereby earth and heaven were illumined, and with a fire whereby the hearts of them that have drawn nigh were set ablaze. Beware lest the doubts of the divines withhold you from drawing nigh unto the Lord of all being, and beware lest the veils of them that croak hold you back from this momentous News. Say: There is no refuge for قم على الأمر باستقامة لا تزلک سطوة الظالمين الذين نقضوا عهد الله و ميثاقه و كفروا بحجّته و برهانه و غيروا نعمته على انفسهم الا انهم من الأخسرین في كتابه المبين قل يا ملأ الأرض ضعوا ما عندكم من الظنون و الأوهام قد اتى القيوم بنور به اشرقت الأرض و السماء و بنار اشتعلت بها افئدة القبلين اياكم ان تمنعكم شبهات العلماء عن التّقرّب الى مولى الورى و اياكم ان تحجبكم سبحات النّاعقين عن هذا النبأ العظيم قل لا عاصم اليوم لأحد الا بهذا الأمر الذى اخبر به الله فى كتب المرسلين افتحوا ابصاركم تالله الحقّ هذا يوم

anyone today save through this Cause, whereof God gave tidings in the Books of the Messengers. Open your eyes. By God, the Truth! This is the Day of revelation and meeting. Blessed is he who hath turned and attained, and woe unto every remote ignorant one.

- 5 Arise thou to serve the Cause, detached from the earth and its gifts and ornaments, and take the chalice of knowledge from the hands of thy Lord's bounty, the All-Merciful. Then drink therefrom in spite of them that have disbelieved in God when He came with manifest sovereignty. They awaited the days of the Manifestation, yet when the appointed time came and the verses were sent down, they turned away from the Dayspring of the Cause of their Lord, the Almighty, the Powerful. Blessed art thou, O Mihdi, for having outstripped the divines in turning unto God, the Goal of them that have recognized Him, and blessed art thou for having drunk the choice wine of revelation before the divines of the earth who denied the Manifestation of God, the Lord of the Mighty Throne. God shall soon exalt this Most Great Station among His servants. Verily, He is the Protector of them that have turned unto Him.

- 6 We beseech God to make thee a standard of His Name in His lands and an ensign of His remembrance among all that are in the heavens and on the earth. Verily, He is powerful over whatsoever He willeth. Nothing whatsoever can frustrate Him, and He is the Strong, the All-Conquering, the All-Knowing, the All-Wise. When thou art seized by the Kawthar of My utterance and art attracted by the scratching of My Pen, say: Glorified art Thou, O my God, my Lord and my Support! I beseech Thee by the Word whereby the hearts of Thy sincere ones among Thy servants and those near unto Thee among Thy creation were attracted, and by the Lamp of Thy Cause whereby the horizons of Thy dominion were illumined, to make me a servant of Thy Cause and one who stands ready to serve Thee. O my Lord! Thou seest me detached from all else save Thee and holding fast unto Thy sure handle. I beseech Thee by Thy mercy which hath preceded all created things, and by the light of Thy Cause which hath shone forth from Thy most exalted horizon, and by Thy Name through which the ocean of names surged and all who dwell in the kingdom of creation were subdued, to aid me to perform such deeds as will endure as long as Thy names and attributes endure, and will not be effaced throughout the eternity of Thy dominion and might. Thou, verily, art the Powerful, the All-Compelling, the Mighty, the Most Bountiful.

- 7 In the Persian tongue it is stated: We beseech God, exalted be His glory, to confirm you in that which beseemeth His days. O

المكاشفة واللقاء طوبى لمن اقبل و فاز و ويل لكل جاهل بعيد

5 انتك قم على الامر منقطعاً عن الأرض و آلتها و زخرفها و خذ كأس العرفان من ايدى عطاء ربك الرحمن ثم اشرب منها رغماً للذين كفروا بالله اذ اتى بسلطان مبين انهم انتظروا ايام الظهور فلما اتى الميقات و نزلت الآيات اعرضوا عن مشرق امر ربهم المقتدر القدير طوبى لك يا مهدي بما سبقت العلماء في اقبالك الى الله مقصود العارفين و طوبى لك بما شربت رحيق الوحي قبل فقهاء الأرض الذين انكروا ظهور الله رب العرش العظيم سوف يرفع الله هذا المقام الأعلى بين عبادته انه ولي المقبلين

6 نسل الله ان يجعلك علماً باسمه في بلاده و راية ذكره لمن في السموات و الأرضين انه هو المقتدر على ما يشاء لا يمنعه شيء من الأشياء و هو القوى الغالب العليم الحكيم انتك اذا اخذك كوثر بياني و اجتذبتك صرير قلبي قل سبحانك اللهم يا الهى و سيدى و سندى اسئلك بالكلمة التى بها انجذبت افئدة المخلصين من عبادك و المقرين من خلقك و بمصباح امرك الذى به انارت آفاق مملكتك بأن تجعلنى خادماً لأمرك و قائماً على خدمتك اى رب ترانى منقطعاً عن دونك و متمسكاً بعروتك الوثقى اسئلك برحمتك التى سبقت الورى و بنور امرك المشرق من افقك الأعلى و باسمك الذى به ماج بحر الأسماء و سخرت به من في ناسوت الانشاء بأن تؤيدنى على عمل يكون باقياً بقاء اسمائك و صفاتك و لا يأخذه المحو بدوام ملكوتك و جبروتك انتك انت المقتدر المهيمن العزيز الفضال

7 بلسان پارسی ذکر میشود از حقّ جلّ جلاله سائل و آملیم آنجناب را مؤید فرماید بر آنچه

thou who gazest upon His countenance! Know thou with clear certainty that the Cause of God and whatsoever hath appeared from Him is even as the sun, distinct and manifest from all else. However, the inflammation of pride and heedlessness hath prevented eyes from beholding it, even as ancient tales have prevented ears from hearing. Blessed is the servant whom veils have not hindered and whom the oppression of the tyrannous ones and evil-doers of the earth hath not frightened - who hath heard and turned unto God, the Lord of lords.

- 8 Throughout ages and centuries the divines of Persia awaited His appearance, speaking His name from pulpits, standing at His mention, and uttering "may God hasten." Yet when the dawn of His manifestation broke and the Voice of the Divine Speaker was raised, all assailed Him with arrows of hatred and swords of tyranny and transgression, inflicting that which causeth both tablet and pen to grieve and tremble. Implore ye God to adorn His servants with the ornament of justice and fairness, that they may not deprive themselves of eternal life and everlasting bounty.

- 9 In every age when the horizon of the world was illumined by the lights of the Sun of Manifestation, the people, bereft of fairness, arose in opposition, becoming a barrier and depriving the servants from His light. We hope that thou wilt, with the finger of power, rend asunder the veils and tear away the shrouds, delivering the servants from the pit of vain imaginings through the hosts of wisdom and utterance, that perchance they may afterwards become aware and recognize the station of these days, and arise to make good what hath passed. Thus hath spoken the Tongue of the Wronged One while in His Most Great Prison. He desireth naught save that which will exalt the authoritative Word of God amongst His servants and draw them nigh unto Him. To this testifieth every discerning mystic and every learned sage. The glory from Us be upon thee and upon whosoever heareth thy word concerning the Cause of God, the Lord of the Exalted Throne and the Master of this wondrous Day.

سزاوار ایام اوست یا ایها الناظر الى الوجه بيقين
مبین بدان امر الله و ما ظهر من عنده بمثابه
آفتاب از دوش واضح و لاغ و ممتاز ولكن رمد
غرور و غفلت ابصار را از مشاهده منع نموده و
همچنین قصص اولی آذان را از اصغا طوبی لعبد
ما منعه العجائب و ما خوفه ظلم فراعنة الأرض
و اشرارها سمع و اقبل الى الله رب الأرباب

- 8 در قرون و اعصار علمای ایران منتظر ظهور
بوده‌اند و بر منابر باسمش ناطق و عند ذکرش
قائم و بکله عجل الله ذاکر و چون فجر ظهور
دمید و ندای مکلم طور مرتفع کل با سهام
بغضا و اسیاف بغی و خشا هجوم نمودند و وارد
آوردند آنچه را که لوح و قلم از ذکرش محزون
و مرتعد از حق بطلید عباد را بطراز عدل و
انصاف مزین فرماید که شاید خود را از حیات
ابدی و نعمت سرمدی محروم نسازند

- 9 در هر عصری از اعصار که افق عالم بانوار نیر
ظهور منور گشت خلق بی انصاف بر اعراض
قیام کردند و حایل گشتند و عباد را از انوارش
منع نمودند و محروم ساختند امید آنکه آنجناب
باصبع اقتدار حجاب را شق نماید و سبحات را
خرق و عباد را از بئر اوهام بجنود حکمت و
بیان نجات بخشد شاید از بعد متنبه شوند و مقام
ایام را بدانند و بتدارک مافات مشغول گردند
کذلک نطق لسان المظلوم از کان فی سجنه العظیم
انه ما اراد الا ما ترتفع به کلمة الله المطاعة بین
عباده و ما یقر بهم الیه یشهد بذلک کل عارف
بصیر و کل عالم خیر البهء من لدنا علیک و علی
من یسمع قولک فی امر الله رب الكرسي الرفیع
و مالک هذا اليوم البدیع

INBA41:182

BH01197*To: Ali Askar who has attained, father of Nad-Ali et al.**Date: 1306-10 [1889-May]*

1 In the Name of the One God

1 بنام خداوند یگا

2 O 'Ali-Qabli-'Askar! Upon thee be the Glory of God, the Lord of Destiny. Praise be to God that thou didst leave thy earthly home, aspiring to reach the most exalted homeland. The hosts of divine grace, mercy, favor, bounty and generosity did aid thee until thou didst attain the supreme horizon and attain the presence of the Lord of all beings, dwelling for a time beneath the pavilions of grandeur. Should every drop of the ocean and every grain of sand be counted in the divine ledger as an age, and shouldst thou spend all that time in praise and thanksgiving to God, exalted be His glory, thou wouldst still not fulfill the obligation of gratitude for this supreme bounty and most great favor. Say: Praise be to Thee, O Desire of the worlds! Thanks be to Thee, O Beloved of the hearts of them that are nigh! Glory be to Thee, O Light of those in the heavens and on earth!

2 یا علی قبل عسکر علیک بهاء الله مالک القدر لله الحمد از وطن ظاهر قصد [وطن] اعلی نمودی و جنود فضل و رحمت و عنایت و جود و کرم الهی ترا مدد نمود تا آنکه بافق اعلی فائز شدی و در محضر مولی الوری حاضر و مدتی در ظل قباب عظمت ساکن اگر بعد قطرات بحر و رمول بر و هر یک در دفتر حساب الهی بقرنی محسوب شود و تو در ایندت مذکور بهجده و ثانی حق جل جلاله مشغول شوی هرآینه از عهده این فضل اعظم و کرم اکبر بر نیائی قل لک الحمد یا مقصود العالمین و لک الشکر یا محبوب افتدة المقرین و لک الثناء یا ضیاء من فی السموات و الأرضین

3 His favor hath taken and continueth to take the hands of them that turn unto Him. His protection accompanieth and His blessed Name is a shield to all who are aware. This Wronged One offereth thanks on thy behalf, for thou hast attained unto that which hath no peer or likeness.

3 عنایتش ید مقبلین را اخذ نموده و مینماید حفظش همراه و اسم مبارکش حرز هر آگاه اینمظلوم از قبل تو شکر مینماید چه که فائز شدی بآنچه که شبه و مثل نداشته و ندارد

4 We make mention of thy son who was named Nad-'Ali and thy wife and daughters, and We give them the glad-tidings of God's favor, the Lord of all worlds. We beseech Him, exalted be He, to draw them nigh unto Him and ordain for them that which He hath ordained for His devout male and female servants. Verily, He hath power over all things.

4 و نذکر ابنک الذی سَمی بنادعلی و ضلعک و [بنتیک] و نبشّرهم بعنایة الله رب العالمین و نستله تعالی ان یقرّبهم الیه و [یقدّر] لهم [ما قدره] لعباده القانتین و امائه القانتات انه علی کلّ شیء قدير

5 We make mention of Abu-Basir, who was named Muhammad, that he may rejoice in the remembrance of the Wronged One and be of the thankful. O Muhammad! The Wronged One remembereth thee from the prison. Praise be to God that thou hast attained the honor of faith and recognition and hast borne hardships and tribulations in the path of the One True Friend. Remember this supreme bounty and preserve it in thy heart with the seal of love. Verily, He is with His near servants. There is no God but He, the All-Knowing, the All-Wise.

5 و نذکر ابا بصیر الذی سَمی بمحمد لیفرح بذكر المظلوم و یكون من الشاکرین یا محمد مظلوم در سجن ترا ذکر مینماید الحمد لله بشرف ایمان و اقبال فائز شدی و در راه دوست یگا حمل شدائد و بلایا نمودی این فضل اعظم را ذکر نما و در قلب بخاتم حب محفوظ دار آنه مع عبادہ المقرّین لا اله الا هو العلیم الحکیم

6 We make mention of thy sons with a remembrance before which all mention boweth down, and We beseech Him, exalted be He, to ordain for them every good thing that He hath revealed in

6 و نذکر ابنائک بذكر خضعت له الأذکار و نستله تعالی ان یقدّر لهم کلّ خیر انزله فی کتابه و یکتب

His Book, and to decree for them the blessings of the Hereafter and of this world, and the bounties of every world of His worlds. Verily, He is the Almighty, the All-Powerful.

7 O Muhammad! Glorify them on My behalf and remind them of that which hath been revealed for them from the presence of the Ancient Ordainer.

8 O Burj-'Ali! All the ears of the world were created to hear the Call of this Day which hath been raised from the Most Great Prison, yet most are deprived save a few souls. Thou hast attained unto it, hearkened unto the Call, and turned toward its horizon. Say: Praise be to Thee, O my God, for having caused me to hear, to recognize, to learn, and for having guided me to the News that hath caused hearts to tremble, faces to darken, and the feet of the mystics and learned to slip, save those whom Thou didst deliver through Thy grace and didst purify from the defilement of self and desire, and didst mention in Thy perspicuous Book.

9 We make mention of thy son who was named 'Abid in the Book of Names, then thy other son who was named 'Ali-Qabli-Rida, and We remind them of the signs of God and give them the glad-tidings of My grace and My mercy which have preceded existence in both the unseen and visible worlds. O My Pen! Make mention of him who hath hearkened to My call and turned to My horizon, who hath been named Siyyid-i-Mirza, that the fragrance of Mine utterance may draw him nigh unto My glorious and wondrous Kingdom. O Siyyid-i-Mirza! Rejoice thou in My remembrance of thee, then render thanks unto thy Lord, for He hath made mention of thee at the close of the Tablet in such wise that thy name and remembrance shall endure throughout the eternity of God's names and attributes. He, verily, is the All-Bountiful, the Most Generous. Say: All praise be unto Thee for having delivered me from the well of idle fancies and vain imaginings, and for having given me to drink, through the hands of grace and bounty, from the cup of certitude. I testify that Thou art the One Who hath power to do what He willeth, and in Whose grasp are the reins of all things. There is none other God but Thee, the Forgiving, the Lord of the Manifestation.

10 O 'Ali-'Askar! Praise be to God that all the names mentioned have attained unto the remembrance of the Wronged One and been adorned with His grace. In the earliest days We made a covenant, as a token of God's grace, bounty and generosity, that whosoever should come before Our presence, whether living or dead, We would make mention of them. Thy Lord, verily, is the Forgiving, the Merciful. The glory which proceedeth from Us rest upon thee and upon them who have believed in

لهم نعمة الآخرة والأولى و مائدة كلّ عالم من عوالمه أنّه هو المقتدر القدير

7 يا محمد كبر من قبلي على وجوههم و ذكرهم بما نزل لهم من لدن منزل قديم

8 يا برجعلی جمیع آذان عالم از برای شنیدن ندای این یوم که از سین اعظم مرتفع است خلق شده ولكن اکثری محروم الا عده معدودات و تو بآن فائز شدی و ندا را [اصغاع نمودی] و بافکش اقبال کردی قل [لک الحمد یا الهی بما] اسمعتی و عرفتنی و علمتني و هديتني الي نبأ به اضطربت القلوب و اسودت الوجوه و زلت اقدام العرفاء و العلماء الا الذين نجيتهم بجودك و طهرتهم من دنس النفس و الهوى و ذكرتهم في كتابك المبين

9 و نذكر ابنك الذي سمّي بعابد في كتاب الأسماء ثم ابنك الآخر الذي سمّي بعلي قبل رضا و نذكرهما بآيات الله و نبشّرهما بفضلي و رحمتي التي سبقت الوجود من الغيب و الشهود يا قلبي اذكر من سمع ندائي و اقبل الى افقي و سمّي بسيد قبل ميرزا ليأخذه عرف بياني و يقربه الى ملكوتي العزيز البديع يا سيد قبل ميرزا افرح بذكرى اياك ثم اشكر ربك انه ذكرك في آخر اللوح بما بقي به اسمك و ذكرك بدوام اسماء الله و صفاته انه هو الفضل الكريم قل لك الحمد بما نجيتني من بئر الظنون و الأوهام و سقيتني كأس الايقان من ايدى الفضل و العطاء اشد انك انت المقتدر على ما تشاء و في قبضتك زمام الأمور لا اله الا انت الغفور و مالك الظهور

10 يا على عسکر الحمد لله اسماء مذکوره کل بذکر مظلوم فائز گشتند و بعنايت مزین در اول ایام عهد نمودیم اظهاراً بفضل الله و کرمه وجوده هر اسمی امام وجه حاضر شود او را ذکر نمائیم حیاً کان او میتاً ان ربک هو الغفور الرحیم البهاء من لدنا عليك و على الذين آمنوا بالله و آياته و اعترفوا

God and His signs, and who have acknowledged that which hath been sent down from the heaven of His Will and uttered by the tongue of His grandeur from His exalted station.

- 11 Glory be unto Thee, O my God! Thou seest Thy loved ones in the clutches of Thine enemies, and Thy chosen ones in the hands of those who have denied Thee and Thy signs. I beseech Thee by the heaven of Thy bounty, and the ocean of Thy generosity, and by the lights of Thy Most Great Name whereby Thou hast illumined the hearts of all nations, that Thou protect them through Thy power that hath transcended all things, and guard them by Thy sovereignty that encompasseth all created things. Then send down upon them from the heaven of Thy pardon and generosity that which shall gladden their eyes and bring joy to their hearts. O Lord! Thou beholdest the believers among the idolaters, and there hath befallen them that which hath caused the dwellers of Thy Paradise and celestial garden to lament. I beseech Thee to preserve them from the evil of the aggressors and the oppression of the oppressors. Thou art, verily, the Almighty Whom nothing whatsoever can frustrate. Thou doest what Thou willest by Thy sovereignty, and ordainest what Thou plearest by Thy power. Thou art, in truth, the All-Glorious, the All-Beauteous.

بما نَزَلَ من سَمَاءٍ مَشِيتَةٍ و نطق به لسان عظمته
في مقامه الرفيع

11 سبحانك يا الهى ترى احبائك بين ايدى
اعدائك و اصفياك بين الذين كفروا بك و
باياتك اسئلك بسماء جودك و بحر كرمك و
بانوار نير اسمك الأعظم الذى به نورث قلوب
الأمم بأن تحفظهم بقدرتك التى غلبت الأشياء
و تحرسهم بسلطانك الذى احاط بالممكثات ثم
انزل عليهم من سماء عفوك و عطائك ما تقر به
عيونهم و تفرح به قلوبهم اى رب ترى الموحدين
بين المشركين و ورد عليهم ما ناح به سكان
فردوسك و جنتك اسئلك بأن تحفظهم من
شر المعتدين و ظلم الظالمين انك انت المقتدر
الذى لا يمنعك شئ تفعل بسلطانك ما تشاء و
تحكم بقدرتك ما تريد و انك انت العزيز الجليل

INBA84:183, INBA84:110b, INBA84:051.01

BH01235

To: Mulla Muhammad 'Ali Dahaji who attained

Date: 1306-10 [1889-May]

- 1 He is the One Who gazeth from His Most Exalted Horizon
- 2 The Book of God speaketh the truth and summoneth humanity unto His mighty and praiseworthy path. Verily it hath been sent down from the heaven of utterance by One Who is the All-Knowing Speaker. He Whom God promised in His Books of old hath come with a manifest proof. O Muhammad-'Ali! Hear My call from the precincts of My prison, then remember when thou didst stand before the gate, hearkening to the Voice of Him Who conversed upon the Mount when He was established upon the throne of revelation, to the dismay of the divines of Iran who denied the All-Merciful when He came with a clear cause. We bear witness that thou hast attained unto the presence

1 هو الناظر من افقه الأعلى

2 كتاب الله ينطق بالحق و يدع الناس الى صراطه
العزيز الحميد انه نَزَلَ من سماء البيان من لدن مكمّم
علم ان الذى بشرت به كتب الله من قبل قد
اتى ببرهان مبين يا محمد قبل على اسمع ندائى من
شطر سجنى ثم اذكر اذ كنت قائماً لدى الباب و
سامعاً نداء مكمّم الطور اذ كان مستوياً على عرش
الظهور رغماً لعلماء الايران الذين كفروا بالرحمن
اذ اتى بأمر مبين نشهد انك فزت باللقاء و شربت
كوثر البقاء من ايدى عطاء ربك الكريم

of thy Lord and hast drunk from the Kawthar of immortality from the hands of thy Lord, the Munificent.

- 3 Give ear in the Persian tongue - verily He speaks as He willeth; none can question His doings and He is the Mighty, the Powerful. Convey to the friends of God in cities and lands greetings and salutations from the Wronged One, and give each the glad tidings of the grace and mercy of God, exalted be His glory. Praise be to God, every seeker hath been blessed with the effulgences of the Daystar of divine bounty. O people of God! We hope that all may be set ablaze with the fire of the love of God - a blaze whose traces shall be manifest from every atom of existence. Every one of the petitions presented hath been heard and answered, and for each an exalted and most holy Tablet hath been revealed and sent down from the heaven of bounty. We beseech God to aid all to drink from the living waters concealed and treasured within the divine utterances. Whosoever attaineth unto this shall not be hindered from the Most Great News by the troubles of the world, the upheavals of nations, the oppression of tyrants, the might of aggressors, the doubts of Persian divines, or the clamor of the ignorant, nor shall they be deprived of the straight path. Blessed are they who drink thereof.

- 4 Convey greetings from the Wronged One to the friends in Kaf and Ra and say: Reflect upon that which hath appeared. The former people denied the verses and showed ingratitude for the special bounty. They kindled the fire of tyranny and burnt the pavilion of the glory and grandeur of God's Cause and rent the veil of sanctity. Glory be to God! Night and day they would beseech and implore to attain the presence of the Self-Sufficient, the Most High. Yet when the dawn of grace broke and the world was illumined by the effulgences of the Daystar of Revelation, they all drew swords and spears against the Goal of the worlds. They were unbelievers yet counted themselves among the believers.

- 5 Say: O ignorant ones! O heedless ones! O oppressors! Your deeds and words on the day of reckoning deprived you of God's Most Great Name and the ocean of the All-Merciful's mercy. The oneness of God, exalted be His glory, is not established save through the Manifestation of His Self, the Dawning-Place of His Cause, the Dayspring of His Revelation, and His Representative among creation. In the Dispensation of the Furqan, the Seal of the Prophets (may the spirit of all else be sacrificed for His sake) attained this station. Were any likeness or peer to be found for that Essence of existence and Cause of creation, how could the sanctification of the Creator's Being from peers and likeness be established? Should anyone

3 بلسان پارسی بشنو آنه یتکلم کیف یشاء لا یسأل
عما یفعل و هو المقتدر القدير اولیای مدن و دیار
الهی را از قبل مظلوم تکبیر و سلام برسان و
هر یک را بشارت ده بفضل و رحمت حق جلّ
جلاله الله الحمد هر مقبلی بتجلیات انوار نیر عنایت
الهی فائز یا حزب الله امید آنکه کلّ بحار
محبة الله مشتعل شوید باشتعالی که آثارش از
ذرات کائنات ظاهر گردد عرایض موجوده هر
یک باصفا و جواب فائز و مخصوص هر یک
لوح امنع اقدس از سماء عطا نازل و ارسال شد
از حق میطیلم کلّ را تأیید فرماید تا از کوثر
زندگانی که در کلمات الهی مستور و مکنونست
پیشامند هر نفسی بآن فائز شد کدورات عالم و
حوادث امم و ظلم ظالمین و سطوت معتدین و
شبهات علمای ایران و وضوای جهلا او را از نبأ
عظیم منع نکند و از صراط مستقیم محروم نسازد
طوبی للشاربین

4 اولیای کاف و راء را از قبل مظلوم تکبیر برسان
و بگو در آنچه ظاهر شده تفکر نمائید حزب قبل
آیات را انکار نمودند و نعمت مخصوصه را کفران
آتش ظلم برافروختند و سراق عزت و عظمت
امر الهی را سوختند و ستر حرمت را دریدند
سیحان الله در لیلای و ایام بعجز و ابتهال لقای غنی
متعال را سائل و آملی و چون خیر عنایت دمید و
عالم از تجلیات انوار نیر ظهور منور کلّ با سیف و
سنان قصد مقصود عالمیان نمودند مشرک بودند
و خود را اهل توحید میشمردند

5 بگو ای بی دانشان و ای غافلان و ای ظالمان
اعمال و اقوال در یوم مال شما را از اسم اعظم
الهی و دریای رحمت رحمانی محروم نمود توحید
حق جلّ جلاله ثابت نمیشود مگر بمظهر نفس و
مشرق امر و مطلع وحی و قائم مقام او بین خلق
در کور فرقان خاتم انبیا روح ما سواه فداه باین
مقام فائز اگر از برای آن جوهر وجود و علّت
خلق شبه و مثلی یافت شود کیف یشیت تقدیس
ذات الباری عن الأشباه و الأمثال اگر نفسی از
برای غیر او این مقام را ذکر نماید عندالله مشرک
بوده و هست یقین مبین بدانید آن حضرت در

attribute this station to any other, they are and shall be accounted as unbelievers in God's sight. Know with absolute certitude that He was unique in His station, and through Him the oneness of the Divine Essence is proven free from likeness and peer. The letters of the Furqan were created by His Word. By God's life! They have no share in this most glorious, most exalted station, at whose mere mention the musk of utterance diffuseth its fragrance throughout all creation. Exalted is the All-Merciful Who hath expounded this mighty, this impregnable station. That heedless people count themselves as believers, yet in God's sight they are unbelievers. Any fair-minded person would testify that this people are deprived of the deeds, actions and words of the Master of "But for Thee." Would that they had adorned themselves with the ornament of justice and fairness, attained His presence, and hearkened unto that which is from God. Hear ye the call of the Wronged One and beseech God that all may be illumined and may attain unto true unity. He is the All-Powerful, the Almighty.

- 6 We have made mention of the loved ones of Hasanabad and Bahramabad - a mention that hath sanctified them from the praise of the world and from likeness and similitude. Praised be God, all are remembered and have attained unto His grace. We testify that they have quaffed the choice wine of utterance before the faces of all religions from the hand of the bounty of their Lord, the Most Merciful. At this moment We make mention of the loved ones of Shahr-i-Babik. O thou who art of Dahj! The True One maketh mention of thee in Bahji, and likewise of the loved ones of Khu. By the life of God! Whosoever hath attained unto the blessed word "Yea", verily he hath found his place beneath the glance of God, exalted be His glory. His grace hath preceded all things, His mercy hath preceded all things, and His loving-kindness hath encompassed all who are in the heavens and on earth. The loved ones of every city and every land have attained unto the traces of the Most Exalted Pen. The Tongue of God, the Lord of all worlds, beareth witness unto this.

مقام خود واحد بوده اند و بآن حضرت توحید ذات از مثل و شبه ثابت میشود حروفات فرقان بکلمه او خلق شده اند لعمر الله ليس لهم نصيب من هذا المقام الأعزّ الأعلى الذي اذ اردنا ذكره تضيوع مسك البيان في الامكان تعالى الرحمن مبين هذا المقام العزيز المنيع آن حزب غافل خود را موحد می شمردند ولكن عند الله مشرك بوده و هستند انسان منصف شهادت میدهد که آن حزب از اعمال و افعال و اقوال سيد لولاکی محرومند ای کاش بطراز عدل و انصاف مزین میگشتند و بحضور فائز میشدند و اصغای نمودند آنچه را که من عند الله است

6 بشنودند ندای مظلوم را و از حق بخواهید کلّ را بانوار توحید حقیقی فائز فرماید اوست مقتدر و توانا اولیای حسن آباد و بهرام آباد را ذکر نمودیم ذکرى که مذکوران را مقدس فرموده از اذکار عالم و از شبه و مثل لله الحمد کلّ مذکورند و بعنایت فائز نشدند آنها شربوا رحيق البيان امام وجوه الأديان من يد عطاء ربهم الرحمن اولیای شهر بابک را در این حین ذکر نمودیم یا دهجی حق در بهجی ترا ذکر می نماید و همچنین اولیای خو را لعمر الله هر نفسی بکلمه مبارکه بلی فائز او تحت لحاظ حق جلّ جلاله مقرر یافته قد سبق فضله و سبقت رحمته و احاطت عنایت من فی السموات والأرضین اولیای هر مدینه و هر دیار بآثار قلم اعلی فائز گشتند یشهد بذلك لسان الله ربّ العالمین

BLIB_Or15695.009

BH01592

To: Zaynu'l-Abidin who has attained

Date: 1306-10 [1889-May]

- 1 He hath dawned from the horizon of the heaven of proof. 1 هو المشرق من افق سماء البرهان
- 2 This is a Book which the All-Merciful hath sent down to him who hath turned his face towards His countenance, until he attained that which was revealed in the Book of God, the Lord of all men. O Zaynu'l-'Abidin! Hearken unto the call of the Wronged One from the right hand of the luminous Spot in the Most Exalted Paradise. Verily, there is none other God but Him, the Single, the One, the Mighty, the All-Bountiful. At times He maketh mention of His station as the Most Great Prison, and at others as the Most Exalted Paradise. By the life of the Desired One! Paradise doth not cause Him to forget His remembrance, nor do tribulations in His path harm Him. He hath borne such afflictions as none knoweth save the All-Knowing, the All-Informed. 2 کتاب انزله الرحمن لمن توجه الى الوجه الى ان فاز بما نزل في كتاب الله مالک الرقاب يا زين العابدين اسمع نداء المظلوم من يمين البقعة النوراء في الفردوس الاعلى انه لا اله الا هو الفرد الواحد العزيز الوهاب انه مرة يذكر مقامه بالسجن الاعظم و اخرى بالفردوس الاعلى لعمر المقصود لا يغفله الفردوس عن ذكره ولا يضره البلاء في سبيله قد حمل من البلايا ما لا اطلع به الا العليم الخبير
- 3 The Tongue of My grandeur hath testified for thee, while seated upon the Throne, of thy turning towards Him, thy presence before Him, and thy hearkening unto the call of God, the Lord of the worlds. When thou returnest to thy place, make mention of My loved ones on My behalf and give them the glad-tidings of My bounty. We beseech God, blessed and exalted be He, to aid them and draw them nigh unto Him. Verily, He is the Mighty, the Powerful. 3 قد شهد لك لسان عظمتي اذ كان مستوياً على العرش بتوجهك و حضورك و اصغائك نداء الله رب العالمين انك اذا رجعت الى مقامك ذكر اوليائي من قبلي و بشرهم بعنايتي نستل الله تبارك و تعالى ان يؤيدهم و يقربهم اليه انه هو المقتدر القدير
- 4 O Zaynu'l-'Abidin! Hearken unto the divine call in the Persian tongue. Today the friends must, one and all, occupy themselves with such conduct and deeds as will cause the exaltation of the Word of God and the preservation of souls. The standard of praiseworthy character hath preceded all other standards, and the banner of goodly deeds hath ever been, and will continue to be, exalted above all others in station. 4 يا زين العابدين بلسان پارسی ندای الهی را بشنو امروز باید دوستان طراً باخلاق و اعمالیکه سبب ارتفاع کلمة الله و ابقاء نفوس است مشغول گردند رایت اخلاق مرضیه از هر رایتی سبقت گرفته و علم اعمال طیبه مقامش از جمیع اعلى و اقدم بوده و هست
- 5 Say: O friends! By the life of God, contention hath been forbidden, and conflict, corruption, bloodshed and evil deeds have all been strictly prohibited in My Most Great Book. Indeed, certain utterances were previously revealed from the Pen of the Dayspring of Divine Unity regarding the rebellion of the Shi'ih party, such as when He said in one instance: "The necks have been extended in hypocrisy. Where are the swords of Thy retribution, O Subduer of the worlds?" The purpose of such expressions was to demonstrate the extent of the wickedness of the deniers and opponents. The tyranny of the aggressors 5 بگو ای دوستان لعمر الله جدال منع شده و نزاع و فساد و سفک دماء و اعمال خبیثه کلّ نهی شده نهیاً عظیماً فی کتابی العظیم بلی از قبل بعضی بیانات نظر بطغیان حزب شیعه از قلم مطلع نور احدیّه نازل شده مثل آنکه در یکمقام فرموده قد طالت الأعناق بالتفّاق این اسیاف انتقامک یا قهار العالمین مقصود از امثال این عبارات اظهار کثرت خباثت معرضین و منکرین بوده ظلم معتدین بمقامی رسیده که کلّ دیده

hath reached such a pitch that all have seen and heard of it. In any case, I swear by the Sun of Truth which shineth from the horizon of the heaven of the Most Great Prison that the intention of the Ancient Beauty hath never been, and is not, contention and conflict, nor that which causeth hearts to be troubled.

- 6 Refer ye to the Tablets wherein He saith: "Consort with the followers of all religions in a spirit of friendliness and fellowship." The purpose of this Revelation is that the fire of hatred which blazeth in the hearts and souls of the followers of divers faiths should be quenched through the Kawthar of divine utterance and heavenly counsel, and be stilled and extinguished. In this year, which is one thousand three hundred and six, a Tablet was revealed in the handwriting of the Wronged One wherein this exalted word shone forth from the horizon of the Most Exalted Pen: "O people! Make mention of the servants with good, and speak not of them with evil, nor with that which would grieve their souls." Even the mention of evil hath been forbidden in this year, for the tongue was created to make mention of God. It would be a pity to defile it with backbiting or to utter words that cause grief and distress to the servants.
- 7 We have permitted association with all peoples, except such souls from whom ye perceive the odor of enmity in the Cause of God, the Lord of all mankind. From such souls ye must needs keep aloof, as a command from God, the Lord of the mighty Throne. O people of God! Let your drink be the Kawthar of love, your occupation that which manifesteth unity, and your deeds that which guideth mankind to the path of God, the Mighty, the Powerful.
- 8 O Zaynu'l-'Abidin! Upon thee be My glory! Time and again hath thy mention flowed from the Most Exalted Pen, and repeatedly hast thou attained His presence. Know thou the value of this station. Praise be to God that thou art occupied with His mention and praise, and dwellest in His vicinity. The remembrance of these days hath been and will ever be beloved. God willing, it shall never pass from sight.
- 9 Say: Praise be unto Thee, O my God, for having given me to drink the Kawthar of Thy utterance from the hand of Thy bounty, and for having caused me to hear the shrill voice of Thy Pen and to behold the horizon of Thy Revelation. I beseech Thee by Thy power which hath encompassed all created things to make me in all conditions one who remembereth Thy name and uttereth Thy praise. Verily, Thou art the Mighty, the Powerful, the All-Bountiful. O my Lord! Forgive me and those

و شنیده‌اند باری قسم بآفتاب حقیقت که از افق سماء سخن اعظم مشرق و ظاهر است ابداً اراده جمال قدم بنزاع و جدال و ما یتکدر به القلوب نبوده و نیست

6 بالواح رجوع نمائید میفرماید عاشروا مع الأديان بالروح والريحان و مقصود از اینظهور آنکه نار بغضا که در افتده و قلوب ادیان مشتعلست بکوثر بیان نصیح ربانی و وعظ سبحانی اطفاء پذیرد و خاموش شود و ساکن گردد و در این سنه که هزار و سیصد و شش است بخط مظلوم لوحی نازل و در آن اینکلهء علیا از افق قلم اعلی اشراق نموده یا قوم اذکروا العباد بالخير و لا تذکروهم بالسوء و بما یتکدر به انفسهم ذکر سوء هم در این سنه نهی شده چه که لسان از برای ذکر حقست حیفت بغیبت [بیالاید] و یا بکلماتی تکلم نماید که سبب حزن عباد و تکدر است

7 معاشرت با جمیع احزاب را اذن دادیم مگر نفوسیکه رایحه بغضا در امر الله مولی الوری از ایشان بیاید از امثال آن نفوس احتراز لازم امرأ من لدی الله رب العرش العظیم یا حزب الله اجعلوا شرابکم کوثر الوداد و شغلکم ما یظهر به الاتحاد و عملکم ما یهدی الناس الی صراط الله المقتدر القدیر

8 یا زین العابدین علیک بهائی مرّة بعد مرّة ذکر از قلم اعلی جاری و کرّة بعد کرّة بحضور فائز قدر این مقام را بدان الحمد لله بذکر و ثنای حق مشغولی و در جوار ساکن ذکر این ایام محبوب بوده و هست انشاء الله از نظر نمیروود

9 قل لک الحمد یا الهی بما سقیتنی کوثر بیانک من ید عطائک و اسمعتنی صریر قلبک و اریتنی افق ظهورک اسئلک بقدرتک الّتی احاطت بالممکات بأن تجعلنی فیکلّ الأحوال ذاکراً باسمک و ناطقاً بشائک انک انت المقتدر العزیز

who have believed in Thee and in Thy signs. Verily, Thou art the Mighty, the All-Generous.

MSBR.064x

الوهاب اى رب اغفر لى و لمن آمن بك و
بآياتك انتك انت العزيز الفضال

INBA81:091, AQA6#308 p.301b,
AVK3.086.10x, AVK3.105.02x, AVK3.193.07x,
GHA.321a.05x, MAS4.366ax, MAS8.115ax

BH01659

To: *Aba Ali et al.*

Date: 1306-10 [1889-May]

- 1 In His Name, Who rules over all who are on earth and in heaven! 1 ابا على عليهما بهآء الله بسمه المهيمن على من فى الأرض و السماء
- 2 This is a Book that speaks the truth and reminds the people of the signs of God, the Lord of the worlds, and guides them to the path which hath been established in truth, and speaketh, saying: "O people of the earth! Turn ye unto Me with radiant faces, and follow not the imaginings of the ignorant ones who have turned away from the Countenance and denied Him in Whom they had believed. They are assuredly among the wrongdoers in the Book of God, the Lord of the mighty Throne." 2 كتاب ينطق بالحق و يذكر الناس بآيات الله رب العالمين و يهديهم الى صراط نصب بالحق و ينطق و يقول يا ملأ الأرض اقبلوا الى بوجهه بيضاء و لا تتبعوا اوهام الجاهلين الذين اعرضوا عن الوجه و كفروا بالذى آمنوا به الا انهم من الظالمين فى كتاب الله رب العرش العظيم
- 3 In the Persian tongue: Hearken unto the divine call which is raised at all times, giving unto all the glad-tidings of that which is the cause of eternal blessing and everlasting bounty and endless, abiding life. The people of that land have ever been and continue to be under the glance of His loving-kindness. Blessed is the Ba before the Qaf, for he hath attained unto the Most Great Remembrance, when every heedless and remote one was debarred therefrom. We beseech the Most High to aid him at all times and draw him nigh unto Him. He, verily, is the Mighty, the Powerful. 3 بلسان پارسی بشنويد ندای الهی در کلّ حين مرتفع و کلّ را بشارت ميدهد بآنچه سبب نعمت ابدیّه و مائدهء سرمدیّه و حیات باقیّه دائمه است لازال اهل آن دیار تحت لحاظ عنایت بوده و هستند طوبی للباء قبل القاف انه فاز بالذكر الأعظم اذ منع عنه کلّ غافل بعيد نسئله تعالى ان يؤیّده فى کلّ الأحيان و یقرّبه الیه انه هو المقتدر القدیر
- 4 O Abu-'Ali! Render thanks unto the Goal of all the worlds, that He hath aided thee to turn unto Him and hath manifested through thee one who is occupied in service and dwelleth beneath the canopy of grandeur. Thou didst desire to attain His presence; however, due to the great distance and the opposition of the deniers and the objections of the oppressors, this matter is now postponed. Yet We beseech God to record, through the Most Exalted Pen, its reward for thee and for others, and to adorn it with the glory of His acceptance. Be grateful and say: 4 یا ابا على شكر كن مقصود عالمیان را که ترا تأیید بر اقبال نمود و از تو ظاهر فرمود نفسیرا که بخدمت مشغولست و در ظل قباب عظمت ساکن ارادهء لقا نمودی نظر بطول مسافت و اعراض منکرین و اعتراض ظالمین اینفقره حال در عهدء تأخیر است ولكن از حق میطلبیم اجر آنرا مخصوص تو و نفوس اخری از قلم اعلی ثبت فرماید و بعز قبول مزین دارد اشکر و قل لک

“Praise be unto Thee, O Thou Who art wronged by the world, and glory be unto Thee, O Thou Who art the Glory of those in the heavens and the earth!”

الحمد يا مظلوم العالم ولك البهاء يا بهاء من في السموات والأرضين

- 5 O ‘Ali! We have made mention of thy father, and We now make mention of My handmaiden, thy mother. We beseech God to forgive her and ordain for her that which beseemeth the kingdom of His bounty and the heaven of His grace. He, verily, is the Mighty, the Powerful.

5 يا علي أنا ذكرنا اباك ونذكر في هذا الحين امتي أمك ونسئل الله ان يغفر لها ويقدر لها ما ينبغي للملكوت عطائه وجبروت فضله أنه هو المقتدر القدير

- 6 Praise be to God! His honor Zaynu'l-Muqarrabin speaketh in remembrance of the sincere ones, the near ones, and the devoted ones, and hath attained unto the presence. Blessed is he and blessed is he who hath loved him and hearkened unto his call in this momentous News. He hath ever made mention of those regions and the loved ones of that land, and continueth to do so, and hath besought from the ocean of the All-Merciful's mercy and the heaven of divine generosity, for each one, that which hath had and hath no likeness or equal.

6 لله الحمد جناب زين المقربين از قبل مخلصين و مقربين و مریدین بذکر ناطقست و زیارت فائز طوبی له و لمن احبه و سمع ندائه فهذا النبأ العظيم لازال ذكر آن اطراف و اولیای آن ارض را نموده و مینماید و از بحر رحمت رحمانی و سماء کرم سبحانی از برای هریک طلب نموده آنچه را که شبه و مثل نداشته و ندارد

- 7 O Hajar! Thy name hath been mentioned in the presence of the Wronged One, and thou hast attained unto the bounty of God, exalted be His glory, and the evidences of the Most Exalted Pen. Recognize thou the station of this Most Great Remembrance and this Most Exalted Word. By the life of God! The treasures of the earth cannot compare with but one word of the divine utterances. Today all the books of the world cry out with one voice: “O people of the earth! The Mother Book hath appeared and calleth from the most exalted station, summoning all unto God, the Mighty, the All-Bountiful. Hearken ye, hearken ye, then turn with such steadfastness as cannot be deterred by the hosts of the world, and be not of those who turn away.”

7 يا هاجر اسمت نزد مظلوم مذکور و بعنایت حقّ جلّ جلاله و آثار قلم اعلی فائز شدی اعرافی مقام هذا الذكر الأعظم و الكلمة العليا لعمر الله خرائن ارض بکلماتی از کلمات الهی معادله نماید امروز کتب عالم کلاً یک لسان باینکلمه علیا ناطق یا ملأ الأرض قد ظهر أمّ الکتاب و ینادی من اعلی المقام و یدع الكل الى الله العزيز الوهاب اسمعوا اسمعوا ثم اقبلوا باستقامة لا تمنعها جنود العالم و لا تكونوا من المعرضين

- 8 O ‘Ali! Give the glad-tidings of My remembrance and My bounty to thy brothers. We beseech God to aid them to remember and praise Him, to draw them nigh unto Him, to ordain for them the reward of those who have turned to My Most Exalted Horizon, and to give them to drink of the Kawthar of bounty from the hand of His favor. He, verily, is the Compassionate, the Generous. We have remembered them time and again, and likewise those whom God hath related unto thee, as a mercy from His presence. He, verily, is the Most Merciful of the merciful ones and the Guardian of the sincere ones.

8 يا علی بشر اخوانک بذکری و عنایتی نسئل الله ان يؤيدهم علی ذکره و ثنائه و یقرّبهم اليه و یکتب لهم اجر من اقبل الى افقی الأعلی و یستقیم کثر العطاء من ید عنایته أنه هو المشفق الکريم أنا ذکرنا هم مرّة بعد مرّة ثم الذين نسبهم الله اليک رحمة من عنده أنه هو ارحم الراحمين و ولی المخلصين

- 9 The glory be upon thee and upon them and upon My loved ones there, from whom those who have turned unto God inhale the fragrance of My wondrous and incomparable love.

9 البهاء علیک و علیهم و علی اولیائی هناك الذين یجد منهم المقلوبون عرف حبی العزيز البديع

- 10 My God, my God! Thou seest Thy loved ones and Thy friends. Ordain for them what Thou hast ordained for Thy chosen ones who have hastened with their hearts to Thy horizon, soared in

10 الهی الهی تری اولیائک و احبائک قدر لهم ما قدرته لأصفیائک الذين سرعوا بقلوبهم الى افقک

Thy atmosphere, and have sacrificed their spirits in Thy path. O Lord! Withhold them not from the outpourings of Thy days, then send down upon them from the clouds of Thy mercy and the heaven of Thy bounty that which will draw them nigh unto Thee and aid them in that which Thou hast revealed in Thy Book. Thou art, verily, the Forgiving, the Merciful. There is none other God but Thee, the Commander, the Judge, the Mighty, the Powerful.

وطاروا في هوائك وانفقوا ارواحهم في سبيلك
ايرب لا تمنعهم عن فيوضات ايامك ثم انزل
لهم من سحاب رحمتك وسماء كرمك ما يقربهم
اليك ويؤيدهم على ما انزلته في كتابك انك
انت الغفور الرحيم لا اله الا انت الامر الحاكم
العزیز القدير

INBA18:109, BLIB_Or15695.165

BH02003

To: Nabil Before Ba, in Ta

Date: 1306-10 [1889-May]

- 1 He is the All-Seeing, the All-Hearing, the All-Knowing, the All-Wise
- 2 Glorified be He by Whose name the ocean of utterance surged in the realm of possibility, and the Sun of Manifestation shone forth from the horizon of the heaven of proof, and the Dove of Paradise warbled upon the branch of certitude. There is none other God but Him, the Single, the One, the Powerful, the Mighty, the Bestower.
- 3 Say: O people of the earth, rejoice within yourselves! The Temple of the Ancient Beauty hath been established upon the Most Great Throne and hath spoken that before which the Books of the world have bowed down, and His grace hath encompassed all who are in the heavens and on earth. Blessed is he who hath recognized, and woe unto every denying infidel.
- 4 Say: The gate of the Divine Presence hath been opened, and from the treasury of divine knowledge the pearls of wisdom and utterance have been revealed, through the command of God, the Powerful, the Chosen One.
- 5 Thy letter hath come before the Wronged One, and We have heard thy sweetest call in the remembrance of God, the Lord of all beings, and witnessed thy turning toward the Most Exalted Horizon. We have answered thee with a Tablet before which all tablets have bowed down. We have indeed sent down for thee, both before and at this time, that which hath opened the gate of knowledge to the face of every insightful seeker. Blessed art thou for having attained, in the earliest days, to the Kawthar of

1 هو الشاهد السامع العليم الحكيم

2 سبحان الذي باسمه ماج بحر البيان في الامكان و
اشرق نير الظهور من افق سماء البرهان و غرّدت
حمامة الفردوس على غصن الايقان انه لا اله الا
هو الفرد الواحد المقتدر العزيز المنان

3 قل يا ملاء الأرض ابشروا في انفسكم قد استوى
هيكل القدم على العرش الأعظم و نطق بما خضع
له كتب العالم واحاط الفضل من في السموات و
الأرض طوبى لمن عرف و ويل لكل منكر كفار

4 قل قد فتح باب اللقاء و اظهر من كنز العرفان
لآلئ الحكمة و البيان امراً من لدى الله المقتدر
المختار

5 قد حضر كتابك لدى المظلوم و سمعنا ندائك
الأحلى في ذكر الله مولى الورى و رأينا توجّهك
الى الأفق الأعلى اجبتناك بلوح خضعت له
الألواح انا انزلنا لك من قبل و في هذا الحين ما
فتح به باب العلم على وجه كل مقبل بصار طوبى

inner meanings, when the servants were prevented therefrom, save whom God, the Lord of creation, did will.

- 6 We beseech God, blessed and exalted be He, to give thee to drink, at all times, from the choice wine of His utterance and the Kawthar of His remembrance and the Salsabil of His mercy, which hath preceded all religions. When thou dost inhale the fragrance of My utterance from My pen's traces, say: Glorified art Thou, O my God! I beseech Thee by Thy Manifestation through which the Mount was shaken and the Lote-Tree spoke that which drew unto it the hearts of the righteous ones.
- 7 O my Lord! Thou seest me, in all conditions, turning toward Thee and directing myself to the horizon of Thy grace and the ocean of Thy bounty. I beseech Thee not to disappoint me from that which Thou hast sent down from the heaven of Thy mercy for them that circle round Thy Sacred House. Every person of fairness hath testified to Thy power and sovereignty, and every person of justice to Thy greatness and might, and every person of insight to Thy Manifestation and appearance and Thy loftiness and favor.
- 8 Draw nigh, O Thou Who art the Goal of the world and the Beloved of nations, Thy servants who have become remote from the court of Thy nearness and have turned away from Thee in Thy days. O Lord! Aid them to acknowledge after denial and to turn toward Thee after having turned away. Verily Thou art the Mighty, the Powerful, the Bestower.
- 9 O my God! Send Thy blessings upon Thy trusted ones and Thy chosen ones who have acted according to that which Thou didst command them in Thy Book. Then adorn them among Thy servants with trustworthiness and religiosity and truthfulness and purity. Verily Thou art the Possessor of the Kingdom of names and the Supreme Ruler of earth and heaven.
- 10 O Lord! Make known to them Thy path and Thy tidings which Thou didst promise in Thy Books and Thy Scrolls. Then enable them to hold fast unto it and to cling to its hem. Verily Thou art the Powerful, the Chosen One.
- 11 O Lord! Thou seest Thy servant Nabil who hath arisen to serve Thy Cause among Thy servants. Assist him through the means of Thy heavens and earth that he may draw the servants nigh unto the Most Great Ocean through Thy bounty and generosity. Thou art He Whom the desires and schemes of the nations cannot prevent, nor their might and power and sovereignty and oppression. Thou doest what Thou willest and ordainest what Thou desirest. Verily Thou art the Commander, the Ruler in

لك بما فزت في أول الأيام بكوثر المعاني اذ منع عنه العباد إلا من شاء الله مالك الایجاد

6 نستل الله تبارك و تعالی ان تسقیك فی كلّ الأحيان رحيق بیانه و كوثر ذكره و سلسبیل رحمته الّتی سبقت الأديان انك اذا وجدت عرف بیانی من آثار قلبی قل سبحانك اللهم یا الهی اسئلك بظهورك الذی به اهتزّ الطور و نطقت السّدرة بما انجذبت به افئدة الأبرار

7 ای ربّ ترانی فیکلّ الأحوال مقبلاً الیک و متوجّهاً الی افق فضلك و بحر عطائك اسئلك ان لا تخیبنی عما انزلته من سماء رحمتك للطائفین فی حول یتک الحرام قد شهد کلّ ذی انصاف بقدرتک و سلطانتک و کلّ ذی عدل بعظمتک و اقتدارک و کلّ ذی بصر بظهورک و بروزک و علوک و عنايتک

8 قرّب یا مقصود العالم و محبوب الأمم عبادک الذین بعدوا عن ساحة قربک و اعرضوا عنک فی ایامک ای ربّ ایدهم علی الاقرار بعد الانکار و علی الاقبال بعد الاعراض انک انت المقتدر العزیز الوهاب

9 صلّ اللهم یا الهی علی امنائک و اصفیائک الذین عملوا بما امرتهم به فی کتابک ثمّ زینهم بین عبادک بالأمانة و الذیانة و الصدق و الصفاء انک انت مالک ملکوت الأسماء و المهیمن علی الأرض و السماء

10 ای ربّ عزّهم صراطک و نبأک الذی بشرت به فی کتابک و صحفک ثمّ وفقهم علی التمسک به و التّشبّث بذیله انک انت المقتدر المختار

11 ای ربّ ترى عبدک التّییل قام علی خدمة امرک بین عبادک ایدّه بأسباب سمواتک و ارضک لتقرّب العباد الی البحر الأعظم بجودک و کرمک انت الذی لا تتمنع ارادات الأمم و لا مشیّاتهم و لا سطوتهم و ظلمهم و اقتدارهم تفعل ما تشاء و تحکم ما تريد و انک انت الأمر

the beginning and in the end. There is none other God but Thee, the Single, the One, the Mighty, the All-Bountiful.

الحاكم في المبدء والمآب لا اله الا انت الفرد
الواحد العزيز الفضال

INBA41:195, BLIB_Or15724.153

BH02303

To: Abdu'l-Rahim, in K R

Date: 1306-10 [1889-May]

- 1 He hear and answers 1 هو السامع المجيب
- 2 O 'Abdu'r-Rahim! Beseech God, exalted be His glory, to make aware the heedless ones of that land and not deprive them of the ocean of His bounty, that all may hearken to the call of the Speaker of Sinai and arise to serve His Cause. 2 يا عبد الرحيم از حقّ جلّ جلاله بطلب غافلان آن ارض را آگاه نمايد و از بحر عنايتش بى نصيب نفرمايد تا كلّ نداى مكلّم طور را اصغى نمايند و بر خدمت امر قيام كنند
- 3 Say: O Ja'far! Hear the call of the Lord of Destiny as it is raised from the direction of His Most Great Scene. Open thy sight to the countenance of God that thou mayest behold the Self-Subsisting One, in Whose hand is the sealed nectar. 3 بگو يا جعفر اسمع نداء مالک القدر انه ارتفع من شطر منظره الأكبر افتح بصرک لوجه الله لترى القيوم و بيده رحيق المختوم
- 4 Say: In the name of God and by God, take from the hand of bounty the Kawthar of eternity, then drink thereof once in His name and again in remembrance of the All-Wise. Verily the Wronged One maketh mention of thee for the sake of God and calleth thee to the supreme horizon from the presence of the Ordainer, the Ancient of Days. O Ja'far! We love to see thee detached from all save God, holding fast to His Most Great Name and clinging to His luminous hem. We beseech God to open before thy face the gate of justice and adorn thee with the ornament of fairness, that thou mayest behold with thine own eyes that for whose vision eyes were created - His radiant and wondrous beauty. 4 قل بسم الله و بالله و خذ من يد العطاء كوثر البقاء ثم اشرب منه مرّة باسمه و اخرى بذكره الحكيم ان المظلوم يذكرک لوجه الله و يدعوك الى الأفق الأعلى من لدن آمر قديم يا جعفر نحب ان نراک منقطعاً عن دون الله و متمسكاً باسمه الأعظم و متشبّثاً بذيله المنير نسأل الله ان يفتح على وجهک باب العدل و يزيّنک بطراز الانصاف لترى بعينک ما خلقت العيون لمشاهدة جماله المشرق العزيز البديع
- 5 Should the attraction of the call from the supreme height seize thee, say: Praise be unto Thee, O Lord of all beings, and thanksgiving be unto Thee, O Sovereign of the kingdom of names, for having remembered me when I was silent in Thy remembrance and called me to turn toward Thee when I was hesitant in Thy Cause. I testify that vain imaginings kept me from the lights of the Book of Certitude and idle fancies stood between me and Thy Self-Subsisting Name. I beseech Thee, O Lord of existence and Educator of the seen and unseen, to assist me in breaking the idols of Thy servants and creatures. 5 لو اخذک جذب النداء من الذروة العليا قل لك الحمد يا مولی الوری و لك الثناء يا مالک ملکوت السماء بما ذکرتنی اذ كنت صامتاً عن ذکرک و دعوتنی الى الاقبال اذ كنت متوقفاً فی امرک اشهد انّ الأوھام منعتنی من انوار کتب الايقان و الظنون حالت بينی و بين اسمک القيوم اسألك يا مالک الوجود و مربی الغیب و الشهود بأن تؤیّدنی على کسر اصنام عبادک

Verily Thou art the Almighty Whom the power of the world cannot frustrate and the All-Compelling Whom the clamor of the nations cannot prevent. O my Lord! Aid me to turn toward Thee and adorn me with the ornament of Thy gifts and forgiveness. O my Lord! I am Thy servant and the son of Thy servant, acknowledging Thy Messengers and what Thou hast revealed unto them of Thy Books and Scriptures and Psalms. I beseech Thee, O Sovereign of existence and Lord of spirits and minds, to make me in this hour one who acknowledges the Mother Book which Thou hast sent down as the final return. There is no God but Thee, the Mighty, the All-Bestowing.

- 6 O 'Abdu'r-Rahim! This Wronged One hath ever summoned and continueth to summon all the peoples of the world to God, glorified be His majesty, without any veil or concealment. Blessed are they that have turned toward Him and woe unto them that have turned away. Thy letter was received and attained the honor of being heard, and this reply hath been sent down from the heaven of the bounty of the Lord of all men. Blessed is he who findeth from it the fragrance of the loving-kindness of the compassionate and generous Lord. Convey My greetings to the loved ones of that land. We beseech God to make each one stand with such steadfastness that the people of the earth shall be powerless to prevent them. Verily He is the Generous, the Munificent, and He is the Strong, the Triumphant, the Almighty.

- 7 If wisdom requireth it, may Mulla Ja'far, whom God shall strengthen, take note.

و خلقك أنك انت المقتدر الذي لا تعجزك
قدرة العالم و المهيمن الذي لا يمنحك ضوضاء
الأمم اي رب ايدني على الاقبال اليك و زيني
بطراز مواهبك و غفرانك اي رب انا عبدك
و ابن عبدك اكون معترفاً برسلك و ما انزلت
عليهم من كتبك و صفحك و زيرك اسألك
يا سلطان الوجود و مالك الأرواح و العقول
بأن تجعلني في هذا الحين مقراً بأَم الكتاب الذي
انزلته في المآب لا اله الا انت العزيز الوهاب

6 يا عبدالرحيم اين مظلوم لازال من غير ستر و
حجاب احزاب عالم را بحق جلّ جلاله دعوت
نموده و می نماید طوبی از برای مقبلین و ویل از
برای معرضین نامه تو رسید و بحضور و اصغا
فائز و این جواب از سماء عنایت مالک رقاب
نازل طوبی لمن وجد منه عرف عنایة ربّ المشفق
الکریم اولیای آن ارض را از قبل مظلوم تکبیر
برسان از حق میطلبیم هریک را باستقامتی ظاهر
فرماید که اهل ارض قادر بر منع نباشند انه هو
الجواد الکریم و هو القوی الغالب القدیر

7 اگر حکمت اقتضا نماید جناب ملا جعفر آیده
الله ملاحظه کند

BLIB_Or15695.012

BH03015

To: Muhammad Ali Qaf et al., in Rasht
Date: 1306-10 [1889-May]

- 1 In the Name of the one true God!
- 2 The friends of God have ever been beneath His vigilant eye and illumined by the lights of the Sun of Truth. The Tongue of Grandeur hath spoken in remembrance of each one. Today the sweet fragrances of grace and utterance have perfumed the world, yet most are deprived and forbidden therefrom.

1 بنام خداوند یگنا

2 لازال اولیای الهی تحت لحاظ بوده اند و بانوار
آفتاب حقیقت منور لسان عظمت بذکر هریک
تکلم فرموده امروز نفحات فضل و بیان عالم را
معطر کرده ولكن اکثری از آن محروم و ممنوع

- 3 We beseech God to rend asunder the veils - and these veils have been and are the ignorant ones who have adorned their heads with turbans and have striven and continue to strive with the utmost effort to hinder and prevent the servants. God's curse be upon them! Blessed art thou, for the hindrance of the hinderers and the veils of the veiled ones did not prevent thee from the fragrances of the Day of Faith and the manifest light.
- 3 از حقّ میطلبیم سبحات را خرق فرماید و این سبحات و اشارات جهلا بوده و هستند که رأس را بعمامه زینت داده‌اند و در صد و منع عباد بکمال جدّ و جهد کوشیده و میکوشند قاتلهم الله طوبی از برای تو چه که منع مانعین و حجاب محتجبین ترا از نفعات یوم دین و نور مبین منع ننمود
- 4 We make mention in this station of thy wife and give her glad tidings of thy Lord's verses. We beseech God to aid her and ordain for her that which endureth and lasteth. O My handmaiden! Rejoice in My remembrance, then bear witness to that which God hath testified, that there is none other God but Him, the Protector, the Self-Subsisting.
- 4 و تذکر فی هذا المقام ضلعک و نبشرها بآیات ربّک از حقّ میطلبیم او را مؤید فرماید و مقدر نماید آنچه را که باقی و دائم است یا امتی افرحی بذکری ثمّ اشهدی بما شهد الله انه لا اله الا هو المهيمن القيوم
- 5 We make mention of thy sister and the wife of him who was named Fadlu'llah. We have turned toward them from the direction of the Prison and remembered them with that which attracteth the minds and hearts. Today the leaves of the divine Lote-Tree must guide the handmaidens of the earth to the Most Exalted Horizon with utmost sanctity and detachment. Today the handmaidens of God are accounted as men. Blessed are they and joy be unto them! We beseech God to make all steadfast in such wise that the oppression of oppressors and the fire of aggressors may not deter them from the Straight Path.
- 5 و تذکر اختک و ضلع من ستمی بفضل الله انا اقبلنا اليهم من شطر السجن و ذکرناهم بما انجذبت به الافئدة والقلوب امروز اوراق سدره باید بکمال تقدیس و تنزیه اماء ارض را بافق اعلى راه نمایند امروز اماء الله از رجال محسوب طوبی هن و نعیماً هن از حقّ میطلبیم کل را مستقیم فرماید بشأنيکه ظلم ظالمين و نار معتدين ايشانرا از سبيل مستقیم منع ننماید
- 6 O Muhammad-'Ali! When thou attainest unto My Tablet and the trace of My Pen, say: My God, my God! Praise be to Thee for having given me to drink the choice wine of Thy utterance from the hand of Thy bounty. I beseech Thee to ordain for me every good thing Thou hast ordained for Thy chosen ones. O my Lord! Thou seest the hands of hope upraised toward the heaven of Thy grace - withhold them not through Thy generosity nor disappoint them of Thy gifts. Send down upon me from the heaven of Thy bounty that which will draw me nigh unto Thee and adorn me with the ornament of Thy glory and Thy riches. Verily Thou art the One Who hath power over whatsoever Thou willest, and in Thy grasp are the reins of all things, both hidden and manifest. Verily Thou art the All-Loving, the All-Forgiving.
- 6 يا محمد قبل علی اذا فزت بلوحي و اثر قلبي قل الهی الهی لک الحمد بما سقیتني رحيق بيانک من يد عطائك استلک بأن تقدّر لی کل خير قدرته لأصفياک ای ربّ ترى ایدای الرجاء مرتفعة الى سماء فضلك لا تمنعها بحدک و لا تخيبها من عطائك فانزل لی من سماء کرمک ما يقربني اليک و يزینني بطراز عزّک و غنائک انک انت المقتدر علی ما تشاء و فی قبضتک زمام الوجود من الغيب و الشهود انک انت العطوف الغفور

BLIB_Or15715.227a, PYM.231x

ADMS#267

BH03157*To: Aqa Mirza Mihdi, in Tabriz**Date: 1306-10 [1889-May]*

- 1 He Who is the Ruler over all who are on earth and in heaven
 بِسْمِهِ الْمُهَيْمِنِ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ
- 2 O thou who gazest toward the Most Exalted Horizon and who holdest fast to the cord of the bounty of the Lord of all beings! Harken unto the call from the precincts of 'Akka - God, there is none other God but Him, the Single, the One, the Powerful, the All-Knowing, the All-Wise.
 يَا أَيُّهَا النَّاطِرُ إِلَى الْأَفْقِ الْأَعْلَى وَالْمَتَمَسِّكِ بِحَبْلِ عِطَاءِ مُوَلَّى الْوَرَى اسْمِعِ النَّدَاءَ مِنْ شَطْرِ عِكَاءِ اللَّهِ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْوَاحِدُ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ
- 3 O Mihdi! Thy letter hath come before the Wronged One time and again, and We have heard thy call. We answer thee with that which will draw thee nigh unto the Most Great Ocean which hath surged before the faces of the world, that thou mayest thank thy Lord, the Mighty, the Praiseworthy. We have found from thy letter the fragrance of attention, steadfastness and turning unto God, and We beseech God, exalted be He, to make thee hold fast unto that which He hath revealed in His perspicuous Book.
 يَا مَهْدِي قَدْ حَضَرَ كِتَابُكَ لَدَى الْمَظْلُومِ مَرَّةً بَعْدَ مَرَّةٍ وَسَمِعْنَا نِدَائَكَ أَجْبِنَاكَ بِمَا يَقْرَبُكَ إِلَى الْبَحْرِ الْأَعْظَمِ الَّذِي مَاجَ إِمَامُ وَجْهِ الْعَالَمِ لِتَشْكُرَ رَبَّكَ الْعَزِيزَ الْحَمِيدَ قَدْ وَجَدْنَا مِنْ كِتَابِكَ عَرَفَ التَّوَجُّهِ وَالِاسْتِقَامَةِ وَالِاقْبَالَ وَنَسْتُلِ اللَّهَ تَعَالَى أَنْ يَجْعَلَكَ مَتَمَسِّكًا بِمَا أَنْزَلَهُ فِي كِتَابِهِ الْمُبِينِ
- 4 In these days there hath come upon Me that which hath caused the hearts of them that are nigh unto God to melt. Say: O people of God! Cast away that which befitteth not His days, and take hold of that which ye are commanded. He, verily, is the Faithful Counsellor. Blessed is the servant who hath held fast unto trustworthiness and righteousness and that whereby the Cause of God, the Lord of all worlds, is exalted.
 قَدْ وَرَدَ عَلَيَّ فِي هَذِهِ الْأَيَّامِ مَا ذَابَتْ بِهِ أَجَادُ الْمُقَرَّبِينَ قُلُوبُ يَا حَزْبُ اللَّهِ ضَعُوا مَا لَا يَنْبَغِي لِأَيَّامِهِ وَخُذُوا مَا أَمَرْتُمْ بِهِ إِنَّهُ هُوَ النَّاصِحُ الْأَمِينُ طُوبَى لِعَبْدٍ تَمَسَّكَ بِالْأَمَانَةِ وَالْذِّيَانَةِ وَمَا يَرْتَفِعُ بِهِ أَمْرُ اللَّهِ رَبِّ الْعَالَمِينَ
- 5 There hath appeared in the Great City that which hath caused the tears of the knowing ones to flow. He who claimed My love hath broken My Covenant - thereby have My Pen and My Tablet wept. Every fair-minded and keen-sighted one beareth witness unto this. We beseech God, blessed and exalted be He, to aid him and those whom he hath led astray to return unto Him. He, verily, is the Ever-Forgiving, the Pardoner, the Merciful.
 قَدْ ظَهَرَ فِي الْمَدِينَةِ الْكُبْرَى مَا ذُرِفَتْ بِهِ دُمُوعُ الْعَارِفِينَ قَدْ نَقَضَ عَهْدِي مِنْ أَدْعَى حَبِّي بِذَلِكَ نَاحَ قَلْبِي وَلَوْحِي يَشْهَدُ بِذَلِكَ كُلُّ مَنْصُفٍ بَصِيرٍ نَسْتُلِ اللَّهَ تَبَارَكَ وَتَعَالَى أَنْ يُؤَيِّدَهُ وَمِنْ أَضْلَلَهُ عَلَى الرَّجُوعِ إِلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الْغَفُورُ الرَّحِيمُ
- 6 Convey My greetings unto the faces of My loved ones who have quaffed the choice wine of My love from the cup of My bounty, and remind them of that which hath been sent down from the Kingdom of My wondrous utterance. Say: O people of the earth! The Temple of Grace hath been established upon the throne of His name, the All-Bountiful. Beware lest ye be kept back by the clamor of your divines who have denied the proof of God and His mighty and glorious testimony.
 كَبَّرَ مِنْ قَبْلِي عَلَى وَجْهِهِ أَوْلِيَاءُ الَّذِينَ شَرَبُوا رَحِيقَ حَبِّي مِنْ كَأْسِ عِطَائِي وَذَكَرْتُهُمْ بِمَا نَزَلَ مِنْ مَلَكُوتِ بَيَانِي الْعَزِيزِ الْبَدِيعِ قُلُوبُ يَا مَلَأْ الْأَرْضَ قَدْ اسْتَوَى هَيْكَلُ الْفَضْلِ عَلَى عَرْشِ اسْمِهِ الْكَرِيمِ أَيَّاكُمْ أَنْ تَمْنَعَكُمْ ضَوْضَاءَ عَلَمَاتِكُمُ الَّذِينَ أَنْكَرُوا حُجَّةَ اللَّهِ وَبِرْهَانِهِ الْعَزِيزِ الْعَظِيمِ

7 Illumine the hearts of those who are with thee with this Light that hath shone forth from the horizon of the heaven of thy Lord's Tablet, the All-Bountiful, the Powerful, the Mighty. We counsel thee and those who have believed to observe wisdom, lest the clamor of the heedless be raised. Unto him who acteth in accordance with that which he hath been commanded, God shall open the gates of goodly gifts. He is the Helper of the sincere ones and the Goal of them that are nigh. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who are with thee and upon all who are steadfast and firm.

7 نور افئدة الذين معك بهذا النور المشرق من افق سماء لوح ربك الفياض المقتدر القدير انا نوصيك و الذين آمنوا بالحكمة لئلا ترتفع ضوضاء الغافلين ان الذي عمل بما امر به يفتح الله على وجهه ابواب الخيرات انه معين المخلصين و مقصود المقرين البهاء المشرق من افق سماء عنايتي عليك و على من معك و على كل ثابت مستقيم

INBA41:321, BLIB_Or15724.151

BH03069

To: *Mirza Hadi Naqqash*

Date: 1306-10 [1889-May]

- 1 He is the One Who calls between earth and heaven!
- 2 The Wronged One desires to send thee a word from the Mother Book and a wave from the ocean of thy Lord's mercy, the Lord of all men. We have remembered thee and those who have believed with a remembrance by which the hearts of the righteous have been attracted.
- 3 O thou who gazest upon the Countenance! The Wronged One is between the fangs of wolves, calling the people to God, the Lord of the Final Return. He was seated when the hand of power raised Him up, and was silent when the Command of God, the Lord of lords, caused Him to speak. There befell Him in the path of God that which caused the stars to fall and the clouds to cry out. He has arisen to promote the Cause with such steadfastness that the tyranny of the world did not prevent Him nor did the hatred of the wicked frighten Him. He has spoken what He desired before the faces of the servants, causing the kingdom of the heart to quiver.
- 4 We beseech God to assist thee and make thee successful in what He loves and is pleased with, to make thee speak His Name and gaze toward His horizon, to make thee detached from all else save Him and clinging to the hem of the robe of His mercy which has preceded the earth and the heavens. The Wronged One has turned to thee on this night and revealed for thee

- 1 هو المنادي بين الأرض والسماء
- 2 ان المظلوم اراد ان يرسل اليك كلمة من ام الكتاب و موجاً من امواج بحر رحمة ربك مالك الرقاب انا ذكرناك و الذين آمنوا بذكر انجذبت به افئدة الأبرار
- 3 يا ايها الناظر الى الوجه ان المظلوم بين انياب الذئاب يدع الناس الى الله مالك يوم المآب انه كان قاعداً اقامته يد الاقتدار و كان صامتاً انطقه امر الله رب الأرباب و ورد عليه في سبيل الله ما تساقطت به النجوم و صاح به السحاب قد قام على الأمر باستقامة ما منعه ظلم العالم و ما خوفته ضغائن الأشرار قد نطق بما اراد امام وجوه العباد و اهتز به ملكوت القواد
- 4 نسئل الله ان يؤيدك و يوفقك على ما يحب و يرضى و يجعلك ناطقاً باسمه و ناظراً الى افقه و منقطعاً عن دونه و متشبثاً بأذيال رداء رحمته التي سبقت الأرضين و السموات قد اقبل المظلوم في هذا الليل اليك و انزل لك ما

that which has caused the nightingales of divine knowledge to warble upon the highest branches. The Kingdom belongs to God, the Powerful, the Mighty, the Bestower.

- 5 When thou hearest the shrill voice of My Pen and findest the fragrance of My utterance, say: "My God, my God! I beseech Thee by Thy Most Great Name through which Thou hast subdued the world, to assist me in Thy remembrance and praise and in holding fast to Thy cord. O Lord! I have turned to Thee, detached from all save Thee. I beseech Thee by the lights of Thy face to assist Thy servants in serving Thee and serving Thy loved ones. Then I beseech Thee, O Lord of existence and Sovereign over the seen and unseen, by the pearls of the ocean of Thy knowledge and Thy hidden and treasured mysteries in Thy tablets, to make me among those who have aided Thy Cause through wisdom and utterance and have done what Thou hast commanded them in the Book. O Lord! Thou seest the one who aims for Thy most distant station and the supplicant at the door of Thy bounty. O Lord of all beings! I beseech Thee to ordain for me the good of the hereafter and of this world. Verily Thou art God, there is none other God but Thee, the Powerful, the All-Knowing, the All-Wise."

غَرَّدَتْ بِهِ عُنَادِلُ الْعُرْفَانِ عَلَى أَعْلَى الْأَغْصَانِ
الْمَلِكُ لِلَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْمُنَّانِ

5 أَنْكَ إِذَا سَمِعْتَ صَرِيرَ قَلَمِي وَ وَجَدْتَ عَرَفَ
بَيَانِي قُلْ إِلَهِي إِلَهِي اسْتَطْلِكْ بِاسْمِكَ الْأَعْظَمِ الَّذِي
بِهِ سَخَّرْتَ الْعَالَمَ أَنْ تُؤَيِّدَنِي عَلَى ذِكْرِكَ وَ ثَنَائِكَ
وَ التَّمَسُّكِ بِجَبَلِكَ أَي رَبِّ قَدْ أَقْبَلْتُ إِلَيْكَ
مَنْقَطَعاً عَنْ دُونِكَ اسْتَطْلِكْ بِأَنْوَارِ وَجْهِكَ أَنْ
تُؤَيِّدَ عِبَادَكَ عَلَى خِدْمَتِكَ وَ خِدْمَةِ أَوْلِيَائِكَ ثُمَّ
اسْتَطْلِكْ يَا مَالِكَ الْوُجُودِ وَ الْمُهَيْمِنِ عَلَى الْغَيْبِ
وَ الشُّهُودِ بِأَلْوِيَّاتِ عَمَّانٍ عَلَيْكَ وَ اسْرَارِكَ الْمَكْنُونَةِ
الْمَخْزُونَةِ فِي الْوَاحِكِ أَنْ تَجْعَلَنِي مِنَ الَّذِينَ نَصَرُوا
أَمْرَكَ بِالْحِكْمَةِ وَ الْبَيَانِ وَ عَمَلُوا مَا أَمَرْتَهُمْ بِهِ
فِي الْكُتُبِ أَي رَبِّ تَرَى الْقَاصِدَ قَصْدَ مَقَرِّكَ
الْأَقْصَى وَ السَّائِلَ بَابَ كَرَمِكَ يَا مُوَلَّى الْوَرَى
اسْتَطْلِكْ أَنْ تَكْتُبَ لِي خَيْرَ الْآخِرَةِ وَ الْأُولَى أَنْكَ
أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ

INBA51:054, BLIB_Or15695.020,
KB_620:047-048, ADM1#018 p.048x

BH03341

To: Siyyid Ali, in Bavanat

Date: 1306-10 [1889-May]

- 1 He is the Speaker, the Hearer, the All-Knowing, the All-Wise.
- 2 A mention from Our presence to him who hath believed in God, the Protector, the Self-Subsisting, that he may inhale the fragrance of My utterance and remind the servants of My verses and draw them nigh unto My Kingdom, the Mighty, the Beloved. O 'Ali! We have heard thy call and witnessed thy turning unto Us and found the fragrance of thy humility before God, the Lord of sovereignty and dominion. We have sent down for thee that whereby the Concourse on High and they who circle round My glorious station have been enraptured. Blessed is the servant who hath cast away what the people possess on the Day of God, the Lord of existence, and taken

1 هُوَ النَّاطِقُ السَّامِعُ الْعَلِيمُ الْحَكِيمُ

2 ذَكَرَ مِنْ لَدُنَّا مَنْ آمَنَ بِاللَّهِ الْمُهَيْمِنِ الْقَيُّومِ لِيَجِدَ
عَرَفَ بَيَانِي وَ يَذْكُرَ الْعِبَادَ بَيَاتِي وَ يَقْرِبَهُمْ إِلَى
مُلْكِي الْعَزِيزِ الْمَحْبُوبِ يَا عَلِيُّ أَنَا سَمِعْنَا نَدَائَكَ
وَ رَأَيْنَا إِقْبَالَكَ وَ وَجَدْنَا عَرَفَ خُضُوعِكَ لِلَّهِ
مَالِكِ الْمُلْكِ وَ الْمُلْكُوتِ أَنْزَلْنَا لَكَ مَا انْجَذَبَتْ
بِهِ الْمَلَأُ الْأَعْلَى وَ الَّذِينَ طَافُوا مَقَامِي الْحَمُودِ طَوْبِي
لِعَبْدٍ نَبَذَ مَا عِنْدَ الْقَوْمِ فِي يَوْمِ اللَّهِ مَالِكِ الْوُجُودِ
وَ اخَذَ مَا نَزَلَ مِنْ سَمَاءِ الْعَطَاءِ فَضْلاً مِنْ لَدِي
الْحَقِّ عَلَامُ الْغُيُوبِ

what hath been sent down from the heaven of bounty as a token from the Truth, the Knower of things unseen.

- 3 When thou hast drunk the choice wine of My utterance from the cup of My bounty, turn thy face toward the House and say: "Glorified art Thou, O my God! I testify that I was as one dead, and Thou didst adorn me with the ornament of being; I was heedless, and Thou didst make known to me Thy extended path; I was silent, and Thou didst cause me to speak through Thy bounty which pervadeth both the seen and the unseen. Praise be unto Thee, O my God, for having enabled me to turn toward the court of Thy might and to acknowledge Thy oneness and Thy singleness. I beseech Thee, O Lord of kings and kingdoms, Possessor of might and grandeur, by Thy grace to assist me in making mention of Thee and glorifying Thee amongst Thy creation and in arising to serve Thy loved ones.

3 أنك اذا شربت رحيق بياني من كأس عطائي
ول وجهك شطر البيت و قل سبحانك اللهم
يا الهى اشهد انى كنت معدوماً زينتنى بطراز
الوجود و كنت غافلاً عرفتني صراطك الممدود
و كنت صامتاً انطقتنى بفضلك المهيمن على
الغيب و الشهود لك الحمد يا الهى بما ايدتنى على
الاقبال الى ساحة عزك والاعتراف بوحدانيتك
و فردانيتك اسئلك يا مولى الملوك و المملوك
و مالک العزة و الجبروت بأن توقفنى على ذكرک
و ثنائک بين خلقک و القيام على خدمة اوليائك

- 4 "O Lord! I am Thy servant and the son of Thy servant. I acknowledge what Thou hast revealed in Thy Book and hold fast to the cord of Thy bounty. I beseech Thee not to withhold from me the ocean of Thy generosity nor from hearkening to Thy call on the Mount of Thy knowledge. Thou art He through Whose generosity all things have borne witness, and through Whose grace all created things exist. There is none other God but Thee, the Powerful, the Mighty, the All-Compelling. Then ordain, O my God, for Thy loved ones who have aided Thy Cause through wisdom and utterance and have acted according to what Thou hast commanded them in the Books and Tablets, that which shall protect them from the wolves of the earth and its wicked ones. Moreover, decree for them the good of this world and the world to come. Verily Thou art the Lord of all worlds, the Educator of all peoples, and the One Who, through Thy word "Be," and it is, hath power over whatsoever Thou wilt."

4 اى ربّ انا عبدک و ابن عبدک اكون مقراً
بما انزلته فى کتابک و متمسكاً بحبل عطائك
اسئلك ان لا تمنعنى عن بحر جودک و عن
اصغاء ندائك فى طور عرفانک انت الذى
شهدت بکرمک الکائنات و بفضلک الموجودات
لا اله الا انت القوى الغالب القدير ثم قدر يا
الهى لأوليائك الذين نصرُوا امرک بالحكمة و
البيان و عملوا بما امرتهم به فى الزبر و الألواح ما
يحفظهم عن ذياب الأرض و اشرارها ثم اكتب
لهم خير الآخرة و الأولى انک انت مولى العالم
و مربى الأمم و المقتدر على ما تشاء بقولک
کن فيكون

INBA15:252, INBA26:252, BLIB_Or15695.017

BH03962

To: Wife of Mirza Hadi Naqqash-Bashi et al.

Date: 1306-10 [1889-May]

- 1 In the name of the one incomparable God! بنام خداوند یگّا 1
- 2 O my leaf! Hear my call from the direction of my prison. Verily, there is no God but Him, the Single, the One, the All-Knowing, the All-Wise. یا ورقتی اسمعی ندائی من شطر سجّنی آنّه لا اله الا هو الفرد الواحد العليم الحكيم 2
- 3 Thou hast ever been and art remembered before the Wronged One. We beseech God to confirm thee in steadfastness in His Cause. Verily, He is the Powerful, the Mighty. لازال نزد مظلوم مذکور بوده و هستی از حقّ میطلبیم ترا تأیید فرماید بر استقامت بر امرش آنّه هو المقتدر القدير 3
- 4 Most men on earth are deprived of the city of inner meanings, but thou, praise be to God, hast attained thereunto. Know thou the value of this most great bounty and mighty gift, and say: "My God, my God! Praise be to Thee for having guided me unto Thy path and illumined my heart with the light of Thy knowledge and sent down upon me the rain of Thy mercy. I beseech Thee by Thy light whereby earth and heaven were illumined, and by Thy fire whose call was raised from the Tree of Faithfulness, to enable me in all conditions to remember Thee and praise Thee and to hold fast to the cord of Thy bounty. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Forgiving, the Generous. Furthermore I beseech Thee, O God of Names and Creator of heaven, by Thy arising to promote Thy Cause and by Thy call amongst Thy servants, to ordain for this handmaiden of Thine what Thou hast ordained for the leaves that circle round Thy throne. Verily, Thou art the Powerful, the Mighty, and worthy to answer prayer." رجال ارض اکثری از مدینه معانی محرومند و تو الحمد لله بأن فائز قدر این نعمت کبری و عطیه عظمی را بدان و قوی الهی الهی لک الحمد بما هدیته الی صراطک و نور قلبی بنور معرفتک و انزلت لی امطار رحمتک استلک بنورک الذی به اشرفت الارض و السماء و بنارک الّتی ارتفعت ندائها من سدره الوفاء بأن توقّنی فیکلّ الأحوال علی ذکرک و ثنائک و التمسک بحبل عطائک انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم ثم استلک یا اله الأسماء و فاطر السماء بقیامک علی امرک و بندائک بین عبادک بأن تکتب لأمتک هذه ما کتبه للورقات الطائفات حول عرشک انک انت المقتدر القدير و بالاجابة جدير 4
- 5 O my handmaiden! Convey the greetings of the Wronged One to the handmaidens of that land. We wish at this time to mention my leaf, the daughter of him who was named Ashraf, upon him be My glory. We beseech God to confirm her in that which befitteth the sanctification of His Cause. Verily, He is the Confirmer, the Generous. یا امتی ائمه آن ارض را از قبل مظلوم تکبیر برسان اردنا ان نذكر فی هذا الحین ورقتی بنت من سمی بأشرف علیه بهائی نسئل الله بأن يؤیّدها علی ما ینبغی لتقدیس امره آنّه هو المؤید الکریم 5
- 6 O my leaf! There hath come before the Wronged One thy letter which thou didst send to him who chose for himself a station beneath His shadow. We have read it and answered thee. If God willieth, He will send it to thee as a grace from His presence. Verily, He is the All-Bountiful, the Forgiving, the Merciful. یا ورقتی قد حضر لدی المظلوم کتابک الذی ارسلته الی من اختار لنفسه مقاماً فی ظلّه قرأناه و اجبتناک لو شاء الله یرسله الیک فضلاً من عنده و هو الفضل الغفور الرحيم 6

INBA51:056, KB_620:049-050

BH05483*To: Aqa Siyyid Muhammad**Date: 1306-10 [1889-May]*

- 1 He is the One dawning from the horizon of the heaven of utterance! 1 هو المشرق من افق سماء البيان
- 2 This is a Book which the All-Merciful has sent down to him whose name was mentioned before the Wronged One in this remote spot. 2 كتاب انزله الرحمن لمن حضر اسمه لدى المظلوم في هذا المقام البعيد
- 3 This is a Day whereon the Balance has spoken: "O peoples of the earth! The Dayspring of Justice has appeared with a manifest Command, and the Path has cried out: 'To Me, to Me, O heedless ones!'" There is nothing but proclaims the truth in remembrance of this Mighty News, whereby the limbs of idols have quaked and every obstinate oppressor has wailed. 3 هذا يوم فيه نطق الميزان يا ملأ الأرض قد اتي مشرق العدل بأمر مبين و نادى الصراط الى الي يا معشر الغافلين ما من شيء الا وينطق بالحق في ذكر هذا النبأ العظيم الذي به ارتعدت فرائص الأصنام و ناح كل ظالم عنيد
- 4 This is a Day whereon the seas have surged and the fragrance of God, the Lord of all worlds, has wafted. The verses have been sent down and the clear tokens have appeared, yet the people remain veiled by a thick veil. Blessed is the powerful one whom the doubts of the divines have not weakened, and the steadfast one whom the might of the oppressors has not caused to slip. 4 هذا يوم فيه ماجت البحار و هاج عرف الله رب العالمين قد نزلت الآيات و ظهرت البينات و القوم في حجاب غليظ طوي لقادر ما اضعفته شبهات العلماء و لمستقيم ما زلته سطوة الظالمين
- 5 When the wine of revelation has seized thee and the breezes of inspiration have attracted thee, say: "O Lord of all beings and Sovereign of days! I beseech Thee by the Word which Thou hast made a sword for the ungodly and a light for those near unto Thee, and by Thy hidden mysteries in Thy Books and Tablets and Scriptures, to make me steadfast in Thy love, firm in service to Thy Cause, and speaking Thy praise amidst Thy creation. Then write down for me from Thy Most Exalted Pen that which will draw me nigh unto Thee in all conditions. Thou art verily the Self-Sufficient, the Most High. There is no God but Thee, the Mighty, the All-Bountiful." 5 انك اذا اخذك رحيق الوحي و اجتذبتك نفحات الالهام قل يا مولى الأنام و مالک الأيام اسألك بالكلمة التي جعلتها سيفاً للمشرکين و نوراً للمقربين و بأسرارک المكنونة في کتبک و صحفک و الواحک بأن تجعلني ثابتاً على حبک و قائماً على خدمة امرک و ناطقاً بثنائک بين خلقک ثم اکتب لی من قلبک الأعلى ما یقرّبني اليک في کل الأحوال انک انت الغني المتعال لا اله الا انت العزيز الفضال

BLIB_Or15695.024a

BH05629

To: Yusuf Khan

Date: 1306-10 [1889-May]

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 O Yusuf, upon thee be My Glory! Thou hast attained the presence of the Wronged One and hast won the call of God, the All-Possessing, the Self-Subsisting. Blessed art thou for having drunk the choice wine of certitude from the hands of the bounty of thy Lord, the Mighty, the Loving. Praise be to God, thou hast attained, both before and after, unto the signs of the Most Exalted Pen. We beseech God to aid thee to remain steadfast with supreme steadfastness, for the barking ones lie and have lain in ambush. Say: O people, cast away what ye possess and take what hath been given you from God, the Lord of the seen and the unseen. When thou hast attained unto My Tablet and found the fragrance of My utterance, say:

2 يا يوسف عليك بهائى قد حضرت بين يدى المظلوم و فزت بنداؤه الله المهيمن القيوم هنيئاً لك بما شربت رحيق التحقيق من ايدى عطاء ربك العزيز الودود الله الحمد از قبل و بعد باثار قلم اعلى فائز شدى از حق ميبليم ترا تأيد فرمايد بر استقامت كبرى چه كه ناعقين در كمين بوده و هستند قل يا قوم ضعوا ما عندكم و خذوا ما اوتيتم من لدى الله مالک الغيب و الشهود اذا فزت بلوحي و وجدت عرف بياني

3 My God, my God! I have turned toward Thee, and I cling to Thy cord, hoping for the wonders of Thy grace. I beseech Thee by the Point through which Thou hast distinguished the Books of the world, and by the Sun of Thy knowledge whereby Thou hast illumined the horizons of the hearts of the nations, to ordain for me through Thy Most Exalted Pen that which shall profit me in all the worlds of Thy worlds. O my Lord! Thou seest the poor one standing before the gate of Thy riches, and the suppliant awaiting the wonders of Thy generosity and bounty. I beseech Thee to ordain for me what Thou hast ordained for Thy loved ones and chosen ones. Verily Thou art the Forgiving, the Generous. Then send down upon me and my family, from the heaven of Thy bounty, the rain of Thy mercy. Verily Thou art the All-Bountiful, the Merciful.

3 قل الهى الهى اقبلت اليك و اكون متمسكاً بجبلک و راجياً بدائع فضلک اسئلك بالنقطة التى بها فضلت كتب العالم و شمس معرفتك التى بها نور آفاق افئدة الأمم بأن تكتب لى من قلبك الأعلى ما ينفعنى فى كل عالم من عوالمک اى رب ترى الفقير قائماً لدى باب غنائک و السائل منتظراً بدائع جودک و کرمک اسئلك بأن تقدر لى ما قدرته لأوليائك و اصفياک انک انت الغفور الکریم ثم انزل لى و اهلى من سماء عطائك امطار رحمتک انک انت الفضل الرحيم

BLIB_Or15716.113a

BH05796*To: Muhammad Salih, in Bahramabad**Date: 1306-10 [1889-May]*

- 1 He shineth forth from the horizon of the heaven of utterance!
- 2 Thy petition arrived while the Lord of all names was walking in the mansion wherein is situated the Most Great Prison. We heard thy call and perceived the fragrance of thy love. In thy supplication thou didst make mention of the Wronged One - may the glory of His majesty be exalted. Blessed be thy tongue for having spoken the truth, and thy heart for having turned to the Wronged One. I swear by the Sun of Truth that one deed performed today is equal to - nay, surpasseth - the deeds of ages and centuries. Blessed is the eye that hath been illumined today with the collyrium of divine knowledge, and blessed is the heart that hath, through God's grace, effaced the tales of old and adorned itself with the words "Verily, I am the servant of God." We beseech God to assist the loved ones in that land and its surroundings to serve His Cause. The world hath been encompassed by His verses, and His evidences are manifest in the realm of existence. Well is it with him who hath turned and attained! Woe betide the heedless! We beseech God to assist thee and to vouchsafe unto thee at all times the living waters of steadfastness. He is the Sovereign, the Generous, the Lord of existence. There is none other God but Him, the Single, the One, the Powerful, the Mighty, the Beloved.

- 1 هو المشرق من افق سماء البيان
- 2 عريضهات رسيد هنگاميکه مالک انام در قصریکه در آن سخن اعظم واقعست مشی مینمود ندایت را شنیدیم و عرف محبت را یافتیم بمناجات مظلوم حقّ جلّ جلاله را ذکر نمودی طوبی للسانک بما نطق بالحقّ و لقلبک بما اقبل الی المظلوم قسم بآفتاب حقیقت یک عمل امروز مقابل است باعمال اعصار و قرون بلکه معادله نمی نماید بآن اعمال ارض طوبی از برای چشمیکه امروز بکحل معارف الهی روشن شد و از برای قلبیکه قصص اولی را بعنایت حقّ محو نمود و بکلمه انّی عبد الله مزین داشت از حقّ میطلبیم اولیای آن ارض و اطراف را مؤید فرماید بر خدمت امر عالمرا آیات احاطه نموده و بینات در عرصه وجود مشهود نعیماً لمن اقبل و فاز و ویل للغافلین از حقّ میطلبیم ترا تأیید فرماید و از کوثر استقامت در هر حین عطا نماید اوست سلطان کریم و مالک وجود لا اله الا هو الفرد الواحد المقتدر العزیز الودود

INBA51:537, LHKM3.327

BH05839*To: Muhammad ibn Abdu'llah**Date: 1306-10 [1889-May]*

- 1 He is the One speaking in the Kingdom of Utterance
- 2 The ocean of utterance has surged and the fragrance of the All-Merciful has wafted, yet the people do not understand. The shrill voice of My Pen has been raised up, along with the flowing of the water of My mercy and the rustling of My Divine Lote-Tree, yet most people do not perceive. They have denied

- 1 هو الناطق فی ملکوت بیان
- 2 قد ماج بحر بیان و هاج عرف الرحمن و القوم لا یعرفون قد ارتفع صریر قلبی و خریر ماء رحمی و حریف سدرتی و الناس اکثرهم لا یشعرون کفروا بنعمة الله و جادلوا بآياته و نقضوا عهده

God's favor and disputed His verses and broken His covenant - yet verily they do not understand. Their vain desires move them however they wish and their idle fancies prevent them from God, the Protector, the Self-Subsisting.

الا انهم لا يعرفون حركتهم احوالهم كيف شئت
و منعتم احوالهم عن الله المهيمن القيوم

- 3 We have heard mention of your remembrance and turning and orientation toward Us. We make mention of you as a favor from Us, that you may give thanks to your Lord, the Possessor of existence. We beseech God the Exalted to make you one who desires through His will, who stands firm in His service, and who speaks His praise among His servants. Verily He is the Powerful, the Mighty, the Loving.

3 انا سمعنا ذكرك و اقبالك و توجهك ذكرناك
فضلاً من عندى لتشكر ربك مالک الوجود
نسأل الله تعالى ان يجعلك مريداً بارادة من عنده
و قائماً على خدمته و ناطقاً بثنائه بين عباده انه هو
المقتدر العزيز الودود

- 4 When the attraction of the Call takes you to My most exalted horizon, say:

4 اذا اخذك جذب النداء الى افقى الأعلى قل

- 5 O Possessor of the Kingdom of Names and Creator of heaven! I testify that You have manifested Your Cause and Your proof and Your evidence, and sent down Your favor. I beseech You by Your greatest signs and what was treasured in the breasts of the saints and hearts of the chosen ones, and by the Word through which the sincere ones hastened to the gate of Your bounty and those brought nigh to the court of Your glory, that You strengthen me in all conditions in what will draw me near to You and make me detached from all else but You and holding fast to the cord of Your generosity. O my Lord! I am Your servant and the son of Your servant. I have held fast to You and to what has appeared from You and what You have sent down in Your Book. I beseech You not to disappoint me from what is with You and what You have ordained for Your trusted ones and chosen ones. There is no God but You, the Protector, the Mighty, the Beloved.

5 يا مالک ملکوت الاسماء و فاطر السماء اشهد
انك اظهرت امرک و حجتک و برهانک و
انزلت نعمتک اسألك بآياتک الكبرى و ما
كان مخزوناً فى صدور الأولياء و افئدة الأصفياء
و بالكلمة التى بها سرح المخلصون الى باب عطائك
و المقربون الى ساحة عزک بأن تؤيدنى فى كل
الأحوال على ما يقربنى اليك و يجعلنى منقطعاً
عن دونک و متمسكاً بجبل جودک اى رب
انا عبدک و ابن عبدک قد تمسكت بك و بما
ظهر من عندک و ما انزلته فى کتابک اسألك
ان لا تخيبنى عما عندک و ما قدرته لأمنائك و
اصفيائك لا اله الا انت المهيمن العزيز المحبوب

BLIB_Or15695.005b

BH07375

To: Haq Nazar

Date: 1306-10 [1889-May]

- 1 He is the Hearer and the Answerer!
- 2 O True One, the gaze of Truth is at this moment directed toward thee and maketh mention of thee. Give thanks unto thy Lord for this manifest bounty. Say: O people, today the Tablet of God exists as the criterion between truth and falsehood.

1 هو السامع و هو المجيب

2 يا حقّ نظر لحاظ حقيقت در اين حين بتو متوجه
و ترا ذکر مينمايد اشكر ربك بهذا الفضل المبين
بگو اى قوم امروز لوح الله ما بين حق و باطل

Blessed is he who hath turned unto it, and woe unto them that turn away. This is the straight path and this is that which telleth of the mighty announcement. Whoso acknowledgeth it hath acknowledged the Books of God and His Messengers, and whoso denieth it is among the most lost in the sight of God, the True King, the Manifest. Give glad tidings unto the people of My appearance and My loving-kindness.

- 3 Say: O Concourse of the Torah! The Revealer of verses hath come and the breezes of revelation have seized the hearts of them that are near unto God. Fear ye God and be not of the heedless ones. By God the Truth! The Mount speaketh and the Tree calleth out and the Light shineth forth from this luminous horizon. Say: O Concourse of the Qur'an! The All-Merciful hath come. Fear ye God and be not of them that deny. Say: O Concourse of the Bayan! The books of the world profit you not this day except through this Book which speaketh before the faces of the nations. Cast aside vain imaginings; the light of certitude hath dawned from the horizon of God's loving-kindness, the Lord of all worlds. The glory from Us be upon the people of Baha who have heard and responded. Verily they are among them that are drawn nigh unto God, the Mighty, the Most Praised.

موجود طوبى لمن اقبل وويل للمعرضين آنت صراط مستقيم و آنت حاكى از نبأ عظيم من اقربه قد اقر بكتب الله و رسله و من انكر الله من الأخسرین عند الله الملك الحق المبين بشر الناس بظهورى و عنايتى

3 قل يا ملأ التوراة قد اتى منزل الآيات و اخذت نفحات الوحى افئدة الأولياء اتقوا الله و لا تكونوا من الغافلين تالله الحق ان الطور ينطق و السدرة تنادى و النور مشرق من هذا الأفق المنير قل يا ملأ الفرقان قد اتى الرحمن خافوا الله و لا تكونوا من المنكرين قل يا ملأ البيان لا تنفعكم اليوم كتب العالم الا بهذا الكتاب الذى ينطق امام وجه الأمم ضعوا الأوهام قد اشرق نور الايقان من افق عناية الله رب العالمين البهاء من لدنا على اهل البهاء الذين سمعوا و اجابوا الا انهم من المقربين عند الله العزيز الحميد

BLIB_Or15695.022

BH08620

To: Yahuda

Date: 1306-10 [1889-May]

- 1 He is the All-Knowing Rememberer.
- 2 O Yahuda! Verily the Mount discourseth, yet the people hear not. Verily the Tree calleth aloud, yet mankind comprehend not. Hearken unto the call of the Lord of creation and hold fast unto guidance, as bidden by Him Who is the Commander, the Mighty, the Powerful, the All-Loving.
- 3 Say: O people of the earth! The Promise hath appeared and the Promised One hath come, calling all unto God, the Sovereign Lord of existence. Thou hast been mentioned by Him Who hath cast away all else and held fast to My Extended Cord. We make mention of thee in this Tablet which

1 هو الذّاكر العليم

2 يا يهودا ان الطور يحدّث و القوم لا يسمعون ان السدرة تنادى و الناس لا يفقهون اسمع نداء مولى الورى و تمسك بالهدى امراً من لدنه و هو الامر المقتدر العزيز الودود

3 قل يا ملأ الأرض قد ظهر الوعد و اتى الموعد و دعا الكل الى الله مالک الوجود قد ذکرک من نبذ دونى و تمسک بجبل الممدود ذکرناک بهذا اللوح الذى ينادى الملك لله رب ما كان و ما يكون

proclaimeth: The Kingdom is God's, the Lord of what was and what shall be.

- 4 Cast aside this day what is with the people and say: I beseech Thee, O Lord of existence and Sovereign of the seen and unseen, by Thy Name through which Thou didst subdue hearts and minds, to make me steadfast in Thy Cause and firm in Thy love. Verily Thou art the Almighty, the Exalted, the All-Compelling, the Self-Subsisting.

4 ضع اليوم ما عند القوم و قل اسئلك يا مالک الوجود و سلطان الغيب و الشهود باسمک الذى به سخرت الأفئدة و القلوب بأن تجعلنى ثابتاً على امرک و مستقيماً على حبک انک انت المقتدر المتعالى المهيمن القيوم

BLIB_Or15695.023a, KHMT.019

BH09392

To: Mirza Muhammad Ibrahim Tabib

Date: 1306-10 [1889-May]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Glorified art Thou, O my God and the God of all names and Creator of the heavens! I beseech Thee by Thy Command through which the decayed bones were quickened and Thy bountiful favor encompassed the world, to preserve Thy loved ones from those who have been stirred by the winds of self and passion in Thy days and whom their desires have prevented from drawing nigh unto the court of Thy glory. I beseech Thee, O Thou the Desire of the world and the Beloved of the nations, to ordain for him who hath turned unto Thee and desired to hold fast unto that which Thou hast revealed in Thy Book, the good of this world and of the next. Then decree for him what Thou hast decreed for Thy chosen ones and trustees. Verily, Thou art the Forgiving, the Generous. There is no God but Thee, the All-Knowing, the All-Wise.

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 سبحانک اللهم یا الهی و الهه الأسماء و فاطر السماء اسئلك بأمرک الذى به قام العظم الرميم و احاط العالم فضلك العميم بأن تحفظ اولیائک من الذين حرکتهم ارياح النفس و الهوى فى ایامک و منعتهم اهوائهم عن التقرب الى ساحة عزک اسئلك یا مقصود العالم و محبوب الأمم بأن تكتب لمن اقبل اليک و اراد ان يتمسک بما انزلته فى کتابک خير الآخرة و الأولى ثم قدر له ما قدرته لأصفیائک و امنائک انک انت الغفور الکریم لا اله الا انت العليم الحکيم

ADM3#022 p.032

BH09214*To: Aqa Sulayman**Date: 1306-10 [1889-May]*

- 1 He is the One Who speaks the truth from the Most Exalted Horizon.
- 2 Today the verses of grandeur are descending from the heaven of divine will like torrential rain, and their fragrance has perfumed the realm of inner meanings and utterance. O children of the Friend! Today the glorious call is raised high and the Mount responds with "Here am I! Here am I!" Blessed is the eye that has attained the presence of the Speaker and been honored by the traces of His Pen. He who loved Me and soared in My atmosphere hath mentioned thee. We make mention of thee in this Clear Tablet. Whoso acknowledges today the Tablet of God and its effect hath verily acknowledged what was revealed aforetime, and he who denieth it - his deeds have come to naught. Unto this doth the Tongue of Grandeur bear witness in the Most Great Prison. He, verily, is the Truth, the Knower of the unseen.

1 هو الناطق بالحق في الأفق الأعلى

2 امروز آیات عظمت از سماء مشیت الهی بمثابه غیث هاطل نازل و عرفش عالم معانی و بیان را معطر نموده یا ابناء الخلیل امروز نداء جلیل مرتفع و طور به لبیک لبیک ناطق طوبی از برای بصریکه بمشاهده مکمل فائز گشت و آثار قلمش مفتخر قد ذکرک من احببني و طار فی هوائی ذکرناک بهذا اللوح المبين من اعترف اليوم بلوح الله و اثره انه اعترف بما نزل من قبل و الذي انكر حبطت اعماله يشهد بذلك لسان القدم في السجن الأعظم انه هو الحق علام الغيوب

BLIB_Or15695.021, ASAT3.218x

BH09945*To: Aqa Husayn**Date: 1306-10 [1889-May]*

- 1 He is the Hearer in the Kingdom of Utterance!
- 2 I swear by the Sun of Truth which hath shone forth from the horizon of the Will of God, exalted be His glory - no one shall attain to advancement in this most exalted Cause except through detachment from all else save God. The heart must needs be purified with the water of the fear of God, that it may be adorned with the inscription of the blessed words "Verily I am God's." Blessed is he who hath attained unto this most exalted station. O lovers throughout all regions! Do not deprive yourselves of the light of the Most Great Luminary. In truth I say, this is the Day of trade and the profit of those who

1 هو السامع في ملكوت البيان

2 قسم بآفتاب حقیقت که از افق اراده حق جلّ جلاله اشراق نموده احدی در این امر اعلی بارتقا فائز نشود مگر بانقطاع از ما سوی الله قلب را باید از ماء تقوی الله مطهر نمود تا بنقش کلمه مبارکه اتی لله فائز گردد طوبی از برای نفسیکه بانتمقام اعلی فائز گشت ای عشاق آفاق بانوار نیر اعظم منور خود را محروم ننمائید براسی میگویم یوم یوم تجارتست و ربح مقررین خارج از تحدید طوبی لمن عرف و فاز و ویل للمنکرین

BLIB_Or15716.138b

are near unto God is beyond measure. Blessed is he who hath recognized and attained, and woe unto the deniers.

BH10464

To: Mulla Ashur

Date: 1306-10 [1889-May]

¹ In the Name of Him Who is the Overseer of all names!

² O 'Ashur! The Mountain hath quivered within itself when it heard the Call of God, the All-Compelling, the Self-Subsisting. The rapture of that Call hath seized the Lote-Tree of Sinai, which crieth out with the most exalted call: "The Lord hath come with manifest sovereignty!" Blessed be the ear that hath attained unto hearing, and woe betide every heedless one who is rejected. That which was hidden in knowledge and treasured with God, the King of Kings, hath been revealed. Blessed is he who hath turned, and heard, and responded, and woe betide every denier who hath disbelieved in God, the Lord of the Kingdom. Thus hath the Tongue spoken, when the Wronged One was in His praiseworthy station.

¹ بِسْمِ الْمَهِيْمِنِ عَلَى الْأَسْمَاءِ

² يَا عَاشُورُ قَدْ اهْتَزَّ الطَّوْرُ فِي نَفْسِهِ بِمَا سَمِعَ نِدَاءَ
اللَّهِ الْمَهِيْمِنِ الْقَيُّومِ قَدْ اخَذَ جَذْبَ النِّدَاءِ سِدْرَةَ
السَّيْنَاءِ وَهِيَ تَنَادَى بِأَعْلَى النِّدَاءِ قَدْ آتَى الرَّبَّ
بِسُلْطَانٍ مَشْهُودٍ طَوْبِي لِأُذُنٍ فَازَتْ بِالْأَصْغَاءِ وَ
وَيْلٌ لِكُلِّ غَافِلٍ مُرَدُّودٍ قَدْ ظَهَرَ مَا كَانَ مَكْنُونًا
فِي الْعِلْمِ وَخُزُونًا عِنْدَ اللَّهِ مَالِكِ الْمُلُوكِ طَوْبِي
لِمَنْ أَقْبَلَ وَسَمِعَ وَاجَابَ وَوَيْلٌ لِكُلِّ مُعْرِضٍ
كَفَرَ بِاللَّهِ مَالِكِ الْمَلَكُوتِ كَذَلِكَ نَطَقَ اللِّسَانُ
إِذَا كَانَ الْمَظْلُومُ فِي مَقَامِهِ الْمَحْمُودِ

BLIB_Or15695.023b, ANDA#61 p.58

BH08291

Date: 1306-10-13 [1889-Jun-12]

A hundred thousand praises and thanks to the Most Desired One that, though outward presence and meeting were prevented due to intervening circumstances, He has appointed the pen as deputy. In truth, this is a great bounty and a mighty favor, for it can expound the secrets of the heart and reveal the hidden mysteries of the mind and soul. Though its station is below that of nearness and union, yet as the mystics have said in this regard, "Correspondence is half of union." In one sense, it can even be seen as standing in place of union and

صَدَهْزَارِ بَارِ شُكْرِ وَحَمْدِ حَضْرَتِ مَقْصُودِ رَا
كِهْ اِكْرَ حُضُورِ وَ لِقَائِ ظَاهِرِي نَظَرِ بِأَسْبَابِ
حَادِثِهِ مَنَعِ شَدِ خَامِهْ وَ آمِهْ رَا بِوَكَاَلَتِ بَا زْدَا شَتِ
فِي الْحَقِيقَةِ اِيْنِ فِقْرَهْ نَعْمَتِي اِسْتِ بَزْرُگِ وَ
فَضْلِيَسْتِ عَظِيْمِ چِهْ كِهْ اَسْرَارِ دِلِ رَا شَرْحِ دِهْدِ
وَ سَرِّ مُسْتَوْرَهْ قَلْبِ وَ فُؤَادِ رَا ظَاهِرِ فَرْمَايْدِ
اِكْرَ چِهْ مَقَامِشِ دُونِ قَرَبِ وَ وَصَالِ اِسْتِ
وَلَكِنْ چِنَانِچِهْ عَرَفَا دَرِ اِيْنِ مَقَامِ الْمَرَا سَلَةِ نَصْفِ
الْمَوَاصِلَةِ گَفْتِهْ اَنْدِ وَلَكِنْ دَرِ يَكِ مَقَامِ قَائِمِ

meeting, for the letters of friends are the cause of supreme joy and the source of greatest delight. The remembrance of loved ones is auspicious to the Beloved. I beseech from the ocean of divine generosity that He may remove whatever has become an obstacle and unlock the gate of reunion with the key of grace. Verily, He is the Generous, the Bountiful, and He is the Forgiving, the Merciful....

مقام وصال و لقا مشاهده میشود چه که نامه
دوستان سبب فرح اعظم و علت سرور اکبر
است یاد یاران یار را میمون بود از بحر کرم
الهی میطلبم آنچه حایل شده زایل نماید و باب
وصال را بمفتاح فضل بگشاید آنه هو الجواد
الکریم و هو الغفور الرحیم ...

MSHR5.382-383x

BH00350

To: Aqa Siyyid Mirza Afnan et al., in Yazd

Date: 1306-10-14 [1889-Jun-13]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord.
- 2 Praise befiteth the Mighty Hand that raised high the standard of trustworthiness and cast down the decree of treachery, and through the light of justice adorned and illumined this darkened world. Chastity and trustworthiness are as two luminaries in the heaven of benevolence and favor, the light of each exceeding that of the sun. The Lord of the unseen and the seen beareth witness to these words, and the Ordainer of what hath been and what shall be testifieth to this utterance. Glorified be He Who hath raised the stations of man in knowledge and hath sent down wisdom in the Mother Book. Glory and praise be upon the Lord of all creation and the Master of all religions, through Whom was manifested that which lay hidden in the treasure-house of God's protection and was concealed from the eyes of all else.
- 3 And further: My spirit be a sacrifice unto your mention, your utterances, your arising, your service, and your steadfastness. Your letters have descended like successive rains; before one heavenly table could be consumed, another blessing arrived. Glorified be He Who strengtheneth His Afnan and assisteth His trusted ones. In truth, each of your esteemed letters radiates a light and diffuses a sweet fragrance, for they are adorned with the mention of the Lord of the worlds and the praise of the Master of Eternity. After reading them with joy and delight, we proceeded to the station of the Lord of Sinai, presented them before His presence, and they were honored to be heard by Him. His mighty utterance and exalted proof proclaim:

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 ستایش ید قدری را سزاست که علم امانت
برافراخت و حکم خیانت برانداخت و بنور عدل
عالم ظلمانی را بیاراست و منور نمود عفت و
امانت دو نیرند از برای سماء عنایت و الطاف
نور هر یک از نور شمس افزون گواه این گفتار
مالک غیب و شهود و شاهد این ذکر مقدر
ما کان و ما یکون جلّ بیان من رفع مراتب
الانسان فی العرفان و انزل حکمه فی امّ البیان
التکبیر و البهاء علی سید الامکان و مولی الأدیان
الذی به ظهر ما کان مکنوناً فی کتّز عصمة الله
و مستوراً عن اعین ما سواه

3 و بعد روحی لذکرکم و بیاناتکم و قیامکم و خدمتکم
و استقامتکم الفداء دستخطهای آنحضرت بمثابه
امطار نازل و متواتر هنوز مائده حاضره صرف
نشده نعمت اخری رسید جلّ مؤید افنانه و ناصر
امنائه فی الحقیقه دستخطهای آنحضرت معظم هر
یک بنوری ساطع و بعرف خوشی متضوع چه
که مزین بود بذکر مولی العالم و ثناء مالک قدم
و بعد از قرائت و فرح و سرور قصد مقام مالک
طور نموده امام وجه عرض شد و بعز اصفا فائز
گشت قوله عزّ بیانه و جلّ برهانه

4 In My Name, the Speaking Silent One

بِسْمِ النَّاطِقِ الصَّامِتِ 4

5 O My Afnan! Upon thee be My glory and loving-kindness! The latest news is that one of the firm and sincere believers has departed from this earthly homeland, intent upon the most exalted homeland, hastening from the realm of creation to the Most Glorious Companion. Exalted be his station with his Creator, and magnified his rank with His chosen ones in His paradise. By My life! The Concourse on High and the denizens of the most exalted Paradise welcomed him. And other news is that the swords of oppression have fallen upon the temple of justice. In the great city, the fire of hatred is ablaze and hath consumed the veil of honor. The station of religion hath become vengeful, and the station of light hath become darkness. They have cast the counsel of God behind their backs, clinging to the evil whisperings of the heedless. Greed and envy have prevented their ears and eyes from hearing and seeing. Without veil or covering they have manifested that which caused the very essence of existence to lament and the Dawning-place of bounty to cry out. Glory be to God! They have forsaken the Known for the unknown, and in the presence of the manifestations of the Self-Subsisting Name, they have deprived themselves of the choice-sealed wine. The fire of greed, passion, tyranny and corruption hath become an obstacle and veiled the light of guidance and godliness.

5 یا افنانی علیک بهائی و عنایتی اخبار تازه آنکه یکی از موقنین و مخلصین از وطن ترابی قصد وطن اعلی نمود و از ناسوت انشاء بر فقیق ابهی شتافت عزّ مقامه عند بارئّه و عظم شأنه عند اولیائّه فی فردوسه لعمری استقبله الملائه اعلی و الجنة العلیا و خبر آخر آنکه اسیاف ظلم بر هیکل عدل وارد در مدینهء کبیره نار بغضا مشتعل و ستر حرمت را سوخت مقام دین کین ظاهر و مقام نور ظلمت قائم قد نبذوا نصیح الله ورائهم متمسکین بما عندهم من همزات الغافلین حرص و حسد سمع و بصر را از مشاهده و اصفا منع نمود بی ستر و حجاب اظهار نمودند آنچه را که سر وجود نوحه نمود و مطلع جود صیحه زد سبحان الله بموهوم از معلوم گذشتند و نزد تجلیات اسم قیوم از ریحیق مختوم محروم گشتند نار حرص و هوی و بغی و خشا حائل شد و نور هدایت و تقوی را ستر نمود

6 O My Afnan! Upon thee be My glory and loving-kindness! The heaven of reformation hath been rolled up, and the scroll of corruption hath been spread out. Some have turned from Paradise to hell, and from light to the flames. Beseech thou God to guide the misguided and deprive not the treacherous of the grace of trustworthiness. Say: O my God, my God! I testify that the gate of Thy bounty hath ever been open to the faces of Thy servants. Aid them, O my God, to return unto Thee and to repent before the ocean of Thy forgiveness and bounty. O Lord! Thou seest Thy Afnan turning unto Thee, clinging with the fingers of hope to the hem of the robe of Thy generosity and bounty. I beseech Thee not to disappoint the heedless of the outpourings of Thy days, nor to drive away those who are lost in fancy from attaining Thy presence. O Lord! Transform their fire into light, their turning away into drawing nigh, their tyranny into justice, their ignorance into knowledge, and their death into life. I testify that Thou art the One Who hath power over whatsoever Thou willest, and in Thy right hand is the Kawthar of life. There is none other God but Thee, the Omnipotent, the Mighty, the Most Bountiful.

6 یا افنانی علیک بهائی و عنایتی آسمان اصلاح پیچیده شد و دفتر فساد مبسوط از جنت بحجیم و از نور بسعیر بعضی توجه نمودند از حق بطلب گمراهان را هدایت فرماید و خائن را از فضل امانت محروم نکند قل الهی الهی اشهد ان باب فضلک کان مفتوحاً علی وجوه عبادک ایدهم یا الهی علی الرجوع الیک و الانابة لدی بحر عفوک و عطائک ای ربّ تری افنانک مقبلاً الیک و متمسکاً بأنامل الرجاء اذیال رداء جودک و کرمک اسألك ان لا تخیب الغافلین عن فیوضات ایامک و لا تطرد المتوهمین عن الحضور امام وجهک ای ربّ بدل نارهم بالنور و اعراضهم بالاقبال و ظلهم بالعدل و جهلهم بالعلم و موتهم بالحیة اشهد انک انت المقتدر علی ما تشاء و فی یمینک کوثر الحیوان لا اله الا انت المقتدر العزیز الفضال

7 Most strange of all is that souls who have been the recipients of the utmost mercy, favor and kindness have acted in such wise

7 انتهی العجب کلّ العجب نفوسیکه کمال رحمت و عنایت و الطاف در باره ایشان ظاهر و باهر عمل

as to cause grief to encompass all and the dust of their deeds to reach the hem of His sanctified robe. They have made lying their emblem, calumny their garment, treachery their nature, and their deeds the deeds of Pharaohs. This servant beseecheth his Lord to aid them to make amends for that which hath escaped them in His days. Verily He is the All-Powerful, the Almighty, and worthy to answer prayers.

نمودند آنچه را که احزان احاطه نمود و غبار اعمال بنذیل مظهر رسید قد جعلوا شعارهم الکذب و دثارهم الافتراء و سبیتهم الخيانة و اعمالهم اعمال الفراعنة يسأل الخادم ربه بأن يؤيدهم على تدارك ما فات عنهم فى أيامه انه هو المقتدر القدير و بالاجابة جدير

- 8 As to what was written regarding transactions, this too hath caused perplexity. Now the honored Afnan, His Holiness Aqa Siyyid Ahmad, upon him be the Glory of God, the Most Glorious, after a long journey hath attained the Most Great Presence and is attending to these matters and will send word. However, let them not be saddened by these affairs, for hardship and ease have ever been within the grasp of His power - He altereth them as He pleaseth. As was witnessed, He dissolved the tribulations of the Most Great Prison and raised high the banner of ease and comfort. Never was it thought that imprisonment would be transformed, until a blessed verse descended from the heaven of the Divine Will, which was a key to open the gate, leading to the opening of the gate of egress and ingress for those who sought His presence and the emigrants. In any case, it is hoped that He will manifest and adorn all affairs through His absolute Will in the most excellent manner. Verily our Lord is the All-Powerful, the Unconstrained.

8 اينکه در باره معاملات مرقوم داشتند آن هم سبب تحير شده حال آقاي مکرم حضرت افنان جناب آقا سيد احمد عليه بهاء الله الأبهى بعد از طول سفر بمنظر اکبر فائز و در امورات رسيدگى مينمايند و ارسال ميدارند ولکن از اين امورات محزون نباشند چه که عسر و رخا در قبضه اقتدار بوده و هست يقبلهما كيف يشاء چنانچه مشاهده شد شدائد بجن اعظم را محو نمود و علم يسر و رخا را برافراخت ابدًا گمان نميرفت که بجن تبديل شود تا آنکه یک آيه مبارکه از سماء مشيت نازل و آن مفتاح بود از گشودن باب و به فتح باب الخروج والدخول على القاصدين و المهاجرين باری امید آنکه اموري را باراده مطلقه باحسن طراز ظاهر نمايد و مزین فرمايد ان ربنا هو المقتدر المختار

- 9 The honored Afnans of that land, as well as the loved ones, have been and are remembered in the Holy Presence. This servant beseecheth for each one that which is adorned with and worthy of acceptance, and entreateth the Sovereign of existence not to deprive any of them from the clouds of generosity and the heaven of bounty. Verily He is powerful over whatsoever He willeth through His word "Be" and it is.

9 آقایان حضرات افنان آن ارض و همچنین اولیا در ساحت اقدس مذکور بوده و هستند این خادم از برای هر یک میطلبد آنچه را که بطراز قبول مزین و فائز است و از سلطان وجود مسئلت مینماید که هیچیک را از سخاب کرم و سماء جود محروم نفرماید انه هو المقتدر على ما يشاء بقوله کن فيكون

- 10 Concerning what was written about the great city and the presence of someone in that land, and likewise what was expressed about trade yielding no fruit - if it be required for the Cause, the matter is in God's hands and whatever is decreed shall be carried out. These matters have been brought to attention in His presence. His words, exalted be His utterance: Let them act as they deem wise. The means currently present in that city and the presence of any individual will not yield fruit. However, if a wise person be found who knoweth the proper ways of association and intercourse, it would be good, and his movements should be for the sake of God. He should be among the assured souls who fear not falsehoods and calumnies, engaging in his work with firm determination and a strong heart. His Honour Aqa Mirza Muhsin hath also arrived from the great

10 اينکه ذکر مدینه کبیره و کون نفسی را در آن ارض مرقوم داشتند و همچنین اظهار فرمودند که از برای تجارت ثمری مشهود نه اگر از برای امر مقتضى باشد الأمر بيد الله آنچه حکم شود اجرا میگردد این امور تلقاء وجه بشرف اصغا فائز قوله جل بيانه آنچه مصلحت دانند عمل نمایند اسبابیکه حال در آن مدینه موجود کون احدی مضر ثمر نه ولکن اگر عاقلی يافت شود و آداب معاشرت و مراوده را بداند خوبست و باید حرکتش لوجه الله باشد و از نفوس مطمئنه که از اکاذيب و مفتريات خوف ننماید با همت ثابت راسخ و قلب قوى بکار خود مشغول گردد

city. Praise be to God, he is adorned with the ornament of health and hath attained the station of nearness.

- 11 O My Afnan! You are accounted as being of the Sacred Tree. From the beginning of the Cause until now you have attained that which none other hath attained. Your purpose must be the exaltation of the Word of God, and your efforts must be directed toward this end. In numerous Tablets that which none save God, exalted be His glory, can reckon hath been revealed concerning the Afnan. You have been and continue to be assisted, God willing. Be thou vocal in My remembrance, hold fast unto the cord of My Cause, and be steadfast in My service. Verily He is with thee, He heareth and seeth, and He is the All-Hearing, the All-Seeing. We have adorned thee with the ornament of Our love, and We beseech Him, exalted be He, to make thee in all times turned toward Him and aided in manifesting His Cause through wisdom and utterance. He is verily the Almighty, the Mighty, the All-Bountiful.

- 12 Thou hast ever been beneath the glance of Our loving-kindness. We testify that thou didst turn to the Most Sublime Horizon and didst traverse the stages until thou didst arrive at the Most Great Prison and attain the presence before the Face and didst see and hear that which was uttered by the Tongue of God, the Self-Subsisting, the Most High, and didst attain to that which was denied the servants of the earth except whom God, the Lord of existence, did will. We beseech Him to send down upon thee from the heaven of bounty mercy from His presence and blessing from His side and loving-kindness from His direction. Verily He is He Who is established upon the Throne in His praiseworthy station. The splendor shining from the horizon of the heaven of My mercy be upon thee and upon those who are with thee and who hear thy words in this manifest Cause. Praise be to God, the Afnan have attained unto a bounty which hath had and hath no likeness. It behooveth them to thank their Lord at all times. Verily He is the Single, the One, the Mighty, the All-Loving.

- 13 The bounty, mercy and loving-kindness in relation to the Afnan, upon them be the Glory of God, the Most Glorious, is of such magnitude that its mention is beyond the capacity of pen and ink. I beseech Him, blessed and exalted be He, to aid them and assist them and reinforce them with the hosts of wisdom and utterance. Verily He is the Almighty, the Mighty, the All-Bountiful.

- 14 Mention was made of the beloved of the heart, his honor 'Andalib, upon him be the Glory of God and His loving-kindness. His mention hath been in the Most Sublime Horizon. From the

جناب آقا میرزا محسن هم از مدینه کبیره وارد
الحمد لله بطراز صحت مزین و بمقام قرب فائز

11 یا افنانی شما از سدره محسوسید از اول امر الی
حین فائز شدید بآنچه که احدی بآن فائز نشده
همتان باید ارتفاع کلمه الله باشد و همت بر آن
مصروف گردد در الواح شتی در باره افنان
نازل شده آنچه که جز حق جلّ جلاله احصا
نموده انشاء الله مؤید بوده و هستید کن ناطقاً
بذکری و متمسکاً بجبل امری و قائماً علی خدمتی
انه معک یسمع و یری و هو السميع البصیر انا
زیناک بطراز محبتی و نسئله تعالی ان یجعلک فی
کلّ الأحيان متوجّهاً الیه و مؤیداً علی اظهار امره
بالحکمة و البیان انه هو المقتدر العزیز المنان

12 لازال تحت لحاظ عنایت بودهئی نشهد انک
اقبلت الی الأفق الأعلى و قطعت المنازل الی
ان وردت فی السجّ الأعظم و حضرت امام
الوجه و رأیت و سمعت ما نطق به لسان الله
المهمین القيوم و فزت بما منع عنه عباد الأرض
الّا من شاء الله مالک الوجود و نسأله بأن یزل
علیک من سماء العطاء رحمة من عنده و بركة
من لدنه و عناية من جانبه انه هو المستوی علی
العرش فی مقامه المحمود البهاء المشرق من افق
سماء رحمتی علیک و علی من معک و یسمع
قولک فی هذا الأمر المشهود الحمد لله افنان
فائزند بعنايتیکه شبه نداشته و ندارد ینبغی لهم
ان یشکروا ربهم فی کلّ الأحيان انه هو الفرد
الواحد العزیز الودود انتهى

13 فضل و رحمت و عنایت نسبت بافنان علیهم بهاء
الله الأبهی بمقامی است که ذکرش از حدّ قلم و
مداد خارجست اسأله تبارک و تعالی ان یوقّهم
و یؤیّدهم و یمدّهم یجنود الحکمة و البیان انه هو
المقتدر العزیز المنان

14 ذکر محبوب فؤاد جناب عندلیب علیه بهاء الله و
عنایتیه فرموده بودند ذکرشان در افق اعلی بوده
از اول امر بذکر و ثنا ناطق و بر خدمت قائم

beginning of the Cause he hath been speaking in remembrance and praise and hath been steadfast in service. Praise be to God, his tongue was created for the mention of the Lord of all beings. That which hath appeared from him beareth witness unto him in all conditions and in all the worlds of our Lord, the All-Forgiving, the All-Generous. And after these matters were presented in the Most Exalted Station, the Tongue of Grandeur spoke these words, blessed and exalted be His utterance:

- 15 O My Afnan! Upon thee be My glory! Praise be to God, thou hast attained unto that which was mentioned and recorded in the holy Books. Thank thy Lord for this manifest bounty. Praise thy Lord for this mighty generosity. Say: Praise be unto Thee for having made me a helper of Thy Cause and submissive before the manifestations of Thy commandments and ordinances. Verily Thou art the All-Bountiful, the All-Generous. Convey My greetings to 'Andalib, upon him be My glory. The loving-kindness hath encompassed him and mercy hath preceded him. Verily We caused him to speak Our praise and guided him to Our path and acquainted him with Our Message at which the limbs of Our servants trembled save whom God, the Almighty, the All-Powerful, did will. Blessed is the time which was illumined by the lights of the Sun of Manifestation, and blessed is the life which was spent in My remembrance and praise and service. Today is the last day of the month of Ramadan, and a number of people have attained to deeds for the sake of God. For fasting there are stations and ranks, and effects and fruits beyond counting. Blessed are they who have attained. This deed is obligatory in prison, a wisdom from Our presence, and I am the Commander, the All-Wise.

- 16 The mention of the beloved of hearts, his honor Mirza Abu'l-Fadl, upon him be the glory of God and His grace, brought boundless joy and infinite gladness. He is the one whose remembrance, praise, service, steadfastness, utterance and grace the All-Bountiful has testified to. Praise be to God that he was enabled to achieve that which caused the exaltation of the Word of God. Time and again was his mention heard from the Tongue of Grandeur. Verily, He does not suffer to be lost the reward of them that act, the reward of them that do good, and the reward of them that are assured. We hope that through the fragrance of his utterances the world of being may be quickened and find its way to the truth. Verily our Lord is the One with power over whatsoever He willeth, and He is the All-Knowing, the All-Wise. And after presentation before the Most Holy, Most Exalted Presence, these words were revealed from the Kingdom of Utterance - exalted and sanctified be His Word:

بوده اند لله الحمد لسانشان از برای ذکر مولی الوری خلق شده ما ظهر منه یشهد له فی کل الأحوال و فی کل عالم من عوالم ربنا الغفور الکریم و بعد از عرض این مراتب در مقرر اعلی لسان عظمت باین کلمات ناطق قوله تبارک و تعالی

15 یا افنانی علیک بهائی لله الحمد فائز شدید بآنچه در کتب مقدسه مذکور و مسطور است اشکر ربک بهذا الفضل المبین احمد ربک بهذا الکریم العظیم قل لک الحمد بما جعلتني ناصراً لأمرک و خاضعاً عند ظهورات اوامرک و احکامک انت الفضل الکریم عندلیب علیه بهائی را از قبل مظلوم تکبیر برسان قد احاطته العناية و سبقته الرحمة انا انطقناه بثنائنا و هدیناه الی سبیلنا و عرفناه نبشاً الذی به ارتعدت فرائض عبادنا الا من شاء الله المقتدر القدير طوبی از برای ایامیکه بانوار آفتاب ظهور منور گشت و طوبی لحیة صرفت فی ذکرى و ثنائى و خدمتى الیوم اخر شهر رمضانست و جمعی لوجه الله بعمل فائز گشتند از برای صوم مراتب و مقاماتست و آثار و اثار لا تحصى طوبی للفائزین و این عمل در سبیل لازم حکمة من عندنا و انا الامر الحکیم انتهى

16 و ذکر محبوب فؤاد حضرت آقا میرزا ابوالفضل علیه بهاء الله و فضله فرمودند سبب فرح بی اندازه و سرور ما لا نهیه گشت هو الذی شهد الفضل بذكره و ثنائیه و خدمته و قیامه و بیانه و فضله الحمد لله موفق شدند بآنچه که سبب ارتفاع کلمة الله است مکرر ذکرشان از لسان عظمت استماع شد انه لا یضیع اجر العاملين و اجر المحسنين و اجر الموقنین امید آنکه از نفحات بیانسان عالم امکان زنده شود و بحق راه باید ان ربنا هو المقتدر علی ما یشاء و هو العليم الحکیم و بعد از عرض در ساحت امنع اقدس اعلی این بیان از ملکوت بیان ظاهر

- 17 "O Fadl! Upon thee be My Glory! We have sent down for thee aforetime that which was the spirit of life for the people of creation, and We have desired to send thee at this time from the treasuries of My Most Exalted Pen the pearls of wisdom and utterance, that the breathings of revelation in this manifest Day may attract thee and through thee God's servants may be drawn to the mention of this Mighty News. If thou desirest to turn toward any direction, turn with such steadfastness that all created things may thereby turn toward God, the Revealer of verses." Thus has spoken the Kingdom of Utterance in this station which God has made the circling-point of the Manifestations of Names and Attributes. End.
- 18 Praise be to God! The splendors of the Sun of favor have appeared in such wise that none has cause to hesitate. Blessed are they who have arisen today to champion the Cause with spirit and joy. Upon them be the glory of God, our Lord, the Lord of the Throne on high and of earth below, and the glory of the most exalted Paradise and the highest Heaven.
- 19 As to what was written concerning the departed, the late Aqa Muhammad Hasan, upon him be the glory of God and His mercy: praise be to God that he attained and was successful, and drank once more from the wine of bounty. Good fortune was his companion and the solace of his soul. Repeatedly did he attain unto the presence, and for some he requested Tablets and petitioned that the very original Tablets of revelation be bestowed. As a token of grace, they were revealed at that very moment, though there was a delay in their dispatch. God willing, they shall be sent.
- 20 As to the matter of the will, he repeatedly mentioned that "I have no heir. There is a sum of money in a certain place, and likewise two shawls have been sent to 'Akka - all must revert to the True One." He made this bequest repeatedly, and likewise on the way, when he was in the company of some of the friends, he made this bequest time and again. The servant beseecheth his Lord to forgive him through His grace, to grant him at all times the food of His bounty, and to rain down upon him mercy from His presence. Verily, He is the All-Bountiful, the All-Bestowing. Praise be to God that His Holiness hath attained and continueth to attain.
- 21 I beseech God to aid the loved ones of that land to forsake that which hath been forbidden by the Most Exalted Pen in His Most Holy Book. His blessed and exalted Word is: "It hath been forbidden you to smoke opium. We, verily, have prohibited this practice through a most binding prohibition in the Book. Should anyone partake thereof, he is not of Me.
- 17 قوله تعالى وتقدس يا فضل عليك بهائي قد انزلنا لك من قبل ما كان روح الحيوان لأهل الامكان و اردنا ان نرسل اليك في هذا الحين من خزائن قلبي الأعلى لآلئ الحكمة والبيان لتجذبك نفحات الوحي في هذا اليوم المبين ويجذب بك عباد الله في ذكر هذا النبأ العظيم ان اردت التوجه الى جهة توجهه باستقامة تتوجه بها الكائنات الى الله منزل الآيات كذلك نطق ملكوت البيان في هذا المقام الذي جعله الله مطاف مظاهر الأسماء والصفات
- 18 انتهى لله الحمد اشراقات انوار نير عنایت بشأني ظاهر که از برای احدی مجال توقف نه طوبی از برای نفوسیکه اليوم تمسک نموده اند بنصرت امر بروج و ریحان علیهم بهاء الله ربنا رب العرش و الثری و بهاء الجنة العليا و الفردوس الأعلى
- 19 و اینکه در باره مرفوع مرحوم جناب آقا محمد حسن علیه بهاء الله و رحمته مرقوم داشتند الله الحمد انه حضر و فاز و شرب رحیق العطاء مرة اخرى سعادت رفیق راهش بود و انیس جاننش مکرر زیارت فائز و از برای بعضی هم لوح طلب نمودند و استدعا کردند الواح همان اصل تنزیل عنایت شود محض فضل همان حین نازل و لكن در ارسال تأخیر رفت لو شاء الله ارسال میشود
- 20 و اما فقره وصیت مکرر ذکر نمودند که من وارث ندارم در محل مبلغی موجود و همچنین دو فقره شال به علیه ارسال شده کل باید بحق راجع شود مکرر این وصیت را نموده و همچنین در سبیل که با جمعی از احباب بوده اند مرة بعد مرة وصیت کرده يسأل الخادم ربه ان يغفره بعنایته و یرزقه فی کل الأحيان مائدة فضله و ينزل علیه رحمة من عنده انه هو الکریم الفضال
- 21 الحمد لله آنحضرت فائز بوده و هستند از حق میطلبم اولیای آن ارض را تأیید فرماید بر ترک آنچه از قلم اعلی نهی آن نازل فی کتابه الأقدس قوله تبارک و تعالی قد حرّم علیکم شرب الأفيون انا نهیناکم عن ذلك نهياً عظيماً فی الکتاب

Fear God, O ye men of understanding!" And in another passage: "The use of opium hath been forbidden unto you, as well as gambling. Eschew them both, O people, and be not of the transgressors. Beware of using any substance that induceth sluggishness and torpor in the human temple and inflicteth harm upon the body. We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, would that ye could perceive it." It is most regrettable that man should allow his desires to lead him away from the divine Will and the binding decree of His Book, and act contrary to His good-pleasure. Take heed, O brethren, and cleave unto God's compassionate counsels and hold fast unto them. This is better for you, did ye but know it.

وَالَّذِي شَرِبَ أَنَّهُ لَيْسَ مِنِّي اتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ وَ فِي مَقَامٍ آخَرَ حَرَّمَ عَلَيْكُمُ الْمَيْسِرَ وَ الْأَفْيُونَ اجْتَنِبُوا يَا مَعْشَرَ الْخَلْقِ وَ لَا تَكُونُوا مِنَ الْمُتَجَاوِزِينَ أَيَاكُمْ أَنْ تَسْتَعْمَلُوا مَا تَكْسِلُ بِهِ هِيََا كَلَّكُمْ وَ تَضُرَّ أَبْدَانَكُمْ أَنَا مَا أَرَدْنَا لَكُمْ إِلَّا مَا يَنْفَعُكُمْ يَشْهَدُ بِذَلِكَ كُلُّ الْأَشْيَاءِ أَنْ أَنْتُمْ تَسْمَعُونَ أَنْتُمْ بَسِيرٌ حَيْفَ اسْتَأْنَسَ بَعْمَلِكُمْ نَفْسُكُمْ بَأَنْ مِيلَ نَمَائِدَ إِزْأَرَادِهِ الْهَى وَ حَكْمَ مُحْكَمِ كِتَابِ أَوْ بَغْدَرْدَ وَ بِخِلَافِ رِضَائِشِ عَامِلٍ شُودِ پَنْدِ گِیرِیدِ اِیِ برادران وَ بِنَصَائِحِ مُشْفَقَةٍ الْهَى دَلِ بَنْدِیدِ وَ تَمَسَّکِ جَوْنِیدِ هَذَا خَیْرٌ لَكُمْ لَوْ أَنْتُمْ تَعْلَمُونَ

- 22 Glory and remembrance and praise be upon you and upon those who are with you and who love you and hearken unto your words concerning the abandonment of this unseemly, shameful, abhorrent and rejected practice. The command belongeth unto God, the Lord of existence.

22 الْبَهَاءِ وَ الذِّكْرَ وَ الثَّنَاءَ عَلَى حَضْرَتِكُمْ وَ عَلَى مَنْ مَعَكُمْ وَ يُحِبُّكُمْ وَ يَسْمَعُ قَوْلَكُمْ فِي تَرْكِ ذَاكَ الْعَمَلِ الْمُنْكَرِ الْفَاحِشِ الشَّنِيعِ الْمُرْدُودِ وَ الْأَمْرِ لِلَّهِ مَالِكِ الْوُجُودِ

- 23 The servant 1st of Shawwal 1306

23 خَادِمِ غَرَّةِ شَوَّالِ سَنَةِ ۱۳۰۶

BRL_IOPF#1.19x, BRL_IOPF#1.20x

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BH00281

To: Shaykh Kazim Samandar et al., in Qazvin

Date: 1306-10-27 [1889-Jun-26]

- 1 In the name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord
- 2 These are days of sorrow, and waves of hatred and malice surge in the hearts of the enemies. The flames of pride and vainglory and the smoke of greed and avarice have darkened the world of joy. Glory be to God! Despite the manifestation of favors and the emergence of grace and bounties, that which no soul could have imagined has come to pass. This servant beseeches his Lord to spread another carpet and to purify the hearts of His servants with the waters of Kawthar and illumine them with the lights of His Most Great Countenance. Verily, He is the Hearing, the Answering, the All-Knowing, the All-Informed.
- 3 O beloved of my heart! Your letter addressed to this evanescent servant, as well as the successive letters addressed to His

1 بِسْمِ رَبِّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 أَيَّامٌ أَيَّامُ احْزَانَسَتْ وَ أَمْوَاجُ ضَغِينَةٍ وَ بَغْضَا دَرِ افْتَدَهْ دُشْمَنَانِ شَرَارَهْ كَبِيرِ وَ غُرُورِ وَ دُخَانِ حَرَصِ وَ طَمَعِ عَالَمِ فَرَحِ رَا تَبْرَهْ نَمُودَه سُبْحَانَ اللَّهِ مَعَ ظُهُورِ عَنَائِيَاتِ وَ بَرُوزِ فَضْلِ وَ الطَّافِ وَ أَرَدِ شَدِ أَنْجَهْ كَهْ بِرِ حَسَبِ ظَاهِرِ هَيْچِ نَفْسِ شَبَهِ آنَرَا گَنَانِ نَمِینُمُودِ یَسْتَلِ الْخَادِمِ رَبِّهْ أَنْ یَبْسُطَ بَسَاطَةً آخَرَ وَ یَطْهَرُ افْتَدَهْ عِبَادَهْ بَمَاءِ الْكُوْثَرِ وَ یُنَوِّرَهَا بِأَنْوَارِ مَنْظَرِهِ الْأَكْبَرِ أَنَّهُ هُوَ السَّمِيعُ الْجَبِيبُ وَ هُوَ الْعَلِیمُ الْخَبِيرُ

3 یَا مَحْبُوبِ فَوَّادِیِ دَسْتَخَطِّ حَضْرَتِعالی كَهْ بِنَامِ اِیْنِ خَادِمِ فَانِیِ بُوْدِ وَ هَمِچَنِینِ نَامَهْهَایِ مَتَوَالِیِ كَهْ

Holiness the Most Generous Name, upon him be the Most Glorious Beauty of God, all attained the honor of being presented before and heard by the One Who converseth from the Tree. These are His blessed and exalted words:

4 In My Name, the One Who calleth between earth and heaven

5 This is a letter from the Wronged One to him who hath believed in God, the Protecting, the Self-Subsisting. Sorrows have encompassed the Lord of all creation and His loved ones through what hath been perpetrated against Him by the manifestations of idle fancies and vain imaginings. By the life of God! The Supreme Pen hath lamented in the Most Exalted Horizon, and Zion hath cried out, and the Mount of God hath crumbled through what the hands of those who denied God's proof and evidence have wrought after their confession, and who disbelieved in the Witness and the Witnessed. The oppressor hath been consumed with the fire of greed, passion, tyranny and wickedness, and hath committed that which hath caused trustworthiness to lament and honored servants to weep. He hath conspired with God's enemy to misappropriate people's wealth. The Pen is powerless to recount their deeds and what hath befallen God's Cause through them, the Lord of what was and what shall be.

6 Harken in the Persian tongue to the call of the Wronged One. Glory be to God! One who was outwardly the recipient of the greatest favor and for whom the means of commerce were provided from every direction, when he became possessed of worldly ornaments, first drew forth the sword of cruelty against his helper, supporter and confirmer, and then against His loved ones and friends. That unjust one coveted the property of the Afnan and other friends, raising the cry of 'Woe is me! They have taken my wealth!' and committed that which hath caused the Cause to suffer loss. The Supreme Pen at this point is engaged with these words so that neither the fiery Samandar nor Nabil-i-'Ali might become saddened or dejected by the sorrows that have befallen them and the events that have transpired. In these sorrows thou hast a great partner. O Samandar! Grieve not for what hath befallen Me and thee at the hands of every remote oppressor and every obstinate transgressor. Be thou ablaze with the fire of My love and soaring in the atmosphere of My tender mercy and speaking that whereby hearts and minds may be attracted. Illumine each of the loved ones with the light of the utterance of the Goal of all the worlds and set them aflame with the fire of the Sacred Tree. Each one is present before Our face and mentioned by the tongue of favor. In accordance with the requirements of wisdom, names have not been mentioned, but

باسم حضرت اسم جود عليه بهاء الله الأبهى بود
كل بشر حضور و اصغاء مكلّم طور فائز قوله
تبارك و تعالى

4 بسمى المنادى بين الأرض و السماء

5 هذا كتاب من لدى المظلوم الى الذى آمن بالله
المهيمن القيوم قد احاطت الأحزان مولى الامكان
واوليائه بما ورد عليه من مظاهر الأوهام والظنون
لعمر الله ناح القلم الأعلى فى الأفق الأبهى وصاح
الصهيون و نفس كوم الله بما اكتسبت ابادى
الذين انكروا حجة الله وبرهانه بعد اقرارهم وكفروا
بالشاهد و المشهود قد اشتعل الظالم بنار الحرص
و الهوى و البغى و الفحشاء و ارتكب ما ناحت
به الأمانة و بكى عباد مكرمون قد اتفق مع عدو
الله فى التصرف فى اموال الناس ان القلم يحزن عن
ذكر اعمالهما و ما ورد منهما على امر الله ربّ ما
كان و ما يكون

6 بلسان پارسی ندای مظلوم را بشنو سبحان الله
نفسیکه عنایت کبری بر حسب ظاهر در
باره اش منظور و اسباب تجارت از هر جهت
از برایش موجود چون دارای زخارف دنیا
شد اول سیف جفا بر معین و ناصر و مؤید
خود وارد آورد و بعد بر اولیا و دوستانش آن
بی انصاف در اموال افنان و سایر دوستان طمع
نمود و اولیا برآورد که مال مرا بردند و عمل
نموده آنچه را که سبب تضییع امر بوده قلم اعلی
در ایقام باینکلمات مشغول تا سمندر ناری از
احزان وارده و امورات نازله بر نبیل قبل علی
محزون نشوند و افسرده نگردند در این احزان
شریک یزگی از برایت موجود یا سمندری لا
تخزن عما ورد علی و علیک من کل ظالم بعید و
کل فاجر عنید کن مشتعلاً بنار محبتی و طائراً
فی هواء عنایتی و ناطقاً بما تجذب به الأفئدة
و القلوب اولیا هر یک را بنور بیان مقصود
عالیان منور دار و بنار سدره مشتعل نما هر یک
امام وجه حاضر و بلسان عنایت مذکور نظر
بمقتضیات حکمت ذکر اسم نشده و لکن امام
وجه غائب نبوده و نیستند یشهد بذلك بحر بیانی

none have been absent from before Our face, nor are they now. To this beareth witness My ocean of utterance and My heaven of bounty, and beyond them both the Tongue of Grandeur in its praiseworthy station.

- 7 Say: O my God, my God! Thou seest what hath befallen Thy loved ones at the hands of Thine enemies. He whom Thou didst exalt by the hands of Thy bounty hath denied Thee and rejected Thy truth, allying himself with the source of hatred in Thy days. O Lord! Thou seest how the wrongdoer hath taken Thine enemy as his helper and supporter, and hath committed that which hath caused grief to seize the inhabitants of the pavilion of Thy protection and the tabernacle of Thy grandeur. O Lord! I beseech Thee by the lights of Thy countenance to protect Thy loved ones from their evil and their plotting. Verily, Thou art powerful over whatsoever Thou willest, and within Thy grasp are the reins of all affairs. There is none other God but Thee, the All-Kind, the All-Forgiving.

- 8 O beloved of my heart! Indeed a strange matter has appeared. Muhammad-'Ali Isfahani arrived in this land some years ago with Aqa 'Abdu'r-Rahim, upon him be the Glory of God. He dwelt in the prison for a time, then requested permission to stay in the great city. After permission was granted, he proceeded there and took up residence until the time when our spiritual beloved, Haji Shaykh Akhavi, upon him be the Most Glorious Glory of God, decided to engage in commerce there. The aforementioned Muhammad-'Ali's capital was meager, therefore assistance was suggested for him. Some of the honored Afnans, upon them be the Most Glorious Glory of God, each entrusted him with one hundred liras, and likewise sent him goods from China and India regularly. This year when news of the commercial upheaval in that land reached the owners of the capital, they intended to proceed to the city for investigation and collection. That oppressor, upon hearing this, immediately united with the source of hatred. One day he cried out that his strongbox had been broken into and three hundred and fifty liras stolen. Each day he would attribute this to someone else and finally accused a Siyyid, bringing charges to the government, and that poor destitute one was imprisoned. After some time when his lie became apparent, the government released the Siyyid. Finally he brought this accusation against the poor Nazir, upon him be the Glory of God, for he imagined that since Jinab-i-Nazir had arrived there, perhaps the commerce of that place would be referred to him. With this delusion he attributed it to him, held gatherings, wrote to various places, and would tell any denier he met that the Babis had come and stolen and taken his money.

و سماء عطائی و عن وراثتهما لسان العظمة في مقامه المحمود

7 قل الهی الهی تری ما ورد علی اولیائک من اعدائک قد کفر بک من رفعتہ بأیدی فضلک و انکر حقک بما اتحد مع مطلع بغضاء فی ایامک ای رب تری الظالم اتخذ عدوک لنفسه ناصراً و معیناً و ارتکب ما اخذت به الأحران اهل سرادق عصمتک و خیاء عظمتک ای رب استلک بأنوار وجهک بأن تحفظ اولیائک من شرهما و مکرهما انک انت المقتدر علی ما تشاء و فی قبضتک زمام الأمور لا اله الا انت العطوف الغفور انتی

8 یا محبوب فؤادی فی الحقیقه امر عجیبی ظاهر محمد علی اصفهانی در سنین قبل با جناب آقا عبدالرحیم علیه بهاء الله باین ارض وارد چندی در سین ساکن بعد اذن توقف در مدینه کبیره را مسئلت نمود بعد از اشراق نیر اذن بآنجهت متوجه و در آن ارض متوقف و ساکن تا ایامیکه محبوب روحانی جناب حاجی شیخ اخوی علیه بهاء الله الابهی قرار شد در آنجا تجارت مشغول گردند محمد علی مذکور بضاعتش مزجاء بود لذا در اعانت او اشارت رفت بعضی از حضرات آقایان افنان علیم بهاء الله الابهی هر یک مبلغ صد لیره تسلیم نمودند و همچنین از اشیاء صین و هند متواتر نزدش ارسال داشتند تا در این سنه خبر انقلاب تجارت آن ارض بمسامع صاحبان مال رسید قصد توجه بمدینه نمودند لأجل اطلاع و تحصیل انظالم بجزء اصغا با مطلع بغضا متحد شد یومی از ایام فریاد برآورد صندوقرا شکستند و سبب و پنجاه لیره بردند هر یوم بنفسی نسبت میداد و بالآخره سیدیرا متهم نمود و بحکومت عارض شد و آن پیچاره فقیر را حبس کردند بعد از چندی چون کذبش ظاهر شد حکومت سید را رها نمود در آخر این تهمت بر جناب ناظر مسکین علیه بهاء الله وارد آورد چه که همچو گمان نمود که جناب ناظر در آنجا وارد شد شاید امر تجارت آنحل باو راجع شود باین توهم این نسبت را باو

داد و مجلسها برپا نمود و باطراف نوشت و بهر
معرض منکری که میرسید میگفت باینها آمدند
و مال مرا سرقت کردند و بردند

- 9 In brief, he united with the enemy of God and said to many merchants that which caused harm to the Cause of God. Indeed, from the beginning until now, no such blow has been dealt to the Cause. His Honor Mu'inu'l-Mulk, may God the Exalted strengthen him, told the friends that the Siyyid says Muhammad-'Ali is lying, the owners of the capital have demanded their money, and he has resorted to these games and tricks, and I too share the Siyyid's opinion - his lies are as evident as the sun from his records. Then he sent a letter to this evanescent one and to His Holiness Ismu'llah M.H., upon him be the Most Glorious Glory of God, stating that for the protection of God's Cause this servant had not mentioned the theft, and if permission were granted, he would prove that Jinab-i-Nazir had committed the theft. Permission was issued from the Source of Command to certainly prove it and take his money. Some time passed and no news came from him regarding this matter. His Holiness Afnan, upon him be the Glory of God, also demanded proof from him in that land, saying that since you yourself wrote this, now fulfill it. He resorted to unworthy false excuses. Then he wrote to His Holiness Ismu'llah that "they have taken my money, you say come prove it" while he himself had repeatedly declared this matter.

9 باری با عدو الله متحد گشت و نزد اکثری از
تجار گفتند آنچه را که سبب تضییع امر الله
شد باری از اول ایام الی حین چنین لطمه‌ئی بر
امر وارد نشده سرکار معین‌الملک آیده الله تعالی
بحضرات فرموده سید میگوید محمد علی کاذب
است صاحبان مال مالشانرا طلب نموده‌اند و او
باین بازیها و لعبها تمسک نموده و منهم شریک
قول این سید هستم از دفترش کذبش بمثابه
شمس ظاهر و هویدا و بعد مکتوبی باینفانی و
بحضرت اسم الله مه علیه بهاء الله الأبهی ارسال
نمود و مذکور داشت محض حفظ امر الله اینبعد
ذکر سرقت را ننموده و اگر اذن عنایت شود ثابت
مینمایم که این مال را جناب ناظر سرقت نموده
از مصدر امر اذن صادر که البته ثابت کن و
مالت را اخذ نما چندی گذشت و خبری در
این فقره از او نرسید حضرت افنان علیه بهاء
الله الأبهی هم در آن ارض از او طلب اثبات
فرمودند که خود نوشته حال از عهده برآی
بعذرهای نالایقه کذب متمسک بعد بحضرت
اسم الله نوشته مال مرا برده‌اند میگوئی یا اثبات
کن و حال آنکه خود او مکرر اینفقره را اظهار
کرده

- 10 From these words the rest of his words and deeds are clear and evident. Indeed he has manifested an oppression that has no equal or likeness. And later it became known that before making this declaration here he had written everywhere. In brief, he has vowed not to speak one word of truth in the world. The river of lies and hypocrisy has joined the sea of infidelity and rebellion. To God we belong and to Him we shall return.

10 از اینکلمه باقی قول و عملش معلوم و واضحست
فی الحقیقه بظلمی ظاهر شده که شبه و مثل
نداشته و بعد معلوم شد که قبل از اظهار باین
ارض بهمه جا نوشته باری نذر کرده که یک
کلمه صدق در عالم نگوید نهر کذب و نفاق بحر
کفر و شقاق پیوست انا لله و انا الیه راجعون

- 11 The recent news is that the honored Afnans of the Blessed Tree arrived in the middle of the blessed month of Ramadan with the utmost joy and fragrance, and attained His presence and meeting. Now, through divine bounty and merciful grace, they have taken residence and are dwelling beneath the pavilions of grandeur. Blessed are they, and joyous tidings to them! God is witness and testifier that most often the mention of that Beloved of hearts flows from the tongue of the soul. Your remembrance brings joy and Your memory quickens the spirit. Repeatedly in these days this exalted word has flowed from the tongue of the Lord of all beings. He spoke, and His word is

11 اخبار تازه آنکه حضرات آقایان افنان سدره
مبارکه با کمال روح و ریحان در نیمه ماه مبارک
رمضان وارد و بحضور و لقا فائز و حال از فضل
الهی و رحمت رحمانی در ظل قباب عظمت مقر
گرفته‌اند و ساکنند هنبئاً لهم و مرئاً لهم حق
شاهد و گواه که اکثر اوقات ذکر آنمحبوب فؤاد
از لسان جان ظاهر ذکرت فرح انگیز و یادت
روح انگیز مکرر در این ایام اینکلمه علیا از لسان
مولی الوری جاری قال و قوله الحق قد ورد علی
سمندری ما ورد علی نفسی این ایام در احزان

truth: "There hath befallen Samandari what hath befallen My own Self." In these days he shares in sorrows, but these have not endured nor shall they endure. Soon they shall pass away and glory, joy and delight shall remain for Me and for him and for the friends of God, His chosen ones and His trusted ones. The praise be to God! His honor Shaykh, upon him be the glory of God and His loving-kindness, attains His presence and meeting most days. His son is seen with utmost humility and joy, and stands before the Seat of the Lord. In truth, the ear vibrates at the pure mention of that Beloved and the eye rejoices with greatest gladness at the sight of those related to Him. The servant begs his Lord to honor your honor through His might and to exalt you and those with you through His power and sovereignty. Verily He is the best of helpers and the best of supporters, and He is the Most Merciful of the merciful ones and the Most Generous of the generous ones.

- 12 As regards what was written concerning the spiritual friend His Honor Shaykh Muhammad Arab, upon him be the Glory of God and His bounty - he is truly engaged in service and has attained the grace of his Lord. His mention has repeatedly flowed from the Tongue of Grandeur, and all the letters he has sent to this servant have been honored to be received in the Most Holy Court. Specifically regarding the loved ones and friends he has mentioned - all have been blessed with the fragrances of revelation and the mention of God, exalted be His glory. Divine favors have been and continue to be bestowed upon him, and sacred Tablets have been sent at his request. That beloved of hearts has witnessed the waves of the ocean of grace and knows that the sea of bounty has no shore and the light of the orb of generosity no limit. The servant beseeches his Lord to assist those who are near to recognize what was hidden in His verses and treasured in His words. Verily He has power over all things.

- 13 The Most Great Glad-Tidings and Supreme Announcement is the blessed word which the Tongue of Grandeur openly and without veil spoke on a certain day to His Honor Nabil ibn Nabil, upon him be the Most Glorious Glory of God, and that is permission for that beloved of hearts to attain His presence. The servant indeed praises Him for this and offers endless thanks that endure with His eternal grace and remain unchanged through the permanence of His names. However, He made it contingent upon wisdom, saying one must be mindful of its requirements.

- 14 And regarding what His Honor Shaykh has mentioned about the designation - that beloved one knows that sometimes it is present and sometimes absent, at times the sun of wealth is

شربکست ولکن پاینده نبوده و نیست سوف
یزول و تبقى العزة و الفرح و السرور لی و له
و لأولیاء الله و اصفیائه و امنائه انتهی الله الحمد
حضرت شیخ علیه بهاء الله و عنایتہ اکثر ایام
بحضور و لقا فائز است ابن آنحضرت با کمال
خضوع و مسرت مشهود و امام کرسی رب قائم
و موجود فی الحقیقه گوش از ذکر خالص آنحبيب
مہتر و بصر بلقائ منتسبین با فرح اکبر یسئل
الخدام ربہ بأن یعز حضرتک بعزته و یرفعک و
من معک بقدرته و سلطانه انه هو خیر ناصر و
خیر معین و هو ارحم الراحمین و اکرم الأکرمین

12 اینکه در باره حبيب روحانی جناب آقا شیخ
محمد عرب علیه بهاء الله و عنایتہ مرقوم داشتند
فی الحقیقه بخدمت قائمند و بعنایت مولی فائز
مکرر ذکرشان از لسان عظمت جاری و نامه‌ها
که باینعید ارسال داشته‌اند جمیع در ساحت
اقدس عز اصغافائز و مخصوص اولیا و احببا که
ذکر نموده‌اند کل بنفحات وحی و ذکر حق جل
جلاله فائز گشتند عنایت در باره ایشان بوده
و هست و الواح مقدسه بخواہش ایشان ارسال
شده آنحبيب فؤاد امواج بحر عنایت را دیده‌اند
و میدانند بحر فضل را کرانی نه و نور نیر کرم
را حدی نه یسئل الخدام ربہ بأن يؤید المقربین
علی عرفان ما کان مکنوناً فی آیاتہ و مخزوناً فی
کلماتہ انه علی کل شیء قدير

13 بشارت کبری و مردهء عظمی کلمهء
مبارکست که لسان عظمت من غیر ستر و
حجاب دریومی از ایام بجناب نبیل ابن نبیل علیه
بهاء الله الأبهی فرمودند و آن اذن حضور آن
محبوب فؤاد است ان الخدام یحمده علی ذلک
و یشکره شکراً لا ینتہی بدوام نعمتہ و لا یتغیر
ببقاء اسمائہ ولکن معقاً بحکمت فرمودند باید
بمقتضیات آن ناظر بود

14 و اینکه جناب شیخ دربارهء تعیین مذکور
داشته‌اند آنحبيب میدانند گاهی موجود و گاهی
مفقود وقتی آفتاب غنا مشهود و هنگامی افلاس

visible and at times poverty. However, concerning His Honor Shaykh, upon him be the Glory of God, He commanded that it be transferred through His Honor Aqa Ali-Haydar, upon him be the Glory of God, to be delivered. The delay and postponement of such matters is due solely to the absence of the mentioned thing and nothing else. And His Honor Shaykh should also treat His Honor Amin, upon him be the Glory of God and His bounty, with love. At present His Honor Amin has a paternal relationship with most and has been engaged in service from the beginning of the Cause until now, occupied with speaking well of all the divine friends. In truth, he has repeatedly spoken well of this very His Honor Shaykh, upon him be the Glory of God, and sent such mentions to the Most Holy Court. If sometimes, out of wisdom or counsel, he should speak a word, they should not become upset. In mentioning these stations, this supreme word appeared from the Tongue of the Lord of all beings - blessed and exalted be His word:

- 15 “O Samandari! Upon thee be My Glory and My Bounty! The waves of the divine ocean of grace and the effulgences of the orb of heavenly bounty have been and continue to be directed towards the loved ones. Praise be to God that to this day, every minor deed that has appeared from the loved ones, or towards which the glance of grace was directed before its appearance - verily He does not allow to be lost the reward of the doers of good. All must look to that which hath appeared from Him, and He is the Single, the One, the All-Knowing, the All-Informed.”

- 16 Indeed the mention of His Honor Shaykh, upon him be the Glory of God, is true and acceptable before the Lord, for those souls who are sanctified from outward conditions and transient ornaments - their words and deeds prove effective. In most stations regarding the conditions of teachers, He has stated that which is clear and evident to that beloved one. The glance of grace has been and continues to be directed towards them. Detachment is the cause of exaltation and piety the means of advancement. In brief, all that they have mentioned regarding the stations of contentment and piety has been accepted in the Most Holy Court. The servant beseeches his Lord to assist his honor with means that may become the cause of people's acceptance and their turning to the countenance of their Lord, the Possessor of all existence.

- 17 He made mention of Haji Darvish Aqa, upon him be the Glory of God. After submission before His presence, these sublime words were revealed from the Mother Book, blessed and exalted be His words:

ولكن در باره جناب شیخ علیه بهاء الله فرمود بجناب آقا علیحیدر علیه ۶۶۹ [بهاء الله] حواله شود که برساند تعویق و تأخیر امثال این امور از عدم وجود شیء مذکور است لا غیر و جناب شیخ هم باید با جناب امین علیه بهاء الله و عنایت بهجت رفتار نمایند حال جناب امین نسبت ابوت دارند بر اکثری و از اول امر الی حین بر خدمت قائمند و بذکر خیر عامه احبای الهی مشغول فی الحقیقه ذکر خیر همین جناب شیخ علیه ۶۶۹ [بهاء الله] را مکرر نموده اند و بساحت اقدس فرستاده اند اگر گاهی نظر بحکمت یا نصیحت کلمهائی بگویند نباید مکدر شوند در ذکر این مقامات اینکلمه علیا از لسان مولی الوری ظاهر قوله تبارک و تعالی

- 15 یا سمندری علیک بهائی و عنایتی امواج بحر عنایت الهی و اشراقات نیر فضل ربّانی متوجه اولیا بوده و هست لله الحمد الی حین هر عمل جزئی که از اولیا ظاهر شد و یا قبل از ظهور لحاظ عنایت بآن توجه نموده انه لا یضیع اجر المحسنین باید کلّ بما ظهر من عنده ناظر باشند و هو الفرد الواحد العلیم الخبیر

- 16 انتهی فی الحقیقه ذکر جناب شیخ علیه بهاء الله صحیح است و لدی المولی مقبول چه که نفوسی که از شئون ظاهریه و زخارف فانیه مقدّسند اقوال و اعمالشان مؤثر واقع میشود در اکثری از مقامات در شرایط مبلّغین فرموده اند آنچه را که نزد آنجبوب واضح و مبرهنست لحاظ عنایت بایشان بوده و هست انقطاع سبب ارتفاع است و تقوی علت ارتقا باری آنچه در مقامات قناعت و تقوی ذکر نموده اند در ساحت اقدس مقبول یستل الخادم ربّه بأن یمدّ جنابه بأسباب تکنون علة لاقبال الناس و توجههم الی وجه ربهم مالک الایجاد

- 17 ذکر جناب حاجی درویش آقا علیه بهاء الله را فرمودند بعد از عرض امام حضور اینکلمات عالیات از امّ الکتاب ظاهر قوله تبارک و تعالی

- 18 O Darvish Aqa! Upon thee be the Glory of God, Creator of Heaven! The people of the Path have for ages and centuries been occupied with the mention and praise of the Lord, and have counted themselves among the people of Truth, making mention of the stages of unity, detachment and severance. Yet when the Lord of the World appeared with the Most Great Name, all denied Him save whom God willed. We beseech the True One to strengthen thee in such manner as would cause the people of the Path to turn unto Him. Take, in His Name, the Self-Subsisting, the wine of immortality from the hands of bounty, then drink in His manifest remembrance.
- 18 یا درویش آقا علیک بهاء الله فاطر السماء اهل طریقت عهدا و قرنبا بذکر و ثنای مولی مشغول و خود را مابین عباد اهل حقیقت میشمردند و مراتب توحید و تجرید و انقطاع را ذکر مینمودند و چون سید عالم باسم اعظم ظاهر کل انکار نمودند الا من شاء الله از حق میطلبیم آنجنابرا مؤید فرماید بر اقبالیکه سبب اقبال اهل طریق گردد خذ باسمه القیوم ریح البقاء من ایدی العطاء ثم اشرب بذکره المبین
- 19 Say: O people of the world! Today the proofs of those nigh unto God and His Messengers stand before the countenance of the Most Great Name, engaged in mention, praise and circumambulation. Cast aside your idle fancies and take what hath been ordained by the Mighty, the Powerful, the All-Knowing, the All-Informed. Reflect upon the various sects and likewise upon the remaining proofs, that the truth may become manifest unto thee, and His sovereignty, and His power, and His might, and His signs, and His clear evidences, and that thou mayest be of them that attain.
- 19 بگو ای اهل عالم امروز حجج مقربین و مرسلین امام وجه اسم اعظم حاضر و بذکر و ثنا و طواف مشغول ضعوا الأوهام لأهلها و خذوا ما قدر من لدن مقتدر قدیر و عالم خبیر در احزاب مختلفه تفکر نما و همچنین در حجج باقیه لیظهر لک الحق و سلطانه و قدرته و اقتداره و آیاته و بیناته و تكون من الفائزين انتهى
- 20 It is hoped that through the sweet savors of the utterance of the Desired One of the worlds, they may arise with complete dedication to serve, and find and drink the hidden wine in the divine verses. The Command is in His grasp. He strengtheneth whom He willeth through the hosts of the seen and the unseen. He is the Mighty, the Powerful, the All-Wise.
- 20 امید آنکه از نفحات بیان مقصود عالمیان بتمام همت بر خدمت قیام نمایند و ریح مکنون در آیات الهی را بیابند و بیاشامند الأمر بیده یؤید من یشاء بجنود الغیب والشهادة و هو المقتدر العزیز الحکیم
- 21 He made mention of Haji Mirza Fadlu'llah and his wife. After their mention was submitted before the Most Holy Court, there was revealed for each that which is the point of adoration of all the books of the earth. I beseech the Beloved to aid them to hearken unto His utterance as it behooveth them to hearken. Amen, Amen, O Goal of the mystics! Amen, Amen, O Beloved of all who are in the heavens and the earth!
- 21 ذکر جناب حاجی میرزا فضل الله و ورقه ضلع ایشانرا فرموده اند بعد از عرض در ساحت اقدس مخصوص هر یک نازل شد آنچه که مطاف کتب ارض است اسئل المحبوب ان یؤیدهما علی اصغاء بیانه حق الاصغاء آمین آمین یا مقصود العارفين آمین آمین یا محبوب من فی السموات والأرضین
- 22 Mention was made of the honored brother Aqa Mirza Ibrahim, upon him be the Glory of God, and likewise of his letter which he sent to that Presence. It was submitted in the most mighty, most holy and most exalted Court, attained the honor of being heard, and one blessed Tablet was revealed from the heaven of will especially for him and was dispatched. The servant beseecheth his Lord to assist him in that which He loveth and is pleased with, and to ordain for him the meeting with his Tablet, from whose horizon hath shone the luminary of favor and bounty. Verily He doeth what He willeth, and He is the Single, the One, the Mighty, the Powerful.
- 22 ذکر برادر مکرم جناب آقا میرزا ابراهیم علیه بهاء الله را نموده اند همچنین ذکر نامه ایشان را که بآنحضرت ارسال داشته و ارسال فرموده اند در ساحت اعز اقدس اعلی بعض اصغافا و یک لوح مبارک از سماء مشیت مخصوص ایشان نازل و ارسال گشت یسئل الخادم ربه ان یوقته علی ما یحب و یرضی و یقدر له لقاء لوحه الذی لاح من افقه نیر العنايه و العطاء انه هو فعال لما یشاء و هو الفرد الواحد المقتدر القدیر

23 I make mention of the loved ones of that land, each one of them, and I beseech God, exalted be His glory, to bestow upon them at every moment the wine of utterance, that they may drink thereof and become eloquent in praise and thanksgiving. In truth, the assured souls that exist have won the prize from the world and all who dwell therein, and in His days have attained unto the bounties of the All-Bountiful. Who can fulfil the obligation of gratitude? There is no recourse but inability, and no refuge but to confess one's shortcoming. The Command is in His hands and authority is in His grasp. He is the Mighty, the Unconstrained.

23 اولیای آن ارض هر یکرا ذکر مینمایم و از حقّ جلّ جلاله میطلبم در هر آن رَحیقِ بیان بر ایشان میذول دارد همی بنوشند و به لک الحمد ناطق گردند فی الحقیقه نفوس مطمئنّه موجوده گوی سبقت را از عالم و عالمیان ربوده اند و بفیوضات حضرت فیاض در آیامش فائز گشته اند که تواند از عهده شکر برآید جز عجز چاره ای نه و جز اقرار بر تقصیر مفری نه الامر بیده و الحکم فی قبضة قدرته و هو المقتدر المختار

24 Mention has been made of the honored teacher, upon him be the Glory of God. Although arrangements had been made, in view of his being alone, there was agreement to pause. This agreement found acceptance in the Most Holy, Most Exalted Presence, such that the reward of attainment was specifically revealed and sent down from the Ancient Tongue, and at the end the Tongue of the All-Merciful spoke these words: "Blessed is he and blessed is the one who made arrangements for him. We have, in Our wisdom, veiled the mention of his name, and We are the Chooser." The Glory, the Remembrance and the Praise be upon you and upon those who are with you and those who are in your household and who love you and who hear your word for the sake of God, the Lord of Lords. And praise be to Him, for He is the Master of creation and the Lord of all beings.

24 ذکر جناب معلّم علیه بهاء الله را نموده اند که مع تهیه اسباب نظر بتنهائی آنحضرت و موافقت توقّف شد اینواقفت در ساحت امنع اقدس ابدی مقبول افتاد بقسمیکه اجر لقا مخصوص ایشان از لسان قدم جاری و نازل و در آخر بیان لسان رحمن باینکلمه ناطق طوبی از برای او و از برای نفسی که اسباب او را فراهم آورد انا سترنا ذکر اسمہ حکمة من عندنا و انا المختار انتہی البهاء و الذکر و الثناء علی حضرتک و علی من معک و من فی بیتک و یحبک و یسمع قولک لوجه الله ربّ الأرباب و الحمد له اذ هو مالک الایجاد و مولی العباد

25 The servant 26 Shawwal 1306

25 خادِم [فی ۲۶ شَوّال سنة ۱۳۰۶]

26 Three pieces were sent, one specifically for the aforementioned person, may God, blessed and exalted be He, strengthen him, and of the other two, one specifically for your honor and the last specifically for the beloved of the heart, the honored Muhammad Javad, upon him be [the Glory of God].

26 سه قطعه ارسال شد یکی مخصوص جناب نفس مذکور آید الله تبارک و تعالی و دو دیگر یکی مخصوص آنحضرت و آخر مخصوص حبیب فؤاد جناب آقا محمد جواد علیه ۶۶۹ [بهاء الله] ۱۵۲

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BH01470

To: Mirza Zaynu'l-'Abdin ibn Mirza Muhammad Rida Mujtahid

Date: 1306-10-27 [1889-Jun-26]

- 1 He is the All-Seeing, the All-Knowing, the All-Wise! 1 هو الشاهد العليم الحكيم
- 2 This is a glorious Book sent down from God, the All-Knowing, the All-Informed, to guide the people to this momentous Announcement, whereby hearts have melted, backs have been broken, limbs have trembled, and every remote oppressor has lamented. Blessed is the servant who hath attained unto God's grace and mercy, which have preceded all who are in the heavens and on earth. The Day of Harkening hath come, blessed be they that hear! And the Day of Witnessing and Meeting hath come, blessed be they that attain! 2 كتاب كريم نزل من لدى الله العليم الخبير ليهدى الناس الى هذا النبأ العظيم الذي به ذابت الأبدان وانكسرت الظهور وارتعدت الفرائص وناح كل ظالم بعيد طوبى لعبد فاز بفضل الله ورحمته التي سبقت من في السموات والأرضين قد اتي يوم الاصغاء طوبى للسامعين واتي يوم المشاهدة واللقاء طوبى للفائزين
- 3 Say: O people of God! Hear ye the call from the direction of God, your Lord and the Lord of your ancient forebears. He desireth to draw you nigh unto the Most Great Ocean and acquaint you with His straight Path. 3 قل يا حزب الله اسمعوا النداء من شطر الله ربكم ورب آبائكم الأولين انه اراد ان يقربكم الى البحر الأعظم ويعرفكم سبيله المستقيم
- 4 O thou who art mentioned before the Wronged One! When thou hearest My call from the horizon of the heaven of My utterance, say: My God, my God! My very being beareth witness to Thy unity and that Thou art God; there is none other God but Thee. Nothing is like unto Thee. Thou doest what Thou willest through Thy sovereignty and ordainest what Thou desirest through Thy command. The veils of the heedless ones, the glory of the oppressors, and the clamor of those who have disbelieved in Thee and Thy signs cannot hinder Thee. 4 انك انت يا ايها المذكور لدى المظلوم اذا سمعت ندائى من افق سماء يبانى قل الهى الهى تشهد اركانى واعضاءى بوحدانيتك وبانك انت الله لا اله الا انت ليس كمثلك شئ تفعل ما تشاء بسلطانك وتحكم ما تريد بأمرى لا تمنعك حجاب الغافلين ولا سيجات الظالمين ولا وضوء الذين كفروا بك وبآياتك
- 5 O my Lord! Thou seest Thy loved ones amidst Thine enemies and what hath befallen them in Thy path. I beseech Thee by Thy power which hath encompassed all created things, and by Thy sovereignty which hath surrounded all existence, to protect them with the hosts of the unseen and the visible, and to guard them with the manifestations of might and power. 5 اى رب ترى اوليائك بين اعدائك و ما ورد عليهم فى سبيلك اسئلك بقدرتك التي غلبت الممكنات و بسلطانك الذي احاط الكائنات بأن تحفظهم بجنود الغيب والشهادة وتحرسهم بمظاهر القدرة والقوة
- 6 Glory be unto Thee, O my God! Glory be unto Thee, O my Beloved! Glory be unto Thee, O my Worshipped One! I beseech Thee by the pearls of the ocean of Thy knowledge, by the splendors of the Day-Star of Thy wisdom, and by Thy Name through which Thou hast guided the servants to the shore of Thy Most Great Ocean and illumined their hearts with the lights of Thy countenance, O Lord of eternity, to ordain for me that which shall adorn me with the raiment of godliness among all people and crown me with the diadem of detachment 6 و سبحانك يا الهى و سبحانك اللهم يا مقصودى و سبحانك اللهم يا معبودى اسئلك بآلاءى بحر علمك و تجليات انوار نير حكمتك و باسمك الذي به هديت العباد الى شاطئ بحر الأعظم و نورث افتدتهم بأنوار وجهك يا مالک القدم بأن تكتب لى ما يجعلنى مزياً برداء التقوى بين الورى و مكللاً باكليل الانقطاع فى الابداع لأكون قابلاً

throughout creation, that I may be worthy to arise among Thy servants and be fitted to mention and praise Thee in Thy land.

للقيام بين عبادك ولائقاً لذكرك و ثنائك في ارضك

- 7 By Thy glory, O Beloved of hearts and Sovereign of existence! My tears shall not be stilled save by entering Thy most great prospect and arriving at Thy most holy, mighty, and luminous station. My heart shall not find peace save by hearkening to Thy call before Thy face and beholding Thy horizon before Thy throne.

7 وعزتك يا محبوب القلوب و مالک الوجود لا تسكن عباتي الا بالدخول في منظرک الأكبر و الورد في مقامک الأعزّ الأقدس الأنور و لا يطمئن قلبي الا باصغاء ندائك امام وجهک و مشاهدة افتک امام عرشک

- 8 Thou seest, O God of Names and Creator of heaven, that the supplicant hath hastened to the gate of Thy bounty, and the seeker hath aimed at the heaven of Thy generosity and mercy. I beseech Thee not to disappoint him of what lieth with Thee and what Thou hast ordained for those near unto Thee among Thy servants and the sincere ones among Thy creation.

8 ترى يا اله الأسماء و فاطر السماء بأن السائل سرع الى باب كرمک و القاصد قصد سماء جودک و رحمتک اسئلك ان لا تخيبه عما عندک و ما قدرته للمقربين من عبادک و المخلصين من بریتک

- 9 I know not, O my God, by what remembrance to remember Thee or by what praise to praise Thee. Whenever my mention increaseth, my grief increaseth. By Thy glory, O my Beloved! From my utterances flow my tears, and from the traces of my pen come my sorrow, anguish and pain. I find no joy for myself save in circumambulating Thy Sacred House, nor any happiness save in being present before Thy face and arising to serve Thy loved ones.

9 لم ادري يا الهی بأي ذکر اذكرک و بأي ثناء اثنیک کلما زاد ذکرى زاد حزنى وعزتك يا محبوبى من عباراتى زادت عبراتى و من آثار قلبي همى و غمى و الهى و لا اجد لنفسى فرحاً الا بالطواف حول بيتک الحرام و لا سروراً الا بالحضور امام وجهک و القيام على خدمة اوليائك

- 10 If Thy destined decree preventeth me from Thy sealed wine, ordain for me from Thy Most Exalted Pen the reward of those who hastened unto Thee by Thy leave, who circled round Thy Cause, who stood before the gate of Thy grandeur, who heard the call from the tongue of Thy wisdom, and who drank the choice wine of revelation before Thy throne.

10 ان كان قضائك المحتوم يمنعنى عن رحيتک المختوم قدرلى من قلبک الأعلى اجر الذين سرعوا اليک باذنک و طافوا حول امرک و قاموا لدى باب عظمتک و سمعوا النداء من لسان حکمتک و شربوا حقيق الوحى امام عرشک

- 11 Alas, alas, O my God! Alas, alas, O my Beloved! Alas, alas, O my Worshipped One! For what hath befallen Thee at the hands of the oppressors among Thy creation and the rebellious among Thy servants. Would that I had been prevented from hearing and seeing, that I might not have heard of Thy grief and tribulation, nor witnessed Thy imprisonment and ordeal!

11 آه آه يا الهى و آه آه يا مقصودى و آه آه يا معبودى بما ورد عليك من طغاة خلقک و بغاة عبادک يا ليت منعت عن السمع و البصر و ما سمعت حزنک و بلائک و ما رأيت سجنک و ابتلائک

- 12 Thou didst create Thy servants to know Thee in Thy days and to arise to serve Thee amidst Thy creation, yet they denied Thee and Thy signs, drew their swords of hatred against Thee, and there befell Thee from them that which the Most Exalted Pen is powerless to recount. O my God! Thou didst desire for them the greatest glory, yet they desired for Thee the greatest abasement. Thou didst call them to the cushions of nearness and the luminous pillows, yet they desired for Thee the dark pit and the lowest station.

12 قد خلقت عبادک لعرفانک فى أيامک و القيام على خدمتک بين خلقک و هم كفروا بک و بآياتک و سلّوا عليك بأسيايف البغضاء و ورد عليك منهم ما عجز عن ذکره القلم الأعلى انت اردت لهم يا الهى العزة الكبرى و هم ارادوا لك الذلة العظمى انک دعوتهم الى منارک القرب و الوسائد النوراء و هم ارادوا لك البئر الظلمات و المقام الأدنى

- 13 O Lord! Aid Thy servants to be fair in Thy Cause and just concerning that which hath appeared from Thee. Thou art the Generous, possessed of great bounty. The oppression of Thy creation cannot withhold Thy generosity, nor can the desires of Thy servants prevent Thy will. There is none other God but Thee, the Almighty, the Self-Subsisting.
- 13 اى ربّ ايد عبادك على الانصاف فى امرک و العدل فيما ظهر من عندک انک انت الکریم ذو الفضل العظیم لا يمنع کرّمک ظلم خلقک و لا اراداک ارادات عبادک لا اله الا انت المهيمن القيوم
- 14 O Lord! Forgive me and those with me, those who have held fast to Thy firm handles and clung to the hem of Thy luminous robe. Then draw the hearts of Thy creation to the horizon of the heaven of Thy manifestation. Verily, Thou art the All-Bountiful, the Ever-Flowing, the Most Generous, the All-Forgiving, the Most Merciful.
- 14 اى ربّ اغفر لى و لمن معى و لمن تمسک بعرواتک الوثقى و تشبّث بأذيال ردائك النوراء ثم اجذب افئدة خلقک الى افق سماء ظهورک انک انت الفضال الفيّاض البّذال الغفور الرحيم

BLIB_Or15724.155

BH01890

To: Baha'is of Hamadan et al.

Date: 1306-10-27 [1889-Jun-26]

- 1 He is the One speaking from the Supreme Horizon!
- 1 هو الناطق فى الأفق الأعلى
- 2 O people of Ha and Mim! Blessed are ye for having attained unto the Day of God and His manifestation, and for having heard His call and turned toward the Mount when He Who converseth appeared, and toward the Tree and Him Who speaketh therein. Ye have turned toward Him on the day of rejection and acknowledged Him after the denial of the wicked ones, and directed yourselves unto Him on this mighty day. We make mention of you at this hour while the Faithful Spirit in the Supreme Paradise sayeth: "Happy are the people of Baha whom God remembereth in His mighty station!" Know ye your stations, then thank God, the Lord of the House and the Educator of all in the heavens and earths.
- 2 يا اهل هاء و ميم طوبى لكم بما فزتم بيوم الله و ظهوره و سمعتم ندائه و اقبلتم الى الطور اذ ظهر مكلّمه و الى السّدره و النّاطق فيها قد اقبلتم فى يوم الاعراض و اعترفتم بعد انكار الاشرار و توجهتم فى يوم المنيع انا نذكركم فى هذا الحين و الروح الأمين فى الجنّة العليا يقول هنيئاً لأهل البهاء الذين يذكّرهم الله فى مقامه المنيع اعرفوا مقاماتكم ثم اشكروا الله ربّ البيت و مربّى من فى السّماوات و الأرضين
- 3 A letter hath come before the Wronged One wherein was your mention. We have remembered you with words the like of which the ear of the world hath not heard, nor have the eyes of nations seen their like. Praise ye the Lord, the Possessor of great bounty and wise command.
- 3 قد حضر لدى المظلوم كتاب و كان فيه ذكركم ذكّرناكم بكلمات ما سمعت اذن العالم شبيها و ما رأّت ابصار الأمم مثلها احمّدوا ربّ ذو الفضل العظیم و ذو الأمر الحكيم
- 4 O Nabil-i-Akbar! Hear the call once again that it may render thee detached from sorrows. Verily God is with thee - He heareth and seeth, and He is the All-Knowing, the All-Informed. Be not grieved by worldly events. In all matters
- 4 يا نبيل قبل بآء اسمع النداء مرّة اخرى ليجعلک فارغاً عن الأحزان انّ الله معک يسمع و يرى و هو العليم الخبير از حوادث دنيا محزون مباشر

place thy trust in God, exalted be His glory. He will protect thee as He protected thee before. The world hath ever been the place of vicissitudes, yet its passing away is the cause of joy and the source of gladness. Its changes and variations testify to its impermanence. Therefore it is not mentioned nor considered by those souls who have tasted of the heavenly food and eternal bounties.

- 5 O Muhammad-Rida! Thou hast attained unto My mention which no other mention equalleth, nor the treasures of the righteous or wicked. Thank thy Lord for this manifest bounty. The Glory be upon thy father and upon thee and upon every-one steadfast and firm.

- 6 O Muhammad-Baqir! Previously in that land occurred that which caused the eye of justice to weep and equity to lament, and there befell the Wronged One from the heedless one that which the Pen is powerless and unable to mention. Likewise in Kurdistan the heedless one at last cast the fire of passion upon the leaves of the Tree. Glory be to God! Despite divine counsel and heavenly admonition some acted in such manner as caused the Concourse on high and the company of the sincere to cry out "I seek refuge in Thee, O God of the worlds!" And even greater than that hath appeared in these days in the great city. By the life of God, it burned hearts and consumed livers! The oppressor who claimed love, when the desire for treachery emerged from his greed and covetousness, abandoned God, glorified be His majesty, allied with His enemy and assailed His friend. Thus do We recount for thee what befell Us from him who rent the veil of trustworthiness, chastity and fidelity. When he saw a believer he said "I believe in God," and when he saw an idolater he denied God, the Forgiving, the Merciful. Blessed art thou for having attained unto My mention on this night. Remember My loved ones on My behalf and give them the glad-tidings of God's tender mercy, the Mighty, the Praiseworthy.

- 7 O Muhammad-'Ali H.S.! Upon thee be the eternal Glory of God! Say: My God, my God! Praise be to Thee for having strengthened me, made me know Thee, guided me to Thy path and illumined my heart with the light of Thy knowledge. I beseech Thee by Thy power which hath encompassed all created things and by Thy will which hath prevailed over all contingent beings, to make me of those who have quaffed the choice wine of utterance from the hand of Thy bounty and the Kawthar of knowledge through Thy grace and favor. O Lord! Thou seest me gazing toward the heaven of Thy mercy and awaiting the rain-showers from the clouds of Thy grace. Ordain for me

در امور بر حق جلّ جلاله توکل نما آنه یحفظک
کما حفظک من قبل دنیا محل حوادث بوده و
هست ولكن فنای آن سبب فرح و علت سرور
است تغییر و اختلاف آن گواهند بر فنایش لذا
نزد نفوسیکه لذات مائدهء سمائی و نعم سرمدی
را یافته اند مذکور نبوده و نیست

- 5 یا محمد قبل رضا قد فزت بذکری الذی لا تعادله
الأذکار ولا کنوز الأخیار والأشرار اشکر ربّک
بهذا الفضل المبین البهاء علی ابيک و علیک و علی
کلّ ثابت مستقیم

- 6 یا محمد قبل باقر از قبل در آن ارض واقع شد
آنچه که عین عدل گریست و انصاف نوحه نمود
و بر مظلوم از عمل غافل وارد شد آنچه که قلم از
ذکرش عاجز و قاصر است و همچنین در کردستان
از غافل آخر آتش شهوت بر اوراق سدره زد
سبحان الله مع نصیح الهی و وصیت ربّانی بعضی
عمل نمودند آنچه را که ملأ مقربین و معشر
مخلصین بکلمهء اعوذ یک یا اله العالمین ناطق و
اعظم از آن در این ایام در مدینهء کبیره ظاهر
لعمر الله قلوب را محترق و ایجاد را بگذاخت
ظالمیکه دعوی محبت مینمود چون ارادهء خیانت
از حرص و طمعش ظاهر از حقّ جلّ جلاله
گذشت و یا عدویش ساخت و بر دوست تاخت
کذلک قصصنا لک ما ورد علینا من الذی شقّ
ستر الأمانة و العفة و الوفاء اذا رأى مؤمناً قال
آمنت بالله و اذا رأى مشرکاً کفر بالله الغفور
الرحیم طوبی لک بما فزت بذکری فی هذا اللیل
اذکر اولیائی من قبلی و بشرهم بعناية الله العزیز
الحمید

- 7 یا محمد علی ح ص علیک بهاء الله الأبدی قل الهی
الهی لک الحمد بما آیدتنی و عرّفتنی و هدیتنی الی
صراطک و نورّ قلبی بنور معرفتک استلک
بقدرتک الّتی احاطت الکائنات و بارادتک الّتی
غلبت الممکات بأن تجعلنی من الذین شربوا رحيق
البیان من ید عطائک و کوثر العرفان بعنايتک
و فضلك ايرب ترانی ناظراً الی سماء رحمتک و
منتظراً امطار سحاب عنايتک قدر لی من قلبک

through Thy Most Exalted Pen the good of this world and the next. Verily Thou art the All-Bountiful, the All-Generous.

الأعلى خير الآخرة و الأولى أنك انت الفضل
الكریم

TAH.020a

BH02826

To: Muhammad Husayn 'Ayn Ta

Date: 1306-10-27 [1889-Jun-26]

1 He is established upon the throne of utterance

1 هو المستوی علی عرش البیان

2 Verily the Most Great Ocean desired to send unto thee the ocean of divine knowledge, that thou mayest behold the pearls hidden therein and be of them through whom God hath raised the standard of righteousness among all peoples and the banner of steadfastness in the most exalted station. Blessed art thou, for the countenance of the Ancient One hath turned toward thee from the direction of His Most Great Prison, and revealed for thee that which brings solace to all eyes. How many a servant hath heard the call and turned away therefrom, and how many a servant hath inhaled the fragrances of revelation and turned with his heart unto God, the Cause of all rivers to flow. Glorify the name of thy Lord by night and by day, and say:

2 أن البحر الأعظم اراد ان يرسل الیک بحر العرفان
لترى اللآلیء المكنونة فيه وتكون من الذين بهم
رفع الله علم التقوی بین الوری و رایة الاستقامة
علی اعلی المقام طوبی لک بما توجه الیک وجهه
القدم من شطر سجنه الأعظم و انزل لک ما قررت
به الأبصار کم من عبد سمع النداء و اعرض عنه
و کم من عبد اخذ نفحات الوحی و اقبل بقلبه
الی الله مجرى الأنهار سیح باسم ربک باللیالی و
الایام و قل

3 O people of the earth! Fear ye God and follow not them who have denied the House and disbelieved in the Corner and the Station. Beware lest the ranks of the world and the armies of nations prevent you from this Cause whereby the Herald hath proclaimed: The Kingdom is God's, the Lord of all mankind. Hold fast unto My strong cord, speak forth My praise, and stand firm in service to My Cause at eventide and at dawn. When the breezes of revelation stir thee, say:

3 یا ملاء الأرض اتقوا الله و لا تتبعوا الذين انكروا
البيت و كفروا بالركن و المقام ایاکم ان تمنعکم
صفوف العالم و جنود الأمم عن هذا الأمر الذى
به نادى المناد الملك لله مولى الأنام کن متمسکاً
بعروقی و ناطقاً بثنائى و قائماً علی خدمة امرى فی
العشی و الاشرار اذا هزتك نسמת الوحی

4 Glorified art Thou, O my God and the God of existence! Glorified art Thou, O my God and the God of the seen and unseen! Glorified art Thou, O my Goal and the Goal of all hearts and minds! Praise be unto Thee for having made known unto me Thy Most Great Path and Thy Mighty News, whereby earthquakes seized all tribes save those rescued by the hand of Thy will and purpose. O Lord! Thou seest me attracted by Thy verses, detached from all else but Thee, and clinging to the cord of Thy loving care. I beseech Thee by all that befiteth the heaven of Thy bounty, the ocean of Thy grace,

4 قل سبحانک اللهم یا الهی و اله الوجود و
سبحانک اللهم یا الهی و اله الغیب و الشهود و
سبحانک اللهم یا مقصودی و مقصود الأفتدة و
القلوب لک الحمد بما عرّفنی صراطک الأعظم
و نبأک العظیم الذى به اخذت الزلازل کلّ
القبائل الا من انقذته ید ارادتك و مشیتک ای
ربّ ترانى منجذباً بآیاتک و منقطعاً عن دونک
و متمسکاً بحبل عنايتک اسألك بأن لا تخینینى

and the sun of Thy generosity, not to disappoint me. O Lord! Strengthen my limbs in Thy service and illuminate the hearts of Thy servants with the light of Thy knowledge. Then ordain for them that which shall preserve them from the croaking of every croaker, the might of every oppressor, the doubts of every learned one, and the insinuations of every wicked one. Thou art He Whom nothing whatsoever can frustrate. Thou doest what Thou wilt through Thy power and sovereignty, and ordainest what Thou pleasest through Thy command that prevaileth over Thy heaven and Thy earth. I beseech Thee by the arising of the Dawning-Place of Thy revelation and the Dayspring of Thy signs, Who is not overtaken by sitting nor prevented by the power of hosts, to ordain for me that whereby my remembrance shall endure in Thy mighty Book. Verily Thou art the Almighty, the All-Compelling, the Mighty, the All-Bountiful.

عَمَّا يَنْبَغِي لِسَمَاءِ جَوْدِكَ وَبِحَرِّ فَضْلِكَ وَشَمْسِ
عِطَائِكَ أَيُّ رَبِّ قُوِّ جَوَارِحِي عَلَى خِدْمَتِكَ وَ
نُورِ قُلُوبِ عِبَادِكَ بِنُورِ مَعْرِفَتِكَ ثُمَّ اكْتُبْ لَهُمْ
مَا يَحْفَظُهُمْ عَنْ نَعَاقِ كُلِّ نَاعِقٍ وَ سَطْوَةِ كُلِّ
ظَالِمٍ وَ شَبَاهَاتِ كُلِّ عَالَمٍ وَ إِشَارَاتِ كُلِّ فَاجِرٍ
أَنْتَ الَّذِي لَا يَمْنَعُكَ شَيْءٌ مِنَ الْأَشْيَاءِ تَفْعَلُ
مَا تَشَاءُ بِقُدْرَتِكَ وَ سُلْطَانِكَ وَ تَحْكُمُ مَا تَرِيدُ
بَأَمْرِكَ الْمُهَيْمِنِ عَلَى سَمَائِكَ وَ أَرْضِكَ أَسْأَلُكَ
بِقِيَامِ مَشْرِقِ وَحْيِكَ وَ مَطْلَعِ آيَاتِكَ الَّذِي لَا
يَأْخُذُهُ الْقَعُودُ وَ لَا يَمْنَعُهُ اقْتِدَارُ الْجُنُودِ أَنْ تَقْدِرَ
لِي مَا يَبْقَى بِهِ ذِكْرِي فِي حَكْمِ كِتَابِكَ أَنْتَ
الْمُقْتَدِرُ الْمُهَيْمِنُ الْعَزِيزُ الْوَهَّابُ

BLIB_Or15695.175

BH04817

To: Aqa Mirza Zaynul-Abidin, in Tihiran

Date: 1306-10-27 [1889-Jun-26]

1 He overshadoweth all names!

2 This is a Book sent down in truth from this Most Great Prison unto him who hath believed in God, the Lord of the Mighty Throne, that it may draw him unto the station of certitude and strengthen him to serve the Cause in the days of God, the Master of the Day of Judgment. This is a Day wherein the ocean of utterance hath surged before the faces of all religions, and the Sun of certitude hath shone forth from the horizon of the heaven of proof. Blessed is he who hath witnessed and seen, and woe unto the heedless! Thy letter hath come before the Wronged One. We have heard thy call and have answered thee through this perspicuous Tablet whereby the realities of all things have been attracted and the Herald hath called out from a near place. Blessed is the servant who hath taken the chalice of salvation on this morn and drunk therefrom in the name of God, the Mighty, the Powerful. We have indeed found from thy letter the fragrance of thy love. We have turned toward thee from the direction of the Prison and have sent down for thee that which cheereth the eyes of the fair-minded. When

1 هو المهيمن على الأسماء

2 كِتَابٌ نَزَلَ بِالْحَقِّ فِي هَذَا السَّجْنِ الْأَعْظَمِ لِمَنْ
آمَنَ بِاللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ لِيَجْذِبَهُ إِلَى مَقَامِ
الْإِطْمِينَانِ وَيُؤَيِّدَهُ عَلَى خِدْمَةِ الْأَمْرِ فِي أَيَّامِ اللَّهِ
مَالِكِ يَوْمِ الدِّينِ هَذَا يَوْمٌ فِيهِ مَاجَ بَحْرِ الْبَيَانِ إِمَامِ
وَجْهِ الْأَدْيَانِ وَ اشْرَقَ نِيرُ الْإِيْقَانِ مِنْ أَفْقِ سَمَاءِ
الْبَرْهَانِ طُوبَى لِمَنْ شَهِدَ وَ رَأَى وَ وَيْلٌ لِلْغَافِلِينَ قَدْ
حَضَرَ كِتَابُكَ لَدَى الْمَظْلُومِ سَمْعَنَا نَدَائِكَ أَجْبِنَاكَ
بِهَذَا اللَّوْحِ الْمُبِينِ الَّذِي بِهِ انْجَذَبَتْ حَقَائِقُ الْأَشْيَاءِ
وَ نَادَى الْمُنَادُ مِنْ مَكَانٍ قَرِيبٍ طُوبَى لِعَبْدٍ اخَذَ
قَدَحَ الْفَلَاحِ فِي هَذَا الصَّبَاحِ وَ شَرِبَ مِنْهُ بِاسْمِ اللَّهِ
الْعَزِيزِ الْقَدِيرِ أَنَا وَ جَدْنَا مِنْ كِتَابِكَ عَرَفَ حَبِيبُ
أَقْبَلْنَا إِلَيْكَ مِنْ شَطْرِ السَّجْنِ وَ انْزَلْنَا لَكَ مَا
قَرَّبَتْ بِهِ عَيْنُ الْمُنْصَفِينَ أَنَّكَ إِذَا سَمِعْتَ النَّدَاءَ
مِنْ أَفْقِ الْأَعْلَى قُلْ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهَ الْأَسْمَاءِ
وَ فَاطِرَ السَّمَاءِ تَرَانِي مُقْبَلًا إِلَيْكَ مَتَمَسِّكًا بِمَجْلٍ

thou hearest the call from Mine exalted horizon, say: "Glory be unto Thee, O my God, O Thou God of Names and Creator of heaven! Thou beholdest me turning unto Thee, clinging to the cord of Thy love and gazing toward the horizon of Thy grace. I beseech Thee by the breezes of the morn of Thy Manifestation and the breathings of Thy Revelation, to strengthen me in Thy remembrance and praise amongst Thy servants. O my Lord! Ordain for me that which will draw me nigh unto Thee, then send down upon me from the clouds of Thy bounty the rains of Thy mercy, and write down for me every good thing Thou hast sent down in Thy Book. Verily, Thou art the Powerful over what Thou willest, and in Thy grasp are the reins of all who are in the heavens and on earth."

حَبِّكَ وَنَاطِرًا إِلَى افقِ فَضْلِكَ اسْتَلِكْ بِنَسَمَاتِ
فَجْرِ ظُهُورِكَ وَنَفْحَاتِ وَحْيِكَ بِأَنْ تُؤَيِّدَنِي عَلَى
ذِكْرِكَ وَثَنَائِكَ بَيْنَ عِبَادِكَ أَيْ رَبِّ قَدَّرَ لِي
مَا يَقْرِبُنِي إِلَيْكَ ثُمَّ أَنْزَلَ لِي مِنْ سَحَابِ فَضْلِكَ
أَمْطَارَ رَحْمَتِكَ وَكَتَبَ لِي كُلَّ خَيْرٍ أَنْزَلْتَهُ فِي
كِتَابِكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَبِيَدِكَ
زِمَامُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ

BLIB_Or15718.105

BH09341

To: Muhammad, in Yazd

Date: 1306-10-27 [1889-Jun-26]

1 He is the Most Holy, the Most Glorious

1 هو الأقدس الأبهى

2 A remembrance from Our presence unto everyone possessed of ears, and a book from Our presence unto everyone endowed with strength who hath remained steadfast in the Cause of God, the Lord of all worlds. We have summoned all to the most exalted horizon and unto that which shall profit them in the world to come and in this world. To this testifieth that which hath been sent down from My presence when agitation seized the dwellers of the earth. Verily thy Lord is the Mighty, the Powerful. Among the people are they who were attracted by My call and acted according to what was ordained in My mighty Book, and among them are they who turned away and denied all that hath been revealed from the presence of an ancient Revealer. For each is a portion in the Book. He, verily, is the Just, the Munificent, the Bountiful. The glory be upon thee and upon whosoever hath followed the command of God, the Lord of this perspicuous Day.

2 ذَكَرَ مِنْ لَدُنَّا لِكُلِّ ذِي أُذُنٍ وَكِتَابٍ مِنْ عِنْدِنَا لِكُلِّ
ذِي قُوَّةٍ كَانَ مُسْتَقِيمًا فِي أَمْرِ اللَّهِ رَبِّ الْعَالَمِينَ
أَنَّا دَعَوْنَا الْكُلَّ إِلَى الْإِفْقِ الْأَعْلَى وَمَا يَنْفَعُهُمْ فِي
الْآخِرَةِ وَالْأُولَى يَشْهَدُ بِذَلِكَ مَا نَزَلَ مِنْ عِنْدِي
إِذَا اخْتُلِ الْأَضْطِرَابُ سَكَّانِ الْأَرْضِ أَنَّ رَبَّكَ لَهُوَ
الْقَوِيُّ الشَّدِيدُ مِنَ النَّاسِ مِنَ الْإِنْجَذَابِ مِنْ نَدَائِي وَ
عَمَلٍ بِمَا أَمَرَ فِي كِتَابِي الْعَظِيمِ وَمِنْهُمْ مَنْ أَعْرَضَ
وَكَفَرَ بِكُلِّ مَا نَزَلَ مِنْ لَدُنْ مَنْزِلٍ قَدِيمٍ لِكُلِّ
نَصِيبٍ فِي الْكِتَابِ أَنَّهُ لَهُوَ الْعَادِلُ الْمُعْطَى الْكَرِيمُ
الْبَهَاءُ عَلَيْكَ وَعَلَى مَنْ اتَّبَعَ أَمْرَ اللَّهِ مَالِكِ هَذَا
الْيَوْمِ الْمُبِينِ

BLIB_Or15696.147c

BH07757*To: Khadijih Sultan daughter of Ammih**Date: 1306-11 ? [1889-Jun]*

- 1 He is the One with power over whatsoever He willeth
- 2 That which was hidden hath appeared and that which was treasured hath spoken, and the Divine Lote-Tree hath called out: The Day of God, the Sovereign, the Peerless, the All-Informed, hath come. O peoples of the earth, fear God and follow not your desires. Follow Him Who calleth you unto the Straight Path. By God! The ornaments of the earth and its embellishments shall profit you not, nor whatsoever is with kings and rulers. God shall soon seize them through His decree. The hosts of the world cannot frustrate Him. He doeth what He willeth through His sovereignty. He, verily, is the Almighty, the All-Powerful. O My handmaiden! When thou receivest My letter and findest from it the fragrance of the utterance of thy Lord, the All-Merciful, place it upon thine eyes and say: Praise be unto Thee, O my God, for having remembered me and enabled me to recognize Thee when most of mankind have turned away from Thee. I beseech Thee by the lights of Thy countenance to assist me to remain steadfast in Thy Cause. Thou, verily, art the Almighty, the All-Conquering, the All-Powerful.

1 هو المقتدر على ما يشاء

2 قد ظهر المكنون ونطق المخزون ونادت السدرة
قد اتى يوم الله الملك الفرد الخبير يا ملائ
الأرض اتقوا الله ولا تتبعوا أهوائكم ان اتبعوا
من يدعوكم الى الصراط المستقيم تالله لا ينفعكم
شؤون الأرض وزخرفها ولا ما عند الملوك
والسلطين سوف يأخذهم الله امراً من عنده
انه لا يعجزه جنود العالم يفعل ما يشاء بسلطان
من عنده انه هو المقتدر القدير يا امتي اذا فزت
بكلبي ووجدت منه عرف بيان ربك الرحمن
ضعيه على عينيك وقول لك الحمد يا الهى بما
ذكرتني وأيدتني على عرفانك اذ اعرض عنك
اكثر الخلق اسألك بأنوار وجهك بأن توفقني
على الاستقامة على امرك انك انت المقتدر
الغالب القدير

INBA23:081a

BH11615*Date: 1306-11-02 [1889-Jun]*

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Sanctified praise, transcending human stations and the degrees of utterance, befiteth the Lord of all creation Who, through the breathings of His utterance, hath endowed the world of being with a new and everlasting life...
- 3 And this is what was revealed for the loved ones of God in Faran, the Word of the Lord, exalted and sanctified be He:

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از مقامات انسان و مراتب لسان
حضرت مقصوديرا لائق و سزاست كه از
نفحات بيان عالم امكانرا بحيات جديده ابدية
فائز نمود ...

3 و هذا ما نزل لأولياء الله في فاران قول الربّ
تعالى وتقدّس

4 I am the Hearer, I am the Answerer

4 انا السامع وانا المجيب

5 O party of God in Faran! We have desired to seal this utterance in this station with your mention. Verily He is the One Who doeth what He willeth through His word "Be" and it is. The Divine Lote Tree hath turned toward you with its branches, twigs, fruits and leaves. Blessed is he who hath turned unto it, heard its rustling, and attained its presence. He is assuredly among those who are brought near in the presence of the Truth, the Knower of things unseen. We beseech God, exalted be He, to aid you to promote His Cause with wisdom and utterance, and to ordain for you that which will draw you nigh unto Him. Verily He is the Omnipotent over all things, the Supreme Ruler over what was and what shall be.

5 يا حزب الله في فاران انا اردنا ان نختم البيان في هذا المقام بذكركم انه هو المقتدر على ما اراد بقوله كن فيكون ان السدرة اقبلت اليكم بأغصانها و افنانها و ثمارها و اوراقها طوبى لمن اقبل اليها و سمع حفيفها و فاز بقاءها انه من المقربين لدى الحق علام الغيوب نسل الله تعالى ان يؤيدكم على تبليغ امره بالحكمة و البيان و يقدر لكم ما يقربكم اليه انه هو المقتدر على الأشياء و المهيمن على ما كان و ما يكون

6 The seekers have attained unto their Quest, and those who remember unto the Remembered One. They have sought the ultimate goal and the highest aim, until they attained the presence of the Face and heard the call of God, the Supreme, the Self-Subsisting. Blessed are they in that they have chosen for themselves a station within the precincts of their Lord's mercy, the Mighty, the Loving. How excellent their arrival and their return, through a command from God, the One Who holdeth the reins of existence. They have attained unto the hearing of verses by night and by day, and have attained the presence of Him Who conversed upon Sinai in His flourishing house. We beseech God to aid them to act in accordance with what hath been sent down in His preserved tablet. We make mention of My handmaidens in that place who have believed in God when He came with manifest sovereignty. The glory of God rest upon them from the presence of God, the Kind, the Forgiving.

6 قد فاز القاصدون بالمقصود و الذاكرون بالمذكور قصدوا المقصد الأقصى و الغاية القصوى الى ان حضروا امام الوجه و سمعوا نداء الله المهيمن القيوم طوبى لهم بما اتخذوا لأنفسهم مقاماً في جوار رحمة ربهم العزيز الودود حبذا ورودهم و رجوعهم امراً من لدى الله مالك ازمة الوجود قد فازوا باصغاء الآيات في الليلي و الأيام و حضروا امام مكلم الطور في بيته المعمور نسل الله ان يؤيدهم على العمل بما نزل في لوحه المحفوظ و نذكر امائى هناك اللائى آمن بالله اذ اتى بسلطان مشهود البهاء عليهم و عليهن من لدى الله العطوف الغفور انتهى

7 In truth, those who have turned toward God, who have arrived, who have sought and who have hoped, each hath attained unto the Lord of Days, for these days have no peer or likeness. Such bounty hath been made manifest that none save God can reckon it. May He grant the standard of justice and adorn those who have turned away from the Bayan and the Furqan with the ornament of equity, that they may not be deprived of fairness. In every day and night there hath been revealed that which was the Lord of verses and the Master of clear proofs, yet the sightless ones of the world have abandoned justice and have wrought that which the idolaters and deniers of old did not perpetrate. The Cause in this Revelation is like the sun among all things, yet they have passed it by and are occupied with their own idle fancies. By the life of our Goal and the Goal of all who are in earth and heaven, they are in manifest error....

7 في الحقيقة مقبلين و واردين و قاصدين و آملين هر يك بسيد ايام فائز چه كه اين ايام را شبه و مثلى نبوده و نيست فضلى ظاهر گشته كه غير حق از احصاء آن عاجز و قاصر حق انصاف عطا فرمايد و معرضين فرقان و بيان را بطراز عدل مزين دارد شايد از انصاف محروم نمانند در هر يوم و هر ليل نازل شده آنچه كه سيد آيات و مولى البيئات بوده و لكن بصرهاى عالم از انصاف گذشتند و وارد آوردند آنچه را كه مشركين و معرضين قبل وارد نياورده اند امر اينظهور مانند آفتابست بين امور مع ذلك از آن گذشته اند و بظنون خود مشغولند لعمر مقصودنا و مقصود من فى الأرض و السماء انهم فى ضلال مبين...

8 The Servant, 2nd of Dhi'l-Qa'dih the Sacred, 1306

8 خادِم ۲ شهر ذی القعدة الحرام سنه ۱۳۰۶

FRH.037-038x

BH00479*To: Muhammad Ali Isfahani, in Istanbul**Date: 1306-11 [1889-Jun]*

1 In the name of God, exalted be He in might and power

1 هو الله تعالى شأنه العظمة والاقدار

2 Let truth bear witness and every fair-minded soul testify that this evanescent servant, having attained the blessing of His presence, has been occupied day and night with the remembrance of His chosen ones and loved ones. Letters were repeatedly written to each one, from which wafted the fragrance of humility, submissiveness, love and affection. To the extent possible, effort and striving were made to rectify the affairs of each one. Despite my powerlessness and lowliness, no negligence occurred in offering counsels and exhortations. Whatever was heard in these stations was disclosed, with the purpose that hearts and souls might attain what is befitting and turn away from what is unworthy, and that unity might become manifest among the servants. Indeed, the ultimate purpose and universal aim was that the hidden rancor and hatred in the breasts of the various parties might be transformed into affection and unity. You yourself bear witness to what has been mentioned.

2 حق شاهد و هر منصفی گواه که این خادم فانی بعد از ادراک فیض حضور در لیالی و ایام بذکر اولیا و احبّا مشغول مکرّر بهر یک نوشته شد آنچه که عرف خضوع و خشوع و محبت و مودّت از آن متضوّع و بقدر مقدور در اصلاح امور هر یک ساعی و جاهد در نصایح و مواعظ علی قدری و مسکنتی تقصیر زفت و آنچه در این مقامات استماع شد اظهار رفت و مقصود آنکه افنده و قلوب از ما لا ینبغی بما ینبغی فائز گردد و اتّحادی مابین عباد ظاهر شود بلکه مقصود اصلی و مرام کلی آنکه ضغینه و بغضای مکنونه در صدور احزاب به الفت و اتّحاد تبدیل شود خود آنجناب هم در آنچه ذکر شد گواهی میدهد

3 However, regarding your affairs at the beginning, one day one of the Afnan was present before the Master, Who said that some arrangement should be made for Aqa Muhammad-'Ali so that he would not remain idle in the great city and would maintain respect and honor among the people of that land. Finally they acquiesced and mentioned what was later carried out. Then it was reported that each one had designated or would designate a sum, and that merchandise would be sent to him from wherever he requested. If you reflect carefully on this matter, you will testify to the favors that were bestowed upon you, and the friends referred their business dealings to you, both in this land and abroad. Repeatedly some complained that Aqa Muhammad-'Ali was not sending merchandise according to requests - that he was sending items contrary to what was ordered. By God, besides Whom there is no other God, this servant was repeatedly present when they said to the departed and blessed Aqa Muhammad-'Ali, upon him be

3 اما در مبده امور شما این بوده یومی از ایام یکی از افنان در حضور مولی حاضر فرمودند باید از برای جناب آقا محمد علی هم تدبیری نمائید که او هم در مدینه کبیره بیکار نماند و مابین اهل آن ارض معزز و محترم ماند بالأخره تسلیم نمودند و ذکر نمودند آنچه را که بعد مجری داشتند بعد بعرض رسانیدند که هر یک وجهی معین داده و یا میدهم و جنس هم از هر محل بخواهد نزد او ارسال میشود این فقره را اگر درست تفکر نمائید شهادت میدهد بر عنایتیکه در باره شما مجری شده و احباب هم در معاملات بشما رجوع نمودند چه در این ارض و چه در خارج و مکرّر بعضی شکایت کردند که آقا محمد علی موافق طلب جنس نمیفرستد آنچه میطلبیم مخالف آنرا ارسال میدارد والله الذی لا اله الا هو مکرّر

God's favor and mercy: "Do not complain, for praise be to God, you have suffered no loss from what has been sent." It is hoped that intentions will become pure and deeds will be manifested for the sake of God. In such case, profit is present and loss is absent.

این عبد حضور داشت که بمرفوع مرحوم آقا محمد علی ص علیه عنایه الله و رحمته فرمودند شکایت مکن تا حال الحمد لله از آنچه فرستاده بر شما ضرری وارد نه امید آنکه نیات خالص شود و اعمال لوجه الله ظاهر گردد در اینصورت ربح موجود و ضرر مفقود

- 4 The days continued until these days when one day your letter arrived mentioning a theft, saying "They broke my safe and took three hundred and fifty liras," and after some time you attributed this to Nazir, stating that if permission were granted you would prove it. That letter in your handwriting is still at hand. Another day the honored beloved, Haji Siyyid 'Ali-Akbar, may God strengthen him, the Lord of Power, sent a letter from you and also mentioned it verbally. In that letter too it was stated that if permission were granted you would prove it. After these matters were presented, both the servant and they said to write to you to definitely prove it and make the claim and receive it. We both wrote and sent it. No response came. And His Holiness Afnan – upon him be the peace of God and His bounty – had written: "We delivered the letter in the presence of His Honor Haji Mirza Abu'l-Hasan – may God strengthen him – unto His Honor Aqa Muhammad-'Ali, and we likewise did earnestly entreat that you should act in accordance with your written word, demonstrate constancy, and receive a proper response, yet we heard no satisfactory reply."

4 تا ایام منتهی شد باین ایام یومی نامه شما رسید اظهار سرقتی نمودید که صندوق مرا شکسته اند و مبلغ سیصد و پنجاه لیره برده اند و بعد از مدتی نسبت آنرا بجناب ناظر داده بودند و مذکور داشتید اگر اذن حاصل شود ثابت مینمایم آنمکتوب حال بخط شما در دست است و یوم دیگر حضرت محبوب معظم جناب حاجی سید علی اکبر آیده الله مالک القدر مکتوبی از شما ارسال داشتند و خود هم لساناً ذکر نمودند در آنمکتوب هم مذکور که اگر اذن و اجازه داده شود ثابت مینمایم بعد از عرض این امور به بنده و ایشان هر دو فرمودند بنویسید باو البته ثابت نماید و مطالبه کند و بگیرد هر دو نوشتیم و ارسال نمودیم جوابی نیامد و حضرت افنان علیه سلام الله و عنایت مرقوم داشتند نامه را در حضور جناب حاجی میرزا ابوالحسن آیده الله تسلیم جناب آقا محمد علی نمودیم و ما هم بسیار اصرار نمودیم که شما موافق نوشته خود عمل کنید ثابت نمائید و بگیرید جواب درستی نشنیدیم

- 5 Then one day His Holiness Haji Siyyid Ali Akbar, may God strengthen him, arrived with a letter in your handwriting stating that "They have taken my property" - how little it is that now you say "Come and prove it." You yourself be fair - what relation does this statement have with the previous one? You yourself repeatedly sought permission to prove it. What was and is the duty of this servant in this regard? In any case, the contradiction between these two statements caused bewilderment. What matter in the world has ever been settled by mere claim without proof, that this matter should be so? Every claim requires proof, and without proof whatever is said is not acceptable to any rational person. Hence there was no choice but silence. After the second letter they said "Glory be to God! This matter has nothing to do with us. The honored Nazir and Aqa Muhammad Ali both claimed love. If something occurs between them they should, like other people, resort to

5 و بعد یومی از ایام حضرت حاجی سید علی اکبر آیده الله تشریف آوردند مع یک مکتوب بخط شما و در آن مذکور که مال مرا برده اند کمست که حال میگوئید بیا ثابت کن خود شما انصاف دهید اینخرف با حرف قبل چه مناسبت دارد خود مکرر اذن اثبات خواستید آیا تکلیف خادم در ایستقام چه بوده و چیست باری از اختلاف این دو قول حیرت دست داد و کدام امر در عالم بادعا غیر اثبات تمام شد که این امر بشود هر ادعائی را اثبات لازم و من غیر اثبات آنچه گفته شود نزد هیچ عاقلی مقبول نه دیگر جز سکوت چارهائی نبود و بعد از نامه ثانی فرمودند سبحان الله این امر دخلی بمانند جناب ناظر و آقا محمد علی هر دو ادعای محبت مینمودند اگر مابینشان امری حادث شود باید موافق سایر

whatever will establish the right." Then news and letters arrived from the Holy Land, that is, news of the meetings and discussions, and it was observed that finally they had resorted to things that caused harm, loss and dishonor. Nevertheless, we remained silent and bewildered. The news about the honored Nazir came after the news about the honored Siyyid and his imprisonment. If Nazir took it, why did they imprison the Siyyid before Nazir? And if the Siyyid took it, what do they want from Nazir? In any case, the statements are contradictory and the actions are contradictory. Now be fair - what is the duty? This servant and others did not understand your purpose in these matters and their mention, as that aspect had nothing to do with here.

- 6 In the previous year His Holiness the Afnan, the honored Haji Mirza Aqa, upon him be 966 [Baha'u'llah] the Most Glorious, transferred to His Holiness the Master, may my spirit be sacrificed for Him, half of what they had given to you, and this small amount was returned here. The rest of what was with you and what was with the honored Haji Shaykh Muhammad Ali, upon him be God's favor, had and has nothing to do with here. By the truth of Truth, I say truthfully that not one dinar of it was returned to this place and absolutely nothing was said about these matters. Glory be to God! All your letters contradicted each other. Here you wrote that out of respect for the Cause you had not mentioned it to anyone, but then the honored Aqa Muhammad Mustafa, upon him be God's favor, mentioned that you had written to them also and entrusted it to them, and likewise news came from other places, and in that land was said that which is not proper to mention. I complain of my distress and grief to God. They said "Write to Muhammad Ali that the utmost love was shown towards him, and in return for that you did what was not befitting of the faithful."

- 7 You have written that the actions of the Nazir and Haji Shaykh Muhammad-Ali caused no harm while my actions caused harm - glory be to God! Why do you deviate from established principles and deny what has existed among people from the beginning of the world until now? O my brother, hear the call of this evanescent one - which claim has ever been accepted without proof, or ever will be? Where, before whom, in which religious law or civil code did you make the proof of this assertion contingent upon the daily expenses of the Nazir? What this servant knows and has been informed of is that he had a property in 'Ishqabad which Ustad 'Ali-Akbar sold, and when the Nazir was staying in this land, news arrived that it was

ناس بآنچه سبب احقاق حقّ است تمسک نمایند و بعد خبرها و مکتوبها از آستانه رسید یعنی خبر اجلاسها و گفتگوها و مشاهده شد بالآخره باموری تمسک نموده اند که سبب ضرر و تضییع و هتک حرمت بوده مع ذلک ساکت و متحیر و خیر نسبت بجناب ناظر بعد از خبر نسبت بجناب سید و حبس ایشان رسید اگر ناظر برده سید را قبل از ناظر چرا حبس نمودند و اگر سید برده از ناظر چه میطلبند باری اقوال مختلف و اعمال مختلف حال انصاف ده تکلیف چه و این خادم و سایرین مقصود شما را نفهمیده که از این امور و ذکر آن چه بوده آنچه دخی باینجا نداشته

- 6 در سنه قبل حضرت افنان جناب حاجی میرزا آقا علیه ۹۶۶ [بهاء الله] الاهی نصف آنچه را بشما داده بودند بحضرت آقا روحی فداه وا گذاردند و اینقدار قلیل باینجا راجع شد و باقی آنچه نزد شما بود و آنچه نزد جناب حاجی شیخ محمد علی علیه عنایه الله دخی باینجا نداشته و ندارد بحقّ حقّ از روی صدق میگویم یک دینار آن باینجل راجع نه و ابداً کلهئی در این امور گفته نشد سبحان الله جمیع نامه های شما مخالف یکدیگر بوده اینجا نوشتید نظر بحرمت امر نزد کسی ذکر ننموده ام و بعد جناب آقا محمد مصطفی علیه عنایه الله ذکر فرمودند که بایشانهم نوشته اید و سپرده اید و همچنین از جاهای دیگر هم خبر رسید و در آن ارض هم گفته شد آنچه که ذکرش جائز نه اشکو بئی و حزنی الی الله فرمودند به محمد علی بنویس که کمال محبت در باره او اجرا شد و تو پیاداش آن کردی آنچه که سزاوار اهل وفا نبود انتی

- 7 اینکه نوشته اید که عمل جناب ناظر و جناب حاجی شیخ محمد علی ضرر وارد نیاورد عمل من ضرر وارد آورده سبحان الله چرا از قاعده تجاوز میکنی و آنچه از اول عالم تا حال مابین عباد بوده انکار مینمائی ای برادر من بشنو ندای اینفانی را کدام ادعا بی اثبات قبول شده و یا میشود کجا نزد که در کدام شرع و کدام قانون اثبات این قول را بر مصارف یومیّه جناب ناظر معلق نمودی آنچه این خادم میداند و باطلاع اینفانی محلی در عشق آباد داشته استاد علی اکبر فروخته و جناب ناظر که در این ارض توقف داشت

sold for four hundred tumans. Additionally, during this journey he had some funds entrusted to him by others, and also an amount of turquoise given to him by one of the friends which, as some who are still present in the Holy Land know, he sold and took the proceeds. Each of these instances is specified here and can be sent if necessary. Apart from these, ask any wise and fair person whether such matters can prove theft by anyone. Glory be to God! By what proof or evidence can these servants make such accusations against anyone? I swear by the one God that the intention was not and is not to defend him. However, because during his previous time in this land, the friends who came to him from Iran were shown the utmost kindness - some stayed with him for two years.

خبر آن رسید که به چهار صد تومان فروخته شد و همچنین در این سفر بعضی وجوهات امانت بعضی بوده نزد ایشان و همچنین مبلغی فیروزه که یکی از احبّاء باو داده باطلاع بعضی که حال موجودند در آستانه فروخته و مبلغ آنرا اخذ کرده هر فقره آن در اینجا معین است اگر لازم شد ارسال میشود از اینها گذشته شما از یک عاقلی یک منصفی سؤال کنید که آیا امثال این امور سبب اثبات دزدی از برای نفسی میشود سبحان الله آیا این عباد بجه دلیل و برهان این نسبت را بنفسی میتوانند بدهند قسم بخداوند یگا مقصود حمایت نبوده و نیست اما کون جناب ناظر در ایام قبل در این ارض سبب آنکه در ایران احبّائیکه بر ایشان وارد میشدند کمال محبت را مینمودند بعضی شد که دو سنه نزد ایشان متوقف گشتند

8 In any case, mention of his service to the servants of God spread widely, and after the upheaval in those regions during the sedition of Shaykh Ubeydullah, he came to this land and resided here for seven years. I testify by God that nothing contrary was seen from him in this land. Is it possible for someone to arrive and not be treated with kindness? You yourself know that in all cases it is fitting to act with kindness, not unkindness. And if someone has a dispute with one of the affiliates and makes a claim, surely judgment should be issued without discrimination - and God suffices as witness. After returning from that direction, the aforementioned one did not even come to this land. Great injustice has been done to him, as before proving all these false accusations it is not necessary and is not permitted in any religious law. And as for the affairs of Haji Shaykh Muhammad-'Ali, upon him be God's care, after the conflicts and disputes of that land they summoned him and ordered him to return to his homeland. No betrayal or fault can be attributed to him. The amount of seven hundred liras, as he himself had written previously, he had lost in certain matters. Now he has given a valid promissory note to return it to the owners of the funds, and his brother, his eminence Samandar, upon him be God's care and favors, has also agreed to pay and deliver it to the rightful owners. Beyond this, outwardly no contrary matter was heard or seen from him.

8 باری بتواتر ذکر خدمت ایشان بعباد الله رسید و بعد از انقلاب آن اطراف در فتنه شیخ عبیدالله باین ارض توجه نمودند و هفت سنه در این ارض ساکن اشهد بالله در این ارض مغیری از ایشان دیده نشد آیا میشود نفسی وارد شود و در حق او بمعروف عمل نشود خود شما میدانید در هر حال سزاوار عمل به معروفست نه منکر و اگر نفسی با یکی از منتسبین طرف نزاع واقع شود و ادعا نماید البته من دون امتیاز حکم صادر شود و کفی بالله شهید جناب مذکور بعد از مراجعت از آشطر باین ارض هم نیامده بسیار بی انصافی در حق او شده چه که قبل از اثبات اینهمه مفتریات لازم نه و در هیچ شرعی جائز نه و اما امور جناب حاجی شیخ محمد علی علیه عنایه الله بعد از نزاعها و جدالهای آن ارض او را طلب نمودند و امر فرمودند بوطن رجوع نمایند و بهیچوجه خیانت و تقصیری بر ایشان وارد نه مبلغ هفتصد لیره چنانچه از قبل خود ایشان نوشته بودند در بعضی امور خسارت نموده حال سند معتبر داده که بصاحبان مال رد نمایند و اخوی ایشان حضرت سمندر علیه عنایه الله و الطافه هم قبول نموده اند که ادا فرمایند و بصاحبان مال برسانند دیگر بر حسب ظاهر امری مغیر از ایشان شنیده نشد و دیده نگشت

9 In any case, your letters have caused much astonishment. You wrote that some have written from certain places that harm

9 باری نامه های شما بسیار سبب حیرت شده و اینکه نوشتید که از بعضی جاها نوشته اند که

has been brought upon the Cause. Now, what should I write in reply to them? Our stories and our counsels have not been accepted until now. In this case, write whatever you wish. And if I knew you had adopted fairness and would act with justice, I would write to tell you what to write so that it might remedy what has occurred. But it is evident that until now you have not had a hearing ear, therefore whatever I mention is but wind. O my brother! Trustworthiness, religious devotion, truthfulness and sincerity - each of these, from whomever they have appeared, have not remained hidden. I hope that after reading this letter you will adopt fairness and henceforth speak as befits, and grasp the hem of justice. I beseech God to assist you in that which is good for you and make you successful in that which contains His good-pleasure. Verily, He is the Hearer, the Answerer. And peace be upon him who follows guidance.

ضرّ بر امر وارد آورده‌ئی حال جواب ایشانرا چه بنویسم قصّه‌های ما و نصایح ما الی حین مقبول نه در اینصورت هرچه میخواهی بنویس و اگر میدانستم بانصاف آمده و بعدل عمل مینمائی مینوشتم که چه بنویسی تا سبب و علت تدارک آنچه وارد شده نماید ولیکن این مبرهن است که الی حین گوش استماع نداشته لذا هرچه ذکر نمایم باد است ای برادر من امانت و دیانت و صدق و صفا هر یک از هر که ظاهر شده مستور نمانده امید آنکه بعد از قرائت این نامه بر سر انصاف بیائی و از بعد بما یبغی تکلم کنی و بذیل عدل تمسک جوئی از حقّ میطلبم شما را تأیید فرماید بر آنچه که خیر شماس و موفق دارد بر آنچه رضایش در اوست آنه هو السّامع المجیب والسّلام علی من اتّبع الهدی

BLIB_Or15731.479

BH00895

To: Muhammad Rahim Attar et al., in Tihiran

Date: 1306-11 [1889-Jun]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 All praise befitteeth the Sovereign of the realm of the Kingdom, Who fulfilled His promise and illumined the world and its peoples with the light of His Most Great Name through the appearance of Him Who was promised. The tongues of all created things bear witness to His grace, His bounty, His might, His grandeur, and His glory. Glory, peace and radiance be upon His loved ones, whom God hath adorned with the ornament of chastity and trustworthiness, and made them the manifestations of His most beautiful names in His dominion. Verily, He is the One Who hath power over whatsoever He wil- leth and the Protector of all who are in the heavens and on earth.
- 3 And now, the letter of that spiritual beloved hath arrived. Praise be to God, it was adorned with the recognition and confession of the oneness and singleness of God. After it was read and perused, it was raised to the Most Exalted Summit

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد دارای ملک و ملکوت را لایق و سزااست که بوعد وفا فرمود و بظهور موعود عالم و امم را بنور اسم اعظم منور نمود شهدت السن الکائنات بعنایت و بفضل و عزّه و عظمت و بهائ و التّکبیر و السّلام و البهّاء علی اولیائه الذّین زینهم الله بطراز العفّة و الأمانة و جعلهم مظاهر اسمائه الحسنی فی مملکته آنه هو المقتدر علی ما اراد و المهیمن علی من فی السّموات و الأرضین

3 و بعد نامه آن حبیب روحانی رسید لله الحمد مزین بود بطراز اعتراف و اقرار به وحدانیة الله و فردانیت و بعد از قرائت و اطلاع قصد ذروه

and presented before the countenance of the Lord of all beings, and was honored to be heard. His blessed and exalted Word:

- 4 O Muhammad-Rahim! Upon thee be My glory! Thy letter which thou didst send to this servant was presented before the Divine Presence. It indicated and demonstrated the grace of God, exalted be His glory, towards thee. Praise be to God that thou hast been enabled to discharge thy debts. "And whosoever placeth his reliance on God, He is sufficient unto him." That which hath been the key to prosperity and the opener of the gate of success was revealed aforetime from the Supreme Pen. His grace hath reached and continues to reach. Verily, He is with those who love Him and desire Him, and He is the All-Bountiful, the Generous. We beseech God, blessed and exalted be He, to make thee a dawning-place of goodly deeds and virtuous character amongst His servants. Verily, He is the Almighty, the All-Powerful. Convey My greetings to those who are with thee and to those who have believed in God, the Lord of the worlds. Give glad-tidings from Me to My loved ones and My leaves there of God's bounty, His mercy, His might and His bestowal. Verily, He is the Protector of those who do good. Glory be from Us upon thee and upon those who have heard the call and responded to their Lord, the All-Knowing, the All-Wise.

- 5 The bounty and generosity belong unto God. He hath sent down from the heaven of His munificence upon His loved ones that which hath caused the sweet fragrances of His grace, His mercy and His generosity to waft among His creation. Verily our Lord is the Compassionate, the Generous.

- 6 Thou didst mention thy spiritual beloved, Haji Muhammad-Karim and Haji Shukru'llah, upon them be the glory of God and His favors. After presentation in the Most Holy and Most Exalted Presence, these manifest verses dawned forth and shone from the Dayspring of God's loving-kindness. A hundred thousand blessings upon those souls who have today attained unto that which shall endure forever in God's Book. This is a bounty that shall never be overtaken by decline. The atoms of creation have testified and continue to testify to its station. He is our Sufficiency, our Refuge, our Shelter, and the Sufficiency of all things. His Word, blessed and exalted be He:

- 7 O Muhammad-Qabl-i-Karim! We have made mention of thee in these days and have sent unto thee that which hath caused the Kingdom of Utterance in the realm of existence to quiver, and before whose manifestation the books of all peoples have bowed down. The Mother Book in the Final Return beareth witness to this. We make mention of him who hath attained My presence and stood before My face, and who was named

علیا نموده امام وجه مولی الوری عرض و بشرف
اصغا فائز قوله تبارک و تعالی

4 یا محمد رحیم علیک بهائی نامه شما که بعد
حاضر ارسال نمودی امام وجه عرض نمود مدلل
و مشعر بود بر عنایت حق جلّ جلاله در باره
آن جناب لله الحمد بر ادای دیون فائز شدی و
من یتوکل علی الله فهو حسبه از قبل از قلم اعلی
نازل شد آنچه که مفتاح فلاح بوده و فاتح باب
نجاح عنایتش رسیده و میرسد آنه مع من احبه
و اراده و هو الفیاض الکریم نسأل الله تبارک
و تعالی ان يجعلک مطلع الأعمال و الأخلاق
بین العباد آنه هو المقتدر القدير کبر من قبلی من
معک و الذین آمنوا بالله رب العالمین و بشر من
قبلی اولیائی و اوراقی هناك بفضل الله و رحمته
و عزّه و عطائه آنه ولیّ المحسنین البهّاء من لدنا
علیک و علی الذین سمعوا النداء و اجابوا ربهم
العلیم الحکیم

5 انتهی الفضل لله و الکرّم له قد انزل علی اولیائه من
سماء جوده ما فاحت به نفحات فضله و رحمته
و کرّمه بین خلقه ان ربنا هو المشفق الکریم

6 ذکر محبوب روحانی جناب حاجی محمد کریم و
جناب حاجی شکرالله علیهما بهاء الله و عنایته را
نمودید بعد از عرض در ساحت امنع اقدس
این آیات بینات از مشرق عنایت الله مشرق و
لائح صدهزار طوبی از برای نفوسیکه الیوم فائز
شده اند بآنچه که در کتاب الهی مخدّد گشته
اوست نعمتیکه زوال آنرا اخذ ننماید ذرات
کائنات بر مقامش گواهی داده و میدهد
حسبنا و ملاذنا و ملجأنا و حسب کلّ شیء
قوله تبارک و تعالی

7 یا محمد قبل کریم انا ذکرناک فی هذه الايام
و ارسلناه الیک ما اهتز به ملکوت الیّان فی
الامکان و خضعت عند ظهوره کتب القوم یشهد
بذلک امّ الکتاب فی المآب و نذکر من فاز ببقائی
و حضر امام وجهی و سنی بشکرالله فی کتاب

Shukru'llah in the Book of Names. From the Most Exalted Pen at this hour: O Shukru'llah! Thou hast been honored with the mention of the Wronged One. No conceivable power can equal it, nor can any comprehend it. Give thanks unto thy Lord through this clear utterance.

الاسماء و من القلم الأعلى في هذا الحين يا شكر الله
قد فزت بذكر المظلوم انه لا تعادله قوة المدركه و
ما ادركته اشكر ربك بهذا البيان المبين انتهى

- 8 All praise be to God! His favors have been continuous. None can reckon them save His All-Knowing Self. The servant beseecheth his Lord to send down upon them both a breath from the breaths of His presence and mercy from the heaven of His bounty. Verily, He is the One Who hath power through His sovereignty and dominion through His command, the Wise, the Strong.

8 الحمد لله فضل متواتر شده من يقدر ان يحصيه الا
نفسه العليم يسأل الخادم ربه ان ينزل عليهما نفحة
من نفحات وجهه ورحمة من سماء عطائه انه هو
المقتدر بسلطانه و المهيمن بأمره المحكم المتن

- 9 Mention was made of Aqa Mirza Muhammad-'Ali and Aqa Mirza Mihdi, upon them be the Glory of God. After being presented before His presence, the Sun of Utterance hath shone forth from the horizon of God's will, saying - and His word is the truth:

9 ذكر قرر عين آقا ميرزا محمد علي و آقا ميرزا مهدى
عليهما بهاء الله را نمودند بعد از عرض امام وجه
قد اشرق من افق ارادة الله نير البيان و قال و
قوله الحق

- 10 O Muhammad-'Ali! The loving-kindness of God hath ever been directed towards His loved ones, and He hath mentioned each one with words that are enduring and eternal, whose fragrance shall never be cut off from the world. We beseech God to confirm thee and grant thee success, that thou mayest attain unto that which is the primary cause for the manifestation of creation and the greatest means for the reformation of the world. Blessed is he who hath attained unto My mention and clung to the hem of My mercy. He is indeed among those who are brought near in the Book of God, the Lord of the Day of Judgment.

10 يا محمد علي لازال عنايت حق متوجه اولياي خود
بوده و هريك را ذكر نموده بكلماتي كه باقى و
دائم است و عرفش از عالم قطع نمیشود از حق
مبطلیم تأييد فرمايد و توفيق عطا كند تا فائز
شوى بآنچه كه علت اولی است از برای ظهور
ورى و سبب اعظمست از برای اصلاح عالم
طوبى لمن فاز بذكرى و تثبث بذيل رحمى انه من
المقربين فى كتاب الله مالک يوم الدين

- 11 O Muhammad-Mihdi! The Remembered One calleth and maketh mention of thee, and seeketh for all that which is the cause of eternal salvation. Blessed is the soul that hath today attained unto mention by the Most Exalted Pen. All things shall perish save that which hath been sent down from the presence of the Ancient of Days.

11 يا محمد مهدى مذکور تر ندا مينمايد و ذكر ميكند و
از برای كل مبطلد آنچه را كه سبب رستگارى
ابدیست طوبى از برای نفسيكه اليوم بذكر قلم اعلى
فائز شد كل فانى الا ما نزل من لدن منزل قدیم
انتهی

- 12 His is the loving-kindness and bounty, His the majesty and might and glory. He hath mentioned each of the loved ones with that which is peerless. Verily, He is the Generous, the Bountiful, and praise be unto Him, for He is the Goal of them that know.

12 له العناية و العطاء وله العظمة و العزة و البهاء هر
يك از اوليا را ذكر فرموده بآنچه كه لا مثل له
بوده انه هو الجواد الكريم و الحمد له اذ هو مقصود
العارفين

- 13 Regarding the Huquq, the honored Ismu'llah Jamal, upon him be all the most glorious and resplendent Glory, hath mentioned the details which were presented before the Most Holy Court and were accepted. According to the command of the Beloved of hearts, it hath been assigned to the honored Amin, upon

13 در باره حقوق ذكر نمودند حضرت اسم الله جمال
عليه منكل بهاء ابهاه تفصيل را ذكر نموده اند و
بساحت اقدس عرض شد و بطراز قبول فائز
و حسب الامر محبوب فؤاد جناب امين عليه
بهاء الله الأبهى حواله داده اند تا باراده ظاهره

him be the Most Glorious Glory of God, that he may act according to the manifest will shining from the horizon of decree. Verily our Lord is the Commander, the Ruler, the Powerful, the Mighty.

از افق حکم عمل نمایند آن ربنا هو الامر الحاکم
المقتدر القدير

- 14 Regarding permission for attaining His presence, after presentation permission was granted, however it is contingent upon the requirements of wisdom, for the decree of wisdom hath been revealed and established in most of the Tablets, and all are commanded to observe it. And specifically for the Leaf, the wife, upon her be the Glory of God, the Most Holy, Most Exalted Tablet was revealed and sent, that her eyes might be consoled thereby and she might be among the thankful.

14 در باره اذن حضور بعد از عرض اذن عنایت
شد ولكن معلق است بمقتضیات حکمت چه که
حکم حکمت در اکثری از الواح نازل و ثابت و
کلّ بآن مأمورند و مخصوص ورقه ضلع علیها بهاء
الله لوح امنع اقدس نازل و ارسال شد لتقرّ بها
عينها و يكون من الشاکرات

- 15 And regarding what was written about the payment of debts and God's ordinance concerning the payment of Huquq, according to the command: after the payment of debts, whatever remaineth, the Huquq becometh applicable thereto.

15 و اینکه در باره ادای دیون و حکم الله در ادای
حقوق مرقوم داشتند حسب الامر آنکه بعد از
ادای دیون آنچه باقی میماند حقوق بر آن تعلق
مییابد انتهی

- 16 Praise be to God that they were enabled to pay their debts. This matter hath ever been and will continue to be well-pleasing in the sight of the Lord of all worlds. Such is indeed a righteous deed. The payment of debt is the greatest pillar of trustworthiness and godliness, and is an urgent obligation. Praise be to God that that beloved one was assisted, enabled and adorned therewith. The grace and favors of God have ever been and will continue to be with them that act. He is the Helper of them that act, the Bestower upon them that turn unto Him and them that are steadfast. The servant beseecheth God, his Lord, to assist thee in that which will cause thy name to endure among names and thy remembrance to last among remembrances. Verily, He is the Helper of His loved ones from beginning to end. There is no God but Him, the Most Exalted, the Most Glorious. Glory and praise and honor be upon you and upon them that are with you.

16 لله الحمد بادای دیون موفق شدند و این فقره موافق
بیان مقصود عالمیان از قبل و بعد امریست محبوب
و عملی است نیکو ادای دین رکن اعظم امانت و
دیانت است و واجب فوری الحمد لله آن محبوب
بآن مؤید و موفق و مزین گشتند عنایت و الطاف
حق بعاملین بوده و هست اوست مؤید عاملین و
معطی مقبلین و مستقیمین ان الخادم یسأل الله
ربه بأن یوفقک علی ما یتقی به اسمک بین الأسماء
و ذکرک بین الأذکار انه مؤید احبائه فی المبدأ و
المنتی لا اله الا هو العلی الیهی البهاء و الذکر و
الثناء علی جنابک و علی من معک

BLIB_Or15717.115

BH03413

To: *Fatimih Sultan, in Ardikan*

Date: 1306-11 [1889-Jun]

1 He speaketh in truth

1 هو الناطق بالحق

2 O My handmaiden and My leaf! The Trusted One hath appeared before the Wronged One and made mention of thee. We make mention of thee in this perspicuous Book. These days are the days of God, and the divine Books speak of their mention and station. He saith unto Moses: "Lead forth thy people from darkness into light and remind them of the days of God." Likewise do the previous Books call out with the most exalted call and summon the people of the earth to the Dayspring of Revelation and the Speaker on Sinai. Blessed is the ear that hath heard and attained, and woe unto the heedless ones. The kings and princesses of the earth have not attained unto "O My servant" and "O My handmaiden", while thou hast attained unto "O My handmaiden" and "O My leaf". Give thanks unto thy Lord for this manifest grace.

2 یا امتی و یا ورقتی قد حضر الامین عند المظلوم و ذکرک ذکرناک بهذا الكتاب المبين این ایام ایام الله است و کتب الهی بذکرش و مقامش ناطق به کلیم میفرماید ان اخرج القوم من الظلمات الى النور و ذکرهم بایام الله و همچنین کتب قبل بأعلى النداء ندا مینماید و اهل ارض را بمشرق ظهور و مکلم طور دعوت میفرماید طوبی از برای سمعیکه شنید و فائز شد و ویل للغافلين امرا و امیرات ارض به یا عبدی و یا امتی فائز نشدند و تو بکلمه یا امتی و یا ورقتی فائز گشتی اشکری ربک بهذا الفضل المبين

3 We make mention of Malik Husayn, upon him be the glory of God. Praise be to God, he hath drunk from the Kawthar of recognition and received his portion of the choice sealed wine. His visitation hath been accepted and his desire hath attained unto the glory of God's good-pleasure. We beseech God to assist him in all conditions and at all times and to make him steadfast in His Cause. O Malik Husayn! Hearken unto the call of the Wronged One. Verily, He mentioneth thee at this time as a mercy from God, the Lord of the worlds. Thy deed and what thou didst send by the hand of My Afnan and My Trusted One hath been accepted. Give thanks unto God, thy Lord, the Lord of the mighty throne. Blessed art thou and thy wife. We have made mention of her in a Tablet from whose horizon shineth the light of her Lord's tender mercy, the All-Bountiful. Give her the glad-tidings of My remembrance of her. Thy Lord is verily the All-Remembering, the All-Knowing.

3 ملک حسین علیه بهاء الله را ذکر مینمائیم لله الحمد از کوثر عرفان آشامید و از ریحیق مختوم قسمت برد زیارتش مقبول و اراده اش بعز رضا فائز از حق میطلبیم در جمیع احوال و جمیع احوال او را تأیید فرماید و بر امرش مستقیم دارد یا ملک حسین اسمع نداء المظلوم انه یذکرک فی هذا الحین رحمة من لدی الله رب العالمین قد فاز عملک و ما ارسلته بید افغانی و امینی بعز قبولی اشکر الله ربک رب العرش العظیم طوبی لک و لضعفک انا ذکرناها فی لوح لاح من افقه نیر عنایة ربها المشفق الکریم بشرها بذکری ایها ان ربک هو الذاکر العظیم

4 We make mention of Siyyid Qabl-Rida. We beseech God to gather him in the most exalted Paradise with the sincere ones and those brought nigh. His mention hath been accepted by God, the Mighty, the Praiseworthy. The glory of God be upon you, O My servants and handmaidens, and upon those whom nothing hath prevented from holding fast unto this mighty announcement. Praise be to God, the Lord of the worlds.

4 و نذکر سید قبل رضا از حق میطلبیم در هر حین او را در فردوس اعلی مع مخلصین و مقربین محشور فرماید قد فاز ذکره بعز قبول الله العزیز الحمید البهاء من لدی الله علیکم یا عبادى و امائى و علی الذین ما منعهم الاشیاء عن التمسک بهذا النبأ العظیم الحمد لله رب العالمین

ABDA.084

BH04933

*To: Nabat, in Ardikan**Date: 1306-11 [1889-Jun]*

- 1 In the name of God, the All-Knowing, the All-Powerful! بنام خداوند دانای توانا 1
- 2 O my leaf, upon thee be My glory! Thou hast ever been and art remembered in the presence of the Wronged One. The glance of loving-kindness hath been directed towards thee. The people of the world have been created for the recognition of the Most Great Name on this blessed Day, yet most are heedless of that which is with God and occupied with that which is with the creatures. But thou hast attained to that which the people of the earth are deprived of, save those whom God hath willed, the Most High, the Most Great. یا ورقی علیک بهائی لازال در ساحت مظلوم مذکور بوده و هستی لحاظ عنایت بتو متوجه اهل عالم از برای عرفان اسم اعظم در این یوم مبارک خلق شده اند ولکن اکثری از ما عند الحق غافل و به ما عند الخلق مشغول و توفائز شدی بآنچه اهل ارض از آن محرومند الا من شاء الله العلی العظیم 2
- 3 Convey My greetings to the handmaids in that land and remind them all of that which hath appeared and been revealed from the supreme horizon. Say: Today is the day of supreme joy. Blessed are those handmaids who are engaged in the remembrance of God and are detached from aught else but Him, and blessed are those leaves who are moved by the will of the Divine Lote-Tree and are sanctified and pure from the motion of self and desire. اماء آن ارض را از قبل مظلوم سلام برسان و بآنچه از افق اعلی ظاهر و نازل کل را متذکر دار بگو امروز روز فرح اکبر است طوبی از برای امائیکه بذکر حق مشغولند و از دولش فارغ و آزاد و از برای اوراقیکه باراده سدره متحرکند و از حرکت نفس و هوی مقدس و مبرا 3
- 4 Time and again the Trustee, upon him be the glory of God, the Lord of the worlds, hath mentioned thee and the handmaids of that land, and each one hath attained to that for which the world was created to recognize. مکرر جناب امین علیه بهاء الله رب العالمین ذکر تو و اماء آن ارض را نموده و هر یک فائز شده بآنچه عالم از برای عرفان آن خلق شده 4
- 5 Grieve not for what hath befallen thee. He who loved Us and mentioned Us hath ascended; We have remembered him with that which caused the ocean of forgiveness to surge in creation and the fragrance of the mercy of the All-Merciful to waft. Verily thy Lord is the Forgiving, the Merciful. لا تحزنی عما ورد علیک قد صعد من احببني و ذکرنی ذکراه بما ماج بحر الغفران فی الامکان و هاج عرف عنایة الرحمن ان ربک هو الغفور الرحیم 5
- 6 The glory shining forth from Us be upon thee and upon those handmaids who have drunk of My choice sealed wine. البهاء المشرق من لدنا علیک و علی اماء الالائی فزن برحیتی العزیز المنیر 6

ABDA.325-326

BH05201*To: wife of Aqa Siyyid Abu-Talib, in Tihiran**Date: 1306-11 [1889-Jun]*

1 In the name of the All-Knowing, the All-Aware

1 بنام دانای آگاه

2 O handmaid of God! Zaynu'l-Muqarrabin—upon him be the glory of God, the sovereign, the just, the manifest—sent the letter of that leaf unto the Most Holy Presence. It was admitted unto the grace of His regard and hearing, and from it there was diffused the fragrance of love for the Desire of all mankind. It is hoped that thou wilt manifest thyself in such wise that the handmaids of God may thereafter be drawn, through thy words and deeds, to the pavilions of God's grandeur and the tabernacle of His infinite glory. Great is this station, and great in this Revelation is the station of the handmaids of God. Through the counsels, exhortations, goodly deeds and praiseworthy character of the leaves of the Blessed Tree, may the handmaids of the earth hereafter become aware and find the path of truth.

2 یا امة الله زين المقرّبين عليه بهاء الله الملك العدل المبین نامه آن ورقه را بساحت اقدس ارسال نمود بلحاظ و اصغا فائز و عرف محبت مقصود عالمیان از آن متضوّع امید آنکه بشأنی ظاهر شوی که اماء الله از بعد باقوال و اعمال شما بقباب عظمت الهی و خرگاه عزّت لا یتناهی توجه نمایند مقام عظیم است و شأن اماء الله در اینظهور عظیم باید از نصایح و مواعظ و اعمال طیّبه و اخلاق مرضیه اوراق سدره مبارکه اماء ارض از بعد آگاه شوند و راه حق را بیابند

3 Say: Glory be to Thee, O my God! I beseech Thee by the lights of Thy countenance, and by the leaves which are stirred by the winds of Thy will and purpose, and by the burning hearts of Thy lovers, and by the detachment of Thy sincere ones and they that love Thee in Thy days, to aid this handmaid of Thine in that which Thou lovest and art pleased with. Then manifest through her, by Thy bounty and generosity, that which shall endure as long as Thy Cause endureth amongst Thy creatures and the manifestations of the Sun of Thy Will in Thy lands. Verily Thou art powerful over whatsoever Thou willest, and in Thy grasp are the reins of all things. Verily Thou art the One Who spoke on Sinai, Who is established upon the throne of Revelation. There is none other God but Thee, the All-Loving, the All-Forgiving.

3 قوی سبحانک اللهم یا الهی اسئلك بأنوار وجهک و بالأوراق التي تحركها ارياح ارادتک و مشیتک و بحرارة افئدة عاشقیك و انقطاع مخلصیک و محبّیک فی ایامک بأن تؤیّد امتک هذه علی ما تحب و ترضی ثم اظهر منها ببجودک و کرمک ما یکون باقیاً ببقاء امرک بین خلقک و تجلیات نیر مشیتک فی بلادک انک انت المقتدر علی ما تشاء و فی قبضتک زمام الأمور و انک انت مکلم الطور و المستوی علی عرش الظهور لا اله الا انت العطوف الغفور

INBA23:230, QUM.022

BH05459

To: Aqa Muhammad Isma'il, in K R

Date: 1306-11 [1889-Jun]

1 He is the One Who standeth supreme over His Cause, the All-Compelling, the Most Strong

1 هو القائم على امره المحكم المتين

2 We have heard thy call and have sent down for thee that which will draw thee nigh unto God, the Lord of all worlds. Blessed is the servant whom the affairs of those who have denied the Day of Judgment have not hindered. He Who was promised in the Books of God, the Mighty, the All-Praised, hath come from the horizon of power and hath manifested what He desired by His command, and He is the Almighty, the All-Powerful. Through Him the Resurrection and its might have appeared, and the Hour and its signs have been made manifest, yet most of the people are in evident doubt. They have taken hold of vain imaginings and cast behind their backs My Name, the Self-Subsisting, and My Choice Sealed Wine. Thus have their souls enticed them, and today they are in grievous delusion. Give thanks unto God, thy Lord, for He hath aided thee to acknowledge Him when every remote scholar denied Him, and hath sent down for thee that whereby the eyes of those who possess knowledge are solaced. Say: O people! Fear ye God this Day, then turn with radiant faces toward the Dawning-Place of God's signs, the Lord of this exalted station. Beware lest ye deny him whose manifestation hath been attested by the Book of God, His chosen ones, and those who circle round the Throne at all times. When thou soarest on the wings of certitude in the atmosphere of My love and My call draweth thee nigh unto the kingdom of My utterance, say:

2 قد سمعنا نداءك و انزلنا لك ما يقربك الى الله رب العالمين طوبى لعبد ما منعه شؤونات الذين كفروا بيوم الدين قد اتى من افق الاقتدار من كان موعوداً في كتب الله العزيز الحميد و اظهر ما اراد امراً من عنده و هو المقتدر القدير به قامت القيامة و سطوتها و ظهرت الساعة و اشراطها ولكن الناس اكثرهم في ريب مبين اخذوا الظنون و نبذوا اسمي القيوم و رحيقي المختوم كذلك سولت لهم انفسهم و هم اليوم في وهم عظيم اشكر الله ربك انه ايدك على الاقرار اذ انكره كل عالم بعيد و انزل لك ما قررت به عيون العارفين قل يا قوم اتقوا اليوم ثم اقبلوا بوجوه نوراء الى مشرق آيات الله مالک هذا المقام الرفيع اياكم ان تنكروا من اعترف بظهوره كتب الله واصفيائه والذين طافوا العرش في كل حين انك اذا طرت بأجنحة الأيقان في هواء حي و قربك جذب ندائي الى ملكوت بياني

3 My God, my God! Praise be to Thee for having given me to drink the choice wine of Thy utterance from the hands of Thy bounty, and for having made known unto me that which Thou didst manifest by Thy command and ordain by Thy decree. I beseech Thee, O Lord of existence, by Thy Name, the All-Loving, through which Thou didst unite the hearts, to make me steadfast in Thy love and firm in Thy Cause, that I may arise with spirit and joy amongst the religions to make mention of Thy grace unto them and to remind them of Thy signs. O my Lord! I beseech Thee by the lights of Thy signs and by the mysteries of Thy kingdom and dominion to aid Thy servants to turn unto Thee and to detach themselves from all else besides Thee, and to ordain for them that which befitteth Thy bounty and the ocean of Thy generosity. Thou art, verily, the Almighty

3 قل الهى الهى لك الحمد بما سقيتني كوثر بيانك من ايدى عطائك و عرفتني ما اظهرته بأمرک و قدرته بقضائك اسألك يا مالک الوجود باسمک الودود الذى به الفت بين القلوب بأن تجعلني ثابتاً على حبيک و راسخاً على امرک بحيث اقوم بالروح و الریحان بين الأديان و اذكر لهم فضلك و اذكرهم بآياتک اى رب اسألك بأنوار آياتک و بأسرار ملکوتک و جبروتک بأن تؤيد عبادک على الاقبال اليک و الانقطاع عن دونک و قدر لهم ما ينبغى عطائك و بحر

over whatsoever Thou willest through Thy word, the Mighty, the Wondrous.

کرمک آنک انت المقتدر علی ما تشاء بقولک
العزیز البدیع

BLIB_Or15695.006

BH05273

To: Mulla Ghulam Rida, in Yazd

Date: 1306-11 [1889-Jun]

- 1 In the name of the All-Expounding, the All-Knowing! بنام مبین دانا 1
- 2 The Mother of the Book hath come. The Day of Return hath come. To the chagrin of the hosts it hath come. Say: that which was once revealed hath appeared. أمّ الکتاب آمد در یوم مآب آمد رغم دل احزاب
آمد قل ما نزل من قبل 2
- 3 For the veiled, a pain; For the frozen, a death. The King of the age hath come— With proof and with testimony, With power and with sovereignty. محتجبان را دردی منجمدان را مرگی شاهنشہ
ایام آمد با حجت و برهان آمد با قدرت و سلطان
آمد 3
- 4 Blessed are those who have attained, and woe betide the heedless. طوبی للفائزین و ویل للغافلین 4
- 5 Glorified art Thou, O God, my God! Praise be unto Thee in that Thou hast appeared and hast made manifest that which lay hidden in Thy knowledge and treasured within the storehouse of Thy inviolable protection. Thou hast sent down upon Thy servants, from the heaven of Thy bounty, Thy proof and Thy testimony, and hast made known unto them Thy path. I beseech Thee, by the lights of the sun of Thy bestowal in Thy days, and by the billows of the ocean of Thy grace among Thy servants, to make this servant steadfast in Thy Cause and eloquent in Thy praise. سبحانک اللهم یا الهی لک الحمد بما ظهرت
و اظهرت ما کان مکنوناً فی علمک و مخزوناً
فی کثر عصمتک و انزلت علی العباد من سماء
جودک برهانک و دلیلک و عرفتهم سبیلک
استلک بأنوار شمس عطائک فی ایامک و
تموجات بحر فضلک بین عبادک بأن تجعل
عبدک هذا مستقیماً علی امرک و ناطقاً بشئاک 5
- 6 O Lord! I am Thy servant, and I do confess that which is with Thee, and acknowledge that which the Tongue of Thy grandeur hath uttered. I beseech Thee, by the fruits of the Tree of Thy utterance, to illumine the hearts of Thy loved ones with the lights of Thy knowledge, and to aid them to turn unto Thee, to arise before the door of Thy bounty, and to hearken unto the shrill voice of Thy Pen. Verily, Thou art powerful to do whatsoever Thou willest: Thou withholdest and Thou bestowest. Verily, Thou art the Mighty, the All-Bountiful. There is none other God but Thee, the Self-Sufficing, the Most Exalted. ای ربّ انا عبدک و اکون مقرأً بما عندک و
معترفاً بما نطق به لسان عظمتک استلک بأثمار
سدره بیانک بأن تنور افئدة اولیائک بأنوار
معرفتک و ایدهم علی الاقبال الیک و القیام
لدى باب جودک و اصغاء صریر قلبک آنک
انت المقتدر علی ما تشاء تمنع و تعطی و آنک
انت العزیز الفضال لا اله الا انت الغنی المتعال 6

BLIB_Or15715.220b

BH05962*To: Haji Mulla Muhammad Taqi, in Yazd**Date: 1306-11 [1889-Jun]*

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

1 هو الشاهد الخبير

2 O thou who hast turned towards the Most Exalted Horizon! Harken unto the Call from the Divine Lote-Tree planted in the soil of utterance. God—there is none other God but Him—the One Who sent forth the Messengers, revealed the Books, made manifest that which was hidden, and guided thee to His path, the Mighty, the Wondrous. Thy name was mentioned in the presence of the Wronged One Who hath made mention of thee with the verses of God, the Lord of all worlds. Blessed art thou for having drunk the choice wine from the hand of the bounty of thy Lord, the Compassionate, the Generous. This is the Day whereon the door of generosity hath been opened unto the world, inasmuch as the Most Great Name hath been established upon the throne of bounty and hath summoned all unto God, the Almighty, the All-Powerful.

2 يا أيها المقبل الى الأفق الأعلى اسمع النداء من سدرة العرفان المغرسة في ارض البيان الله لا اله الا هو الواحد الذي ارسل الرسل و انزل الكتب و اظهر المكنون و هديك الى صراطه العزيز البديع قد حضر اسمك لدى المظلوم ذكرى بآيات الله رب العالمين طوبى لك بما شربت الرحيق من يد عطاء ربك المشفق الكريم هذا يوم فيه فتح باب الكرم على العالم بما استوى الاسم الأعظم على عرش العطاء و دعا الكل الى الله المقتدر القدير

3 When thou dost inhale the sweet savors of revelation and inspiration, and art seized with the intoxication of the Kawthar of utterance, say: Glory be unto Thee, O my God! Praise be unto Thee for having illumined my heart with the light of Thy knowledge and mine eyes with the vision of Thy signs. I beseech Thee by Thy binding Command whereby Thou didst guide the peoples, and by Thy Most Great Signs which Thou didst send down from the heaven of will and bounty, to make me steadfast in Thy Cause and upright in Thy love. O my Lord! Thou seest me awaiting the wonders of Thy favor and clinging to the cord of hope in Thy days. I beseech Thee to ordain for me that which Thou hast ordained for Thy chosen ones and Thy trusted ones. Verily, Thou art the All-Bountiful, the Generous.

3 انك اذا وجدت نفحات الوحي و الالهام و اخذك سكر كوثر البيان قل سبحانك اللهم يا الهى لك الحمد بما نورتي قلبي بنور معرفتك و بصرى بمشاهدة آثارك اسئلك بأمرك المبرم الذي به هديت الأمم و بآياتك الكبرى التي انزلتها من سماء المشيئة و العطاء بأن تجعلني ثابتاً على امرك و مستقيماً على حبك اى رب تراني منتظراً بدائع فضلك و متمسكاً بجبل الرجاء في أيامك اسئلك بأن تقدر لى ما قدرته لأصفيائك و امثالك انك انت الفضال الكريم

BLIB_Or15716.128a

BH07577*To: Aqa Muhammad Javad, in Naraq**Date: 1306-11 [1889-Jun]*

- 1 He is the One Who remembereth in My Most Glorious Name. هو الذّاكر باسمي الأبهي 1
- 2 Blessed is He Who hath sent down the Book in truth. Verily there is none other God but Him. All things testify to His sovereignty, the Overshadowing over the worlds. Verily he who hath found the fragrance of the All-Merciful and turned unto God, the Lord of all religions, is among those who have attained unto the ocean of My presence, the heaven of My knowledge, and the sun of My beauty. Upon him be My mercy, My loving-kindness, and My grace, the All-Encompassing over all who are in the heavens and the earth. تبارك الذي أنزل الكتاب بالحقّ أنّه ما من اله الاّ هو يشهد كلّ شيء بسلطانه المهيمن على العالمين أنّ الذي وجد عرف الرحمن و اقبل الى الله مالک الأديان أنّه ممّن فاز ببحر لقائي و سماء عرفاني و شمس جمالي عليه رحمتي و عنايتي و فضلي المهيمن على من في السّموات و الأرضين 2
- 3 Say: O people of earth and heaven! Harken unto the call of God upon the Sinai of the Command from the Divine Lote-Tree that verily there is none other God but Me, the Mighty, the Generous. Thus have We sent down the verses and manifested the Cause as a grace from Our presence, and I am the All-Informed. قل يا اهل الأرض و السّماء ان استمعوا نداء الله على سيناء الأمر من السّدرّة أنّه لا اله الاّ انا العزيز الكريم كذلك انزلنا الآيات و اظهرنا الأمر فضلاً من عندنا و انا الخبير 3
- 4 When thou hast attained unto My verses and drunk the choice wine of revelation from My words, arise and say: By God! That which was hidden hath appeared and the world hath been illumined by the lights of the countenance of our Lord, the Mighty, the Generous. Guard thyself lest thou transgress the bounds of wisdom. Thus doth thy Lord, the All-Knowing, command thee. أنّك اذا فزت بآياتي و شربت رحيق الوحي من كلماتي قم و قل تالله قد ظهر ما هو المستور و انار العالم من انوار وجه ربّنا العزيز الكريم ان احفظ نفسك لئلا تتجاوز عن الحكمة كذلك يأمرک ربّک العليم 4

BLIB_Or15696.149a

BH09006*To: Aqa Baygum, in Tihiran**Date: 1306-11 [1889-Jun]*

- 1 He is the Witnessing, the All-Hearing هو الشّاهد السّميع 1
- 2 A Book sent down in truth to one of His handmaidens who believed in the One, the All-Informed. O handmaiden of God! The Lord of Names remembers thee from this remote station. Rejoice thou in this bounty whereby have been gladdened the کتاب نزّل بالحقّ لأمة من امائه التي آمنت بالفرد الخبير يا امة الله يذكرک مولی الأسماء من هذا المقام البعيد ان افرحی بهذا الفضل الذي به قرّت 2

eyes of My handmaidens who have turned with their hearts to the Most Exalted Horizon and have spoken My beautiful praise.

عيون امائي اللآئى اقبلن بقلوبهن الى الأفق الأعلى
و نطقن بثنائى الجميل

- 3 We make mention in this station of My handmaidens in that place who heard My call and turned toward My countenance and were humble when My firm and wise Cause was made manifest. O Most Exalted Pen! Proclaim unto their faces the greatness of thy Lord, and give them the glad tidings of My grace and My loving-kindness and My mercy that have preceded all worlds. Thus hath the Pen spoken by command of the Lord of Eternity. He is, verily, the Commander, the Mighty.

3 انا نذكر فى هذا المقام امائى فى هناك اللآئى
سمعن [ندائى] و توجهن الى وجهى و خضعن
اذ ظهر امرى المبرم الحكيم ان يا قلم الأعلى كبر
على وجوههن من قبل ربك و بشرهن بفضلى و
عنايتى و رحمتى التى سبقت العالمين كذلك نطق
القلم امراً من لدن مالک القدم انه هو الأمر
العزیز

INBA27:471, BLIB_Or15715.049b

BH08912

To: Muhammad Baqir Naraghi

Date: 1306-11 [1889-Jun]

- 1 He is the One Who standeth through His Name, the Self-Subsisting!
- 2 We have sent down the Book and made manifest the clear tokens, yet the people are in manifest error. They hasten unto darkness as though it were light unto them. Know ye that they are among the perishing ones. They cast the Truth behind their backs, hastening unto falsehood. Thus have their souls beguiled them in this wondrous Day. The breezes of revelation have seized all who are in the world, yet the idolaters remain behind a mighty veil. Say: O people! By God, the River of Life hath flowed through all contingent being. Come ye and draw nigh, and be not among the heedless. Turn with radiant faces unto the Supreme Horizon. By God, from it hath shone forth the Sun of God's Beauty, the Lord of all worlds. Thus have We sent down unto thee the verses, and made thee to know, and shown thee My Book, the Mighty, the Wise.

1 هو القائم باسمه القيوم

2 قد انزلنا الكتاب و اظهرنا البينات ولكن القوم
فى ضلال مبين يسرعون الى الظلمة كأنها نور لهم
الا انهم من الهالكين يدعون الحق عن ورائهم
مسرعين الى الباطل كذلك سولت لهم انفسهم
فى هذا اليوم البديع قد اخذت نفحات الوحي من
فى العالم ولكن المشركين فى حجاب عظيم قل يا
قوم تالله قد جرى كوثر الحيوان فى الامكان هلبوا
و تعالوا و لا تكونوا من الغافلين توجهوا بوجوه
بيضاء الى الأفق الأعلى تالله قد اشرقت منه شمس
جمال الله رب العالمين كذلك انزلنا لك الآيات
و عزفناك و اريناك كتابى العزيز الحكيم

BLIB_Or15696.145b

BH09035

To: sister of Muhammad Karim Attar

Date: 1306-11 [1889-Jun]

- 1 He hath dominion over all who are on earth and in heaven.
- 2 The Will of God, exalted be His glory, is penetrating and His Command is operative. Should all the peoples of earth and heaven gather together to prevent that which has flowed from the Most Exalted Pen, they would surely find themselves impotent and powerless. O my handmaiden! Heedlessness has seized all handmaidens except those who have transcended idle fancies and have held fast to the cord of knowledge. One deed performed by believing handmaidens takes precedence over the deeds of all the handmaidens of the earth. Rejoice thou in thy Lord's favor, for verily He is with His assured servants, both men and women. Grieve not for those who have turned away from God - they shall soon find themselves in manifest loss. The Glory be upon thee and upon those women who have believed in the All-Knowing, the All-Wise.

1 هو المهيمن على من في الأرض و السماء
 2 مشيت حق جلّ جلاله نافذ و امرش جاری اگر
 جميع اهل ارض و سماء جمع شوند بر منع آنچه از
 قلم اعلى جاری شده البته خود را عاجز و قاصر
 مشاهده نمایند یا امتی غفلت جميع اماء را اخذ
 نموده مگر امائیکه از وهم گذشتند و بحبل علم
 تمسک جستند یک عمل از اعمال اماء مقبله
 مقدمست بر اعمال اماء ارض ان افرحی بفضل
 ربک انه مع عباده الموقنين و امائه الموقنات لا
 تخزني عن اللائی اعرضن عن الله سوف يرون
 انفسهن في خسران مبين البهاء عليك وعلى اللائی
 آمن بالعلم الحكيم

INBA18:376b

BH09455

Date: 1306-11 [1889-Jun]

- 1 He is the Truth, there is no God but Him.
- 2 Sorrows have encompassed Us to such a degree that all the pens of the world are powerless to recount them. To this beareth witness the Lord of Eternity, and behind Him every fair-minded and discerning one. O people of Baha! The Wronged One counseleth you concerning that whereby the Cause of God will be exalted amongst His servants. Verily, He is the All-Knowing Counsellor. Say: O peoples of the earth, cast away your vain imaginings. The Lord of all mankind hath turned towards you with a beauteous countenance. Beware lest the conditions of creation hold you back from the Truth. Cast away what the people possess and take what ye are commanded in the Book of God, the Lord of the worlds. Thus hath the Tongue spoken

1 هو الحق لا اله الا هو
 2 قد احاطتنا الأحران على شأن تعجز عن ذكرها
 اقلام العالم يشهد بذلك مالک القدم و عن ورائه
 کلّ منصف بصير يا اهل البهّاء يوصيكم المظلوم
 بما يرتفع به امر الله بين عباده انه هو الناصح العليم
 قل يا ملأ الأرض ضعوا الأوهام قد توجه اليكم
 مولی الأنام بوجه جميل اياكم ان تمنعكم شئوننا
 الخلق عن الحق ضعوا ما عند القوم و خذوا ما
 امرتم به في كتاب الله رب العالمين كذلك نطق
 اللسان في ملكوت البيان طوبى لمن سمع و عمل
 و تبّاً للغافلين

BLIB_Or15730.094c, BLIB_Or15734.1.107a

in the Kingdom of utterance. Blessed is he who hath heard and acted, and woe unto the heedless ones.

BH10187

To: Abdu'l-Rasul, in Yazd

Date: 1306-11 [1889-Jun]

- 1 He is the Ever-Abiding, the Most Glorious.
- 2 We make mention of that which draweth the people nigh unto God, the Lord of all worlds, and teacheth all what shall profit them in every world of the worlds of their Lord, the Mighty, the Generous. Say: O servants of the Most Merciful! Answer ye the one who calleth you unto God, the Peerless, the All-Informed. Beware lest the world prevent you from attaining the presence of God. For this were ye created, did ye but know it. We make mention of you for the sake of God. Whoso is mentioned through the remembrance of God, verily he is of the people of Baha, inscribed in a mighty Tablet. We have heard thy mention and thy turning unto God. We have sent down for thee that which shall gladden thine eyes and cause thee to remember thy Lord, the All-Informed.

1 هو الباقي الأبدى

2 انا نذكر ما يقرب الناس الى الله رب العالمين ويعلم الكل ما ينفعهم فيكل عالم من عوالم ربهم العزيز الكريم قل يا عباد الرحمن اجيبوا من يدعوكم الى الله الفرد الخبير اياكم ان تمنعكم الدنيا عن اللقاء قد خلقتم له لو انتم من الشاعرين انا نذكركم لوجه الله من تذكر بذكر الله انه من اهل البهاء في لوح عظيم انا سمعنا ذكرك وتوجهك انزلنا لك ما تقر به عيناك وتذكر ربك الخبير

BLIB_Or15696.068a

BH02852

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

Date: 1306-11-15 [1889-Jul-13]

- 1 He is God - exalted be His station, the Grandeur and the Power
- 2 Praise be to God, the Lord of earth and heaven, the Peerless Purpose, the Incomparable Object of worship, Who at all times has kept His servants mindful and made them aware of that which would exalt and preserve them. His mercy, like the sun, is evident and manifest, and the encompassing nature of His grace is clear and apparent. It behooveth all beings to freely

1 هو الله تعالى شأنه العظمة والاقدار

2 حمد خدا را مالک ارض و سماء را مقصود یگا را معبود بیهمتا را که در جمیع احوال بندگان خود را متذکر داشت و به ما یرفعهم و یحفظهم آگاه ساخت سبقت رحمتش چون آفتاب روشن و واضح و احاطه فضلش ظاهر و آشکار سزاوار

praise Him. Glorified be His favors and gifts. None but He is the All-Bountiful, none save Him the Ever-Flowing Source.

آنکه اهل امکان رایگان او را ستایش نمایند جلّت
عنایاته و مواهبه لا فضل غیره و لا فیاض دونه

- 3 The letter from that beloved of the heart arrived. As it conveyed news of the health and well-being of the honored Afnan and that beloved one, it opened wide the realm of joy and caused new signs of love, remembrance and affection to appear. We praise God in all conditions for having assisted His loved ones in that which causeth the fire of love to blaze. Praise be unto Him, then thanks be unto Him.

3 دستخط آنجوب فؤاد رسید چون مشعر بر صحت
و سلامتی آقایان حضرات افنان و آنجوب بود
عالم فرح را در گشود و رایحه حب و ذکر و
وداد را آثار جدید ظاهر نمود الله فیکل الأحوال
دوستان خود را تأیید فرمود بر آنچه سبب اشتعال
نار محبت است حمداً له ثم شکراً له

- 4 After its reading and review, it was presented and achieved the honor of being heard. "O Amin! We beseech God, blessed and exalted be He, to assist thee and to exalt thee through His Name amongst His servants, and to ordain for thee all the good that was in His Book. Verily, He is the Generous, the Bountiful." Thus did it end.

4 و بعد از قرائت و اطلاع عرض شد و بشرف
اصفا فائز فرمودند یا امین نسل الله تبارک و
تعالی ان یوفقک و یرفعک باسمه بین عبادہ و
یقدر لک کل خیر کان فی کتابه انه هو الجواد
الکریم انتهى

- 5 I implore God that they may be assisted in all conditions and attain that which is with Him. Verily, He is the best of hearers and the best of answerers. His Holiness the Name of God arrived and the entrusted item reached its destination; confirmation of its receipt is being sent. Mention was made of two emigrants - upon them be the Glory of God. Their mention was recorded and they attained to grace. Permission was also granted for Muhammad - upon him be God's peace. I beseech God to assist them and enable them to achieve their purpose.

5 از حق میطلبم در جمیع احوال موفق باشند و بما
عنده فائزانه خیر سامع و خیر مجیب حضرت اسم
۶۶ [الله] علیه ۹ ۶۶ [بهاء الله] وارد و امانت
مرسله واصل و وصول آن ارسال میشود ذکر دو
نفر مهاجر علیهما ۹ ۶۶ [بهاء الله] را فرموده
بودند ذکرشان مذکور و بعنایت فائز و از برای
جناب محمد علیه سلام الله هم اذن حاصل از
حق میطلبم ایشانرا مؤید فرماید و بمقصود برساند

- 6 To each of the friends in that land I convey greetings and implore their protection from God, exalted be His glory. I likewise beseech that which would cause the elevation of station and loftiness of rank of the friends. Verily, He is the Hearing, the Bountiful. Glory, remembrance and praise be upon thee and upon God's friends in the cities and regions. Praise be to God, the Single, the One, the Powerful, the Unconstrained.

6 خدمت اولیای آن ارض هریک سلام میرسانم و
حفظ ایشانرا از حق جلّ جلاله میطلبم و همچنین
مستثنت مینمایم آنچه را که سبب علو مقام و سمو
رتبه اولیاست انه هو السامع الکریم البهاء والذکر
والثناء علیک و علی اولیاء الله فی المدن والدیار
والحمد لله الفرد الواحد المقتدر المختار

- 7 The servant 15 Dhi'l-Qa'dih [1306]

7 خادم فی ۱۵ ذی قعدة سنة [۱۳۰۶]

INBA28:463

BH00919

To: Aqa Siyyid Ahmad Afnan et al., in Beirut

Date: 1306-11-19 [1889-Jul-17]

- 1 He is God, exalted be His station, the Glory and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise befiteth the most holy court of the Desired One, Who hath transformed the Most Great Prison for His loved ones - though it beareth this name - and hath thrown open the gate of attainment unto His presence. As a manifestation of His power, He hath also unlocked the outer gate in such wise that it remaineth continuously open day and night, that whosoever willeth may enter and whosoever wisheth may depart - this, in spite of those who, upon our first arrival, had barred the gate of the barracks which was the abode of prisoners. Therefore did the Tongue of Utterance proclaim in one instance these words: "Grieve not, for God shall soon open before your faces the gate of the city. Then shall enter and leave through it whomsoever He willeth. He, verily, is the Mighty, the Desired One." Yet now, for some time, expressions of sadness have been emanating from this land. The knowledge thereof is with God, the Lord of the mighty throne. 2 حمد بساط مبسوطه ساحت امنع اقدس حضرت مقصودی را لایق و سزاست که از برای اولیا بجن اعظم را مع آنکه باین اسم نامیده تبدیل فرمود و باب لقا را مفتوح داشت و ابرازاً لقدرته باب ظاهر را هم گشود بشأنی که در لیلی و ایام متصل باز و مفتوح لیدخل من اراد و یخرج من شاء رغماً لأنفسیکه در اول ورود باب قشله را که مأوی الأسراء بود بستند لذا لسان بیان در یکمقام باینکله ناطق لا تحزنوا سوف یفتح الله علی وجوهکم باب المدینة لیخرج منه من اراد و یدخل من اراد انه هو العزیز المراد ولكن حال مدتیست که اظهار حزن از این ارض میفرماید العلم عند الله رب العرش العظیم
- 3 Glory be unto Thee, O my God! Thou seest the hearts of Thy Afnan turning toward the horizon of Thy Cause, gazing upon the lights of Thy countenance, awaiting the wonders of Thy grace, set ablaze with the fire of Thy love, and attracted by Thy verses. I beseech Thee, O Lord of the world and the Possessor of power over all nations, by the call of the Daysprings of Thy Cause and the Fountainheads of Thy wisdom amongst Thy servants, and by Thy Book whereby Thou didst separate truth from error and didst guide all unto Thy path, to adorn them with the crown of Thy Name amidst Thy creation and with the ornament of Thy Revelation throughout Thy lands. Then send down upon them from the heaven of Thy bounty blessings and mercy from Thy presence. Verily, Thou art the Powerful over whatsoever Thou willest, and within Thy grasp are the reins of all names. There is none other God but Thee, the Strong, the Dominant, the Almighty. 3 سبحانک اللهم یا الهی تری قلوب افنانک مقبلة الى افق امرک و ناظرة الى انوار وجهک و منتظرة بدائع فضلک و مشتعلة بنار حبک و منجذبة بآیاتک استلک یا مولی العالم و المقتدر علی الأمم ببدء مشارق امرک و مطالع حکمک بین عبادک و بکابک الذی به فرقت بین الحق و الباطل و هدیت الکّل الى صراطک بأن تزینهم باکلیل اسمک بین خلقتک و طراز ظهورک فی بلادک ثم انزل علیهم من سماء عطائک برکة و رحمة من عندک انک انت المقتدر علی ما تشاء و فی قبضتک زمام الأسماء لا اله الا انت القوی الغالب القدير
- 4 My soul be a sacrifice for your arising, your remembrance and your utterance! The letter from your eminence, which shone with love and favor, arrived, illuminating the court of the heart and bestowing eternal fragrance and joy upon the carpet of the soul. Praise be to God, each of its letters and words was a messenger arriving from the city of recognition, and a herald 4 روحی لقیامکم و ذکرکم و بیانکم الفداء دستخط حضرت عالی که مطلع محبت و التفات بود رسید ساحت قلب را منور نمود و بساط جان را روح و ریحان و طراز جاودان عطا فرمود لله الحمد حروفات و کلماتش هر یک پیکی بود که از مدینه عرفان رسید و قاصدی بود که از شهر

from the realm of utterance bearing endless glad tidings, for from each letter wafted the fragrance of the love of the Beloved of the worlds. We praise God for confirming His Afnan in His remembrance and praise, in circumambulating His House, and in arising to serve His Cause. Verily, He is the All-Powerful, the Almighty.

- 5 After its reading, recognition and perusal, it was taken to the Holy Presence and achieved the honor of being heard. The Lord, may our souls be a sacrifice for Him, said: "O servant present! Behold the grace of God and His sovereignty. He hath confirmed the Afnan in turning towards Him, in acceptance, in steadfastness and certitude, and hath made them guides to His remembrance among His servants. We beseech God, blessed and exalted be He, to strengthen His Cause through them among His creation and to aid them in exalting His Word throughout all regions. Verily, He is the Mighty, the Unconstrained. And We send Our greetings to Our loved ones there and ask for them divine confirmation and success in all conditions. Verily, He is the Self-Sufficient, the Most High."

- 6 Praise be to God, there hath flowed from the Source of grace that of which a single drop causeth the sprouting of the world with the herbs of wisdom and utterance, and the flowers of remembrance and knowledge. Exalted is God's grace and magnificent His bounty, and resplendent the Sun of His mercy which hath preceded all created things. The loved ones and friends in that land are each blessed with His grace and are specially mentioned in that Presence, particularly the honored servant Haji Muhammad-Rida and the beloved of the heart Muhammad-Mustafa, upon them be the Glory of God, the Most Glorious. This servant beseecheth his Lord to protect His loved ones through the angels of His victory, to ordain for them what He hath revealed in His Book, and to grant them the Kawthar of nearness and attainment in the Day which all have been promised - the Day whose advent He announced to the ungodly and whose coming He heralded to the believers. Verily, He is the Forgiving, the Merciful, and He is the All-Bountiful, the Generous.

- 7 It is submitted that the petition of Bahram, upon him be the Glory of God, which he presented to your honor, was entirely presented. Grace and bounty were shown towards him, and then these blessed words were uttered: "O Bahram! The dawn of the Day of Justice hath broken. The rays of the all-encompassing Sun have illumined the world and bestowed freshness upon the withered age. How excellent is the eye that

بیان مردهء بی پایان داشت چه که از هر حرفی عرف محبت محبوب عالمیان متضوع نحمد الله علی ما اید افنانه علی ذکره و ثنائه و الطواف حول بیتہ و القيام علی خدمة امره انه هو المقتدر القدیر

5 و بعد از قرائت و عرفان و اطلاع قصد مقام نموده امام وجه عرض شد و بشرف اصغا فائز گشت قال المولی ارواحنا فداه یا عبد حاضر انظر الى عناية الله و سلطانه قد اید الأفنان علی التوجه و الاقبال و الاستقامة و الايقان و جعلهم ادلاء علی ذکره بین عبادہ نسل الله تبارک و تعالی ان یعز بهم امره بین خلقه و یؤیدهم علی اعلاء کلمته فی الأقطار انه هو العزيز المختار و نسل علی اولیائی هناك و نسل لهم التأيید و التوفیق فیکل الأحوال انه هو الغنی المتعال انتهى

6 لله الحمد از منبع عنایت جاری شد آنچه که قطرهء آن سبب انبات عالم است بریاحین حکمت و بیان و اوراد ذکر و عرفان جلّت عنایة الله تعالی و عظم فضله و اشرق نیر رحمتہ الّتی سبقت الکائنات اولیا و دوستان که در آن ارضند هر یک بعنایت فائز و در بساط مذکور مخصوص مخدوم مکرم جناب حاجی محمد رضا و محبوب فؤاد جناب محمد مصطفی علیهما ۹ ۶۶ [بهاء الله] الأبهی یستل الخادم ربّه بأن یحفظ اولیائه بملائکة نصره و یقدر لهم ما انزله فی کتابه و یرزقهم کوثر القرب و اللّقاء فی یوم وعد الكلّ به قد انذر المشرکین بظهوره و بشر الموحّدين بلقائه انه هو الغفور الرحیم و هو الفضل الکریم

7 عرض میشود عریضهء بهرام علیه ۹ ۶۶ [بهاء الله] که بآنحضرت عرض نموده تمام آن عرض شد نسبت بایشان اظهار عنایت و فضل فرمودند و بعد باینکلمهء مبارکه نطق نمودند یا بهرام بامداد روز داد است پرتو خورشید جهانگیر گیتی را روشن نموده و روزگار افسرده را تازگی بخشیده نیکوست چشمیکه دید و شناخت از بینیا بخواه

seeth and recognizeth! Ask thou the Self-Sufficient One to reveal unto thee the mystery of His Day and grant thee new life upon new life. He is the Mighty, He is the All-Knowing."

تا راز روزش را بنماید و ترا بزندگی تازه نماید
اوست توانا و اوست دانا انتهى لله الحمد

- 8 Praise be to God! The beloved of the heart, his honor Mirza Abu'l-Fadl, upon him be the Glory of God and His favors and bounties, has been with them and has mentioned each one. The noble scribes are present everywhere - this is from God's command, the Mighty, the Loving. Hidden particles are revealed and concealed mysteries are made manifest. This is the Day when secrets are tried. How clearly the secrets of hearts and the betrayal of eyes were revealed at the Threshold! This is a promise that cannot be denied. Praise be to God, we witnessed it, yet in all conditions we beseech Him to make the heedless aware and grant the sinners the grace to return. Verily, He is the Forgiver, the Generous.

8 حضرت محبوب فؤاد جناب آقا میرزا ابوالفضل
علیه ۹۶ [بهاء الله] و الطافه و عناياته با ایشان
بوده اند و ذکر هریک را نموده اند کرام الکاتبین
همه جا موجود هذا من امر الله العزيز الودود
ذره های مکنونه ظاهر و سرهای مخزونه با هر یوم
تلی السرائر است [ندیدند] چگونه خافیه صدور
و خائنه عین در آستانه ظاهر شد هذا وعد غیر
مکتوب الحمد لله دیدیم ولكن در جمیع احوال
میطلبیم غافلین را آگاه فرماید و مذنبین را تأیید
رجوع عطا نماید انه هو التواب الکریم

- 9 The letter arrived late and there was no opportunity to present the response to the beloved of the heart, Jinab-i-Amin, upon him be the Glory of God, the True, the Manifest King. God willing, I shall present it later. I convey greetings and praise, and beseech the True One, exalted be His glory, for confirmation and success on his behalf. Praise be to God, he is successful and what was sent has arrived. It is known that his honor is steadfast in service in all conditions and mindful of the interests of the Cause. This is a confirmation from God, our Lord and your Lord and the Lord of our forefathers.

9 پاکت دیر رسید فرصت آنکه جواب محبوب فؤاد
حضرت امین علیه بهاء الله الملک الحق المبین را
عرض نمایم نه انشاء الله از بعد عرض میکنم
سلام و ثنا میرسانم و از حق جلّ جلاله تأیید
و توفیق از برای ایشان میطلبم الله الحمد موفقتند
و آنچه ارسال داشتند رسید معلومت آنحضرت
در جمیع احوال بر خدمت قائمند و بمصالح امر
ناظر هذا توفیق من الله ربنا و ربکم و رب آبائنا
الأولین

- 10 The Branches of the Blessed Tree and the maidens of the pavilion of chastity each mention his honor and that honored Afnan, and beseech God for confirmation and success. The honored one, the beloved spiritual one concealed in this evanescent heart, his honor Afnan Haji Siyyid Ali, may my spirit be sacrificed for him and upon him be the Most Glorious Beauty, has always been and continues to be remembered, mentioned and present. The servant beseeches his Lord to unite you time after time and again and again. Verily, He is the Hearer, the Answerer.

10 اغصان سدره مبارکه و مخدرات سرادق
عصمت هریک آنحضرت و آن حضرت افنان
را ذکر مینمایند و از حق تأیید و توفیق میطلبند
آقای مکرم حضرت محبوب روحانی المکنون فی
قلب فانی حضرت افنان آقای حاجی سید علی
روحی فداه و علیه منکّل ۹ [بهاء] ابهاله لازال
منظور و مذکور و حاضر بوده و هستند یسئل
الخدام ربّه بأن یجمعکم مرّة بعد مرّة و کرة بعد
کرة انه هو السامع المجیب

- 11 Praise, remembrance and glory be upon your honor and upon those who are with you and who love you for the sake of God, the Lord of the worlds and the Goal of all who are in the heavens and earth.

11 الثناء والذکر والبهاء علی حضرتکم و علی من معکم
و یحبکم لوجه الله رب العالمین و مقصود من فی
السموات والأرضین

- 12 The servant 19 Dhi'l-Qa'dih 1306

12 خادم فی ۱۹ ذی قعدة سنة ۱۳۰۶

- 13 The matter of the earth-moving equipment may be presented later.

13 فقرهء اسباب خاک کشتی شاید از بعد عرض
شود

BLIB_Or15701.031, YARP1.058bx,
SFI04.011bx, AYI2.287x

BH01032

To: Aqa Muhammad Rida Nahhas, in Nazareth

Date: 1306-11-19 [1889-Jul-17]

- 1 He is God, exalted be His station in majesty and power! 1 هو الله تعالى شأنه العظمة والاقْتدار
- 2 Praise and glory be to the one true God Who adorned non-existence with the ornament of being, made manifest the non-existent through causes He created for His own bestowal, and ordained means for the expression of bounty in the world. Every matter appears through causes. He created man and placed within him the sign of love, and the strengthening of this love has been through meeting and union by means of causes, and in separation and remoteness through the means of pen and ink, which preserve the stations of nearness in distance. Wondrous arts have been manifested by the Creator through pure grace. 2 شکر و حمد خداوند یگانه را که عدم را بطراز وجود مزین فرمود و معدوم را موجود سببها از برای اعطاء خودش ظاهر نمود و علتها از برای بروز کرم در عالم مقدر داشت هر امری باسباب ظاهر انسان خلق نمود و آیت محبت در او گذاشت و استحکام این حب در لقا و وصال بعروهء اسباب بوده و در بعد و فراق باسباب خامه و مداد اوست حافظ مقامات قرب در بعد عجائب صنایعی از صنایع محض فضل ظاهر گشته
- 3 In any case, praise be to God, the glad tidings of health and well-being have arrived through the aforementioned means, and its effects are truly more firm and steadfast than those of a messenger, for a messenger may forget something, but this messenger has no forgetfulness. If man would reflect upon any single thing among the things of the world, he would observe in it the sign of divine education and merciful compassion. His grace has encompassed all and His mercy has embraced all. However, we servants hope that henceforth we may arise to compensate for what has passed, praising Him detached from the world and all that is therein, and becoming occupied with His remembrance and glorification. 3 باری لله الحمد مردهء صحت و سلامتی از اسباب مذکوره رسید و آثارش از آثار قاصد فی الحقیقه محکمتر و راسختر چه که قاصد میشود مطلبی را فراموش نماید و این قاصد فراموشی ندارد انسان در هر شیئی از اشیاء عالم اگر تفکر نماید آیت تربیت ربانیه و رحمت رحمانیه را در آن مشاهده کند فضلش احاطه نموده و رحمتش فرا گرفته ولكن ما بندگان امید هست از بعد بآنچه فوت شده قیام نمائیم منقطعاً عن العالم و ما فيه او را بستانیم و به ذکر و ثنائش مشغول گردیم
- 4 In any case, the events of pen and ink have exceeded bounds - I fear the point may be lost. In brief, the letter of that spiritual brother arrived. It was one letter, yet within it were glad tidings concealed: first, the tidings of your health, and second, the acknowledgment of the Lord's generosity. Health takes precedence for the manifestation of bounty, and after bounty, thanksgiving becomes obligatory and praise becomes 4 باری وقایع خامه و مداد از حد گذشت میترسم مطلب از میان برود مختصر آنکه نامهء آن برادر روحانی رسید یک نامه بود ولكن در آن بشارتها مستور یک بشارت صحت وجود آنجناب و ثانی اقرار بحد پروردگار صحت تقدم یافت لاجل ظهور نعمت و بعد از نعمت شکر واجب و حمد لازم این مقام عبد است و در مقام حق این

necessary. This is the station of servitude, and in the station of Truth, even if these thanks and praises were to appear from the beginning that has no beginning to the end that has no end, they would not be worthy of His threshold. However, the assurance of existence and the joy of hearts come from the acceptance of the All-Loving Lord. In this station He has permitted both thanksgiving and remembrance. After the joy, delight, gladness and exultation from the letter of that beloved of the heart, intention was made to approach the station and it was presented. Thus spoke the Master, may our souls be sacrificed for Him.

- 5 O Rida! This Wronged One has ever remembered His loved ones and counselled all to that which brings them nearer to God. Such nearness cannot be attained except through goodly deeds and praiseworthy conduct. Deeds and their acceptance are, in the first instance and highest station, dependent upon the divine unity. Praise be to God that the favored community is adorned with the crown of recognition and the ornament of unity, and at all times utters and remembers the blessed words "There is none other God but God." Blessed are they! This blessed Word is both an ocean of mercy for the believers and a fire of retribution for the ungodly. We beseech God to remove discord from among this people and adorn all with the ornament of unity and concord, that perchance this weakness may be transformed into strength and the former power be made manifest. However, as the party in Iran is tainted with the calumnies of self and desire, they accept not the counsel of the trustworthy counsellor. They cling to suppositions and hold fast to vain imaginings. We beseech the True One to transform their eye affliction into light that they may see and find. But unseemly deeds and words prevent and hinder this, and this has been and is required by divine justice. Give praise unto the Goal of the world Who adorned thee with that which is the foremost ornament for the peoples of the world. The Wronged One beseeches God, blessed and exalted be He, to protect thee and aid thee to act according to what He hath revealed in His Book. Verily He is the All-Hearing, the All-Generous, and He is the All-Seeing, the All-Knowing.

- 6 Praise be to God that at all times thou hast been mentioned. The bounty of remembrance and praise is considered by those who have attained as among the greatest bounties, and in one station it is the heavenly food. Praise be to God that thou hast attained and art attaining unto it. Whatever was sent, in any form, is acceptable and praiseworthy, for it was acquired through love and sent through love, and that which proceeds from love is praiseworthy in the sight of the fair-minded and the knowing ones. Well done to thy effort, attention, diligence

شکرها و حمدها اگر از اوّل لا اوّل الی آخر لا آخر ظاهر گردد لایق بساط او نه ولكن اطمینان وجود و فرح قلوب از قبول حضرت ودود است این مقام هم اذن شکر فرموده و هم اذن ذکر داده و بعد از فرح و سرور و بهجت و ابتهاج از نامه آنجیب فؤاد قصد مقام نموده و عرض شد

5 قال المولى ارواحنا فداء يا رضا انظلم لا زال اوليا را ذکر نموده و کلّ را بما یقرّبهم الی الله وصیت کرده و قرب حاصل نشود مگر به اعمال و اخلاق طیبه مرضیه و اعمال و قبول آن در رتبه اولی و مقام اوّل بتوحید الهی منوط لله الحمد امت مرحومه باکلیل معرفت و طراز توحید مزینند و بکلمه مبارکه لا اله الا الله در لیلی و ایام ذاکر و ناطق هنیئاً لهم اینکلمه مبارکه هم بحر رحمت است از برای موحدین و هم نار نعمت است از برای مشرکین از خدا میطلبیم اختلاف این حزب را از میان بردارد و کلّ را بطراز اتحاد و اتفاق مزین دارد که شاید این ضعف بقوت تبدیل شود و قوت اوّل ظاهر گردد ولكن حزب ایران چون بمفتریات نفس و هوی آلوده اند نصیح ناصح امین را نمیپذیرند بظنون متشبثند و باوهام متمسک از حقّ میطلبیم رمد ابصار را بنور تبدیل نماید تا ببینند و بیابند ولكن اعمال و اقوال ناشایسته مانع و حائل و این از مقتضیات عدل الهی بوده و هست

6 حمد کن مقصود عالمیان را که ترا مزین فرمود بآنچه که طراز اوّل است از برای اهل عالم آن المظلوم یسئل الله تبارک و تعالی ان یحفظک و یؤیدک علی العمل بما انزل فی کتابه انه هو السامع الکریم و هو البصیر العلیم انتهى لله الحمد در هر گره و هر مرّه بذکر فائزید نعمت ذکر و ثنا نزد بالغین از نعمتهای بزرگ محسوب و در یک مقام اوست

and striving. This time it arrived well and arrived intact and was quickly composed. What has been from this servant and thee is what has been accomplished; the rest depends on divine grace, and whatsoever comes from Him has been and is beloved. We thank Him in all conditions.

مائده آسمانی الحمد لله بآن فائز بوده و هستيد آنچه ارسال نمودند در هر صورت مقبول و ممدوح چه که بجهت تحصيل شده و بجهت ارسال گشته و ما يظهر من المحبة ممدوح عند المنصفين و العارفين آفرين بر سعی و توجه و اجتهاد و جهد آنجوب اين کره خوب رسيد و درست رسيد و زودهم ترکیب شد آنچه از اينعبد و شما بوده اينست که بعمل آمد باقی معلق است بعنايت الهی و آنچه از جانب او بشود محبوب بوده و هست نشکره فيکل الأحوال

7 As to what thou didst write regarding the excellent fruits to be found in that region - alas that this servant knoweth not their locations, and moreover, no one knoweth me such that were I to inquire, they would give a proper answer. Indeed what thou didst write is correct, but in the presence of the Beloved of the Near Ones, His Honor Muhammad-'Ali Effendi, may God the Exalted strengthen him, you are independent of being known, and above that, praise be to God, you possess virtuous character and excel in love and faithfulness. Ever is the mention of his qualities and stations present in the gatherings of true friends. The servant beseeches his Lord to grant him success and aid him in what He loves and is pleased with, and to bestow upon him and enable him to attain the highest positions and most exalted station. Verily He is powerful over all things. The friends of this land, one and all, send their greetings and beseech God, exalted be His glory, for your presence and meeting. Especially does the apple of the eye, His Honor Aqa Mirza Mustafa, upon him be [Baha], mention you in every instance and continues to do so. Indeed, all express love, kindness, mercy and compassion, according to their degrees and stations, towards your honor. Peace, mercy and bounty be upon you and upon God's righteous servants.

7 اينکه مرقوم داشتيد در اين ولا فوا که ممتازه يافت ميشود ولكن حيف که بنده محلهای آنرا نميدانم و از اين گذشته مرا هم کسی نميشناسد که اگر جویا شوم جواب درستی بگويد في الحقيقة اينکه نوشتيد صحيحست ولكن باوجود حضرت محبوب الأولياء جناب محمد علی افندی ايدۀ الله تعالى مستغنی هستيد از معروفيت و فوق آن الحمد لله دارای اخلاقيده و در محبت و وفا فاق لازال ذکر سجايا و مقاماتشان در انجمن دوستان حقيقي موجود يسئل الخادم ربّه بآن يوفقه و يؤيده علی ما يحب و يرضی و يرزقه و يبلغه الى المناصب العليا و المقام الأعلى انه علی کلّ شيء قدير دوستان اين ارض طراً سلام ميرسانند و از حقّ تعالى جلّ جلاله حضور و لقای شما را ميطلبند مخصوص قره عين جناب آقا ميرزا مصطفی عليه ۹ [بهاء] در هر کره ذکر شما را مينموده و مينمايد في الحقيقة کلّ محبت و عنايت و مرحمت و شفقت علی درايجهم و مقاماتهم نسبت بآنجناب اظهار ميدارند السلام و الرحمة و العطاء عليکم و علی عباد الله الصالحين

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*Kalimat-i-Firdawsiyyih (Words of Paradise)**To: Haji Mirza Haydar Ali Isfahani**Date: 1306-11-26 [1889-Jul-24]*

- 1 He is the One Who speaketh through the power of Truth in the Kingdom of Utterance
هو الناطق بالحق في ملكوت البيان
- 2 O ye the embodiments of justice and equity and the manifestations of uprightness and of heavenly bounties! In tears and lamenting, this Wronged One calleth aloud and saith: O God, my God! Adorn the heads of Thy loved ones with the crown of detachment and attire their temples with the raiment of righteousness.
يا مشارق العدل والانصاف و مطالع الصدق و الألفاظ انّ المظلوم يبيكي ويقول يوح و ينادي الهى الهى زين رؤوس اوليائك باكليل الانقطاع و هياكلهم بطراز التقوى
- 3 It behoveth the people of Baha to render the Lord victorious through the power of their utterance and to admonish the people by their goodly deeds and character, inasmuch as deeds exert greater influence than words.
ينبغي لأهل البهّاء ان ينصروا الربّ ببيانهم و يعظوا الناس بأعمالهم و اخلاقهم اثر الأعمال انفذ من اثر الأقوال
- 4 O Haydar-'Ali! Upon thee be the praise of God and His glory. Say: Honesty, virtue, wisdom and a saintly character redound to the exaltation of man, while dishonesty, imposture, ignorance and hypocrisy lead to his abasement. By My life! Man's distinction lieth not in ornaments or wealth, but rather in virtuous behaviour and true understanding. Most of the people in Persia are steeped in deception and idle fancy. How great the difference between the condition of these people and the station of such valiant souls as have passed beyond the sea of names and pitched their tents upon the shores of the ocean of detachment. Indeed none but a few of the existing generation hath yet earned the merit of hearkening unto the warblings of the doves of the all-highest Paradise. 'Few of My servants are truly thankful.' People for the most part delight in superstitions. They regard a single drop of the sea of delusion as preferable to an ocean of certitude. By holding fast unto names they deprive themselves of the inner reality and by clinging to vain imaginings they are kept back from the Dayspring of heavenly signs. God grant you may be graciously aided under all conditions to shatter the idols of superstition and to tear away the veils of the imaginations of men. Authority lieth in the grasp of God, the Fountainhead of revelation and inspiration and the Lord of the Day of Resurrection.
يا حيدر قبل على عليك ثناء الله و بهائه قل انّ الانسان يرتفع بأمانته و عفته و عقله و اخلاقه و يهبط بخيائته و كذبه و جهله و نفاقه لعمري لا يسمو الانسان بالزينة و الثروة بل بالأداب و المعرفة اهل ايران اكثرى بالكذب و ظنون تربيت شده اند كجاست مقام آن نفوس و مقام رجالى كه از خليج اسماء گذشته اند و بر شاطى بحر تقديس خرگاه افراشته اند بارى نفوس موجوده لايق اصغاء تغردات حمامات فردوس اعلى نبوده و نيستند مگر قليلى و قليل من عبادى الشكور اكثرى از عباد باوهام انس دارند يك قطره از دريائى وهم را بر بحر ايقان ترجيح ميدهند از معنى محروم باسم متمسكند و از مشرق آيات الهى ممنوع و بظنون متشبث انشاء الله آن جناب در جميع احوال مؤيد باشند بر كسر اصنام اوهام و خرق سبحات انام الأمر بيد الله مظهر الوحى و الالهام و مالک يوم القيام
- 5 We heard that which the person in question hath mentioned regarding certain teachers of the Faith. Indeed he hath spoken truly. Some heedless souls roam the lands in the name of God,
آنچه جناب مذکور در باره بعضى از مبلغين ذکر نموده اصغاء شد قد نطق بالحق بعضى از نفوس غافله در بلاد باسم حق سائرند و بتضييع امرش

actively engaged in ruining His Cause, and call it promoting and teaching the Word of God; and this notwithstanding that the qualifications of the teachers of the Faith, like unto stars, shine resplendent throughout the heavens of the divine Tablets. Every fair-minded person testifieth and every man of insight is well aware that the One true God – exalted be His glory – hath unceasingly set forth and expounded that which will elevate the station and will exalt the rank of the children of men.

- 6 The people of Baha burn brightly amidst the gatherings even as a candle and hold fast unto that which God hath purposed. This station standeth supreme above all stations. Well is it with him who hath cast away the things that the people of the world possess, yearning for that which pertaineth unto God, the Sovereign Lord of eternity.

- 7 Say: O God, my God! Thou beholdest me circling round Thy Will with mine eyes turned towards the horizon of Thy bounty, eagerly awaiting the revelation of the effulgent splendours of the sun of Thy favours. I beg of Thee, O Beloved of every understanding heart and the Desire of such as have near access unto Thee, to grant that Thy loved ones may become wholly detached from their own inclinations, holding fast unto that which pleaseth Thee. Attire them, O Lord, with the robe of righteousness and illumine them with the splendours of the light of detachment. Summon then to their assistance the hosts of wisdom and utterance that they may exalt Thy Word amongst Thy creatures and proclaim Thy Cause amidst Thy servants. Verily, potent art Thou to do what Thou willest, and within Thy grasp lie the reins of all affairs. No God is there but Thee, the Mighty, the Ever-Forgiving.

- 8 O thou who hast turned thy gaze towards My face! In these days there occurred that which hath plunged Me into dire sadness. Certain wrong-doers who profess allegiance to the Cause of God committed such deeds as have caused the limbs of sincerity, of honesty, of justice, of equity to quake. One known individual to whom the utmost kindness and favour had been extended perpetrated such acts as have brought tears to the eye of God. Formerly We uttered words of warning and premonition, then for a number of years We kept the matter secret that haply he might take heed and repent. But all to no purpose. In the end he bent his energies upon vilifying the Cause of God before the eyes of all men. He tore the veil of fairness asunder and felt sympathy neither for himself nor for the Cause of God. Now, however, the deeds of certain individuals have brought sorrows far more grievous than those which the deeds of the former had caused. Beseech thou God, the True One, that

مشغول و اسم آن را نصرت و تبلیغ گذاشته‌اند
مع آنکه انجم شرایط مبلّغین از آفاق سموات الواح
الهی مشرق و لائح هر منصفی گواه و هر بصیری
آگاه که حق جلّ جلاله در لیالی و ایام بآنچه
سبب ارتفاع مقامات و مراتب انسانست تکلم
فرموده و تعلیم نموده

6 اهل بها چون شمع مابین جمع مشرق و لائحند و
باراده الله متمسک این مقام مالک مقامهاست
طوبی لمن نبذ ما عند العالم رجاء ما عند الله
مالک القدم

7 قل الهی الهی ترانی طائفاً حول ارادتک و
ناظراً الی افق جودک و منتظراً تجلیات انوار
نیر عطائک اسألك یا محبوب افئدة العارفين
و مقصود المقربين بأن تجعل اولیائک منقطعین
عن اراداتهم متمسکین بارادتک ای رب
زینهم بطراز التقوی و نورهم بنور الانقطاع ثم
ایدهم بجنود الحکمة و البیان لاعلاء کلمتک بین
خلقک و اظهار امرک بین عبادک انک انت
المقتدر علی ما تشاء و فی قبضتک زمام الأمور
لا اله الا انت العزیز الغفور

8 یا ایها الناظر الی الوجه این ایام وارد شد آنچه که
سبب حزن اکبر گشت از بعضی از ظالمین که
خود را بحق نسبت میدهند ظاهر شد آنچه که
فرائض صدق و امانت و عدل و انصاف مرتعد
مع آنکه کمال عنایت و عطا در باره شخص معلوم
ظاهر و مجری گشت عمل نمود آنچه را که عین
الله گریست و از قبل ذکر شد آنچه که سبب
آگاهی و ابتباه است چند سنه ستر نمودیم که
شاید متنبه شود و راجع گردد اثری ظاهر نه
بالآخره امام وجوه خلق بر تضییع امر الله قیام
نمود ستر انصاف را درید نه رحم بر خود و نه بر
امر الله نمود حال حزن اعمال بعض دیگر بر حزن
اعمال او غلبه نمود از حق بطلب نفوس غافله را

He may graciously enable the heedless to retract and repent. Verily He is the Forgiving, the Bountiful, the Most Generous.

تأیید فرماید بر رجوع و انابه آنه هو الغفار و هو الفضل الکرم

- 9 In these days it is incumbent upon everyone to adhere tenaciously unto unity and concord and to labour diligently in promoting the Cause of God, that perchance the wayward souls may attain that which will lead unto abiding prosperity.
- 9 این ایام باید کل باتحاد و اتفاق تمسک نمایند و بنصرت امر الله مشغول گردند که شاید نفوس غافله فائز شوند بآنچه که سبب رستگاری ابدیست
- 10 In brief, dissensions among various sects have opened the way to weakness. Each sect hath picked out a way for itself and is clinging to a certain cord. Despite manifest blindness and ignorance they pride themselves on their insight and knowledge. Among them are mystics who bear allegiance to the Faith of Islam, some of whom indulge in that which leadeth to idleness and seclusion. I swear by God! It lowereth man's station and maketh him swell with pride. Man must bring forth fruit. One who yieldeth no fruit is, in the words of the Spirit, like unto a fruitless tree, and a fruitless tree is fit but for the fire.
- 10 باری اختلاف احزاب سبب و علت ضعف شده هر حزبی راهی اخذ نموده و بجلی تمسک جسته مع کوری و نادانی خود را صاحب بصر و علم میدانند از جمله عرفای ملت اسلام بعضی از آن نفوس متشبثند بآنچه که سبب تنبلی و انزواست لعمر الله از مقام بکاهد و بر غرور بیفزاید از انسان باید ثمری پدید آید انسان بی ثمر بفرموده روح بمثابه شجر بی ثمر است و شجر بی ثمر لایق نار
- 11 That which the aforesaid persons have mentioned concerning the stations of Divine Unity will conduce in no small measure to idleness and vain imaginings. These mortal men have evidently set aside the differences of station and have come to regard themselves as God, while God is immeasurably exalted above all things. Every created being however revealeth His signs which are but emanations from Him and not His Own Self. All these signs are reflected and can be seen in the book of existence, and the scrolls that depict the shape and pattern of the universe are indeed a most great book. Therein every man of insight can perceive that which would lead to the Straight Path and would enable him to attain the Great Announcement. Consider the rays of the sun whose light hath encompassed the world. The rays emanate from the sun and reveal its nature, but are not the sun itself. Whatsoever can be discerned on earth amply demonstrateth the power of God, His knowledge and the outpourings of His bounty, while He Himself is immeasurably exalted above all creatures.
- 11 آن نفوس در مقامات توحید ذکر نموده اند آنچه را که سبب اعظم است از برای ظهور کسالت و اوهام عباد فی الحقیقه فرق را برداشته اند و خود را حق پنداشته اند حق مقدسست از کل در کل آیات او ظاهر آیات از اوست نه او در دقت دنیا کل مذکور و مشهود نقش عالم نگایست اعظم هر صاحب بصری ادراک مینماید آنچه را که سبب وصول بصراط مستقیم و نبأ عظیمست در تجلیات آفتاب مشاهده نمائید انوارش عالم را احاطه نموده و لکن تجلیات از او و ظهور اوست بنفس او نه نفس او آنچه در ارض مشاهده میشود حاکی از قدرت و علم و فضل اوست و او مقدس از کل
- 12 Christ saith: 'Thou hast granted to children that whereof the learned and the wise are deprived.' The sage of Sabzivar hath said: 'Alas! Attentive ears are lacking, otherwise the whisperings of the Sinaic Bush could be heard from every tree.' In a Tablet to a man of wisdom who had made enquiry as to the meaning of Elementary Reality, We addressed this famous sage in these words: 'If this saying is truly thine, how is it that thou hast failed to hearken unto the Call which the Tree of Man hath raised from the loftiest heights of the world? If thou didst hear the Call yet fear and the desire to preserve thy life prompted thee to remain heedless to it, thou art such a person
- 12 ابن مریم میفرماید باطفال عطا فرمودی آنچه را که علما و حکما از آن محرومند حکیم سبزواری گفته اذن واعیه یافت نمیشود والا زمزمه سدره طور در هر شجر موجود در لوح یکی از حکما که از بسطه الحقیقه سؤال نموده بحکیم مذکور مشهور خطاب نمودیم اگر این کلمه فی الحقیقه از تو بوده چرا ندای سدره انسان را که از اعلی مقام عالم مرتفع است شنیدی اگر شنیدی و حفظ جان و خوف ترا از جواب منع نمود چنین شخص قابل ذکر نبوده و نیست و

as hath never been nor is worthy of mention; if thou hast not heard it, then thou art bereft of the sense of hearing.' In brief, such men are they whose words are the pride of the world, and whose deeds are the shame of the nations.

اگر نشنیدی از سمع محروم بوده‌ئی باری در قول
نفر عالمند و در عمل ننگ امم

13 Verily We have sounded the Trumpet which is none other than My Pen of Glory, and lo, mankind hath swooned away before it, save them whom God pleaseth to deliver as a token of His grace. He is the Lord of bounty, the Ancient of Days.

13 انا نفخنا فی الصّور و هو قلبی الأعلی و انصعق
منه العلّماء و العرفاء و الفقهاء و الأمراء الّا من
حفظه الله فضلاً من عنده و هو الفضل القدیم

14 Say: O concourse of divines! Pronounce ye censure against this Pen unto which, as soon as it raised its shrill voice, the kingdom of utterance prepared itself to hearken, and before whose mighty and glorious theme every other theme hath paled into insignificance? Fear ye God and follow not your idle fancies and corrupt imaginings, but rather follow Him Who is come unto you invested with undeniable knowledge and unshakeable certitude.

14 قل یا ملأ العلّماء و العرفاء و الأمراء هل تعترضون
علی قلم اذا ارتفع صریره استعدّ ملکوت البیان
لأصغائه و خضع کلّ ذکر عند ذکره العزیز العظیم
اتّقوا الله و لا تتّبّعوا الظّنون و الأوہام اتّبّعوا من
اتاکم بعلم مبین و یقین منیر

15 Glorified be God! Man's treasure is his utterance, yet this Wronged One hath withheld His Tongue, for the disbelievers are lying in ambush; however, protection is afforded by God, the Lord of all worlds. Verily, in Him have We placed Our trust and unto Him have We committed all affairs. All-Sufficient is He for Us and for all created things. He is the One by Whose leave, and through the potency of Whose command, the Day-Star of sovereign might hath shone resplendent above the horizon of the world. Well is it with him who perceiveth and recognizeth the Truth and woe betide the froward and the faithless.

15 سبحان الله کنز انسان بیان اوست این مظلوم
از اظهار آن توقّف نموده چه که منکران در
کینگهان مترصدند الحفظ من الله ربّ العالمین
انا توکلنا علیه و فوضنا الأمور الیه و هو حسبنّا و
حسب کلّ شیء هو الذی باذنه و امره اشرق
نیر الاقتدار من افق العالم طوبی لمن شهد و
عرف و ویل للمعرضین و المنکرین

16 This Wronged One hath invariably treated the wise with affection. By the wise is meant men whose knowledge is not confined to mere words and whose lives have been fruitful and have produced enduring results. It is incumbent upon everyone to honour these blessed souls. Happy are they that observe God's precepts; happy are they that have recognized the Truth; happy are they that judge with fairness in all matters and hold fast to the Cord of My inviolable Justice.

16 ولكن این مظلوم حکما را دوست داشته و میدارد
یعنی آنان که حکمتشان محض قول نبوده بلکه اثر
و ثمر در عالم از ایشان ظاهر شده و باقی مانده بر
کل احترام این نفوس مبارکه لازم طوبی للعاملین
و طوبی للعارفین و طوبی لمن انصف فی الأمور
و تمسک بجبل عدلی المتین

17 The people of Persia have turned away from Him Who is the Protector and the Helper. They are clinging to and have enmeshed themselves in the vain imaginings of the foolish. So firmly do they adhere to superstitions that naught can sever them therefrom save the potent arm of God – exalted is His glory. Beseech thou the Almighty that He may remove with the fingers of divine power the veils which have shut out the divers peoples and kindreds, that they may attain the things that are conducive to security, progress and advancement and may hasten forth towards the incomparable Friend.

17 اهل ایران از حافظ و معین گذشته‌اند و باوہام
جهلا متمسک و مشغول بشأنی باوہام متشبثند
کہ فصل آن ممکن نہ مگر بذراعی قدرت حقّ
جلّ جلاله از حقّ بطلب تا حجاب احزاب را
باصبع اقتدار بردارد تا کل اسباب حفظ و علو
و سمو را بیابند و بشطر دوست یگا بشتابند

- 18 The word of God which the Abha Pen hath revealed and inscribed on the first leaf of the Most Exalted Paradise is this: Verily I say: The fear of God hath ever been a sure defence and a safe stronghold for all the peoples of the world. It is the chief cause of the protection of mankind, and the supreme instrument for its preservation. Indeed, there existeth in man a faculty which deterreth him from, and guardeth him against, whatever is unworthy and unseemly, and which is known as his sense of shame. This, however, is confined to but a few; all have not possessed and do not possess it.
- 18 کلمه الله در ورق اول فردوس اعلی از قلم ابهی مذکور و مسطور براستی میگویم حفظ مبین و حصن متین از برای عموم اهل عالم خشیه الله بوده آنست سبب اکبر از برای حفظ بشر و علت کبری از برای صیانت وری بلی در وجود آیتی موجود و آن انسان را از آنچه شایسته و لایق نیست منع مینماید و حراست میفرماید و نام آن را حیا گذارده اند و لکن این فقره مخصوص است بمعدودی کل دارای این مقام نبوده و نیستند
- 19 The word of God which the Supreme Pen hath recorded on the second leaf of the Most Exalted Paradise is the following: The Pen of the Most High exhorteth, at this moment, the manifestations of authority and the sources of power, namely the kings, the sovereigns, the presidents, the rulers, the divines and the wise, and enjoineth them to uphold the cause of religion, and to cleave unto it. Religion is verily the chief instrument for the establishment of order in the world and of tranquillity amongst its peoples. The weakening of the pillars of religion hath strengthened the foolish and emboldened them and made them more arrogant. Verily I say: The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion. Hear Me, O men of insight, and be warned, ye who are endued with discernment!
- 19 کلمه الله در ورق دوم از فردوس اعلی قلم اعلی در این حین مظاهر قدرت و مشارق اقتدار یعنی ملوک و سلاطین و رؤسا و امرا و علما و عرفا را نصیحت میفرماید و بدین و بتمسک بآن وصیت مینماید اوست سبب بزرگ از برای نظم جهان و اطمینان من فی الامکان سستی ارکان دین سبب قوت جهال و جرأت و جسارت شده براستی میگویم آنچه از مقام بلند دین کاست بر غفلت اشرار افزود و نتیجه بالآخره هرج و مرج است اسمعوا یا اولی الأبصار ثم اعتبروا یا اولی الأنظار
- 20 The word of God which the Supreme Pen hath recorded on the third leaf of the Most Exalted Paradise is this: O son of man! If thine eyes be turned towards mercy, forsake the things that profit thee and cleave unto that which will profit mankind. And if thine eyes be turned towards justice, choose thou for thy neighbour that which thou chooseth for thyself. Humility exalteth man to the heaven of glory and power, whilst pride abaseth him to the depths of wretchedness and degradation.
- 20 کلمه الله در ورق سوم از فردوس اعلی یا ابن الانسان لو تכון ناظراً بالفضل ضع ما ینفعک و خذ ما ینتفع به العباد و ان تکن ناظراً بالعدل اختر لدونک ما تختاره لنفسک ان الانسان مرّة یرفعه الخضوع الى سماء العزّة و الاقتدار و اخرى ینزله الغرور الى اسفل مقام الذلّة و الانکسار
- 21 O people of God! Great is the Day and mighty the Call! In one of Our Tablets We have revealed these exalted words: 'Were the world of the spirit to be wholly converted into the sense of hearing, it could then claim to be worthy to hearken unto the Voice that calleth from the Supreme Horizon; for otherwise, these ears that are defiled with lying tales have never been, nor are they now, fit to hear it.' Well is it with them that hearken; and woe betide the wayward.
- 21 یا حزب الله یوم عظیم است و ندا بزرگ در لوحی از الواح از سماء مشیت این کلمه علیا نازل اگر قوه روح بتامه بقوه سامعه تبدیل شود میتوان گفت لایق اصغاء این ندا است که از افق اعلی مرتفع و الا این آذان آوده لایق اصغاع نبوده و نیست طوبی للسماعین و ویل للغافلین
- 22 The word of God which the Supreme Pen hath recorded on the fourth leaf of the Most Exalted Paradise is the following: O people of God! Beseech ye the True One – glorified be His Name – that He may graciously shield the manifestations of
- 22 کلمه الله در ورق چهارم از فردوس اعلی یا حزب الله از حق جلّ جلاله بطلبید مظاهر

dominion and power from the suggestions of self and desire and shed the radiance of justice and guidance upon them.

- 23 His Majesty Muhammad Shah, despite the excellence of his rank, committed two heinous deeds. One was the order to banish the Lord of the Realms of Grace and Bounty, the Primal Point; and the other, the murder of the Prince of the City of Statesmanship and Literary Accomplishment.

- 24 The faults of kings, like their favours, can be great. A king who is not deterred by the vainglory of power and authority from observing justice, nor is deprived of the splendours of the day-star of equity by luxury, riches, glory or the marshalling of hosts and legions shall occupy a high rank and a sublime station amongst the Concourse on high. It is incumbent upon everyone to extend aid and to manifest kindness to so noble a soul. Well is it with the king who keepeth a tight hold on the reins of his passion, restraineth his anger and preferreth justice and fairness to injustice and tyranny.

- 25 The word of God which the Supreme Pen hath recorded on the fifth leaf of the Most Exalted Paradise is this: Above all else, the greatest gift and the most wondrous blessing hath ever been and will continue to be Wisdom. It is man's unfailing Protector. It aideth him and strengtheneth him. Wisdom is God's Emissary and the Revealer of His Name the Omniscient. Through it the loftiness of man's station is made manifest and evident. It is all-knowing and the foremost Teacher in the school of existence. It is the Guide and is invested with high distinction. Thanks to its educating influence earthly beings have become imbued with a gem-like spirit which outshineth the heavens. In the city of justice it is the unrivalled Speaker Who, in the year nine, illumined the world with the joyful tidings of this Revelation. And it was this peerless Source of wisdom that at the beginning of the foundation of the world ascended the stair of inner meaning and when enthroned upon the pulpit of utterance, through the operation of the divine Will, proclaimed two words. The first heralded the promise of reward, while the second voiced the ominous warning of punishment. The promise gave rise to hope and the warning begat fear. Thus the basis of world order hath been firmly established upon these twin principles. Exalted is the Lord of Wisdom, the Possessor of Great Bounty.

- 26 The word of God which the Supreme Pen hath recorded on the sixth leaf of the Most Exalted Paradise is the following: The light of men is Justice. Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is

سلطوت و قوت را از شر نفسی و هوی حفظ فرماید و بانوار عدل و هدی منور دارد

- 23 از حضرت محمد شاه مع علو مقام دو امر منکر ظاهر اول نفی سلطان ممالک فضل و عطا حضرت نقطه اولی و ثانی قتل سید مدینه تدبیر و انشاء

- 24 باری خطا و عطای ایشان عظیم است سلطانی که غرور اقتدار و اختیار او را از عدل منع ننماید و نعمت و ثروت و عزت و صفوف و الوف او را از تجلیات نیر انصاف محروم نسازد او در ملا اعلی دارای مقام اعلی و رتبه اعلی است بر کل اعانت و محبت آن وجود مبارک لازم طوبی للملک ملک زمام نفسه و غلب غضبه و فضل العدل علی الظلم و الانصاف علی الاعتساف

- 25 کلمه الله در ورق پنجم از فردوس اعلی عطیه کبری و نعمت عظمی در رتبه اولی خرد بوده و هست اوست حافظ وجود و معین و ناصر او خرد پیک رحمن است و مظهر اسم علام باو مقام انسان ظاهر و مشهود اوست دانا و معلم اول در دبستان وجود و اوست راه نما و دارای رتبه اعلی از ین تربیت او عنصر خاک دارای گوهر پاک شد و از [افلاک] گذشت اوست خطیب اول در مدینه عدل و در سال نه ۹ جهان را بشارت ظهور منور نمود اوست دانای یگانه که در اول دنیا بمرقاة معانی ارتقا جست و چون باراده رحمانی بر منبر بیان مستوی [بدو] حرف نطق فرمود از اول بشارت وعد ظاهر و از ثانی خوف وعید و از وعد و وعید بیم و امید باهر و باین دو اساس نظم عالم محکم و برقرار تعالی الحکیم ذو الفضل العظیم

- 26 کلمه الله در ورق ششم از فردوس اعلی سراج عباد داد است او را بیادهای مخالف ظلم و اعتساف خاموش نمائید و مقصود از آن ظهور اتحاد است بین عباد در این کلمه اعلی بحر حکمت الهی مواج دفاتر عالم تفسیر آن را

the appearance of unity among men. The ocean of divine wisdom surgeth within this exalted word, while the books of the world cannot contain its inner significance. Were mankind to be adorned with this raiment, they would behold the day-star of the utterance, 'On that day God will satisfy everyone out of His abundance,' shining resplendent above the horizon of the world. Appreciate ye the value of this utterance; it is a noble fruit that the Tree of the Pen of Glory hath yielded. Happy is the man that giveth ear unto it and observeth its precepts. Verily I say, whatever is sent down from the heaven of the Will of God is the means for the establishment of order in the world and the instrument for promoting unity and fellowship among its peoples. Thus hath the Tongue of this Wronged One spoken from His Most Great Prison.

کفایت ننماید اگر عالم باین طراز مزین گردد
شمس کلمه یوم یغنی الله کلاً من سعتہ از افق
سما دنیاطالع [و] مشرق مشاهده شود مقام
این بیان را بشناسید چه که از علیائمه شجره
قلم اعلی است نیکوست حال نفسی که شنید
[و] فائز شد براسقی میگویم آنچه از سما مشیت
الهی نازل آن سبب نظم عالم و علت اتحاد و
اتفاق اهل آست کذلک نطق لسان المظلوم فی
سجنه العظیم

- 27 The word of God which the Supreme Pen hath recorded on the seventh leaf of the Most Exalted Paradise is this: O ye men of wisdom among nations! Shut your eyes to estrangement, then fix your gaze upon unity. Cleave tenaciously unto that which will lead to the well-being and tranquillity of all mankind. This span of earth is but one homeland and one habitation. It behoveth you to abandon vainglory which causeth alienation and to set your hearts on whatever will ensure harmony. In the estimation of the people of Baha man's glory lieth in his knowledge, his upright conduct, his praiseworthy character, his wisdom, and not in his nationality or rank. O people of the earth! Appreciate the value of this heavenly word. Indeed it may be likened unto a ship for the ocean of knowledge and a shining luminary for the realm of perception. The word of God which the Supreme Pen hath recorded on the eighth leaf of the Most Exalted Paradise is the following: Schools must first train the children in the principles of religion, so that the Promise and the Threat recorded in the Books of God may prevent them from the things forbidden and adorn them with the mantle of the commandments; but this in such a measure that it may not injure the children by resulting in ignorant fanaticism and bigotry.

27 کلمه الله در ورق هفتم از فردوس اعلی ای
دانایان امم از بیگانگی چشم بردارید و به یگانگی
ناظر باشید و باسبابی که سبب راحت و آسایش
عموم اهل عالم است تمسک جوئید این یک شبر
عالم یک وطن و یک مقام است از افتخار که
سبب اختلاف است بگذرید و بآنچه علت اتفاق
است توجه نمائید نزد اهل بها افتخار بعلم و عمل
و اخلاق و دانش است نه بوطن و مقام ای
اهل زمین قدر این کلمه آسمانی را بدانید چه
که بمنزله کشتی است از برای دریای دانائی
و بمنزله آفتابست از برای جهان بینائی کلمه الله
در ورق هشتم از فردوس اعلی دار التعلیم باید
در ابتدا اولاد را بشرایط دین تعلیم دهند تا وعد
و وعید مذکور در کتب الهی ایشان را از مناهی
منع نماید و بطراز اوامر مزین دارد ولکن بقدری
که بتعصب و حمیت جاهلیه منجر و منتهی نگردد

- 28 It is incumbent upon the Trustees of the House of Justice to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth, and He, verily, is the Provider, the Omniscient.

28 آنچه از حدودات در کتاب بر حسب ظاهر نازل
نشده باید امانی بیت عدل مشورت نمایند آنچه
را پسندیدند مجری دارند آنه یلهمهم ما یشاء و هو
المدرّ العلم

- 29 We have formerly ordained that people should converse in two languages, yet efforts must be made to reduce them to one, likewise the scripts of the world, that men's lives may not be dissipated and wasted in learning divers languages. Thus the

29 از قبل فرمودیم تکلم بدو لسان مقدّر شد و باید
جهد شود تا یکی منتهی گردد و همچنین خطوط
عالم تا عمرهای مردم در تحصیل السن مختلفه

whole earth would come to be regarded as one city and one land.

- 30 The word of God which the Supreme Pen hath recorded on the ninth leaf of the Most Exalted Paradise is this: In all matters moderation is desirable. If a thing is carried to excess, it will prove a source of evil. Consider the civilization of the West, how it hath agitated and alarmed the peoples of the world. An infernal engine hath been devised, and hath proved so cruel a weapon of destruction that its like none hath ever witnessed or heard. The purging of such deeply-rooted and overwhelming corruptions cannot be effected unless the peoples of the world unite in pursuit of one common aim and embrace one universal faith. Incline your ears unto the Call of this Wronged One and adhere firmly to the Lesser Peace.

- 31 Strange and astonishing things exist in the earth but they are hidden from the minds and the understanding of men. These things are capable of changing the whole atmosphere of the earth and their contamination would prove lethal. Great God! We have observed an amazing thing. Lightning or a force similar to it is controlled by an operator and moveth at his command. Immeasurably exalted is the Lord of Power Who hath laid bare that which He purposed through the potency of His weighty and invincible command.

- 32 O people of Baha! Each one of the ordinances We have revealed is a mighty stronghold for the preservation of the world of being. Verily, this Wronged One desireth naught but your security and elevation.

- 33 We exhort the men of the House of Justice and command them to ensure the protection and safeguarding of men, women and children. It is incumbent upon them to have the utmost regard for the interests of the people at all times and under all conditions. Blessed is the ruler who succoureth the captive, and the rich one who careth for the poor, and the just one who secureth from the wrong doer the rights of the downtrodden, and happy the trustee who observeth that which the Ordainer, the Ancient of Days hath prescribed unto him.

- 34 O Haydar-'Ali! Upon thee be My glory and My praise. My counsels and admonitions have compassed the world. Yet, instead of imparting joy and gladness they have caused grief, because some of those who claim to love Me have waxed haughty and have inflicted upon Me such tribulations as neither the followers of former religions nor the divines of Persia did ever inflict.

- 35 We have said: 'My imprisonment doeth Me no harm, nor do the things that have befallen Me at the hands of My enemies.

ضایع نشود و باطل نگردد و جمیع ارض مدینهء
واحدہ و قطعہء واحدہ مشاہدہ شود

- 30 کلمۃ اللہ در ورق نہم از فردوس اعلیٰ براسستی
میگویم ہر امری از امور اعتدالش محبوب چون
تجاوز نماید سبب ضرر گردد در تمدن اہل غرب
ملاحظہ نمائید کہ سبب اضطراب و وحشت
اہل عالم شدہ آلت جہنمیہ بمیان آمدہ و در قتل
وجود شقاوتی ظاہر شدہ کہ شبہ آن را چشم
عالم و آذان امم ندیدہ و نشنیدہ اصلاح این مفساد
قویہء قاہرہ ممکن نہ مگر باتحاد احزاب عالم در
امور و یا در مذہبی از مذاہب بشنود ندای
مظلوم را و بصلح اکبر تمسک نمائید

- 31 اسباب عجیبہء غریبہ در ارض موجود ولکن
از افندہ و عقول مستور و آن اسپایست کہ
قادر است بر تبدیل ہوا ارض کلہا و سمیت
آن سبب ہلاکت سبحان اللہ امر عجیبی مشاہدہ
گشت برق یا مثل آن مطیع قائد است و بامر او
حرکت مینماید تعالیٰ القادر الذی اظہر ما اراد
بأمرہ المحکم المتین

- 32 یا اہل بہا اوامر منزله ہر یک حصنی است محکم
از برای وجود آن المظلوم ما اراد الا حفظکم و
ارتقاءکم

- 33 رجال بیت عدل را وصیت مینمائیم و بصیانت و
حفظ عباد و اماء و اطفال امر میفرمائیم باید در
جمیع احوال بمصالح عباد ناظر باشند طوبی لأمر
اخذ ید الأسیر و لغنی توجه الی الفقیر و لعادل
اخذ حق المظلوم من الظالم و لأمین عمل ما امر
به من لدن آمر قدیم

- 34 یا حیدر قبل علی علیک بہائی و ثنائی نصایح
و مواعظ عالم را احاطہ نمودہ معذلک سبب
احزان شدہ نہ فرح و سرور چہ کہ بعضی از
مدعیان محبت طغیان نمودہ اند و وارد آوردہ اند
آنچہ را کہ از ملل قبل و علمای ایران وارد نشد

That which harmeth Me is the conduct of my loved ones who, though they bear My name, yet commit that which maketh My heart and My pen to lament.' Such utterances as these have again and again been revealed, yet the heedless have failed to profit thereby, since they are captive to their own evil passions and corrupt desires. Beseech thou the One true God that He may enable everyone to repent and return unto Him. So long as one's nature yieldeth unto evil passions, crime and transgression will prevail. We cherish the hope that the hand of divine power and the outpouring of heavenly blessings may sustain all men, may attire them with the vesture of forgiveness and bounty and guard them against that which would harm His Cause among His servants. He is, in truth, the Potent, the All-Powerful, and He is the Ever-Forgiving, the Merciful.

35 قلنا من قبل ليس بليتي ينجني وما ورد على من اعدائي بل عمل احبائي الذين ينسبون انفسهم الى نفسى ويرتكبون ما ينوح به قلبى و قلبى مكرّر امثال اين بيانات نازل ولكن غافلين را نفعى بخشيد چه كه اسير نفس و هوى مشاهده ميشوند از حق بطلب كل را تأييد فرمايد برانابه و رجوع تا نفس بمشيتياتش باقى جرم و خطا موجود اميد آنكه يد بخشش الهى و رحمت رحمانى كل را اخذ نمايد و بطراز عفو و عطا مزين دارد و همچنين حفظ فرمايد از آنچه سبب تضييع امر اوست ماين عبادش انه هو المقتدر القدير و هو الغفور الرحيم

36 The word of God which the Supreme Pen hath recorded on the tenth leaf of the Most Exalted Paradise is the following: O people of the earth! Living in seclusion or practising asceticism is not acceptable in the presence of God. It behoveth them that are endued with insight and understanding to observe that which will cause joy and radiance. Such practices as are sprung from the loins of idle fancy or are begotten of the womb of superstition ill besee men of knowledge. In former times and more recently some people have been taking up their abodes in the caves of the mountains while others have repaired to graveyards at night. Say, give ear unto the counsels of this Wronged One. Abandon the things current amongst you and adopt that which the faithful Counsellor biddeth you. Deprive not yourselves of the bounties which have been created for your sake.

36 كلمه الله در ورق دهم از فردوس اعلى يا اهل ارض ازروا و رياضات شاقه بجز قبول فائز نه صاحبان بصر و خرد ناظرند باسبابى كه سبب روح و ربحان است امثال اين امور از صلب ظنون و بطن اوهام ظاهر و متولد لائق اصحاب دانش بوده و نيست بعضى از عباد از قبل و بعد در مغاره هاى جبال ساكن و بعضى در ليالى بقبور متوجه بگو بشنويد نصيح مظلوم را از ما عندكم بگذريد و بآنچه ناصح امين ميفرمايد تمسك جوئيد لا تحرموا انفسكم عما خلق لكم

37 Charity is pleasing and praiseworthy in the sight of God and is regarded as a prince among goodly deeds. Consider ye and call to mind that which the All-Merciful hath revealed in the Qur'an: 'They prefer them before themselves, though poverty be their own lot. And with such as are preserved from their own covetousness shall it be well.' Viewed in this light, the blessed utterance above is, in truth, the day-star of utterances. Blessed is he who preferreth his brother before himself. Verily, such a man is reckoned, by virtue of the Will of God, the All-Knowing, the All-Wise, with the people of Baha who dwell in the Crimson Ark.

37 اتفاق عندالله محبوب و مقبول و از سيد اعمال مذكور انظرُوا ثم اذكروا ما انزله الرحمن فى الفرقان و يؤثرون على انفسهم ولو كان بهم خصاصة و من يوق شح نفسه فاولئك هم الفائزون فى الحقيقة اين كلمه مباركه در اين مقام آفتاب كهلات است طوبى لمن اختار اخاه على نفسه انه من اهل البهاء فى السفينة الحمراء من لدى الله العليم الحكيم

38 The word of God which the Supreme Pen hath recorded on the eleventh leaf of the Most Exalted Paradise is this: We enjoin upon them that are the emblems of His names and attributes to firmly adhere henceforth unto that which hath been set forth in this Most Great Revelation, not to allow themselves to become the cause of strife, and, until the end that knoweth no

38 كلمه الله در ورق يازدهم از فردوس اعلى مظاهر اسماء و صفات را از بعد امر مينمائيم كل بآنچه در اين ظهور اعظم ظاهر شد تمسك نمايند و سبب اختلاف نشوند و الى الآخر الذى لا آخر له بافاق اين كهلات مشركات كه در اين ورقه نازل

end, to keep their eyes directed towards the dayspring of these resplendent words which have been recorded in this Tablet. Strife leads to bloodshed and provokes commotion amongst people. Hearken ye unto the Voice of this Wronged One and deviate not therefrom.

39 Were anyone to ponder in his heart that which hath, in this Revelation, streamed forth from the Pen of Glory, he would be assured that whatever this Wronged One hath affirmed He hath had no intention of establishing any position or distinction for Himself. The purpose hath rather been to attract the souls, through the sublimity of His words, unto the summit of transcendent glory and to endow them with the capacity of perceiving that which will purge and purify the peoples of the world from the strife and dissension which religious differences provoke. Unto this bear witness My heart, My Pen, My inner and My outer Being. God grant that all men may turn unto the treasures latent within their own beings.

40 O people of Baha! The source of crafts, sciences and arts is the power of reflection. Make ye every effort that out of this ideal mine there may gleam forth such pearls of wisdom and utterance as will promote the well-being and harmony of all the kindreds of the earth.

41 Under all conditions, whether in adversity or at ease, whether honoured or afflicted, this Wronged One hath directed all men to show forth love, affection, compassion and harmony. And yet whenever there was any slight evidence of progress and advancement, those concealed behind the veils would sally forth and utter calumnies more wounding than the sword. They cling unto misleading and reprehensible words and suffer themselves to be deprived of the ocean of verses revealed by God.

42 If these obstructing veils had not intervened Persia would, in some two years, have been subdued through the power of utterance, the position of both the government and the people would have been raised and the Supreme Goal, unveiled and unconcealed, would have appeared in the plenitude of glory. In short, sometimes in explicit language, at other times by allusion, We said whatever had to be said. Thus, once Persia had been rehabilitated, the sweet savours of the Word of God would have wafted over all countries, inasmuch as that which hath streamed forth from the Most Exalted Pen is conducive to the glory, the advancement and education of all the peoples and kindreds of the earth. Indeed it is the sovereign remedy for every disease, could they but comprehend and perceive it.

شده ناظر باشند اختلاف سبب خونریزیست و علت انقلاب عباد است بشنوید ندای مظلوم را و از آن تجاوز ننمائید

39 اگر نفسی در آنچه از قلم اعلی در این ظهور نازل شده تفکر نماید یقین مینماید این مظلوم آنچه ذکر نموده مقصودش اثبات مقام و شأنی از برای خود نبوده بل اراده آنکه بکلمات عالیات نفوس را بافق اعلی جذب ثنائیم و مستعد کنیم از برای اصغای آنچه که سبب تنزیه و تطهیر اهل عالم است از نزاع و جدالی که بواسطه اختلاف مذاهب ظاهر میشود پشدد بذلک قلبی و قلبی و ظاهری و باطنی انشاءالله کل بخزانهای مکنونه در خود توجه نمایند

40 یا اهل بها قوه متفکره مخزن صنایع و علوم و فنون است جهد نمائید تا از این معدن حقیقی لآلی حکمت و بیان ظاهر شود و سبب آسایش و اتحاد احزاب مختلفه عالم گردد

41 این مظلوم در جمیع احوال از شدت و رخا و عزت و عذاب کل را بحب و وداد و شفقت و اتحاد امر نمود هر یوم که فی الجمله علو و سموی ظاهر شد نفوس مستوره از خلف حجاب بیرون میآمدند و بمفتریاتی تکلم مینمودند که احد از سیف بود بکلمات مردوده مجعوله متمسکند و از بحر آیات الهی ممنوع و محروم

42 و اگر این حجابات حائل نمیشد ایران در دو سه او ازید ببیان مسخر میگشت مقام دولت و ملت هر دو مرتفع میشد چه که مقصود بکمال ظهور من غیر ستر و خفا ظاهر میشد باری تاره بالتصریح و اخری بالتلویح آنچه باید گفته شود گفتیم و بعد از اصلاح ایران نفحات کله در سائر ممالک متضوع میگشت چه که آنچه از قلم اعلی جاری شده سبب علو و سمو و تربیت جمیع اهل عالم بوده و هست و از برای جمیع امراض دریاق اعظم است لو هم یفقهون و یشعرون

- 43 Recently the Afnans and Amin – upon them be My glory and loving-kindness – attained Our presence and beheld Our countenance; likewise Nabil, the son of Nabil and the son of Samandar – upon them rest the glory of God and His loving-kindness – are present and have drunk the cup of reunion. We entreat God that He may graciously ordain for them the good of this world and of the next and that the outpouring of His blessings and grace may descend upon them from the heaven of His generosity and the clouds of His tender compassion. Verily of those who show mercy He is the Most Merciful, and He is the Gracious, the Beneficent.
- 43 این ایام حضرات افنان و امین علیهم بهائی و عنایتی بحضور و لقا فائز و همچنین نبیل بن نبیل و ابن سمندر علیهم بهاء الله و عنایتیه حاضر و از کأس وصال مرزوق نسأل الله ان یقدر لهم خیر الآخرة و الأولى و ینزل علیهم من سماء فضله و سیاب رحمته برکة من عنده و رحمة من لدنه انه هو ارحم الراحمین و هو الفضل الکریم
- 44 O Haydar-‘Ali! Thine other letter which thou hadst forwarded through him who beareth the title of Jud (Bounty) hath reached Our holy court. Praised be God! It was adorned with the light of divine unity and of detachment and was ablaze with the fire of love and affection. Pray thou unto God that He may grant keenness to the eyes and illumine them with a new light, perchance they may perceive that which hath no parallel nor peer.
- 44 یا حیدر قبل علی نامه دیگر شما که باسم جود ارسال نمودی بساحت اقدس فائز الله الحمد مزین بود بنور توحید و تقدیس و مشتعل بود بنار محبت و وداد از حق بطلب ابصار را قوت بخشید و بنور تازه منور دارد شاید فائز شود بآنچه که شبه و مثل نداشته
- 45 In this day the verses of the Mother Book are resplendent and unmistakable even as the sun. They can in no wise be mistaken for any of the past or more recent utterances. Truly this Wronged One desireth not to demonstrate His Own Cause with proofs produced by others. He is the One Who embraceth all things, while all else besides Him is circumscribed. Say, O people, peruse that which is current amongst you and We will peruse what pertaineth unto Us. I swear by God! Neither the praise of the peoples of the world, nor the things that the kindreds of the earth possess are worthy of mention before the remembrance of His Name. Unto this beareth witness He Who under all conditions proclaimeth, ‘Verily He is God, the sovereign Ruler of the Day of Reckoning and the Lord of the mighty Throne.’
- 45 امروز آیات امّ الکتاب بمثابة آفتاب مشرق و لائح بکلمات قبل و بعد مشتبه نشده و نمیشود ان المظلوم لا یحب ان یتدلّ فی امره بما ظهر من غیره اوست محیط و ماسوایش محاط قل یا قوم اقرؤوا ما عندکم و نقرأ ما عندنا لعمر الله لا یذکر عند ذکره اذکار العالم و ما عند الأمم یشهد بذلك من ینطق فی کل شأن انه هو الله مالک یوم الدین و ربّ العرش العظیم
- 46 Glorified be God! One wondereth by what proof or reason the disbelievers among the people of the Bayan have turned away from the Lord of being. In truth the station of this Revelation transcendeth the station of whatever hath been manifested in the past or will be made manifest in the future.
- 46 سبحان الله معلوم نیست معرضین بیان بچه حجت و برهان از سید امکان اعراض نموده اند مقام این امر فوق مقام ما ظهر و یظهر است
- 47 Were the Point of the Bayan present in this day and should He, God forbid, hesitate to acknowledge this Cause, then the very blessed words which have streamed forth from the wellspring of His Own Bayan would apply to Him. He saith, and His word is the truth, ‘Lawful is it for Him Whom God will make manifest to reject him who is the greatest on earth.’ Say, O ye that are bereft of understanding! Today that Most Exalted Being is proclaiming: ‘Verily, verily, I am the first to adore
- 47 اگر نعوذ بالله الیوم نقطة بیان حاضر باشد و در تصدیق توقف نماید داخل کلمه مبارکه که از مطلع بیان آن حضرت نازل شده میشوند قال و قوله الحق حق لمن یتظهره الله ان یردّ من لم یکن اعلی منه فوق الأرض بگو ای بیدانشها الیوم آن حضرت به اتنی انا اول العابدین ناطق بضاعت

Him.' How shallow is the fund of men's knowledge and how feeble their power of perception. Our Pen of Glory beareth witness to their abject poverty and to the wealth of God, the Lord of all worlds.

عرفان خلق مزجاة است و قوۀ ادراكشان
ضعيف شهد القلم الأعلى بفقرهم و غناء الله
رب العالمين

- 48 Lauded and glorified is He Who hath called the creation into being. He is the sovereign Truth, the Knower of things unseen. The Mother Book is revealed and the Lord of Bounty is established upon the most blessed seat of glory. The Dawn hath broken, yet the people understand not. The signs have been ushered in, while He Who hath revealed them is overwhelmed with manifest sorrow. Indeed I have endured that which hath caused the world of existence to lament.

48 سبحان الذى خلق الخلق وهو الحق عالم الغيوب
قد نزل ام الكتاب و الوهاب فى مقام محمود قد
طلع الفجر و القوم لا يفقهون قد انت الآيات
و منزلها فى حزن مشهود قد ورد على ما ناح به
الوجود

- 49 Say: O Yahya (Azal), produce a single verse, if thou dost possess divinely-inspired knowledge. These words were formerly spoken by My Herald Who at this hour proclaimeth: 'Verily, verily, I am the first to adore Him.' Be fair, O My brother. Art thou able to express thyself when brought face to face with the billowing ocean of Mine utterance? Canst thou unloose thy tongue when confronted with the shrill voice of My Pen? Hast thou any power before the revelations of Mine omnipotence? Judge thou fairly, I adjure thee by God, and call to mind when thou didst stand in the presence of this Wronged One and We dictated to thee the verses of God, the Help in Peril, the Self-Subsisting. Beware lest the source of falsehood withhold thee from the manifest Truth.

49 قل يا يحيى فأت بآية ان كنت ذى علم رشيد هذا
ما نطق به مبشرى من قبل و فى هذا الحين يقول
أتنى انا اول العابدين انصف يا اخى هل كنت ذا
بيان عند امواج بحر بيانى و هل كنت ذا نداء لدى
صرير قلبى و هل كنت ذا قدرة عند ظهورات
قدرتى انصف بالله ثم اذكر اذ كنت قائماً لدى
المظلوم و نلقى عليك آيات الله المهيمن القيوم
اياك ان يمنعك مطلع الكذب عن هذا الصدق
المبين

- 50 O thou who hast fixed thy gaze upon My countenance! Say: O ye heedless ones! By reason of a droplet ye have deprived yourselves of the ocean of heavenly verses and for the sake of an insignificant atom ye have shut yourselves out from the splendours of the Day-Star of Truth. Who else but Baha hath the power to speak forth before the face of mankind? Judge ye fairly and be not of the unjust. Through Him the oceans have surged, the mysteries have been divulged and the trees have lifted up their voices exclaiming: The kingdoms of earth and heaven are God's, the Revealer of signs, the Fountainhead of clear tokens. Peruse ye the Persian Bayan revealed by Him Who heralded this Revelation and look at it with the eye of fairness. Verily He will guide you aright to His Path. At this moment He proclaimeth that which His tongue had formerly uttered when He was seated upon the throne of His most exalted Name.

50 يا ايها الناظر الى الوجه بگو اى عباد غافل
بقطره‌ئى از بحر آيات الهى محروم گشتيد و
بذرّه‌ئى از تجليات انوار آفتاب حقيقت ممنوع لو
لا البهاء من يقدر ان يتكلم امام الوجوه انصفوا و
لا تكونوا من الظالمين به ماجت البحار و ظهرت
الأسرار و نطقت الأشجار الملك و الملكوت
لله منزل الآيات و مظهر البيّنات بيان فارسى
حضرت مبشر را ملاحظه نمايد و ببصر عدل
در آن مشاهده كنيد انه يهديكم الى صراط ينطق
فى هذا الحين بما نطق لسانه من قبل اذ كان
مستوياً على عرش اسمه العظيم

- 51 Thou hast made mention of the loved ones in those regions. Praised be God, each one of them attained the honour of being remembered by the True One – exalted is His glory – and the names of them, one and all, flowed from the Tongue of Grandeur in the kingdom of utterance. Great indeed is their

51 ذكر اولياى آن اطراف را نموده اند لله الحمد هر
يك بذكر حق جلّ جلاله فائز گشت و اسامى
كل در ملكوت بيان از لسان عظمت جارى و
ظاهر طوبى لهم و نعيماً لهم بما شربوا رحيق الوحي

blessedness and happiness, inasmuch as they have drunk the choice wine of revelation and inspiration from the hand of their Lord, the Compassionate, the Merciful. We beseech God to strengthen them to manifest inflexible constancy and to summon to their aid the hosts of wisdom and utterance. He is in truth the Mighty, the Omnipotent. Convey my greetings to them and give them the joyful tidings that the Day-Star of remembrance hath dawned and shed its radiance from above the horizon of the bountiful favours of their Lord, the Ever-Forgiving, the All-Merciful.

والالهام من ايدى عطاء ربهم المشفق الكريم
نسأل الله ان يوفقهم على الاستقامة الكبرى و
يمدهم بجنود الحكمة والبيان انه هو المقتدر القدير
كبر من قبلى عليهم وبشرهم بما اشرك ولاح نير
الذكر من افق سماء عطاء ربهم الغفور الرحيم

- 52 Thou hast mentioned Husayn. We have attired his temple with the robe of forgiveness and adorned his head with the crown of pardon. It seemeth him to pride himself among all men upon this resplendent, this radiant and manifest bounty. Say: Be not despondent. After the revelation of this blessed verse it is as though thou hast been born anew from thy mother's womb. Say: Thou art free from sin and error. Truly God hath purged thee with the living waters of His utterance in His Most Great Prison. We entreat Him – blessed and exalted is He – to graciously confirm thee in extolling Him and in magnifying His glory and to strengthen thee through the power of His invisible hosts. Verily, He is the Almighty, the Omnipotent.

52 ذكر جناب حاء قبل سين (ل ط) را نمودند انا
زيبا هيكله بطراز العفو و رأسه باكليل الغفران
له ان يباهى بين الأنام بهذا الفضل المشرق الأناج
المبين يگو محزون مباح بعد از نزول اين آيه مبارکه
مثل آن است که در اين حين از بطن ام متولد
گشته قل ليس لك ذنب ولا خطاء قد طهرک
الله من کوثر بيانه في سجنه العظم نسأله تبارک و
تعالى ان يؤيدک على ذکره و ثنائه و يمدک بجنود
الغيب انه هو القوى القدير

- 53 Thou hast made mention of the people of Tar. We have set Our face toward the servants of God therein and advise them first to consider that which the Point of the Bayan hath revealed concerning this Revelation whereby all names and titles have been shaken, the idols of vain imaginings have crumbled and the Tongue of Grandeur hath, from the realm of glory, proclaimed: By the righteousness of God! The Hidden Treasure, the Impenetrable Mystery, hath been uncovered to men's eyes, causing all things, whether of the past or of the future, to rejoice. He hath said, and His word is the truth: 'Of all the tributes I have paid to Him Who is to come after Me, the greatest is this, My written confession, that no words of Mine can adequately describe Him, nor can any reference to Him in My Book, the Bayan, do justice to His Cause.'

53 ذكر اهل طار را نموديد انا اقبلنا الى عباد الله
هناك و نصيهم في اول البيان بما انزله نقطة
البيان لهذا الظهور الذي به ارتعدت فرائص
الاسماء و سقطت اصنام الأوهام و نطق لسان
العظمة من افقه الأعلى تالله قد ظهر الكنز
المكنون و السر المخزون الذي به ابتسم ثغر ما
كان و ما يكون قال و قوله الحق و قد كتبت
جوهره في ذكره و هو انه لا يستشار بأشارتي و لا
بما ذكر في البيان

- 54 Moreover We counsel them to observe justice, equity, honesty, piety and that whereby both the Word of God and their own station will be exalted amongst men. Verily I am the One Who exhorteth with justice. Unto this beareth witness He from Whose Pen rivers of mercy have flowed and from Whose utterance fountains of living waters have streamed forth unto all created things. Immeasurably exalted is this boundless grace; immensely blessed is this resplendent favour.

54 و نصيهم بالعدل و الانصاف و الأمانة و الديانة
و ما ترتفع به كلمة الله و مقاماتهم بين العباد
و انا الناصح بالحق يشهد بذلك من جرى من
قلبه فرات الرحمة و من بيانه کوثر الحيوان لأهل
الامكان تعالى هذا الفضل الأعظم و تباهى هذا
العطاء المبين

- 55 O people of Tar! Give ear unto the Call of Him Who doeth whatsoever He willeth. In truth He remindeth you of that

which will draw you nigh unto God, the Lord of the worlds. He hath turned His face towards you from the Prison of Akka and hath revealed for your sakes what will immortalize your memory and your names in the Book which cannot be effaced and remaineth unaffected by the doubts of the froward. Cast away the things current amongst men and take fast hold on that whereunto ye are bidden by virtue of the Will of the Ordainer, the Ancient of Days. This is the Day wherein the divine Lote-Tree calleth aloud, saying: O people! Behold ye My fruits and My leaves, incline then your ears unto My rustling. Beware lest the doubts of men debar you from the light of certitude. The Ocean of utterance exclaimeth and saith: 'O ye dwellers on the earth! Behold My billowing waters and the pearls of wisdom and utterance which I have poured forth. Fear ye God and be not of the heedless.'

56 In this Day a great festival is taking place in the Realm above; for whatsoever was promised in the sacred Scriptures hath been fulfilled. This is the Day of great rejoicing. It behoveth everyone to hasten towards the court of His nearness with exceeding joy, gladness, exultation and delight and to deliver himself from the fire of remoteness.

57 O people of Tar! Through the strengthening power of My Name seize ye the chalice of knowledge, drink then your fill in defiance of the people of the world who have broken the Covenant of God and His Testament, rejected His proofs and clear tokens, and cavilled at His signs which have pervaded all that are in heaven and on earth.

58 The disbelievers among the people of the Bayan are like the followers of the Shi'ih sect and walk in their footsteps. Leave them to their idle fancies and vain imaginings. They are in truth accounted with the lost in the Book of God, the All-Knowing, the All-Wise. The Shi'ih divines, one and all, are now engaged in reviling and denouncing the True One from their pulpits. Gracious God! Dawlat-Abadi too hath followed suit. He ascended the pulpit and gave voice to that which hath caused the Tablet to cry out in anguish and the Pen to wail. Meditate upon his conduct and the conduct of Ashraf – upon him be My glory and My tender mercy – and likewise consider those loved ones who hastened to the place of martyrdom in My Name, and offered up their lives in the path of Him Who is the Desire of the world.

59 The Cause is manifest, it shineth resplendent as the sun, but the people have become veils unto themselves. We entreat God that He may graciously assist them to return unto Him. He is, in truth, the Forgiving, the Merciful.

55 یا اهل طار اسمعوا نداء المختار انه يذكرکم بما یقرّبکم الى الله رب العالمین انه اقبل الیکم من سجن عکاء و انزل لکم ما یتقی به اذکارکم و اسمائکم فی کتاب لا یأخذہ المحو و لا تبدلہ شہات المعرضین ضعوا ما عند القوم و خذوا ما امرتم به من لدن امر قدیم هذا یوم فیہ تنادی سدرۃ المنتہی و تقول یا قوم انظروا اثماری و اوراقی ثم استمعوا حنینی آیاکم ان تمنعکم شہات القوم عن نور الیقین و بحر البیان ینادی و یقول یا اهل الأرض انظروا الى امواجی و ما ظهر منی من لآئ الحکمة و البیان اتقوا الله و لا تكونوا من الغافلین

56 امروز جشن عظیم در ملأ اعلی برپا چه که آنچه در کتب الهی وعده داده شده ظاهر گشته یوم فرح اکبر است باید کل بکمال فرح و نشاط و سرور و انبساط قصد بساط قرب نمایند و خود را از نار بعد نجات دهند

57 یا اهل طار خذوا بقوة اسمی الأعظم کؤوس العرفان ثم اشربوا منها رغماً لأهل الامکان الذین نقضوا عهد الله و میثاقه و انکروا حجته و یرهانه و جادلوا بآياته التي احاطت على من فی السموات و الأرضین

58 معرضین بیان بمثابة حزب شیعه مشاهده می‌شوند و بر قدم آن حزب مشی مینمایند ذروهم فی اوهامهم و ظنونهم انهم من الأخسرین فی کتاب الله العلیم الحکیم حال علمای شیعه طراً بر منابر بسب و لعن حق مشغول سبحان الله دولت آبادی هم متابعت آن قوم را نمود و بر منبر ارتقا جست و تکلم نمود بانچه که لوح صیحه زد و قلم نوحه کرد در عمل او و عمل اشرف علیه بهائی و عنایتی تفکر نمایند و همچنین در اولیائی که باین اسم قصد مقرر فدا نمودند و جان را در سبیل مقصود عالمیان انفاق کردند

59 امر ظاهر و بمثابة آفتاب لائح و لکن قوم خود حجاب خود شده اند از حق میطلبیم ایشان را مؤید فرماید بر رجوع انه هو التواب الرحیم

60 O people of Tar! We send you greetings from this Spot and beseech God – blessed and exalted is He – to give you to drink the choice wine of constancy from the hand of His favour. Verily, He is the Lord of Bounty, the Gracious, the All-Praised. Leave ye unto themselves the immature ones of the world – they that are moved by selfish desire and cling to the exponents of idle fancy. Verily He is your Helper and Succourer. He is, in truth, potent to do whatsoever He willeth. No God is there but Him, the One, the Peerless, the Mighty, the Most Great.

61 May glory from Our presence rest upon those who have set their faces toward the Dayspring of His Revelation and have acknowledged and recognized that which the Tongue of utterance hath spoken in the kingdom of knowledge in this blessed, this glorious and incomparable Day.

TB#06, BSW#02.12x, BSW#07.29x, BSW#09.07x, LOG#0479x, LOG#0785x, ADJ.027-028x, GPB.217x2x, GPB.218x, GPB.219x, PDC.136x, PDC.151x, WOB.023x, WOB.149x, WOB.153x, SW_v01#04 p.021x, SW_v03#01 p.005x, SW_v03#02 p.007x, SW_v06#01 p.001x, SW_v09#07 p.081x, SW_v10#05 p.091x, SW_v11#18 p.297x, DWN_v3#01 p.009-010x, DWN_v5#04 p.002-003x, DWN_v5#05 p.002-003x, BLO_PT#201, BSC.146 #100-124x, BSC#144-146x, BSC#151-154x

60 يا اهل طار انا نكتب من هذا المقام على وجوهكم
و نسأل الله تبارك و تعالى ان يستقيم رحيق
الاستقامة من ايدى عطائه انه هو الفياض
العزیز الحمید بگذارید نابالغهای عالم را که بهوی
متحرکند و بمطالع اوهام متشبث انه مؤیدکم و
معینکم انه هو المقتدر على ما يشاء لا اله الا هو
الفرد الواحد العزیز العظیم

61 البهآ من لدنا على الذين اقبلوا الى مشرق الظهور و
اقروا و اعترفوا بما نطق به لسان البيان في ملكوت
العرفان في هذا اليوم المبارك العزیز البديع

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AVK3.225.12x, AVK3.326.11x, AVK4.282bx,
ZYN.147, ISH.112, UAB.007x, UAB.032bx,
UAB.036cx, UAB.039cx, UAB.042cx,
UAB.043ax, UAB.046ax, UAB.046dx,
UAB.050cx, UAB.053ax, UAB.054ax,
ADH1.056x, TBP#06, TUM.109-115x,
OOL.B012

BH01031

To: Siyyid Yahya Unsi, in Alexandria

Date: 1306-11-26 [1889-Jul-24]

- 1 He is God, exalted is He in might and power
- 2 Glory be to Thee, O God of Names and Creator of earth and heaven! I beseech Thee by Thy greatest signs and by Thy light that shineth from the horizon of the heaven of Thy will, O Lord of all beings, to assist Thy loved ones in that which will cause Thy Cause to be exalted amongst Thy servants and Thy decree to prevail throughout Thy lands. O Lord! Thou seest them in the hands of the oppressors among Thy creatures who have violated Thy Covenant and Testament and have reached such a state of wickedness that they have pronounced judgment

1 هو الله تعالى شأنه العظمة والافتدار

2 سبحانه اللهم يا اله الأسماء و فاطر الأرض
و السماء أسألك بآياتك الكبرى و بنورك
المشرق من افق سماء ارادتك يا مولى الورى بأن
تؤيد اوليائك على ما يرتفع به امرك بين عبادك
و حكمك في بلادك اى رب تراهم بين ايدى
طغاة خلقك الذين نقضوا عهدك و ميثاقك و
بلغوا في الشقاوة الى مقام افتوا عليهم بظلم ناح

against them with such tyranny as hath caused the people of the cities of Thy justice and bounty to lament. I beseech Thee to protect them from the oppression of every oppressor and from the Pharaohs and tyrants of the earth, by whom the hearts of those near unto Thee among Thy creatures have been melted and the hearts of the sincere ones among Thy servants have been set ablaze.

3 O my Lord! Thou seest the weakness of Thy loved ones and the power of Thine enemies, and their dispersion in Thy days. I beseech Thee, by the Most Great Ocean which surgeth through Thy Name, and by the fragrance of the garment of Thy mercy which hath been diffused by Thy command, to enable them to assist Thy Cause through wisdom and utterance and through that which Thou hast revealed in Thy Scriptures, Thy Books and Thy Tablets.

4 O Lord! Thou seest them acknowledging the unity of Thy Being and the sanctity of Thy Essence, and Thou hearest their voices raised in remembrance and praise of Thee and in the recitation of that which hath been sent down from Thy Most Exalted Pen, both morn and eve. I beseech Thee, O Lord of all existence and Sovereign of the seen and unseen, by the power of Thy Will and Purpose, and by Thy might wherewith Thou hast subdued the peoples of Thy realm, to make them of those whom neither the swords of the enemies nor the weapons of the wicked have deterred. They have heard Thy sweetest call and have said: "Here am I, O Lord of all beings!"

5 O Lord! Thou beholdest Thy loved ones in Alif and Sin and hearest their sighing and their cry. I beseech Thee, O Thou in Whose grasp are the reins of glory and power, and by Whose Name the manifestations of grandeur and authority have been moved, to aid them in that which Thou lovest and art pleased with, to preserve them from the evil of Thine enemies and from the manifestations of tyranny in Thy land. Then ordain for them that which will draw them closer, in all conditions, to the court of Thy holiness and the carpet of Thy nearness, and cause them to speak of Thy remembrance and praise. Verily, Thou art the All-Powerful, unto Whose greatness all things have testified, and to Whose sovereignty every matter hath borne witness. There is none other God but Thee, the Single, the One, the Self-Subsisting, the All-Compelling over all who are in the heavens and on the earth.

6 The letters of that spiritual beloved arrived, and each was a door for the manifestation of divine love and the emergence of humility and submissiveness before His Eternal Presence. However, due to the abundance of correspondence, there was a delay in response. That honored one is witness and knows

به اهل مدائن عدلیک و فضلک اسألك بأن تحفظهم من ظلم کل ظالم و من فراعنة الأرض و جابرتها الذین بهم ذابت ايجاد المقربین من خلقک و احترقت افئدة المخلصین من عبادک

3 ای ربّ ترى ضعف احبائک و قدرة اعدائک و تثبتت شملهم فی ایامک اسألك بالبحر الأعظم الذی ماج باسمک و عرف قیص رحمانیتک الذی هاج بأمرک بأن توقّهم علی نصره امرک بالحکمة و البیان و بما انزلته فی صحفک و زیرک و الواحک

4 ای ربّ تراهم مقرّین بتوحید ذاتک و تقدیس کینونتک و تسمع ندائهم فی ذکرک و ثنائک و تلاوة ما انزلته من قلبک الأعلى فی الصّباح و المساء اسألك یا مالک الوجود و سلطان الغیب و الشهود باقتدار مشیتک و ارادتک و بقدرتک الّتی سخرت بها اهل مملکتک ان تجعلهم من الذین ما خوفهم سیوف الأعداء و لا مدافع الأشقیاء سمعوا ندائک الأعلی و قالوا لیبیک یا مولی الوری

5 ای ربّ ترى اولیائک فی الألف و السّین و تسمع حنینهم و ضجیحهم اسألك یا من فی قبضة قدرتک زمام العزّة و الاقترار و باسمک اهترت مظاهر العظمة و الاختیار بأن تؤیّدهم علی ما تحبّ و ترضی و تحفظهم من شرّ اعدائک و مظاهر الظلم فی ارضک ثمّ قدر لهم ما یقرّبهم فی کلّ الأحوال الی ساحة قدسک و بساط انسک و ینطقهم بذكرک و ثنائک انک انت المقتدر الذی شهد کلّ شیء بعظمتک و کلّ امر بحکومتک لا اله الا انت الفرد الواحد الصمد المهیمن علی من فی السّموات و الأرضین

6 دستخطهای آنخوب روحانی رسید و هر یک بابی بود از برای ظهور محبت الهی و بروز خضوع و خشوع لحضرتة الصمدانی ولكن نظر بکثرت تحریر در جواب تأخیر رفت و خود

that this servant has never, insofar as possible, delayed in responding and will not do so. In these days, correspondences from all directions arrive like pouring rain. This evanescent servant beseeches from the Truth support in mentioning and praising the loved ones and trustees. Verily our Lord is the Hearer, the Responder.

آنحضرت شاهد و گواهند که اینعبد مهما ممکن در عرض جواب تأخیر ننموده و نخواهد نمود این ایام مراسلات اطراف بمثابه غیث هاطل میرسد این خادم فانی از حق تأیید میطلبد بر ذکر و ثنای اولیا و امانا ربنا هو السامع المجیب

- 7 After observing the final letter and intending to attain the presence, it was presented before His countenance. He said: "Blessed art thou, O Abdul-Baha, in that thou hast turned, attained presence, heard, circumambulated the Sacred House of God, and acted according to what thou wert commanded in the Book of God, the Lord of all days. We beseech God, blessed and exalted be He, to make thee a helper of His Cause through wisdom and utterance, and one who speaks His praise amongst all religions, and to ordain for thee through His grace and generosity that which shall endure throughout the duration of His Kingdom and His Dominion. Verily, He is the Self-Sufficient, the Most High."

7 و بعد از ملاحظه دستخط آخر قصد حضور نموده امام وجه عرض شد فرمودند طوبی لک یا عبدالبه [عبدالبهاء] بما اقبلت و حضرت و سمعت و طفت بیت الله الحرام و عملت بما امرت به فی کتاب الله مالک الايام نسأل الله تبارک و تعالی ان يجعلک ناصراً لأمره بالحكمة و البیان و ناطقاً بثنائه بین الأديان و یقدر لک بجوده و کرمه ما یبقى بدوام ملکوته و جبروته انه هو الغنی المتعال

- 8 The matters which his honor Sadiq, glory be upon him and my loving-kindness, wrote to that honored one were mentioned before the Wronged One and were granted response. We beseech God to send down upon them mercy from His presence and blessing from His side. Verily, He is the Most Generous of the generous ones and the Most Merciful of the merciful. He ordains what He willeth by His command, and He is the All-Bountiful, the Mighty, the Wise. We send greetings to Our loved ones there and beseech God for them all good that He hath sent down in His Book. Verily, He is the All-Bountiful, and He is the Helper, the Powerful, the Mighty.

8 مطالبیکه جناب صادق علیه بهائی و عنایتی بآنجناب نوشته نزد مظلوم مذکور و باجابت مقرون نسأل الله ان یزل علیهم رحمة من عنده و برکة من لدنه انه هو اکرم الأکرمن و ارحم الراحمین یحکم ما یشاء امراً من عنده و هو الفضل العزیز الحکیم و نسلم علی اولیائی هناک و نسأل الله لهم کل خیر انزله فی کتابه انه هو الفضل و هو المؤید المقدر القدير انتهى لله الحمد

- 9 Praise be to God! That which his honor, the beloved of the heart, Mirza S., upon him be the Most Glorious Glory, intended has been blessed and confirmed by the will of the Lord. The atoms testify that God is the Hearer, the Responder. He is the One Who has chosen for us what benefits us, and He is the All-Bountiful. There is no God but He, the All-Knowing, the All-Wise.

9 آنچه را حضرت محبوب فؤاد جناب میرزا ص علیه ۹ ۶۶ [بهاء الله] अभी اراده نموده اند باراده مولى فائز و امضا گشت تشهد الذرات بأن الله هو السامع المجیب هو الذى اختار لنا ما ینفعنا و هو الفضل لا اله الا هو العليم الحکیم

- 10 To the presence of the honored ones and loved ones of that land, I extend greetings and praise, and I beseech from the Powerful, the Wise, on their behalf, that which is the cause of loftiness of station and exaltation of rank. Verily our Lord is the Generous One, possessed of great bounty. There is no God but He, the Forgiving, the Merciful.

10 خدمت آقایان و اولیای آن ارض سلام و ثنا عرض مینمایم و از قادر حکیم از برای ایشان میطلبم آنچه را که سبب علو مقام و سمو شأنست ان ربنا هو الفیاض ذو الفضل العظیم لا اله الا هو الغفور الرحیم

- 11 And regarding the mention of the beloved of the soul, his honor Aqa Mirza Abdul-Hussein, upon him be the Glory of God and His loving-kindness, they wrote that when thy letter attained

11 و اینکه در ذکر محبوب جان جناب آقا میرزا عبدالحسین علیه ۹ ۶۶ [بهاء الله] و عنایته مرقوم

the honor of being heard, permission was granted, but they made it contingent upon the consent of the household of the honored Mother, upon her be the peace of God and His loving-kindness. The servant asks his Lord to ordain for him blessing, might, exaltation, wealth, bounty, and every matter He has made a source of glory for the believers among His servants and the sincere ones among His creation. Verily our Lord is the All-Hearing, the All-Seeing, and worthy of responding.

داشتند حینیکه نامه آنحضرت بشرف اصغا فائز
اذن عنایت شد ولكن معلق فرمودند برضایت
اهل بیت حضرت امّ علیها سلام الله و عنایت
یسأل الخادم ربّه بأن یقدّر له النعمة والعزّة و
الرّفعة والثروة والبرکة و کلّ امر جعله عزّاً
للموحّدين من عباده والمخلصين من بریته ان ربنا
هو السّميع البصیر وبالاجابة جدير

- 12 They mentioned the spiritual beloved, his honor Aqa Abdul-Ali, upon him be the peace of God. After presentation, they said: "This Wronged One beseeches from God, exalted be His glory, success for him. We beseech Him, exalted be He, to ordain for him that which will gladden his heart and bring rest to his outward and inward being. Verily, He is the All-Bountiful, the All-Knowing, the All-Wise." And as for the affairs, they are contingent upon consultation. Whatever emerges from consultation is confirmed.

12 ذکر حبیب روحانی جناب آقا عبدالعلی علیه سلام
الله را نمودند بعد از عرض فرمودند اینظلوم از
حقّ جلّ جلاله از برای ایشان توفیق میطلبند نسأله
تعالی ان یقدّر له ما یفرح به قلبه ویستریح ظاهره
وباطنه انه هو الفضل العظیم الحکیم واما در امور
معلق بمشورت است آنچه از مشورت ظاهر شود
مضی است انتهى

- 13 This servant also extends greetings and praise to them, and beseeches for them that which is the cause of glory and comfort. Peace, remembrance, and glory be upon your honor and upon those who are with you, who love you, and who hear your word concerning the Cause of God, the Mighty, the All-Knowing.

13 اینعید هم خدمت ایشان سلام و ثنا میرساند و
از برای ایشان میطلبد آنچه را سبب عزّت و
راحتست السّلام والذّکر والبهاء علی حضرتکم و
علی من معکم و یحبّکم ویسمع قولکم فی امر الله
العزیز العظیم

- 14 The servant 26 Dhi'l-Qa'dih 1306

14 خادم ۲۶ ذی قعدة سنه ۱۳۰۶

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BH01456

Date: 1306-11-26 [1889-Jul-24]

- 1 He is God, exalted be His station, the Grandeur and the Power!
2 Praise be to God Who sent down the Criterion from the heaven of grace and bounty, and through it distinguished between religions and made it an enduring proof for all who dwell in the realm of possibility. Exalted is the All-Merciful Who, in sending forth His Messengers and revealing His Books, intended naught except to manifest His grace and exalt His bounty upon His servants. He is, verily, the Mighty, the All-Bountiful. And blessings and peace be upon the Lord of mankind, through whom every hidden mystery was revealed, through whom the

1 هو الله تعالى شأنه العظمة والاقترار
2 الحمد لله الذي انزل الفرقان من سماء الفضل و
العطاء و به فرق بين الأديان وجعله حجّة باقية
لمن في الامكان تعالى الرحمن الذي ما اراد من
ارسال رسله و انزال كتبه الا اظهار فضله و
اعلاء عطائه على عباده انه هو العزيز الفضل و
الصلوة والسّلام على سيّد البشر الذي به ظهر كلّ
سرّ مستتر و به اشرق نير العرفان و سطع النور بين

Sun of divine knowledge shone forth and the Light blazed forth among all peoples, and upon His family and companions, through whom God revealed the pearls of His wisdom and His commandments among His creation. He is, verily, the Mighty, the Bestower.

الأناام و على آله واصحابه الذين بهم اظهر الله لآلى حكمته و اوامره بين خلقه انه هو العزيز المنان

3 And then, the letter from that beloved of the heart arrived. A thousand thanks to the Lord of creation that news of the health of the honored Afnans and your honor reached us and caused boundless joy and delight. In truth, news of the loved ones is the cause of joy and the source of happiness and gladness. To give thanks for this bounty would require ages and centuries. I beseech Him, blessed and exalted be He, to keep this door open through His might, His grandeur and His sovereignty. He is, verily, the Powerful, the Unconstrained.

3 و بعد دستخط آنخوب فؤاد رسيد هزار شكر مالك ايجاد را كه خبر صحت آقايان حضرات افنان و آنجناب رسيد و سبب فرح و سرور لا يحصي گرديد فى الحقيقه خبر اوليا علت فرح است و سبب نشاط و انبساط از براى شكر اين نعمت عمرها بايد و قرنها شايد استله تبارك و تعالى ان يجعل هذا الباب مفتوحاً بعزه و عظمته و سلطانه انه هو المقتدر المختار

4 After viewing, reading and becoming informed, He proceeded to the Most Holy Shrine. After making supplication, He said: "We beseech God to assist him with the hosts of His verses and His evidences, to grant him that which befits His generosity and bounty, to aid him in serving His loved ones, and to make him a helper unto them, a supporter of them, and a witness for them. He is, verily, the Powerful, the All-Bounteous."

4 و بعد از مشاهده و قرائت و اطلاع قصد مقام نموده بعد از عرض فرمودند نسل الله ان يمدّه بجنود آياته و بيناته و يرزقه ما ينبغى لجوده و عطائه و يوفقه على خدمة اوليائه و يجعله معيناً لهم و ناصراً لهم و شاهداً لهم انه هو المقتدر الفياض

5 Praise be to God, you have repeatedly visited the Shrine and have attained to that which is conducive to the reformation of the world and the refinement of the souls of nations. The honored Afnans have ever been and continue to be remembered. We beseech for them divine assistance and confirmation, and that which shall endure as long as God's sovereignty, His Kingdom and His Dominion endure.

5 لله الحمد مكرّر قصد مقام نمودى و فائز شدى بآنچه كه سبب اصلاح عالم و تهذيب نفوس امم است حضرات افنان لا زال مذكور بوده و هستند نسل لهم التوفيق و التأييد و ما يكون باقياً بقاء سلطنة الله و ملكوته و جبروته انتهى

6 Praise be to God, through the grace of the True One and His favors, you have attained unto the good of both this world and the next. Praise be unto Him, again praise be unto Him! Thanks be unto Him, again thanks be unto Him! Now the matters must be mentioned, for time is like an elixir, that is to say, rare. The letter of receipt for the honored Iskooi, upon him be the Glory of God, and the reply to the letter of Ibn-i-Jinab-i-Alif and Ha, upon them be the Glory of God, were sent to them. What was sent with the honored beloved, the esteemed Haji Siyyid Ali-Akbar, upon him be the Glory of God and His favor, has arrived, and whatever they wrote will, God willing, all be sent to the honored Ali-Haydar, upon him be the Glory of God. Regarding the souls in Ishqabad, their trusts will be sent. The honored beloved, the esteemed Nazir, upon him be the Glory of God, wrote a letter to that beloved one which was sent. I beseech the True One to prepare means for them that they may engage in their work with joy and fragrance, with delight and assurance, and find rest.

6 لله الحمد از عنایت حقّ و الطافش دارای خیر آخرت و اولی گشته اید حمداً له ثم حمداً له شكراً له ثم شكراً له حال باید مطالب را ذكر نمود چه كه وقت اكسير است يعنى كياب ورقهء وصول جناب اسكوئى عليه ٦٦٩ [بهاء الله] و جواب نامهء ابن جناب الف و حا عليهما ٦٦٩ [بهاء الله] نزد ایشان ارسال گشت آنچه با حضرت محبوب معظم جناب حاجى سيد على اكبر عليه ٦٦٩ [بهاء الله] و عنایت ارسال شده بود رسيد و آنچه مرقوم داشتند انشاء الله كلّ نزد جناب آقا عليحيدر عليه ٦٦٩ [بهاء الله] ارسال ميگردد در بارهء نفوس عشق آباد امانات ایشان ارسال ميشود محبوب مكرم جناب ناظر عليه ٦٦٩ [بهاء الله] مكنتوى بآنخوب نوشته اند ارسال شد از حق ميطلبم از براى ایشان اسبابى فراهم آيد تا

بروح وريحان و فرح و اطمینان مشغول شوند و
راحت گردند

- 7 The letter of receipt for the honored Ali-Haydar, upon him be the Glory of God and His favor, was sent for them to forward. In truth, they know valor. The servant beseeches his Lord to make him a standard of piety among the people and a banner of His Name among all names. Praise be to God, they are mentioned at the threshold of grace and are recipients of His favor. Whatever was besought for them, they have truly attained unto it. This is such a station that however much it increases, it is still insufficient, for the bounty of the All-Bountiful is unlimited and the mercy of the All-Merciful is boundless.

7 ورقه وصول جناب آقا علیحیدر علیه ۹۶۶
[بهاء الله] و عنایتہ ارسال شد بفرستند فی الحقیقه
مرد میدانند یسئل الخادم ربہ بأن یجعله علم
التقوی بین الوری و رایة اسمه بین الأسماء الحمد
لله در ساحت فضل مذکورند و بعنایت فائز
آنچه از برای ایشان طلب شد فی الحقیقه بأن فائز
شده اند باری ینقامیست که هر چه زیاد شود
باز کم است چه که حضرت کریم کریمش
محصور نه و حضرت رحیم رحمتش محدود نه

- 8 To the honored Afnans, his honor Alif and Ha, and his honor Haji Siyyid A, upon them both be every remembrance and glory, I convey my utter servitude and nothingness. To the honored beloved, his honor Haji, and the beloved of the heart, his honor Muhammad Mustafa, upon them both be the Glory of God, I send greetings and praise. I mention each of the loved ones with the utmost humility and beseech God, exalted be His glory, for that which shall never pass away nor change. The servant asks and the Lord answers. Verily, He is the Lord of all beings and the Lord of the throne on high and of earth below. Peace and mercy be upon you and upon God's righteous servants. Praise be to God, the Lord of the worlds.

8 خدمت آقایان افنان آقائی حضرت الف و حا و
آقائی حضرت حاجی سید علیهما من کل ذکر و
بهاء عرض فنا و نیستی میرسانم خدمت محبوب
مکرم حضرت حاجی و محبوب فؤاد جناب محمد
مصطفی علیهما ۹۶۶ [بهاء الله] سلام و ثنا
میفرستم اولیا هر یک را بکمال خضوع ذکر مینمایم
و از حق جلّ جلاله میطلبم آنچه که زوال آنرا
اخذ نماید و تغییر نیابد سؤال از عبد و اجابت از
مولی انه مالک الوری و ربّ العرش و الثری
السلام و الرحمة علیکم و علی عباد الله الصالحین
و الحمد لله ربّ العالمین

- 9 The servant 26th of Dhi'l-Qa'dih al-Haram 1306

9 خادم فی ۲۶ شهر ذی القعدة الحرام سنة ۱۳۰۶

INBA28:483

BH03532

To: *Safar Ali Khi Alif*

Date: 1306-11-26 [1889-Jul-24]

- 1 He is the One Who speaks in the Kingdom of Utterance.
- 2 This is a Book sent down by the All-Merciful to him who has believed in God, the Lord of Days, that the fragrances of remembrance might attract him and draw him nigh unto the most exalted station. Hearken unto the Call from the Lote-Tree beyond which there is no passing, from the direction of

1 هو الناطق فی ملکوت البیان

2 کتاب انزله الرحمن لمن آمن بالله مالک الأيام
لتجذبه نفحات الذکر و تقرّبه الى اعلى المقام اسمع
النّداء من سدرۃ المنتهى من شطر عکاء انه لا اله
الا هو المقتدر العزيز الوهاب

'Akka: Verily, there is none other God but Him, the Almighty, the Glorious, the All-Bountiful.

- 3 Say: By God! The Day hath come, yet the people are in doubt and schism. The Light hath shone forth from the horizon of Manifestation, whereby earth and heaven were illumined, yet the people remain in heedlessness and error. They have cast the Covenant of God behind their backs, having followed every ignorant infidel - those who have adorned their heads with turbans yet denied God's proof and evidence when it was sent down from the heaven of bounty with power and sovereignty.
- 4 Say: O people of the earth! Fear God, then follow Him Who counseleth you for His sake. Verily, He is the Mighty, the All-Bounteous. Say: Blessed is he who hath purified himself with the Kawthar of utterance which hath flowed from the Pen of his Lord, the All-Merciful, and who hath arisen, through the power of the Most Great Name, before the faces of the world, declaring: "O concourse of the sects! The All-Bountiful hath come in His retreat, even as was inscribed by the Supreme Pen in the Mother Book."
- 5 O people! Deprive not yourselves of the outpourings of this Day. Leave behind what the servants possess and take what hath been given you from God, the Lord of creation. When thou hast drunk the choice wine of immortality from the hand of bounty, say: "Praise be unto Thee, O Lord of the Kingdom of Names and Creator of Heaven, for having aided me to turn toward Thy horizon, to witness the traces of Thy Pen, and to hearken unto Thy most exalted Call which hath been raised betwixt earth and heaven. My Lord! I am Thy servant, and the son of Thy servant, and the son of Thy handmaiden. I beseech Thee by Thy mysteries which lie hidden within Thy knowledge, that Thou make me steadfast in Thy remembrance and praise amongst Thy servants. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the All-Bounteous."
- 3 قل تالله قد اتى اليوم والقوم في مرية وشقاق قد اشرق النور من افق الظهور وبه اشرقت الأرض والسما والسماء ولكن الوري في غفلة وضلال نبدوا عهد الله ورائهم بما اتبعوا كل جاهل كفار الذين زينوا رؤوسهم بالعمائم وانكروا حجة الله وبرهانه اذ نزل من سماء الجود بقدرة و سلطان
- 4 قل يا ملا الأرض اتقوا الله ثم اتبعوا من ينصحكم لوجهه انه هو العزيز الفضال قل طوبى لمن طهر نفسه بكوث البيان الذي جرى من قلم ربه الرحمن وقام بقوة الاسم الأعظم امام وجه العالم وقال يا معشر الأحزاب قد اتى الوهاب في المآب الذي كان مكتوباً من القلم الأعلى في أم الكتاب
- 5 يا قوم لا تمنعوا انفسكم عن فيوضات اليوم دعوا ما عند العباد وخذوا ما اوتيتم من لدى الله مالک الایجاد انک اذا شربت رحيق البقاء من يد العطاء قل لك الحمد يا مالک ملکوت الاسماء و فاطر السماء بما ايدتني على الاقبال الى افقک و مشاهدة آثار قلبک واصغاء ندائك الأعلى الذي ارتفع بين الأرض والسماء اى رب انا عبدک وابن عبدک وابن امتک اسألك بأسرارک المكنونة في قلبک بأن تجعلني مستقيماً على ذکرک و ثنائک بين عبادک انک انت المقتدر على ما تشاء لا اله الا انت العزيز الفضال

BLIB_Or15716.129a

BH05191

To: *Haji Abd al-Husayn ibn Haji Mulla Husayn, in Yazd*

Date: 1306-11-26 [1889-Jul-24]

1 He is the Most Mighty, the Most Glorious

1 هو العزيز الأبهى

2 O God of the world and Goal of the nations! Thou seest my state and hearest my sighing and lamentation and the groanings of my heart, by reason of what hath befallen Thy Cause after I had taken the covenant of my soul before those in the kingdom of Thy Cause and the heaven of Thy names. O Lord! Thou art He Who called me to the horizon of Thy glory and commanded me to arise among Thy creatures and to manifest that which Thou didst will through Thy sovereignty, and to reveal that which Thou hadst made hidden in the treasures of Thy power and the repositories of Thy protection and preservation. When I arose in Thy name to fulfill Thy Cause and called all to Thine all-highest horizon through Thy power and sovereignty, and made manifest the ocean of Thy grace and the heaven of Thy bounty and the sun of Thy loving-kindness, then did the ungodly among Thy creatures rise up against me and clamored and arose to harm me and to subvert Thy Cause.

2 يا اله العالم و مقصود الأمم ترى حالى و تسمع ضييجى و حنينى و زفرات قلبى بما ورد على امرى بعد الذى اخذت عهد نفسى عمن فى ملكوت امرى و جبروت اسمائى اى رب انت الذى ناديتنى الى افق بهائى و امرتنى بالقيام بين خلقك و اظهار ما اردته بسلطانك و ابراز ما جعلته مكنوناً فى خزائن قدرتك و كائز عصمتك و حفظك فلها قت باسمى على امرى و دعوت الكل الى افقك الأعلى [بقوتك] و سلطانك و اظهرت بحر فضلك و سماء عطائك و شمس عنايتك اذا قام على المشركون من برىتك و صاحوا و قاموا على ضرى و تضبيع امرى

3 O Lord! Thou knowest that in most of my days I was alone and solitary among Thy creatures, and I revealed all that Thou didst command me through Thy sovereignty and Thy will, such that neither the might of armies nor the greatness of hosts deterred me, until the horizons were filled with the signs of the glory of Thy oneness and the lands were encompassed by the manifestations of the lights of Thy countenance. I beseech Thee, O my God, by Thy Name through which Thou didst adorn the kingdom of names and didst open the door of Thy grace to all who are in earth and heaven, that Thou change agitation to tranquility, and weakness to strength, and despair to hope. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Protector, the Self-Subsisting.

3 اى رب انت تعلم بأنى فى اكثر ايامى كنت فريداً وحيداً بين خلقك و اظهرت كل ما امرتنى به بسلطانك و مشييتك بحيث ما منعتنى سطوة الجنود و لا عظمة الصفوف الى ان ملئت الافاق آيات عز صمدانيتك و احاطت البلاد ظهورات انوار وجهك استلک يا الهى باسمى الذى به زينت ملكوت السماء و فتحت باب فضلك على من فى الأرض و السماء بأن تبدل الاضطراب بالاطمئنان و الضعف بالقوة و اليأس بالرجاء انك انت المقتدر على ما تشاء لا اله الا انت المهيمن القيوم

BLIB_Or15696.150b

BH05951*To: Wife of Jinab-i-Haydar Ali**Date: 1306-11-26 [1889-Jul-24]*

1 He is the Compassionate, the All-Knowing, the All-Wise

1 هو المشفق العليم الحكيم

2 O my handmaiden and my leaf! Today "blessed, perfect, righteous son" are words that appear from the Mother Book. Death shall not seize these children, nor shall the dominion of the Angel of Death find a way to him. Throughout the duration of the kingdom and the realm above, he shall dwell in the chambers of peace and security with utmost joy and delight. Through the grace of the All-Bountiful, that honored lady has been blessed with a son who has had and has no likeness or equal. The world has been and is a house of trials and tribulations, yet for sanctified, assured souls it is an expansive carpet and an abode of joy and gladness. Be not grieved, for thou hast attained unto the Dawning-Place of joy. Today is the day of greatest gladness; sorrow is not permitted. Take the cup of joy in the name of the Lord of Power, then drink from it in His name, the Mighty, the Wondrous. Convey greetings from the Wronged One to the handmaidens of that land. We beseech God to remove from among them the odors of discord and illumine their hearts with the light of unity. Verily He is the Lord of the servants and the One Who speaks at the beginning and the return. The splendor shining from the horizon of My loving-kindness be upon thee and upon every maidservant who hath believed in God, the Mighty, the Wise.

2 یا امتی ویا ورقتی امروز ولد صالح کامل مبارک کلماتی است که از امّ الکتاب ظاهر میگردد این اولاد را فنا اخذ ننماید و سطوة ملک الموت باوراه نیابد بدوام ملک و ملکوت در غرفات امن و امان بکمال روح و ریحان ساکن و مستریح از فضل فضال آن مخدّره بولدی فائز است که شبه و مثل نداشته و ندارد دنیا دار محنت و بلا بوده و هست ولكن از برای نفوس مطمئنّه مقدّسه بساطیست بانسبساط و مقربست با فرح و نشاط محزون مباش چه که بمطلع سرور فائزی امروز روز فرح اکبر است حزن جائز نه بگیر کأس فرح را باسم مالک قدر ثم اشرب منها باسمه العزیز البدیع اماء آن ارض را از قبل مظلوم تکبیر برسان نسل الله ان یرفع عن بینهنّ روائح الاختلاف و ینور قلوبهنّ بنور الاتحاد انه هو مولی العباد و الناطق فی المبدء و المآب البهاء المشرق من افق عنایتی علیک و علی کلّ امة آمنت بالله العزیز الحكیم

BLIB_Or15716.085e

BH06251*To: Mir Abul-Qasim father of Siyyid Ali Akbar Imani**Date: 1306-11-26 [1889-Jul-24]*

1 He is the Hearer, He is the Answerer

1 هو السّامع و هو المجیب

2 Say: O my God, my God! I beseech Thee by the ocean of Thy generosity, and the sun of Thy bounty, and the heaven of Thy munificence, to ordain for Thy servants that which will draw

2 قل الهی الهی اسئلك ببحر کرمک و شمس عطائك و سماء جودک بأن تقدّر لعبادک

them to the Most Exalted Horizon and give them to drink, from the hands of grace and bounty, the Kawthar of steadfastness.

- 3 O Lord! Thou seest the ignorant one seeking the ocean of Thy knowledge and the treasury of Thy wisdom, the weak one turning to the horizon of Thy power and might, and the disturbed one yearning for the cord of Thy tranquility and assurance. I beseech Thee, by the hearts which Thou hast made as oceans of Thy knowledge and recognition, to ordain for this servant of Thine that which will deliver him from all else save Thee and adorn him with the ornament of Thy most great favor. O Thou in Whose grasp is the reins of all things!

- 4 O Lord! Disappoint not the one who hath turned unto Thee in Thy days and who desireth from Thee naught save that which will draw him nigh unto Thee and strengthen him to serve Thy Cause and to make mention of Thee and to praise Thee amongst Thy servants. Verily Thou art the Almighty Whom neither the whisperings of the ungodly can frustrate nor the swords of the oppressors prevent. Thy Cause hath appeared, despite their opposition, through Thy power and might and greatness and sovereignty. There is none other God but Thee, the Single, the One, the All-Knowing, the All-Wise.

ما يجذبهم الى الأفق الأعلى و يسقيهم كوثر الاستقامه من ايدى الفضل و العطاء

3 ای ربّ تری الجاهل اراد بحر علمک و کنز حکمتک و الضعیف افق قدرتک و اقتدارک و المضطرب حبل سکونک و اطمینانک اسئلک بالقلوب الّتی جعلتها بحوراً من علمک و عرفانک بأنّ تکتب لبعبدک هذا ما یخلصه عن دونک و یزینّه بطراز عنایتک الکبری یا من فی قبضتک زمام الاشیاء

4 ای ربّ لا تخیب من اقبل الیک فی ایامک و ما اراد منک الاّ ما یقرّبه الیک و یؤیّده علی خدمه امرک و ذکرک و ثنائک بین عبادک انک انت المقتدر الذی لا تعجزک همزات المشرکین و لا تمنعک اسیاف الظالمین قد ظهر امرک رغماً لأنفهم بقوتک و قدرتک و عظمتک و سلطانک لا اله الاّ انت الفرد الواحد العلیم الحکیم

BLIB_Or15716.204a

BH07262

To: *Haji Ali (brother of Haji Muhammad Isma'il) et al., in Behna*
Date: 1306-11-26 [1889-Jul-24]

- 1 ...This Wronged One hath ever counseled the servants concerning that which befitteth their stations and preserveth their ranks. Our purpose hath been naught but to quench the fire of hatred burning in the hearts of the peoples of the world, for reformation is impossible before the extinguishing of the kindled fire. During nights and days We have mentioned that which would bring about reformation, unity and concord among souls. However, most of the people of the world have not accepted the counsel of this Wronged One and have committed that which hath reached the ears of the world. We beseech God to grant all the grace to adorn themselves with goodly deeds and praise-worthy character, and to hold fast unto that which He loveth and is pleased with.

1 لازال اینظلوم عباد را بآنچه سزاوار مقامات و حفظ مراتب بود وصیّت نمود و مقصودی جز تسکین نار بغضا که در افئده احزاب عالم مشتعل است نبوده چه که اصلاح قبل از اطفاء نار مشتعله ممکن نه در لیالی و ایام ذکر نمودیم آنچه را که سبب اصلاح و اتحاد و اتفاق نفوسست و لکن اهل عالم اکثری نصیحت مظلوم را نپذیرفتند و عمل نمودند آنچه را که آذان عالم اصغا نموده از حقّ میطلبیم توفیق عطا فرماید تا کلّ بطراز اعمال طیبّه و اخلاق مرضیه مزین گردند و به ما یحبّ و یرضی متمسک

- ² Be not saddened by hardship and adversity. After every hardship ease is ordained, and likewise after severity cometh relief. These conditions encompass the world, and this is due to the differences among the Manifestations of Power and the Dawning-Places of might. Should they attain unto the Most Great Peace, the world would be illumined with the light of unity....

² از عسر و شدت محزون مباشید بعد هر عسری
یسر مقدر و همچنین بعد از شدت رخا و این امور
عالم را احاطه کرده و این نظر باختلاف مظاهر
قدرت و مطالع اقتدار است اگر بصلح اکبر فائز
شوند عالم بنور اتفاق منور گردد...

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Study guide to this volume

The third volume from 1306 A.H. is the most sweeping in scope of the five-part series, and its pivot is one of the major works of Baha'u'llah's late ministry: the *Kalimat-i-Firdawsiyyih* (Words of Paradise), preserved here as BH00111. This text gathers into a single concentrated summa the social, ethical, and institutional vision that Baha'u'llah had been developing across decades. Its eleven "leaves" address the fear of God as the foundation of civilization, religion as the instrument of social order, justice as the animating principle of unity, the earth as one homeland, the role of the House of Justice, the desirability of a universal auxiliary language, and the danger of Western armaments unchecked by universal moral commitment. Alongside this landmark text, the volume includes tablets on the persecutions in Tehran and elsewhere, the steadfastness of women in those persecutions, and the urgent need for unity and wise conduct. The overall impression is of a mind that moves without strain between the intimacy of pastoral care and the universality of civilizational vision.

The Words of Paradise: Justice, Religion, and World Order

Key Passages

The light of men is Justice. Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men. The ocean of divine wisdom surgeth within this exalted word, while the books of the world cannot contain its inner significance. Were mankind to be adorned with this raiment, they would behold the day-star of the utterance, 'On that day God will satisfy everyone out of His abundance,' shining resplendent above the horizon of the world. — BH00111

Religion is verily the chief instrument for the establishment of order in the world and of tranquillity amongst its peoples. The weakening of the pillars of religion hath strengthened the foolish and emboldened them and made them more arrogant. Verily I say: The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion. — BH00111

O ye men of wisdom among nations! Shut your eyes to estrangement, then fix your gaze upon unity. Cleave tenaciously unto that which will lead to the well-being and tranquillity of all mankind. This span of earth is but one homeland and one habitation... In the estimation of the people of Baha man's glory lieth in his knowledge, his upright conduct, his praiseworthy character, his wisdom, and not in his nationality or rank. — BH00111

In all matters moderation is desirable. If a thing is carried to excess, it will prove a source of evil. Consider the civilization of the West, how it hath agitated and alarmed the peoples of the world. An infernal engine hath been devised, and hath proved so cruel a weapon of destruction that its like none hath ever witnessed or heard. The purging of such deeply-rooted and overwhelming corruptions cannot be effected unless the peoples of the world unite in pursuit of one common aim and embrace one universal faith.

— BH00111

Context for Study

The *Kalimat-i-Firdawsiyyih* represents the most condensed statement of Baha'u'llah's social theology in this volume, and its range of reference is extraordinary: from the inner faculty of shame that guards individual dignity, through the institutional role of the House of Justice, to a critique of military technology that anticipates the devastation of the twentieth century. Three structural ideas bind the eleven leaves together. First, justice is not merely a political virtue but the ontological ground of social unity: its "purpose is the appearance of unity among men," meaning that unity is not an aspiration but the natural consequence of justice being practiced. Second, religion is the "chief instrument for the establishment of order" — a claim that directly inverts the Enlightenment narrative of religion as the source of disorder and secular reason as the source of peace. Baha'u'llah's argument is empirical: when religion declines, the foolish and the ungodly are emboldened, and chaos follows. Third, the identity of the human person has been mislocated. "Man's glory" does not lie in nationality or rank but in knowledge, conduct, character, and wisdom. This triad — justice as ground, religion as instrument, character as goal — shapes a civilizational vision that engages seriously with both Aristotelian political philosophy and Islamic social ethics, while pressing beyond both. The warning about Western technology is particularly striking: written in 1888–89, it anticipates not merely the arms race but the logic of mutual assured destruction that would define the twentieth century. The remedy Baha'u'llah proposes — "one common aim and one universal faith" — is not an imposition but a convergence, the practical consequence of the unity He had been teaching throughout His ministry.

Questions for Reflection

1. Baha'u'llah writes that "the purpose of justice is the appearance of unity." Does this make justice instrumental to unity, or does it imply that genuine unity is impossible without justice? How does this compare with Rawls's claim that justice is the "first virtue" of social institutions?
2. The *Kalimat-i-Firdawsiyyih* argues that the decline of religion leads to social chaos. How does this compare with Durkheim's sociological claim that religion provides the "moral cement" of society, and with the secularization thesis of Weber? Is Baha'u'llah making a sociological or a theological claim?
3. The fourth leaf commands that schools educate children in religious principles, "but this in such a measure that it may not injure the children by resulting in ignorant fanaticism and bigotry." What principles of religious pedagogy does this balanced formulation imply, and how do they apply to contemporary debates about education and religious freedom?

4. In 1888–89, Baha'u'llah warned that a Western “infernal engine” of war threatened the world. What does it mean for a prophetic text to anticipate a historical catastrophe, and how should this affect our reading of His other social teachings?
5. The earth declared “one homeland and one habitation” is a claim about identity and belonging. How does it relate to contemporary debates about cosmopolitanism and national sovereignty? Does Baha'u'llah's teaching require the abolition of nations, or their transformation?

Wisdom, Good Deeds, and the Qualities of the Teacher

Key Passages

It behoveth the people of Baha to render the Lord victorious through the power of their utterance and to admonish the people by their goodly deeds and character, inasmuch as deeds exert greater influence than words... Honesty, virtue, wisdom and a saintly character redound to the exaltation of man, while dishonesty, imposture, ignorance and hypocrisy lead to his abasement. By My life! Man's distinction lieth not in ornaments or wealth, but rather in virtuous behaviour and true understanding. — BH00111

We heard that which the person in question hath mentioned regarding certain teachers of the Faith. Indeed he hath spoken truly. Some heedless souls roam the lands in the name of God, actively engaged in ruining His Cause, and call it promoting and teaching the Word of God; and this notwithstanding that the qualifications of the teachers of the Faith, like unto stars, shine resplendent throughout the heavens of the divine Tablets. — BH00111

O people of Baha! The source of crafts, sciences and arts is the power of reflection. Make ye every effort that out of this ideal mine there may gleam forth such pearls of wisdom and utterance as will promote the well-being and harmony of all the kindreds of the earth. — BH00111

Context for Study

These passages from the *Kalimat-i-Firdawsiyyih* articulate a pedagogy of witness: the primary instrument of the teacher of Baha'u'llah's Cause is not argument but character, not eloquence but integrity. The claim that “deeds exert greater influence than words” is at once a practical observation and a theological assertion: it implies that the medium of revelation is ultimately the transformed human being rather than the text that transforms him. This places Baha'u'llah's teaching in a long tradition that includes the Christian insistence on bearing fruit (Matthew 7:16–20), the Islamic hadith that the best of people are those who are most beneficial to others, and the Confucian cultivation of the *junzi* (superior person) whose conduct educates without instruction. What makes Baha'u'llah's treatment distinctive is the sharp contemporary edge: His condemnation of “heedless souls” who travel in the name of God while “actively ruining” the Cause is not a general warning but a specific diagnosis. False teachers are not the enemies of the Faith but those who claim its name while displaying its opposite. The power of reflection, identified here as the “source of crafts, sciences and arts,” connects the spiritual and intellectual life in a way that anticipates the

later Baha'i principle of the harmony of science and religion: the same faculty that drives artistic and scientific creativity is the faculty that must be brought to the reading of revelation.

Questions for Reflection

1. Baha'u'llah claims that deeds exert greater influence than words. What are the limits of this principle? Are there situations where prophetic speech — speaking truth in the face of power — is irreplaceable, regardless of the speaker's personal conduct?
2. The passage on teachers who “ruin the Cause” while promoting it is pointed. What are the structural conditions that make this pattern possible, and how does a community guard against it without becoming paralyzed by suspicion?
3. Baha'u'llah places “honesty, virtue, wisdom and saintly character” on one side and “dishonesty, imposture, ignorance and hypocrisy” on the other. How does this fourfold contrast compare with Aristotle's account of the virtues and vices, and what is Baha'u'llah adding that Aristotle does not include?
4. “The source of crafts, sciences and arts is the power of reflection.” How does this statement compare with Kant's account of aesthetic judgment in the *Critique of Judgment*, and with Islamic theories of the creative imagination (*khayal*) in Ibn 'Arabi?
5. How does the vision of the teacher as witness rather than lecturer shape the institutional life of a religious community? What forms of education and community practice would follow from taking this principle seriously?

The Equality of Women and the Persecutions in Tehran

Key Passages

Today the leaves of the divine Lote-Tree must guide the handmaidens of the earth to the Most Exalted Horizon with utmost sanctity and detachment. Today the handmaidens of God are accounted as men. Blessed are they and joy be unto them! We beseech God to make all steadfast in such wise that the oppression of oppressors and the fire of aggressors may not deter them from the Straight Path. — BH03015

O contending peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. This wronged One hath, ever since the early days of His life, cherished none other desire but this, and will continue to entertain no wish except this wish. — BH05684

Context for Study

BH03015 is brief but theologically significant. Written in the context of persecutions in Tehran, where women believers had shown exceptional courage in aiding imprisoned believers, it makes an

explicit declaration of equality: “the handmaidens of God are accounted as men.” This statement, coming from the prison of *Akka* in 1888, must be read against both the specific context of Persian social practice and the broader horizon of Baha'u'llah's teachings on the equality of the sexes — a theme that would be developed more fully by 'Abdu'l-Baha in the following decades. The declaration is not merely procedural (women may participate in religious life) but ontological (before God, their spiritual standing is equal). It comes in direct response to the women's demonstrated courage, suggesting that the declaration is both affirmation and recognition: these women, through their steadfastness, have made their equal standing visible. The juxtaposition with BH05684 — addressed to all “contending peoples and kindreds” — places this particular declaration of equality within the larger vision of human unity that the *Kalimat-i-Firdawsiiyyih* articulates. The “citizens of one city” and the “occupants of one and the same throne” are not an abstract ideal but the practical consequence of resolving “whatever is the source of contention,” whether that contention is national, religious, or gendered.

Questions for Reflection

1. Baha'u'llah makes a declaration of women's spiritual equality in direct response to women's demonstrated courage. What does this suggest about the relationship between moral agency and recognition, and how does it compare with Elizabeth Cady Stanton's argument that women's moral equality must be declared, not merely earned?
2. How does the phrase “the handmaidens of God are accounted as men” — with its use of “men” as the standard of spiritual dignity — reveal the limits of even progressive theological language, and what would a more adequate formulation look like?
3. BH05684 declares that the desire for universal unity has been Baha'u'llah's “sole desire” since the beginning of His life. What is the theological weight of this autobiographical claim, and how does it relate to the Islamic concept of the Prophet as “mercy to all the worlds” (Q. 21:107)?
4. The vision of “citizens of one city” echoes Augustine's *City of God* and Stoic cosmopolitanism. How does Baha'u'llah's version differ from these predecessors, and what specifically Baha'i conception of unity does it require?
5. How do the persecutions of 1888–89 in Tehran serve, in Baha'u'llah's telling, as a kind of moral laboratory in which the qualities He calls for — steadfastness, courage, detachment — are tested and proven?

A Guiding Question for the Whole Volume

The *Kalimat-i-Firdawsiiyyih* is one of the great social texts of Baha'u'llah's ministry, and it stands at the center of this volume as both summa and challenge. It refuses the separation between private spirituality and public order, between individual character and institutional design, between revealed religion and practical governance. Its eleven leaves move from the inwardness of shame and God-fearingness to the outwardness of the House of Justice and the auxiliary language; from the smallest unit of moral life (the individual's sense of honor) to the largest (the civilization of the entire earth). The volume as a whole — with its concurrent accounts of martyrdom, women's

courage, and intra-community treachery — provides the human context in which this civilizational vision must be read.

A guiding question for the whole volume might therefore be: **What kind of persons does a civilization founded on justice, wisdom, and the oneness of humanity require — and how does the community of believers, through the tests of persecution, betrayal, and faithfulness, become the primary school in which those persons are formed?**