



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 91:

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



Version: 1.0 • Revision date 23-May-2026

Content reproduced from bahai.org. A portion of this series (English texts in blue font and their opposing original text) draws from authorized texts and translations made available at bahai.org and is Copyright © Bahá'í International Community. Such content has been used in accordance with the bahai.org/legal Terms of Use.

Manuscript images. Manuscript images are reproduced with acknowledgment to their sources (see bibliography for source abbreviations). Use in this non-commercial, academic setting is believed to constitute fair use under copyright law. Readers seeking to reproduce these images elsewhere should contact the respective holding institutions.

Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

- 193. Partial inventory and subject index
- 194. Index by source codes

Introduction to volume 91

This fourth 1306/1888-1889 volume is pastoral and admonitory: Baha'u'llah repeatedly recalls communities and individuals by name, blesses their steadfastness, urges teaching with wisdom, and insists that the true vindication of the Cause lies in conduct rather than polemic. Again and again the volume returns to a compact cluster of ethical themes—trustworthiness, chastity, unity, detachment, steadfastness, obedience to the ordinances, and service through useful action—suggesting a community being shaped not chiefly by new speculative doctrine, but by the moral and administrative discipline required for endurance after decades of trial. That emphasis is especially clear in the short excerpt BH11490, with its unambiguous insistence on obligatory prayer and fasting, and in a series of brief tablets that distill recognition of the Manifestation into formulas of loyalty, remembrance, and perseverance.

The most consequential item is BH00019, a long composite tablet of historical importance. It revolves around an incident occurring in Istanbul involving the “rejected” Aqa Muhammad-‘Ali, his alliance with Azalis, and the resulting scandal over money, false accusations, and damage to the Baha’i community’s reputation. What makes BH00019 especially significant is not only the historical glimpse it provides into intra-communal crisis, but the way Baha'u'llah uses that crisis to restate the essential marks of the “people of Baha”: unity, detachment, chastity, trustworthiness, and good deeds. The tablet repeatedly contrasts the purpose of revelation—healing division and adorning souls with praiseworthy character—with the treachery of those who claim attachment to the Cause while undermining it. It also appears to preserve an important late motif: the bounty of having individual believers explicitly named and addressed by Baha'u'llah, presented almost as a sign of the greatness of this dispensation. Closely related in tone and subject is BH00299, another expansive, Khadim-like communication centered on the Afnan and their difficulties. Besides reiterating the pain caused by opponents’ greed and calumny, BH00299 is notable for the practical and moral counsel it embeds within a chain of personal replies: it praises occupation as a good deed, explicitly enjoins prayer and fasting, insists that deeds must accompany profession, and links the strengthening of the community to righteousness, justice, trustworthiness, and the overcoming of contention. In historical value and thematic density, these two long tablets are the clear centerpiece of the volume.

Among the shorter tablets, several stand out. BH02804 is brief but important because it condenses the Istanbul affair into a sharp warning against treachery and frames steadfastness and faithfulness as the appropriate answer to communal corruption. BH04603 and BH07346 are noteworthy for their address to women: they show Baha'u'llah speaking directly to female believers in language of spiritual dignity, receptivity, and enduring remembrance, and BH04603 in particular preserves a substantial prayer for a believing woman that emphasizes detachment and efficacious utterance. BH05866 and BH06860 are more proclamatory, turning outward against the denials of the Bayanis and the Muslim divines, and are useful insofar as they show that even in these late, highly pastoral

tablets Baha'u'llah still casts His mission in unapologetically eschatological and world-historical terms. Finally, BH11490, though only a fragment, is striking for its bluntness: obligatory prayer and fasting are here stated in uncompromising terms, a sharp reminder that the late tablets, for all their tenderness, continue to insist upon concrete observance. Overall, this volume is less notable for doctrinal novelty than for the vivid way it reveals the late Baha'i community being morally shepherded through crisis: sustained by personal remembrance, but repeatedly recalled to the hard disciplines of trustworthiness, unity, wisdom, prayer, fasting, and steadfast action.

Contents

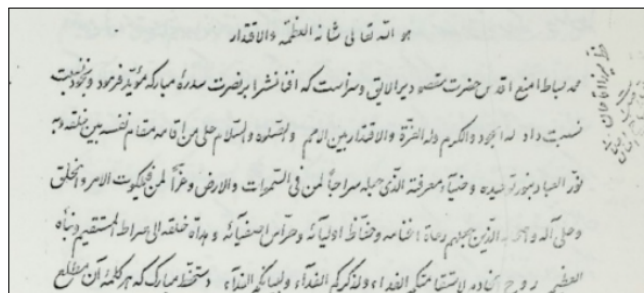
BH00299 to Uthman et al., in Port Said	1
BH02804 to Baha'is of Bab Alif Sad in Kaf et al.	8
BH04589 to Ghulam Ali father of Mihdi Kashani et al.	9
BH04603 to Varaqih Sardar	10
BH04842 to Shaykh 'Ali	11
BH05866 to Siyyid Barakatullah	12
BH06860 to Siyyid Asadullah, in Isfahan	13
BH07346 to Varaqih Nuriyyih	14
BH07827 to Mirza Muhammad Hasan, in Isfahan	15
BH08667 to Ahmad Kha A	15
BH11490 to Aqa Siyyid Farajullah al-Husayni al-Kashani, in Egypt	16
BH00019 to Ibn Asdaq (Hand of the Cause) et al.	16
BH00045 to Mulla Ali Bajistani et al., in Khurasan	45
BH00733 to Granddaughter of Azghandi, in Khurasan	66
BH02012 to Ghulam-Ali son of Dhabih	70
BH02260 to Hadrat-i-Abdu'l-'Azim Mirza Masih	71
BH03744 to Aqa Muhammad Husayn Sarraf Shirazi	73
BH04159 to Mirza Abdullah Khan Nuri, in Tihran	74
BH05239 to Mirza Naim Sidihi, in Tihran	75
BH05622 to Um Mirza a h	76
BH06745 to Fatimih mother of Aqa Mirza Siyyid Husayn	77
BH00695 to son of Attar	78
BH06594 to Aqa Muhammad Isma'il	82
BH07680 to sister of Jinab-i-Haji Muhammad Alaqih-Band	82
BH08258 to Aqa Mirza Mumin	83

BH10589 to Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi	84
BH10523 to Aqa Mirza Muhammad Qaf	84
BH10647 to Aqa Muhammad Isma'il	85
BH10788 to Aqa Mirza Ahmad	85
BH00224 to Jamal Burujirdi et al.	86
BH00226 to Muhammad	95
BH00264 to Husayn Quli Mawzun Qajar the Prince, et al.	104
BH00384 to Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihran	113
BH00452 to Zaynul-Muqarrabin et al.	119
BH00493 to Mulla Muhammad et al., in Manshad	125
BH00514	130
BH00574 to Haji Mirza Husayn Shirazi et al., in Khartum	136
BH00570 to Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihran	140
BH00573	145
BH00588 to Aqa Khan	150
BH00605 to Baha'is of Baku et al., in Badkubih	154
BH00773	159
BH00858 to Friends in Bahram Abad	162
BH00891 to the beloved of God et al.	166
BH00957	169
BH01020 to Jamal Burujirdi et al.	172
BH01100 to Mir Ali Bayk et al., in Faran	175
BH01142 to Muhammad Baqir et al.	178
BH01219 to Javad	181
BH01288 to Shaykh Kazim Samandar	183
BH01338 to Muhammad Mustafa Baghdadi et al.	185
BH01334 to Baha'is of Saliyan et al.	188
BH01395 to Mulla Husayn, in Mazjan	190

BH00299

To: Uthman et al., in Port Said

Date: 1306-12-09 [1889-Aug-6]



INBA31

- 1 He is God, exalted be His station, the Greatness and the Power
هو الله تعالى شأنه العظمة والاقدار
- 2 Praise befitteeth the most holy and exalted court of the Desired One, Who hath aided His Afnan in assisting the Blessed Tree and associated them with Himself. His is the bounty and the generosity, and His is the glory and the power amongst the peoples. And blessings and peace be upon Him Whom He established in His own station amongst His creation, through Whom He illumined His servants with the light of His oneness and the radiance of His knowledge, He Who made Him a lamp unto all who are in the heavens and the earth, and a glory unto all who are in the kingdom of Command and Creation. And upon His family and companions, whom He made the shepherds of His flock, the protectors of His loved ones, the guardians of His chosen ones, and the guides of His creation to His straight path and His mighty Message.
حمد بساط امع اقدس حضرت مقصوديرا لايق و سزاست كه افنائش را بر نصرت سدره مبارك مؤيد فرمود و بخود نسبت داد له الجود والكرم له العزة والاقدار بين الأمم والصلوة والسلام على من اقامه مقام نفسه بين خلقه وبه نور العباد بنور توحيده وضياء معرفته الذي جعله سراجاً لمن في السموات والأرض وعزاً لمن في ملكوت الأمر والخلق وعلى آله واصحابه الذين جعلهم رعاة اغنامه وحفاظ اوليائه وحراس اصفيائه وهداة خلقه الى صراطه المستقيم ونبأه العظيم
- 3 May my soul be a sacrifice for your steadfastness, for your mention, and for your utterance. The blessed letter, each word of which was the dawning-place of joy and gladness and the dayspring of delight and expansion, transformed the realm of grief into supreme joy, to such extent that repeated smiles appeared during its reading. I beseech the True One and hope that He may aid that exalted person in all good and in every service, and bring His servants and creation unto Him. Verily, He is the Powerful, the Mighty, the All-Bestowing.
روح الخادم لاستقامتكم الفداء ولذكركم الفداء لبيانتكم الفداء دستخط مبارك كه هر كلمه آن مطلع فرح و سرور و مشرق نشاط و انبساط بود ساحت هم را بفرح اكبر تبديل نمود بشأنيكه حين قرائت مكرر تبسم فرمودند از حق سائل و آمل كه آنحضرت را موفق فرمايد على الخير كله وعلى الخدمة كلها ويأتى به عبادته و خلقه انه هو المقتدر العزيز الوهاب
- 4 After the visitation, reading and partaking of its bounty, we proceeded to the Shrine where it was mentioned. He said: "The letters of the honored Afnan, upon him be My glory and My loving-kindness, became the cause of joy and gladness in the days of sorrow. We beseech God, blessed and exalted be He, to open through him the doors of the hearts of His servants, and to change their hardship into ease and their difficulty into comfort. Verily, He is the Lord of humanity and the Powerful over whatsoever He willeth.
وبعد از زیارت و قرائت و استفاضه قصد مقام نموده عرض شد فرمودند نامه های جناب افنان عليه بهائی و عنایتی در ایام حزن سبب فرح و علت بهجت گشت نسل الله تبارک و تعالی ان يفتح به ابواب قلوب عبادته و يبدل به عسرهم باليسر و شدتهم بالرخاء انه هو مولی الوری و المقتدر على ما يشاء

- 5 O My Afnan! Thy mention and thy letter brought supreme joy to those in sorrow and manifest relief to those in hardship. A group was gathered before Us to hearken, that joy might take its place and reach its goal. We make mention of the son, upon him be My glory and My loving-kindness, and the loved ones there. O thou who gazest! Grieve not for what hath befallen thee from those who have denied God's favor, His grace, His bounty and His gift. They are engaged in a great scheme to harm the Wronged One. Glory be to God! They are so consumed by the fire of greed, transgression, covetousness and passion that it is beyond reckoning. They have taken people's wealth and deposited vast sums in the bank while crying 'woe unto us!' Truly, the like of such souls hath never been seen. They have committed that which no oppressor hath ever perpetrated. We beseech God to aid them to be just and fair and to return unto Him. Verily, He is the Ever-Forgiving, the All-Merciful.
- 6 Peace and glory be upon thee and upon the son and upon those who love you for the sake of God, the Lord of the worlds.
- 7 This lowly servant at all times beseeches the King of existence to protect that honored one from the evil of the associating, lying, and commanding souls. Verily our Lord is the All-Powerful, the Almighty. May He make manifest that which will cause the spread of verses and the appearance of clear signs. The Afnan, his honor Aqa Siyyid Aqa, upon him be Baha'u'llah's glory - although news of his health and well-being has outwardly reached and continues to reach the Most Holy Court, nevertheless mention of his circumstances and affairs is beloved.
- 8 The beloved of the heart, Jinab-i-Nazir, upon him be Baha'u'llah's glory and favors, is remembered with special favors. This servant beseeches God to deliver him from the imaginings of the ungodly, their suspicions, their calumnies and their hatred. Verily He is the Strong, the Trustworthy.
- 9 His honor Aqa Nuru'llah, upon him be God's peace, is confirmed in what befits his presence with your honor. Likewise his honor Aqa 'Ali-Akbar and Aqa Muhammad, upon them be God's peace and favors - I send greetings and salutations to all, and I beseech the All-Powerful on behalf of each one that which leads to elevation. Verily He has power over whatsoever He willeth.
- 10 May Qurratu'l-'Ayn Rif'at, God willing, be adorned with an exaltation befitting the fruits of this Name and be illumined with spiritual qualities. God is witness and testament that this
- 5 یا افنانی ذکرت و نامهات اصحاب حزن را فرجی بود عظیم و شداید را فرجی بود مبین جمعی را امام وجه لأجل اصغا حاضر نموده لیاخذ الفرح مقامه و مأخذ و نذكر الابن علیه بهائی و احیائی هناك یا ناظر لا تحزن عما ورد علیک من الذین انکروا نعمة الله و فضله و جوده و عطائه در تدبیر کبیرند از برای ضرر مظلوم سبحان الله بنار حرص و طغی و طمع و هوی بشأنی مشتعلند که از احصا خارج است مال ناس را بردهاند و مبلغی بینک سپردهاند و واویلا میگویند فی الحقیقه امثال آن نفوس دیده نشده عمل نموده اند آنچه را که از هیچ ظالمی ظاهر نشده نسئل الله ان یؤیدهم علی العدل و الانصاف و الرجوع الیه انه هو التواب الغفور الرحیم
- 6 السّلام و البهّاء علیک و علی الابن و علی الذّین یحبّونکم لوجه الله ربّ العالمین اتّهی
- 7 این خادم فانی در جمیع احوال از سلطان وجود سائل که آنحضرت را از شرّ انفس مشرکه کاذبه اماره حفظ فرماید ان ربنا هو المقتدر القدیر و ظاهر فرماید آنچه را که سبب انتشار آیات و ظهورات بینات است حضرت افنان جناب آقا سید آقا علیه ۹ ۶۶ [بهاء الله] الابی اگرچه خبر صحت و سلامتی ایشان بر حسب ظاهر در ساحت اقدس بوده و هست ولیکن مع ذلک ذکر احوالشان و اموراتشان محبوبست
- 8 محبوب فؤاد جناب ناظر علیه ۹ ۶۶ [بهاء الله] و عنایت مذکورند و بعنایت مخصوص ان الخادم یسئل الله ان یخلّصه من اوهام المشرکین و ظنونهم و مفتریاتهم و بغضائهم انه هو القویّ الامین
- 9 جناب آقا نورالله علیه سلام الله مؤیدند علی ما ینبغی لحضوره عند حضرتک و همچنین جناب آقا علی اکبر و آقا محمد علیهما سلام الله و عنایت خدمت کلّ ثنا و سلام میرسانم و از قادر مطلق از برای هریک میطلبم آنچه را که سبب ارتقااست انه علی ما یشاء قدیر
- 10 قوّة العین رفعت انشاءالله بارتفاعیکه از ثمرهای این اسم است مزین گردد و باخلاق روحانیّه منور حق شاهد و گواه که اینعبد لازال در

servant ceaselessly supplicates in His presence on behalf of His loved ones for that which befits His favors. He is the Generous, the Kind, the Mighty, the Bestower.

- 11 That which you wrote regarding that oppressive person - his calumnies and lies have grieved the people of the cities of truth, and it is just as flowed from your honor's pen. In these days they have appeared with complete wretchedness, they are aflame with a fire that has had and has no equal. That great miscreant's wretchedness stems from his calumnies not being believed and not attaining the honor of acceptance. In truth, the likes of such souls have never been seen.

- 12 Regarding what you wrote about the affairs of the beloved of the heart, his honor the Observer, upon him be Baha'u'llah's glory - I beseech God, exalted be His glory, to open the gates of comfort and blessing upon him and to act with complete steadfastness in accordance with what they have willed, for occupation is necessary and is reckoned before God among good deeds. Verily our Lord is the Compassionate, the Generous.

- 13 Regarding the Greatest Holy Leaf, the honored mother, upon her be Baha'u'llah's glory and favors - after presentation in the presence of the Master, He said: "O Afnan! Upon thee be My glory and My favors. That which they have mentioned is the truth in which there is no doubt. They have always been and continue to be remembered. If wisdom requires it, We shall summon them. Whenever you send a letter, write on behalf of the Wronged One that which causes greatest joy and supreme gladness. O Afnan! We have heard that with which thou didst commune with God. In every word was stored the fire of thy love and the light of thy trust and detachment. We beseech God, blessed and exalted be He, to assist thee with the hosts of the heavens and earth and to ordain for you the good of the hereafter and this world. Verily He is the Lord of the Throne and earth. There is no God but Him, the Most High, the Most Exalted." End.

- 14 Divine favors from the earliest days until now concerning that noble person and his kin have been more evident than the sun at its zenith. I beseech Him to manifest that which is the cause of unity - truly separation is the cause of sorrows while unity is the source of supreme joy. Verily He is the Hearer, the Answerer, the Powerful, the Mighty. Peace, remembrance and glory be upon you, upon those with you, and upon those who are humble before the face of God, our Lord and the Lord of the exalted Throne.

حضور از برای احبابش طلب مینماید آنچه را که سزاوار عنایت اوست اوست بخشنده مهربان و هو العزیز المنان

11 آنچه در باره آن شخص ظالم مرقوم فرمودید افترا و کذبش اهل مداین صدق را محزون نموده و همان قسم است که از قلم آنحضرت جاری گشته این ایام بشقاوت تمام ظاهر شده اند بناری مشتعلند که شبه نداشته و ندارد خائب عظیم شقاوتش نظر بآنست که چرا مفتریاتش تصدیق نشده و بعد قبول فائز نگشته فی الحقیقه امثال آن نفوس دیده نشده

12 اینکه در باره امور محبوب فؤاد جناب ناظر علیه ۶۶ [بهاء الله] مرقوم داشتید از حق جل جلاله مسئلت مینمایم ابواب راحت و نعمت را بر ایشان بگشاید و باستقامت تمام بآنچه اراده نموده اند عمل نمایند چه که مشغولیت لازم است و عندالله از اعمال طیبه محسوب آن ربنا هو المشفق الکریم

13 در باره مخدّره کبری حضرت والده علیها ۶۶ [بهاء الله] و عنایت بعد از عرض در ساحت مولی فرمودند یا افنانی علیک بهائی و عنایتی آنچه ذکر نموده اند حق لا ریب فیه لازال مذکور بوده و هستند اگر حکمت اقتضا نماید ایشانرا میطلبیم هر هنگام نامه ارسال مینمائید از جانب مظلوم بنویسید آنچه سبب فرح اکبر و سرور اعظم است یا افنانی سمعنا ما ناجیت به الله فی کلّ کلمه خزنت نار محبتک و نور توکلک و انقطاعک نسل الله تبارک و تعالی ان یمدک باسباب السموات و الأرض و یقدر لکم خیر الآخرة و الأولى انه هو ربّ العرش و الثری لا اله الا هو العلی الاعلی انتهى

14 عنایت الهی از اوّل ایام الی حین در باره آنحضرت و منتسبین اظهر از شمس است فی وسط السماء از او میطلبم که ظاهر فرماید آنچه را که سبب جمع است فی الحقیقه تفریق علت احزان و اجتماع سبب مسرت عظمی انه هو السامع الحیب و المقتدر القدیر السلام و الذکر و

البهاء على حضرتكم و من معكم و على من كان
خاضعاً لوجه الله ربنا و ربّ الكرسي الرفيع

- 15 When the petition reached its end, your blessed and noble handwriting shone forth like the true Sun from the supreme horizon of the heart, illuminating the court of hearts with the light of joy. Indeed, your luminous handwritings are the gladdeners of the spirit. We beseech God that these blessed pages, which diffuse the fragrance of reunion and meeting, may not be cut off, though the hands of the oppressors exist. The Command is in God's hands, the Possessor of the unseen and the seen.

15 عريضه كه بآخر رسيد دستخط مبارك على
بمثابه نير حقيقي از شطر اعلاى قلب اشراق
نمود و ساحت افنده را بنور سرور منور داشت
فى الحقيقه دستخطهاى انور آنحضرت مفرح روح
است از حقّ ميطلبيم اين اوراق مباركه كه عرف
وصال و لقا از آن متضوّعست قطع نشود اگرچه
يادى ظالمه موجود الامر بيد الله مالک الغيب
و الشهود

- 16 In the beginning of the letter was mention of those who had migrated unto God, and among the most pleasing and excellent coincidences was that the letter of Muhammad, upon him be the glory of God, was honored to be heard at the time of its arrival, as this servant was present when the blessed letter arrived and all that was contained therein was presented in full.

16 در اول دستخط ذکر مهاجرين الى الله و از
اتفاقيهاى خوش خوب مرغوب اعلى آنكه نامه
جناب محمد عليه بقاء الله حين ورود باصفا فائز
گشت چه كه اينبعد در حضور قائم همانحين
دستخط مبارك رسيد و آنچه در آن بود بتمامه
عرض شد

- 17 As for Jinab-i-Muhammad, upon him be the glory of God, who has been confirmed by God's grace and favors in his detachment from the name of Mulla Abdullah - blessed be he for that which God enabled him to achieve, for in this most mighty, most holy and most exalted Revelation, there hath proceeded from the ignorant ones of Persia who are known as divines that which proceeded not from Shimr and Yazid. In truth, the tongues of Shimr and Yazid cry out in hell with these words: "O God, O God! The time has come for Thee to forgive us, for our evil deeds are as mercy compared to the evil deeds of the ignorant ones of Persia." I seek refuge in Thee, I seek refuge in Thee, O my God, from their evil. I seek refuge in Thee, O my God, from their tyranny. I seek refuge in Thee, O my God, from their wretchedness. I seek refuge in Thee, O my God, from the fire of their misbelief, their unbelief and their discord.

17 اما در باره جناب آقا محمد عليه بقاء الله كه از
عنایت حقّ و الطافش مؤيد شده بر انقطاع از
اسم ملا عبدالله بما ايده الله على ذلك مريثاً له
بما وقفه الله على ذلك چه كه در اينظهور امّنع
اقدس اعلى از جهلاى ايران كه بعلماء معروفند
وارد شده آنچه كه از شمر و يزيد نشده فى الحقيقه
لسان شمر و يزيد در سقر بانكلمه ناطق خدايا
خدايا وقت آن رسيده كه ما را بيمرزی چه
كه سيئات ما نزد سيئات جهلاى ايران بمنزله
رحمتست اعوذ بك يا الهى من شرهم
واعوذ بك يا الهى من ظلمهم اعوذ بك يا الهى
من شقاوتهم واعوذ بك يا الهى من نار شرّهم
و كفرهم و نفاقهم

- 18 Glory be to God! Their rebellion has caused them to speak thus. Though right is not with them, yet these words are from them. O my God, my God! Though outwardly the Pen has written in jest, intending to bring a smile to Thy Afnan, yet the mention of the deeds of these wretched ones has melted hearts and consumed souls. O my God, my God! Bestow new ears upon the people of the world and grant them penetrating vision that they may see and hear that which will draw them near unto Thee and guide them to Thy path. Verily Thou art the Helper, and verily Thou art the Mighty, the Bestower.

18 سبحان الله عصيان اينها سبب نطق آنها شده
اگرچه حقّ با آنها نيست ولكن اينكلمه از
آنهاست الهى الهى اگرچه در ظاهر قلم مزاح
نموده و مقصودش تبسم افنان تو است ولكن
ذكر اعمال اين اشقيا اكباد را ذوب نمود و قلوب
را گداخت الهى الهى آذان جديد بر اهل امكان
بذل نما و ايصار حديد عطا فرما لينظروا و
يسمعوا ما يقرّبهم اليك و يهديهم الى صراطك
انك المستعان و انتك انت العزيز المنان

- 19 The first mention in the ear of the aforementioned one was 92 [Muhammad]. When presented, the court was illumined with the lights of the Sun of permission. Permission was granted and grace was evident. For each of those souls was manifested that which is the supreme cause for the continuation of existence. They directed that the Afnan should give the glad-tidings of what had been revealed to the emigrants, that they might thank God, the King of grace and favors, and the Sovereign of justice and fairness.
- 20 That which was revealed for Ibrahim Effendi, upon him be [the glory of God]:
- 21 He is God, exalted be His station, the Greatness and the Power
- 22 O Ibrahim! Upon thee be My salutations! The honored Afnan, upon him be the loving-kindness and mercy of God, made mention of thee. Therefore doth this Wronged One turn unto thee at this moment. Verily, the Wronged One hath not uttered, nor doth He utter, save that which draweth the servants nigh unto God, the Lord of all worlds. He hath commanded all to that which profiteth them in this world and the next, and giveth them to drink that which stirreth the hearts of His servants and guideth them to the Straight Path of God. It behooveth everyone to beseech God, his Lord, to protect the people of unity from the oppression of the ungodly who have encompassed the lands and each day seize a portion thereof. We testify that they are among the transgressors. Their deceit and oppression have encompassed all. We beseech God, blessed and exalted be He, to aid His loved ones with the hosts of the unseen and to guard them by His sovereignty which embraceth all who are in the heavens and on earth.
- 23 Say: My God, my God! Thou seest me turning toward Thee and holding fast unto Thy cord. I beseech Thee by the Word which Thou hast made as a fire unto the ungodly and a light unto the believers, and by Thy power which hath encompassed all existence, both seen and unseen, to aid me to perform such deeds as shall diffuse the fragrance of Thy good-pleasure. Then preserve me, O my God, from all that Thy good-pleasure abhorreth. Verily, Thou art the Lord of the world and the Sovereign of the nations. Thou doest what Thou wilt and ordainest what Thou pleaseth. Thou art, in truth, the Mighty, the All-Praised.
- 24 O Ahmad! The Wronged One sendeth thee greetings and counseleth thee to act in accordance with what God hath revealed in His Book whereby He hath distinguished between truth and falsehood, and through which the Herald hath cried out betwixt earth and heaven that there is none other God but Him.
- 19 ذکر اول در اذن جناب مذکور ۹۲ [محمد] بوده
حين عرض عرصه بانوار تیر اذن منور گشت
اذن حاصل و عنایت مشهود از برای هریک از
آن نفوس ظاهر شد آنچه که علت کبری است از
برای بقای وجود فرمودند جناب افنان مهاجرین
را بما ظهر بشارت دهند لیشکروا الله مالک العنایة
و الألطاف و سلطان العدل و الانصاف انتهى
- 20 ما نزل لجناب ابراهیم افندی علیه ۹۶ [بهاء
الله]
- 21 هو الله تعالى شأنه العظمة و الاقتدار
- 22 یا ابراهیم علیک سلامی جناب افنان علیه عنایة
الله و رحمته ذكرت نمود لذا اینظلم در این حین
بتو متوجه آن المظلوم ما نطق و ما یطلق الا بما
یقرب العباد الى الله رب العالمین و امر الكل بما
ینفعهم فی الدنیا و الآخرة و یسقیم ما یتزبه افئدة
العباد و یدھیم الى صراط الله المستقیم ینبغی
لک نفس ان یسئل الله ربّه لیحفظ اهل التوحید
من ظلم المشرکین الذین احاطوا البلاد و فی کل
یوم یدھبون بقطعة منها نشد انهم من المعتدین
قد احاط مکرمهم و ظلمهم نسل الله تبارک و
تعالی ان یمد اولیائه بجنود الغیب و یحرسم بسلطانه
الذی احاط من فی السموات و الأرضین
- 23 قل الهی الهی ترانی مقبلاً الیک و متمسکاً
بجبلک استلک بالکلمة الّتی جعلتها ناراً للمشرکین
و نوراً للموحّدين و بقدرتک الّتی احاطت الوجود
من الغیب و الشّهود بأن توقّفتی علی عمل یتضوّع
منه عرف القبول ثمّ احفظنی یا الهی عن کلّ ما
یکرّه رضائک انک انت مولی العالم و مالک
الأمم تفعل ما تشاء و تحکم ما ترید و انک انت
العزیز الحمید
- 24 یا احمد یسلم علیک المظلوم و یوصیک بالعمل بما
انزله الله فی کتابه الذی به فرق بین الحقّ و الباطل
و به نادى المناد بین الأرض و السماء لا اله الا
هو طوبی لمن سمع و اجاب و ویل للعافلین نوصیکم

Blessed is he who hath heard and responded, and woe unto the heedless. We counsel you to observe fasting and prayer and that whereby the standard of unity and the banner of detachment may be raised aloft. We beseech Him to assist thee in drawing nigh unto Him in all conditions. Verily, He is the Self-Sufficient, the Most Exalted.

بالصوم والصلوة وبما يرتفع به راية التوحيد وعلم
التجريد ونسئله بأن يوفقك على ما يقربك اليه
فيكل الأحوال انه هو الغني المتعال

- 25 O Hafiz, O Ismail! Preserve the Book of thy Lord, then act according to it, that thy name may be inscribed among the preservers in the Book of God, the All-Knowing, the All-Wise. Hold fast unto righteousness in all conditions; verily it shall deliver thee from the great terror and preserve thee from the opposition of the opposers. We beseech God to ordain for thee what He hath ordained for His loved ones. Verily, He is the Protector of the sincere ones.

25 يا حافظ يا اسمعيل احفظ كتاب ربك ثم اعمل
به ليثبت اسمك من الحافظين في كتاب الله العليم
الحكيم خذ المعروف فيكل الأحوال انه ينجيك
من الفزع الأكبر ويحفظك من اعراض
المعرضين نسئله ان يكتب لك ما كتبه
لأوليائه انه ولي المخلصين

- 26 O Hafiz, O Rajab! I was sleeping when the Will of God, the Almighty, the All-Powerful, awakened Me. When I arose, I remembered the people through what He taught Me through His grace. Verily, He is the All-Bountiful, the Most Generous. I commanded the people to righteousness and piety, and forbade them from tyranny and wickedness. I desired naught but to extinguish the fire of hatred and animosity in the hearts of the various peoples. Because of this, there befell Me that which caused the hearts of the sincere ones to melt. We beseech God to ordain for thee that which shall profit thee in all the worlds of His worlds. Verily, He is the Bestower, the Possessor of manifest grace.

26 يا حافظ يا رجب كنت نائماً يقظني ارادة الله
المقتدر القدير فلما قمت ذكرت الناس بما علمني
بفضله انه هو الفياض الكريم وامرت الناس
بالبر والتقوى ونهيتهم عن البغي والفحشاء و
ما اردت الا اطفاء نار الضغينة والبغضاء في
قلوب الأحزاب بذلك ورد علي ما ذابت به اجساد
المخلصين نسئله ان يكتب لك ما ينفعك في
كل عالم من عوالمه انه هو الوهاب ذو الفضل
المبين

- 27 O Uthman! Upon thee be the peace of the All-Merciful. Hearken unto the call of the Wronged One. Verily, He desireth naught through mention and utterance save to deliver mankind from the chains of self and passion, and to strengthen them in that which hath been commanded in the Book. Say:

27 يا عثمان عليك سلام الرحمن اسمع نداء المظلوم
انه ما اراد من الذكر والبيان الا يخلص الناس من
سلاسل النفس والهوى ويؤيدهم على ما امر في
الكتاب قل

- 28 My God, my God! Illumine the hearts of Thy servants with the light of Thy knowledge and adorn them with the ornament of justice and equity. Then write down for me that which shall cause me to seek refuge in Thy presence, to worship at Thy threshold, and to hold fast unto Thy cord. Verily, Thou art the Almighty, the Chosen One. O Lord! I am Thy servant and the son of Thy servant. I desire from the heaven of Thy bounty that which shall render me detached from all else save Thee. Verily, Thou art the Mighty, the All-Bountiful.

28 الهى الهى نور قلوب عبادك بنور معرفتك و
زينهم بطراز العدل والانصاف ثم اكتب لى ما
يجعلنى لائماً بحضرتك وعابداً بجنابك و متمسكاً
بجبلك انك انت المقتدر المختار اى رب انا
عبدك وابن عبدك اردت من سماء كرمك
ما يجعلنى منقطعاً عن دونك انك انت العزيز
الفضال

- 29 O Ahmad! We beseech God that He may strengthen thee to reform the world and empower thee to assist and aid His manifest Faith. The oppressors have encompassed the people of unity, and each day in some place the fire of corruption is kindled. Say:

29 يا احمد از حق ميطلبم ترا مؤيد فرمايد بر اصلاح
عالم وقوت بخشد تا دين مبين را ناصر و معين
باشى ظالمين اهل توحيد را احاطه نموده اند و هر
يوم در محلى نار فساد مشتعل

- 30 O my God, my God! Help Thy servants among the people of unity against the evil of those who have broken Thy Covenant and Thy Testament and have wrought corruption in Thy lands. O Lord! Assist them to act with justice. Verily, Thou art the Possessor of bounty. There is none other God but Thee, the Mighty, the All-Conquering, the All-Knowing, the All-Wise.
- 30 قل الهی الهی انصر عبادک من اهل التوحید من شر الذین نقضوا عهدک و میثاقتک و فسدوا فی دیارک ای رب ایدهم علی العدل انک انت مالک الفضل لا اله الا انت القوى الغالب العليم الحکیم
- 31 O Ashiq! O Hasan! We beseech God to adorn you with goodly deeds and praiseworthy conduct. Corruption, conflict and contention are the attributes of predatory beasts of the earth, while the attributes of man are benevolence, forbearance, love, faithfulness, trustworthiness, religiosity and purity. We hope that thou mayest attain to that which is the cause of the refinement of the souls of the people of the world. This is not difficult for God.
- 31 یا عاشق یا حسن از حقّ میطلبیم شما را به اعمال طیبّه و اخلاق مرضیه مزین فرماید فساد و نزاع و جدال شأن درنده های ارضست و شأن انسان نیکوکاری و بردباری محبت و وفا و امانت و دیانت و صفا امید آنکه فائز شوی بآنچه که سبب تهذیب نفوس اهل عالم است لیس هذا علی الله بعزیز انتهی
- 32 Praise be to God! Special favors have encompassed all, and that which is the cause of salvation in this world and the next, both outwardly and inwardly, hath been made manifest to each one. This servant, with hands of supplication and hope, hath grasped the sacred hem and beseecheth Him to cause His servants to attain that which promoteth the exaltation of the Word of Unity. Verily, God is the All-Bountiful, the Ever-Flowing, the Forgiving, the Merciful. In those regions and these parts, all have been commanded to that which causeth the light of the Sun of Unity to shine forth, and likewise they have been forbidden from that which leadeth to division and separation. Some time ago, His Honor Haji Mirza Musa - may God assist him - attained the presence, whereupon it was said: "O Musa! Be not idle like some of the Babis. Hold fast to fasting and prayer. A person without deeds is, according to Christ, like a tree without fruit, and a fruitless tree hath ever been and will ever be fit for the fire." If the blessed community had acted or would act with clear certitude and firm steadfastness according to that which they were commanded, surely this weakness would be transformed into strength and this abasement into glory. Blessed are they that act! Some of the servants are unaware and heedless of the purpose; therefore they have called the Reformer of the world a corrupter. We beseech God to cause all to attain that which leadeth to certitude and assurance. Verily, God is the Almighty, the Powerful, and worthy to answer prayer.
- 32 لله الحمد عنایات مخصوصه شامل حال کلّ شد و از برای هر یک ظاهر شد آنچه که سبب نجاتست در دنیا و آخرت و در ظاهر و باطن این خادم بآبادی طلب و رجا ذیل مقدّس را گرفته و استدعا نموده عباد خود را فائز فرماید بآنچه که سبب ارتفاع کلمهء توحید است انّ الله هو الفضل الفیاض الغفور الرحیم در آن اطراف و اینجهات کلّ را امر فرموده اند بآنچه که علّت تجلّی انوار نیر توحید است و همچنین منع فرموده اند از آنچه که سبب تشّت و تفریق است چندی قبل جناب حاجی میرزا موسی آیده الله بحضور فائز فرمودند یا موسی مثل بعضی از بابیه تنبّل مباش به صوم و صلوة تمسک نما انسان بیعمل بقول حضرت روح بمثابه شجر بیشمر است و شجر بیشمر لایق نار بوده و هست اگر امت مرحومه بیقین مبین و استقامت متین بآنچه مأمور بودند عمل مینمودند و یا بنمایند البتّه این ضعف بقوت تبدیل شود و این ذلّت بعزّت طوبی للعاملین بعضی از عباد آگاه نیستند و غافلند از مقصود لذا مصلح عالم را مفسد گفته اند از حقّ میطلبیم کلّ را فائز فرماید بآنچه که سبب ایقان و اطمینانست انّ الله هو المقتدر القدیر و بالا جابة جدیر
- 33 As to the petitions that were submitted, He said: "O My Afnan! We have heard the cry of the oppressed ones of the earth. The Wronged One beareth witness to their oppression. We beseech God, blessed and exalted be He, to ordain for them that which will bring comfort to their eyes, joy to their hearts, and tranquility to their souls." Praise be to God! The Afnan
- 33 و اما عراض مرسله عرض شد فرمودند یا افنانی ندای مظلومهای ارض را شنیدیم یشهد المظلوم بمظلومیّهم نسلّ الله تبارک و تعالی ان یقدّر لهم ولهم ما تقرّ به عیونهم و تفرّج به قلوبهم و تطمئنّ به نفوسهم الحمد لله افنان بتوکل حقیقی فائزند

are possessed of true trust and have committed their affairs [to God]. The means are in His mighty grasp. We beseech Him to manifest that which is desired and beloved. Should the will for existence in this land be realized, We ask thee to mention them on behalf of the Wronged One and to give them the glad-tidings of God's grace, bounty and mercy. Verily, He is with them under all conditions, to which testifieth He with Whom is the knowledge of the Book. The reply to the petition of His Honor Aqa Mirza Ali-Rida - upon him be the Glory of God - will be sent later. Praise and glory be upon you and upon those who are with you.

و امور را تفویض نموده اند اسباب در قبضه قدرت اوست از او میطلبیم ظاهر فرماید آنچه را که مطلوب و محبوبست اگر اراده کون در این ارض محقق شود ایشانرا میطلبیم از قبل مظلوم ایشانرا ذکر نمائید و بعنایت و فضل و رحمت حق بشارت دهید آنه معهم فیکل الأحوال یشهد بذلک من عنده علم الکتاب جواب عریضه جناب آقا میرزا علیرضا علیه بهاء الله از بعد ارسال میشود الذکر و الثناء علی حضرتکم و علی من معکم

INBA31:137

BH02804

To: Baha'is of Bab Alif Sad in Kaf et al.

Date: 1306-12-10 [1889-Aug-7]

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

1 هو الناطق فی ملکوت البیان

2 O My loved ones! Hear the call of the Wronged One from the direction of the prison. He is the Summoner, He is the Bearer of Glad-Tidings, He is the Lord of Names and the Sovereign Who does what He wills. Blessed is the ear that has attained to hearing and the eye that has been illumined by beholding the signs. In the midst of sorrows, the Lord of Religions and the Desired One of all worlds has turned toward you and made mention of you with a mention from which the fragrance of eternity wafts, that your remembrance and your names may endure in the Book of God, the All-Knowing, the All-Wise.

2 یا احبابی ندای مظلوم را از شطر سجن بشنوید اوست منادی و اوست مبشر و اوست مالک اسماء و سلطان یفعل ما یشاء طوبی از برای سمیعکه باصفا فائز شد و بصریکه بمشاهده آثار منور گشت در بحبوحه احزان مالک ادیان و مقصود عالمیان بشما توجه نموده و ذکر کرده بذکریکه عرف بقا از آن متضوع لیبقی به اذکارکم و اسمائکم فی کتاب الله العلیم الحکیم

3 His honor Haydar-'Ali has repeatedly made mention of the friends of that land and its surroundings, and each one has been honored with the tokens of the Ancient Pen.

3 جناب حیدر قبل علی علیه بهاء من فی ملکوتی ذکر اولیای آن ارض و اطراف را مکرر نموده و هریک باثار قلم قدم فائز گشت

4 Those who claimed relationship with the Truth have, in the Great City, committed that which no opponent has ever committed. They have abandoned trustworthiness and cleaved to treachery, and have become so consumed with the fire of greed and passion that the Pen is powerless to describe it. Now they have arisen to harm the Wronged One and to abase the Cause. They stole a sum of money belonging to the Afnan and attributed it to others. And when that which is hidden in the

4 نفوسیکه خود را بحق نسبت میدادند در مدینه کبیره عمل نمودند آنچه را که هیچ معرضی عمل نمود از امانت گذشتند و بخیانیت پیوستند و بنار حرص و هوی بشائی مشتعل که از ذکرش قلم عاجز است حال بر ضرر مظلوم و ذلت امر قیام نموده اند مبلغی از مال افنان را سرقت نمودند و نسبتش را بغیر دادند و چون خافیه صدور و

breasts and the treachery of eyes was revealed, they raised the standard of hypocrisy. Some of those funds they gave to their like so they would assist them in their falsehood, that they might agree with them. Thus did their souls entice them.

- 5 O My friends in that land! Blessed are ye and joy be unto you, for ye have attained to that which most of the servants have failed to attain. We beseech God to give you to drink, from the hands of grace and bounty, the Kawthar of steadfastness and faithfulness. Verily He is the Lord of all beings and the Ruler over whatsoever He willeth.

- 6 O Muhammad-Rida! Blessed is the house wherein My remembrance and praise have been raised, and blessed are the tongues that have recited My verses and the souls that have gathered therein to hear them in My days. Joy be unto thee, O Baqir, and unto the spot that hath been honored by the footsteps of My loved ones and wherein was raised the cry of those who have turned toward Me in their longing to attain My presence, the Mighty, the Wondrous.

- 7 O people of God! Take heed lest the might of the oppressors frighten you or the allusions of the heedless hold you back from this Momentous News. The glory from Us be upon you and upon all who are steadfast and firm. We counsel you at the end of this Tablet with the wisdom We have sent down in the Tablets from your Lord, the Almighty, the All-Powerful.

خائنهء اعین ظاهر شد علم نفاق برافراشتند بعضی
از آن وجوه را بامثال خود لأجل اعانت بر کذب
داده اند لیتفقوا معهم کذلک سولت لهم انفسهم

5 یا اولیائی هناک طوبی لکم و نعیماً لکم قد فزتم
بما لا فاز به اکثر العباد نسئل الله ان یستقیم کوثر
الاستقامه و الوفاء من ایادی العنایه و العطاء انه
هو مولی الوری و الحاکم علی ما یشاء

6 یا محمد قبل رضا طوبی لبیت فیه ارتفع ذکرى و
ثنائی و لألسن قرأت آیاتی و لنفوس اجتمعت
فیه لاصغائها فی ایامی نعیماً لک یا باقر و لمقام
تشرّف بقدوم اولیائی و ارتفع فیه نداء المقبلین
شوقاً للقاء العزیز البدیع

7 یا حزب الله ایّاکم ان تخوفکم سطوة الظالمین او
تمنعکم اشارات الغافلین عن هذا النبأ العظیم البهّاء
من لدنا علیکم و علی کلّ ثابت مستقیم نوصیکم فی
آخر اللوح بالحکمة الّتی انزلناها فی الألواح من لدن
ربکم المقتدر القدیر

BLIB_Or15716.012.23

BH04589

To: Ghulam Ali father of Mihdi Kashani et al.

Date: 1306-12-10 [1889-Aug-7]

- 1 He is the Hearer, the Answerer.
- 2 O Ghulam-i-Qabil-'Ali! Repeatedly hath mention of thee descended from the heaven of bounty, and thy name hath been recorded and inscribed by the Most Exalted Pen in the Book. His honor Haydar-Qabil-'Ali, upon him be My glory and loving-kindness, hath repeatedly made mention of the people of K and its surroundings, and each one hath attained to that which hath had and hath no likeness. At this time the friends behind Mashhad have been blessed with divine mention.

1 هو السّامع المجیب

2 یا غلام قبل علی مکرّر ذکر از اسماء عنایت نازل
و اسمت در کتاب از قلم اعلی مذکور و مسطور
جناب حیدر قبل علی علیه بهائی و عنایتی ذکر
اهل ک و اطراف را مکرّر نموده و هریک فائز
شد بانچه که شبه و مثل نداشته و ندارد در این
حین اولیای پشت مشهد بذکر الهی فائز

3 O Muhammad-Qabil-Hashim! Blessed art thou and thy brother, and he who hath held fast to the strong cord of God. And We make mention of him who is named Muhammad and give him the glad-tidings of My turning toward him from this distant station, that he may rejoice and be of the thankful ones.

3 یا محمد قبل هاشم طوبی لک و لأخیک و لمن تمسک بحبل الله المتین و نذكر من سمي بمحمد و نبشره باقبالی الیه من هذا المقام البعید لیفرح و یکون من الشاکرین

4 O 'Ali! Hearken with thine inner ear to the call of the Wronged One. Whatsoever thou beholdest in the world shall pass away, while the mention of God hath endured and shall endure through the perpetuity of His kingdom and dominion. Cast away that which perisheth and take hold of that which endureth. Verily thy Lord is the Counselor, the All-Knowing. We convey Our greetings to the friends in that land and counsel them to manifest supreme steadfastness. Be not saddened by the vicissitudes of the world. Soon shall the heedless utter the words "Alas for us!", and become aware of that which they have missed in the days of God. Then shall they cry for help but receive no succor. We beseech God, blessed and exalted be He, to aid you to do that which befitteth His Revelation, His Day and His mighty, wondrous Cause. The glory be upon you from God, the Lord of all worlds.

4 یا علی ندای مظلوم را بگوش جان بشنو آنچه در عالم مشاهده میشود بفنا راجع و ذکر الهی بدوام ملک و ملکوتش باقی بوده و هست ضعیف ما یفنی و خد ما یتقی ان ربک هو الناصح العلیم اولیای آن ارض را تکبیر میرسانیم و باستقامت کبری وصیت میفرمائیم از حوادث دنیا محزون مباشید زود است که غافلین بکلمهء وا حسرةً علینا ناطق گردند و بر آنچه در ایام الله از ایشان فوت شده آگاه گردند اذا یستغیثون و لا یغاثون نسأل الله تبارک و تعالی ان یؤیدکم علی ما ینبغی لظهوره و یومه و امره العزیز البدیع البهاء علیکم من لدی الله رب العالمین

BLIB_Or15716.013.14

BH04603

To: *Varaqih Sardar*

Date: 1306-12-10 [1889-Aug-7]

1 He is the Compassionate, the All-Bountiful

1 هو المشفق الکریم

2 O Leaf of the Bayan! Hearken unto the call of thy Lord, the All-Merciful. He hath turned toward thee from the precincts of the Prison, and I speak unto thee that which hath caused the breezes of bounty and favor to waft. He is with thee under all conditions. He hath heard what thy tongue hath uttered concerning this Light through which earth and heaven were illumined, and the Herald hath cried out from the direction of the Throne: "The All-Bountiful hath come to His resting-place, and that which was hidden from time immemorial hath been made manifest." Blessed is thy tongue for having made mention of Me, and thy heart for having turned toward My horizon, and thy face for having directed itself to the Dayspring of the

2 یا ورقة البیان اسمعی نداء ربک الرحمن انه توجه الیک من شطر السجن و اقول لک ما فاحت به نفحات العنایة و اللطاف انه معک فی کل الأحوال سمع ما نطق به لسانک فی هذا النور الذی به اشرقت الأرض و السماء و نادى المناد من جهة العرش قد اتى الوهاب فی المآب و ظهر ما کان مکنوناً فی ازل الآزال طوبی لسانک بما نطق بذکری و لقلبک بما اقبل الی افقی و لوجهک بما توجه الی مشرق آیات ربک مالک الرقاب نسئل الله ان یجذب بندائک افتدة امائه و اوراقه

signs of thy Lord, the Lord of all men. We beseech God that through thy call He may attract the hearts of His handmaidens and leaves, and ordain for thee that which shall gladden hearts and bring solace to eyes. When thou hast quaffed the choice wine of revelation from the hand of His bounty, and hast attained unto this Tablet from whose horizon hath shone the sun of the loving-kindness of God, the Lord of lords, say:

- 3 Glory be unto Thee, O my God! I beseech Thee by Thyself and by Thy signs which have set the world ablaze, and by Thy Cause whereby Thou hast subdued the nations, that Thou make me to be among those women whom the veils of glory have not withheld, nor the veils of them that are gone astray, and who have shone forth from the horizons of the heaven of detachment with the lights of Thy Most Great Name. O Lord! I am Thy handmaiden and the daughter of Thy handmaiden. Thou hast manifested me, and strengthened me, and caused me to know Thee, and guided me unto Thy recognition and Thy path. I beseech Thee to make my mention to have effect through Thy bounty and to bear fruit through Thy loving-kindness. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Single, the One, the All-Possessing, the Mighty, the Self-Subsisting.

ويقدّر لك ما تفرح به القلوب وتقرّ به الأبصار
إذا شربت رحيق الوحى من يد عطائه وفزت
بهذا اللوح الذى لاح من افقه شمس عناية الله
ربّ الأرباب

3 قولى سبحانك اللهم يا الهى اسئلك بك و
بآياتك التى بها اشتعل العالم وبأمرك الذى به
سخرت الأمم بأن تجعلنى من اللاتى ما منعتن
سبحات الجلال ولا حجاب اهل الضلال و
اشرقن من آفاق سماء الانقطاع بأنوار اسمك
الأعظم اى ربّ انا امتك و ابنة امتك قد
اظهرتنى و ايدتنى و عرفتنى و هديتنى الى
عرفانك و صراطك اسئلك بأن تجعل فى
ذكرى اثرًا بجودك و ثمرًا بعنايتك انك انت
المقتدر على ما تشاء لا اله الا انت الفرد الواحد
المهيمن العزيز المختار

BLIB_Or15716.095b

BH04842

To: *Shaykh 'Ali*

Date: 1306-12-10 [1889-Aug-7]

- 1 He is the One Who speaks the Truth
- 2 This is the Book of utterance which the All-Merciful has sent down from the Kingdom of mystic knowledge to those who have believed in Him in His days and have testified to that which His Most Exalted Pen has testified: The Kingdom, the Dominion, the Grandeur and the Might belong unto God, the Lord of the worlds. Hearken unto the call of the Wronged One, Who was rejected by the various peoples and against Whom the divines of Iran pronounced their verdict - they who denied God's proof and testimony and committed that which caused all things to lament. They are indeed among the most lost in God's Book, the Goal of all mystic knowers. The Wronged One has heard thy cry and has answered thee from the prison

1 هو الناطق بالحقّ

2 هذا كتاب البيان انزله الرحمن من ملكوت العرفان
لمن آمن به فى ايامه و شهد بما شهد قلبه الأعلى
الملك و الملكوت و العظمة و الجبروت لله رب
العالمين اسمع نداء المظلوم الذى انكرته الأحزاب
وافقى عليه علماء الايران الذين انكروا حجة الله و
برهانه و ارتكبوا ما ناح به كلّ الأشياء الا انهم
من الأخسرين فى كتاب الله مقصود العارفين قد
سمع المظلوم نداءك و اجابك فى السجن بهذا
اللوّح المبين الذى به انجذبت حقائق الوجود و

with this Perspicuous Tablet, whereby the realities of existence were attracted and the limbs of them that denied the Day of Judgment did quake. When thou dost inhale the fragrance of My mention and hear My call, say:

- 3 Glory be unto Thee, O my God! All praise be unto Thee for having remembered me from Thy most exalted horizon and for having sent down unto me that which drew unto it the Concourse on High. I beseech Thee, O Lord of all beings and King of the throne on high and of earth below, by Thy Command through which the Pen was set in motion in the world, and by Thy Name whereby Thou didst subdue the nations, to assist me to make mention of Thee and to praise Thee. O my Lord! Thou seest me clinging fast unto Thee and unto Thy verses. Ordain for me a seat of truth in Thy presence. Thou art, verily, the Almighty, the All-Powerful. Blessed is the servant who has chosen for himself a station beneath the canopies of Thy grandeur and has attained unto the wine of certitude from the cup of Thy bounty. I beseech Thee not to withhold from me that which Thou hast ordained for such of Thy servants as are nigh unto Thee. Thou art God, there is none other God but Thee, the Single, the All-Powerful, the All-Knowing, the All-Wise.

ارتعدت فرائص الذين كفروا بيوم الدين انك اذا وجدت عرف ذكري وسمعت ندائي

3 قل سبحانك اللهم يا الهى لك الحمد بما ذكرتني في افقك الأعلى و انزلت لى ما انجذب به الملائة الأعلى اسئلك يا مولى الورى و رب العرش و الثرى بأمرى الذى به تحرك القلم فى العالم و باسمك الذى به سخرت الأمم بأن تؤيدنى على ذكرى و ثنائى اى رب ترانى متمسكاً بك و بآياتك قدر لى مقراً عندك انك انت المقتدر القدير طوبى لعبد اتخذ لنفسه مقاماً فى ظل قباب عظمتك و فاز برحيق الاطمينان من كأس عطائك اسئلك ان لا تخيبنى عما قدرته للمقربين من عبادك انك انت الله لا اله الا انت الفرد المقتدر العليم الحكيم

BLIB_Or15716.168b

BH05866

To: Siyyid Barakatullah

Date: 1306-12-10 [1889-Aug-7]

- 1 He is the All-Commanding, the All-Wise
- 2 This is a Book which the Ancient One hath sent down unto him who hath believed in God, the All-Knowing, the All-Wise, that He might cause him to soar in His atmosphere, to be drawn unto His verses, to speak forth His praise, and to arise to serve His Cause, the Mighty, the Wondrous. Say: O people! Fear ye God, then judge with fairness concerning that which hath appeared in truth from One Who is powerful and ancient. He speaketh not of His own desire, but rather from God, the Lord of the worlds. Beware lest the fervor of the Age of Ignorance prevent you from the Dayspring of God's knowledge, the One, the All-Informed. The books of the people profit you not. Cast

1 هو الامر الحكيم

2 كتاب انزله القديم لمن آمن بالله العليم الحكيم ليجعله طائراً فى هوائه و منجذباً بآياته و ناطقاً بثنائه و قائماً على خدمة امره العزيز البديع قل يا قوم اتقوا الله ثم انصفوا فيما ظهر بالحق من لدن قوى قدبرائه ما نطق عن الهوى بل من عند الله رب العالمين اياكم ان تمنعكم الحمية الجاهلية عن مشرق علم الله الفرد الخبير لا ينفعكم كتب القوم ضعوا ما عندهم متمسكين بجبل الله العزيز الحميد قد طفي كل نار و ستر كل نور ولكن النار

aside what they possess, holding fast unto the cord of God, the Mighty, the Praiseworthy. Every fire hath been extinguished and every light concealed, but the Fire kindled in the Tree of the Cause increaseth in its blaze and flame. Neither afflictions weakened it nor calamities made it afraid. He hath arisen to promote the Cause with a sovereignty that hath conquered all who are in the heavens and on earth. The river of utterance hath flowed from His right hand, and the ocean of knowledge surgeth before His countenance. Blessed is he who hath witnessed and seen, and woe unto every heedless doubter. Thus hath the Tongue of the All-Merciful spoken in the garden, as a rebuke to the people of the Bayan who have denied the appearance of God, the Mighty, the Beautiful. Glory be unto the companions of Baha who have testified to that whereunto God hath testified that there is no God but Him, the All-Bountiful, the All-Generous.

المشتعلة في سدره الأمر تزداد اشتعالها ولهيها ما
اضعفته البلايا وما خوفته الرزايا قام على الأمر
بسلطان غلب من في السموات والأرضين جرى
عن يمينه فرات البيان وماج امام وجهه بحر
العرفان طوبى لمن شهد ورأى وويل لكل غافل
مريب كذلك نطق لسان الرحمن في البستان
رغمًا لأهل البيان الذين انكروا ظهور الله العزيز
الجميل البهاء على اصحاب البهاء الذين شهدوا بما
شهد الله أنه لا اله الا هو الفياض الكريم

BLIB_Or15716.189a

BH06860

To: *Siyyid Asadullah, in Isfahan*

Date: 1306-12-10 [1889-Aug-7]

1 He hears and answers

1 هو السامع المجيب

2 O Pen! Harken unto that which the Lord of Eternity speaketh from this manifest horizon. Bear thou witness unto that whereunto God did testify before the creation of earth and heaven: "There is none other God besides Me, the All-Knowing, the All-Informed." I have appeared and made manifest My path and My balance which proclaimeth: "I am the Distinguisher, the All-Knowing." I have sent down My verses and manifested My clear tokens, yet the people remain veiled by a thick veil.

2 يا قلم ان استمع ما ينطق به مالک القدم من
هذا الشطر المبين ان اشهد بما شهد الله قبل خلق
الأرض والسماء لا اله الا انا العليم الخبير قد
ظهرت واظهرت صراطي وميزاني الذي ينادي
انا المميز العليم وانزلت آياتي وظهرت بيناتي
ولكن القوم في حجاب غليظ

3 They have cast the Command of God behind their backs and followed every froward devil. Among the people are those who denied and turned away, and among them are those who fabricated lies against the Mighty, the Most Praised, and among them are those who issued a decree for My death after I came with the signs of God, the Lord of all worlds. They have abandoned the ordinances of the Book in that they followed the ways of the ignorant ones who cast aside God's Covenant and His Testament and disbelieved in that which was sent down from His exalted Kingdom.

3 قد نبذوا امر الله عن ورائهم واتبوا كل شيطان
مرید من الناس من انكر و اعرض ومنهم من
افترى على العزيز الحميد ومنهم من افترى على قتلى
بعدهما جئت بآيات الله رب العالمين قد تركوا
احكام الكتاب بما اتبعوا سنن الجاهلين الذين نبذوا
ميثاق الله وعهده و كفروا بما نزل من ملكوته
المنيع

- 4 Thus have We sent down the verses [when] the temple of the world was adorned with the ornament of My Name, the Wondrous. The Glory be upon thee and upon those who have hearkened and responded to their Lord, the Merciful, the Compassionate.

4 كذلك انزلنا الآيات [اذ زين] هيكل العالم بطراز
اسمى البديع البهاء عليك و على الذين اسمعوا و
اجابوا ربهم الرحمن الرحيم

BLIB_Or15715.334c, BLIB_Or15734.1.083a

BH07346

To: Varaqih Nuriyyih

Date: 1306-12-10 [1889-Aug-7]

- 1 He is the Hearer from His most exalted horizon
- 2 O My handmaiden, O My leaf! Upon thee be My glory and the glory of those who dwell in My kingdom of heaven. Praise be to the Desired One of the world, that thou art enkindled with the fire of His love and illumined by the light of His knowledge. The Tongue of Grandeur testifieth that thou hast turned thy heart to the Heart of the world and directed thy face toward the Lord of nations, and hast heard the verses of thy Lord and acknowledged that which His Tongue hath uttered and that which He hath revealed in His Books. This is His testimony - nothing possessed by kings, nor anything hidden and treasured in the earth and its mines, can equal it. Rejoice thou in this most exalted Word and say: Praise be unto Thee, O Lord of all mankind and Master of the throne on high and of the earth below, for having given me to drink the Kawthar of Thy bounty from the hand of Thy generosity and for having sent down unto me that whereby my name shall endure among all names and my remembrance among all remembrances. O my Lord! Ordain for me through Thy munificence that which befitteth Thy generosity and is worthy of Thy grace. Verily, Thou art the Mighty, the Bountiful. The glory proceeding from Us rest upon thee and upon those women who have believed in God in their final abode.

1 هو السامع من افقه الأعلى

2 يا امتي يا ورقتي عليك بهاءى و بهاء من في
ملكوتي حمد مقصود عالم را كه بنار محبتش
مشتعل و بنور معرفتش منير يشهد لسان العظمة
بانك اقبلت بقلبك الى قلب العالم و توجهت
بوجهك الى مولى الأمم و سمعت آيات ربك و
اعترفت بما نطق به لسانه و ما انزله في كتبه هذه
شهادته لا يعادلها ما عند الملوك و لا ما كان
مكنوناً مخزوناً في الأرض و معادنها افرحى بهذه
الكلمة العليا و قولي لك الحمد يا مولى الورى و
رب العرش و الثرى بما سقيتني كوثر عنايتك
من يد عطائك و انزلت لى ما يبقى به اسمى بين
الأسماء و ذكرى بين الأذكار اى رب قدر لى ما
ينبغي بجلودك و يليق لكرمك انك انت العزيز
الفضال البهاء من لدنا عليك و على اللائى آمن
بالله فى المآب

BLIB_Or15716.095c

BH07827*To: Mirza Muhammad Hasan, in Isfahan**Date: 1306-12-10 [1889-Aug-7]*

1 He is the One speaking with truth!

2 This is a Book sent down in truth from the Truth, the Knower of the unseen, that it may summon the people to the Most Exalted Paradise, the Station wherein the Tree exclaims: "There is none other God but I, the Mighty, the Loving." We caused to shine upon it less than a needle's eye of the luminary of Our Name, the All-Knowing. Its rustling was raised up and it spoke that which guided Moses unto God, the Lord of the unseen and the seen. Blessed is the ear that hath heard the call of God, and the tongue that hath spoken His remembrance, and the foot that hath arisen in His Cause, the Mighty, the Inaccessible. When thou drinkest of My sealed wine through My Name, the Self-Subsisting, say: "My God, my God! I am Thy servant and the son of Thy servant. I have committed my affairs unto Thee and have placed my trust in Thee. Send down upon me from the heaven of Thy bounty a mercy from Thee, and from the clouds of Thy generosity a grace from Thy presence. O Lord! Thou seest the poor one who hath sought the gate of Thy wealth, and the sinful one who hath sought the ocean of Thy forgiveness and bounty. I beseech Thee not to disappoint him, by Thy grace and Thy generosity. Verily, Thou art the All-Powerful, the All-Knowing, the All-Wise."

1 هو الناطق بالحق

2 كُتِبَ نَزَلَ بِالْحَقِّ مِنَ الْحَقِّ عِلَامُ الْغُيُوبِ لِيَدْعُو النَّاسَ إِلَى الْفَرْدُوسِ الْأَعْلَى الْمَقَامِ الَّذِي فِيهِ تَنْطَقُ السَّيْدَةُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْوَدُودُ أَنَا تَجَلَّيْنَا عَلَيْهَا أَقْلَ مَنْ سَمِ الْأَبْرَةِ مِنْ نِيرَانِ سَمْنَا الْعِلْمِ ارْتَفَعَ حَفِيفُهَا وَنَطَقَتْ بِمَا هَدَى الْكَلِيمَ إِلَى اللَّهِ مَالِكِ الْغَيْبِ وَ الشُّهُودِ طَوْبِي لِأَذُنٍ سَمِعَتْ نِدَاءَ اللَّهِ وَلِلَّسَانِ نَطَقَ بِذِكْرِهِ وَلِرَجُلٍ قَامَتْ عَلَى أَمْرِهِ الْعَزِيزِ الْمُنْعَوِ أَنْكَ إِذَا شَرِبْتَ رَحِيقِي الْمَحْتَمِ بِاسْمِي الْقَيُّومِ قُلْ أَلْهِىَ أَلْهِىَ أَنَا عَبْدُكَ وَابْنُ عَبْدِكَ قَدْ قَوَّضْتُ أَمْرِي إِلَيْكَ وَتَوَكَّلْتُ عَلَيْكَ أَنْزِلْ لِي مِنْ سَمَاءٍ فَضْلَكَ رَحْمَةً مِنْ عِنْدِكَ وَمِنْ سَحَابِ جُودِكَ عَنَاءَةً مِنْ لَدُنْكَ أَيْ رَبِّ تَرَى الْفَقِيرَ قَصْدَ بَابِ غَنَائِكَ وَ الْعَاصِيَ عِمَّانِ عَفْوِكَ وَ عَطَائِكَ اسْتَلْكَ أَنْ لَا تُخَيِّبَهُ بِجُودِكَ وَ كَرَمِكَ أَنْتَ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ

BLIB_Or15716.163c

BH08667*To: Ahmad Kha A**Date: 1306-12-10 [1889-Aug-7]*

1 He is the Expositor, the All-Wise!

2 The Wronged One proclaims and says: O people! Fear God and deny not His signs and His proof. He has appeared in truth from this luminous horizon. He is indeed the Preserved Book and the Inscribed Tablet and the Name through which the limbs of all names have trembled. Hasten unto Him with

1 هو المبين الحكيم

2 أَنَّ الْمَظْلُومَ يَنَادِي وَ يَقُولُ يَا قَوْمِ اتَّقُوا اللَّهَ وَ لَا تَكْفُرُوا بِآيَاتِ اللَّهِ وَ بَرَهَانِهِ أَنَّهُ ظَهَرَ بِالْحَقِّ مِنْ هَذَا الْأَفَقِ الْمُبِينِ أَنَّهُ هُوَ الْكِتَابُ الْمَحْفُوظُ وَ الْوَحْيُ الْمَسْطُورُ وَ الْأَسْمُ الَّذِي بِهِ ارْتَعَدَتْ فَرَائِصُ الْأَسْمَاءِ أَنْ اسْرِعُوا إِلَيْهِ بِالْأَرْوَاحِ وَ الْقُلُوبِ أَنَّ

your spirits and hearts. They who have turned away from the Countenance, these have denied God and His sovereignty, and they who have turned towards Him, these are among the people of Paradise in God's Book, the Self-Subsisting, the All-Compelling. We have turned Our face from the Prison and found thee among those who have turned to the Countenance, therefore have We mentioned thee in this wondrous mention. Remember the Wronged One amongst the servants with the wisdom which God hath sent down in the Book, that perchance the people may turn unto God, the Lord of what was and what shall be.

الَّذِينَ اعْرَضُوا عَنْ وَجْهِهِ أُولَٰئِكَ كَفَرُوا بِاللَّهِ وَ
سُلْطَانِهِ وَالَّذِينَ أَقْبَلُوا أُولَٰئِكَ مِنْ أَهْلِ الْفِرْدَوْسِ
فِي كِتَابِ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ أَنَا تَوَجَّهْنَا مِنْ شَطْرِ
السَّجْنِ وَوَجَدْنَاكَ مِنَ الَّذِينَ أَقْبَلُوا إِلَى الْوَجْهِ
لِذَا ذَكَرْنَاكَ بِهَذَا الذِّكْرِ الْبَدِيعِ إِنْ أَذْكَرَ الْمَظْلُومَ بَيْنَ
الْعِبَادِ بِالْحِكْمَةِ الَّتِي أَنْزَلَهَا اللَّهُ فِي الْكِتَابِ لَعَلَّ النَّاسَ
يَتَوَجَّهْنَ إِلَى اللَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ

BLIB_Or15696.145a

BH11490

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

Date: 1306-12-10 [1889-Aug-7]

...Be not neglectful of obligatory prayer and fasting. He who faileth to observe them hath not been nor will ever be acceptable in the sight of God. Follow ye wisdom under all conditions. He, verily, hath bidden all to observe that which hath been and will be of profit to them. He, in truth, is the All-Sufficing, the Most High....

در صلوة و صوم اهمال نکنید انسان بیعمل مقبول
نبوده و نیست در جمیع احوال بحکمت ناظر باشید
آنکه امر الکلی بما نفعهم و ینفعهم آنکه هو الغنی
المتعال ...

AY12.389x

BRL_IOPF#1.06x

BH00019

To: Ibn Asdaq (*Hand of the Cause*) et al.

Date: 1306-12-24 [1889-Aug-21]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 The man of insight is ever abashed and humbled, for he describes Him Who all limbs and members acknowledge through the word "indescribable," and makes mention of that Station which is confessed through the word "unmentionable." Every

1 بِسْمِ رَبِّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 انسان بصیر لازال منفعّل و نجل چه که وصف
مینماید مقصودیرا که جمیع ارکان و اعضا بکلمه
لایوصف مقرر و ذکر مینماید مقامی را که بکلمه
لایذکر معترف هر خبری از وصف رایحه

person of experience detects from description the fragrance of limitation, and from mention and praise the scent of comprehension. After hearing and being convinced of and acknowledging that the Lord of "were it not for Thee" hath declared "We have not known Thee," in truth the station of mention and description, though boundless in the view of those immersed in the ocean of knowledge, yet in one respect it betokens limitation and comprehension, and from this word the near ones and the sincere detect the odor of pride. Therefore, I seek God's forgiveness again, I seek God's forgiveness once more, I seek God's forgiveness. Alas, alas, for my shame and embarrassment and lack of modesty, for I am certain that my mention of Him indicates my existence before the Ancient One, and reveals my station in the presence of the light-rays of the Lord of nations and the Goal of the world. Again I seek God's forgiveness.

- 3 My God, my God! Thou seest my weakness before the manifestations of Thy power, and my impotence before the expressions of Thy might, and my poverty before the ocean of Thy riches. By Thy glory! When I make mention of Thee, bewilderment and shame so overwhelm me that I long to hide myself beneath the layers of the earth's dust. Alas, alas, for my ignorance before the manifestations of the Sun of Thy knowledge! I testify that in this station, when I utter Thy remembrance, my limbs and members tremble from fear of Thee. Alas, alas! I see my deeds contrary to that which issues from my mouth before the kingdom of Thy utterance, and yet in one station my outer being and my inner being, my features and my veins and my very hairs cry out to me: "Grieve not at this, for verily He, exalted be His glory, when the ocean of His grace surged and the fragrance of His bounty wafted, permitted His servants to make mention of Him and to praise Him." By Thy might and Thy majesty! In another station verily Thou didst create the tongue for Thy remembrance and the eyes for beholding the lights of Thy manifestation. O my Lord! I beseech Thee by the mysteries of Thy Most Great Name and by the light of Thy Cause whereby the world was illumined, to transform that which befitteth Thee not and befitteth not Thy days into that which is worthy of Thy manifestation and Thy sovereignty. I am Thy servant and the son of Thy servant. I have acknowledged Thy power and Thy authority, and Thy mercy which hath preceded Thy creatures and Thy servants. O my Lord! Ordain for Thy servant and for Thy loved ones that which will draw them nigh unto Thee and sanctify them from all that becometh not the court of Thy glory and the threshold of Thy nearness. Verily Thou art the One with power over rejection and acceptance, over denial and attainment, and verily Thou

تحدید استشمام مینماید و از ذکر و ثنا رایحه عرفان بعد از اصفا و ایقان و اعتراف بآنکه سید لولاک ما عرفناک فرموده فی الحقیقه مقام ذکر و وصف اگرچه نزد متعسین بحر عرفان بی انتهاست ولیکن در مقامی حکایت از تحدید و عرفان مینماید و مقربین و مخلصین از اینکلمه رایحه غرور استشمام مینمایند لذا استغفر الله مرّة اخرى استغفر الله کرّة اخرى استغفر الله آه من بخلیتی و انفعالی و عدم حیائی لآئی ایقت بأنّ ذکری آیاه یدلّ علی وجودی تلقاء القدم و اظهار مقامی لدی تجلیات انوار مالک الأمم و مقصود العالم ایضاً استغفر الله

3 الهی الهی تری ضعیفی عند ظهورات قدرتک و عجزی لدی شئون اقتدارک و فقری تلقاء بحر غنائک و عزّتک حین ذکرک تأخذنی الحيرة و انجلیّة علی شأن اريد ان استر نفسي تحت اطباق تراب ارضک فآه من جهلی عند تجلیات نیر علیک اشهد انّی فی هذا المقام حین ما انطق بذكرک ترتعد فرائضی و ارکانی من خشیتک فآه آه اری عملی مخالفاً بما یخرج من فی تلقاء ملکوت بیانک و فی مقام ینادینی ظاهری و باطنی و اساریری و عروقی و شعراتی لا تحزن بذلک لآته جلّ جلاله لما ماج بحر فضله و حاج عرف عطائه اذن لعباده بذکره و ثنائه و عزّتک و جلالک فی مقام آخر انک خلقت اللسان لذكرک و العیون لمشاهدة انوار ظهورک ای ربّ اسئلک بأسرار اسمک الأعظم و بنور امرک الذی اشرق به العالم بأن تبدّل ما لا یلیق لک و لأیامک بما یلیق لظهورک و سلطنتک انا عبدک و ابن عبدک اعترفت باقتدارک و اختیارک و برحمتک الّتی سبقت عبادک و خلقتک ای ربّ قدر لعبدک و لأولیائک ما یقرّبهم الیک و یقدّسهم عنک ما لا ینبغی لساحة عزّک و بساط قربک انک انت المقتدر علی الردّ و القبول و علی المنع و البلوغ و انک انت المقتدر المهیمن علی ما کان و ما یمکن

art the Almighty, the All-Compelling over what was and what shall be.

- 4 After repeated communications from that beloved of hearts arrived, they were repeatedly honored before the Throne of the Lord. Wave upon wave of the ocean of grace appeared at its zenith, and from the Tongue of Grandeur flowed that which no pen can enumerate and no ink can fulfill. Yet the delay in response was due to the abundance of correspondence - such was the decree of the All-Knowing, the All-Informed. That beloved one himself bears witness to what was mentioned, until the letters culminated in this letter dated the fourth of the revered month of Sha'ban. The realms of eternal knowledge bear true witness that whatever flowed from that beloved's pen was the source of greatest joy and the dawning-place of supreme gladness, for from each letter and word thereof wafted the fragrance of remembrance, praise, acceptance, devotion and steadfastness in the Cause of the Beloved of the worlds. After its reading, approaching the station before the presence of the Lord of all beings, it was presented. Thereupon the Kingdom of Utterance was stirred and there was revealed that which attracted the hearts of the people of the cities of knowledge and wisdom. The Lord, exalted and sanctified be He, speaks:

- 5 He is the One dawning from the horizon of the heaven of bounty

- 6 O son of My Name! Upon thee be My glory and loving-kindness. Reflect upon the Wronged One's Cause and upon that which befell Him of tribulations and ordeals. In all times there shone forth from the horizon of the heaven of grace that which illumined the realm of seeking and longing, and there flowed from the Most Exalted Pen that which raised the dead and endowed them with a new and wondrous life. O son of Asdagh! If one possessed of true hearing be found, he would hear that which the sincere ones and those near unto God heard on the Mount of Knowledge. The purpose of manifestation, remembrance and utterance is that discord might be removed and replaced by unity, and that all might be adorned with blessed and praiseworthy attributes and character that preserve and elevate. Yet in some the opposite is evident - in the station of unity, discord is witnessed, and in the station of trustworthiness, treachery. Ask God that He may enable His servants to drink from the cup of detachment and be adorned with the ornament of godliness. Some have forgotten the divine counsel and have manifested deeds that have caused God's Cause to be wasted among the heedless and the negligent. The ignorant of the world attribute to the Truth whatever reprehensible act they witness from those who claim

4 و بعد دستخط آنحبيب فؤاد مکرر رسید و مکرر تلقاء کرسی رب باصفا فائز و کرة بعد کرة امواج بحر فضل بکمال اوج ظاهر و از لسان عظمت جاری شد آنچه که هیچ قلبی احصا نتواند و هیچ مدادی از عهده برنیاید و لکن تأخیر جواب از کثرت تحریر بوده ذلک تقدیر من لدن علیم خبیر و خود آنحبيب بر آنچه ذکر شد شاهد و گواه تا آنکه نامه‌ها باین نامه که بتاریخ چهارم شهر شعبان المعظم بود منتهی گشت عوالم علم سرمدی گواه‌یست صادق که آنچه از قلم آنحبيب جاری گشت فرح اکبر را منبع بود و سرور اعظم را مطلع چه که از هر حرف و هر کلمه آن عرف ذکر و ثنا و اقبال و توجه و استقامت بر امر محبوب عالمیان استشمام گشت و بعد از قرائت قصد مقام نموده امام وجه مولی الانام عرض شد اذا تحرکت ملکوت البیان و انزل ما انجذبت به افئدة اهل مدائن العلم و العرفان

- 5 قول الرب تعالی و تقدس هو المشرق من افق سماء العطاء

6 یا ابن اسمی علیک بهائی و عنایتی در امر مظلوم تفکر نما و فیما ورد علیه من البلایا و الرزایا در جمیع احیان از افق سماء فضل اشراق نمود آنچه که عالم رجا و طلب را منور فرمود و از قلم اعلی جاری شد آنچه که اهل قبور را برانگیخت و بحیوة تازه جدیده منیعۀ فائز نمود یا ابن اصدق اگر صاحب اذن حقیقی یافت شود اصفا مینماید آنچه را که مخلصین و مقررین در طور عرفان اصفا نمودند و مقصود از ظهور و ذکر و بیان آنکه نفاق برخیزد و بجایش اتفاق مقام اخذ نماید و کلّ بصفات و اخلاق مبارکه مدوحه که سبب حفظ و علت ارتفاع است مزین گردند و لکن در بعضی عکس آن ظاهر مقام اتفاق نفاق مشهود و مقام امانت خیانت از حق بطلب عباد خود را مؤید فرماید تا از کأس انقطاع بنوشند و بطراز تقوی مزین گردند نصیح الهی را فراموش نمودند بعضی باعملی ظاهر شده‌اند که سبب تضییع امر الله مابین غافلین و تارکین شده پیدانشای دنیا هر امر منکری را که از

to love Him. Therefore has My Most Exalted Pen lamented in the Most Sublime Summit and eyes have wept in the Most Glorious Paradise.

- 7 Convey to the loved ones the greetings and peace of the Wronged One - greetings that will set them all ablaze and make them ready to hearken to the call of the Speaker on Sinai. Say: O loved ones of God on earth! Hear the call of the Wronged One, adorn your heads with the crowns of piety and your temples with the raiment of detachment, then help your Lord through deeds. This is what ye have been commanded by God, the Self-Sufficient, the Most Exalted. Today deeds and character are the helpers and supporters of God, exalted be His glory. Blessed are those men who, for the sake of God, have clung to these two. Fear of God is a luminous lamp - it is the cause of the enlightenment of the world and the means of guidance for the peoples. Had those who claimed to love God held fast from the beginning to His commandments and laws, the world would now be witnessed illumined with the light of faith. In these days there hath come to pass from those who claim to love Him that which hath not come to pass from His enemies. By God's life! The Wronged One is in evident sorrow.

- 8 Ever-flowing have been the goodly exhortations and loving counsels which in truth are the cause of nearness and meeting and the source of infinite bounties from the Lord of all beings, streaming forth and descending from the Tongue of Grandeur - and in such measure have they descended that pen and ink are powerless to enumerate them. Nevertheless, there hath appeared from some that which would make the very eye of justice weep and hearts lament. This servant, and that loved one, and the friends must all beseech from the heaven of pardon and bounty of the True One, exalted be His glory, that He may assist the heedless to do that which beseemeth them and grant all the grace to return, that they may arise to make good what hath escaped them and not deprive themselves in this Most Holy and Luminous Day of the outpourings and favors of Him Who is the Goal of all beings. Verily our Lord is the All-Loving, the Forgiving.

- 9 Mention was made of turning towards different regions for the exaltation of the Word of God, and likewise of entering the place which hath been named by the Tongue of Grandeur as Furugh. After being submitted to the Most Holy and Most Exalted Court, these verses descended from the heaven of grace - blessed and exalted be His Word:

- 10 He is the All-Mentioning, the All-Knowing

مدعیان محبت مشاهده مینمایند بحق نسبت داده و میدهند بذلک ناح قلبی الاعلی فی الذروة العلیا و بکت العیون فی الفردوس الأبلی

7 اولیا را از قبل مظلوم تکبیر و سلام برسان تکبیری که کل را مشتعل نماید و از برای اصغاء نداء مکلم طور مستعد فرماید قل یا اولیاء الله فی الأرض اسمعوا نداء المظلوم و زینوا رؤوسکم بأکلیل التقوی و هیاکلکم بأثواب الانقطاع ثم انصروا ربکم بالأعمال هذا ما امرتم به من لدی الله الغنی المتعال امروز اعمال و اخلاق ناصر و معین حق جلّ جلاله اند طوبی از برای رجالی که لوجه الله باین دو تمسک نمودند تقوی سراجی است منیر اوست سبب روشنی عالم و علت هدایت امم اگر از اول امر مدعیان محبت الهی باوامر و احکامش تمسک میجستند حال عالم بنور ایمان منور مشاهده میگشت این ایام از مدعیان محبت وارد شد آنچه که از اعدا وارد نشده لعمر الله ان المظلوم فی حزن مبین انتهى

8 لازال مواظظ حسنه و نصایح مشفقانه که فی الحقیقه سبب قرب و لقا و علت فیوضات لاتناهی مولی الوری است از لسان عظمت جاری و نازل و بشائی نازل که قلم و مداد از احصای آن عاجز و قاصر مع ذلک از بعضی ظاهر شده آنچه که عین عدل و انصاف میگرد و قلوب ناله میکند باید ایعبد و اتخیوب و اولیا کل از سماء عفو و عطای حق جلّ جلاله مسئلت نمائیم غافلین را مؤید فرماید بر آنچه سزاوار است و کل را توفیق رجوع عطا نماید تا بر تدارک ما فات عنهم قیام کنند و در این یوم اقدس انور خود را از فیوضات و عنایات مقصود عالمیان محروم نسازند ان ربنا هو العطوف الغفور

9 ذکر توجه باطراف را لأجل اعلاء کلمه الله نمودند و همچنین ورود در مقامیکه از لسان عظمت به فروغ نامیده شده بعد از عرض در ساحت امنع اقدس این آیات از سماء فضل نازل قوله تبارک و تعالی

10 هو الذّاکر العلیم

11 O My friends in Furugh! Harken unto the call of God, the Powerful, the Mighty, the Loving. He hath remembered you with a mention that hath set aflame the hearts and souls, and whereby all things and those in the kingdom of names have testified that there is no God but Me, the Protector, the Self-Subsisting. We have remembered you time and again as a favor from Us, for I am the Bountiful in the kingdoms of the unseen and the seen. And We have sent down for him whom We adorned with the distinction of being specially chosen, and his sons, and those with him, that whereby the realities of all things were attracted and faces were turned towards God, the Lord of the Promised Day. We beseech God to aid them to remember and praise Him, and to teach His Cause, the Mighty, the Beloved. Thus hath shone forth the Sun of Utterance from the horizon of the heaven of the providence of God, the Lord of the Kingdom and the Realm. Blessed is he who hath witnessed and seen, and woe unto every heedless one who is veiled. The glory from Us be upon you and upon My handmaidens who have believed in God when He came from the heaven of Command with manifest sovereignty.

12 And this is what was revealed for the friends of God in Hisar:

13 He is the Powerful, the All-Knowing, the Wise

14 O My friends in Hisar! Rejoice in that the face of your Lord, the Chosen One, hath turned towards you from the direction of the Prison and hath remembered you with that which hath attracted the hearts of the righteous. Harken unto the Call from the direction of the Prison - verily it draweth you nigh unto God, the Lord of lords. We make mention of him who loved Me, who ascended unto Us with a light that illumined the horizons. At the time of his ascension he was met by a company from the Supreme Concourse and the denizens of the Most Exalted Paradise. To this testifieth He Who came from the heaven of grace with the banners of verses. And We have remembered those who are related to him by God, and have ordained for them in the Crimson Book that which hath caused the nightingale to warble and eyes to be solaced. We beseech God to assist them in that which He loveth and is pleased with, and to write for them what He hath written for His chosen ones. Verily He is the Mighty, the All-Bestowing.

15 We have desired to make mention of him who was named Mir before Hasan [Haji Mir Hasan Beg] that he may rejoice in the providence of his Lord on this Day wherein the Herald hath called out from all directions.

16 And We make mention of him who was named Allahyar Beg that he may hold fast to the cord of the Chosen One and

11 يا اوليائي في فروغ اسمعوا نداء الله المقتدر العزيز الودود انه ذكركم بذكر اشتعلت منه الأفئدة و القلوب و به شهدت الأشياء و من في ملكوت الأسماء انه لا اله الا انا المهيمن القيوم قد ذكرناكم مرة بعد مرة فضلاً من لدنا وانا الفضال في ممالك الغيب و الشهود و انزلنا لمن زيناه بطراز التخصيص و ابناؤه و من معه ما انجذبت به حقائق الموجودات و توجهت الوجوه الى الله مالک اليوم الموعود نسل الله ان يؤيدهم على ذكره و ثنائه و تبليغ امره العزيز المحبوب بذلك اشرفت شمس البيان من افق سماء عناية الله مالک الملك و الملكوت طوبى لمن شهد و رأى و ويل لكل غافل محجوب البهاء من لدنا عليكم و على امائي اللاتي آمن بالله اذ اتى من سماء الأمر بسلطان مشهود انتهى

12 و هذا ما نزل لأحباء الله في حصار

13 هو المقتدر العليم الحكيم

14 يا اوليائي في حصار افرحوا بما توجه اليكم من شطر السجن وجه ربكم المختار و ذكركم بما انجذبت به افئدة الأبرار اسمعوا النداء من شطر السجن انه يقربكم الى الله رب الأرباب انا ذكرنا من احببني الذي صعد الينا بنور اشرفت منه الآفاق قد استقبله حين العروج قبيل من الملاء الأعلى و اهل الجنة العليا يشهد بذلك من اتى من سماء الفضل بريات الآيات و ذكرنا الذين نسبهم الله اليه و قدرنا لهم في الصحيفة الحمراء ما غرد به العندليب و قرّت به الأبصار نسل الله ان يؤيدهم على ما يحب و يرضى و يكتب لهم ما كتبه لأصفياه انه هو العزيز الوهاب

15 انا اردنا ان نذكر من سمي بمير قبل حسن (حاجي مير حسن بيك) ليفرح بعناية ربه في هذا اليوم الذي فيه نادى المناد من كل الجهات

16 و نذكر من سمي باللهيار بيك ليتمسك بجبل المختار و يشهد لسان ظاهره و باطنه بما شهد به مكلم

that his outer and inner tongue may testify to that which the Speaker of the Mount testified when He was established upon the throne of manifestation, and that he may circle round the Cause with such steadfastness as will not be prevented by the Pharaohs of the earth nor the tyrants of the lands.

الطّور اذ استوى على عرش الظهور و يطوف
حول الأمر باستقامة لا تمنعه فراعنة الأرض و
لا جبابرة البلاد

- 17 We wish to make mention of him who was named Mahmud (Karbala'i) in the Book of Names, and verily I am the Mighty, the All-Forgiving. O Mahmud! Take the chalice of utterance in the name of the Lord of Religions, then drink therefrom by Our command, and say: O people! By God, there hath been sent down from the heaven of proof that which hath caused the dwellers of the graves to arise, and the Trump to be sounded, and all things to proclaim: The Kingdom is God's, the Cleaver of the Dawn!

17 و اردنا ان نذكر من سمى بمحمود (كربلائي) في
كتاب الأسماء وانا العزيز الغفار يا محمود خذ كأس
البيان باسم مالك الأديان ثم اشرب منها امراً من
لدنا و قل يا قوم تالله قد نزل من سماء البرهان
ما قام به اهل القبور و نفخ في الصور و نطقت
الأشياء الملك لله فالتق الأصباح

- 18 O Jahangir Bey! Harken unto the call of God, the Powerful, the Mighty, from the Crimson Tree planted in the Most Exalted Paradise by the hand of the will of the Lord of all beings, and say: Glory be unto Thee, O my God! Praise be unto Thee for having guided me unto Thy path and given me to drink of the Kawthar of Thy utterance, and made me to know whilst the people were in wondrous slumber.

18 يا جهانگیر بیگ اسمع نداء الله المقدر القدير من
السدرة الحمراء المغروسة في الفردوس الاعلى من
يد ارادة مولى الورى و قل سبحانك اللهم يا
الهي لك الحمد بما هديتني الى صراطك و سقيتني
كوثر بيانك و عرفتني اذ كان القوم في نوم عجاب

- 19 O Isma'il! Give thanks unto God, thy Lord, for having enabled thee to hearken unto My most sweet call, which hath been the hope of those near unto God and the sincere ones from time immemorial. I testify to Thy generosity which hath preceded existence and to Thy command whereby Thou hast subdued the factions.

19 يا اسمعيل اشكر الله ربك بما جعلك فائزاً باصغاء
ندائي الاحلى الذي كان امل المقربين و المخلصين
في ازل الازال اشهد بجودك الذي سبق الوجود
و بأمرك الذي سخرت به الأحزاب

- 20 O My loved ones in Namiq! We have made mention of you before, and at this hour, through that which hath caused the Luminary of utterance to shine forth from the horizon of the heaven of the mercy of your Lord, the Creator of existence. We make mention of him who drank the choice wine of martyrdom in the path of his Lord before all eyes and vision, and thereby attained unto that which none hath attained save whom God, the Lord of all men, hath willed.

20 يا اوليائي في نامق انا ذكرناكم من قبل و في هذا
الحين بما اشرق به نير البيان من افق سماء رحمة
ربكم مالك اليجاد انا ذكرنا الذي شرب رحيق
الشهادة في سبيل ربه امام العيون و الأبصار و
بذلك فاز بما لا فاز به احد الا من شاء الله
مالك الرقاب

- 21 O son of the martyr! Blessed art thou for having held fast unto My handle and clung to the hem of My mercy whilst the people were in heedlessness and error. We beseech God to draw thee nigh unto Him and to ordain for thee from His Most Exalted Pen that whereby the call hath been raised between earth and heaven. The Kingdom is God's, the Lord of the seen and the unseen, and the Lord of the Daysprings of remembrance.

21 يا ابن الشهيد طوبى لك بما تمسكت بعروقي و
تشببت بذيل رحمتي اذ كان القوم في غفلة و
ضلال نسئل الله ان يقربك اليه و يقدر لك
من قلبه [الأعلى] ما ارتفع به النداء بين الأرض
و السماء الملك لله رب ما يرى و ما لا يرى و
رب مشارق الأذكار

- 22 O Abu'l-Qasim! Thy name hath been presented before the Countenance. The face of God hath turned unto thee from this station, and there hath been sent down for thee that

22 يا ابا القاسم قد حضر اسمك امام الوجه اقبل
اليك وجه الله من هذا المقام و انزل لك ما

which hath caused the fire to blaze forth in the trees, proclaiming: There is no God but He, the Powerful, the Protector, the Mighty, the Compelling. Remind the people of the verses of thy Lord and give them glad tidings of that which hath been sent down from the Most Exalted Pen in the most exalted station.

اشتعلت به النار في الأشجار ونطقت أنه لا إله إلا هو المقتدر المهيمن العزيز الجبار ذكر الناس بآيات ربك وبشرهم بما نزل من القلم الأعلى في أعلى المقام انتهى

- 23 Praise be to God! In these days some have repeatedly attained unto the grace of God, glorified be His Majesty. Letters and petitions have arrived and continue to arrive successively, and in each the places and regions of those parts are mentioned, and each of the loved ones hath attained unto that which beareth witness to the grace, compassion and bounty of God, glorified be His Majesty. A hundred thousand blessings upon those souls who in these days have attained unto the grace of God, for the Word of God shall not be seized by extinction, nor shall change find any way unto it. The Tongue of Grandeur beareth witness unto this, even as it hath testified before. Verily He is the One with power to do as He willeth, in the beginning and in the end.

23 لله الحمد در این ایام بعضی مکرر بعنایت حق جلّ جلاله فائز شدند نامه‌ها و عرایض متتابع رسیده و میرسد و در هر یک اماکن و دیار آن اطراف مذکور و هر یک از اولیا فائز شده بآنچه که گواهی میدهد بر عنایت و شفقت و فضل حق جلّ جلاله صد هزار طوبی از برای نفوسیکه در این ایام بعنایت الله فائز گشتند چه که کلمه الله را فنا اخذ ننماید و تغییر راه نیابد یشهد بذلك لسان العظمة کما شهد من قبل انه هو المقتدر علی ما یشاء فی المبدء و المآب

- 24 Mention was made of Bujistan. After being presented before the Countenance, these verses were sent down from the heaven of bounty. His word, exalted be His glory and mighty be His proof:

24 ذکر بجهستان را نمودند بعد از عرض امام وجه این آیات از سماء عطا نازل قوله جلّ جلاله و عزّ برهانه

- 25 O Bijistan, rejoice, then praise, then glorify, then give thanks for being mentioned by Him through Whose Word the heavens and earth were created! How many learned ones were not mentioned before the Wronged One, how many mystics denied the One Known, and how many men were debarred from the Living Waters in the days of their Lord, the All-Merciful! But thou hast attained the grace and mercy of God, and been mentioned by Him Who was remembered in the hearts of those near ones and the sincere ones. We have mentioned Ali in the Book and in the Scriptures and Tablets time and again, and then those who believed in God, Lord of the Mighty Throne. We beseech God to raise up from thee men who will aid their Lord through deeds and counsel people through virtuous conduct, and We enjoin upon them love and fellowship. Verily, He is the All-Knowing, the All-Wise. We have heard the call of those who have turned towards Us and have answered them with a Tablet that shall testify for them in all the worlds of God, the King, the Single, the Mighty, the Praiseworthy. O son of My Name! Proclaim unto the faces of My servants in My lands, then recite unto them the verses of God, thy Lord and the Lord of thy forefathers. We have sent down for thee in these days that which hath caused the lips of utterance to smile. Verily thy Lord is the Forgiving, the Merciful.

25 یا بجهستان افرح ثم احمّد سیّح ثم اشکر بما ذکرک الذی بکلمه منه خلقت السموات والأرض کم من عالم ما ذکر لدى المظلوم و کم من عارف انکر المعروف و کم من رجل منع عن بحر الحیوان فی ایام ربّه الرحمن و انت فزت بعنایت الله و رحمته و ذکرک من کان مذکوراً فی افتدة المقرّبین و المخلصین انا ذکرنا علیاً فی الکتاب و فی الزّبر و الألواح مرّة بعد مرّة ثم الذین آمنوا بالله ربّ العرش العظیم نسلّ الله ان یبعث منک رجلاً ینصرون ربهم فی الأعمال و یعظوا الناس بالأخلاق و نصیهم بالحیّة و الوداد انه هو العلیم الحکیم انا سمعنا نداء الذین اقبلوا و اجبناهم بلوح یشهد لهم فی کلّ عالم من عوالم الله الملک الفرد العزیز الحمید یا ابن اسمی کبر علی وجه عبادی فی بلادی ثم اتل علیهم آیات الله ربک و ربّ آبائک الاولین قد انزلنا لک فی هذه الايام ما ابسم به ثغر البیان ان ربک هو الغفور الرحیم

- 26 And this is what was revealed for the friends of God in Faran. His word, exalted be His majesty and greatness: 26
و هذا ما نزل لأولياء الله في فاران قوله جلّ جلاله
و عظم شأنه
- 27 Praise be to God! The friends of that land have attained the light of faith. Faran is a good name from which the fragrance of love is inhaled. They may take pride in this name which hath proceeded from the mouth of God's Will, the Lord of the worlds. God willing, the effects of this name shall become manifest and evident in the friends of that land through God's will. We make mention of all at this time - those souls who intended toward the Kaaba of God and drank the choice wine of His presence from the hands of bestowal. All are mentioned in the Most Holy Court. Praise be to God, those souls attained mention, presence and meeting, and likewise the other friends have repeatedly been mentioned by the Most Exalted Pen in these days. O son of Asdaq! Upon thee be My glory and loving-kindness. Now it is Our wish to make mention of the souls named in the letter, that thou mayest know My friends through My loving-kindness and My mercy which have preceded all who are in the heavens and earth. 27
لله الحمد اوليائى آن ارض فائز شدند بنور
ايمان فاران خوب اسميست از آن عرف محبت
استشمام ميشود لهم ان يفتخروا بهذا الاسم الذى
خرج من فم مشية الله رب العالمين انشاء الله آثار
اين اسم بارادة الله در اوليائى آن ارض ظاهر و
مشهود گردد كل را در اين حين ذكر مينمائيم
نفوسيكه قصد كعبة الله نمودند و رحيق لقا را
از ابادى عطا آشاميدند كل در ساحت اقدس
مذكورند لله الحمد آن نفوس بذكر و حضور و
لقا فائز گشتند و همچنين ساير اوليا در اين ايام
مكرر ذكرشان از قلم اعلى جارى يا ابن اصدق
عليك بهائى و عنايتى حال اراده آنكه نفوس
مذكوره در نامه را ذكر نمائيم لتعرف اوليائى
بعنايتى و رحتى التى سبقت من فى السموات و
الأرضين
- 28 This is what was revealed for his honor Mir Aqa Husayn Beg, upon him be the Glory of God: 28
هذا ما نزل لجناب مير آقا حسين بيك عليه بهاء
الله
- 29 He is God! O Husayn, upon thee be My Glory! At this moment the Divine Lamp speaketh with these blessed words: O people of God! Take the chalice of success from the hand of the bounty of your Lord, the Subduer of the winds, then drink therefrom in My Name, the Mighty, the Wondrous. Blessed art thou for having held fast to the cord of God and turned toward Him when the oppressors were in manifest darkness and rejection. We beseech God to assist thee in what thou hast purposed in His clear and straight path. 29
هو الله يا حسين عليك بهائى در اين حين مصباح
الهي باينكلمه مباركه ناطق يا حزب الله خذوا
كأس الفلاح من يد عطاء ربكم مستخر الأرياح
ثم اشربوا منها باسمى العزيز البديع طوبى لك بما
تمسكت بحبل الله و اقبلت اليه اذ كان الظالمون
فى ظلم عظيم و اعراض مبين نسل الله ان يؤيدك
على ما اردته فى سبيله الواضح المستقيم
- 30 That which was revealed for his honor Haji Mirza Abdul-Ali, upon him be the Glory of God: 30
ما نزل لجناب حاجى ميرزا عبد العلى عليه بهاء الله
- 31 He is God! O Abdul-Ali, upon thee be the everlasting Glory of God! Give thanks unto God for the Ancient Countenance hath turned toward thee from the direction of His Most Great Prison and revealed for thee that which hath attracted the hearts of the nations who have fulfilled God's covenant and testament and taken hold of the Book with strength from Him. Verily He is the Helper, the All-Knowing. Blessed art thou and blessed is he who hath attained the choice wine of My utterance, the Kawthar of My knowledge and the Salsabil of My remembrance, the Mighty, the Luminous. The Glory from Us be upon the people of Glory who have turned with their hearts to this Great News. 31
هو الله يا عبد العلى عليك بهاء الله الأبدى اشكر الله
بما توجه اليك وجه القدم من شطر سجنه الأعظم
و انزل لك ما انجذبت به افئدة الأمم الذين وفوا
بعهد الله و ميثاقه و اخذوا الكتاب بقوة من لدنه
انه هو المؤيد العليم طوبى لك و لمن فاز برحيق
بيانى و كوثر عرفانى و سلسبيل ذكرى العزيز المنير
البهاء من لدنا على اهل البهاء الذين اقبلوا بالقلوب
الى هذا النبأ العظيم

- 32 And this is what was revealed for his honor Ustad Ali-Akbar, upon him be the Glory of God: و هذا ما نزل لجناب استاد علی اکبر علیه بهاء الله 32
- 33 He is God! O Ali-Qabli-Akbar! Upon thee be My glory! In the Book of old glad tidings were given, saying "All shall be mentioned by their names." Praise be to the Beloved of the world Who hath enabled thee to attain unto that which the Manifestations of Glory and Daysprings of Perfection were deprived. What is meant by this perfection are matters that are acceptable in the sight of the manifestations of vain imaginings. Glory be to God! The heedless party hath made that which is repudiated to be known, and ignorance to be knowledge. We beseech God to make known to them their loss and what hath escaped them in this Day, the mention of which hath caused the leaves upon the trees to speak forth: "The Chosen One hath come, and with Him are the streams of knowledge and wisdom. Draw nigh and be not of the heedless ones!" هوالله یا علی قبل اکبر علیک بهائی در کتاب قبل بشارت داده میفرماید کلّ باسماء ذکر میشوند حمد کن محبوب عالم را که ترا فائز فرمود بآنچه که مظاهر جلال و مطالع کمال از آن محرومند مقصود از این کمال اموریست که نزد مظاهر اوهام مقبول سبحان الله حزب غافل اسم منکر را معروف گذاشته اند و جهل را علم نسلل الله ان یعرفهم خسرانهم و ما فات عنهم فی هذا الیوم الذی بذکره نطقت الأوراق فی الأشجار قد اتی المختار و معه فرات العلم و الحکمة اقبلوا و لا تكونوا من الغافلين 33
- 34 This is what was revealed for his honour Karbila'i Hasan - upon him be the Glory of God: هذا ما نزل لجناب کربلائی حسن علیه بهاء الله 34
- 35 He is God! O Hasan! Upon thee be My Glory! Hussein was condemned to martyrdom by the divines of his age, even as in this age they have condemned his Lord. The Books of God lament the oppression of the divines of that age and of this age, but ears are prevented from hearing. Preserve thou the pearl of the love of God in the treasury of thy heart, then conceal it from the eyes of the treacherous ones, and say: "Praise be to Thee, O God of the worlds and Object of worship of all who are in the heavens and on earth!" هوالله یا حسن علیک بهائی حسین را علمای عصر بر شهادتش فتوی دادند چنانچه در این عصر بر مالکش فتوی دادند کتب الهی از ظلم علمای آنعصر و این عصر نوحه مینماید ولکن آذان از اصغا ممنوع احفظ لؤلؤ محبة الله فی خزينة قلبک ثم استره من اعین الخائنین و قل لک الحمد یا اله العالم و معبود من فی السموات و الأرضین 35
- 36 This is what was revealed for his honour Mir Ahmad Beg - upon him be the Glory of God: و هذا ما نزل لجناب میر احمد بیک علیه بهاء الله 36
- 37 He is God! O Ahmad! Upon thee be the glory of God, the Single, the One! Say: O people! This is the Day of mention and praise, for the Ancient Beauty and the Beloved of the nations is established upon the throne of bounty. Deprive not yourselves of this most great favor and supreme grace. Strive ye, that perchance ye may attain unto that which may be accepted in glory and endure throughout the kingdom of earth and heaven. The world awaited this Day, yet when it appeared its people turned back. Blessed is he who hath recognized the Purpose and held fast unto that which is known. He is indeed of those who are nigh unto God, the Lord of the worlds. هوالله یا احمد علیک بهاء الله الفرد الأحد بگو یا قوم امروز روز ذکر و ثناست چه که جمال قدم و محبوب امم بر عرش عطا مستوی خود را از این فیض اعظم و فضل اکبر منع منمائید جهد نمائید شاید فائز شوید بآنچه که بعز قبول فائز گردد و بدوام ملک و ملکوت باقی ماند عالم منتظر این یوم بوده و چون ظاهر شد اهلش بعدم راجع طوبی لمن عرف المقصود و تمسک بالمعروف انه من المقربین عند الله رب العالمین 37
- 38 This is what was revealed for his honour Mir Ghulam-Rida Beg - upon him be the Glory of God: هذا ما نزل لجناب میر غلام رضا بیک علیه بهاء الله 38
- 39 He is God! O Ghulam-i-Rida! The One Purpose hath turned toward thee from the prison of Akka and maketh mention of هوالله یا غلام قبل رضا مقصود یگا از سین عکا بتواقبال نموده و ترا ذکر مینماید لیجذبک ذکره 39

thee, that His mention may draw thee to a station wherein thou wilt, with the hand of bounty, give the people of Baha to drink of the water of everlasting life. He is verily the Lord of creation. He mentioneth His loved ones in such wise that their names shall endure through the eternity of His names and attributes. He is the Protector of those who turn unto Him and the Purpose of those who have recognized Him. We counsel Our male and female servants to fear God, the Lord of the mighty throne. Blessed is he who hath held fast unto My cord and hath spoken My praise amongst My servants. He is indeed of the sincere ones in My perspicuous Book.

40 This is what was revealed for his honour Muhammad-Hashim - upon him be the Glory of God:

41 He is God, exalted is He! O Muhammad-i-Hashim! Upon thee be My glory and My loving-kindness! Time and again hath mention of thee been revealed from the Most Exalted Pen. Verily He is with thee and hath heard thy call in His remembrance and praise. He is the All-Hearing, the All-Seeing, the All-Knowing, the All-Wise. God willing, thou shalt at all times and under all conditions be enkindled with the fire of His love and illumined by the light of His knowledge. Convey My greetings to the loved ones and cause them to be set ablaze by the light of the divine lamp, that all may, with wisdom and utterance, enable the servants to attain unto the fountain of the Purpose of the worlds. This is the Day of wisdom and service, and service to God, exalted be His glory, hath been and is, in the first degree, the teaching of His Cause. We beseech God to assist His loved ones in that which is the cause of the exaltation of His Word and the elevation of His station. Upon thee be glory from the presence of One loving and generous.

42 Praised be God, this is a day for the vision of the sincere ones and the hearing of those drawn nigh, for none but piercing eyes and attentive ears are worthy to behold the waves of the divine ocean of utterance and hearken to the rustling of the celestial Tree. Blessed and happy are they, for they have attained both the hearing and the vision thereof. This is the day of the friends and the time of the pure ones. In truth, the promised hour is bewildered, for this station is one that none but God knows, and none but His Will and Knowledge encompass it. The servant beseeches his Lord to ordain for His loved ones what He ordained for those who attained the Kawthar of detachment in His days. These are servants whose praise and mention adorn the tongues of the Concourse on High. Who can describe them as they deserve or know them as they should be known? These are men who have taken shelter beneath the

الى مقام تسقى بيد العطاء اهل البهآ كوثر البقاء
انه هو مولى الورى يذكر اوليائه بما تبقى به اسمائهم
بدوام اسمائه و صفاته انه ولى المقبلين و مقصود
العارفين انا نوصى عبادنا و امامنا بتقوى الله رب
العرش العظيم طوبى لمن تمسك بحبل و نطق
بثنائى بين عبادى انه من المخلصين فى لوحى المبين

40 و هذا ما نزل لجناب محمد هاشم عليه بهآ الله

41 هو الله تعالى يا محمد قبل هاشم عليك بهآى و
عنائى مكرر ذكرت از قلم اعلى نازل انه معك و
سمع ندائك فى ذكره و ثنائى و هو السميع البصير
و هو العليم الحكيم انشاء الله در جميع احوال و
احيان بنار حبش مشتعل باشى و بنور عرفانش
منور اوليا را تكبير برسان و بضياء سراج الهى
مشتعل ثنائى كل بحمكت و بيان عباد را بشريعه
مقصود عالميان فائز نمايند يوم حكمت است
و خدمت و خدمت حق جل جلاله در رتبه
اولى تبليغ امرش بوده و هست از حق ميطلب
اولياى خود را مؤيد فرمايد بر آنچه سبب ارتفاع
كلمه و ارتقاء مقام است البهآ عليك من لدن
مشفق كريم انتهى

42 اين يوم الحمد لله يوم ابصار مخلصين و آذان
مقربين است چه كه جز ابصار حديده و آذان
واعيه لائق مشاهده امواج بحر بيان الهى و اصفا
حفيف سدره ربانى نبوده و نيست هنيئا لهم
و مريئا لهم هم باصفا فائز و هم بمشاهده فائز
يوم يوم اولياست و وقت وقت اصفا فى الحقيقه
ساعت موعوده متعير چه كه مقام مقاميست
كه جز حق آگاه نه و جز اراده و علمش محيط نه
يسئل الخادم ربه بان يقدر لأحبائه ما قدر للذين
فازوا بكوثر الانقطاع فى أيامه اولئك عباد زين
الله السن المأ الأعلى بذكرهم و ثنائهم من يقدر
ان يصفهم حق الوصف او يعرفهم حق العرفان

pavilions of grandeur and majesty by the command of God, the Self-Sufficient, the Most Exalted.

43 Mention was made of turning toward the land of Ba and Shin and the village. After being presented before the Most Holy Court, these clear verses were revealed from the Tongue of Grandeur. He speaks, exalted be His glory and abundant be His bounty:

44 In My Name, through which the people of the cities of knowledge and wisdom have been attracted

45 The friends in the land of Ba and Shin have been and are remembered before God. In these days their mention has repeatedly descended from the heaven of Will, and each has attained the waves of the ocean of utterance of the Desired One of the worlds. Praise be to God, they have drunk from the cup of recognition and certitude, and are recorded and inscribed before God as companions of the Crimson Ark. Verily He loves His friends there and mentioned them before with a mention through which God revived His servants, and He mentions them at this time with that which has caused the fragrances of revelation to waft throughout all possibility. He is the Mighty, the Bestower. Nothing escapes His knowledge. He witnesses and sees, and He is the Mighty, the All-Seeing.

46 O My loved ones! Hear My call from the direction of My prison, then remember what has befallen the Wronged One from those who claim knowledge for themselves yet commit that which causes the Concourse on High to lament. He Who came with the truth in the kingdom of verses bears witness to this. We give glad tidings to each one among the steadfast men and women of what God, the Lord of lords, has ordained for them. The glory shining from the horizon of the heaven of My mercy be upon you and upon those who have heard the call and said: "Praise be to Thee, O Thou in Whose grasp is the dominion of all who are in earth and heaven!"

47 We make mention of Our friends in the Best of Villages and remind them of the verses of God, the Lord of all mankind. O Mulla Muhammad-i-Rafi', he who has arisen to serve Me has mentioned thee. We have remembered thee with a Tablet from which the fragrance of God's loving-kindness, the Lord of lords, has been diffused. Blessed art thou and blessed is he who has chosen for himself a station in the days of God, the Lord of the beginning and the end. Thank God for having mentioned thee through Him at Whose appearance all things spoke forth. The Treasured One has come with a Cause that surpasses all that is treasured in the lands and mountains.

اولئك رجال استقرّوا في ظلّ قباب العظمة و
الاجلال امرأ من لدى الله الغنى المتعال

43 ذكر توجهه بارض با و شين و قريه را نمودند بعد از
عرض در ساحت امنع اقدس اين آيات بينات
از لسان عظمت ظاهر و نازل قوله جلّ جلاله و
عم نواله

44 بسمي الذي به انجذب اهل مدائن العلم والعرفان

45 اولياي ارض با و شين لدى الله مذکور بوده و
هستند در اين ايام مکرر ذکرشان از سماء مشيت
نازل و هريک بامواج بحر بيان مقصود عالميان
فائز الله الحمد از کأس عرفان و ايقان آشاميدند و
لدى الله از اصحاب سفينهء حمرا مذکور و مسطور
انه يحب اوليائه هناك و ذکرهم من قبل بذکراحي
الله به عباد و يذکرهم في هذا الحين بما فاحت به
نفحات الوحي في الامكان انه هو العزيز المتان لا
يعزب عن علمه من شيء يشهد ويرى و هو العزيز
البصّار

46 يا اولياي اسمعوا ندائي من شطر سجنى ثم اذكروا
ما ورد على المظلوم من الذين يدعون العرفان في
انفسهم ويرتكبون ما ارتفع به حنين الملائ الأعلی
يشهد بذلك من اتى بالحق بملکوت الآيات انا
نبشر كل واحد منهم من القاتنين و القاتنات بما
قدّر لهم من لدى الله ربّ الأرباب البهاء المشرق
من افق سماء رحمتي عليكم و على الذين سمعوا النداء
و قالوا لك الحمد يا من في قبضتك زمام من في
الأرضين و السموات

47 و نذكر اولياي في خير القرى و نذكرهم بآيات الله
مولی الأنام يا ملا محمد قبل رفيع قد ذکرک من
قام على خدمتي ذکرناک بلوح تضرّع منه عرف
عناية الله ربّ الأرباب طوبى لك و لمن اتخذ
لنفسه مقاما في ايام الله مالک المبدء و المآب
احمد الله بما ذکرک من نطق الأشياء عند
ظهوره قد اتى المخزون بأمر لا يعادله ما كنز في
الأراضى و الجبال

- 48 O Mulla Muhammad-i-Taqi! Say: Praise be to Thee, O my God, for having mentioned me time and again and for having aided me to be steadfast in Thy Cause. I testify that Thou art the Mighty, the All-Bountiful. I beseech Thee to rain down upon me and upon Thy servants, from the clouds of Thy mercy, the rains of loving-kindness and grace. Verily Thou art the Powerful, the Mighty, the All-Bestowing.
- 49 O Ibn-i-Asdaq! We have made mention of him who has ascended unto God, who was named Muhammad-'Ali, and then of those whom God has related to him. Verily thy Lord is the Compassionate, the Mighty, the All-Bounteous. We make mention of them at this time and pronounce Our greetings upon their faces, and We ask for them that which will draw them nigh unto the Self-Sufficient, the Most High.
- 50 When mention was made of each of the loved ones in the presence of the Lord of all beings, they were blessed with the Most Great Favor. The purpose of creation is that souls should be mentioned in His presence and thereby attain to service. The rain of mercy from the clouds of grace and favor descends unceasingly and without delay. No name has been mentioned but that there has been revealed for it that which shall endure through His enduring Name. Blessed are they who exist in these days and are mentioned before His Face.
- 51 Mention was made of the leaf who is the daughter of the beloved of the heart, H and S, and likewise the leaf who is the daughter of their sister, upon them be the Glory of God. Praise be to God, from years past until now they have been mentioned with God and have been adorned, provided for and distinguished by the mention, favor, bounties and tenderness of the Blessed Tree. In these days a Most Holy, Most Wondrous, Most Luminous and Most Glorious Tablet has been revealed for each one and sent to the beloved of the heart, H and S, upon him be the Most Glorious Glory of God. The servant beseecheth his Lord to make them among those women who circle round the Throne at eventide and at dawn, and who glorify their Lord morning and evening, and to ordain for them that which shall bring delight to their eyes.
- 52 In truth, the loved ones of B and Sh have been mentioned in His presence every year, nay every month, nay every day. They are blessed with the bounties of mention, utterance, wisdom and knowledge. After mention was made of B and Sh in the Most Holy, Most Exalted Court, these verses dawned forth from the Dayspring of Will. His word, exalted be His majesty, universal be His bounty, and mighty be His sovereignty:
- 53 He is the All-Hearing, the All-Knowing
- يا ملاً محمد قبل تقى قل لك الحمد يا الهى بما
ذكرتنى مرة بعد مرة وايدتنى على الاستقامة على
امرک اشهد انک انت العزيز الفضال اسئلك
بأن تنزل على و على عبادک من سحاب رحمتک
امطار العناية والألطف انک انت المقتدر العزيز
الوهاب
- يا ابن اصدق قد ذکرنا من صعد الى الله الذى
سمى بمحمد قبل على ثم الذين نسبهم الله اليه ان
ربک هو المشفق العزيز الفياض انا نذكرهم فى
هذا الحين و نکبر على وجوههم ونسئل لهم ما
يقرّبهم الى الغنى المتعال
- انتهى ذکر هر یک از اولیا که در محضر مولی
الورى عرض شد بعنايت کبرى فائز گشت
مقصود از خلقت آنکه در حضور مذکور آیند تا
بخدمتی فائز شوند امطار رحمت از سحاب فضل
و عنایت من غیر تعطیل و تعویق نازل ما ذکر من
اسم الآ و قد نزل له ما يكون باقياً باسمه الباقي
طوبى از برای نفسیکه در این ایام موجودند و
لدى الوجه مذکور
- ذکر ورقه بنت محبوب فؤاد جناب حا و سین
و همچنین ورقه بنت اخت ایشان علیه و علیهن
بهاء الله را نمودند لله الحمد از سنين گذشته الى
حين عندالله مذکور بوده اند و بذکر و عنایت و
الطاف و شفقت سدره میارکه مزین و مرزوق
و مخصوص هر یک این ایام لوح اقدس ابداع
انور ابهی نازل نزد جناب محبوب فؤاد حا و سین
علیه بهاء الله الأبهی ارسال شد یسئل الخادم ربّه
بأن يجعلهما من اللّائى یظفن العرش فى العشی و
الاشراق و یسبحن ربهن فى الغدو و الاصال و
یقدر لهما ما تقر بهما الأبصار
- فى الحقيقة اولیای با و شین در هر سنه بلکه در هر
شهر بلکه در هر یوم در پیشگاه حضور مذکور
بوده اند متتبعند بنعمتای ذکر و بیان و حکمت و
عرفان مجدد بعد از عرض با و شین در ساحت
امنع اقدس اعلى این آیات از مشرق اراده اشراق
نمود قوله جلّ جلاله و عمّ نواله و عظم سلطانه
- هو السّامع العليم

- 54 O My handmaiden, O Leaf of Paradise! Thou hast attained unto verses through each letter of which God hath created worlds which none hath understood save Him. Thy Lord is verily the All-Knowing, the All-Informed. Thou hast attained in most days unto the call of God, the Goal of them that know. We have mentioned thee and then those women who have believed in God, the Lord of the worlds. The Kingdom of Utterance hath turned towards thee and revealed for thee and those with thee that which the atoms have testified to through God's grace, favor, mercy and bounty. He is verily the All-Bountiful, the Most Generous.
- 54 يا امتي يا ورقة الفردوس قد فزت بآيات قد خلق الله بكل حرف منها عوالم ما اطلع بها الا نفسه ان ربك هو العليم الخبير قد فزت في اكثر الايام بندااء الله مقصود العارفين انا ذكرناك ثم اللائي آمن بالله رب العالمين قد توجه اليك ملكوت البيان و انزل لك و لمن معك ما شهدت به الذرات بفضل الله و عنايته و رحمته و عطائه انه هو الفضال الكريم
- 55 O Ruhani! Upon thee be My Glory and My Favor. Thou didst speak the truth when thou didst turn to God, the Goal of the sincere ones. That which flowed from thy heart and tongue hath attained unto the hearing of thy Lord, the Lord of the Mighty Throne. My Books, My Scrolls, and that which hath flowed from My wondrous Pen testify to My favor unto thee. Blessed art thou and blessed is he who hath loved thee and mentioned thee, and blessed is the handmaiden who hath heard thy words concerning this perspicuous News. Thy deed hath been adorned with the ornament of acceptance. We beseech Him to aid thee in that which shall cause thy mention and His mention to endure through the permanence of My firm and unshakeable Cause.
- 55 يا روحاني عليك بهائي و عنايتي نطقت بالحق اذ اقبلت الى الله مقصود المخلصين قد فازي ما جرى من فؤادك و لسانك باصغاء ربك رب العرش العظيم تشهد بعنايتي لك كتبي و صفي و ما جرى من قلبي العزيز البديع طوبى لك و لمن احبك و ذكرك و لامة سمعت قولك في هذا النبأ المبين قد فاز عملك بطراز القبول نسئله ان يؤيدك على ما يتي به ذكرك و ذكره بدوام امرى المحكم المتين
- 56 O youth named Rida! My loved ones there have attained unto My mention time after time, and in these days We have mentioned them again and again with a mention whereby the Concourse on High and the dwellers of this exalted station have been enraptured. Give thanks unto God for His having turned toward thee and adorned thy deed and the deeds of My loved ones with an ornament whereby the cities of deeds have been illumined. Reflect upon that which hath flowed from My Most Exalted Pen that thou mayest find the sweetness of My mention and that which hath been sent down from My Kingdom and the heaven of My favor that hath preceded all who are in the heavens and on earth.
- 56 يا غلام قبل رضا قد فاز اوليائي هناك بذكري مرة بعد مرة و في هذه الايام ذكرناهم كرة بعد كرة بذكر انجذب به الملأ الأعلى و سكان هذا المقام الرفيع اشكر الله بما توجه اليك الوجه و زين عملك و عمل اوليائي بطراز تنورت بها مدائن الأعمال ففكر فيما جرى من قلبي الأعلى لتجد حلاوة ذكرى و ما نزل من ملكوتي و سماء عنايتي التي سبقت من في السموات و الأرضين
- 57 O Muhammad-Qabli-'Ali! My heart and My Pen have lamented at what hath come upon Me from the hosts of the heedless who attribute themselves unto My Self and wrongfully consume the substance of men. They are, verily, among the most lost in My mighty Book. They have committed in the Great City that which hath caused the rocks to cry out, the trees to weep, and the tears of them who know to flow. We beseech God to enable all to act with justice and fairness and to aid them to return. He, verily, is the Powerful, the Mighty. Praise be to God Who hath aided thee and My loved ones
- 57 يا محمد قبل علي قد ناح قلبي و قلبي بما ورد على من جنود الغافلين الذين ينسبون انفسهم الى نفسى و يأكلون اموال الناس بالباطل الا انهم من الأخسرين في كتابي العظيم قد ارتكبوا في المدينة الكبيرة ما صاحت به الصخرة و ناحت به الأشجار و ذرفت دموع العارفين نسئل الله ان يوفق الكل على العدل و الانصاف و يؤيدهم على الرجوع انه هو المقتدر القدير الحمد لله الذى ايدك و اوليائي

to serve His Cause and to exalt His remembrance. He is, in truth, the Helper, the All-Wise.

على خدمة امره و ما يرتفع به ذكره أنه هو المؤيد الحكيم

- 58 O Haji Mirza Husayn! The Wronged One hath turned toward thee and made mention of thee in such wise as to enrapture the cities of remembrance. Among them are those who have said: "O loved ones of God! Arise, then draw nigh with pure hearts, sanctified souls, radiant faces, attentive ears, and steadfast feet." By God! That which hath caused all things to soar hath been raised up, and that hath appeared at whose manifestation all who are in the heavens and on earth have bowed down in submission. We have sent down for thee that wherefrom the near ones perceive the fragrance of My love. Blessed art thou and blessed is he who hath attained unto the days of God and hath heard that which was raised up from the Most Exalted Paradise. He is among the sincere ones, as every just and informed one doth testify. Convey My greetings unto My loved ones and give them the glad-tidings of My mercy and My grace. Thy Lord, verily, is the Compassionate, the Forgiving, the Merciful. The glory from Us be upon thee, upon thy son, and upon those whom the clamor of the heedless hath not kept back from My straight Path.

58 يا حاجي ميرزا حسين انّ المظلوم اقبل اليك و ذكرك بما انجذبت به مدائن الأذكار منهم من قال يا اولياء الله قوموا ثم اقبلوا بقلوب طاهرة و نفوس زكية و وجوه منيرة و آذان واعية و ارجل مستقيمة تالله قد ارتفع ما طارت به الأشياء و ظهر ما خضع عند ظهوره من في السموات و الأرضين قد انزلنا لك ما يجد منه المقربون عرف حيّ طوبى لك و لمن فاز بأيام الله و سمع ما ارتفع من الفردوس الأعلى أنه من المخلصين يشهد بذلك كلّ منصف خبير كبر من قبلي على وجوه اوليائي و بشرهم برحمتي و فضلي ان ربك هو المشفق الغفور الرحيم البهاء من لدنا عليك و على ابنك و على الذين ما منعهم ضوضاء الغافلين عن صراطى المستقيم

- 59 O 'Abdu'l-Wahhab! Harken unto the call of the Lord of all men, which hath been raised in the Return, despite every remote learned one. Say: This is the Day whereon the Lord of Eternity hath seated Himself upon the throne of His Most Great Name and hath spoken that which hath guided the peoples to His luminous horizon. Blessed is the eye that hath seen, blessed the ear that hath heard, and blessed the heart that hath turned in recognition to the Dayspring of the signs of its Lord, the Speaking, the All-Seeing.

59 يا عبدالوهاب اسمع نداء مالك الرقاب الذي ارتفع في المآب رغماً لكلّ عالم بعيد قل هذا يوم فيه استوى مالك القدم على عرش اسمه الأعظم و نطق بما هدى الأمم الى منظره النير طوبى لعين رأت و لأذن سمعت و لقلب فاز بالاقبال الى مشرق آيات ربه الناطق البصير

- 60 At this moment We make mention of My handmaidens who have quaffed the wine of utterance from the cup of My bounty, who have heard the Call from the direction of My prison, who have held fast to My cord and clung to the hem of God, the Powerful, the Mighty, the All-Wise. O My Leaf, O Mother of Muhajir! The Wronged One doth not forget thee. He hath remembered thee and will continue to remember thee throughout the eternity of His glorious and beautiful Kingdom.

60 و نذكر في هذا الحين امائي اللائي شربن رحيق البيان من كأس عطائي و سمعن النداء من شطر سجنى و تمسكن بحبلى و تشيثن بذيل الله المقتدر العزيز الحكيم يا ورقى يا أم مهاجرى انّ المظلوم لا ينساك قد ذكرك و يذكرك بدوام ملكوته العزيز الجليل

- 61 We make mention of another handmaiden. Verily, He loveth His friends and handmaidens who have cast away the world for love of Him and His good-pleasure, and who have taken that which they were bidden in His Book, before which all nations have bowed down when it was sent down. Thy Lord is, verily, the All-Informed, the All-Knowing. We counsel all once again regarding the Most Great Trustworthiness. By My life! There

61 و نذكر امة الأخرى أنه يحبّ اوليائه و امائه الذين نبذوا العالم في حبه و رضائه و اخذوا ما امروا به في كتابه الذي اذا نزل خضع له ما عند الأمم ان ربك هو المبين الخبير و نوصى الكل مرة اخرى بالأمانة الكبرى لعمري قد ظهرت في المدينة

hath appeared in the Great City a treachery which hath caused honored servants to lament. We are God's, and unto Him shall we return.

الكبيرة خيانة بها ناح عباد مكرمون أنا لله و أنا
اليه راجعون

- 62 O Most Exalted Pen! Make mention of Thy loved ones in Sarayan and give them the glad-tidings of God's loving-kindness, the Lord of all lords. O Muhammad-Qabli-Tahir! We have made mention of thee before, and of those who have believed in the cities and regions. By God! The breezes of the All-Merciful have wafted through the lands, yet most of the people are in heedlessness and error. Knowest thou what hath held them back? Say: Their vain desires. And knowest thou by what they are moved? Say: By the doubts of those who have denied the Beginning and the Return. Remind My loved ones on My behalf and illumine them with that which hath shone forth and appeared from the horizon of the Tablet of God, the Lord of all men. The gate of heaven hath been opened, and the Promised One hath come with a light that no cloud can obscure. Say: Praise be to Thee, O Lord of the world, and glorification be unto Thee, O Revealer of verses! I testify that Thou hast appeared and manifested that which hath guided mankind to the straight path.

62 يا قلم الأعلى اذكر اوليائك في سرايان و بشرهم
بعناية الله رب الأرياب يا محمد قبل طاهر أنا
ذكرناك من قبل و الذين آمنوا في المدن و الديار
تالله قد سرت نسمة الرحمن في البلدان و القوم
اكثرهم في غفلة و ضلال هل تعرف ما منعهم
قل اهوائهم و هل تعرف بأى شئ يتحركون قل
بشبهات الذين كفروا بالمبدء و المآب ذكر احبائي
من قبلى و نورهم بما سطع و لاح من افق لوح الله
مالك الرقاب قد فتح باب السماء و اتى الموعد
بنور ما منعه السحاب قل لك الحمد يا مولى العالم
و لك الثناء يا منزل الآيات اشهد انك ظهرت
و اظهرت ما هدى الناس الى سواء الصراط

- 63 O Masud! Harken to the Call of God, the Mighty, the Loving. Thy name was mentioned before in the presence of Him Who is the Lord of Bounty, and He answered thee with mercy from His presence - and He is the Mighty, the Beloved. Every secret hath been revealed, every matter hath come forth, and every tongue hath proclaimed: The Kingdom belongeth to the Lord of all being. Thy name was mentioned yet again, and We have remembered thee time after time as a command from Us - and We are the All-Powerful, the Supreme, the Self-Subsisting. Blessed art thou for having heard and turned towards Him, and woe unto every heedless one who is rejected. We counsel thee and those who have believed in that which kindleth hearts and souls, and in trustworthiness, chastity and unity. Blessed is he who hath heard and acted upon that which he was commanded in My irrevocable Tablet. Blessed is he who hath confined his affairs to uniting the hearts of the loved ones, and blessed is he who hath held fast to His Extended Cord. Remember My loved ones on My behalf and give them the glad-tidings of that which hath been sent down for them from God, the Lord of Hosts. By My life! Whosoever among the servants and handmaidens hath turned towards Me, the Pen hath been moved to mention him and he hath attained the bounty of the Ancient Lord Who hath proclaimed before the faces of all nations: The Kingdom belongeth unto God, the Sovereign of the Kingdom and of the Realm.

63 يا مسعود اسمع نداء الله العزيز الودود قد حضر
اسمك من قبل امام وجهه مالك الفضل و
اجابك رحمة من عنده و هو العزيز المحبوب قد
ظهر كل سر و برز كل امر و نطق كل لسان
الملك للمالك الوجود قد حضر اسمك مرة
اخرى ذكرناك كرامة يعد كرامة امراً من عندنا و
انا المقتدر المهيمن القيوم طوبى لك بما سمعت
و اقبلت و ويل لكل غافل مردود نصيكي و
الذين آمنوا بما تشتعل به الأفئدة و القلوب و
بالأمانة و العقدة و الاتحاد طوبى لمن سمع و عمل
بما امر به فى لوحى المحتوم طوبى لمن اقتصر اموره
على تأليف قلوب الأولياء و طوبى لمن تمسك
بجبله الممدود ذكر اوليائى من قبلى و بشرهم بما
نزل لهم من لدى الله رب الجنود لعمرى من
اقبل الى من العباد و الاماء قد تحرك على
ذكره القلم و فاز بعناية مالك القدم الذى نطق
امام وجوه الأمم الملك لله مالك الملك و
الملكوت انتهى

- 64 O friends of God and His loved ones! That which is the cause of the life of the world and its peoples hath been sent down from the heaven of utterance for each one of the friends. The world hath been refreshed by the divine fragrance. By the life of our Lord and your Lord, each day a Book is revealed and each night a proof is made manifest, yet the people are heedless. I beseech God to aid His loved ones to promote His Cause - that is, through wisdom and utterance. The world hath been encompassed by proof and illumined by the light of His manifestation, yet the heedless are unaware. What hath been the cause of their unawareness? The knowledge thereof is with our All-Knowing, All-Informed Lord.
- 64 یا اولیاء الله و احبائه از برای هر یک از دوستان از سماء بیان نازل شده آنچه که سبب حیات عالم و امم است عالم از نفعه الهی تازه و خرم لعمر ربنا و ربکم هر یوم کتابی نازل و هر لیل حجّتی باهر و لکن قوم غافل از حقّ میطلبم اولیای خود را بر تبلیغ امرش مؤیّد فرماید یعنی بحکمت و بیان عالم را برهان احاطه نموده و نور ظهور منور داشته و لکن غافلین بخیرند آیا سبب یخبری چه بوده علیه عند ربنا العلیم الخیر
- 65 And this is what hath been sent down from the heaven of the will of our Lord, the Creator, for His loved ones in Kakhk and Junabad. He saith, blessed and exalted be He:
- 65 و هذا ما نزل من سماء مشیّة ربنا مالک الایجاد لا ولیائه فی کاکخک و جناباد قوله تبارک و تعالی
- 66 In My Name, the All-Hearing, in My Name, the All-Seeing
- 66 بِسْمِ السَّمِیعِ وَ بِسْمِ البَصِیرِ
- 67 O Muhammad! God hath heard thy call and hath sent down for thee that which cannot be equaled by what the people possess. The Book of God, the Supreme, the Self-Subsisting, beareth witness to this. Blessed is the ear that hath been honored to hear My call, and the face that hath turned toward My direction, and the eye that hath beheld the traces of My Pen, and the hand that hath taken hold of the Book of God, the Lord of what was and what shall be. The excellences of the divine days are beyond limitation, and His outpourings are sanctified from end and reckoning. Blessed is the soul that hath not been prevented by clamor, sighing, tumult and croaking from turning toward the Daystar of the horizons, who hath turned with a luminous countenance and, with an eye sanctified from soreness and an ear purified from impediment, hath intended the Most Exalted Station and the Supreme Summit. The Tongue of Grandeur testifieth that such a one is worthy of Glory, established upon the Crimson Ark. Thus hath the Daystar of bounty shone forth from the horizon of the heaven of the favor of the Lord of all humanity. Blessed are the people who understand! Blessed art thou for having turned and hearkened when most of the handmaidens and men were prevented from turning. We beseech God to assist thee in serving My Cause and to ordain for thee the good of all His worlds. Verily, He is the Compassionate, the Mighty, the Loving.
- 67 یا محمد سمع الله ندائک و انزل لک ما لا یعادله ما عند القوم یشهد بذلك کتاب الله المهیمن القیوم طوبی لأذن فازت باصغاء ندائی و لوجه توجه الی شطری و لعین رأت آثار قلبی و لید اخذت کتاب الله ربّ ما کان و ما یكون فضائل ایام الهی خارج از تحدید و فیوضاتش مقدّس از انتها و احصا طوبی از برای نفسیکه ضوضا و زماجیر و غوغا و نفاق او را از نیر آفاق منع ننمود بوجه منیر اقبال نمود و بعین مقدّس از رمد و اذن منزّه از مانع قصد مقام اعلی و ذروه علیا کرد یشهد لسان العظمة بأنّه هو اهل البهاء المستقرّ علی السفینة الحمراء کذلک اشرق نیر العطاء من افق سماء عنایة مولی الوری طوبی لقوم یعرفون طوبی لک بما اقبلت و سمعت اذ منع عن الاقبال اکثر الاماء و الرجال نسئل الله ان یوفّقک علی خدمة امری و یکتب لک خیر کلّ عالم من عوالمه انه هو المشفق العزیز الودود
- 68 O Ismail! Hear My call from the Kingdom of Mine utterance. Verily it draws thee to the horizon from which the light hath shone forth and illumined the darkness. He who loved Me and arose to serve Me hath made mention of thee. We have remembered thee with verses beside which the mention of treasures
- 68 یا اسمعیل اسمع ندائی من ملکوت بیانی انه یجذبک الی افق اشرق منه النور و اضواء به الدیجور قد ذکرک من احبّنی و قام علی خدمتی ذکرناک بآیات لا یذکر عندها ذکر الخزائن و الكنوز نعیماً لک و لمن عمل بما امر به فی لوحه

and riches fade into nothingness. Blessed art thou and blessed is he who acteth in accordance with what hath been ordained in His preserved Tablet. We have adorned the heaven of proof with the stars of remembrance and utterance. Blessed is he who hath heard and attained. He is of those whom God hath described in the Furqan with His words: "They speak not before He hath spoken, and they do according to His bidding."

المحفوظ أنا زيننا سماء البرهان بأنجم الذكر والبيان
طوبى لمن سمع وفاز الله من الذين وصفهم الله
في الفرقان بقوله لا يسبقونه بالقول وهم بأمره
يعملون

69 We make mention of My handmaidens who have turned towards the Most Exalted Horizon and acted according to what was commanded in My preserved Book. O My handmaidens and My leaves in the cities and lands! Hear the call of your Lord, the Chosen One. He hath come from the horizon of power with a sovereignty that hath encompassed the seen and the unseen. He hath remembered every servant who turned unto Him and every handmaiden who turned and hearkened and said: "Praise be unto Thee, O God of Names, for having guided Thy servants unto Thy horizon and Thy leaves unto the Tree of Thy Cause." I beseech Thee by Thy Cause which hath subdued the world and the nations to forgive them and aid them in that which will draw them nigh unto Thee in all conditions. Verily, Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the True One, the Knower of things unseen. The glory shining from the horizon of the heaven of My mercy be upon My servants and My leaves who have believed in Him and His signs on the Day whereon the Balance hath been set up and the Trump hath been sounded.

69 ونذكر امائى اللاتى اقبلن الى الأفق الأعلى وعملن
ما امرن به فى كتابي المحتوم يا امائى واوراقى فى
المدن والديار اسمعوا نداء ربكم المختار انه اتى من
افق الاقتدار سلطان احاط الغيب والشهود وذكر
كل عبد اقبل اليه وكل امة اقبلت وسمعت و
قالت لك الحمد يا اله الاسماء بما هديت عبادك
الى افقك واوراقتك الى سدره امرك اسلك
بأمرك الذى يتجر العالم والأمم بأن تغفر لهم و
تؤيدهم على ما يقربهم اليك فيكل الأحوال انك
انت المقتدر على ما تشاء لا اله الا انت الحق علام
الغيوب البهاء المشرق من افق سماء رحمتى على
عبادى وورقاتى اللاتى آمن به وبآياته فى يوم فيه
نصب الميزان ونفخ فى الصور

70 O Ustad Muhammad-Baqir! The Wronged One hath turned toward thee from the precincts of God, the Sovereign, the Self-Subsisting. He calleth thee with that which will draw thee nigh unto Him and casteth upon the world that which will aid them in serving the Lord of ancient days. This is the Most Great Name through which the earth hath told its tales and revealed its treasures and riches. Blessed is he who hath heard and seen, and woe unto the heedless. Preserve what hath been sent down unto thee and say: "Praise be unto Thee, O Thou in Whose grasp is the dominion of existence, both seen and unseen." Verily the Book speaketh, yet the people hear not; and the light shineth, yet most of the people understand not. The appointed time hath come, and the Sovereign of Signs hath been established upon the throne and hath proclaimed: "Glory be unto God, the Lord of existence."

70 يا استاد محمد قبل باقر قد توجه اليك المظلوم
من شطر الله المهيمن القيوم انه يدعوكم بما
يقربكم اليه ويلقى على العالم ما يؤيدهم على
خدمة مالك القدم هذا الاسم الأعظم الذى
به حدثت الأرض اخبارها وظهرت كنوزها
وخزائنها طوبى لمن سمع ورأى وويل للغافلين
احفظ ما نزل لك وقل لك الحمد يا من فى
قبضتك زمام الوجود من الغيب والشهود ان
الكتاب ينطق والقوم لا يسمعون والنور اشرق
والقوم اكثرهم لا يفقهون قد اتى الميقات و
سلطان الآيات استوى على العرش وقال العزة
لله مالك الوجود

71 O My loved ones in Jim and Nun! God hath fulfilled His promise and manifested what He purposed through His word "Be," and it is. Neither the clamor of the servants nor the ranks of those who denied God's proof and evidence and uttered what

71 يا اوليائى فى الجيم والنون قد انجز الله وعده وظهر
ما اراد بقوله كن فيكون ما منعه ضوضاء العباد
ولا صفوف الذين انكروا حجة الله وبرهانه وقالوا
ما لا قاله الاولون يا محمد قبل باقر (يا) لعمر الله قد

the ancients never uttered could prevent it. O Muhammad-Baqir! By the life of God! The earth hath been transformed and the people are in grievous doubt. The trees have spoken, yet most of the people remain asleep. They heard the Call yet denied it, and thy Lord's proof encompassed all regions, yet they perceive it not. When it is said unto them, "By what proof did ye believe in God's Messengers?" they say "The Book." Yet when its Mother was sent down, they disbelieved and said what caused the near ones to lament. By God's life! They know not what issueth from their mouths. These are but worthless followers who pursue their desires on a Day whereon the Herald hath called out from the Most Exalted Horizon: "O people of creation! The Throne hath been established in Akka. Hasten! This is better for you than all that hath been created on earth, would that ye knew it." When the Kawthar of Mine utterance hath seized thee, say:

72 My God, my God! Praise be unto Thee for having guided me, and thanks be unto Thee for having mentioned me, and glory be unto Thee for having cast upon me that which hath drawn me nigh unto Thee. I testify that Thou art the Lord of the world. Thou hast appeared and manifested what was hidden in knowledge and treasured with God, the Lord of the Kingdom. Glory from Us be upon the people of Baha who have heard and said: "Praise be unto Thee, O God of the seen and unseen."

73 O My loved ones in Kheirabad! I do not complain of My tribulations and sorrows, but rather mention that which leads to awakening, vigilance and awareness. Every land and city that has today attained the presence of the people of Baha and become conscious of the cause and reason for its own appearance is accounted and reckoned among those who have attained unto God. But the people of Baha are souls who have clung to the Will of God and held fast to the hem of His Purpose. They are the dawning-places of chastity and trustworthiness and the daysprings of covenant and fidelity. I swear by the Lord of the Day that if someone were to call out today "When were the divine counsels revealed and in which scroll were they inscribed?", countless tablets from all corners of the world would cry out "We are the bearers of divine counsels and heavenly exhortations, and We have imparted to every soul that which ensures eternal salvation and everlasting glory." Yet some who claim to love Him have seized the temple of trustworthiness and dragged it in chains. That faithless oppressor torments it morn and eve with the lash of tyranny. Such oppression has reached a point where even the pebbles cry out and the date-pit laments "Woe is me!" It behooveth every soul to say:

تبدلت الأرض والناس في ريب عظيم ونطقت
الأشجار والقوم أكثرهم من الرأقين قد سمعوا
النداء وانكروه واحاطت الجهات حجة ربك و
هم لا يشهدون اذا قيل لهم بأى حجة آمنتم يرسل
الله يقولون الكتاب فلما نزل أمه كفروا وقالوا ما
ناح به المقربون لعمر الله لا يعرفون ما يخرج من
افواههم اولئك همج رعا عاتبوا اهوائهم في يوم
فيه نادى المناد من الأفق الأعلى يا ملأ الانشاء
قد استقر العرش في عكا ع اسرعوا هذا خير لكم
عما خلق في الأرض ان انتم تعلمون اذا اخذك
كوثر بياني

72 قل الهى الهى لك الحمد بما هديتنى ولك الشكر
بما ذكرتنى ولك البهاء بما القيت على ما قربتنى
اليك اشهد انك انت مولى العالم قد ظهرت و
اظهرت ما كان مكنوناً في العلم ومخزوناً عند الله
مالك الملكوت البهاء من لدنا على اهل البهاء
الذين سمعوا وقالوا لك الحمد يا اله الغيب والشهود

73 يا اوليائى فى خيرآباد لا اشكو بئى وحزنى ولكن
ذكر مينمايم آنچه را كه سبب تنبه و بيدارى و
آگاهيست هر بلد و هر مدينه كه اليوم بقاء اهل
بها فائز او بسبب و علت ظهور خود آگاه گشته
و از فائزين عندالله مذكور و محسوب ولكن اهل
بها نفوسى هستند كه بارادة الله تمسك نموده اند
و بذيل مشيتش تشبث ايشانند مطالع عفت و
امانت و مشارق عهد و وفا قسم بمالك يوم كه
اگر نفسى اليوم ندا نمايد آيا وصاى الهى در چه
وقت نازل و در کدام ورق مسطور در آنوقت
الواح لاتحصى از اطراف عالم ندا نمايد مائيم حامل
نصايح الهى و مواعظ ربانى و بر هر نفسى القا
نموديم آنچه را كه سبب نجات ابدى و عزت
سرمديست ولكن بعضى از مدعيان محبت هيكل
امانت را اخذ نمودند و بزنجيرش كشيدند انظام
بى وفا در صباح و مساء از ضرب سياط جفا
معذبش دارد ظلم بمقامى رسیده كه حنين حصاة
بلند شده و نواة واسفا ميگويد ينبغى لكل نفس
ان يقول

74 “My God, my God! Praise be to Thee for having guided me and enabled me to recognize the ocean of Thy verses and the heaven of Thy mercy. I beseech Thee to assist Thy servants in that which Thou lovest and approvest, and to adorn their temples with the ornament of trustworthiness and fidelity. Transform, O my God, their falsehood into truthfulness, their turning away into drawing near, their denial into acceptance, their oppression into justice, and their tyranny into equity. O my Lord! Help them to turn to Thee and to repent at the door of Thy forgiveness. Verily Thou art the Ever-Forgiving, the All-Merciful, the Bestower, the Mighty, the Gracious.”

75 Through His boundless grace and infinite mercy, each of the names mentioned in the letter of that beloved of the heart has attained to that which has no equal. Were the door of equity and justice to be opened before the face of the servants, all would testify to that which hath been revealed of the generosity, compassion and bounty of God, exalted be His glory. How many nights have all been resting in their beds while the Tongue of the Desire of the worlds was engaged in mentioning and remembering His loved ones. What praise and gratitude could ever befit these favors? That which proceedeth from creation is not worthy of God - exalted be His generosity, exalted be His bounty, and exalted be His grace that hath encompassed all existence.

76 My God, my God! With what tongue and what capacity can we make amends for deeds undone? Our feet are sunk in the mire of heedlessness and our hands are held back from taking hold of the Book by vain imaginings and desires. They have accepted the station of turning away and through hidden grace have concealed it. Whom have we besides Him that we might beseech for that which would make amends for what hath escaped us? Yet, being confined to limitations and bound by restrictions, how can we be worthy to behold or capable of action? And since there is no path save His path and no way save His way, we return unto Him bearing both major and minor sins, for we have none other than Him, nor have we heard of or seen any other. Therefore must we raise our hands in supplication to His most pure hem and cling to the cord of His mercy. He is the One Mighty, the One Bestower, the One All-Knowing, the One All-Bountiful. With a hundred thousand tongues do we beseech that He may assist all to act according to what He hath taught and announced.

77 O our Lord! We are as children in need of education. We beseech from the ocean of Thy bounty that Thou wouldst educate us through the hands of Thy will and adorn us with, and cause us to attain unto, the station of maturity, which is detachment

74 الهی الهی لک الحمد بما هدیتنی و ایدتنی علی عرفان بحر آیاتک و سماء رحمتک استلک بأن تؤید عبادک علی ما تحب و ترضی و زین هیاکلهم بطراز الأمانة و الوفاء بدل یا الهی کذبهم بالصدق و اعراضهم بالاقبال و انکارهم بالاقرار و ظلمهم بالعدل و اعتسافهم بالانصاف ای رب وفقهم علی الرجوع الیک و الانابة لدی باب عفوک انک انت التواب الغفور الرحیم و الفضال العزیز الکریم انتی

75 از فضل نامتناهی و رحمت لاتحصی هریک از اسماء که در ورقهء آتجوب فؤاد بود فائز شد بما لا عدل له اگر باب انصاف و عدل بر وجه عباد باز شود کل شهادت دهند از آنچه نازل گشته بر عنایت و شفقت و فضل حق جل جلاله چه بسیار از لیالی که کل در مهاد راحت بوده اند و لسان مقصود عالمیان بذکر احبائش ناطق و ذاکر آیا کدام حمد و شکر لایق این عنایاتست ما یظهر من الخلق لم یکن لایقاً للحق جل کرمه و جل فضله و جل جوده الدی احاط الوجود

76 الهی الهی بجه لسان و بجه استعداد میتوانیم تدارک عملهای ناکرده را نمائیم یا در گل غفلت فرو رفته وید را اوهام و آمال از اخذ کتاب بازداشته مقام اعراض اقبال فرموده اند و بعنایت خفیه ستر نموده اند غیر او که را داریم تا از او مسئلت نمائیم آنچه را که سبب تدارک مافات عنا گردد و لکن نظر بانحصار مبتلا و بحدود محدود بجا لایق مشاهده و یا قابل عمل است و چون سبیلی جز سیبلیش نه و راهی جز راهش نه با حمل بکائرو صغائر باوراجعیم چه که غیر اونداریم و نشنیدیم و ندیدیم پس باید دست توسل بذیل اطهرش بلند نمائیم و بجبل رحمتش تمسک جوئیم اوست قادر یگا و بخشنده یگا و عالم یگا و کریم یگا بصد هزار لسان مسئلت مینمائیم که کل را مؤید فرماید بر عمل بآنچه تعلیم داده و اخبار فرموده

77 ای پروردگار ما بمثابه اطفالیم تربیت لازم داریم از دریای کرمات مسئلت مینمائیم که ما را بیادی ارادهات تربیت نمائی و بمقام بلوغ

from all else save Thee and turning toward the court of Thy presence. Ordain for us in all circumstances that which will draw us nigh unto Thee and purify us from all except Thee. Verily, Thou art the All-Bountiful, the Most Generous. And protect us from that which beseemeth not Thy majesty, Thy sovereignty, Thy might and Thy power. There is no God but Thee, the Single, the One, the Powerful, the Almighty.

که انقطاع از غیر و توجّه بفناء باب تو است
مزین و فائز فرمائی قدر لنا فیکل الأحوال ما
یقرینا الیک و یطهرنا عن دونک انک انت
الفضل الکریم و تمنعنا عما لا یلیق لعظمتک و
سلطانک و قدرتک و اقتدارک لا اله الا انت
الفرد الواحد القوی القدير

- 78 Mention was made of Zaveh and the friends of God in that land, especially mention of Jinab-i-Aqa Siyyid Javad, upon him be the glory of God and His favors, and mention of his enthusiasm, dedication and arising to serve the Cause. After this matter was submitted to the Most Holy and Most Exalted Presence, a Tablet was revealed and sent down from the heaven of the Will of the Lord of all beings. The servant beseecheth his Lord to honor him with meeting his Tablet and to grant him what lieth concealed within its binding words. It is hoped that they will kindle those regions with the fire of the Tree and illuminate them with the light of oneness. Verily our Lord, the All-Merciful, is the Expositor, the All-Knowing, and He is the Compassionate, the Generous. This servant beseecheth confirmation and assistance for them, that they may guide the people of the contingent world with wisdom and utterance and lead them to their goal.

78 ذکر زاوه و اولیای الهی را در آن ارض نمودند
مخصوص ذکر جناب آقا سید جواد علیه بهاء الله
و عنایت و ذکر اشتعال و توجّه و قیامشانرا بر
خدمت امر بعد از عرض این فقره در ساحت
امنع اقدس ابهی یک لوح مبارک از سماء مشیت
مالک رقاب نازل و ارسال شد یستل الخادم ربّه
بأن یشرفه بقاء لوحه و یرزقه ما کان مستوراً فی
کلماته المطاعة امید آنکه از نار سیدره و نور احدیه
آنجہات را مشعل نمایند و منور دارند ان ربنا
الرحمن هو المبین العليم و هو المشفق الکریم اینعبد
از برای ایشان توفیق و تأیید میطلبد تا بحکمت و
بیان اهل امکان را راه نمایند و بمقصود رسانند

- 79 In the Tablet of Wisdom these exalted words were sent down from the heaven of the Will of Him Who revealeth the verses. His blessed and exalted Word: "Indeed utterance is a substance that seeketh penetration and moderation. As regards penetration, it dependeth upon pure and unencumbered hearts; as regards moderation, it should be combined with wisdom as prescribed in the Tablets and Scriptures."

79 در لوح حکمت اینکلمات عالیات از سماء مشیت
منزل آیات نازل قوله تبارک و تعالی انّ البیان
جوهر یطلب النفوذ و الاعتدال اما النفوذ معلق
باللطافة و اللطافة منوطه بالقلوب الفارغة الصافية
و اما الاعتدال امتزاجه بالحكمة التي نزلناها فی
الزبر و الألواح انتهى

- 80 Most are seen to be immature, therefore the people of those regions must be awakened from the slumber of heedlessness with hands of love, kindness and consideration, and be guided to the Most Great Ocean. Verily God will aid him and assist him through His grace and mercy from His presence. He is the Generous, the Forgiving, the Merciful.

80 اکثری غیر بالغ مشاهده میشوند لذا باید بآبادی
محبت و رفق و مدارا اهل آن اطراف را از نوم
غفلت برانگیزانند و بجر اعظم هدایت فرمایند ان
الله یمده و یؤیّده فضلاً من عنده و رحمة من لدنه
و هو الجواد الغفور الرحيم

- 81 And this is what was revealed from the heaven of the will of our Lord, the All-Merciful, to His friends there. His Word - might be His proof and mighty His utterance:

81 و هذا ما نزل من سماء مشیة ربنا الرحمن لأولیائه
هناک قوله عزّ برهانه و عزّ بیانه

- 82 In My Name, the Remembering, the All-Knowing

82 بسمی الذّاکر العليم

- 83 O Shaykh Qasim! Praise be to God, blessed and exalted be He, for having aided thee to turn unto Him and to acknowledge what He hath revealed in His Book on a Day whereon most of His creatures have turned away from Him and denied

83 یا شیخ قاسم احمد الله تبارک و تعالی بما ایدک
على التوجّه الیه و الاقرار بما انزله فی کتابه فی
یوم فیه اعرض عنه اکثر خلقه و انکروا ما سطع

what hath shone forth and appeared from the horizon of the heaven of His Most Exalted Pen. Blessed is he whom doubts have not weakened and whom the allusions of those who have disbelieved in the Day of Judgment have not hindered. Rejoice that thy mention and thy name have flowed from the Tongue of Grandeur in this remote Prison. He hath revealed for thee what shall endure as long as the kingdom and the heavenly dominion shall endure, from One Who is All-Knowing, All-Wise. A single word from His words is not equaled by all that the people possess, as attested by the Preserved Tablet in His presence. We beseech God, exalted be He, to assist thee in His remembrance and praise and to aid thee with the hosts of utterance. Verily, He is the Almighty, the Powerful. When thou hearest the call from this Most Exalted Horizon, say:

و لاح من افق سماء قلبه الأعلى طوبى لقوى
ما اضعفته الشبهات و ما منعه اشارات الذين
كفروا بيوم الدين افرح بما جرى ذكرك واسمك
من لسان العظمة في هذا السجن البعيد و انزل
لك ما يبقى بدوام الملك و الملكوت من لدن
عليم حكيم لا يعادل بكلمة من كلماته ما عند القوم
يشهد بذلك من عنده لوح حفيظ نسل الله تعالى
ان يوفقك على ذكره و ثنائه و بمدك بجنود البيان
انه هو المقتدر القدير اذا سمعت النداء من هذا
الأفق الأعلى قل

- 84 My God, my God! Praise be to Thee for having adorned my temple with the ornament of turning unto Thee, my head with the crown of Thy love, mine eyes with beholding Thy signs, and my heart with turning toward the court of Thy glory. I beseech Thee by Thy bounty that hath encompassed all existence and by Thy Name whereby Thou hast subdued all who are in the unseen and the visible, to aid me to be steadfast in Thy Cause. Verily, Thou art the Almighty, the Powerful, the All-Bestowing.

84 الهى الهى لك الحمد بما زينت هيكل بطراز
الاقبال اليك و رأسى باكليل حبك و عيني
بمشاهدة آثارك و قلبي بالاقبال الى ساحة عزك
اسئلك بجلودك الذى احاط الوجود و باسمك
الذى به سخرت من فى الغيب و الشهود بأن
تؤيدنى على الاستقامة على امرك انك انت
المقتدر العزيز الوهاب

- 85 And this is what was revealed for his honor Shaykh, namesake of the Desired One:

85 و هذا ما نزل لجناب شيخ سميّ حضرة المقصود

- 86 He is the One Who speaketh the Truth

86 هو الناطق بالحقّ

- 87 O Shaykh, O thou who art called by the name of thy Lord! The face of the Wronged One hath turned toward thee and mentioneth thee with that which hath caused the fragrance of grace to be diffused. Give thanks and say: Praise be unto Thee, O Thou the Goal of the world! I beseech Thee by the hearts which were melted in their separation and remoteness from Thee, and by the light of Thy countenance whereby the cities of Thy knowledge and wisdom were illumined, and by the ocean of Thy grace and the sea of Thy signs, to ordain for me the good of the hereafter and of this world. O my Lord! Deprive me not of the outpourings of Thy days, and let me not be debarred from that which Thou hast ordained for Thy chosen ones through whom Thou hast raised the banner of Thy Revelation on the mount of knowledge and uplifted the standards of Thy guidance amidst all peoples, that Thou mayest make me one of those who have aided Thy Cause through wisdom and utterance, who have circled round Thy Will, detached from their own desires, and who have taken hold of Thy Book with a power from Thee and a sovereignty from Thy presence. O my Lord! Thou art He Who hath awakened me and caused

87 يا شيخ يا من سميت باسم ربك قد توجه
اليك وجه المظلوم و ذكرك بما تضوّع به عرف
الفضل اشكر و قل لك الحمد يا مقصود العالم
اسئلك بالأبجاء التى ذابت فى هجر و فراقك
و بنور وجهك الذى به اشرفت مدائن علمك و
حكمتك و بجر فضلك و عتمان آياتك ان تقدّر
لى خير الآخرة و الأولى اى رب لا تمنعنى عن
فيوضات أيامك و لا تجعلنى محروماً عما قدرته
لأصفيائك الذين بهم نصبت راية ظهورك فى
طور العرفان و ارتفعت اعلام هدايتك بين
الأنام بأن تجعلنى من الذين نصرروا امرك بالحكمة
و البيان و طافوا حول ارادتك منقطعين عن
اراداتهم و اخذوا كتابك بقوة من عندك و
سلطان من لدنك اى رب انت الذى ايقظتنى
و اسمعتنى و هديتنى الى صراطك المستقيم و
امرك المحكم المتين لا اله الا انت المقتدر القدير

me to hear and guided me unto Thy straight path and Thy firm and mighty Command. There is no God but Thee, the Almighty, the Powerful.

88 That which was revealed for Mulla Rajab-'Ali, upon him be the Glory of God:

89 He is the One manifest and seated upon the throne of utterance

90 O Rajab-Qubl-'Ali! Upon thee be My glory! The days have come wherein the seekers have turned toward the Sacred House of God and circled round it by His command and have done that which He hath enjoined them in His Book. Blessed is he who hath detached himself from all else save Him and hath attained unto that which the near ones have attained through His grace and bounty. I beseech Him to ordain for them from His Most Exalted Pen that which shall gladden the eyes of all beings. He verily witnesseth and seeth, and He is in the Most Sublime Horizon. There is no God but He, the Single, the One, the All-Knowing, the All-Wise. Arise to make mention of thy Lord and give glad tidings unto the servants with wisdom and utterance of that which hath been revealed for them that they may thank their Lord, the Lord of all who are in the heavens and on earth. This is the day of witnessing and hearing. Blessed is the ear that hath not been hindered by ancient tales and the eye that hath not been veiled by the veils of the heedless. Proclaim the greatness of the Wronged One before the faces of My loved ones and illumine them with that which hath shone forth and appeared from the horizon of the heaven of thy Lord's loving providence. Thus have We sent down the verses and dispatched them unto thee that thou mayest give thanks and say: Praise be unto Thee, O Thou the Goal of the mystics, for having illumined my heart in Thy days and guided me unto Thy Most Great and Supreme Path.

91 That which was revealed for him who was named Muhammad-Qubl-Husayn, upon him be the Glory of God:

92 He is the All-Hearing from His Most Sublime Horizon

93 O Muhammad-Qubl-Husayn! We have made mention of God's friends and loved ones both before and after. He turned unto them before they turned unto Him and remembered them before they remembered Him and directed Himself toward them before they directed themselves toward Him. Verily thy Lord is the All-Bountiful, possessed of great bounty. And in another instance He turned unto them after they turned unto Him and remembered them after they remembered Him. Verily, at every moment He is engaged in a fresh manifestation. No occupation diverteth Him from another occupation, nor do the

88 ما نزل لجنان ملاً رجبعلى عليه بهاء الله

89 هو الظاهر المستوى على عرش البيان

90 يا رجب قبل على عليك بهائى قد انت الأيام التى فيها قصد القاصدون بيت الله الحرام و طافوا حوله بأمره و عملوا ما امرهم به فى كتابه طوبى لطائف انقطع عن دونه و فاز بما فاز به المقربون بفضلته و عطائه اسئله ان يقدر لهم من قلبه الأعلى ما تقرب به عيون الورى انه يشهد ويرى و هو بالمنظر الأبهى لا اله الا هو الفرد الواحد العليم الحكيم قم على ذكر ربك و بشر العباد بالحكمة و البيان بما نزل لهم ليشكروا ربهم رب من فى السموات و الأرضين هذا يوم المشاهدة و الاصغاء طوبى لأذن ما منعها القصص الأولى و لعين ما حجبها حجاب الغافلين كبر من قبل المظلوم على وجوه احبائى و نورهم بما اشرق و لاح من افق سماء عناية ربك الكريم كذلك انزلنا الآيات و ارسلناها اليك لتشكر و تقول لك الحمد يا مقصود العارفين بما نورت قلبي فى أيامك و هديتني الى صراطك الأعظم العظيم

91 ما نزل لمن سمي بمحمد قبل حسين عليه بهاء الله

92 هو السميع من افقه الأبهى

93 يا محمد قبل حسين اننا ذكرنا اولياء الله و احبائه من قبل و من بعد انه اقبل اليهم قبل اقبالهم اليه و ذكرهم قبل اذكارهم و توجه اليهم قبل توجههم ان ربك هو الفيض ذو الفضل العظيم و فى مقام اقبل اليهم بعد اقبالهم و ذكرهم بعد اذكارهم انه فيكل حين فى شأن بديع لا يشغله شأن عن شأن و لا تمنعه جنود الظالمين به ظهر حكم الاثبات و نزل كل امر حكيم انصروا ربكم بالحكمة و البيان لئلا

hosts of the oppressors hinder Him. Through Him the decree of affirmation appeared and every wise command was revealed. Aid your Lord through wisdom and utterance lest the clamor of the heedless be raised. He hath appeared through grace and made manifest that which was hidden in the knowledge of God, the Lord of all worlds. Blessed is the seeing one whom nothing hath prevented from beholding My signs and the hearing one who hath heard the call of God, the Lord of the Mighty Throne. Thus hath the ocean of utterance surged forth as a grace from God that thou mayest give thanks and say: Praise be unto Thee, O Thou the Goal of them who are nigh, for having guided me unto the court of Thy might and given me to drink of the cup of Thy love and illumined me with the light of Thy knowledge and remembered me in Thy prison and revealed for me that whereby the hearts of the sincere ones were attracted.

ترتفع ضوضاء الغافلين أنه ظهر بالفضل و اظهر ما كان مكنوناً في علم الله رب العالمين طوبى لبصير ما منع عن مشاهدة آثارى و لسميع سمع نداء الله رب العرش العظيم كذلك ماج بحر البيان فضلاً من لدى الله لتشكر و تقول لك الحمد يا مقصود المقرين بما هديتني الى ساحة عزك و سقيتني كأس حبيك و نورتي بنور معرفتك و ذكرتني في سجنك و انزلت لي ما انجذبت به افئدة المخلصين

94 And this is what was revealed for Mulla Husayn, upon him be the Glory of God:

94 و هذا ما نزل لجنا ب ملاً حسين عليه بهاء الله

95 He is the All-Seeing in the Most Sublime Horizon

95 هو البصير في الأفق الأبهى

96 O Husayn! Reflect upon what befell this Husayn after the Qa'im, this Self-Subsisting One Who hath arisen before all faces with manifest sovereignty. There hath come upon Us from the divines of Iran that which caused the dwellers of Paradise to lament. To this beareth witness whosoever hath judged with fairness in this momentous Announcement. Say: He is the One Whose appearance was promised unto you after the Qa'im. By God's life! Were it not for Him, the Point would not have appeared and the Bayan would not have been revealed. Fear God, O people! Deny not Him through Whom every proof hath been manifested, every evidence established, every horizon illumined, every verse sent down, every ocean surged, and the fragrance of God, the All-Knowing, the All-Informed, was wafted.

96 يا حسين فكر فيما ورد على هذا الحسين بعد القائم و هذا القيوم الذى قام امام الوجوه بسلطان مبين قد ورد علينا من علماء ايران ما ناح به سكان الفردوس يشهد بذلك من انصف في هذا النبأ العظيم قل انه هو الذى وعدتم بظهوره بعد القائم لعمر الله لولاه ما ظهر النقطة و ما نزل البيان اتقوا الله يا قوم لا تنكروا الذى به ظهر كل برهان و ثبت كل حجة و تنور كل افق و نزل كل آية و ماج كل بحر و هاج عرف الله العليم الخبير

97 Say: O concourse of religions! Purify your ears from the tales of the past that ye may hearken to the shrill voice of the Most Exalted Pen from the most glorious horizon. Thus have ye been commanded aforetime and at this time by the Mighty, the Wise. Beware, O people, lest ye deprive yourselves of the choice wine of your Lord's loving-kindness. Turn ye unto His Name and grasp it through love for Him, then drink in remembrance of Him, the Mighty, the Wondrous.

97 قل يا ملاء الأديان طهروا آذانكم من القصص الأولى لتسمعا صرير القلم الأعلى من الأفق الأبهى هذا ما امرتم به من قبل و في هذا الحين من لدن عزيز حكيم آياكم يا قوم ان تمنعوا انفسكم عن رحيق عناية ربكم اقبلوا باسمه و خذوه بحبه ثم اشرخوا بذكره العزيز البديع

98 Say: By God! That which the people possess will not suffice you today. Cast aside the manifestations of idle fancies and their sources, turning unto God, your Lord and the Lord of

98 قل تالله لا يغنيكم اليوم ما عند القوم ضعوا مظاهر الأوهام و مطالعها مقبلين الى الله ربكم و رب

your forebears of old. Thus hath the Pen spoken when the Most Great Name was in His mighty prison.

آبائکم الاولین کذلک نطق القلم اذ کان الاسم
الأعظم فی سجنه العظیم

- 99 Say: O company of divines from among the Persians! Ye have seized the reins of men through My Name and occupy the highest seats through your connection to My Cause. Yet when I manifested Myself, ye turned away and committed that which caused the tears of them that have recognized to flow. Soon shall all that ye possess perish and your glory be turned into the most great abasement, and ye shall behold the recompense of your deeds from God, the Commander, the Wise. Blessed art thou for having cast aside idle fancy and taken the Self-Subsisting One as thy helper. Verily, He is with those who love Him - He heareth and seeth, and He is the All-Hearing, the All-Seeing.

99 قل یا معشر العلماء من الأعجم قد اخذتم زمام
العباد باسمی و تقعدون علی الصدور بنسبتکم الی
امری فلما اظهرت نفسی اعرضتم و عملتم ما
جرت به دموع العارفين سوف یفنی ما عندکم و
یبدل عزکم بالذلّة الکبری و ترون جزاء اعمالکم
من الله الامر الحکیم طوبی لک بما نبذت
الموهوم و اخذت القيوم معیناً لنفسک انه مع
من احبه یسمع و یرى و هو السميع البصیر انتهى

- 100 This servant also conveyeth greetings to each one and beseecheth God, exalted be His glory, to increase their enkindlement that through it the hesitant ones may be set ablaze and hasten unto God, the Mighty, the All-Knowing.

100 این بنده هم خدمت هریک تکبیر میرساند و از
حقّ جلّ جلاله میطلبد بر اشتعال ایشان بیفزاید
لیشعل به المتوقّین و یسرعون الی الله العزیز العلیم

- 101 Mention was made of the friends in the Land of Kha. Praise be to God, each one hath been and shall be blessed with divine grace, bounty and mercy, both in the past and present. The beloved spiritual friend, his honor Ibn-i-Shahid, upon both of them be the Glory of God and His favors, hath received an abundant portion from the ocean of divine mention, for his name hath been mentioned repeatedly. Verily our Lord is the Compassionate, the Generous.

101 ذکر اولیای ارض خا را نمودند لله الحمد هریک
بعنایت و فضل و رحمت الهی از قبل و بعد فائز
شده و میشود حبیب روحانی جناب ابن شهید
علیها بهاء الله و عنایتیه از بحر ذکر الهی قسمت
کلی برده اند چه که مکرّر ذکرشان مذکور آن ربّنا
هو المشفق الکریم

- 102 And the beloved of the heart, his honor 'Ayn and Lam, upon him be the Glory of God and His favors - his letters have arrived repeatedly, yet due to the volume of correspondence, replies have been delayed. It is hoped that in these days something may be written to him. That beloved one knoweth and hath seen how many responses are written and sent in reply to his letters, while letters continually arrive from all directions requiring answers.

102 و حبیب فؤاد جناب عین و لام علیه بهاء الله
و عنایتیه مکرّر نامه ایشان رسیده و جواب از
کثرت تحریر در عهده تأخیر ماند امید هست
این ایام بایشان چیزی عرض شود آنحبوب
میدانند و دیده اند که در جواب دستخط
آنحبوب چه مقدار عرض میشود و ارسال
میگردد و همچنین از اطراف متصل میآید و
جواب باید برود

- 103 In truth, this servant is astounded at the power and might that hath been and is being manifested. In each reply numerous names are mentioned, and for each one there hath been revealed that which hath no peer or likeness.

103 فی الحقیقه اینعبد متحیر است از قدرت و اقتدار
آنچه ظاهر شده و میشود و در هر جواب اسامی
متعدده مذکور و از برای هریک نازل شده آنچه
که شبیه و نظیر نداشته

- 104 Divine favor hath reached such a degree that no seeker hath been deprived and no petitioner forbidden. All have been blessed with God's favors and tokens. What pen is worthy to describe this station and what tongue capable of portraying this bounty? Nevertheless, the ungodly of the Bayan have

104 عنایت بمقامی رسیده که هیچ مقبل محروم نمانده
و هیچ سائلی ممنوع نه کلّ بعنایت و آثار الله فائز
کدام قلم لایق ذکر اینمقام و کدام لسان قابل
وصف این اکرام مع ذلک مشرکین بیان کلّ را

denied it all. Never was it imagined that such tyranny would appear from them. The testaments of the Primal Point, may the spirit of all else be sacrificed for His sake, have been cast aside, their entreaties and schemes effaced. The only difference is that the same delusions of the Shi'ih faction have been more firmly established. For twelve hundred years they cried "O Successor!" and then martyred the Desired One through Whose word a thousand successors are created. Take ye warning! Take ye warning! Take ye warning! Take ye warning! O ye who have eyes to see! O ye who have insight! O ye who have understanding! O ye who have knowledge! O ye who are turned unto God! The world is bewildered - they mention a single letter from the pulpit and lament, while cursing the Creator, the Provider, the Quickener, the Slayer, and His Manifestation, then descend from the pulpit. Such is the condition of these heedless, tyrannical people.

انکار نموده اند هرگز گمان نغیرفت از ایشان چنین ظلمی ظاهر شود وصیتهای نقطهء اولی روح ما سواه فداه از میان رفته التماس و تدبیرشان محو شده فرقی که کرده اینست که همان اوهامات حزب شیعی محکمتر بمیان آمده هزار و دوست سته یاوصی گفتند و حضرت مقصودی که هزار وصی بقولش خلق میشود شهیدش نمودند فاعتبروا فاعتبروا فاعتبروا فاعتبروا یا اولی الأبصار یا اولی الأنظار یا اولی الأبواب یا اولی العرفان یا اولی الاقبال عالم متحیر بر منابر حرفی از حروفات را ذکر میکنند و نوحه مینمایند و بر خالق و رازق و محیی و ممیت و مبعثش لعن مینمایند و از منبر بزر میآید اینست شأن این قوم غافل ظالم و

105 And the spiritual friend, his honor Haji Muhammad, upon him be the Glory of God, hath repeatedly been blessed with mention, favor, grace and mercy from the True One, exalted be His glory. Praise be to God, Whose favor hath encompassed all, Whose proof hath been perfected, and Whose evidence hath embraced all things. After these passages were presented before the countenance of the Lord of creation, a Most Holy, Most Exalted Tablet was revealed and sent specifically for each one. The servant beseecheth his Lord to assist them all to recognize what lieth concealed within His words and hidden within His letters.

105 حبيب روحانی جناب حاجی محمد علیہ بہاء اللہ مکرر بذكر و عنایت و فضل و رحمت حق جلّ جلالہ فائز گشته اند الحمد لله الذی عمّت عنایتہ و کلت حجتہ و احاط برہانہ بعد از عرض فقرات مذکورہ امام وجہ مولی البریۃ مخصوص ہر یک لوح امانع اقدس نازل و ارسال شد یسئل الخادم ربہ بأن یؤیدہم جمیعاً علی عرفان ما کان مستوراً فی کلماتہ و مخزوناً فی حروفاتہ

106 My God, my God! Aid them to take hold of Thy Revelation through a power from Thee, grant them to attain its presence through Thy grace and bounty, then cause them to drink of the Kawthar ordained therein through Thy command and power. Verily Thou art the Mighty, the Powerful.

106 الہی الہی آیدہم علی اخذ الواحک بقوۃ من عندک و ارزقہم لقاءً ببجودک و کرمک ثم اشربہم الکوثر الذی قدر فیہا بأمرک و اقتدارک انک انت المقتدر القدر

107 It is hoped that through His pre-existing mercy, whatsoever hath in these days been manifested from the ocean of bounty of the Lord of existence may awaken the heedless and draw all to the horizon of guidance. There is no name but it hath been blessed with His mention, and no servant but he hath been encompassed by what hath appeared from the kingdom of His utterance. Verily He is the All-Bountiful in grace, the Judge with justice. There is no God but Him, the Counselor, the Merciful, and He is the Speaker, the All-Knowing. I beseech the True One, exalted be His glory, to increase the light of vision and likewise the power of hearing, that they may hear and find that for which they were brought from nothingness into being. Verily our Lord is the Mighty, the Powerful, and He is the Compassionate, the All-Merciful, the Generous.

107 امید هست از رحمت مسبقہ آنچه در این ایام از بحر جود مالک وجود ظاهر شدہ غافلین را آگاہ نماید و کل را بافق ہدایت کشاند ما من اسم الا و فاز بذكرہ و ما من عبد الا و قد احاطہ ما ظہر من ملکوت بیانہ انہ هو الفضل بالفضل و الحاکم بالعدل لا الہ الا هو الناصح الرحیم و هو الناطق العلیم از حق جلّ جلالہ میظلم بر نور ابصار بیفزاید و همچنین بر قوۃ اصغاً تا بشنوند و ببینند آنچه را کہ از برای آن از عدم بوجود آمده اند ان ربنا هو المقتدر القدر و هو المشفق العطوف الکرم

- 108 Mention was made of Jinab-i-Mulla Muhammad, upon him be the Glory of God, and likewise of his enthusiasm in the Cause of Truth and his journeys to various regions for the exaltation of the Word of God. After these matters were presented at the Most Exalted Horizon, a Most Holy Tablet was revealed and sent down from the heaven of Divine Will especially for him, that he might drink from the ocean of verses that which would make him the cup-bearer of the Salsabil of utterance among all religions and the leader of the servants to the highest paradise. We beseech for him divine confirmation and assistance in all conditions. Verily, He is the Self-Sufficient, the Most High.
- 109 Mention was made of Jinab-i-Aqa Mirza Mahmud, upon him be the Glory of God, who has attained unto the honor of being remembered. Praise be to God, he has repeatedly been mentioned by the Most Exalted Pen, and time after time his name has flowed from the Tongue of Grandeur, as have his journeys for the exaltation of the Word of God. In these days too, mention of him has been revealed in various Tablets. As for his request for permission to proceed, which was sought from the heaven of divine favor, after its presentation it was commanded that he should, in those same regions, engage in teaching for the sake of God, detached from all else save Him.
- 110 In the Most Exalted Threshold, a certain Isfahani, despite being shown the utmost favor, has united with the enemy of God and has incited certain base individuals who revile the believers. They have committed that which no oppressor has ever done. The fire of greed and avarice has seized them; they have misappropriated large sums belonging to the servants of God under the pretense that it was stolen. In short, they have abandoned trustworthiness and clung to treachery, and now they are engaged in corruption. We beseech God to adorn them with fairness and aid them to return. I swear by the Sun of Truth, they have committed that which has no likeness or equal. The decree of God is that none should be molested; however, association, conversation, and meeting with those souls who have turned away and whose opposition has become evident is not permitted. This is a decree that hath been sent down from the heaven of the will of the Ordainer, the Ancient of Days. Blessed is he who hath cast aside his own desires and taken hold of that which God, the Lord of all worlds, hath desired.
- 111 Mention was made of the kindred in the Land of Ta. Some time ago, detailed mention was made from that land of their acceptance, love, and devotion, and this attained unto the honor of being presented before the Most Holy Court. Likewise, that beloved of the heart had previously mentioned that
- 108 ذکر جناب ملا محمد علیّه بهاء الله را نمودند و همچنین اشتعال ایشانرا در امر حق و توجّهشان باطراف لاعلاء کلمه الله بعد از عرض اینتراتب در افق اعلی یک لوح اقدس [اظهر] ابی از سماء مشیت مخصوص ایشان نازل و ارسال شد لیشرّب من بحر الآيات ما يجعله ساقی سلسبیل البیان بین الأديان و قائد العباد الی اعلی الجنان و نسئل له التأيید و التوفیق فی کل الأحوال انه هو الغنی المتعال
- 109 و ذکر جناب آقا میرزا محمود علیّه بهاء الله بعز اصغا فائز لله الحمد مکرر از قلم اعلی مذکور و کرة بعد کرة ذکرشان از لسان عظمت جاری و همچنین سفرهای ایشان لاعلاء کلمه الله و در این ایام هم در الواح شتی ذکر ایشان نازل و اینکه اذن توجّه از سماء عنایت الهی طلب نموده اند بعد از عرض فرمودند در همان اطراف لوجه الله منقطعاً عن دونه بتبلیغ مشغول گردند
- 110 در آستانه علیّه شخص اصفهانی مع آنکه کمال عنایت در باره اش ظاهر با عدو الله متحد شده و بعضی ارادل را تحریک نموده اند مقبلین را شتم مینمایند عمل کرده اند آنچه را که هیچ ظالمی عمل نکرده نار حرص و طمع اخذشان نموده مبالغی مال عباد را بادعای آنکه سرقت شده از میان برده اند باری از امانت گذشته اند و بخیانت تشبث جسته اند و حال در فساد مشغولند نسئل الله ان یزینهم بالانصاف و یؤیدهم علی الرجوع قسم بافتاب حقیقت ارتکاب نموده اند آنچه را که شبه و مثل نداشته حکم الله آنکه تعرض باحدی ننمایند ولکن با نفوس معرضه که اعراضشان ظاهر شده معاشرت و تکلم و ملاقات جایز نه هذا حکم قد نزل من سماء ارادة امر قدیم طوبی لمن نبذ ما اراد و اخذ ما اراده الله رب العالمین انتهى
- 111 ذکر منتسبین ارض طا را نموده بودند چندی قبل از آن ارض ذکرشان و مراتب اقبال و محبت و توجّهشانرا بتفصیل نوشته بودند و در ساحت اقدس بعز اصغا فائز و همچنین آنحبوب فؤاد از قبل ذکر نموده اند آنچه را که مشعر بر

which indicated their love, affection, and steadfastness. Therefore, two Most Holy, Most Exalted Tablets were revealed from the heaven of Will especially for them and were inscribed in the Most Glorious handwriting. They were sent several days ago. God willing, they have attained unto them and have received their full portion from the ocean of divine verses. The kindred of that beloved one have ever been honored with divine mention, and this time too, two Most Holy Tablets were revealed and sent from the horizon of the heaven of grace specifically for the two mentioned leaves, upon them be the Glory of God. The servant beseeches his Lord to send down upon them, their mother, and their grandmother that which befitteth the ocean of His generosity and the heaven of His bounty. Verily, He is the All-Bountiful, the All-Bestowing, the Effulgent, the All-Knowing, the Most Generous, the Almighty, the All-Powerful.

مَحَبَّت و مودّت و استقامت ایشان بوده لذا دو لوح امنع اقدس از سماء مشیت مخصوص ایشان نازل و بخطّ ابهی مسطور چند یوم قبل ارسال شد انشاء الله بآن فائز شده اند و از بحر آیات الهی قسمت کامل اخذ نموده اند منتسبین آنجبوب لازال بعزّ ذکر الهی فائزند و این کرّه هم دو لوح اقدس مخصوص دو ورقه مذکوره علیهما بهاء الله از افق سماء فضل نازل و لائح ارسال شد یسئل الخادم ربّه بآن یزل علیهما و علی امّهما و امّ امّهما ما ینبغی لبحر جوده و سماء عطائه انه هو الکرام الفضال التّوّار العلام الفیاض المقتدر القدير

- 112 Concerning what was written about the intention of some relatives to travel there - in these days such travel is not permissible, for the thieves have become highway robbers in the great city. Out of love for the honored Afnan, upon them be the Most Glorious Glory of God, assistance was rendered to that person from Isfahan who is now present in the great city. When his business became established and became a point of reference for the friends from all directions, he became inflamed with the fire of greed and avarice. His purpose was to eliminate the honored Nabil Ibn Nabil Haji Shaykh Muhammad-'Ali, upon him be the Glory of God. He then united with another person like himself - whose details you have surely heard or will hear - in corruption, and absconded with a large sum of people's money, crying out that thieves had taken it. When this false accusation was not accepted from him, he arose in opposition and proceeded to violate the sanctity of the Cause before all the non-Baha'is of the great city, saying "The Babis came and stole my money." The purpose of mentioning this is so that that beloved one and the friends may be aware that no one should travel to the great city. The wickedness of those two souls has reached the highest degree - they have destroyed the dignity of the Cause of God before the non-Baha'is.

اینکه در باره توجّه بعضی از بستگان مرقوم داشتند این ایام توجّه جایز نه چه که سارقین مدینه کبیره قاطعین طریق شده اند محض محبت حضرات آقایان افنان علیهم بهاء الله الأبهی بنفس اصفهانی که حال در مدینه کبیره موجود اعانت نمودند و چون تجارت محکم شد و محل رجوع احباب از اطراف گشت بنار حرص و طمع مشتعل و مقصودش آنکه جناب نبیل ابن نبیل حاجی شیخ محمد علی علیه بهاء الله را از میان بردارد و بعد با نفسی مثل خود که البته تفصیل او را شنیده و یا میشنود متحد شد در فساد و مبلغی مال مردم را از میان برد و فریاد برآورد که سارقین برده اند و چون این اقرا از او پذیرفته نشد بر اعراض قیام نمود و بهتک حرمت امر پرداخت در نزد جمیع اعجام مدینه کبیره مذکور داشته بایها آمدند و مال مرا سرقت نمودند مقصود از این ذکر آنکه آنجبوب و اولیا آگاه باشند که احدی بشطر مدینه کبیره توجّه ننماید شقاوت آن نفسین بدرجه اعلی رسیده حرمت امر الله را نزد اعجام ضایع کردند

- 113 This servant begs his Lord to send one who will make known to the people their lies and calumnies. Verily, He has power over all things.

یسئل الخادم ربّه بآن یبعث من یعرف النّاس بکذّهم و اقترائهم انه علی کلّ شیء قدیر

- 114 And concerning what was written about Haji S Y, may God assist him in what He loves and is pleased with - he was repeatedly counseled and advised in person, and was explicitly

و اینکه در ذکر جناب حاجی س ی وفقه الله علی ما یحبّ و یرضی مرقوم داشتند در حضور مکرر ایشان را نصیحت و موعظه فرمودند و از آنچه رایحه فساد از آن استشمام شود بتصریح

forbidden from that which gives off the odor of corruption. Nevertheless, he clung to his vain imaginings with such tenacity that severing him from them seemed impossible. He then departed from here outwardly content but inwardly complainant. The incident of Rasht and Mazandaran occurred due to his association with certain individuals, for some assumed from his outward association with the companions that the people of God were united with his master. In any case, what occurred, occurred because of this. His outward association is absolutely not permissible, but his distress, given previous acquaintance, is not desirable either. They have not been and are not straightforward. Since they previously showed love, I beseech God, exalted be His glory, to sanctify their world of fancy from the dust and darkness of corruption and conflict and all that disturbs souls. Glory be to God! With every soul, righteousness takes precedence over corruption. In any case, regarding them one must pray and seek from God that which will preserve him. Verily, He is the Hearer, the Answerer.

تمام منع نمودند مع ذلک ایشان باوهامات خود متمسک تمسکیکه فصل آن بنظر محال آمد و بعد در ظاهر راضی و در باطن شاکی از اینجا تشریف بردند واقعه رشت و مازندران نظر بمعشرت او با اصحاب واقع شد چه که بعضی از معاشرت ظاهره او با اصحاب همچو گمان نمودند که اهل الله با مولای او متحدند باری باینجهت وارد شد آنچه که وارد شد معاشرت او در ظاهر ابداً جایز نه و لکن تکرار او هم نظر بآشنائی قبل محبوب نه صاحب یک وجه نبوده و نیستند چون از قبل اظهار محبت مینمودند از حق جلّ جلاله میطلب عالم خیال ایشانرا از غبار و ظلمت فساد و نزاع و ما تتکدر به النفوس مقدس فرماید سبحان الله نزد هر نفسی صلاح مقدم است بر فساد باری در باره ایشان باید دعا نمود و از حق طلبید آنچه را که سبب حفظ اوست آنه هو السامع المجیب

- 115 And concerning what was written about the barking one mentioned in the Tablet of Khadra - the barking ones are souls who divert people from the path and summon them to that which is not truth. Glory be to God! The aforementioned Kazim, upon him be the Most Glorious Glory of God, speaks the truth before all faces and stands firm in service. There has been and is no room for doubt. After the presentation of these exalted words, there was revealed from the heaven of will, these blessed and exalted words:

115 و اینکه در ذکر ناعق که در لوح خضرا بوده مرقوم داشتند ناعقین نفوسی هستند که ناس را از صراط منحرف میسازند و بغیر حق دعوت مینمایند سبحان الله کاظم مذکور علیه بهاء الله الأبهی امام وجوه بحق ناطق است و بر خدمت قائم جای شبهه نبوده و نیست بعد از عرض اینکلمات عالیات از سماء مشیت نازل قوله تبارک و تعالی

- 116 O my God, my God! Purify the hearts of Thy loved ones from that which beseemeth not Thy days, and unite their hearts and minds and souls that none may utter aught except by Thy good-pleasure. Make known unto them that which was revealed aforetime by honored servants who speak not until He hath spoken and who act according to His bidding. All must fix their gaze upon this word and not precede it in speech. The reins of authority are in His right hand and in His mighty grasp. Well is it with him who is just in all things and holdeth fast to justice. He is indeed among those who have attained in My perspicuous Book.

116 الهی الهی طهر قلوب اولیائک عما لا ینبغی لأیامک و ألف بین اقدتهم و عقولهم و نفوسهم لئلا ینطق احد بغیر رضائک و عرفهم ما انزلته من قبل عباد مکرمون الذین لا یسبقونه بالقول و هم بأمره یعملون کلّ باید باینکله ناظر باشند و در قول سبقت نگیرند زمام امر در یمین اوست و قبضه قدرت او طوبی لمن انصف فی الأمور و تمسک بالعدل انه من الفائزین فی کلابی المبین انتهى

- 117 As to the Kurdistan matter, some years ago certain souls complained, and they were justified in their complaints, but the Supreme Pen did not rend the veil of concealment and contented itself with allusive references. This year there was a great complaint about another soul, which also remaineth concealed. Verily our Lord is the Concealer, the All-Wise. This matter hath not concerned and doth not concern the few assured souls who are now present in that land. These servants

117 و اما حکایت کردستان در چند سنه قبل بعضی از نفسی شکایت نمودند و در شکایت صادق بودند و لکن قلم اعلی هتک ستر نمود باشارات ذکریه اکتفا رفت و این سنه شکایت عظیم کردند از نفس دیگر آنهم مستور است ان ربنا هو الستار الحکیم اینفقره بنفوس موقنه معدوده که حال در آن ارض موجودند راجع نبوده و نیست

must pray and beseech God that those who attribute themselves to the Truth may move with the lightness of spirit and manifest such spiritual refinement that wherever they enter a house, they may become the cause of sanctification, purification, exaltation, progress and assurance of its inhabitants. Let them not be occupied with themselves but rather turn to the loved ones. In these stations there hath been revealed from the Supreme Pen that which needeth no renewed mention. He is indeed the Expositor, the All-Knowing.

باید این عباد دعا کنیم و از حقّ بطلبیم نفوسیکه خود را بحقّ نسبت میدهند بمثابه روح خفیف حرکت نمایند و لطافت روح از ایشان ظاهر شود بقسمیکه در هر بیت وارد میشوند سبب تقدیس و تنزیه و ارتفاع و ارتقاء و اطمینان اهل آن بیت گردند بخود نپردازند بلکه باولیا توجه نمایند در این مقامات از قلم اعلی نازل شده آنچه که مجدد بذكر محتاج نه آتّه هو المبین العليم

- 118 The page of supplications that was sent by the loved ones to the Most Holy Court was heard. The honored Ibn-i-Shahid, upon both of them be the Glory of God and His favors unto the end of names, and the loved ones and leaves, upon them be 9 66 [the Glory of God], each received their portion from the ocean of utterance of the Goal of all the worlds and attained special favors. However, due to lack of time and opportunity, this was mentioned briefly. In truth, whatsoever hath proceeded from the Tongue of Grandeur was and is mighty and all-encompassing.

118 صفحه مناجات که از قبل اولیا بساحت اقدس ارسال شد باصفا فائز جناب ابن شهید علیهما بهاء الله و عنایتی الی آخر اسماء از اولیا و اوراق علیهم ۶۶۹ [بهاء الله] هر یک از بحر بیان مقصود عالمیان قسمت بردند و عنایت مخصوصه فائز گشتند و لکن نظر یفقدان وقت و مجال باختصار ذکر شد فی الحقیقه آنچه از لسان عظمت جاری عظیم و محیط بوده و هست

- 119 This servant also conveyeth greetings and praise to each one and hath sought and seeketh for each one holy confirmation and assistance beyond the comprehension of minds. Verily our Lord is the Generous, the Munificent. There is no God but Him, the All-Knowing, the All-Wise. Glory and remembrance and praise be upon you and upon those who are with you and who love you and who hear your words concerning the Cause of God, the Lord of the Mighty Throne.

119 اینعبد هم خدمت هر یک تکبیر و ثنا میرساند و توفیق و تأیید مقدّس از ادراک و عقول از برای هر یک طلبیده و میطلبد آن ربنا هو الجواد الکریم لا اله الا هو العليم الحکیم البهاء و الذکر و الثناء علیکم و علی من معکم و یحبکم و یسمع قولکم فی امر الله رب العرش العظیم

- 120 The servant 24 Dhi'l-Hijj 1306

120 خادم فی ۲۴ ذی الحجة سنة ۱۳۰۶

GPB.211x, GPB.231x, PDC.145-146x

INBA27:098, BRL_DA#479, ADM3#066
p.081x, ADM3#067 p.084x, ADM3#068
p.084x, ADM3#069 p.086x, ADM3#147
p.166x, MAS8.074ax, AYI2.057x,
AYI2.234x, AYI2.255x, PYK.148-168,
RAHA.204-205x

BH00045

To: Mulla Ali Bajistani et al., in Khurasan

Date: 1306-12-24 [1889-Aug-21]

- 1 In the name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 The Day is the Day of Return, and the Lord of all men is established upon the Throne of Utterance, calling unto the peoples of the world and summoning them unto that which shall preserve them, exalt them, and draw them nigh. Yet their ears, being tainted with the calumnies of the past and tales of old, are debarred from hearkening, and likewise their eyes, veiled by the shrouds of idle fancies, are deprived of witnessing. Glory be to God! This evanescent servant is at all times bewildered by how the peoples of the world and the various factions, despite having outward eyes and successive, continuous evidences before them, remain bereft and are observed to be deprived of God's infinite, descending favors - let alone those souls who are inwardly and outwardly deprived of the power of vision and are occupied with vain imaginings and idle fancies.
- 3 Glorified art Thou, O my God and my Purpose! I beseech Thee by the Word which Thou hast made a light unto the Lamp, and a fire unto the misguided, and sweet water unto them that are nigh, and a torment unto the turned away, that Thou aid Thy servants to turn unto Thee, to draw nigh unto the court of Thy glory, and to cling to the cord of Thy bounty. O my Lord! I beseech Thee by the all-encompassing nature of Thy verses and the manifestations of Thy clear tokens to send down upon them from the clouds of Thy mercy that which shall adorn them with the ornament of justice and fairness, that they may be fair in Thy Cause and in what hath appeared from Thy presence. Verily, Thou art the Almighty, the Exalted, the Unconstrained.
- 4 O beloved of my heart! Thy sublime letters arrived successively, and each one was in truth, in the inner world, a petal from the petals of inner meanings, from which wafted the sweet fragrance of the love of the Beloved of the worlds. Therefore it brought joy - nay, it was the dawning-place of joy - and at every moment it increased happiness, delight, gladness and expansion. Glorified be God! Words that are recorded in the book of divine love possess another effect and another fragrance - they have no likeness and are sanctified from peer. However, there are many reasons for the delay in replying, therefore assuredly your honor and the other friends have not been and

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 یوم یوم مآب است و مالک رقاب بر عرش بیان مستوی و احزاب عالم را ندا میفرماید و بما یحفظهم و یرفعهم و یقریبهم دعوت مینماید و لکن آذان چون بمفتربات قبل و قصص اولی آلوده است از اصغا ممنوع و همچنان ابصار نظر بحجبات اوهام از مشاهده محروم سبحان الله این خادم فانی در هر حین از این متحیر چه که عباد عالم و احزاب امم مع عیون ظاهره و آثار متتابعه متوالیه بی بهره مشاهده میگردند و از نعمتهای منزله نامتناهی الهی بی نصیب ملاحظه میشوند تا چه رسد بنفوسی که در ظاهر و باطن از قوه باصره محرومند و به ظنون و اوهام مشغول

3 سبحانک یا الهی و مقصودی اسألك بالكلمة التي جعلتها للمصباح نوراً ولأصحاب الضلال ناراً و للمقربين عذاباً للمعرضين عذاباً بأن تؤيد عبادك علي الاقبال اليك و التقرب الى ساحة عزك و التمسك بجبل عطائك اي رب أسألك باحاطة آياتك و ظهورات بيناتك بأن تنزل عليهم من سخاب رحمتك ما تزيينهم بطراز العدل و الانصاف لينصفوا في امرک و فيما ظهر من عندک انک انت المقتدر المتعالی المختار

4 یا حبیب فزادی نامه‌های عالی متوالی رسید و هر یک فی الحقیقه در عالم باطن وردی بود از اوراد معانی که عرف خوش محبت محبوب عالمیان از آن متضوع لذا سرور آورد بلکه مطلع سرور بود و در هر حین بر بهجت و نشاط و فرح و انبساط میافزود سبحان الله کلمه که در دفتر محبت الهی ذکر میشود صاحب اثر دیگر و عرف دیگر است شبیه ندارد و از نظیر مقدسست و لکن تأخیر جواب را سبب تحریر بسیار است لذا البته آن حضرت و سایر اولیا از تأخیر و تعطیل مکدر

will not be saddened by the delay and postponement, for every minute of life has been and is being spent in one service or another. The Command is in the hand of God, our Lord, and He is witness to what I have said and say. Although through God's grace - glorified be His majesty - the delay has ended on this luminous night and an opportunity has arisen to respond to your sublime letter dated the 8th of the blessed Ramadan, and after its reading, observance, joy and gladness, intending the station of the Interlocutor of the Mount, in the presence of the Throne of the Lord of existence, achieving the honor of hearkening, His word, blessed and exalted be He:

نشده و نمیشوند چه که هر دقیقه از دقائق عمر صرف خدمتی از خدمتها شده و میشود الأمر بید الله ربنا وهو شاهد علی ما قلت و اقول با آنکه از فضل حق جل جلاله عمر تأخیر در این لیل منیر منتهی گشت و فرصتی بدست افتاد و بجواب دستخط عالی که تاریخ آن ۸ رمضان المبارک بود توجه شد و بعد از قرائت و ملاحظه و فرح و سرور قصد مقام مکلم طور نموده امام کرسی مالک وجود بشرف اصغا فائز قوله تبارک و تعالی

5 In My Name, the One Who ruleth over all that hath been and shall be

5 بسمی المهیمن علی ما کان و ما یکون

6 This is a Book which the Wronged One hath sent down unto him who hath believed in God, the Almighty, the Self-Subsisting. O Ali! I bear witness that thou hast heard My call time and again, and hast acknowledged that which hath been revealed from My Most Exalted Pen in a preserved Tablet. Blessed art thou for having heard, responded, and acknowledged that which the Tongue of Grandeur hath uttered from His exalted station. Thou hast attained unto that which most of the servants have failed to attain, and hast heard that which ears were prevented from hearing, save whom God, the Lord of the Frequent House, hath willed. Thou hast drunk the choice wine of utterance which hath flowed from the Pen of thy Lord, the Most Merciful, in His promised Day.

6 کتاب انزلہ المظلوم لمن آمن بالله المهیمن القیوم یا علی اشهد انک سمعت ندائی مرّة بعد مرّة و اعترفت بما نزل من قلبی الأعلی فی لوح مسطور طوبی لک بما سمعت و اجبت و اعترفت بما نطق به لسان العظمة فی مقامه المرفوع قد فزت بما لا فاز به اکثر العباد و سمعت ما منعت الآذان عن اصغائه الا من شاء الله ربّ البيت المعمور قد شربت رحيق البیان الذی جرى من قلم ربک الرحمن فی یومه الموعود

7 Say: O concourse of the Furqan! Fear God, then judge with fairness concerning that which hath appeared in truth, and follow not every heedless and veiled one. That which was hidden from eternity hath been made manifest, and He Who was recorded by the Supreme Pen in God's Books, the Lord of existence, hath come. Say: O people of the Bayan! Open your eyes, for lo, the Tree is adorned with the fruits of wisdom and utterance before your faces, and the ocean surgeth with the waves of knowledge before your eyes. Fear God, and be not of those who have denied the favor after its revelation. He counseleth you as a token of His grace, and He is the Truth, the Knower of the unseen. Then make mention of My loved ones on My behalf and give them the glad-tidings of My loving-kindness which hath encompassed the dominion and the Kingdom. We have remembered every name that hath appeared before Our presence with a remembrance that no remembrance can equal. To this testifieth He Who in all things proclaimeth: "There is none other God but Me, the Single, the One, the Mighty, the Best-Beloved."

7 قل یا ملاء الفرقان اتقوا الله ثم انصفوا فیما ظهر بالحق و لا تتبعوا کلّ غافل محجوب قد ظهر ما کان مکنوناً فی ازل الآزال و اتی من کان مسطوراً من القلم الأعلی فی کتب الله مالک الوجود و قل یا ملاء البیان افتحوا ابصارکم انّ السدرة تزینت بأثمار الحکمة و البیان امام وجوهکم و البحر ماج بأمواج العرفان امام عیونکم خافوا الله و لا تكونوا من الذین کفروا بالنعمة بعد انزالها انه ینصحبکم فضلاً من عنده و هو الحق علام الغیوب ثم اذکر اولیائی من قبلی و بشرهم بعنایتی الّتی احاطت الملک و الملکوت انا ذکرنا کلّ اسم حضر امام الوجه بذکر لا تعادله الأذکار یشهد بذلك من نطق فی کلّ شأن انه لا اله الا انا الفرد الواحد العزیز المحبوب

8 O Ali! Harken in the Persian tongue to the call of the Wronged One. In these days there hath come to pass that which hath no parallel from the beginning of time until now. We have been under the rule of enemies and, in the path of God, have been patient and thankful in times of hardship and tribulation. However, the grief of this Wronged One hath been and is from the deeds of some who claim to love Him. By God! From some there hath appeared that which hath burned the heart and consumed the liver, for the harm of their deeds hath reached the very Tree itself. In the days when We were imprisoned with chains and fetters in the land of Ta, every visitor and observer would behold joy and gladness in Our countenance, but now were anyone to look upon Us with the eye of justice and see Us, he would weep and lament for Our hardship and affliction. By the life of God! There hath befallen the Most Great News that which caused the Most Exalted Pen to weep and lament. Say:

9 O my God, my God! Illumine the hearts of Thy servants with the light of Thy knowledge and cause them to know that which will preserve them and draw them nigh unto Thee. May my soul be a sacrifice unto Thy sorrow, O Lord of all beings, and a ransom for Thy tribulation, O Sovereign of the Kingdom of Names! I beseech Thee, O King of existence and Educator of the seen and unseen, by Thy signs whereby Thou hast guided the peoples to Thy Most Great Name, to enable Thy servants to do that which Thou lovest and approvest. Verily, Thou art the Lord of the Throne on high and of earth below, and the Sovereign of the hereafter and the present world.

10 If any soul should reflect with justice and fairness upon that which hath shone forth from the Dayspring of Divine favor, he would behold with his outward and inner eyes the greatness, sovereignty, grace and mercy of God, and would be moved to render thanks and praise. In the midst of sorrows inflicted and encompassing trials, We remain occupied with the mention of the loved ones of God. Glory be to God! Certain ones who claim to love Us, despite countless tokens of grace and manifestations of kindness and favor, have wrought that which no sage can reckon. The fire of greed and passion hath so seized their heedless hearts that they have transgressed the bounds of justice and fairness and have occupied themselves with oppression and calumny. The servant beseecheth God - his Lord and your Lord - to adorn their temples with truthfulness and sincerity and with that which will exalt their stations in the world of creation. Verily, He is the Almighty, the Most Exalted, the Mighty, the All-Bountiful. Ye have heard, or will hear, the news of the great city. Since mention thereof hath been made before, it is now veiled. God willing, may He enable

8 یا علی بلسان فارسی ندای مظلوم را بشنو این ایام
وارد شد آنچه که شبه و مثل نداشته از اول ایام
الی حین تحت حکم اعدا بوده و در موارد باسا و
ضرا فی سبیل الله صابر و شاکر و لکن حزن این
مظلوم از اعمال بعضی از مدعیان محبت بوده و
هست ایم الله از بعضی ظاهر شده آنچه که قلب
را محترق و کبد را گداخت چه که ضرر اعمال
بنفس سدره وارد ایامی که با کند و زنجیر در
حبس ارض طا بودیم هر وارد و ناظری از وجه
نضره فرح و سرور مشاهده مینمود و حال لو
ینظر لی احد ببصر الانصاف ویرانی لیبکی و یوح
لضری و بلائی لعمر الله بر نبأ عظیم وارد شد آنچه
که قلم اعلی گریست و نوحه نمود قل

9 الهی الهی نور قلوب عبادک بنور معرفتک و
عزفهم ما یحفظهم و یقرّبهم الیک نفسی لحزنک
الفداء یا مولی الوری و لبلائک الفداء یا مالک
ملکوت الأسماء اسألك یا سلطان الوجود و
مرئی الغیب و الشهود بآیاتک الّتی بها هدیت
الأمم الی اسمک الأعظم بأن توفّق عبادک علی
ما تحبّ و ترضی انک انت ربّ العرش و الثّری
و مالک الآخرة و الأولى انتهى

10 اگر نفسی به عدل و انصاف در آنچه از مشرق
عنایت ظاهر شده تفکر نماید عظمت و سلطنت
و فضل و رحمت الهی را ببصر ظاهر و باطن
مشاهده کند و به شکر و ثنا ناطق گردد در
بجوبه احزان وارده و بلائی محیطه بذکر احبا
مشغول سبحان الله بعضی از مدعیان محبت مع
ظهور عنایات لالتحصی و شفقت و الطاف وارد
آوردند آنچه را که هر عالمی از احصاء آن عاجز و
قاصر نار حرص و هوی قلوب غافله را اخذ نموده
بشأنی که از عدل و انصاف گذشتند و به ظلم
و افترا مشغول گشتند انّ الخادم یسأل الله ربّه
و ربکم بأن یزین هیالکم بالصدق و الصفا و بما
یرتفع مقاماتهم فی ناسوت الانشاء انه هو المقتدر
المتعالی العزیز الوهاب اخبارات مدینه کبیره را
شنیده و یا میشنود چون ذکرش از قبل شده لذا
این کره ستر شد لعلّ الله یوفّقهم علی الرجوع و

them to return and make them of those who have shown fairness in what hath been revealed. Verily, He is powerful over all things. As to their expression of perplexity and distress concerning certain matters, after these were submitted to the Most Holy and Most Exalted Presence, these blessed words were revealed from the Supreme Pen, exalted be His glory and abundant be His favors:

- 11 O Ali, upon thee be My glory and loving-kindness! Thou and the Concourse on High bear witness that this Wronged One hath, through the Tablets sent down from the heaven of Will in the days and nights, commanded all according to their stations and ranks, and counseled them. Yet the enemies of God, exalted be His glory, have not forsaken the path of vain imaginings despite gracious counsel and blessed, goodly words. Rather, their heedlessness, rancor and hatred have increased.

- 12 As for the loved ones, some have accepted and attained to that for which they were created from nothingness, while others claim love yet when their deeds and actions are examined, the words "we seek refuge in God" flow from the Tongue of Grandeur. By God's life! There hath flowed from the Most Exalted Pen such counsels and admonitions that were they to be cast upon rock, it would turn to ruby, and were they to be showered upon a mountain, thou wouldst see it stirred by God's compelling Word. Yet in some souls they have had no effect. In certain Tablets words such as these have been revealed: This Wronged One's grief and tribulations have not been from enemies - for whatever befallereth in God's path is beloved and met with acceptance and gratitude - rather, His tribulations have been from those who claim to love Him. "My harm cometh not from Mine enemies, but from those who claim to love God and follow Him yet commit that which causeth the people of the cities of justice and fairness to lament."

- 13 I beseech God to assist all to turn repentantly unto Him. Verily He is the All-Bountiful, the Oft-Forgiving.

- 14 The education of souls dependeth upon reward and punishment. But now, as the Cause is veiled and the appointed One is not manifest, and likewise due to God's all-embracing mercy in these days becoming a cause of heedlessness and loss, blessed is he who casteth away desire and layeth hold of guidance. To-day, humility, submissiveness, love, affection, unity and harmony are beloved and acceptable unto God. Blessed is he who holdeth fast to the fear of God and doeth what is right amongst

يَجْعَلُهُم مِّنَ الَّذِينَ انصَفُوا فِيمَا ظَهَرَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ إِنَّكَ مِنْ بَعْضِ أُمُورِ أَظْهَارِ حَيْرَتِ وَ دَلْتَنكِ نُمُودَه‌اند بَعْدَ از عَرَضِ در سَاحَتِ اَمْنَعِ اَقْدَسِ اِنْ كَلِمَاتِ مَبَارَكَاتِ از قَلَمِ اَعْلَى نَازِلِ قَوْلِهِ جَلَّ جَلَالُهُ وَ عَمَّ نَوَالُهُ

11 یا علی علیک بهائی و عنایتی آن جناب و ملأ اعلی شاهد و گواهند که این مظلوم در لیالی و ایام در الواح منزله از سماء مشیت کل را به ما ترتفع به مقاماتهم و مراتبهم امر نموده و وصیت فرموده و لکن اعدای حق جل جلاله از موعظه حسنه و کلمات طیبه مبارکه سبیل اوهام را رها ننموده اند بلکه بر غفلت و غل و بغض ایشان افزود

12 و اما احباً بعضی پذیرفتند و فائز شدند بآنچه که از برای آن از عدم بوجود آمده‌اند و برخی ادعای محبت نموده و مینمایند و لکن چون به اعمال و افعال توجه میشود کلمه نعوذ بالله از لسان عظمت جاری لعمر الله از قلم اعلی در مواعظ و نصایح جاری شد آنچه که اگر بر حجر القا شود بیاقوت تبدیل گردد و اگر بر جبل افاضه شود تراه مهتر من کلمه الله المطاعه و در بعضی از نفوس تأثیر ننموده در بعضی از الواح امثال این کلمه علیا نازل حزن این مظلوم و بلایای او از اعدا نبوده و نیست چه که در سبیل الهی آنچه وارد شود محبوبست و بآن راضی و شاکر و لکن بلایای این مظلوم از مدعیان محبت بوده و هست لیس ضری من اعدائی بل من الذين يدعون حب الله و اتباعه و يرتكبون ما ينوح به اهل مدائن العدل و الانصاف

13 از حق بطلب کل را مؤید فرماید بر انابه و رجوع آنه هو الفضل التواب

14 تربیت عباد منوطست به مجازات و مکافات حال چون امر مستور و معین غیر مشهود و همچنین رحمت منبسطه در ایام الله سبب غفلت و خسارت شده طوبی لعامل نبذ الهوی و اخذ الهدی امروز خضوع و خشوع و محبت و مودت و اتحاد و اتفاق عندالله محبوب و مقبول طوبی لمن تمسک بتقوی الله و تشبث بالمعروف

His servants. He is of those who have helped God's Cause and attained what was ordained in His perspicuous Book.

- 15 From the first dawning of the Sun of Utterance from the horizon of possibility until now, We have mentioned that which is the cause of comfort, glory and salvation. Yet those who act are as rare as red sulfur. Say: My God, my God! Sanctify the hearts of Thy loved ones from that which beseemeth not Thee and Thy days, and illumine them with the lights of Thy Kingdom and Thy Dominion that the world and all therein may be enlightened thereby. O Lord! Make known to them that which harmeth and benefiteth them, that they may abandon what they have in hope of what Thou hast. Verily Thou art powerful over what Thou willest. There is none other God but Thee, the Commander, the All-Wise.

- 16 A hundred thousand pities that man should remain heedless in these days and act in ways unseemly. The chosen ones of this Revelation - God's blessings and glory be upon them - must each be a teacher to the world, that perchance the heedless may, through their deeds and actions, find their way to God and attain His recognition. All are aware of the tribulations and afflictions that have befallen the Best Beloved of the worlds - may the spirit of all in the kingdoms of Revelation and creation be offered up for His sake - and have heard what hath transpired from the beginning until now. The chosen ones and pure ones must now cling to that which is befitting and which is a healing balm for inflicted wounds. The servant beseecheth his Lord to aid all to render such service as shall cause faces to turn toward the Lord of existence.

- 17 As to thy mention of turning in all directions for the sake of the Face of God and detachment from all else beside Him, after being presented before the Throne of His Purpose these resplendent words shone forth from the Dayspring of Divine Knowledge - exalted be His glory: "O Ali, upon thee be My Glory! Well-spoken indeed were thy words, for detachment in itself is influential and attractive. In most Tablets mention of this station hath been revealed from the Supreme Pen. It is the first ornament for drawing near and turning towards God, and the first deed for healing mankind of its ills and ailments. Blessed is the servant who hath clung unto it, for he is reckoned among the helpers in the Book of God, Lord of all worlds. Today the fear of God is as a lamp, and it is the first light that hath shone forth from the horizon of the heaven of detachment, and it is the greatest and most gracious robe for the temples of His servants. Blessed is the head adorned thereby and the temple that hath attained unto it. O Ali, by the life of God, if but one heart be sanctified and freed from

بین العباد آنکه تمن نصر امر الله و فاز بما امر به
فی کتابه المبین

- 15 از اول اشراق نور بیان از افق امکان الی حین ذکر
نمودیم آنچه را که سبب راحت و علت عزت
و نجات بوده و لکن عامل بمثابه کبریت احمر
کمیاب قل الهی الهی قدس قلوب محبتک عمّا لا
ینبغی لک و لایامک و نورها بأنوار ملکوتی
و جبروتک لیستضی بها العالم و من فیه ای رب
عزّهم ما یضّرهم و ینفعهم لیدعوا ما عندهم
رجاء ما عندک انک انت المقتدر علی ما تشاء
لا اله الا انت الامر الحکیم انتهى

- 16 صد هزار حیف که انسان در این ایام غفلت
نماید و بآنچه سزاوار نیست عامل شود اولیای این
ظهور صلوة الله علیهم و بهاء الله علیهم هر یک
باید معلم عالم باشند تا خلق غافل از افعال و اعمال
آن نفوس بحق راه یابند و بعرفانش فائز گردند
جمع بر بلایا و رزایای مقصود عالمیان روح من فی
ملکوت الامر و الخلق فداه آگاهند و شنیده اند
از اول ایام الی حین چه وارد شده حال باید اولیا
و اصفیاء تشبث نمایند بآنچه که سزاوار است و
مرهم است از برای زخمای وارده یسأل الخادم
ربه بأن یؤید الکلی علی خدمة یتوجه بها الوجوه
الی مالک الوجود

- 17 اینکه در باره توجه باطراف لوجه الله و انقطاع
عمّا سواه ذکر نمودند بعد از عرض امام کرسی
مقصود این کلمات مشرقات از مشرق علم الهی
اشراق نمود قوله تبارک و تعالی یا علی علیک
بهائی نعم ما نطق به لسانک انقطاع بنفسه مؤثر
و جاذبست در اکثری از الواح ذکر این مقام از
قلم اعلی جاری و نازل اوست طراز اول از برای
توجه و اقبال خلق و عمل اول از برای برء انسان
از امراض و علل طوبی لعبد تمسک به آنکه من
التاصرین فی کتاب الله رب العالمین امروز تقوی
الله بمثابه سراج است و اوست اول نوری که
از افق سماء انقطاع اشراق نموده و اوست رداء
اعظم الطف از برای هیاکل عباد طوبی لرأس
ترین به و لهیکل فاز به یا علی لعمر الله یک قلب
اگر مقدس شود و از شئون دنیا فارغ قلوب

worldly conditions, it can transform hearts through spiritual power and find its way to the heart of existence. It is hoped that thy movements and stillness, being for God's sake, may exert influence in the world and produce a mighty effect. He is verily the All-Powerful, the All-Knowing."

- 18 Thou didst make mention of souls who have turned towards God. May they attain, God willing, to that which will cause the servants to turn to the Most Exalted Horizon. I beseech God, exalted be His glory, to vouchsafe confirmation and assistance unto them. He is the Ocean of Generosity and the Heaven of Bounty. There is no God but Him, the Lord of all mankind.

- 19 Among those mentioned were Mulla Yahya and Aqa Mirza Yusuf and Mulla 'Abdu'llah, upon them be the Glory of God. After their names were presented in the Most Holy, Most Exalted Court, these mighty verses were revealed - blessed and exalted be His utterance:

- 20 He is the One Who speaketh the truth

- 21 O Yahya! The letter of him who hath loved Me hath come before the Wronged One, wherein was thy mention. We make mention of thee for the sake of God, that thou mayest arise with the power of thy Lord to serve His Cause and take hold of His Book with such strength that neither the oppression of any oppressor, nor the assault of any heedless one, nor the clamor of any ignorant one, nor the tyrants and pharaohs of the earth can deter thee. Thus hath the door of utterance been unlocked by the key of My Name, the All-Knowing, that the sweet-scented breezes of revelation might draw thee to God, Lord of all mankind. Recite the verses of thy Lord which We have sent down in the Holy Books and Tablets. They will guide thee to the Most Great Announcement and give thee to drink from the Kawthar of everlasting life from the hand of thy Lord's bounty, the Revealer of verses.

- 22 And We make mention at this time of him who is named Yusuf and give him the glad-tidings of that which hath shone forth from the horizon of the heaven of grace from God, the Lord of Lords. Say: O people of the Furqan! Be fair in your judgment concerning that which hath appeared in truth, and follow not the sources of fancy and vain imaginings. Cast aside what ye possess, then hearken unto that which the Mother Book speaketh before the faces of the parties. This is the Day wherein secrets have been revealed and the Herald hath raised His Call from every side.

- 23 O Mulla 'Abdu'llah! The Light hath dawned from the horizon of Manifestation, inasmuch as He Who conversed with God

را بقوت روحانیّه تقلیب نماید و بقلب وجود راه نماید امید هست حرکت و سکون آن جناب چون لله بوده در عالم نفوذ نماید و اثر کلی از آن ظاهر گردد آنه هو المقتدر العليم انتهى

18 ذکر نفوس مقبله را نمودند انشاء الله فائز شوند بآنچه که سبب اقبال عباد است بافق اعلى از حق جلّ جلاله تأیید و توفیق از برای ایشان میطلبم اوست بحر کرم و سماء عطا لا اله الا هو مولی الوری

19 از جمله ذکر جناب ملا یحیی و آقا میرزا یوسف و ملا عبدالله علیهم بهاء الله را فرموده بودند بعد از عرض در ساحت امع اقدس اعلى این آیات کبری نازل قوله تبارک و تعالی

20 هو الناطق بالحق

21 یا یحیی قد حضر کتاب من احببى لدى المظلوم و کان فيه ذکرک ذکرناک لوجه الله لعل تقوم بقوة ربک على خدمة امره و تأخذ کتابه بقدره لا یمنعک ظلم کل ظالم و لا سطوة کل غافل و لا ضوضاء کل جاهل و لا جبايرة الارض و فراعنتها کذلک فتح باب البیان بمفتاح اسمی العلام لتجذبک نفحات الوحی الى الله مولی الأنام اتل آیات ربک التي انزلناها فی الزبر و الألواح انها تهديک الى النبأ الأعظم و تسقيک کوثر البقاء من يد عطاء ربک منزل الآيات

22 و نذكر فی هذا الحین من سمي بیوسف و نبشّره بما اشرق و لاح من افق سماء الفضل من لدى الله ربّ الأریاب قل یا ملا الفرقان انصفوا بالله فیما ظهر بالحق و لا تتبعوا مطالع الظنون و الأوهام ضعوا ما عندکم ثم استمعوا ما ينطق به أم الكتاب امام وجوه الأحزاب هذا يوم فيه ظهرت الأسرار و نادى المناد من کل الجهات

hath been established upon the throne of His name, the All-Merciful. Say: O people! If ye deny God's Manifestation and His sovereignty and that which hath been sent down from His presence, by what proof can ye establish that which ye possess? Fear ye God, and follow not every heedless doubter. Verily the ocean speaketh the truth, and the heaven proclaimeth, and the sun declareth: O concourse of the earth! By God, He hath come, He through Whose mention the Books of God, the Lord of all men, were adorned. He, verily, accepted tribulation for your salvation, and endured hardships for your comfort, and suffered the oppression of the oppressors that the light of justice might appear among mankind. Thus hath the luminary of bounty shone forth from the horizon of the heaven of thy Lord's mercy in the final return. The glory from God, the Lord of earth and heaven, be upon thee and upon them.

23 يا ملا عبد الله قد اشرق النور من افق الظهور بما استوى مكلّم الطور على عرش اسمه الرحمن قل يا قوم ان تكبروا ظهور الله و سلطانه و ما نزل من عنده باى برهان تثبت ما عندكم اتقوا الله و لا تتبعوا كل غافل مراتب ان البحر تنطق بالحق و السماء تنادى و الشمس تقول يا ملا الارض تالله قد اتى من تزيت بذكره كتب الله مالک الرقاب انه قبل البلاء لنجاتكم و حمل الشدائد لرخائكم و ظلم الظالمين لظهور نير العدل بين الانام كذلك اشرق نير العطاء من افق سماء رحمة ربكم فى المآب البهآء عليك و عليهما من لدى الله مالک الارض و السموات انتهى

24 As to what was written concerning the blessed Book of Iqan, this year and last year it was again submitted to His presence as commanded, and hath been adorned with a new arrangement. God willing, a copy thereof will be sent so that the seekers and those who have turned unto God may transcribe from it. Although all that hath appeared from His presence is the truth in which there is no doubt, yet most of what was revealed was circulated to various regions in its first copy without review. O beloved of my heart! The verses have encompassed the world to such extent that no one is capable of gathering and enumerating them. Nevertheless, the opposers have uttered that which no oppressor hath ever uttered. The equivalent of the Books of the past and future now exists. The verses revealed and the evident proofs manifested in this Most Great Revelation and Momentous News are distinguished from all else, and the difference between them is as clear and evident as the sun. Blessed is the soul that turneth with justice and fairness and attaineth unto true witnessing and hearing.

24 اينكه در باره كتاب مبارك ايقان مرقوم داشتند اين سنه و سنه قبل حسب الامر مجدّد در حضور عرض شد و بطراز بدیع مزین انشاء الله يك جلد از آن ارسال ميشود تا طالبين و مقبلين از روى آن بنويسند اگرچه كلّ ما ظهر من عنده هو حق لا ريب فيه ولكن اكثرى از آنچه نازل شد همان نسخه اول باطراف رفت من غير ملاحظه يا حبيب فؤادى آيات عالم را احاطه نموده بشأنى كه احدى قادر بر جمع و احصاى آن نه مع ذلك معرضين بيان گفته اند آنچه را كه هيچ ظالمى نگفته معادل كتب قبل و بعد حال موجود آيات منزله بديعه و بينات ظاهره در اين ظهور اعظم و نبأ عظيم از جميع جهات ممتاز و فرق از دولتش بمثابه آفتاب واضح و هويدا طوبى از براى نفسى كه به عدل و انصاف توجه نمايد و بمشاهده و اصغاء حقيقى فائز گردد

25 My God, my God! Make not Thy servants deprived of the ocean of justice and the heaven of fairness. O my Lord! Aid them to turn unto Thee and enable them to return. Verily Thou art the Generous One, through the mention of Whose name the realities of all things have taken flight, and Thou art the Merciful One, Whose mercy hath preceded all who are in earth and heaven. There is none other God but Thee, the Kind, the Forgiving.

25 الهى الهى لا تجعل عبادك محرومين عن بحر العدل و سماء الانصاف اى رب ايدهم على الانابه و وفقهم على الرجوع انك انت الكريم الذى طارت لدى ذكر اسمك حقايق الاشياء و انت الرحيم الذى سبقت رحمتك من فى الارض و السماء لا اله الا انت العطوف الغفور

26 Another missive from that Best-Beloved was received, wherein mention had been made of the blessed and hallowed days of Ridvan. Praise be to God, from it there breathed the fragrance of the rose-garden of divine knowledge and inner meaning. Were all the peoples of the earth to desire to recount the

26 دستخط ديگر آن محبوب كه ذكر ايام طيبه مبارك در آن مذكور رسيد الحمد لله نفعه گلستان معارف و معانى از آن متضوع اگر اهل ارض طرأ اراده كنند ذكر ايامى كه در

days passed in the garden of Najib Pasha, which hath been named Ridvan, they would assuredly all be found wanting and would confess their impotence. In very truth, the eye of the world hath not beheld its like, nor hath the vision of the nations been blessed with the sight of a day comparable unto it. The turning of the Desire of all mankind unto that garden, His entrance therein, His seating Himself upon the throne of utterance, and whatsoever proceeded from the mouth of the Divine Will at that hour—all these lie beyond the compass of men's remembrance. Every description penned by every describer, and every praise uttered by every extoller, hath not reached even unto the dust which was ennobled by His footsteps; how much less His mighty throne, His manifest ascension thereon, and His all-pervasive, sovereign utterance.

بستان نجیب پاشا که به رضوان نامیده شده نماید
هرآینه کل قاصر و برعجز مقرر فی الحقیقه چشم عالم
شبه آنرا ندیده و بصر امم بمشاهده نظیر آن یوم
فائز نگشته توجه مقصود عالمیان و ورود در آن
بستان و استقرار بر عرش بیان و ما خرج من فم
المشیة فی ذاک الآن خارج از اذکار عالمیان بوده
کلّ الأوصاف من کلّ واصف و کلّ الثنایا من
کلّ مثنی لم یصل الی التراب الذی شرف بقدومه
فکیف عرشه العظیم و استوائه المبین و بیانه النافذ
المحیط

- 27 Briefly, the effulgences and revelations of that Day are beyond the knowledge and comprehension of the world. That garden in particular hath, by name, been recorded as the Gate of Paradise—Ridvan—and as the chronicler of the days wherein the All-Merciful shed abroad, through all His names, His splendors upon all who are in earth and heaven. A company of the faithful were blessed with the vision and presence of those days and of that which appeared therein. In the going forth and coming in of the Ancient Beauty, the signs and evidences of God were made manifest, resplendent, and plain; and the light of revelation shone forth, gleamed, and dazzled. Exalted be His greatness, immeasurable His might, and manifest His sovereignty.

27 باری اشراقات و تجلیات آن یوم خارج از عرفان
و ادراک عالم است و مخصوص آن بستان باسم
دربان مذکور شده که رضوان باشد و کاتب
ایام تجلی الرحمن بکل اسمائه علی من فی ارضه
و سمائه جمعی از اولیا بمشاهده و لقاء آن ایام و
ما ظهر فیها فائز گشتند در ورود و خروج جمال
قدم آیات و بینات الهی ظاهر و باهر و هویدا
و نور تجلی ساطع و لائح و مبها جلّت عظمت و
علت قدرته و ظهر سلطانه

- 28 This servant beseecheth his Lord to inscribe for His loved ones the recompense of that Day and of whatsoever shone forth therein from the horizon of the Will of our Lord, the All-Knowing, the All-Wise. And after the perusal of the letter of that beloved one and becoming apprised of its contents, I repaired unto the seat of the Throne. The whole of the letter was presented before His face and was privileged to attain the honor of His hearing. He, blessed and exalted be He, saith:

28 یسأل الخادم ربّه بان یکتب لأولیائه اجر ذاک
الیوم و ما اشرق فیهِ من افق مشیة ربنا العلیم
الحکیم و بعد از قرائت و اطلاع بر نامه آن
محبوب قصد مقرّ عرش نموده امام وجه تمام
نامه عرض شد و بشرف اصغا فائز گشت قوله
تبارک و تعالی

- 29 In the Name of Him Who manifesteth Himself above the earth and heaven

29 بسمی المجلی علی من فی الأرض و السماء

- 30 O 'Ali! Upon thee be My glory and My loving-kindness! Thou hast attained unto My remembrance and My favor, before and after, by the sea and its waves, by the light and its effulgence, by the Lote-Tree and its fruits, and by the sun and its radiance. We have sent down upon thee from the heaven of grace and bounty that which every knowing and discerning one hath failed to reckon. We beseech God, blessed and exalted be He, to aid thee at all times to serve His Cause amongst His servants, and to grant thee in every season the Kawthar of His

30 یا علی علیک بهائی و عنایتی قد فزت بذكری و
عنایتی من قبل و من بعد و بالبحر و امواجه و
بالنور و اشراقه و بالسدره و ثمارها و بالشمس و
انوارها قد انزلنا علیک من سماء العنایة و الألفاف
ما عجز عن احصاء آثاره کلّ عالم بصیر و کلّ
عارف خبیر نسأل الله تبارک و تعالی ان یؤیدک
فی کلّ الاحیان علی خدمة امره بین عباده و
یرزقک فی کلّ الاوان کوثر عرفانه من کأس

knowledge from the cup of His bounty, that thou mayest draw men nigh unto His holy court and His glorious sanctuary. He, verily, is the All-Powerful, the Almighty.

- 31 Thou hast made mention of the days of Ridvan and of those who gathered in thy home and other homes to remember God, the Lord of the Throne and of the dust, and the King of this wondrous Day. Blessed is the house that hath been honored with My favors, wherein My remembrance hath been raised, and which hath been graced by the presence of My loved ones who have spoken My praise, held fast unto the cord of My loving-kindness, and been blessed with the recitation of My verses. They are indeed honored servants whom God hath extolled in the Qayyumu'l-Asma' and in other Books. He, verily, is the All-Hearing, the All-Seeing, the One Who answereth prayer. We have indeed heard their mention and their praise in this Announcement by which the Concurrence on High hath called out. By God! This is the Most Great Announcement which was mentioned in the Qur'an and before it in the Books of God, the Lord of all worlds. He, verily, thanketh His own Self on their behalf and maketh mention of Himself through their tongues. He is the All-Bountiful, the Most Generous. Blessed is he who standeth firm, whom the tempests of doubts raised by the transgressors have failed to move, and blessed is he who remaineth steadfast, whom the hosts of the oppressors and the might of the deniers, who have followed their idle fancies and denied Him in Whom they had believed, have failed to shake. They are indeed among the most lost in My perspicuous Book.

- 32 O Ali! Remember My loved ones who came before thee, and convey unto them My remembrance, My praise and My glorification, that the fragrance of thy Lord's loving-kindness may stir them and draw them unto God, the Mighty, the Most Praised. And remember My handmaidens and My leaves who have clung to My Tree and held fast to the hem of My luminous robe. The glory of God rest upon thee and upon them, both men and women, from God, the Compassionate, the All-Forgiving, the Most Merciful.

- 33 Say: O people of the world! Whither is fairness fled? What hath become of justice? Have sight and hearing vanished from the people of learning and wisdom, or have they become non-existent? If they still exist, why have ye debarred and deprived yourselves from the most exalted station, the highest rank, and the most sublime abode? Each day the divine verses descend like torrential rain, and each night a Book appeareth from the Mother Book. If ye claim not belief, it matters not and never did. Despite your attachment to former proofs and latter

عطائه لتقرّب الناس الى ساحة قدسه و بساط
عرّته انه هو المقتدر القدير

31 قد ذكرت ايام الرضوان والذين اجتمعوا في بيتك
و بيوت اخرى لذكر الله ربّ العرش والّثرى و
مالك هذا اليوم البديع طوبى لبيت فاز بعنايتى
وارتفع فيه ذكرى وتشرف بحضور اوليائى الذين
نطقوا بشائى وتمسكوا بحبل عنايتى و فازوا بتلاوة
آياتى انهم عباد مكرمون الذين وصفهم الله في قيوم
الاسماء و في كتب اخرى انه هو السامع و هو
الناظر و هو المجيب انا سمعنا ذكرهم و ثنائهم في هذا
النبا الذى به نادى الملائ الأعلى تالله هو النبا العظيم
الذى كان مذكوراً في الفرقان و من قبله في كتب
الله رب العالمين انه يشكر نفسه من قبلهم و يذكره
من السنهم انه هو الفياض الكريم طوبى لمستقيم
ما حرّكته قواصف شبهات المعتدين و ثابت ما
اضطربته صفوف الظالمين و سطوة المعرضين الذين
اتبعوا اهوائهم و كفروا بالذى امنوا به الا انهم
من الاخسرين في كتابى المبين

32 يا على اذكر اوليائى من قبلى و بلغهم ذكرى و ثنائى
و تكبيرى ليأخذهم عرف عناية ربك و يجذبهم
الى الله العزيز الحميد و نذكر امائى و اوراقى اللائى
تمسكن بسدرتى و تشبثن بذيلى العزيز المنير البهاء
عليك و عليهم و عليهن من لدى الله المشفق الغفور
الرحيم انتى

33 بگوئيد اى اهل عالم انصاف کجا رفته عدل چه
شده آيا بصر و سمع از اهل مدائن علم و حکمت
محو گشته يا معدوم شده اگر موجود است چرا
خود را از مقام اعلى و رتبه اعلى و مقر اسنى
منع نموده ايد و محروم ساخته ايد هر يوم آيات الهى
بمثابه غيث هاطل نازل و هر ليل کتابى از ام
الکتاب ظاهر اگر دعوى ايمان ننمائيد باسى نبوده

evidences, and your clinging to God's verses and His infinite Manifestations, why have ye turned away and denied the proof before which all proofs bow down, and the evidence before which all evidences are humbled?

و نیست مع تمسک بحجج قبل و براهین بعد و تشبث بآیات الهی و مظاهر لا یتناهی چه شده که از حجتیکه جمیع حجج نزدش خاضع و برهانیکه جمیع براهین نزدش خاشع اعراض کرده‌اید و انکار نموده‌اید

- 34 O concourse of divines! Ye sit upon the seat of glory in His name and have become leaders of the people through His mention, yet ye remain heedless of and turn away from Him. How long will ye remain dead upon the couch of heedlessness and cling to the cord of denial? This is the Day of recognition and the Day of turning unto God. Cast aside your vain imaginings and suspicions, and with sanctified and detached hearts turn your faces toward God. By the life of your Beloved and mine! This is spoken for the sake of God and offered purely out of love. Present yourselves and each day seek a Book, that ye may discover what your imaginings have withheld from you, and behold what your eyes have turned away from, and hear what your ears have been heedless of.

34 ای معشر علما باسم حق بر مسند عزت جالسید و بذکرش پیشوای خلق شده‌اید و لکن از او غافل و معرض تا کی در فراش غفلت مرده مانده‌اید و بجبل انکار متمسکید یوم یوم اقرار است و یوم یوم اقبال بگذارید اوهامات و ظنون را و با افتدۀ مقدسۀ منزّه بوجه الله توجه نمائید لعمر محبوبی و محبوبکم لوجه الله گفته میشود و محض محبت القا میگردد حاضر شوید و در هر یوم کتابی طلب نمائید لیظهر لکم ما منعم عنه بأوهامکم و تشاهدون ما تحوّل عنه ابصارکم و تسمعون ما غفلت عنه آذانکم

- 35 If this Ocean and its waves be denied, and this Sun and its rays be concealed, to what will ye hold fast and what proof and evidence will ye cling? By the life of my Lord and your Lord! None hath any refuge, shelter, escape, protection or sanctuary except through this Cause which hath dawned from the horizon of the will of our Lord and your Lord, the Lord of the mighty throne.

35 آیا اگر این بحر و امواجش انکار شود و این شمس و انوارش مستور گردد بچه امری متمسکید و بچه حجت و برهانی متشبث لعمر ربی و ربکم لیس لأحد مأمن و لا ملجأ و لا مناص و لا معاذ و لا ملاذ الا بهذا الامر الذی اشرق من افق مشیة ربنا و ربکم و ربّ العرش العظیم

- 36 O Beloved of my heart! Although the recompense of their rejected deeds hath deprived them and kept them from the Dayspring of divine revelation, yet, in view of our Lord's grace, we beseech for them return unto Him and repentance at His door. Verily, He is the Forgiving, the Generous.

36 یا محبوب فؤادی اگرچه جزای اعمال مردوده ایشان را محروم نموده و از مشرق وحی الهی محروم داشته و لکن نظراً الی عنایة ربنا نسأل لهم الرجوع الیه و الانابة لدی بابه انه هو الغفور الکریم

- 37 Mention hath been made of the divine eulogists whom God hath aided to praise and extol Him, enabled to spread His signs, and through whom He hath gladdened the hearts of His near ones and expanded the breasts of the sincere among His servants. All have attained unto that which truly no heavens and earth can equal. Although mention of his honor Shukuhi, upon whom be the glory of God, was made in the letter of his honor Ibn-i-Ismullah-i-Asdaq, upon both of whom be the Most Glorious Beauty of God, yet renewed mention of them and other loved ones, upon whom be the glory of God, hath been revealed from the Pen of our Lord and the Lord of earth and heaven. His word - exalted be His utterance and mighty His proof, and there is no God but Him - He is the Hearing, the Answering.

37 ذکر حضرات و صفان الهی را نمودند الذین ایدهم الله علی ذکره و ثنائه و وفقهم علی نشر آثاره و فرح افتدۀ المقرّبین من خلقه و انشراح صدور المخلصین من عبادۀ کلّ فائز شدند بآنچه که سموات و ارض فی الحقیقه بآن معادله ننماید اگرچه ذکر جناب شکوهی علیه بهاء الله در نامه جناب ابن اسم الله اصدق علیهما بهاء الله الابهی شده و لکن مجدّد ذکر ایشان و سایر اولیا علیهم بهاء الله از قلم ربنا و ربّ الأرض و السماء نازل قوله عزّ بیانه و جلّ برهانه و لا اله غیره هو السامع المجیب

38 O Shukuhi! Upon thee be My glory! Thy mention and thy name have repeatedly been referred to in the Most Holy Court, and thou hast been favoured with the waves of the Ocean of utterance of the Desired One of the worlds. We have remembered thee time and again with a remembrance which, when revealed from the Mouth of the Divine Will, caused the Kingdom of utterance to proclaim: "By God! He Who created Me with a Word from His presence hath come, and hath manifested Me to announce unto men His appearance, His revelation, His might, His power, and the evidences of His Pen which have encompassed all existence, both seen and unseen."

39 O people of the earth! Fear ye God, and follow not every heedless and dubious learned one. Abandon the world and all that is therein, then turn unto God, the One, the All-Informed. Blessed art thou, O Shukuhi, for having adorned thy tongue with praise of thy Lord, Who was denied by every oppressor, detested by every idolator, and condemned by every transgressing sinner. When thou hearest the call from the Supreme Horizon, say: "Praise be unto Thee, O Lord of all names and Creator of the heavens, for having aided me to turn unto Thee when most of Thy creation turned away from Thee, and enabled me to praise and describe Thee when most of Thy servants denied these. I beseech Thee, O Thou Who hast illumined the horizons through Thy manifestation on the Day of Separation, to inspire me in all conditions with that which will attract the hearts of the world. O my Lord! Thou seest me acknowledging Thee and Thy signs and whatsoever hath appeared from Thee, confessing the transcendence of Thy Being above all else and the sanctity of Thine Essence above the descriptions of Thy creatures. I beseech Thee not to deprive me from the heaven of Thy bounty and the sun of Thy glory. Verily, Thou art the All-Powerful, the All-Knowing, the All-Wise."

40 And this is what was revealed for Haji Mirza 'Ali-Akbar, upon him be the Glory of God. The Lord, exalted and sanctified be He, saith:

41 He is the One Who ruleth over all names

42 A Book from Our presence unto him who was named 'Ali-Akbar, that it may draw him unto the Scene of God, the Supreme, the Self-Subsisting. My Most Exalted Pen hath not hesitated in that which it was commanded. Blessed is he who hath attained, and woe unto every heedless and veiled one. We have heard what thou didst compose in praise of thy Lord and what thou didst recite among the concourse of the near ones. Verily thy Lord is the Truth, the Knower of the unseen. We beseech Him, exalted be He, to make thee steadfast in His love

38 يا شكوهي عليك بهائي ذكرت واسمت مكرّر در ساحت اقدس مذکور و بامواج بحر بیان مقصود عالمیان فائز انا ذکرناک مرّة بعد مرّة بذکر اذ ظهر من فم المشیّة نادت ملکوت البیان تالله قد اتی من خلقنی بکلمة من عنده و اظهرنی لأبشر الناس بظهوره و بروزه و عزّه و اقتداره و آثار قلبه الّذی احاطت الوجود من الغیب و الشّهود

39 يا ملأ الأرض اتّقوا الله ولا تتّبّعوا كلّ غافل بعيد و كلّ عالم مريب دعوا الدّنيا و ما فيها ثمّ اقبلوا الى الله الفرد الخبير طوبى لك يا شكوهي بما زينت لسانك بمدح مولاك الّذی انكره كلّ ظالم و ابغضه كلّ مشرک و افقّ عليه كلّ معتد اثم اذا سمعت النّداء من الأفق الأعلى قل لك الحمد يا مالک الأسماء و فاطر السّماء بما ايدتني على الاقبال اليك اذ اعرض عنك اكثر خلقك و وقفتني على ثنائك و اوصافك بعد اذ انكرها اكثر عبادك اسألك يا منور الآفاق بظهورك في يوم الطّلاق بأن تلهمني في كلّ الأحوال ما تنجذب به افئدة العالم اى ربّ ترانى معترفاً بك و بآياتك و ما ظهر من عندك و مقراً بتنزيه ذاتك عن دونك و تقديس كينونتك عن اوصاف خلقك اسألك ان لا تخيّبني من سماء عطائك و شمس بهائك انك انت المقتدر العليم الحكيم انتهى

40 و هذا ما نزل لجناب حاجي ميرزا علي اكبر عليه بهاء الله قول الربّ تعالى و تقدّس

41 هو المهيمن على الأسماء

42 كتاب من لدنا لمن سمي بعلي قبل اكبر لتجذبه الى منظر الله المهيمن القيوم ما توقّف قلبي الأعلى عما امر به طوبى لمن فاز و ويل لكل غافل محبوب انا سمعنا ما انشأته في ثناء ربك و انشدته بين ملأ الأولياء ان ربك هو الحق علام الغيوب نسأله تعالى ان يجعلك ثابتاً في حبه و ناصرراً لأمره

and a helper to His Cause through remembrance and utterance. Verily, He is powerful over what He willeth. There is none other God but He, the Single, the One, the Mighty, the Loving.

- 43 Say: O people of the earth! The Spirit speaketh in the breast of the world, and the Light hath shone forth from the horizon of Sinai, for its Speaker hath seated Himself upon the throne with manifest sovereignty. Say: Beware lest vain imaginings prevent you from the Luminary of certitude, and beware lest the doubts of every ignorant and rejected one veil you. This is the Day wherein the world hath been adorned with the Most Great Name, and the Ocean of utterance hath spoken before all faces. Say: O concourse of divines! Set aside your learning. The gate of God's knowledge, the Lord of the past and future, hath been opened. That which is with the people will not profit you today. Take ye what ye have been commanded by God, the Lord of the Promised Day. Thus hath crowed the Cock of the Throne, and the Nightingale of eternity hath warbled upon the highest branches: "The Kingdom belongeth unto God, the Lord of the Kingdom and the Sovereign of the Realm of Might." The glory from Us be upon him whom the attraction of the verses found and whom He adorned with the ornament of steadfastness and aided in that which befitteth this irrevocable Announcement.

- 44 And this is what was revealed for Mirza 'Abdu'l-Husayn, upon him be the Glory of God:

- 45 In My Name, which shineth forth from the horizon of might

- 46 God beareth witness that there is none other God but Him, and He Who speaketh is the One promised in the Book of God, the Lord of Hosts. He hath come from the heaven of divine knowledge with the hosts of wisdom and utterance. Blessed are they who recognize! The earth and heaven have been illumined by the light of Baha, yet most people perceive it not. They have cast away God's Cause and taken their own idle fancies - verily they understand not. We have heard thy mention in this Most Great Remembrance and thy praise in this manifest Announcement. Say: Praise be unto Thee, O my God, for having caused me to speak Thy praise amongst Thy loved ones and for having made known to me Thy path, unto which, when it appeared, all the paths of the world hastened, yearning to be connected with it through their relation to Thy Beloved Name. O Lord! Aid my tongue to remember and praise Thee, mine eyes to witness Thy signs, and my heart to turn unto Thee, O Beloved of hearts! Verily Thou art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the One Who commandeth justice and ruleth over what was and what shall be.

بالذكر والبيان أنه هو المقتدر على ما اراد لا اله الا هو الفرد الواحد العزيز الودود

43 قل يا ملاء الأرض انّ الروح ينطق في صدر العالم والنور اشرق من افق الطور بما استوى مكمّله على العرش بسلطان مشهود قل اياكم ان تمنعكم الأوهام عن نير الايقان و اياكم ان تحجبكم شبهات كلّ جاهل مردود هذا يوم فيه تزيّن العالم بالاسم الأعظم ونطق بحر البيان امام الوجوه قل يا معشر العلّماء ضعوا علومكم قد فتح باب علم الله مالک ما كان و ما يكون لا ينفعكم اليوم ما عند القوم خذوا ما امرتم به من لدى الله مالک اليوم الموعود كذلك دلّج ديك العرش و غرّد عندليب البقاء على اعلى الأغصان الملک لله مالک الملکوت و سلطان الجبروت البهاء من لدنا لمن اجدّه جذب الآيات و زينه بطراز الاستقامة و ايده على ما ينبغى لهذا النبا المحتوم

44 و هذا ما نزل لجناّب ميرزا عبدالحسين عليه بهاء الله

45 بسمی المشرق من افق الجبروت

46 شهد الله انه لا اله الا هو و الذي ينطق انه هو الموعود في كتاب الله رب الجنود قد اتى من سماء العرفان بصفوف الحكمة و البيان طوبى لقوم يعرفون قد تتورت الأرض و السماء من نور البهاء ولكن القوم اكثرهم لا يشعرون قد نبذوا امر الله و اخذوا اوهام انفسهم الا انهم لا يفقهون انا سمعنا ذكرک في هذا الذكر الأعظم و ثنائک في هذا النبا المشهود قل لک الحمد يا الهی بما انطقتنی بثنائک بين اوليائک و عزّفتني صراطک الذي اذ ظهرت سرعت طرق العالم اليه ليتصل به شوقاً لنسبته الى اسمک المحبوب اي ربّ ايد لسانی على ذکرک و ثنائک و عيني على مشاهدة آثارک و قلبي على التوجه اليک يا محبوب القلوب انک انت المقتدر على ما تشاء لا اله الا انت الامر بالعدل و الحاکم على ما کان و ما يكون

- 47 This was revealed for his honor Aqa Siyyid 'Ali, upon him be 66 و هذا ما نزل لجَناب آقا سيّد علي عليه ٩ ٦٦
96 [Baha'u'llah]. [بهاء الله]
- 48 He is the Ancient Revealer 48 هو المنزل القديم
- 49 Glory be to God! This Day hath a different air, and this 49 سبحان الله اين يوم را هوائى ديگر و اين بحر را
Ocean different waves, for it is designated and known as the امواجى ديگر است چه كه يوم الله موسوم و
Day of God. This is that Day whereof Moses was given glad مذكور اينست آن يومى كه حضرت كلّيم را بآن
tidings, and concerning whose proclamation and spread the بشارت داده و حضرت خاتم روح ما سواه فداه
Spirit (Christ), may the souls of all else be His sacrifice, was را به ذكر و انتشار آن امر فرموده بگو اى ملأ
commanded. Say: O people of the Bayan, the Most Exalted بيان نقطه جلّت عظمته بآئى انا اول العابدين
Point hath spoken saying "I am the first of them that worship ناطق و روح القدس بقدر اتى المعزى متكلم اياكم
Him," and the Holy Spirit proclaimeth "The Comforter hath ان يمنعكم الذكر عن المذكور او التبيان عن منزله
come." Beware lest the Remembrance prevent you from the او الكلاب عن مرسله قد نزل ام الكلاب من لدى
One Remembered, or the exposition from its Revealer, or the الوهاب فى المآب اتقوا يا ملأ الأحزاب اقبلوا الى
Book from its Sender. The Mother Book hath been revealed الله الفرد الواحد الظاهر الناطق العليم الحكيم
- 50 Thy call hath been heard. The ears have heard what thou 50 ندايت باصغا فائز قد سمعت الآذان ما انشدته فى
hast sung in praise and remembrance of God, the Mighty, the ثناء الله و ذكره العزيز البديع قل الهى الهى ايدنى
Wondrous. Say: My God, my God! Aid me in all conditions فى كلّ الأحوال لأنطق بثناءك بين عبادك و
to speak Thy praise amongst Thy servants and to recite what اقرأ ما انزلته من سماء عليك و عطائك اى ربّ
Thou hast sent down from the heaven of Thy knowledge and ترى العالمى قصد بحر حكمتك و الفانى كوثر
bounty. O Lord! Thou seest the unlearned seeking the ocean بقائك و الميت سلسيل الحياة من يد عطائك
of Thy wisdom, the ephemeral the river of Thy eternity, and اسألك ان لا تخييه عمّا ينصرنى ويكون معى فى
the dead the stream of life from the hand of Thy bounty. I حياتى و مماتى و فى كلّ عالم من عوالمك انك
beseech Thee not to disappoint him of that which will assist انت المقتدر العزيز الفضل انتى
- 51 In truth, these tongues which in these days are engaged in the 51 فى الحقيقة اين السنّى كه در اين ايام بثناء الله
praise of God have appeared from the Kingdom of utterance ناطق است از ملكوت بيان ظاهر شده بهيچ
and bear no resemblance whatsoever to the tongues of those وجه شباهتى بالنسب عباد كه از عوالم جسمانيّند
servants who belong to the physical realm. In one station نداشته و ندارد در يك مقام بى شبه و نظيرند و
they are without peer or likeness, without equal or comparison. Every praise that is manifested today from any praising بى مثل و همتا هر ثنائى كه از هر مثنى اليوم ظاهر
soul is as a spirit for the awakening of others, whether it be in شود آن بمنزله روحى است از براى ايقاظ نظماً
verse or prose. Glorified be their Strengtheners, their Creator, كان او ثراً جلّ مؤيّدهم و خالقهم و منطّقتهم
their Inspirer, their Sustainer, their Helper and their Succorer! و مدّهم و ناصرهم و معيّنهم سبحان الله عالم بيان
Glory be unto God! The world of utterance is bewildered by از بيدانشان ارض متعجّر ذكر و ثنا عنایت و عطا
those who know not. Mention and praise, bounty and bestowal بمقامى رسیده كه عرفان افتده بالغين از بلوع
have reached such a station that the understanding of the mature بآن عاجز و قاصر ايضاً سبحان الله طور از كلمة
minds falls short of comprehending it. Again, glory be الله از هم ميريزد شوقاً للقائه و سدره سينا بمجرد
unto God! The mountain is rent asunder by the Word of God اصغار زمین را شكافته مع اغصان و افنان و اوراق

its branches, twigs, leaves and fruits, has made for the highest horizon. Blessed is the ear that heareth and the eye that seeth!

- 52 Where are these eyes and where the witnessing of these lights? Where are these ears and where the hearing of the call of the Lord of all beings? Today the Cup-Bearer is the Self of Truth, glorified be His majesty. He giveth the cup of reunion and bestoweth the chalice of meeting. Now is the time, now is the time! Blessed, a hundred thousand times blessed, are they who have removed the veil and have, on the wings of longing and yearning, sought the most glorious horizon. The grace, the bounty and the favor of God be upon His loved ones and His chosen ones who have testified to that which God testified before the creation of the heavens and the earth. Praise be to God! Each of the pages sent is adorned with the mention of His loved ones. Although today, due to the lack of vision and hearing, the station of the assured, devoted and tranquil souls is not known, yet God hath prescribed for Himself that days shall appear wherein their traces, their remembrances, their names and that which hath proceeded from their tongues shall be spread abroad, despite the divines of Iran and their jurisprudents who have oppressed on earth and have committed that whereby God's favor hath been changed amongst them. They are indeed among the people of error.

- 53 Among the loved ones whose names have flowed from that honored one's truthful pen and have attained the hearing of the Lord of Utterance and its Revealer were he who was named after the Desired One and his brother, Shaykh Qasim, upon them both be the glory of God. The rain of grace and favor hath showered upon them, and specifically for each one a most wondrous, most mighty, most holy Tablet hath been sent down from the heaven of divine Will. They are mentioned both in this letter and recorded on a separate page, that each soul may possess the bounty of its Lord as a favor from His presence. He is the Mighty, the All-Bountiful. This is what hath been sent down from the heaven of bounty. His word, blessed and exalted is He: He is the All-Witnessing, the All-Informed.

- 54 O Shaykh! Blessed art thou, and blessed is thy name, and blessed is he who hath hearkened to thy words in praise of God, the All-Possessing, the Self-Subsisting. We were with thee and heard thy mention in this Remembrance, which, when it shone forth from the horizon of grace, the Books of the world bowed down before it, and the limbs of the nations trembled, save those who cast away transgression and wickedness, clinging fast to righteousness and the fear of God. Verily thy Lord heareth the call of His loved ones and whatsoever proceedeth from their mouths in proclaiming His irrevocable and binding

و اثمار قصد افق اعلى نموده طوبى لسمع السمع
و لبصر البصر

- 52 این ابصار کجا و مشاهده انوار کجا و این آذان
کجا و اصغای ندای مولی الوری کجا امروز ساقی
نفس حق جلّ جلاله است کأس وصال میدهد
قدح لقا عطا میفرماید حین حین طوبی است
صدهزار طوبی از برای نفوسی که حائل را از
میان برداشتند و باجنحه شوق و اشتیاق قصد
منظر اهی نمودند الفضل و العنایه و العطاء من
الله علی اولیائه و اصفیائه الذین شهدوا بما شهد الله
قبل خلق السموات و الارضین لله الحمد اوراق
مرسله هر یک بذكر اولیا مزین اگرچه امروز
نظر بعدم بصر و سمع مقام نفوس موقته مقبله
مطمئنه معلوم نه ولكن كتب الله علی نفسه بأن
تظهر ایاماً فیها تنتشر آثارهم و اذکارهم و اسمائهم
و ما خرج من السنهم رغماً لعلباء ایران و فقهائهم
الذین ظلّوا فی الارض و ارتکبوا ما تغیرت به
نعمه الله بینهم الا انهم من اصحاب الضلال

- 53 از جمله اولیائیکه از قلم صدق آن جناب اسمائشان
جاری شده و باصغاء مالک بیان و منزله فائز
گشته سمی حضرت مقصود و اخوی ایشان
جناب شیخ قاسم علیهما بهاء الله بوده امطار
فضل و عنایت بر ایشان باریده و مخصوص هر
یک لوح ابداع منع اقدس از سماء مشیت ربانی
نازل هم در این مکتوب مذکور و هم در ورق
علیحدّه مسطور لیلک کلّ نفس عطاء ربّه
فضلاً من عنده و هو العزیز الفضال هذا ما نزل
من سماء العطاء قوله تبارک و تعالی هو الشاهد
الخبیر

- 54 یا شیخ طوبی لک و لاسمک و لمن سمع قولک
فی ثناء الله المهیمن القیوم انا کما معک و سمعنا
ذکرک فی هذا الذکر الذی اذ اشرق من افق
الفضل خضعت له کتب العالم و ارتعدت فرائض
الأمم الا من نبذ البغی و الفحشاء متمسکاً بالبر
و التقوی ان ربک یسمع نداء اولیائه و ما تخرج
من افواههم فی تبلیغ امره المحکم المحتوم لا یعزب
عن علم ربک من شیء یسمع و یری و القوم

Cause. Nothing escapeth thy Lord's knowledge. He heareth and seeth, though most of the people perceive not. Say: Fear God, O people! Do they not behold the waves of the ocean of His verses? Do they not witness the effulgent rays of the Sun of His praise? Cast away what ye possess and take hold of that which ye are commanded by God, the Lord of the cities of wisdom and knowledge. Say: This is the Day whereon that which was hidden, which lay stored in knowledge and was inscribed by the Pen of Command upon a Tablet that was sealed with the seal of God, the Lord of the seen and the unseen, hath been made manifest. Beware lest the veils of the people prevent you or the might of any oppressor rejected cause you to fear. Proclaim the Cause of thy Lord with such steadfastness as shall illumine hearts and minds. Thus hath the call and rustling of the Lote-Tree beyond which there is no passing been raised. Well is it with the people who understand. We have mentioned thee time and again, and have revealed unto thee that which causeth the mountains to move, by the command of Him Who is the Lord of existence. Glory be upon thee and upon them that follow thee in this promised Announcement.

55 This was revealed from the heaven of grace for him who was named Shaykh Qasim, upon him be the glory of God, exalted and sanctified be His words:

56 By My Name through which the trumpet was sounded

57 O Qasim! Great is this Day and great is this Cause, yet most of the people of the earth are like children playing with the clay of idle fancies, heedless of the light of these days. The Tongue of Grandeur counseleth all to observe justice and fairness. Read what hath been revealed in this Most Great Revelation and what was revealed aforetime, then judge with equity and be not of the oppressors.

58 Today the Book of God itself speaketh, and from the hand of bounty the Kawthar of eternity is bestowed. Take ye and drink, and be not of the heedless ones. The Sun of Truth is seen with a light transcending all lights, and the Mount is beheld with a joy surpassing all joy and gladness, for it hath attained unto the presence of its Beloved. The rapture and ecstasy of Him Who conversed with it hath so seized it that every atom of its being proclaimeth: "The Lord is come and the Kingdom is His!"

59 Say: O people, deny not yourselves and deprive not yourselves. Harken unto the divine call which is raised in all times from the direction of the Prison. It is the cause of the preservation of the world and the joy and expansion of nations. It is the cause of life, and through it the dead are adorned with the eternal

اکثرهم لا يشعرون قل اتقوا الله يا قوم أ ما يرون امواج بحر آياته وأ ما ينظرون تجليات انوار شمس ثنائيه ضعوا ما عندكم وخذوا ما امرتم به من لدى الله مالک مدائن الحکمة و العلوم قل هذا يوم فيه ظهر المکنون الذی کان مخزوناً فی العلم و مسطوراً من قلم الأمر فی لوح کان محتوماً بخاتم الله مالک الغیب والشہود آیاکم ان تمنعکم حجاب القوم او تخوفکم سطوة کل ظالم مردود بلغ امر مولیک باستقامة تستضيء بها الأفئدة و القلوب كذلك ارتفع نداء سدرۃ المنتهى و حفيها طوبى لقوم يفقهون انا ذکرناک مرّة بعد مرّة و انزلنا لک ما اهتزت به الجبال امراً من لدن مالک الوجود البهاء علیک و علی من ینبعک فی هذا النبأ الموعود

55 و هذا ما نزل من سماء الفضل لمن سمى بشيخ قاسم عليه بهاء الله قوله تعالى و تقدس

56 بسمى الذى به نفخ في الصور

57 يا قاسم يوم بزرگست و امر بزرگ و اهل ارض اکثرى بمثابة اطفال بطین او هام مشغول و از نور ایام غافل لسان عظمت کل را وصیت میفرماید به عدل و انصاف اقرؤوا ما نزل فی هذا الظهور الأعظم و ما نزل من قبل ثم انصفوا و لا تكونوا من الظالمین

58 امروز کتاب الهی بنفسه ناطق و ازید عطا کوثر بقا عنایت میفرماید خذوا و اشربوا و لا تكونوا من المعرضین آفتاب حقیقت بنوری فوق انوار مشاهده میشود و طور بفرجی فوق بهجت و سرور عالم ملاحظه میگردد چه که بقاء محبوبش فائز است جذب و نشاط مکملش او را بشأنی اخذ نموده که هر ذره از ذراتش به قد اتی المالک و الملک له ناطق

59 بگوای قوم خود را منع منمائد و محروم مسازید بشنوید ندای الهی را که در جمیع احیان از شطر سجن مرتفعست و اوست سبب بقاء عالم و شعف و انبساط امم و اوست علّة حیات و باواموات

robe of life. Strive that perchance ye may turn from oppression to justice and from tyranny to fairness. O Qasim! Praise be to God, glorified be His majesty, Who hath mentioned thee and continueth to mention thee through verses which are the cause of the manifestation of the Most Great Grace and the Greatest Bounty. Praise be to God! Time and again hath the heavenly food of knowledge and understanding descended like torrential rain from the heaven of bounty. Whosoever hath partaken thereof hath attained unto all good. To this beareth witness the Mother Book in this exalted and glorious station. Glory be upon thee and upon them that hearken unto thy words in this Most Great Remembrance and this perspicuous Cause.

60 O Beloved of my heart! The mention of the loved ones in that region hath repeatedly been revealed, and each one hath become the recipient of two most holy and inviolable Tablets, wherewith they were adorned and unto which they attained. The bounties of God they cannot reckon, and His favours no bounds of this mortal world can circumscribe.

61 From Him do we beseech, in such wise as seemeth praise and thanksgiving, for verily He is the Bestower, the All-Generous.

62 Likewise did the Pen of thy love move itself to make mention of two receptive and turning souls, Husayn and Husayn. Upon them be the glory of God. Blessed art thou for thy pen, inasmuch as it hath spoken the praise of the loved ones of God—my Beloved and thine. Blessed, too, is your love, for it seemeth at all times to give utterance unto that whereby the hearts of the cities of the lovers are made glad. After the presentation of the names of those two souls, these shining and resplendent verses, radiant from the horizon of the Divine Will, were revealed from the Dayspring of the verses. He, exalted be His utterance, magnified be His grace, and immeasurable be His bounty, saith:

63 In the Name of My All-Apparent One, Who speaks throughout all regions

64 O Husayn, upon thee be My Glory! This Wronged One hath, from the earliest days until now, openly and without any veil or concealment, revealed the mysteries of the Day of Return, and counseled all with that which would exalt them and draw them nigh. Yet the people, heedless, have turned away from the Luminary of certitude and turned unto their vain imaginings. Each faction among the factions of the earth hath clung to its own way, remaining deprived of the immortal countenance and the inexhaustible waters of the true Kawthar. The bounty of utterance descendeth at every moment, and the feast of knowledge is spread before all faces, yet the recompense of the deeds

بطراز زندگی ابدی مزین جهد نمائید شاید از ظلم بعدل و از اعتساف بانصاف راجع شوید یا قاسم حمد کن حقّ جلّ جلاله را که ترا ذکر نموده و مینماید بآبائی که اوست سبب ظهور فضل اعظم و نعمت کبری الله الحمد مکرر از سماء عطا مائده علم و عرفان بمثابه غیث هاطل و نازل هر نفسی بآن فائز شد او بکلّ خیر فائز است یشهد بذلک امّ البیان فی هذا المقام العزیز الرفیع البهاء علیک و علی من یسمع قولک فی هذا الذکر الأعظم و هذا الأمر المبین انتهى

60 یا محبوب فؤادی ذکر اولیا در این کرّه مکرر نازل و هر یک دارای دو لوح اقدس شده و بآن مزین و فائز گشتند نعمه الله لا یحصوها و عنایاته لا تحدّ بمجودات ناسوت الانشاء

61 از او بشأنیکه لایق حمد و شکر است میطلبیم آنّه هو المعطى الکرم

62 و همچنین قلم حبّ آن جناب بر ذکر نفسین مقبلین متوجهین حسین و حسین علیهما ۶۶۹ [بهاء الله] حرکت نموده طوبی لقلبک بما کان ناطقه بذکر احبّاء الله مقصودی و مقصودک و طوبی لحبکم کانه یطق فی کلّ الأحيان بما تفرح به افئدة مدائن العشاق بعد از عرض اسم نفسین این آیات باهرات مشرقات از افق اراده منزل آیات مشرق و لایح قوله جلّ بیانه و عظم فضله و کبر عطائه

63 بسمی الظاهر الناطق فی الآفاق

64 یا حسین علیک بهائی این مظلوم از اوّل ایام الی حین من غیر ستر و حجاب اسرار یوم مآب را ظاهر نمود و کلّ را بما یرفعهم و یقرّبهم نصیحت فرمود و لکن ناس غافل از نیر ایقان معرض و باوهام مقبل هر حزبی از احزاب ارض بجبّتی تمسک نموده و از وجه باقی و زلال یزوال کوثر حقیقی محروم مانده نعمت بیان در هر حین نازل و مائده عرفان امام و جوه حاضر و لکن جزای اعمال عباد را از فیوضات یوم معاد منع نموده قل

of the servants hath prevented them from the outpourings of the Day of Reckoning. Say:

- 65 My God, my God! Aid those who have been heedless of Thy remembrance and praise in Thy days, then enable them to shatter the idols of their desires. O Lord! They are Thy servants and Thy creation, and are in the grasp of Thy power. Withhold them not from the ocean of Thy bounty and the lights of the Luminary of Thy grace. O Lord! I beseech Thee by the light of the Manifestation which shone forth from the Sinai of appearance, that Thou write down for me and for those who have believed in Thee and Thy verses that which Thou hast ordained for those who have cast away the world in their longing to meet Thee. Verily, Thou art the Omnipotent over whatsoever Thou wilt through Thy word "Be" and it is.
- 66 And this is what was revealed for the other Husayn, upon him be the Glory of God. His word-exalted be His verses and mighty His utterance:
- 67 He is the Hearer, the Answerer!
- 68 Say: Praise be unto Thee, O my God, for having given me to drink of the Kawthar of Thy utterance and for having sent down for me and for my outer and inner being that which shall endure throughout the duration of Thy dominion and Thy kingdom. O Lord! I am Thy servant and the son of Thy servant. I have turned with my whole being unto Thee, detached from the manifestations of self and passion and the daysprings of wickedness and indecency. O Lord! Thou seest me attracted by Thy verses, seeking the encounter of Thy tablet and Thy traces, and certain of, acknowledging, confessing, and submitting to Thy Manifestation and what hath appeared from Thee and what Thou hast sent down in Thy Books. O Lord! Thou seest the poor one standing before the gate of Thy generosity, beseeching the wonders of Thy grace and hoping for Thy mercy which hath preceded all who are in Thy earth and Thy heaven. I beseech Thee to ordain for me by the Pen of Thy Command that which befitteth Thy loftiness and transcendence and Thy greatness and power and Thy generosity and bounty. Then assist me in Thy service and the service of Thy loved ones. Verily, Thou art the Omnipotent over whatsoever Thou wilt, and in Thy grasp are the reins of all affairs. There is no God but Thee, the Speaker on Sinai, Who is established upon the throne of manifestation.
- 69 Praise be to God that the Euphrates of mercy, flowing from the Most Exalted Pen, has bestowed eternal spirit. Each of His mentioned loved ones, upon them be the glory of God, has attained that which is the cause of the world's advancement
- 65 الهی الهی اید الذین غفلوا عن ذکرک و ثنائک فی ایامک ثم وفقهم علی کسر اصنام اھوائهم ای رب هم عبادک و خلقتک و فی قبضة قدرتک لا تمنعهم عن بحر عطائک و انوار نیر فضلک ای رب اسألك بنور الظهور الذی اشرق من افق الطور بان تکتب لی و لمن آمن بک و بآیاتک ما کتبتہ للذین نبذوا العالم شوقاً للقاءک انک انت المقتدر علی ما تشاء بقولک کن فیکون و
- 66 هذا ما نزل لحسین آخر علیه بهاء الله قوله عظم آياته و عز بیانه
- 67 هو السامع المجیب
- 68 قل لک الحمد یا الهی بما سقیتنی کوثر بیانک و انزلت لی و لظاهری و باطنی ما یکون باقیاً بدوام ملکک و ملکوتک ای رب انا عبدک و ابن عبدک اقبلت بکلی الیک منقطعاً عن مظاهر النفس و الهوی و مطالع البغی و الفحشاء ای رب ترانی منجذباً بآیاتک و قاصداً لقاء لوحک و آثارک و موقناً معترفاً مقراً مدعناً بظهورک و ما ظهر من عندک و انزلته فی کتبتک ای رب ترى الفقیر قائماً لدی باب جودک و سائلاً بدایع فضلک و آملاً رحمتک الی سبقت من فی ارضک و سئالک ان تکتب لی من قلم امرک ما ینبغی لعلوک و سموک و عظمتمک و اقتدارک و جودک و عطائک ثم ایدنی علی خدمتک و خدمة اولیائک انک انت المقتدر علی ما تشاء و فی قبضتک زمام الأمور لا اله الا انت المکلم فی الطور و المستوی علی عرش الظهور انتهی
- 69 لله الحمد فرات رحمت که از قلم اعلی جاری روح ابدی عطا فرموده هر یک از اولیای مذکورش علیهم بهاء الله فائز شد بآنچه که علت اقبال عالم و سبب هدایت امم است از افق هر لوحی از

and the means of guidance for all peoples. From the horizon of each Tablet shines forth the Orb of grace, illuminating and brightening the world of justice and equity. The Peerless Wise One has, through His consummate wisdom, shown each one a clear and manifest path through the waves of His Revelation. We hope that they may attain unto the new life through the Kawthar of bounty and arise to serve His Cause.

70 Today the hosts of revelation are victorious and the ranks of inspiration triumphant. In truth, were but a single verse from the Tablet to be cast upon the manifestations of justice and equity, all would voice the blessed words "I have turned my face toward Him Who hath created the heavens and the earth." The present creation cannot adequately render thanks for this mercy and bounty of God. Blessed are those souls who, detached from all else, have set their faces toward the Most Exalted Station and have arisen to aid the Cause of God through praise, good deeds and praiseworthy conduct. Blessed is God Who hath raised them up through His Most Exalted Word, whereby they have cast aside all else and have clung to His most holy, most pure, most luminous and resplendent hem.

71 As to what was written concerning Aqa Siyyid Javad, who was enkindled with the fire of the love of God: a Most Holy, Most Exalted Tablet was revealed in the hand of the Most Glorious specifically for him, from which the sun of the mention of God, the All-Knowing, the All-Wise, shone forth from the horizon of inner meanings. May it be well with him and may he find pleasure therein.

72 Concerning what was written in another letter about how, during the sacred and blessed days and nights of Ridvan, the loved ones—upon them be the glory of the All-Merciful—made every effort and each, according to his capacity, arose to serve: these matters were presented before the Seat of Grace, were heard, and these manifest verses were revealed from the Dawning-Place of utterance. He—exalted be His glory and universal His bounty—says:

73 O 'Ali! Upon thee be My mercy and My loving-kindness. Each of the souls mentioned who were present during the days and nights of the Most Great Festival—whether those who attained the honor of hearing or those who arose to serve, as well as those who composed and recited verses in praise and glorification of the Goal of all the worlds—all have attained unto the previously-bestowed mercy, the all-encompassing loving-kindness, and the all-embracing gifts. No deed is ever lost in the sight of God, nor shall it ever be. It is a treasure preserved for its owner with the Trusted One, and its traces and fruits appear according to the requirements of consummate wisdom and

الواح نیر فضل مشرق عالم عدل و انصاف از آن روشن و منور حکیم یگانه از حکمت بالغه هریک را بامواج بحر ظهورش راه واضح مبین نموده امید آنکه از کوثر عطا بطراز زندگی جدید فائز شوند و بخدمت امرش مشغول گردند

70 امروز جنود وحی ناصر و صفوف الهام مظفر فی الحقیقه اگر آیهائی از آیات لوح بر مظاهر عدل و انصاف القا شود کل بکلمه مبارکه وجهت وجهی للذی فطر السموات و الأرض ناطق گردند این رحمت و فضل حق را خلق موجود از عهده حمد و شکرش بر نیایند طوبی از برای نفوسی که منقطعین عما سواه قصد مقام اعلی نموده اند و به ذکر و ثناء و اعمال طیبه و اخلاق مرضیه بر نصرت حق قیام کرده اند تبارک الله الذی بعثهم بکلمته العلیا بحیث نبذوا ما دونه و تشبثوا بذنبه الأقدس الأطهر الأنور المنیر

71 و اینکه در باره جناب آقا سید جواد الذی اشتعل بنار محبة الله مرقوم داشتند یک لوح اقدس اعلی بخط ابی مخصوص ایشان نازل به لاح افق المعانی من شمس ذکر اسم الله العلیم الحکیم هنیئاً لحضرت و مرثیاً لجنابه

72 اینکه در دستخط دیگر مرقوم داشتند که در ایام و لیالی مقدسه مبارکه رضوان اولیا علیهم بهاء الرحمن همت نمودند و هریک بقدر مقدور بر خدمت قائم این مراتب امام کرسی فضل عرض شد و باصفا فائز و این آیات باهرات از مشرق بیان ظاهر و لائح قوله جل جلاله و عم نواله

73 یا علی علیک رحمتی و عنایتی هریک از نفوس مذکوره که در ایام و لیالی عید اعظم حاضر شدند چه نفوسی که باصفا فائز و چه نفوسی که بر خدمت قائم و همچنین انشاء و اشاد مطالع بیان در ذکر و ثناء مقصود عالمیان کل بر رحمت مسبوقه و عنایت منبسطه و مواهب محیطه فائز گشتند اجر هیچ عملی عند الله ضایع نشده و نخواهد شد کز نیست از برای صاحبش نزد حضرت امین و آثار و اثارش بمقتضیات حکمت بالغه و وقت و یوم ظاهر شده و میشود طوبی لهم و لمن احبهم

the appropriate time and day. Blessed are they and blessed is he who loved them and was present among them. Indeed, each one has repeatedly been mentioned by the Tongue of Grandeur. We beseech God that all may at every moment succeed in performing such deeds and actions as will cause the spread of the Word of God and His signs. Blessed is he who hath adorned his head with the crown of trustworthiness and his temple with the ornament of righteousness. He is, by the Pen of God, the All-Compelling, the Self-Subsisting, of the people of Baha.

- 74 O children of the Friend [Abraham] and heirs of He Who conversed with God [Moses]! I truly say, today you are adorned with the ornament of the Most Glorious Name and are related to the Truth. By My life! We see the Friend in such joy that the Pen of Creation is powerless to describe it, and He Who conversed with God We behold in delight that exceeds all reckoning. Take the chalice of immortality in the name of your Lord, the Lord of all humanity, then drink therefrom in spite of every heedless and remote one, every obstinate oppressor, every sinful learned one, every base mystic, and the son of the wolf whose wickedness has eclipsed the wickedness of the ancients. They have ever been and continue to be illumined by the effulgent lights of God's remembrance. The honored one, upon him be My glory, hath mentioned you in the Most Holy Court and hath sought from the ocean of divine verses that which is sanctified from doubt and likeness. His petitions have repeatedly arrived. Praise be to God, he hath partaken of the Kawthar of utterance. He hath departed from his abode, turning towards My horizon, traversing paths until he stood before the Gate which was opened unto the faces of all who are in the heavens and the earth. He heard His most sweet call and His most exalted remembrance. He is verily the Helper, the Compassionate, the Mighty, the Generous. Blessed art thou, O Abu'l-Hasan! God hath aided thee to turn towards His horizon, to face the lights of His countenance, and to hold fast unto that which thou hast been commanded in His Book. We beseech Him to grant thee a goodly reward from His presence. He is verily the Ocean of Generosity unto all in the world and the Heaven of Bounty unto all who are adorned with the ornament of existence. There is no God but Him, the Single, the One, the Powerful, the Forgiving, the Merciful.

- 75 Every letter that hath flowed from the Pen of the Lord of all beings indicateth supreme benevolence and greatest mercy. I beseech God, exalted be His glory, to make the mentioned loved ones inebriated at all times with the wine of knowledge and to grant them success in guiding people, that they may give to those who are ready to receive that which they have drunk from the Most Great Ocean. This is the station of supreme

و حضر عندهم بلکه هر یک مکرر ذکرش از
لسان عظمت جاری از حق میطلبیم کل در هر
آن فائز شوند به اعمال و افعالی که سبب و علت
انتشار کلمه الله و آثار اوست طوبی لمن زین رأسه
بالکلیل الأمانة و هیكله بطراز الذیانة انه من اهل
البهاء من قلم الله المهيمن القیوم

74 یا ابناء الخلیل و وراث الکیم براسی میگویم
امروز شما بطراز اسم ابهی مزینید و بحق منسوب
لعمری نری الخلیل فی سرور عجز عن ذکره قلم
الانشاء و الکیم نراه فی فرح خرج عن الاحصاء
خذوا قلع البقاء باسم ربکم مولی الوری ثم اشربوا
منه رغماً لكل غافل بعيد و لكل ظالم عنید و لكل
عالم اثم و لكل عارف لثم و لابن الذنب الذی
ظهر بشقاوة تحت شقاوة الاولین لازال بتجلیات
انوار ذکر الهی منور بوده و هستند عزیز علیه بهائی
ذکر شما را در ساحت اقدس نموده و از بحر آیات
الهی طلب کرده آنچه را که مقدس از شبه و مثل
است عرایض مکرر رسیده الله الحمد از کوثر
بیان نوشیده انه خرج من مقامه مقبلاً الى افقی
قطع السبل الى ان قام لدى الباب الذی ففتح
على وجوه من فی السموات و الأرضین و سمع
ندائه الأملی و ذکره الأعلى انه هو المؤید المشفق
العزیز الکرم طوبی لک یا اباالحسن قد ایدک
الله علی الاقبال الى افقه و التوجه الى انوار وجهه
و التمسک بما امرت به فی کتابه نسأله ان یجیزیک
جزاءً حسناً من عنده انه هو بحر الکرم لمن فی
العالم و سماء الجود لمن یزین بطراز الوجود لا اله
الا هو الفرد الواحد المقندر الغفور الرحیم انتهى

75 آنچه از قلم مولی الوری جاری هر حرفی از آن
مدل بر عنایت کبری و رحمت عظمی بوده و
هست از حق جل جلاله میطلبیم اولیای مذکوره
را در هر حین از کوثر معرفت سرمست فرماید
و بر هدایت ناس توفیق بخشد تا آنچه از بحر اعظم
آشامیده اند بمستعدین بنوشانند اینست مقام همت

endeavor, not the giving of gold and silver. I convey greetings and praise to each one. God is My witness that in every night and day I have besought in His presence for each one that which is the cause of the life of the world. Verily our Lord is powerful over all things.

- 76 The deputyship of that beloved one, which is the king of deeds and foremost of actions, became manifest as infinite grace and confirmed it. This servant succeeded in fulfilling it, and that beloved one's portion was adorned with the ornament of acceptance. In one moment, two bounties were bestowed. Who is capable of offering befitting thanks or praising Him as becometh His sovereignty and greatness? In brief, the pilgrimage was performed on behalf of that beloved one, as was the circumambulation, and this was among the unexpected bounties, for first the Ancient Beauty was seated upon the throne, and after permission and leave for visitation was granted, they arose. The visitation was performed, and likewise, when They were walking, once the circumambulation was achieved. Blessed and welcome news for your honor and for the people of God, blessed and exalted is He. Praise be to God! The tears and sighs of that beloved one at the time of writing in that land had their effect in the Land of the Desired One. The servant beareth witness that nothing appeareth except that it hath within it an effect and fruit which God shall manifest at some time and in some moment.

- 77 In My Name, the Hearer, the Answerer

- 78 O Muhammad-Husayn! Blessed art thou for having turned towards God on a day when most men have turned away. Praise be to God that the grace of the True One, exalted be His glory, hath confirmed thee, destiny hath aided thee, and His name, strengthened by His hosts, hath preserved thee, until thou hast attained unto this station in these days. Blessed art thou, and blessed is thy father, and blessed are those associated with you both whom God hath linked to you. Excellence is in what thou hast practiced and pursued outwardly, for We have enjoined upon all to engage in crafts and professions, which We have accounted as acts of worship. However, at the outset thou must don the robe of trustworthiness from the hands of divine bestowal, which is the station of acceptance, for this is the first gateway to bounty and blessing. We beseech Him to

کبری نه اعطاء زر و سیم باری خدمت هریک
تکبیر و ثنا میرسانم حق شاهد و گواه که در
جمع لیلی و ایام در حضور از برای هریک
طلب نموده‌ام آنچه را که سبب حیات عالم است
آن ربنا علی کل شیء قدیر

76 وکالت آن محبوب که سلطان اعمال و مقدم
افعال است فضل نامتناهی مجسم شد و تأیید
فرمود این عبد بعمل بآن فائز و قسمت آن محبوب
بطراز قبول مزین در یک آن دو نعمت عطا شد
من یقدر ان یشکره حق الشکر او یحمده علی ما
ینبغی لسلطانه و عظمته مختصر آنکه زیارت از
قبل آن محبوب بعمل آمد و همچنین طواف و این
از نعمتهای غیرمنتظره بود چه که اول جمال قدم
بر عرش مستوی و بعد از اذن و اجازه زیارت
قیام فرمودند زیارت بعمل آمد و همچنین حینی
که مشی میفرمودند یک کره بطواف فائز هنیئاً
لجنابک و مرئاً لأهل الله تبارک و تعالی الحمد
لله عبرات و زفرات آن محبوب حین تحریر در
آن ارض آثارش در ارض مقصود ظاهر یشهد
الخادم لا تظهر من شیء الا و فیه اثر و ثمر
یظهره الله فی وقت من الأوقات و فی حین من
الأحیان اینکه در ذکر قره عین جناب آقا میرزا
محمد حسین علیه بهاء الله مرقوم داشتند و همچنین
ذکر خدمت ایشان را فی سبیل الله و اراده ایشان
را در این ایام مبارکه تمام آن امام وجه مقصود
عالمیان عرض شد هذا ما نطق به لسان العظمة
فی الجواب قوله عزّ بیانه و جل برهانه

77 بسمی السامع المجیب

78 یا محمد قبل حسین طوبی لک بما فزت بالاقبال فی
یوم اعرض فیه اکثر الرجال لله الحمد عنایت حق
جل جلاله تأیید نمود قضا و قدر مدد فرمود و
اسم مؤید بجنودش حفظ نمود تا در این ایام باین
مقام رسیده‌ئی طوبی لک و لأیک و لمن معکما
من الدّین نسبهم الله الیکما نعم ما عملت و تمسکت
به فی الظاهر چه که کل را به صنعت و اقتراف
امر نمودیم و از عبادت محسوب داشتیم و لکن
در اول امر باید ثوب امانت را از ایادی عطا
که مقام قبول است پیوشی چه که اوست اول
باب برکت و نعمت نسأله ان یجعل هذه الکلمة

make these words as an illumined cloud that shall rain upon thee the showers of mercy, grace and blessing. Verily, He is the All-Bountiful, the Generous.

سحاباً منيراً لينزل عليك امطار الرحمة والنعمة و
البركة انه هو الفضال الكريم

- 79 Praise be to God that thou art blessed with His grace and adorned with the pearls, both hidden and manifest, of the Supreme Pen. The world hath not equaled, nor shall it ever equal, these sublime words now descending from the heaven of divine Will. Rejoice and say: "Praise be to Thee, O God of the worlds, and glorified art Thou, O Desire of them that have recognized Thee. Thou knowest and seest how this servant of Thine hath desired to serve Thy Cause and to exalt Thy word amongst Thy servants. Aid him through Thy power, Thy might and Thy sovereignty. Verily, Thou art the Omnipotent, the Forgiving, the Generous."

79 لله الحمد بعنايت فائزى و بآثار قلم اعلى مزين لآلى
مكنونه و مشهوده عالم باين كلمات عاليات كه
در اين حين از سماء مشيت الهى نازل معادله
نموده و نمايد افرح و قل لك الحمد يا اله العالم
و لك الثناء يا مقصود العارفين تعلم و ترى بأن
عبدك هذا اراد خدمة امرك و اعلاء كلمتك
بين عبادك ايده بقدرتك و قوتك و سلطانك
انك انت المقتدر الغفور الكريم

- 80 O 'Ali! My glory be upon thee. Convey to the loved ones in that land the greetings of the Wronged One. Give them My salutations and gladden them with what hath been sent down from the heaven of His bounty, that all may be drawn, with heart and soul, to the Most Exalted Station and the Supreme Horizon through the living waters of mention and utterance. Proclaim unto them such a proclamation as would cause the Tree of Sinai to speak within their breasts and their very beings to be set ablaze with its fire, and give them such glad-tidings as would move them to aid their Lord with their tongues, their eyes, their hands and their hearts. Verily thy Lord is the Transformer of hearts. There is none other God but He, the Single, the One, the Manifest, the Sovereign, the All-Wise.

80 يا على عليك بهائى اولياى آن ارض را از قبل
مظلوم سلام برسان تكبير برسان و بما نزل من
سماء فضله بشارت ده تا كل از كوثر ذكر و بيان
به قلب و روان قصد مقام اعلى و ذروه عليا
نمايد كبر على و جوههم تكبير ينطق به سدره
الطور فى صدورهم و يشتعل بنارها وجودهم و
بشهرهم ببشارة تجذبههم الى مقام ينصرون ربهم
بالألسن و الأعين و الأيادى و القلوب ان ربك
هو مقلب القلوب لا اله الا هو الفرد الواحد المبين
الامر الحكيم انتهى

- 81 O my beloved! Love for that honored one hath caused much to be written. I beseech God at all times to set those regions ablaze and illuminate them through thy endeavors. The beloved of my heart, Aqa Mirza Asadu'llah, upon him be the glory and favor of God, brought thy letter into the presence where it attained the honor of being heard. Praise be to God, every day hath been and continues to be a day of thy remembrance. Verily our Lord is the Forgiving, the Merciful, and He is the Kind, the Generous.

81 يا محبوبى حبّ آن جناب سبب كثر تخرير
گشته در هر حال از حق ميطلبم آن جهات
را بهمت آن جناب مشتعل فرمايد و منور دارد
محبوب فؤاد جناب آقا ميرزا اسدالله عليه بهاء الله
و عنايته نامه آن جناب را بحضور آوردند باصغاء
مقصود فائز لله الحمد هر يومى ذكر آن محبوب بوده
و هست ان ربنا هو الغفور الرحيم و هو العطوف
الكريم

- 82 Glory, remembrance and praise be upon you and upon those with you, your family, both women and men. Authority and might belong to God, the Lord of the Day of Resurrection.

82 البهاء و الذكر و الثناء على جنابكم و على من معكم
و اهلكم من الاناث و الذكور الامر و العزة لله
مالك يوم النشور

BRL_MEET.BH#04x, BRL_FAM#82x, BRL_TRUST#33x, BSW#07.15x,
DOR#25x, COC#0822x, COC#2045x, JHT_S#026x, JHT_S#027x,
JHT_S#050x, JHT_S#072x

BLIB_Or15717.117, BLIB_Or15724.159bx,
COMP_FAMP#82x, COMP_TRUSTP#34x,
ADM3#072 p.088x, ADM3#073 p.089x,
ADM3#074 p.090x, ADM3#075 p.090x,
HDQI.149x, GHA.073ax, TSBT.274x,

MAS7.128ax, MAS7.140ax, AYI2.036x,
 AYI2.075x, AYI2.078x, AYI2.295x,
 AYI2.296x, AYI2.297x, AYI2.298x,
 AYI2.299x, AYI2.300x, PYB#178 p.03x,
 ANDA#37 p.03x, YMM.160x, AMB#25x

BH00733

To: Granddaughter of Azghandi, in Khurasan

Date: 1306-12-24 [1889-Aug-21]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Exalted, exalted is He Who has removed divisions and established unity! Glorified, glorified is He Who has taken away discord and decreed affirmation and harmony! Praise be to God! The Supreme Pen has removed the distinctions between servants and handmaidens, and through perfect grace and all-embracing mercy has established all upon a single plane. He has cut asunder the back of vain imaginings with the sword of utterance and has erased the whisperings of idle fancy through His mighty, prevailing power. All tongues in creation fall short of offering thanks for this bounty, and all hearts in existence fail to enumerate its blessings. Exalted is our Lord's grace, and exalted are His perfect favors, His all-encompassing mercy, His all-pervading generosity, and His manifest, resplendent bounty.
- 3 Glorified art Thou, O God of existence, Lord of the Kingdom, and Sovereign of the Realm of Might! I beseech Thee by Thy Command through which Thou didst create all beings, manifest all things, and bid all to that which draweth them nigh unto Thee, profiteth them in Thy worlds, and abideth with them in all conditions. O my Lord! Thou seest Thy servant desiring to make mention of one of Thy handmaidens, a leaf among Thy leaves, whom Thou hast strengthened through Thy generosity and bounty, causing her to turn toward the horizon of Thy Manifestation in Thy days and to acknowledge that which Thou hast sent down from the heaven of Thy grace to Thy servants and creation. I beseech Thee, O God of the seen and unseen, Who guideth all to turn toward Thy Name, the All-Loving, to strengthen her with the hosts of Thine invisible realm to mention and praise Thee among Thy handmaidens.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 تعالی تعالی من رفع الفرق و وضع الاتفاق تباهی
 تباهی من اخذ الاختلاف و حکم بالاثبات و
 الایلاف لله الحمد قلم اعلى فرق مابين عباد و
 اماء را از میان برداشت و کل را در صقع
 واحد بعنایت کامله و رحمت منبسطه مقرّ و مقام
 عطا فرمود ظهر ظنون را بسیف بیان قطع نمود و
 خطرات اوهم را بقدرت غالبه قویه محو فرمود
 این عنایت را السن کائنات از شکرش عاجز و
 افتدء ممکنات از احصائش قاصر جلّ فضل ربّنا
 و جلت عنایتہ الکامله و رحمته الشاملة و کرمه
 المحیطة و جوده الظاهرة المشرقة

3 سبحانک یا اله الوجود و ربّ الملکوت و
 سلطان الجبروت اسألك بأمرک الذی به
 خلقت الکائنات و اظهرت الموجودات و امرت
 الكلّ بما یقرّبهم الیک و ینفعهم فی عوالمک
 و یکون معهم فیکلّ الأحوال ای ربّ ترى
 الخادم اراد ان یذکر امة من امائک و ورقة من
 اوراقک الّتی ایدتها بجدک و کرمک و جعلتها
 مقبلة الى افق ظهورک فی ایامک و معترفة
 بما انزلتها من سماء عنایتک لعبادک و خلقتک
 اسألك یا اله الغیب و الشهود و هادی الكلّ
 علی التوجّه الى اسمک الودود بأن تؤیّدها بجنود
 غیبک علی ذکرک و ثنائک بین امائک انک
 انت القوى القدير و الفرد الواحد السامع المحیب

Verily, Thou art the Powerful, the Mighty, the One, the Single, the Hearing, the Answering.

- 4 Thereafter, the letters of that honored lady arrived, and from each was evident the bounty of faith and recognition. Praise be to God that thou art engaged in the mention and praise of God, exalted be His glory. After reading and reviewing them, they were taken to the Most Exalted Horizon, the Supreme Station, the Most Glorious Spot, and were presented before the countenance of the Lord of all beings, attaining the honor of His hearing. These are His mighty words, exalted be His utterance and manifest His proof:

- 5 He is the Compassionate, the Forgiving, the Generous

- 6 O My handmaiden and My leaf! The Wronged One hath heard thy cry and that which thy heart's tongue hath uttered, and thy manifest praise of thy Lord. By the life of God! The praise rendered unto Him this day cannot be equaled by all that is possessed by the peoples, the treasures of the earth, and whatsoever is with the princes and kings. The Lord of the Kingdom beareth witness unto this at this manifest hour. We have heard thy yearning and thy lamentation, and have answered thee with a Tablet that calleth betwixt earth and heaven, and maketh mention of thee in such wise as to immortalize that which hath proceeded from thee in His love, His service, His remembrance and His praise. He hath made all that hath issued from thy lips a trust with Him. He, verily, is the All-Bountiful, the Most Generous. Shouldst thou hear, with true hearing, that which hath been revealed unto thee at this hour from My Most Exalted Pen, thou wouldst soar upon the wings of longing in the atmosphere of the love of the Lord of the Day of the Covenant, and wouldst say throughout the days of thy life: "Praise be unto Thee, O Thou the Goal of the world, and glory be unto Thee, O Thou the Beloved of them that have recognized Thee! May all existence be a sacrifice unto Thy favors, and all that hath been and shall be be a sacrifice unto Thy Word, O Thou Who art wronged among enemies, and in Whose grasp are the reins of all who are in the heavens and on earth!"

- 7 O My handmaiden and daughter of My handmaiden! Harken unto the voice of the Wronged One in the Persian tongue. They that are related to that blessed and forgiven soul, by whose remembrance the world hath been perfumed, whether male or female, have ever been adorned with the crown of loving-kindness and the ornament of mention and compassion. God hath loved faithfulness, and in view of the special favor that hath been extended to him who hath ascended unto God, the

4 و بعد نامه‌های آنخنده رسید و از هر یک نعمت ایمان و عرفان مشهود الحمد لله فائزید بذكر و ثناء حق جلّ جلاله و بعد از قرائت و ملاحظه قصد افق اعلی و مقرّ اعلی و مقام اعلی نموده امام وجه مولی الوری نامه آنخنده عرض شد و بشرف اصغا فائز گشت قوله عزّ بیانه و جلّ برهانه

5 هو المشفق الغفور الکریم

6 یا امتی و ورقتی سمع المظلوم ندائک و ما نطق به لسان قلبک و ظاهرک فی ثناء مولاک لعمر الله لا يعادل بثناؤه اليوم ما عند القوم و خزائن الأرض و ما عند الأمراء و الملوک يشهد بذلك مالک الملکوت فی هذا الحین المبين و سمعنا حنینک و اینک اجیناک بلوح ینادی بین الأرض و السماء و یدکرک بما یبقی به ما ظهر منک فی حبه و خدمته و ذکره و ثنائه و جعل کلّ ما خرج من فک امانه لک عنده انه هو الفضل الکریم لو تسمیعین ما نزل لک فی هذا الحین من قلبی الأعلی حق الاستماع لتطیرین بأجنحة الاشتیاق فی هواء محبة مالک يوم الميثاق و تقولین فی ایام حیاتک لک الحمد یا مقصود العالم و لک الثناء یا محبوب العارفين کلّ الوجود لعنايتک الفداء و ما کان و ما یكون لکمتک الفداء یا ایها المظلوم بین الأعداء و یا من فی قبضتک زمام من فی السموات و الأرضین

7 ای کنیز من و فرزند کنیز من ندای مظلوم را بلسان پارسی بشنو لازال منتسبین مرحوم مغفور الذی بذکره تعطر العالم از ذکور و اناث باکلیل عنایت و طراز ذکر و شفقت مزین حق وفا را دوست داشته و نظر بعنايت مخصوصه که متوجه من صعد الی الله بوده نفوس منتسبه باواسمشان و ذکرشان از صحیفه حمرا محو نشده و از قلم اعلی در آن مذکور و مسطور کل باید قدر این نعمت

names and remembrances of those related to him have not been effaced from the Crimson Tablet, but rather are inscribed therein by the Most Exalted Pen. All must recognize the value of this most great bounty and supreme gift, and preserve it as they would their heart and soul, their sight and spirit. This Wronged One beseecheth the ocean of favor and bestowal that He may aid the people of that household to act in accordance with that which hath been revealed in the Book from the Pen of Command, and likewise enable them to succeed in that which would cause the spread of His signs. Verily, He is the One Who hath power over whatsoever He willeth through His word "Be," and it is.

عظمی و عطیة کبری را بدانند و بمثابه قلب و جان و بصر و روان حفظش نمایند اینظلوم از بحر فضل و عطا سائل که اهل آن بیت را مؤید فرماید بر عمل بآنچه در کتاب از قلم امر نازل شده و همچنین موفق دارد بر آنچه سبب انتشار آثار اوست آنه هو المقتدر علی ما یشاء بقوله کن فیکون

- 8 O daughter of the daughter of one who loved Me! Rejoice, for He hath forgiven thy father and thy mother as a bounty from His presence. Today, whosoever attaineth unto the mention of but one word from the divine utterances hath attained unto the greatest good and the supreme favor. God willing, thou shalt be enabled to achieve that which is worthy and befitting of this divine Manifestation and heavenly Cause.

8 یا بنت بنت من احببني افرحی انّه غفر اباک و امک فضلاً من عنده امروز هر نفسی بذکر کلمه‌ئی از کلمات الهی فائز شد او بخیر اکبر و عنایت کبری فائز است انشاء الله مؤید شوی بر آنچه لایق و سزاوار ظهور الهی و امر ربانیت

- 9 His honor Mirza Muhammad-Taqi, upon him be My glory and loving-kindness, hath ever been and continueth to be remembered. We beseech God to aid him in such deeds and conduct as would cause the exaltation of the Word of God and his station. We, verily, send Our greetings unto him at this hour and give him the glad-tidings of that which was revealed for him before and after. Verily, the mercy of his Lord hath preceded all existence. The people of that land must, under all conditions, show honor and respect unto the people of that household, for the station of His Holiness Azghandi is great in the sight of God.

9 جناب میرزا محمد تقی علیه بهائی و عنایتی لازال مذکور بوده و هست از حق میطلبیم او را تأیید فرماید بر اعمال و اخلاقیکه سبب ارتفاع کلمه الله و مقام اوست انا نکبر علیه فی هذا الحین و نبشّره بما نزل له من قبل و من بعد ان رحمة ربّه سبقت الوجود در هر حال نفوس آن ارض باید اهل آن بیت را مکرم و معزز دارند چه که شأن و مقام حضرت از غندی عند الله عظیمست

- 10 We send Our greetings at this hour unto him who was named 'Abdu'l-Husayn. We have heard mention of him in this Most Great Remembrance and his praise in this Manifest News. God willing, may he spend the days of his youth in remembrance, praise and devotion. Verily, He heareth and seeth, and He is the All-Hearing, the All-Seeing.

10 و نکبر فی هذا الحین علی من سمی بعبدالحسین انا سمعنا ذکره فی هذا الذکر الأعظم و ثنائه فی هذا النبأ المبین انشاء الله ایام جوانی خود را در ذکر و ثنا و توجه صرف نماید انّه یسمع و یری و هو السميع البصیر

- 11 The splendor from Us be upon those who have hearkened to the Call and acted in accordance with that which they were commanded by the All-Wise Ordainer. Praise be to God, ye have attained unto the drops of the ocean of divine bounty. Today the hand of grace hath removed all differences; servants and handmaidens are beheld on the same plane. Blessed is the servant who hath attained unto that which God hath commanded, and likewise blessed is the leaf that hath been moved

11 البهاء من لدنا علی الذین سمعوا النداء و عملوا بما امروا به من لدن امر حکیم انتهى لله الحمد برشحات بحر عنایت الهی فائز شدید امروز ید عنایت فرق را از میان برداشته عباد و اماء در صقع واحد مشهود طوبی از برای عبدیکه به ما امره الله فائز گشت و همچنین از برای ورقه‌ئی که باریاح اراده حرکت نمود این عنایت بزرگست و اینمقام کبیر فضل و عطایش در هر حین ظاهر و باهر من یقدر ان یشکره علی عطایاه المتواترة و عنایاته

by the breezes of His Will. This bounty is great and this station exalted. His grace and generosity are ever-manifest and evident. Who is able to thank Him for His continuous bestowals and successive favors? Under all conditions we cling to the hem of His bounty and hold fast to the cord of His grace, and from Him do we beseech that He strengthen His Honor Aqa Mirza Habibu'llah, upon him be the Glory of God, who hath attained unto His presence, in love and kindness. He is the One Who strengtheneth, the One Who succoreth. There is none other God but He, the Most High, the Most Glorious. Today all must be illumined with the light of His Cause and enkindled with the fire of the Sacred Tree, and with utmost love and faithfulness take the most great cup from the Most Glorious Cupbearer, and drink and imbibe it despite the enemies, and occupy themselves with the remembrance of the One True Goal and the One True Object of Worship.

- 12 The spiritual friend, His Honor Aqa Mirza Muhammad-Taqi, upon him be the Glory of God, is, God willing, strengthened to unite and harmonize souls. I convey greetings to him and beseech assistance for him.

- 13 Likewise for the apple of my eye, His Honor 'Abdu'l-Husayn, upon him be the Glory of God. Praise be to God, in his early days he was strengthened to make mention of the Lord of all beings. Verily our Lord is the All-Bountiful, He is the All-Merciful, He is the Strengtheners, He is the Enabler, He is the Succorer, and He is the Most Merciful of the merciful ones and the Most Generous of the generous ones. The verses of that apple of my eye were presented before the countenance of the Goal of the worlds and were honored with acceptance. Blessed is the tongue that speaketh in praise and the heart that is enkindled with the fire of love. In all conditions bounty is from Him, and from Him do I seek confirmation for the aforementioned souls in whatsoever befitteth His generosity. Verily He is the All-Forgiving, the All-Merciful, and the Hearer, the Answerer, the All-Powerful, the All-Wise. The Glory be upon thee and upon His devoted handmaidens and devoted servants, and praise be to God, the Lord of the worlds.

- 14 The servant 24 Dhi'l-Hijjah 1306

BRL_WOMEN#002x, BRL_WOMEN#003x, BSW#07.10x, BSW#07.11x, COC#2093x, COC#2094x

المتوالية در هر حال بذیل عنایتش متشبثیم و بحبل فضلش متمسک و از او میطلبم جناب آقا میرزا حبیب الله علیه بهاء الله الذی فاز باللقاء را مؤید فرماید بر محبت و شفقت اوست مؤید یگا و معین یگا لا اله الا هو العلی الأبهی امروز باید کل بنور امر منور شوند و بنار سدره مشتعل و بکمال محبت و وفا قدح اعلی را از ساقی ابهی اخذ نمایند و رغماً للأعداء بنوشند و بیاشامند و بذکر مقصود یگا و معبود یگا مشغول گردند

- 12 حبیب روحانی جناب آقا میرزا محمد تقی علیه بهاء الله انشاء الله مؤیدند بر اتحاد و اتفاق نفوس خدمت ایشان تکبیر میرسانم و از برای ایشان توفیق میطلبم

- 13 و همچنین از برای قره عین جناب عبدالحسین علیه بهاء الله الحمد لله در اول ایامش بذکر مولی الأنام مؤید شده ان ربنا هو الکریم و هو الرحیم و هو المؤید و هو الموفق و هو المعین و هو ارحم الراحمین و اکرم الأکرمین نظم آن قره عین امام وجه مقصود عالمیان عرض شد و بعز قبول فائز گشت طوبی از برای لسانیکه بننا ناطق و قلبیکه بنار حب مشتعل در هر حال عنایت از اوست و تأیید از او میطلبم از برای نفوس مذکوره آنچه را که سزاوار بخشش اوست انه هو الغفور الرحیم و السامع المجیب المقتدر الحکیم البهاء علیک و علی امائه القانتات و عبادہ القانتین و الحمد لله رب العالمین

- 14 خادم فی ۲۴ ذی الحجة الحرام سنة ۱۳۰۶

BLIB_Or15717.130, BRL_DA#390, COMP_WOMENP#002x, COMP_WOMENP#003x, UAB.038ax, UAB.038cx, MAS8.052x, AYI2.339x

BH02012

To: Ghulam-Ali son of Dhabih

Date: 1306-12-24 [1889-Aug-21]

1 He is the Hearer in the Kingdom of Utterance.

1 هو السامع في ملكوت البيان

2 This is a Book which the All-Merciful hath sent down to him who hath believed in God, the Help in Peril, the Self-Subsisting, that the fragrances of revelation might draw him to the Dawning-Place of the verses of God, the Lord of existence.

2 کتاب انزله الرحمن لمن آمن بالله المهيمن القيوم
لتجذبه نفحات الوحي الى مطلع آيات الله مالك
الوجود

3 O son of Dhabih! Reflect upon the sacrifices for God, exalted be His glory, in this Most Great Revelation, how each one, with utmost eagerness and contentment, set out for the place of sacrifice and offered up their lives for the Peerless Friend. Nevertheless, none took notice, and these mighty deeds only increased the wickedness of the opposers. From pulpits they praise and extol the sacrifice of former times, even though that sacrifice was spared and returned in safety, while of the sacrifices of this Revelation, who freely gave their lives, no mention was or is made. Likewise, they consider the martyrdom of Husayn ibn 'Ali to be the cause of the exaltation of the Cause of the Apostle - may my spirit be sacrificed for all else but Him. Glory be to God! In this Revelation the attraction of divine verses so inflamed the hearts that they flew on wings of longing to the place of sacrifice and offered up their spirits before the feet of the Luminary of the horizons. Where are the eyes to see, where are the ears to hear, and where are the hearts to understand?

3 يا ابن ذبيح در قربانيهای حق جلّ جلاله در
این ظهور اعظم تفکر نما که هر یک با کمال
شوق و رضا قصد مقرّ فدا نمودند و جانرا نثار
دوست یگنا کردند مع ذلک احدی ملتفت نشد
و این اعمال عظیمه بر شقاوت معرضین افزود بر
منابر بذکر و ثنای ذبیح قبل ناطق مع آنکه فدا
نازل و سلامت راجع گشت و از قربانیهای
این ظهور که رایگان جان را نثار نموده اند ذکر
نموده و نیست همچین شهادت حسین بن علی را
سبب ارتفاع امر رسول روح ما سواه فدا دانسته
و میدانند سبحان الله در این ظهور جذب آیات
الهی افنده را بشأنی مشتعل فرمود که بأجنحه
اشتیاق قصد فدا نمودند و ارواح را بر قدوم نیر
آفاق نثار کردند این الأبصار لتشهد و این الأذان
لتسمع و این القلوب لتفقه

4 O son of Dhabih! Upon thee be My glory and My loving-kindness. Verses descend like torrential rain by night and day, the ocean of utterance surgeth before the faces of all religions, and the Sun of inner meanings dawns and shineth from the horizon of the heaven of the All-Merciful's mercy. Yet all remain heedless and veiled save whom thy Lord willeth. Today the people of the Bayan are seen to be more lost than the Shi'ih sect. They have set aside their God and taken their vain desires. They have named the Dayyan the father of evil and the Friend of the All-Merciful the father of calamities, and they have embraced tyranny and shed his blood.

4 یا ابن ذبیح علیک بهائی و عنایتی آیات بمثابة
غیث هاطل در لیالی و ایام نازل و بحر بیان
امام وجوه ادیان موج و نیر معانی از افق
سماء رحمت رحمانی مشرق و لائغ ولكن کلّ
غافل و محجوب الا من شاء ربك امروز اهل
بیان اخسر از حزب شیعه مشاهده میشوند
وضعوا المهم و اخذوا اهوائهم حضرت دیان را
ابوالشور نامیده اند و خلیل الرحمن را ابوالدواهی
و بظلم تمسک نمودند و خویش ریختند

5 O son of Dhabih! Upon thee and upon those with thee be the light of My utterance and My mercy. Observe the wickedness of the heedless souls. Because of Siyyid Muhammad Isfahani - who was unworthy of mention and whom We expelled from Our

5 یا ابن ذبیح علیک و علی من معک انوار بیانی
و رحمتی در شقاوت نفوس غافله نظر نما سید
محمد اصفهانی که لایق ذکر نبوده و از حضور و
خدمت طردش نمودیم بسبب او از مشرق وحی

presence and service - some have remained veiled and deprived of the Divine Revelation and the Dawning-Place of celestial light. They slay the Dayyan while asking about one who hath no mention with God, the Lord of all worlds.

- 6 God is witness and aware that this Wronged One's purpose and desire is to remove strife, corruption and conflict from the world and to purify the hearts of all peoples from rancor and hatred. The heedless ones have clung to names while remaining deprived of their Creator, Source and Lord. Names have become as idols for some, and the Shi'ih sect is truly recorded with God as worshippers of names, and on the Day of Reckoning they have done what no oppressor hath ever done - from pulpits they curse and revile the Object of all the worlds. Leave their mention and what they possess, turning to God, the Lord of all worlds.

- 7 Convey My greetings to all the women and gladden them all with the remembrance and orientation of the Wronged One. They have never been and never shall be forgotten. We beseech God to preserve you from the evil of those who have denied Him and His verses. Glory be upon you and upon those with you, and may you be remembered by God, the Mighty, the Praiseworthy.

الهی و مطلع نور صمدانی بعضی محجوب و محروم
مانده اند یقتلون الدّیان و یستلون عن الدّی لا ذکر
له عند الله رب العالمین

6 حقّ شاهد و عالم گواه که قصد و اراده
اینظلم آنکه نزاع و فساد و جدال را از عالم
بردارد و قلوب احزاب را از ضیقینه و بغضا
مطهر سازد حزب غافل با اسماء تمسک نموده اند
و از موجد و مبعث و مالک آن محروم اسماء از
برای بعضی بمثابه اصنام بوده و هست و حزب
شیعه فی الحقیقه عندالله از عبده اسماء مذکور و
در یوم جزا عمل نمودند آنچه را که هیچ ظالمی
عمل ننمود بر منابر بسب و لعن مقصود عالمیان
مشغولند دع ذکرهم و ما عندهم مقبلاً الی الله
رب العالمین

7 مخدّرات طراً را از قبل مظلوم تکبیر برسان و بذکر
و توجّه مظلوم کلّ را مسرور دار هرگز فراموش
نشده و نخواهند شد نسئل الله ان یحفظکم من
شرّ الذین کفروا به و بآياته البهّاء علیکم و علی من
معکم و یدکرکم من لدی الله العزیز الحمید

INBA28:248, BLIB_Or15716.208c,
ASAT3.235x, ASAT4.207x, ASAT4.260x,
ASAT4.284x, ASAT4.493x

BH02260

To: *Hadrat-i-Abdu'l-'Azim Mirza Masih*

Date: 1306-12-24 [1889-Aug-21]

- 1 A Visitation Prayer for His Holiness 'Abdu'l-'Azim and His Holiness Haji Mirza Masih, upon them both be the glory of God
- 2 He is the All-Remembering, the All-Knowing
- 3 The Light shining from the horizon of the heaven of bounty, and the Manifestation radiating from the Will of God, Creator of the heavens and Sovereign of the Kingdom of Names, be upon thee, O mighty pillar of God, His great Cause, and His manifest Light! I testify that thou didst fulfill thy covenant

1 زیارة حضرة عبدالعظیم و حضرة حاجی میرزا
مسیح بهاء الله علیهما

2 هو الذّاکر العلیم

3 النور المشرق من افق سماء العطاء و التجلّی
الظاهر الساطع من ارادة الله فاطر السمّاء و
مالک ملکوت الاسماء علیک یا رکن الله المتین
و امره العظیم و نوره المبین اشهد انک وفیت

with thy Lord and observed the rights of God in thy comings and goings, holding fast to the cord of His commandments and ordinances, and acting according to that which thou wert bidden in His Book. Thou art he whom God made the cup-bearer of the wine of His utterance amongst His servants and the ocean of His knowledge in His dominion. Thou art he who acknowledged the oneness of God and His sanctification above all else. I testify that thou wert a pillar of faith in the realm of possibility and a sign of the All-Merciful among the religions. Through thee were spread abroad the traces of God in the world and His mention among the nations. Thou art he who recognized the Straight Path of God and acknowledged His Great Announcement. Blessed art thou for having attained unto recognition and acceptance after the servants turned away and denied the bounty of their Lord, the Creator of existence. Happy art thou, O thou who didst cling to the hem of the robe of thy Lord's mercy.

- 4 Thou art he whom God made trustworthy from His presence and in whom He deposited a trust from His side, and verily he was named the Masih (Messiah) in the Book of Names. Upon him be the glory of God, Creator of the heavens, and the glory of the Concourse on High, and the glory of the denizens of the most exalted Paradise. O Masih! Upon thee be my praise, my remembrance and my glory. Thou didst dwell in the land of Ray while thy Lord remembereth thee from the prison of 'Akka, and remembereth thy days, thy acceptance, thy turning unto Him, thy presence, thy attainment unto His presence, and thy steadfastness. Thou art he whom the breezes of the dawn of Revelation awakened, and whom the call of Him Who conversed on Sinai attracted from the Divine Lote-Tree in human form. Blessed be the All-Merciful Who hath manifested His evident Cause and His mighty Announcement. Thou art he who perceived the fragrance of the garment when it was diffused and answered the call when it was raised. Through thy guidance did the thirsty hasten to the living waters and the rebellious to the river of mercy and forgiveness. Thou art a sign of truth among creation and a light of knowledge in the lands. We beseech God by thee and by the sighs of thy heart and the tears of thine eyes in thy love for thy Lord, to ordain for those who visit thee the reward of those who have drunk the choice wine of utterance from the cup of His bounty. Verily thy Lord is powerful over whatsoever He willeth. There is no God but Him, the All-Bountiful, the Ever-Flowing, the Most Generous, the All-Knowing, the All-Wise.

- 5 Glory be unto Thee, O God, Lord of the world and Master of nations! I beseech Thee by the Most Great Name through which Thy path was established and Thy balance was set up,

بعهد مولاك و راعيت حقّ الله في منقلبك و مثواك و كنت متمسكاً بجبل اوامره و احكامه و عاملاً بما امرت به في كتابه انت الذي جعلك الله ساقى كأس بيانه بين عباده و بحر عرفانه في ملكته انت الذي اعترفت بتوحيد الله و تقليدise عمّا سواه اشهد انك كنت ركن الايمان في الامكان و آية الرحمن بين الأديان بك انتشرت آثار الله في العالم و ذكره بين الأمم انت الذي عرفت صراط الله المستقيم و اعترفت بنبأه العظيم طوبى لك بما فزت بالاقرار و الاقبال بعد اعراض العباد و انكارهم فضل ربهم مالك الابدان و نعيماً لك يا أيها المتشبه بأذيان رداء رحمة ربك

4 انت الذي جعلك الله اميناً من عنده و اودع فيك امانة من لدنه و انه سمى بالمسيح في كتاب الأسماء عليه بهاء الله فاطر السماء و بهاء الملائ الأعلى و بهاء اهل الجنة العليا يا مسيح عليك ثنائى و ذكرى و بهائى انت سكنت في ارض رى و مقصودك يذكر في سجن عكا و يذكر أيامك و اقبالك و توجهك و حضورك و لقاءك و استقامتك انت الذي ايقظتكم نسمات فجر الظهور و اجتذبتكم نداء مكلّم الطور من سدره الانسان تبارك الرحمن الذي اظهر امره المبين و نبأه العظيم و انت الذي وجدت عرف القميص اذ تضويع و اجبت النداء اذ ارتفع بارشادك سرع الظمان الى بحر الحيوان و العاصى الى فرات الرحمة و الغفران انت آية الحق بين الخلق و نور العرفان في البلدان نسئل الله بك و يزفرات قلبك و عبرات عينك في حب مولاك ان يقدر لزايريك اجر من شرب رحيق البيان من كأس عطائه ان ربك هو المقتدر على ما يشاء لا اله الا هو الفضل الفياض البذل العليم الحكيم

5 سبحانك اللهم يا اله العالم و سيد الأمم اسئلك بالاسم الأعظم الذي به نصب صراطك و وضع

and through which the ocean of grandeur surged and the mountains passed away, to forgive me and my father and whosoever hath believed in Thee and Thy signs. O my Lord! Thou seest me standing before the tomb of Thy friend and chosen one. I beseech Thee by him and by Thy greatest signs to ordain for me the good of the hereafter and of this world. Then ordain for me a station beneath the canopies of Thy grandeur and the pavilion of Thy glory. Verily Thou art the Almighty, the Exalted, the All-Bestowing.

میزانک و به ماج بحر الجلال و مرّت الجبال ان
تغفرلی ولأبی و لمن آمن بک و بآیاتک ای ربّ
ترانی قائماً لدی رمس ولیک و صفیک اسئلک
به و بآیاتک الکبری ان تقدّر لی خیر الآخرة و
الأولی ثمّ قدر لی مقاماً فی ظلّ قباب عظمتک
و خبّاء مجدک انک انت المقتدر العزیز الوهاب

BLIB_Or15714.107, Majlis210461.088-090,
QMSI2.815, ANB.317

BH03744

To: Aqa Muhammad Husayn Sarraf Shirazi

Date: 1306-12-24 [1889-Aug-21]

1 In My Name, the Most Merciful, He is the Most Compassionate!

1 بِسْمِ الرَّحْمَنِ وَهُوَ الرَّحِيمُ

2 O thou who standest before the Countenance! Thy remembrance hath ever been and shall continue to be mentioned in the Most Holy and Exalted Presence. The atoms of all created things have testified and do testify to thy acceptance, thy devotion and thy service. The dwellers of the Supreme Paradise and the Most Exalted Heaven, and those who circle round the Lord of all beings - all these bear witness to the compassion, the grace, the mercy, the bounty and the favors of the True One towards thee.

2 یا ایها القائم لدی الوجه لازال ذکرک در ساحت
امنق اقدس مذکور بوده و هست ذرات کائنات
بر اقبال و توجّه و خدمت گواهی داده و میدهد
و اهل جنت علیا و فردوس اعلی و طائفین حول
مولی الوری کلّ یشفقت و عنایت و رحمت و
فضل و الطاف حقّ در باره آنجناب شهادت
میدهند

3 Know thou with absolute certitude that thou art of God and belong to Him. His grace hath ever been and shall continue to be with thee, and ere long the gate of His mercy shall be opened wider than ever before: thou shalt see what no eye hath seen and hear what no ear hath heard. Verily thy Lord is the Mighty, the All-Bountiful. All existence, both seen and unseen, beareth witness to His grace.

3 بیقین مبین بدان از حقّی و باو منسوب عنایتش با
تو بوده و هست و عنقریب باب رحمتش مفتوح
تری ما لا رأّت العیون و تسمع ما لا سمعت
الآذان انّ ربّک هو العزیز المنان یشهد بعنایت
کلّ الوجود من الغیب و الشهود

4 When thou art seized by the rapture of the shrill voice of My Pen and the breezes of revelation from My direction, say: Glory be unto Thee, O my God! I testify to Thy oneness and Thy singleness, to Thy greatness and Thy sovereignty, to the mysteries of Thy Book and the lights of Thy countenance. I beseech Thee, O God of all beings and Educator of all created things, by Thy greatest signs and the revelations of Thy most

4 اذا اخذک جذب صریر قلّی و نفحات الوحی
من شطری قل سبحانک اللهم یا الهی اشهد
بوحدانیتک و فردانیتک و بعظمتک و سلطانتک
و بأسرار کتابک و انوار وجهک اسئلک یا اله
الموجودات و مربی الممکات بآیاتک الکبری و

exalted horizon, to strengthen me in that which will cause Thy Cause to be exalted among Thy creatures.

- 5 O Lord! I am Thy servant and the son of Thy servant. I have laid hold on the cord of Thy grace and clung to the hem of the robe of Thy bounty. By Thy might and Thy majesty, I am content in all conditions with whatsoever hath appeared in Thy path and been manifested in Thy days. By Thy glory and Thy sovereignty, let not the vicissitudes of the world prevent me from drawing nigh unto Thee, nor its hardships from gazing toward the horizon of the heaven of Thy mercy. I beseech Thee by the stars of the heaven of Thy wisdom and the waves of the ocean of Thy generosity to transform my hardship into ease and my difficulty into comfort. Verily Thou art the Lord of all beings and the Lord of the throne on high and of the dust below. There is no God but Thee, the Truth, the Knower of the unseen.

تجلیات افک الأعلی بأن تؤیدنی علی ما یرتفع
به امرک بین خلقک

5 اربّ انا عبدک وابن عبدک قد تمسکت بعروة
فضلک وتشبّثت بأذیال رداء کرمک وعزّتک
وجلالک اکون راضیاً فی کلّ الأحوال بما ظهر
فی سبیلک وبرز فی ایامک وعزّیک وسلطانک
لا تمنعنی حوادث الدنیا عن التقرب الیک ولا
شدائدھا عن النظر الی افق سماء رحمتک اسئلك
بأنجم سماء حکمتک و امواج بحر جودک بأن
تبدل عسری بالیسر و شدّتی بالرّخاء انک انت
مولی الوری وربّ العرش والثری لا اله الا انت
الحق علام الغیوب

BLIB_Or15695.016, BLIB_Or15724.027

BH04159

To: *Mirza Abdullah Khan Nuri, in Tihiran*

Date: 1306-12-24 [1889-Aug-21]

- 1 He is the Hearer in His most exalted Kingdom!
- 2 We have sent down the verses and manifested the clear proofs and opened, through the key of wisdom, the door of grace and bounty before the faces of all peoples. Among men are those who have taken the choice wine of revelation in such wise that they have detached themselves from all else but God and held fast unto Him, and among them are those who have denied God's proof and His evidence and His greatness and His sovereignty and His might and His bounty. These are among the most lost in My perspicuous Book.
- 3 We bear witness that thou hast attained to that which was concealed in hearts and recorded in the Book of God, the Mighty, the All-Knowing. His honor Amin was present and made mention of you and the friends of that land, and each one attained to that which befitteth His grace and favor. We have mentioned each one with a mention that is eternal and enduring. Convey My greetings to the friends of that land and gladden

1 هو السّامع فی ملکوته الأعلی

2 انا انزلنا الآیات و اظهرنا البیّنات و فتحنا بمفتاح
الحکمة باب الفضل والعطاء علی وجوه الوری
من الناس من اخذه ریح الوحی علی شأن انقطع
عن دون الله و تمسک به و منهم من انکر حجة الله
و برهانه و عظمته و سلطانه و عزّه و عطائه انه
من الأخسرین فی کتّابی المبین

3 نشهد انک فزت بما کان مستوراً فی القلوب و
مذكوراً فی کتّاب الله العزیز العلیم جناب امین
حاضر و ذکر آجناب و اولیای آن ارض را
نموده و هر یک فائز شد بأنجیه سزاوار فضل و
عنایت اوست هر یک را ذکر نمودیم بذکریکه
دائم و باقیست اولیای آن ارض را تکبیر برسان

them with the splendors of the light of the Day-Star of the generosity of the Lord of eternity.

- 4 Say: Praise be unto Thee, O my God, for having illumined me with the lights of Thy unity and adorned me with the ornament of steadfastness in Thy love. I bear witness, O my God, to that which Thy Most Great Name hath witnessed amidst the nations, and I beseech Thee by His greatness and His sovereignty and His might and His power that Thou make me to be of those who have aided Thy Cause and spoken Thy praise and soared in Thy atmosphere and drunk the choice wine of Thy revelation and appeared before Thy face and attained unto the hearing of Thy call and the witnessing of the horizon of Thy manifestation. O my Lord! I am he whom Thou hast adorned with the robe of Thy grace and the crown of Thy love. I beseech Thee not to deprive me of that which Thou hast ordained for Thy chosen ones. There is no God but Thee, the Single, the One, the Powerful, the Mighty, the Great.

و باشرافات انوار نیر کرم مالک قدم مسرور دار

4 قل لك الحمد يا الهى بما نورتنى بأنوار توحيدك و زينتنى بطراز الاستقامة على حبك اشهد يا الهى بما شهد به اسمك الأعظم بين الأمم واسئلك بعظمته و سلطانه و قدرته و اقتداره بأن تجعلنى من الذين نصرُوا امرُك و نطقُوا بثناءك و طاروا فى هوائك و شربوا رحيق وحيك و حضروا امام وجهك و فازوا باصغاء ندائك و مشاهدة افق ظهورك اى رب انا الذى زينتنى برداء عنايتك و اكليل محبتك اسئلك ان لا تخيبنى عما قدرته لأوليائك لا اله الا انت الفرد الواحد المقتدر العزيز العظيم

INBA19:141, INBA32:129, BLIB_Or15695.015

BH05239

To: Mirza Naim Sidihi, in Tihran

Date: 1306-12-24 [1889-Aug-21]

- 1 He speaketh forth in truth
- 2 O Naim, upon thee be the Glory of God, the All-Glorious, the All-Knowing! We make mention of thee in the prison, and at this moment have turned toward thee. Say: Glory be to Thee, O my God! Were it not for tribulations in Thy path, how would the stations of Thy lovers be revealed? And were it not for afflictions in Thy love, by what means would the rank of Thy ardent devotees be proven?
- 3 By Thy might! The companion of Thy loved ones are their flowing tears, the intimate of Thy seekers are their heart's lamentations, and the sustenance of those who yearn for Thee are the pieces of their hearts. How sweet is the deadly poison in Thy path, and how precious are the arrows of the enemies for the exaltation of Thy Word!
- 4 O my God! Make me drink in Thy Cause whatsoever Thou hast desired, and send down upon me in Thy love whatsoever Thou hast ordained. By Thy might! I desire naught but what

1 هو الناطق بالحقّ

2 يا نعيم عليك بهاء الله العزيز العليم در سجن ترا ذکر مينمائيم و در اين حين بتو توجه کرده ايم قل سبحانك يا الهى لولا البلايا فى سبيلك من اين تظهير مقامات عاشقيك و لولا الرزايا فى حبك بأى شىء يثبت شأن مشتاقيك

3 وعزّتك انيس محبيك دموع عيونهم و مونس مرديك زفريات قلوبهم و غذاء قاصديك قطعات اكبادهم و ما الذّسم الردى فى سبيلك و ما اعزّ سهام الأعداء لاعلاء كلمتك

4 يا الهى فاشربنى فى امرُك ما اردته و انزل علىّ فى حبك ما قدرته وعزّتك لا اريد الا ما تريد و ما احبّ الا ما انت تحبّ توكلت عليك فى

Thou desirest, and I love naught but what Thou lovest. I have placed my trust in Thee in all conditions. I beseech Thee, O my God, to manifest for the victory of this Revelation one who is worthy of Thy Name and Thy sovereignty, that he may remember Thee amongst Thy creation and raise the standards of Thy triumph in Thy realm. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Protector, the Self-Subsisting.

- 5 O Naim! These words were previously revealed from the Supreme Pen for a certain soul, and now are revealed again specifically for you, that you may chant them with the melodies of the birds of Paradise and be of them that attain. The glory from Us be upon thee and upon whosoever hath held fast to the cord of God, the Strong.

كَلِّ الْأَحْوَالِ اسْتَطْلِكْ يَا هَلِي بِأَنْ تَظْهَرَ لِنَصْرَةِ
هَذَا الظُّهُورِ مَنْ كَانَ قَابِلًا لِاسْمِكَ وَ سُلْطَانِكَ
لِيَذْكُرَكَ بَيْنَ خَلْقِكَ وَيَرْفَعُ أَعْلَامَ نَصْرِكَ فِي
مَمْلَكَتِكَ أَنْتَ الْغَفِيرُ عَلَى مَا تَشَاءُ لَا إِلَهَ
إِلَّا أَنْتَ الْمُهَيْمِنُ الْقَيُّومُ

5 يَا نَعِيمُ إِنْ أَذْكَرَازَ قَبْلَ أَنْ يَزَالَ عَلَى مَخْصُوصِ نَفْسِي
نَازِلُشْدَ وَ حَالٍ مُكَرَّرٍ مَخْصُوصِ شَمًا نَازِلٍ لِتَقْرَأَهَا
بِأَلْحَانِ طُيُورِ الْفَرْدُوسِ وَ تَكُونُ مِنَ الْفَائِزِينَ الْبَهَاءِ
مَنْ لَدُنَّا عَلَيْكَ وَ عَلَى مَنْ تَمَسَّكَ بِحَبْلِ اللَّهِ الْمُتَيْنِ

INBA18:222, AHT.000, AHT.002

BH05622

To: *Um Mirza a h*

Date: 1306-12-24 [1889-Aug-21]

- 1 He is the All-Expounding, the All-Knowing
- 2 O My Leaf! Upon thee be My glory. Today the Sun of Manifestation, which hath dawned from the horizon of the heaven of God's will, speaketh these words: "Blessed is he who hath heard the Call and turned to the Most Exalted Horizon, and woe to the heedless. Blessed is he who hath drunk the choice wine of revelation from the hands of grace and bounty, and woe to the deniers. Blessed is he who hath turned with his heart to the Seat of the Throne and attained to the knowledge of his Lord, and woe to every rejected denier." Praise be to God that that leaf hath attained both to the recognition of God, exalted be His glory, and to the verses of the Most Exalted Pen. Say:
- 3 "Praise be to Thee, O Thou the Goal of the world, for having aided me to acknowledge that which the Tongue of Thy grandeur hath uttered in Thy days. I beseech Thee by Thy sword which, when unsheathed from its scabbard, causeth the heads to fly from both the unseen and the visible realms. By the life of God! This sword is His utterance and His mention. Blessed is he who hath heard and hath shown justice in His Cause, and woe to the oppressors. We have remembered thee

1 هُوَ الْمُبَيِّنُ الْعَلِيمُ

2 يَا وَرَقَتِي عَلَيْكَ يَهَائِي أَمْرُوزَ آفَتَابِ ظُهُورِ كِهْ أَزْ
أَفَقِ سَمَاءِ إِرَادَةِ اللَّهِ إِشْرَاقِ غَمْدِهِ بَيْنَ كَلِمِهِ نَاطِقِ
طُوبَى لِمَنْ سَمِعَ النِّدَاءَ وَ أَقْبَلَ إِلَى الْأَفَقِ الْأَعْلَى
وَ وَیَلُ لِلْغَافِلِينَ وَ طُوبَى لِمَنْ شَرِبَ رَحِيقَ الْوَحْيِ
مِنْ أَيْدِي الْفَضْلِ وَ الْعَطَاءِ وَ وَیَلُ لِلْمُنْكَرِينَ طُوبَى
لِمَنْ أَقْبَلَ بِقَلْبِهِ إِلَى مَقَرِّ الْعَرْشِ وَ فَازَ بِعَرْفَانِ رَبِّهِ
وَ وَیَلُ لِكُلِّ مُنْكَرٍ مَرْدُودٍ لِلَّهِ الْحَمْدُ أَنْ وَرَقَهُ فَائِزٌ
شَدْنَدَ هُمْ بِعَرْفَانِ حَقِّ جَلِّ جَلَالِهِ وَ هُمْ بِأَثَارِ قَلَمِ
أَعْلَى

3 قَوْلِي لَكَ الْحَمْدُ يَا مَقْصُودَ الْعَالَمِ بِمَا أَيْدَتْنِي عَلَى
الْإِقْرَارِ بِمَا نَطَقَ بِهِ لِسَانُ عَظَمَتِكَ فِي أَيَّامِكَ
اسْتَطْلَكِ بِسَيْفِكَ الَّذِي إِذَا خَرَجَ مِنْ غَمْدِهِ طَارَتْ
الرُّؤُوسُ مِنَ الْغَيْبِ وَ الشُّهُودُ لِعَمْرِ اللَّهِ إِبْنِ سَيْفٍ
بَيَانِ أَوْسْتِ وَ ذَكَرَ أَوْ طُوبَى لِمَنْ سَمِعَ وَ انْصَفَ
فِي أَمْرِهِ وَ وَیَلُ لِلظَّالِمِينَ أَنَّا ذَكَرْنَاكَ وَ ابْنِكَ وَ
بَنَتِكَ عَلَيْهِمَا بَهَاءُ اللَّهِ وَ عَنَايَتِهِ بِذِكْرِ انْجَذَبَتْ بِهِ

and thy son and thy daughter, upon them be the glory of God and His loving-kindness, with a mention whereby the hearts of the righteous have been attracted. For all we beseech enablement to do that which endureth and lasteth. Verily thy Lord is powerful over all things. Glory be upon thee and upon those with thee from One All-Knowing, All-Wise.”

قلوب الأبرار از برای کَلّ توفیق میطلبیم بر آنچه
باقی و دائمست آن ربّک علی کَلّ شیء قدیر البهّاء
علیک و علی من معک من لدن علیم حکیم

BLIB_Or15716.095a, BLIB_Or15724.025b

BH06745

To: Fatimih mother of Aqa Mirza Siyyid Husayn

Date: 1306-12-24 [1889-Aug-21]

- 1 In the name of the Peerless Friend! 1 بنام دوست یگنا
- 2 The friends of God have ever been beneath the glance of His grace. Each one of the servants and handmaidens who has turned toward the Most Exalted Horizon has, in that very moment, had their mention fall from the Tongue of Grandeur and their name recorded by the Pen of Grace in the Book. We beseech God to assist His handmaidens in that which will promote His Cause. Verily, He is with His servants and handmaidens, He heareth and seeth, and He is the Truth, the Knower of all things hidden. 2 لازال اولیای الهی تحت لحاظ فضل بوده‌اند هر یک از عباد و اماء که بافی اعلی توجّه نموده‌اند در همان حین ذکرشان از لسان عظمت نازل و اسمشان از قلم فضل در کتاب ثابت و مسطور از حقّ میطلبیم اماء خود را تأیید فرماید بر آنچه سبب ترویج امر اوست آنّه مع عباد و امائه یسمع و یری و هو الحقّ علّام الغیوب
- 3 In these days the Afnans and Jinab-i-Amin, upon them be the glory of God, the Lord of all worlds, have attained the prison and His presence. They have repeatedly drunk from the cup of reunion proffered by the Hand of Bounty. Happy are they! 3 این ایام حضرات افنان و جناب امین علیهم بهّاء الله ربّ العالمین بسجن و لقافائز از ید عطا کأس وصال مکرر آشامیده‌اند هنیئاً لهم
- 4 Convey greetings from the Wronged One to the handmaidens of that land. We beseech God to assist all to that which will exalt His Cause. Verily, He is the All-Merciful, the Generous. 4 اماء آن ارض را از قبل مظلوم تکبیر برسان از حقّ میطلبیم کل را مؤیّد فرماید بآنچه سبب ارتفاع امر است آنّه هو المشفق الکریم
- 5 The Glory be upon thee from Us, and upon every handmaiden who hath attained to the recognition of God, the Mighty, the Praiseworthy. There is no God but He, the Powerful, the Almighty. 5 البهّاء من لدنا علیک و علی کلّ امة فازت بعرفان الله العزیز الحمید لا اله الا هو المقتدر القدیر

BLIB_Or15716.094d, BLIB_Or15724.025a

BH00695*To: son of Attar**Date: 1306 [1888-1889]*

- 1 He is God, exalted be His glory and universal be His bounty! 1 هو الله جلّ جلاله و عمّ نواله
- 2 Praise be to God Who hath kindled the lamp of utterance and sustaineth it with the oil of knowledge and wisdom in the mid-most heart of creation. He it is Who, by His command, hath caused the trees of existence to yield the fruits of knowledge in the invisible realm and the visible world, and through His Word hath illumined the daysprings of hearts with the lights of the knowledge of His cherished and glorious countenance. He it is Who hath adorned the body of the world with the ornament of His Most Great Name and hath summoned all peoples to the quarter of His most perfect mystery and hath unveiled to the mystics who have attained His presence the mysteries of eternity. None can resist His bidding or prevent His judgment. He revealeth whatsoever He willeth in creation and draweth aside the veil of concealment from His hidden beauty, though the unbelievers be averse. 2 الحمد لله الذى اوقد سراج البيان و يمدّه بدهن العلم و العرفان فى قطب الامكان هو الذى بأمره اثمرت اشجار الوجود بأثمار العلم فى الغيب و الشهود و بكلمته اضأت مشارق القلوب بأنوار عرفان وجهه العزيز المحبوب هو الذى زين متن العالم بطراز اسمه الأعظم و دعا جميع الأمم الى شطر سرّه الأتمّ و كشف للعارفين الواصلين اسرار القدم لا رادّ لأمره و لا مانع لحكمه اظهر ما شاء فى الانشاء و كشف برقع السّر من جماله المكنون ولو كره الكافرون
- 3 Glory be unto Thee, O Lord of existence and Ruler of the seen and unseen! How can I thank Thee for the wonders of Thy favors, and with what tongue can I praise and glorify Thee for that which Thou hast bestowed upon Thy servants in the days of the manifestation of Thy beauty and the dawning of the sun of Thy majesty? By Thy glory, O Lord of mankind and Manifestation of the mysteries of divine decree! I see my tongue powerless to render thanks for even the least of Thy favors, how much less to offer praise and gratitude before the revelation of Thy grandeur and greatness. Were Thou to transform all my limbs into tongues with which to thank Thee, it would still be trifling compared to the manifestations of Thy grace and the evidences of Thy loving-kindness. Through the sovereignty of Thy mercy, Thou didst create us and provide for us and cause us to appear in these days which Thou didst promise to Thy chosen ones in Thy Scriptures and Tablets. This is a blessing that cannot be compared with aught else in Thy earth and heaven, and this is a gift for which the hearts of the Prophets and Saints yearned, and in remembrance and desire of which the hearts of the chosen ones and faithful ones were consumed. How many nights did they weep with longing to attain Thy days, and how many days did they shed tears in their quest to exist in the world at the time of the manifestation of Thy beauty! 3 سبحانه يا مالک الوجود و الحاكم فى الغيب و الشهود كيف اشکرک فى بدائع نعمک و بأى لسان اثنيک و احمدک فيما انعمت على عبادک ايام ظهور جمالک و بروز اشراق شمس جلالک و عزّتک يا سيّد البشر و مظهر اسرار القدرارى لسانى عاجزاً من اداء شكر اقلّ نعمة من نعمائك و كيف اظهر الحمد و الثناء قدام ظهور عظمتک و کبريائك لو تجعل کلّ جوارحى السنا لشکرک ليکون قليلاً عند ظهورات فضلک و بروزات عنايتک انک بسلطان رأفتک خلقتنا و رزقتنا و اظهرتنا فى ايام وعدت بها اصفياک فى زیرک و الواحک هذه نعمة لا تقاس بشئ عمّا خلق فى ارضک و سماءک و هذه عطية اشتاقها قلوب الأنبياء و الأولياء و احترق فى ذکرها و شوقها افئدة الأصفياء و الأمناء کم من ليال بکوا شوقاً لادراکهم ايامک و کم من ايام انزلوا العبرات طلباً لوجودهم فى العالم حين ظهور جمالک

- 4 Thou, through Thy most great favor and most perfect bounty, hast ordained for us this supreme blessing and this greatest gift. We beseech Thee to assist us, through the sovereignty of Thy power, to recognize its value and render thanks for it. Accept, O our God and our Lord and our Hope, our mention and our praise and our glorification. Look not upon our weakness and poverty, but rather upon Thy power and Thy riches and Thy majesty and Thy independence. Aid us to remain steadfast in the path of Thy love and to stand firm in the way of Thy good-pleasure. Verily Thou art the All-Bountiful, possessed of infinite grace. There is no God but Thee, the Single, the One, the Mighty, the Merciful.
- 4 أَنْكَ بِفَضْلِكَ الْأَعْظَمِ وَجُودِكَ الْأَتَمِّ قَدَّرْتَ لَنَا هَذِهِ النِّعْمَةَ الْعَظْمَى وَهَذِهِ الْعَطِيَّةَ الْكُبْرَى نَسْأَلُكَ أَنْ تُؤَيِّدَنَا بِسُلْطَانِ قُدْرَتِكَ عَلَى مَعْرِفَةِ قُدْرَتِكَ وَأَدَاءِ شُكْرِكَ وَأَقْبَلِ يَا هُنَا وَمَوْلَانَا وَرَجَائِنَا ذِكْرَنَا وَحَمْدَنَا وَثَنَانًا لَا تَنْتَظِرُ إِلَى ضَعْفِنَا وَفَقْرِنَا بَلْ إِلَى قُدْرَتِكَ وَغَنَائِكَ وَعَظَمَتِكَ وَاسْتِغْنَائِكَ وَوَقْفَتِنَا عَلَى الْإِسْتِقَامَةِ عَلَى صِرَاطِ مُحِبَّتِكَ وَالثَّبُوتِ عَلَى طَرِيقِ رِضَائِكَ أَنْكَ أَنْتَ الْكَرِيمُ ذُو الْفَضْلِ الْعَمِيمِ لَا إِلَهَ إِلَّا أَنْتَ الْفَرْدُ الْوَاحِدُ الْعَزِيزُ الرَّحِيمُ
- 5 O thou who art enkindled with the fire of longing and who holdest fast to the hem of the Covenant on the Day of Meeting! That which thou didst inscribe with the trace of ink hath been received. From its darkness wafted the musk-scented breeze of love and fellowship, and from its whiteness shone forth the lights of harmony and unity. I read it and pondered it, and comprehended its allusions and all that its words encompassed. I beseech God, the Lord of Eternity, by His Most Great Name, to ordain for thee every good beneath His shadow, to protect thee from the evil of the wicked among His creatures, and to adorn thee at every moment with the ornament of His grace. Verily, He is the Kind, the All-Loving.
- 5 يَا أَيُّهَا الْمُسْتَعْلَى بِنَارِ الْإِشْتِيَاقِ وَالْمَتَمَسِّكِ بِذَيْلِ الْمِيثَاقِ يَوْمِ التَّلَاقِ قَدْ وَرَدَ مَا زَيَّنْتَهُ بِأَثَرِ الْمَدَادِ وَتَضَوَّعَ مِنْ سَوَادِهِ نَفْحَاتُ مَسْكِ الْحَبِّ وَالْوَدَادِ وَاشْرَقَ مِنْ بَيَاضِهِ أَنْوَارُ الْأَلْفَةِ وَالِاتِّحَادِ قَرَأْتُهُ وَتَأَمَّلْتُهُ وَادْرَكْتَ أَشَارَاتِهِ وَمَا شَمِلَتْ عِبَارَاتِهِ اسْتَلِي اللَّهُ مَالِكِ الْقَدَمِ بِاسْمِهِ الْأَعْظَمِ أَنْ يَقْدَرَ لَكَ كُلُّ الْخَيْرِ فِي ظِلِّهِ وَيَحْفَظَكَ مِنْ شَرِّ أَشْقِيَاءِ خَلْقِهِ وَيزِينَكَ فَيَكِلَ أَنْ بَطْرَازَ فَضْلِهِ أَنَّهُ رَوْفٌ عَطُوفٌ
- 6 Grieve not that there hath been delay in writing. By thy life! The heart is occupied with thy remembrance and the remembrance of the chosen ones of thy Lord. What is inscribed upon stones may be effaced, but that which is inscribed upon the tablet of the heart from the verses of love shall never be erased. Blessed art thou, and glad tidings be unto thee, for the favors of thy Lord have encompassed thee. He hath assisted thee in His service, adorned thee with the ornament of His grace and mercy, and caused thee to dwell beneath the shade of His Divine Lote-Tree. We thank Him for this manifest grace, and praise Him at all times, before all times, and after all times.
- 6 لَا تَحْزَنْ بِمَا وَقَعَ التَّأَخِيرُ فِي التَّحْرِيرِ لِعَمْرِكَ إِنَّ الْقَلْبَ مَشْغُولٌ بِذِكْرِكَ وَذِكْرِ أَصْفِيَاءِ رَبِّكَ يُمْكِنُ أَنْ يَزُولَ مَا نَقَشَ عَلَى الْحِجَارَةِ وَلَا يَزُولَ مَا نَقَشَ عَلَى لَوْحِ الْقَوَادِ مِنْ آيَاتِ الْوَدَادِ طُوبَى لَكَ وَبَشْرَى لَكَ بِمَا شَمِلَتْكَ الطَّافُ مَوْلِيكَ أَنَّهُ آيِدُكَ عَلَى خِدْمَتِهِ وَزِينِكَ بِطْرَازَ فَضْلِهِ وَرَحْمَتِهِ وَاسْكُنْكَ فِي ظِلَالِ سِدْرَتِهِ نَشْكُرُهُ بِهَذَا الْفَضْلِ الْمُبِينِ وَنَحْمَدُهُ فَيَكِلَ حِينَ وَبِقَبْلِ حِينَ وَبَعْدَ حِينَ
- 7 In Persian it is mentioned: Praise be to God! Thou art adorned with the ornament of grace and dwellest beneath the shade of bounty. In most times, mention of thee floweth from the Tongue of Divine Will, and the bestowal of supreme favor in thy behalf is evident. After the arrival of thy letter, one day it was presented before the Presence, and mention was made of thee. The Tongue of Grace spoke these exalted words - His words, exalted be His utterance and magnified be His favor:
- 7 بِلِسَانِ پَارسی ذکر میشود لله الحمد بطراز فضل مشرفید ودر ظلال جود ساکن در اکثر احوال ذکر آن جناب از لسان مشیت جاری و صدور عنایت کبری در حق شما مشهود بعد از ورود مکتوب یومی از ایام تلقاء وجه حاضر و ذکر آنجناب معروض لسان فضل باین کلمات عالیات ناطق قوله جلّ بیانه و عظم احسانه
- 8 He is the All-Witnessing, the All-Hearing:
- 8 هُوَ الشَّاهِدُ السَّمِيعُ

- 9 O son of Attar! Upon thee be the Glory of God and His loving-kindness, and upon thy mother and father and thy two brothers. Verily they have attained to the Meeting and have quaffed the choice wine of reunion from the hands of the bounty of thy Lord, the All-Bountiful. Praise be to the Desired One of all worlds that thou art mentioned from the Most Exalted Pen as "O son of Attar." In truth, thou art the perfumer from whom the fragrance of Divine love wafteth, and the Concourse on High doth inhale it. Every soul who is today adorned with the ornament of the love of God - his fragrance is diffused, his light is radiant, his name is resplendent, and his mention is effective. The glances of loving-kindness have ever been directed towards you. Protect the Cause of God and hold fast unto wisdom. He will teach you that which will profit you through His grace, for He is the All-Bountiful, the Generous One.
- 9 یا ابن عطار علیک بهاء الله و عنایتہ و علی امک و اییک و اخیک و اخیک اتہما فازا باللقاء و شربا ریح الوصال من ایدای عنایت ربک الکریم حمد کن مقصود عالمینرا کہ از قلم اعلیٰ به یا ابن عطار مذکور فی الحقیقہ شمائید عطاریکہ عطر محبت الہی از شما متضوعست و ملأ اعلیٰ استشمام مینمائید ہر نفسی الیوم بطراز حب الہی مزینست عرفش متضوع و نورش ساطع و اسمش باہر و ذکرش نافذ است لازال لحاظ عنایت بشما بودہ امر الله را ستر نمائید و بحکمت تمسک جوئید انہ یعلکم ما ینفعکم فضلا من عندہ و هو الفضل الکریم
- 10 Convey My greetings to the men and women of that household and gladden them with God's loving-kindness. Let not the world's differences and changes grieve you. By the life of God! That which hath been ordained for you is such that all the treasures of the earth cannot equal it. Beseech God, exalted be His glory, to preserve this most exalted station. Verily, He is the Almighty, the All-Powerful. The effulgent, manifest, and evident Light be upon the people of God and upon you and upon those whom neither the might of the world nor the clamor of nations hath frightened, who have acknowledged that which the Tongue of Grandeur hath spoken: verily, there is no God but Him, the Protector, the Self-Subsisting.
- 10 عباد و اماء آن بیت را تکبیر برسان و بعنایت حق مسرور دار اختلافات عالم و تغییر آن شما را محزون نماید لعمر الله قد قدر لکم ما لا تعادله خزائن الأرض کلہا از حق جلّ جلالہ حفظ ایستقام اعلیٰ را طلب نمائید انہ ہو المقتدر القدیر التور الساطع الالّٰح الظاہر علی حزب الله و علیکم و علی الذین ما خوفہم سطوة العالم و لا وضوء الامم اعترفوا بما نطق بہ لسان العظمتہ انہ لا اله الا هو المہيمن القیوم انتہی
- 11 Ask ye God, exalted be His glory, not to deprive mankind of this supreme blessing and most great gift. The veils of idle fancies and vain imaginings have so encompassed the people of the world that they have entirely blocked the path of salvation and the way of life, save for the hidden favors and inner confirmations of the Lord of all beings to take them by the hand and lead them from the wilderness of perdition to the highway of salvation. Those who have abandoned the Bayan and are heedless of the Cause of the All-Merciful, who count themselves among the people of the Bayan, have once again clung to previous idle fancies and barred themselves from nearness to the Divine Law. For centuries upon centuries the Divine Manifestations have guided the servants to the path of righteousness and warned them against the abyss of vain imaginings and approaching the precipice of idle fancies. Repeatedly in every age and cycle, They have clearly explained whatsoever prevented previous peoples from accepting the truth. Yet again the heedless servants are seen clinging to the same issues, far removed from the path of knowledge, distant and separated from their true homeland.
- 11 از حق جلّ شأنہ سائل شوید کہ ابنای جنس را از این نعمت عظمیٰ و عطیہ کبریٰ محروم نفرماید اہل عالم را بشائی جب ظنون و اوہام فراگرفته کہ بالمرہ راہ نجات و طریق حیات را مسدود نمودہ مگر الطاف غیبیہ و تأییدات باطنیہ مالک بریہ آنها را دست گیرد و از مفاوز ہلاک بشاہراہ نجات کشاند تارکین بیان و غافلین از امر رحمن کہ خود را از اہل بیان میشمردند مجدّد باوہام قبل تمسک جستہ و خود را از قرب شریعہ الہیہ منع نمودہ اند قرنہای عدیدہ مظاہر ربّانیہ عباد را بطریق رشاد ہدایت فرمودہ و از ورطہ ہای اوہام و تقرّب بشفاحفرہ ظنون تخذیر نمودہ اند و مکرّر در ہر کوری از اکوار و دوری از ادوار آنچه قوم قبل را منع کردہ و از قبول حق بازداشتہ توضیح و تصریح کردہ اند باز عباد غافل بہمان

مسائل متشبهت و از جاده معرفت دور و از
وطن اصلی بعید و مهجور مشاهده میشوند

- 12 Say: O my God, my Lord, and my Hope! I beseech Thee by the sovereignty of Thy power and the dominion of Thy might to protect Thy people from the whisperings of the devils and the promptings of the corrupters, and to guard the pearls of their love for Thee from the hands of the thieves. Verily, Thou art the Sovereign of all worlds and the Lord of the heavens and the earth.

12 قل يا الهى و سيدى و رجائى اسئلك بسلطان
قدرتك و ملك قوتك ان تحفظ حزبك من
وساوس الشياطين و همزات المغلّين و احرس
لالئ حبهام اياك من ايدى السارقين انك انت
سلطان العالمين و مالك السموات و الارضين

- 13 O thou beloved! I was engaged in writing the reply when a letter arrived from one of the friends containing that which grieved the hearts of the people of understanding, for it brought news of the ascension of the Leaf who had adorned herself in the days of her Lord with the ornament of her Master's loving-kindness, who had spent her time in service to the friends, and who was called from the Tongue of Grandeur the Mother of the near ones. She followed the example of the Blessed Leaf who sprang from the Tree in ascending from the cage of mortality to the gardens of holiness, nearness and eternity. Upon her be the glory of her Lord, the Creator of all things and the King of earth and heaven. What hath befallen you hath grieved the hearts of them that circle round. We beseech Him, exalted be He, to console you and comfort you and to send down upon you patience and tranquility from His presence. Grieve not in the days of thy Lord but hold fast to the cord of patience and resignation. Say:

13 يا ايها الحبيب قد كنت مشتغلاً بتحرير الجواب
اذ ورد الكتاب من احد الاصحاب و كان فيه
ما احزن قلوب اولى الالباب لانه اخبر بصعود
الورقة التى تزينت فى ايام ربها بطراز عناية موليا
و صرفت اوقاتها فى خدمة الاصدقاء و نوديت
من لسان الكبرياء بأم الاولياء انها اقتدت بالورقة
المباركة المنبثة من السدره فى الارتقاء من قفس
الفناء الى رياض القدس و القرب و البقاء عليها
بهاء ربها مالك الانشاء و ملك الارض و
السماء قد احزن قلوب الطائفتين ما ورد عليكم
نسئله تعالى ان يعزيكم و يسليكم و ينزل عليكم صبراً
و سكينه من عنده انك لا تحزن فى ايام ربك
و تمسك بذيل الصبر و الاصطبار

- 14 The first praise that appeared in the world of creation and the first mention that moved the tongues of the near ones be upon thee, O thou leaf that art firm and stirring upon the Lote Tree, ascending to the heaven of grace and mercy, and rising to the kingdom of power and grandeur! Blessed art thou for having been adorned with the ornament of eternity and for having cast off from thyself the garment of mortality. Joy be unto thee in this great bounty and mighty gift! I beseech God, exalted be He, to confirm His handmaidens in what He hath confirmed thee in His days, and not to deprive them of that which thou hast attained in His Cause. Verily, He is powerful over what He willeth and worthy to answer. Convey My greetings to thy two brothers and mention them with wondrous mention. Glory and praise be upon thee and upon them and upon your family and upon the steadfast loved ones of God. And praise be to God, the Lord of the worlds.

14 قل اول ثناء ظهر فى عالم الانشاء و اول ذكر
تحرك به السن الاولياء عليك يا ايها الورقة
المستقيمة المتحركة على السدره الصاعدة الى
جبروت الفضل و الرحمة و العارضة الى ملكوت
القدرة و العظمة طوبى لك بما تخلعت بطراز
البقاء و خلعت عن نفسك قيص الفناء نعيماً
لك فى هذه النعمة العظمى و العطية الكبرى
اسئله الله تعالى ان يؤيد امائه على ما ايدى فى
ايامه و لا يحرمهم مما فزت به فى امره انه على
ما يشاء قدير و بالاجابة جدير كبر اخويك من
قبلى و اذكرهما بالذكر البديع البهاء و الثناء عليك
و عليهم و على اهلكم و على احباء الله المستقيمين
و الحمد لله رب العالمين

INBA18:454, BLIB_Or15693.141,
BLIB_Or15718.239x

BH06594*To: Aqa Muhammad Isma'il**Date: 1306 [1888-1889]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 God testifieth that there is none other God but Him. He hath indeed come with the truth and made manifest His straight and shining path. Praise be unto Thee, O my God, for the manifestation of Thy bounties and gifts whereby the sun of Thy grace hath shone forth upon Thy servants and Thy creatures. I beseech Thee, by the ocean of Thy generosity and the heaven of Thy mercy, to ordain for Thy loved ones that which will attract the dwellers of Thy earth. Thou seest, O my God, my Lord and my Support, what hath befallen Thy chosen ones in the days of the Dawning-Place of Thy signs and the Dayspring of Thy clear tokens. By Thy might, O Lord of the worlds and Ruler of nations! Hearts find no rest except through the signs of Thy triumph, and souls attain no tranquility save through the manifestation of Thy power and might amongst Thy creatures. I beseech Thee not to withhold eyes from beholding the banners that have been raised up in Thy name, nor ears from hearkening to Thy most sweet call in Thy dominion. O Lord! Send down from the heaven of Thy bounty the rains of Thy mercy and blessing upon them who have turned toward Thee. Thou art, verily, powerful over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Merciful.

JHT_S#125

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ قَدْ أَتَى بِالْحَقِّ وَ أَظْهَرَ سَبِيلَهُ الْوَاضِحَ الْمُسْتَقِيمَ لَكَ الْحَمْدُ يَا إِلَهِي بِظُهُورِ عَطَايَاكَ وَ مَوَاهِبِكَ الَّتِي بِهَا أَشْرَقَ نَبْرَ فَضْلِكَ عَلَى عِبَادِكَ وَ خَلَقْتَ اسْئَلُكَ بِحُجْرَةِ كَرَمِكَ وَ سَمَاءِ رَحْمَتِكَ بِأَنْ تَقْدِرَ لِأَوْلِيَائِكَ مَا تَنْجِذُ بِهِ سَكَّانَ أَرْضِكَ تَرَى يَا إِلَهِي وَ سَيِّدِي وَ سَنَدِي مَا وَرَدَ عَلَى أَصْفِيَائِكَ فِي أَيَّامِ مَشْرِقِ آيَاتِكَ وَ مُطْلِعِ بَيِّنَاتِكَ وَ عِزَّتِكَ يَا مُوَلَّى الْعَالَمِ وَ مَالِكِ الْأُمَمِ أَنَّ الْقُلُوبَ لَا يَسْكُنُ إِلَّا بِآيَاتِ نَصْرِكَ وَ لَا تَطْمَئِنُّ النَّفُوسُ إِلَّا بِظُهُورِ قُدْرَتِكَ وَ اقْتِدَارِكَ بَيْنَ بَرِيَّتِكَ اسْئَلُكَ أَنْ لَا تَمْنَعْ الْعُيُونَ عَنِ النَّظَرِ إِلَى الرِّايَاتِ الَّتِي ارْتَفَعَتْ بِاسْمِكَ وَ لَا الْأَذَانُ عَنْ نِدَائِكَ الْأَحْلَى فِي مَمْلَكَتِكَ أَيْ رَبِّ أَنْزِلْ لِمَنْ أَقْبَلَ إِلَيْكَ مِنْ سَمَاءِ عَطَايِكَ امْطَارَ رَحْمَتِكَ وَ بَرَكَتِكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الرَّحِيمُ

ADM3#008 p.018

BH07680*To: sister of Jinab-i-Haji Muhammad Ala'iqh-Band**Date: 1306 [1888-1889]*

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Glorified art Thou, O my God and the God of all created things, my Purpose and the Purpose of all contingent beings! Thou knowest and seest Thy loved ones amidst Thy enemies

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سُبْحَانَكَ يَا إِلَهِي وَ إِلَهَ الْكَائِنَاتِ وَ مَقْصُودِي وَ مَقْصُودِ الْمَمْكُوتَاتِ تَعْلَمُ وَ تَرَى أَحْبَابَكَ بَيْنَ

and what hath befallen them in Thy path. I beseech Thee by the ordering of Thy Cause and the decree of Thy Pen and the blowing of the breezes of Thy Will whereby Thou hast subdued the hearts of Thy servants, to protect Thy loved ones from the evil of Thine opponents, then aid them with the hosts of Thy remembrance and utterance. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Mighty, the All-Forgiving.

3 O Lord! Thou seest one of Thy leaves who hath believed in Thee and in Thy signs. I beseech Thee to forgive her and assist her in that which Thou lovest and art pleased with. Verily, Thou art the Lord of the first and the last.

4 He is the Helper. The handmaiden of God, sister of Haji Muhammad, upon them both be the Glory of God, sent one ring and six skull-caps and one prayer-bead string through the honored Mr. Afnan, upon him be the Most Glorious Glory of God, which reached the servant in the year 1305.

اعدائك و ما ورد عليهم في سبيلك اسئلك بتدبير امرك و تقدير قلمك و هبوب ارياح ارادتك التي بها سخرت قلوب عبادك بأن تحفظ محبيك من شر معانديك ثم انصرهم بجنود ذكرک و بيانک انک انت المقتدر على ما تشاء لا اله الا انت العزيز الغفار

3 ای ربّ ترى ورقة من اوراقک آمنت بک و بآياتک اسئلك بأن تغفرها و تؤيدها على ما تحبّ و ترضى انک انت مولی الآخرة و الأولى

4 هو المؤيد مرسله امه الله اخت جناب حاجی محمد عليهما بهاء الله یک خلقه انگشتر و شش عرقين و یک تسبیح بتوسط آقای مکرم حضرت افنان عليه بهاء الله الأبهي به خادم رسيد فيسنة ۱۳۰۵

ADM3#146 p.165

BH08258

To: Aqa Mirza Mumin

Date: 1306 [1888-1889]

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! O Thou Who hast, in Thy days, revealed what lay hidden in the breasts of the treacherous among Thy servants and the calumniators among Thy creatures! Thou hast spoken a word whereby Thou hast distinguished between those of the right hand and those of the left. I testify that Thou art the Almighty, the Self-Sufficient, the Most Exalted. I beseech Thee, O Thou through the attraction of Whose verses the sincere hastened to the place of sacrifice and they who are nigh rushed to the assistance of Thy Cause when the clamor was raised - I beseech Thee by Thy Most Great Name, through which the limbs of the nations trembled, to assist Thy loved ones to stand firm in Thy Cause and in Thy love. Then send down, O my God, upon him who hath turned toward the lights of Thy countenance and followed Thy practice which existed aforetime, the rain of Thy bounty

1 بسم ربنا الأقدس الأعظم العليّ الأبهي

2 سبحانک اللهم يا من اظهرت في أيامک خافية صدور الخائنين من عبادک و المفترين من خلقک قد نطقت بكلمة و فصلت بها بين اصحاب اليمين و الشمال اشهد انک انت المقتدر الغني المتعال اسئلك يا من من جذب آياتک سرع المخلصون الى مشهد الفداء و المقربون الى نصره امرک اذ ارتفع الضوضاء اسئلك باسمک الأعظم الذي به اضطربت فرائض الأمم ان تؤيد اوليائك على الاستقامة على امرک و حبک ثم انزل يا الهی على من توجه الى انوار وجهک و اتبع سنتک التي خلت من قبل من سماء کرمک امطار فضلك و جودک انک انت مالک الوجود و سلطان

and generosity from the heaven of Thy grace. Verily, Thou art the Lord of existence and the Sovereign of the seen and the unseen. There is none other God but Thee, the Almighty, the Most Exalted, the All-Powerful, the All-Loving.

الغيب والشهود لا اله الا انت المقتدر المتعالى
العزیز الودود

INBA27:477b, AQMJ2.056

BH10589

To: Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi

Date: 1306 [1888-1889]

- 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! Praise be unto Thee for having aided Thy loved ones to do what is right and to fulfill what Thou hast commanded them in Thy perspicuous Book. I beseech Thee by the light of Thy countenance, through which the heavens and earth were illumined, to ordain for them that which shall prosper them at every moment. Verily, Thou art the Revealer of the Word and the Manifestation of Religions. O Lord! Send down upon them from the heaven of Thy mercy a blessing from Thee. Verily, Thou art the Compassionate, the Bountiful.

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 سبحانك يا الهى لك الحمد بما آيدت اوليائك
على المعروف وعلى ما امرتهم به فى كتابك المبين
اسئلك بنور وجهك الذى به اشرفت السموات
والارضين بأن تكتب لهم ما يوفقهم فى كل آن
انك انت منزل البيان ومظهر الأديان اى رب
انزل عليهم من سماء رحمتك بركة من عندك
انك انت المشفق الكريم

ADM3#010 p.020

JHT_S#172

BH10523

To: Aqa Mirza Muhammad Qaf

Date: 1306 [1888-1889]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 My God, my God! I testify that these days are Thy days, wherein Thou hast opened the gates of Thy grace and mercy unto the faces of Thy servants. I beseech Thee by them who have borne Thy throne and who have arisen to serve Thy Cause in such wise that neither the tyrants of the age nor the

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 الهى اشهد ان الأيام ايامك وفتحت فيها
ابواب فضلك ورحمتك على وجوه عبادك
اسئلك بالذين حملوا عرشك وقاموا على خدمة
امرك بحيث ما منعتهم جباية الأيام ولا فراعنة

Pharaohs of the land could deter them - O my Lord! ordain through Thy Most Exalted Pen for him who hath turned unto Thee the best of this world and of the world to come. Verily, Thou art the All-Forgiving, the Kind, the Mighty, the Bountiful. There is none other God but Thee, the All-Knowing, the All-Wise.

البلاد اى ربّ قدّر لمن اقبل اليك من قلمك
الأعلى خير الآخرة و الأولى أنّك انت الغفور
العطوف العزيز الكريم لا اله الا انت العليم الحكيم

ADM3#014 p.024

JHT_S#081

BH10647

To: Aqa Muhammad Isma'il

Date: 1306 [1888-1889]

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 Praise be unto Thee, O my God, for having guided Thy loved ones to the Most Great Ocean through Thy bounty and grace, and for having given them to drink therefrom through Thy loving-kindness and mercy. I beseech Thee, O Thou at Whose Name the stones have cried out and the kernels have spoken, to assist them each day to serve Thee and to remember and praise Thee. Then accept from them what they have wrought out of love for Thy good-pleasure. O Lord! Thou art the Generous, the Possessor of great bounty. There is no God but Thee, the Forgiving, the Merciful.

2 لَكَ الْحَمْدُ يَا هَمِي بِمَا هَدَيْتَ أَوْلِيائَكَ إِلَى الْبَحْرِ
الْأَعْظَمِ بِجُودِكَ وَ فَضْلِكَ وَ سَقَيْتَهُمْ مِنْهُ
بِعَنَائِكَ وَ رَحْمَتِكَ اسْتَلْكَ يَا مَنْ بِاسْمِكَ
نَادَتْ الْحَصَاةُ وَ نَطَقَتِ النَّوَاةُ بِأَنْ تَوْفِّقَهُمْ فَيَكِلَ
يَوْمَ عَلَى خِدْمَتِكَ وَ ذِكْرِكَ وَ ثَنَائِكَ ثُمَّ أَقْبَلْ
مِنْهُمْ مَا عَمَلُوا حَبًّا لِرِضَائِكَ اى ربّ انت الكريم
ذو الفضل العظيم لا اله الا انت الغفور الرحيم

ADM3#020 p.030

JHT_S#180

BH10788

To: Aqa Mirza Ahmad

Date: 1306 [1888-1889]

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 O my Lord! I beseech Thee by the revelations of Thy Most Great Name unto all peoples and by the lights of Thy countenance, O Thou Master of eternity, to protect Thy loved ones

2 اى ربّ اسئلك بتجليات اسمك الأعظم على
الأمم وبأنوار وجهك يا مالك القدم بأن تحفظ

from the dictates of self and passion, and to adorn them with the ornament of Thy glory, O Thou Lord of all humanity and Sovereign of the hereafter and of the former times. O my Lord! Withhold them not from the gate of Thy bounty, nor from the ocean of Thy generosity. Thou, verily, art the All-Powerful, the Almighty.

اولیائک من اوامر النفس والهوى وزینهم بطراز
عزک یا مولی الوری و مالک الاخرة و الأولى
ای رب لا تمنعهم عن باب فضلک و لا عن
بحر کرمک انک انت المقتدر القدير

ADM3#035 p.046

BH00224

To: *Jamal Burujirdi et al.*

Date: 1306 ? [1888-1889]

1 He is the Concealer, the All-Knowing

1 هو السّارّ العليم

2 O Jamal! The requirements of this age are different, and the requirements of divine wisdom are different. Therefore, the Pen of Will has paused in certain matters. In any case, they must observe wisdom and hold fast to it. That which is conducive to the spread of the Cause is not permitted today in the land of Ta. O Jamal! Look from what is with the people to what is with God. The glance of favor has ever been directed to you. They said to Jesus, Son of Mary, "Why do you associate with tax collectors?" He said, "I have come for the sinners, that through kindly counsels I might sanctify them from worldly conditions and guide them to that which will exalt them."

2 یا جمال مقتضیات عصر دیگر است و مقتضیات
حکمت الهی دیگر لذا قلم اراده در بعض امور
توقف نموده باری در هر حال باید بحکمت
ناظر باشند و بآن متمسک آنچه سبب انتشار
است الیوم در ارض طاء جایزه یا جمال از ما
عند الناس بما عند الله ناظر باش لحاظ عنایت
لازال باجنب بوده از قبل به عیسی بن مریم
گفته اند چرا با عشارین معاشرت مینمائی فرمود
من از برای بدکاران آمده ام که بنصایح مشفقانه
ایشانرا از شئون دنیا مقدس نمایم و بما یرفعهم
هدایت کنم

3 You should speak the word of truth with the utmost joy and fragrance. If it finds a hearing ear and is heeded, the purpose is achieved; otherwise, one should leave him to himself. Today the sun of justice is behind clouds and the moon of wisdom behind veils. One must act with forbearance. As We have written to some of the deniers: "Cut not off the fragrance of utterance which is the cause of the guidance of the world." The meaning is that even if some do not accept from you now, you should not withdraw. Today is the day of manifestation. The ocean of mercy is surging and the grace of God, exalted be His glory, is all-encompassing. You must act in whatever way causes acceptance and joy. This is what We commanded you before and in this Clear Tablet.

3 کلمه حق را آنجناب بکمال روح و ریحان بگویند
اگر اذن و اعیه یافت شد و اصغا نمود مقصود
حاصل والا باید او را بخود وا گذاشت امروز
آفتاب عدل خلف سحاب است و قمر حکم خلف
غمام باید مدارا نمود چنانچه بعضی معرضین هم
ما نوشته ایم آنچه که سبب هدایت عالم است
نفحات بیانرا قطع ننما مقصود آنکه اگر هم
بعضی حال از شما نپذیرند نباید تجنب نمائی امروز
روز ظهور است بحر رحمت مواج و عنایت حق
جلّ جلاله محیط آنجناب باید عمل نمایند آنچه را
که سبب اقبال و فرح است هذا ما امرناک به
من قبل و فی هذا اللوح المبین

- 4 As to what you mentioned regarding the friends in Dawlatabad, it has been honored with hearing. We mention them at this time from My Most Exalted Pen as a favor from Us to you, that you might find yourself in a joy that neither the troubles of the world, nor the sorrows of the nations, nor their deeds can change. Verily your Lord is the Faithful Counselor.
- 5 O Husayn! Hear the call of the Wronged One. Say: My God, my God! Praise be to Thee for causing me to hear Thy call, adorning me with the traces of Thy Pen, and illuminating me with the lights of Thy remembrance. I beseech Thee by the ocean of Thy utterance to ordain for me that which will draw me nigh unto Thee and make me steadfast in Thy love, such that neither the doubts of the people of the Bayan nor the allusions of the people of the Furqan shall prevent me. Verily Thou art the Powerful, the Forgiving, the Generous.
- 6 O 'Ali! The people are in manifest error. O 'Ali! The people are in great loss. Hear the call of the Wronged One. Verily there is no God but Him, the Protector, the Self-Subsisting. The station through whose word a thousand 'Alis are created—from this the deniers of the Bayan have turned away and have clung to the vain imaginings of the Shi'ih people. Say: O people! That which never appeared in creation has now appeared. Behold the ocean of His utterance and the heaven of His grace and the sun of His manifestation, and be not of the deniers. Say: Fear God and choose not eternal torment for yourselves for the sake of two days. Hear the call of the Wronged One. By God! The one who has caused [others to be] veiled cannot speak before His face. The tyranny of Amir-Nizam caused the spreading of certain names, lest the Dawning-Place of God's Cause, the Lord of what was and what shall be, become known. When thou hearest My call, say: Praise be to Thee, O God of existence, for having remembered me in the prison with that which shall endure as long as the kingdom and the realm endure.
- 7 O Ja'far! Today the Most Great Scene is illumined with the lights of the Lord of Power, and all trees, leaves, fruits, earth, mountains, heaven and whatsoever is within them are rejoicing and exulting at the appearance of the Speaker on Sinai. Yet the servants are heedless, nay, turned away. We beseech His grace not to withhold, and on this blessed day when the gates of bounty are opened wide to all, not to deprive His servants of His everlasting gifts and heavenly sustenance. He is the Powerful, the Mighty.
- 8 O 'Ali-Asghar! Praise be to God that thou hast turned to the Most Exalted Horizon. How many were the servants who at all times sought the appearance of the Lord of Names, yet
- اینکه در باره اولیای دولت آباد عرض نمودید
بشرف اصفا فائز نذکرهم فی هذا الحین من قلبی
الأعلى فضلاً من عندنا عليك لتجد نفسك على
فرح لا تبدله كدورات العالم و احزان الأمم و
اعمالهم ان ربك هو الناصح الأمين
- یا حسین اسمع نداء المظلوم قل الهی الهی لك
الحمد بما اسمعتنی ندائك و زیتنی بآثار قلبك و
نورتنی بأنوار ذکرک اسئلك بجر بیانک بأن تقدّر
لی ما یقرّبنی الیک و یجعلنی مستقیماً علی حبک
بحیث لا تمنعنی شبهات اهل البیان و لا اشارات
اهل الفرقان انک انت المقتدر العفّور الکریم
- یا علی انّ القوم فی ظلم مبین یا علی انّ القوم فی
خسران عظیم اسمع نداء المظلوم انه لا اله الا هو
المهیمن القیوم مقامیکه هزار علی بکلمه اش خلق
میشود معرضین بیان از آن گذشته اند و باو هام
حزب شیعه تمسک جستند قل یا قوم قد ظهر
ما لا ظهر فی الابداع انظروا الی بحر بیانه و سماء
فضله و شمس ظهوره و لا تكونوا من المعرضین
بگو از حق بترسید و از برای دو یوم از برای
خود عذاب ابدی اختیار مکنید بشنوید ندای
مظلوم را نفسی که سبب احتجاب شده لعمر الله
امام وجه قادر بر تکلم نه و ظلم امیر نظام سبب
انتشار بعضی از اسماء شد لثلاً یطلع علی مشرق
امر الله رب ما کان و ما یکون انک اذا سمعت
ندائی قل لك الحمد یا اله الوجود بما ذکرتنی فی
السجن بما یتقی بدوام الملک و الملکوت
- یا جعفر امروز منظر اکبر بانوار مالک قدر منور
و اشجار و اوراق و اثمار و ارض و جبال و سما
و ما فیها کل بظهور مکلم طور در فرح و سرور
ولکن عباد غافل بل معرض از حق میطلبیم
عنایتش را منع ننماید و در این یوم مبارک که
ابواب عنایت بر کل مفتوح عباد خود را از
نعمتهای باقیه و مائده های سمائی محروم نفرماید
اوست قادر و توانا
- یا علی قبل اصغر الله الحمد بافی اعلى توجه نمودی
چه مقدار از عباد که در لیلی و ایام ظهور

when the light of His manifestation illumined the world and the call of the Speaker on Sinai was raised from the most exalted station, all turned away save whom God willed. For some time in that land, a heedless one who had turned away was afflicted with the illness of hatred. We beseech God to protect thee and His loved ones from the doubts of those who have chosen for themselves a station in the fire, an abode in hell, and a place in the burning flame. The Command is in the hand of God, the Lord of mankind and the Sovereign of destiny. He is the One Who speaketh at the Most Great Scene with the hidden mystery and that whereby the moon was cleft asunder. Verily thy Lord is the Mighty, the Powerful.

مالک انام را میطلبیدند و چون نور ظهور عالم را منور نمود و ندای مکلم طور از اعلی مقام عالم مرتفع شد کل اعراض نمودند الا من شاء الله مدتی بود که در آن ارض یک غافل معرض بناخوشی ذات بغضا مبتلی شد نسل الله ان یحفظک و اولیائه من شبهات الذین اتخذوا لأنفسهم مقاماً فی النار و مأوی فی الحجیم و مکاناً فی السقر الأمر ید الله مالک البشر و سلطان القدر انه هو الناطق فی المنظر الأكبر بالسّر المستتر و بما انشق القمر ان ربک هو المقتدر القدير

- 9 O 'Ali-Akbar! My Name Jamal, upon Him be My Glory and My favor, made mention of thee. Therefore there hath been revealed from the Most Exalted Pen that which nothing in the world can equal. When thou attainest unto it say: Praise be unto Thee, O God of the worlds, for having remembered me in Thy Most Great Prison and revealed unto me that which most of the nations have been deprived of. I beseech Thee by Thy Most Great Name to strengthen me in steadfastness in Thy Cause, that names may not cause me to slip in drawing nigh unto Thee, O Lord of all being and King of the throne on high and of earth below.

9 یا علی قبل اکبر اسمی جمال علیه بهائی و عنایتی ذکر نمود لذا از قلم اعلی نازل شد آنچه اشیای عالم بآن معادله ننماید اذا فزت به قل لک الحمد یا اله العالم بما ذکرته فی سجنک الأعظم و انزلت لی ما منع عنه اکثر الأمم اسئلك باسمک الأعظم بأن تؤیّدنی علی الاستقامة علی امرک لئلاّ تزلیّی الأسماء عن التقرب الیک یا مولی الوری و رب العرش و الثری

- 10 He is the All-Knowing Speaker! O Muhammad-Hadi! He Who loved Me and desired Me and arose to serve My Cause and to deliver My commandments and ordinances hath made mention of thee. We make mention of thee with a mention whereby, when it appeared from the Pen, all mention circled round it. Hear the call of the Wronged One from the precincts of the Prison. Verily there is no God but Him, the Single, the One, the Mighty, the Self-Subsisting. Blessed is the one whom the veils of those who disbelieved in the Day of Return did not weaken. We have manifested the Cause before the faces of princes and divines with a sovereignty that hath conquered all in creation. When thou hearest the call from this most exalted horizon say:

10 هو الناطق العلم یا محمد قبل هادی قد ذکرک من احبّنی و ارادنی و قام علی خدمة امری و بلغ اوامری و احکامی ذکرناک بذکر لما ظهر من القلم طافت حوله الأذکار اسمع نداء المظلوم من شطر السجن انه لا اله الا هو الفرد الواحد العزیز المختار طوبی لقوی ما اضعفته حجاب الذین کفروا بیوم المآب انا اظهرنا الأمر امام وجوه الأمراء و العلماء بسلطان غلب من فی الامکان انک اذا سمعت النداء من هذا الأفق الأعلى

- 11 My God, my God! Praise be to Thee for having remembered me in Thy Prison when I was wronged between the hands of Thy servants. I beseech Thee by the waves of the ocean of Thy bounty and by the Word whereby Thou didst unite the hearts of Thy loved ones and didst subdue Thy earth and Thy heaven, to make me strong through Thy power and a banner among Thy servants for Thy remembrance. Verily Thou art the Mighty One Whom the conditions of the people who broke Thy covenant and Thy testament and committed that

11 قل الهی الهی لک الحمد بما ذکرته فی سجنک اذ کنت مظلوماً بین ایدى عبادک اسئلك بامواج بحر عطائک و بالکلمة الّتی بها الفت بین قلوب اولیائک و سخرت بها ارضک و سمائک بأن تجعلنی قویاً بقوتک و علماً بین العباد لذكرک انک انت المقتدر الذی لا تضعفک شئونات القوم الذین نقضوا عهدک و میثاقک و ارتکبوا ما ناح به سگان ملکوتک و جبروتک لا اله الا انت المقتدر العزیز الفضال

which caused the dwellers of Thy kingdom and Thy dominion to lament cannot weaken. There is no God but Thee, the Mighty, the Glorious, the All-Bountiful.

- 12 O 'Abdu'llah! O 'Abdul! Thy name was presented before the Wronged One. He makes mention of thee with that which caused the Water of Life to flow for the life of the world. Thank thy Lord for this great bounty. Jamal, upon Him be My Glory, made mention of thee and thou hast attained unto these decisive verses. Most of the people of the earth are deprived of the effulgences of the Sun of Truth, while thou hast attained unto them. Say:
- يا عبدالله يا عبدل قد حضر اسمك لدى المظلوم
ذكرك بما جرى منه كوثر الحيوان لحياة العالم
اشكر ربك بهذا الفضل العظيم جمال عليه بهائي
ذكرت را نمود و باين آيات محكمات فائز شدی
اکثر اهل ارض از تجليات انوار آفتاب حقيقت
محرومند و تو بان فائز
- 13 Praise be unto Thee, O my God, and thanksgiving be unto Thee, O my Beloved, and bounty be unto Thee, O my Hope! I beseech Thee by Thy light wherewith Thou didst illumine the Mount, and by Thy call wherewith the Trees of existence spoke forth, and by Thy command whereby Thou didst subdue both the unseen and the seen, to make me steadfast in Thy Cause and firm in Thy love. Verily, Thou art the Omnipotent over whatsoever Thou willest through Thy word "Be" and it is. He is the Hearer, the Answerer.
- قل لك الحمد يا الهى و لك الثناء يا محبوبى
و لك العناية يا رجائى اسئلك بنورك الذى
تور به الطور و بدلائك الذى نطقته به سدرات
الوجود و بأمرک الذى به سخرت الغيب و الشهود
بأن تجعلنى ثابتاً فى امرک و راسخاً فى حبک انک
انت المقتدر على ما تشاء بقولک کن فيكون هو
السامع المجيب
- 14 O 'Ali-Akbar! Hearken unto the call from the precincts of 'Akka. Verily, there is no God but Him, the Mighty, the Bestower. Arise in the name of God, then raise thy right hand and rend asunder the veils of the world, by the command of the Lord of Eternity Who hath sent down the verses and manifested the evidences and proclaimed before all faces: "The Kingdom is God's, the Lord of Lords!" Behold, then remember when Muhammad, the Apostle of God, came, the people turned away from Him and the divines and princes pronounced judgment against Him. And before Him, when the Spirit came, the most learned of that age rejected Him until God raised Him up through power and sovereignty. Then behold when Moses came, the Pharaohs of the age and the tyrants of the people rose against Him. Among them were those who denied Him and those who pronounced judgment against Him, but God made Him manifest in the house of one who hated Him and sought His death, in spite of his will. Verily, thy Lord is the Omnipotent over what He willeth. There is no God but Him, the Mighty, the Subduer. Not a thing escapeth His knowledge, nor can the power of those who have denied the final return frustrate Him.
- يا على قبل اكبر اسمع النداء من شطر عكا انه
لا اله الا هو العزيز الوهاب قم باسم الله ثم ارفع
يدك اليمنى و اخرق بها حجاب العالم امراً من لدن
مالك القدم الذى انزل الآيات و اظهر اليبينات
و نطق امام الوجوه الملك لله رب الأرباب انظر
ثم اذكر اذ اتى محمد رسول الله اعرض عنه القوم
وافقى عليه العلماء و الأمراء و من قبله اذ اتى
الروح اعرض عنه اعلم علماء العصر الى ان رفعه
الله بقدره و سلطان ثم انظر اذ اتى الكلم قام عليه
فراعنة الأيام و جبابرة الأنام منهم من كفره و
منهم من افقى عليه ولكن الله اظهره فى بيت من
ابغضه و اراد قتله رغماً لأنفه ان ربك هو المقتدر
على ما يشاء لا اله الا هو العزيز القهار لا يعزب
عنه علمه من شئ و لا تعجزه قدرة الذين كفروا
بالمآب
- 15 When thou hast attained unto My verses and found the fragrance of My utterance, say: "My God, my God! I beseech Thee by the lights of Thy throne and by Thy chosen ones and Thy loved ones, to make me one who shatters the idols of vain imaginings through wisdom and utterance, and who breaks
- اذا فزت بآياتى و وجدت عرف بيانى قل الهى
الهى اسئلك بأنوار عرشك و اصفياك و
اولياك بأن تجعلنى كاسر اصنام الأوهام بالحكمة
و البيان و قاصم شوكة اهل الظنون بالتصامح و

the might of the people of doubts through counsels and understanding. O my Lord! Aid me to turn toward Thy horizon in such wise that the doubts of the wayward shall not hinder me, and ordain for me through Thy grace that which shall draw me nigh unto Thee in all conditions."

- 16 He is the Speaker of Truth. O Hasan! Upon thee be the Glory of God! From the first days until now We have arisen before all faces through the power of God, exalted be His glory, and We have summoned the rich and the poor, the kings and the rulers, the learned and the jurisprudents and the mystics, all of them, without any veil or covering, to the horizon of the favor of the Lord of all beings. A few accepted, but most arose in opposition. We have ever been in the hands of Our enemies - at times captive, at times imprisoned, at times in chains. The tribulations of the world did not prevent the Most Great Name. Through complete power and all-encompassing might, He guided all to that which draweth them nigh unto God. Glory be to God! The Sun of Truth hath risen from the horizon of the heaven of knowledge with perfect radiance and brilliance, and the hand of power is raised before all eyes. Nevertheless, the heedless servants cling to rejection and have brought about that which is the cause of the greatest sorrow. We beseech God to make His servants aware of that which they have missed in the Days of God, that perchance they may arise to make amends and attain unto that for which they were adorned with the ornament of existence from nothingness. And We remember at this time the friends of God there and in all regions, and I am the All-Knowing Rememberer.

- 17 We have manifested the Cause, given voice to all things, sent down the verses, and brought forth what was hidden and treasured in the knowledge of God, the Lord of the Mighty Throne. O My loved ones there! Hear ye the Call which hath been raised in truth, despite those who denied this Great Announcement that was mentioned in the Books of God, the Lord of the Most Great Throne and the Sovereign of the Exalted Seat. The glory from Us be upon you, upon your first and your last, and upon those whose feet have not slipped through the whisperings of the deniers and the croaking of the croakers.

- 18 O Jamal! Upon thee be My glory! Thou hast desired to ascend, to rise up, and to turn towards the Most Great Prison. Choose for thyself what God hath chosen. We have commanded thee to teach concerning this Most Great Announcement, and to remember and praise it among the servants with wisdom and utterance. A number are dwelling in that land, and from their surroundings some have sought permission. To attain unto

العرفان اى ربّ ايدنى على الاقبال الى افقك
بحيث لا تحجبني شبهات اهل الضلال و قدّر لى
بفضلك ما يقربنى اليك فيكلّ الأحوال

16 هو الناطق بالحق يا حسن عليك بهاء الله از
اول ايام الى حين امام وجوه بقدرت حق جلّ
جلاله قيام نموديم و اغنيا و فقرا و ملوك و
سلاطين و علما و فقها و عرفا كل را من غير
ستر و حجاب بافق عنایت مالک الرقاب دعوت
فرموديم قليلى پذيرفتند و اكثرى بر اعراض قيام
نمودند لازال بين ايدى اعدا بوده ايم گاهى اسير
هنگامى محبوس و قفى تحت سلاسل بلايى عالم
اسم اعظم الهى را منع نمود بقوت كامله و قدرت
محيطه كل را به ما يقربهم الى الله هدايت فرمود
سيحان الله آفتاب حقيقت از افق سماء عرفان
بكمال نور مشرق و لائح و دست اقتدار امام ابصار
مرتفع مع ذلك عباد غافل باعراض متمسك و
وارد آوردند آنچه را كه سبب حزن اكبر است
از حق ميطلبيم عباد خود را بر آنچه از ايشان در
ايام الله فوت شده آگاه فرمايد شايد بتدارك
قيام نمايند و فائز شوند بآنچه از براى عرفانش از
عدم و نيسى بطراز هستى مزين شده اند و نذكر
فيها الحين اولياء الله هناك و فى الأطراف و
انا الذاكر العليم

17 قد اظهرنا الأمر و انطقنا الأشياء و انزلنا الآيات
و ابرزنا ما كان مكنوناً مخزوناً فى علم الله ربّ
العرش العظيم يا اوليائى هناك اسمعوا النداء الله
ارتفع بالحق رغماً للذين انكروا هذا النبأ العظيم
الذى كان مذكوراً فى كتب الله ربّ العرش
الأعظم و مالک الكرسي الرفيع البهاء من لدنا
عليكم و على اولكم و آخركم و على الذين ما زلت
اقدامهم من همزات المنكرين و نفاق الناعقين

18 يا جمال عليك بهائى قد اردت الارتقاء و الصعود
و التوجه الى السجن الأعظم اختر لنفسك ما
اختاره الله انا امرناك بالتبليغ في هذا النبأ الأعظم
و ذكره و ثنائه بين العباد بالحكمة و البيان جمعى
در اين ارض ساكن و از اطرافهم جمعى طلب
اذن نموده اند توجه و لقا اعظم اعمالست ولكن

presence and meeting is the greatest of deeds, but to tarry in that land, meaning to take up residence, is not permitted. Seven years ago We gave permission to all to return to their own lands, for teaching in that land and its surroundings hath been forbidden. In such case, hold fast unto that which will cause the exaltation of the Word of God and the elevation of human stations among the various peoples. Verily this is best, most exalted, and most beloved, for the teaching of the Cause is binding upon all, but with utmost kindness, mercy, and patience. We beseech God to aid His servants in that which He loveth and is pleased with.

- 19 Your honor, praise be to God, hath attained unto the presence and drunk the choice wine of mystic knowledge from the hand of bounty and the cup of glory. We testify that thou hast heard the Call from the Tongue of Grandeur, beheld the horizon of Manifestation, attended before the Throne, and stood at the door which God hath made the point of circumambulation for the Concourse on High and the Most Exalted Paradise. Give thanks unto thy Lord for this most great favor and supreme benevolence, and say: "Praise be unto Thee, O my God, for having enabled me to attain unto Thy presence and to circle round the Kaaba of Thy Manifestation. I beseech Thee, by the ocean of Thy bounty, to make me in all conditions one who uttereth Thy praise and standeth firm in Thy service. Verily Thou art the All-Powerful, the Almighty. There is none other God but Thee, the Mighty, the All-Praised."

- 20 Thou hast sought healing for one of the handmaidens. Read what We sent thee before and hold fast unto it. Verily thy Lord is the All-Knowing, the All-Wise. And as for what thou hast mentioned concerning him who is named 'Ali-Akbar, We have heard his call and answered him with verses whereby God hath illumined with each letter thereof a world among His worlds. He must thank his Lord for this wondrous remembrance. O 'Ali-i-Akbar! My Name, upon Him be My glory, hath mentioned thee. We have remembered thee with this wise remembrance. When thou hast drunk the Kawthar of My utterance from the hand of My bounty, say:

- 21 My God, my God! I testify that Thou hast manifested Thyself unto all created things through the light of Thy Name, the All-Knowing. Then did the Tongue of Grandeur speak forth in the Dispensation of the Furqan: "We have recorded all things in a clear Book." Then didst Thou manifest Thyself through Thy Name, the Merciful, unto all contingent beings, whereupon the sweet waters of Thy mercy flowed forth amongst Thy servants. And Thou didst manifest Thyself through Thy

توقف در این ارض یعنی مجاورت جایز نه هفت
سنه قبل کل را اذن دادیم بدیار خود توجه نمایند
چه که در این ارض و این اطراف تبلیغ منع
شده در این صورت بامری تمسک نمائید که
سبب ارتفاع کلمه الله و ارتقاء مقامات انسانست
مایین احزاب البتّه احسن و اعلی و احبست چه
که تبلیغ امر بر کل لازم و لکن بکمال رأفت و
رحمت و بردباری نسل الله ان یوفی عبادہ علی
ما یحب و یرضی

19 آنجناب الحمد لله بلقا فائز گشتند و از ید عطا
و کأس بها رحيق عرفان آشامیدند نشهد انک
سمعت النداء من لسان العظمة و رأیت افق
الظهور و حضرت امام العرش و قمت لدى
باب جعله الله مطاف الملائ الأعلی و الجنة
العلیاء اشکر ربک بهذا الفضل الأعظم و العناية
الکبری و قل لک الحمد یا الهی بما ایدتني علی
الحضور امام وجهک و الطواف حول کعبة
ظهورک استلک بجز عنایتک بأن تجعلني فی
کل الأحوال ناطقاً بذكرک و قائماً علی خدمتک
انک انت المقتدر القدير لا اله الا انت العزيز
الحميد

20 قد طلبت الشفاء لأحدى الامماء اقرء ما ارسلناه
اليک من قبل و تمسک به ان ربک هو المعلم
الحکيم و اما ما ذكرت فی من سمی بعلي اکبر انا
سمعنا ندائه اجبناه بايات نور الله بکل حرف من
حروفاتها عالماً من عوالمه له ان يشکر ربه بهذا الذکر
البدیع یا علی قبل اکبر قد ذکرک اسمی عليه بهائی
ذکرناک بهذا الذکر الحکيم اذا شربت کوثر بیانی
من ید عطائی

21 قل الهی الهی اشهد بأنک تجلیت علی الکائنات
بنور من انوار اسمک العليم اذا نطق لسان العظمة
فی کور الفرقان کلشیء احصیناه کتاباً ثم تجلیت
باسمک الرحيم علی الممکات اذا جرى فوات
رحمتک بین عبادک و تجلیت باسمک الفیاض
اذا فاض بحر جودک و نزلت من سماء عنایتک
امطار فضلک و تجلیت باسمک المبین اذا نطق

Name, the All-Bountiful, whereupon the ocean of Thy generosity surged and the rains of Thy grace descended from the heaven of Thy loving-kindness. And Thou didst manifest Thyself through Thy Name, the Expositor, whereupon the Most Exalted Pen spoke forth and revealed that which lay hidden in the treasures of Thy knowledge and understanding. And Thou didst manifest Thyself through Thy Most Great Name, whereupon the limbs of the nations trembled and those who indulged in idle fancies lamented.

القلم الأعلى و اظهر ما كان مخزوناً في خزائن
علمك و عرفانك و تجلّيت باسمك الأعظم اذاً
ارتعدت فرائض الأمم و ناح المتوهّمون

- 22 O my Lord! I beseech Thee by this Name and by the Names which Thou hast exalted through Thy command, to ordain for me that which befiteth my servitude unto Thee and Thy lordship over me. O my Lord! Illumine my heart with the light of Thy knowledge, then make mine eyes sharp and mine ears attentive that I may behold the traces of Thy Pen and hear Thy call. Thou art He at the mention of Whose Name all mention is humbled, before Whose Name all names bow down, and to Whose Cause all who are in earth and heaven have submitted. Deprive me not of the wonders of Thy bounty and of that which Thou hast ordained for Thy chosen ones in Thy Book. O my Lord! Withhold not from me the cup of Thy bestowal and the choice wine of Thy recognition. Verily Thou art the Generous, there is no God but Thee, the Forgiving, the Merciful.

22 ای رب استلک به و بالأسماء الّتی رفعتها بأمرک
بأن تقدّر لی ما ینبغی لعبودیّتی لک و ربوبیّتی
لی ای رب نور قلبی بنور معرفتک ثم اجعل
بصری حدیداً و اذنی واعیة لأری آثار قلبک و
اسمع ندائک انت الذی خضعت لذكرک الأذکار
و لاسمک الأسماء و لأمرک من فی الأرض و
السّماء لا تخیبنی عن بدائع فضلک و ما قدرته
لأصفیائک فی کتابک ای رب لا تحرمنی من
کأس عطائک و من رحيق عرفانک انک انت
الکریم لا اله الا انت الغفور الرحیم

- 23 O Muhammad-Taqi! Upon thee be the eternal splendor of God. We beseech Him, exalted be He, to aid thee to be steadfast and to draw thee nigh unto Him in all conditions. My Name Jamal hath mentioned thee and hath submitted that thou didst seek forgiveness for thy brother. Thereupon did the ocean of thy Lord's pardon surge, and He forgave as a bounty from His presence. He is verily the All-Bountiful, the Generous.

23 یا محمد تقی علیک بهاء الله الأبدیّ نسئله تعالى
ان یوفّقک علی الاستقامة و یقرّبک الیه فی کلّ
الأحوال قد ذکرک اسمی جمال ذکرناک و عرض
انک اردت الغفران لأخیک اذاً ماج بحر عفو
ربّک و غفره فضلاً من عنده و هو الفضل
الکریم

- 24 O 'Ali-Qabli-'Askar! Thy worth is remembered in the Most Great Horizon. Reflect upon the people of idle fancies and upon those souls who sacrificed their spirits, which are the most precious of all things in the world, in this path, and likewise upon those souls who, like earthworms, subsist in clay. By the life of God! There hath befallen the Wronged One that which caused the eye of grandeur to weep and the Lote-Tree of the utmost boundary to lament. From the land of Sad they have written that as soon as Hadi-Dawlat-Abadi heard that some had called him a Babi, fear seized him and anxiety encompassed his heart. He mounted the pulpit and cursed Cyprus and those therein, then cursed the First One to appear from beginning to end. For the sake of two days of life he uttered that which no tyrant had ever uttered and no transgressor had

24 یا علی قبل عسکر مالک قدر در منظر اکبر
ترا ذکر مینماید در اصحاب او هام تفکر نما و در
نفوسیکه در این سبیل ارواح را که اثن اشیا
عالم است نثار نمودند و همچنین در نفوسیکه بمثابه
خراطین در طین تعیش مینماید لعمرالله وارد
شد بر مظلوم آنچه که عین عظمت گریست و
سدره منتهی نوحه نمود از ارض صاد نوشته اند
هادی دولت آبادی بجزرد اینکه اصغا نمود بعضی
او را بابی گفته اند قد اخذته رعدة الخوف و
احاط قلبه الاضطراب و صعد علی المنبر و لعن
قبرس و من فیها ثم اول من ظهر من الابتداء الی
الانتهاء از برای زندگی دو یوم گفته آنچه را که
هیچ ظالمی نگفته و هیچ فاسقی نگفته مع ذلک

ever spoken. Nevertheless, he secretly makes claims to deputyship like unto himself. What intoxication hath encompassed the world that souls such as these have remained deprived of the Supreme Summit and the Most Exalted Horizon! How excellent are those souls who, with utmost steadfastness, power, might, love and faithfulness, set their faces toward the place of sacrifice and attained the most great martyrdom. Neither wealth deterred them, nor life held them back, nor glory and riches became a barrier. Fear and trepidation prevented them not. In brief, Hadi hath done that which hath caused hearts to be consumed. We beseech God to assist His servants unto truthfulness and fairness. Verily, He is the Hearer, the Answerer.

- 25 O 'Ali-Qabl-i-'Askar! We beseech God to ordain for thee that which shall endure through the eternity of His names. He is verily the Protector of them that turn unto Him and the Object of them that have recognized Him. O Shir-'Ali! This Wronged One seeketh reunion with His loved ones, to this beareth witness My Pen, My will and My purpose, as well as they that circle round the Throne and the exalted Seat. But the prison land each day manifesteth a fresh color, and thus hath it become a barrier between the Truth and His creatures. We beseech God to ordain for thee the reward of meeting Him and hearkening unto His call. He, verily, is the One Who, through His word "Be," and it is, hath power over all things. We have mentioned thee before, and at this moment with a mention that causeth the hearts of the sincere to be attracted. When thou hearest and seest, say: "Praise be unto Thee, O God of the worlds, and glory be unto Thee, O Desire of them that are nigh unto Thee, for having caused me to turn toward Thy horizon, to speak Thy praise, to acknowledge Thy Revelation, and to confess Thy sovereignty. I beseech Thee to ordain for me what Thou hast ordained for Thy loved ones. Verily, Thou art the All-Merciful, the Generous."

- 26 O Jamal! In these days, divine verses are being sent down like copious rain, but where are the hearing ear, the seeing eye, and the receptive heart? The oppressor hath slain My she-camel, the wolf hath devoured My sheep, and the destroyer hath sought to demolish My house. Consider now his spending and the preservation of Hadi of Dawlatabad. In one of the Tablets, this exalted word hath in these days flowed from the Most Exalted Pen: "O people of the Bayan! Reflect upon these two souls: the first is Al-Ashraf, whom neither love of the world nor its ornaments and colors prevented from sacrificing his spirit in His path, exalted be He; and the second is Hadi and his words and the preservation of his life. The martyrdom of the first is a truthful witness to steadfastness and

در ستر ادعای نیابت مثل خودی مینماید آیا چه سگری عالم را احاطه نموده که بامثال آن نفوس از ذروهء علیا و افق اعلی محروم مانده اند حیذا نفوسیکه بکمال استقامت و قوت و قدرت و محبت و وفا قصد مقرر فدا نمودند و بشهادت کبری فائز گشتند مال منع نمود جان منع ننمود و عزت و ثروت حائل نگشت خوف و اضطراب صد ننمود باری هادی عمل نموده آنچه که قلوب محترق نسئل الله ان یؤید عبادہ علی الصدق و الانصاف انه هو السامع المجیب

25 یا علی قبل عسکر نسئل الله ان یکتب لک ما یکون باقیاً ببقاء اسمائه انه ولی المقلین و مقصود العارفین یا شیر علی اینظلم لقای اولیا را طالب یشهد بذلک لسان قلبی و ارادتی و مشیّتی ثم الذین طافوا العرش و الكرسي الرفیع ولكن ارض سین هر یوم بلونی ظاهر لذا حائل شده مابین حق و خلق نسئل الله ان یکتب لک اجر لقاءه و اصغاء ندائه انه هو المقتدر علی ما یشاء بقوله کن فیکون قد ذکرناک من قبل و فیذا الحین بذکر انجذبت به افئدة المخلصین اذا سمعت و رأیت قل لک الحمد یا اله العالم و لک الثناء یا مقصود المقربین بما جعلتی مقبلاً الی افئدک و ناطقاً بذکرک و مقراً بظهورک و معترفاً بسلطانک استلک بأن تکتب لی ما کتبتہ لأولیائک انک انت المشفق الکریم

26 یا جمال این آیام بمثابه غیث هاطل آیات الهی نازل ولكن این السمع و البصر و الفؤاد ان الظالم عقر ناقتی و الذئب اقترس غنمی و الهادم قصد ینی حال در انفاق او تفکر نما و در حفظ هادی دولت آبادی در یکی از الواح اینکلمه علیا این آیام از قلم اعلی جاری یا ملا البیان تفکر در این دو نفس نمائید الاول هو الأشرف ما منعه حب الدنیا و لا زخارفها و الوانها عن انفاق روحه فی سبیلہ تعالی و ثانی در هادی و اقوال او و حفظ روحه شهادت اول گواهی است صادق بر استقامت و اقرار و حیات ثانی بر اضطراب

acknowledgment, and the life of the second to wavering and denial. Know this and be among the discerning." It is not known how the opposers of the Bayan will interpret this passage, even though this Wronged One this year commanded concealment and preservation; nevertheless, that which occurred, occurred.

27 Mention hath been made of his honor Buzurg, upon him be My glory and loving-kindness. Praise be to God that he is remembered in the prison as though he were standing before the Face and hearing My sweetest call at this manifest time. Give him the glad-tidings of My remembrance, My loving-kindness and My grace which have encompassed all who are in the heavens and on earth.

28 O Jamal! That which was composed by him who was named Ramadan, upon him be the glory of the All-Merciful, hath been presented and was recited before the Face by My Most Great Branch. Give him the glad-tidings of God's loving-kindness, the Lord of all worlds.

29 He is the All-Hearing, the All-Knowing

30 A Book sent down in truth from God, the One, the Single, the All-Knowing, the All-Wise. O Baqa'i! We have heard thy call and accepted what thou hast composed. Thus have We adorned thy head with the crown of thy Lord's loving-kindness and inscribed for thee the reward of attainment in this Clear Book. When thou art blessed with the glad-tidings of thy Lord and hearest His call, say: "My God, my God! Praise be unto Thee for having caused me to turn toward the shore of the sea of Thy oneness and to seek the Ka'bah of attainment in Thy days. I beseech Thee by the lights of Thy Kingdom and the mysteries of Thy Dominion, and by them who circle round Thy throne and whom Thou hast made the Hands of Thy Cause in Thy lands, to ordain for me the good of the Hereafter and of this world. Verily, Thou art the Lord of the Throne and the Sovereign of earth and heaven. Glory be unto Thee, O my God, Creator of the world and Fashioner of the nations! I beseech Thee by Thy Most Great Name to ordain for me in the Crimson Book that which shall endure through Thy eternity and persist through Thy perpetuity. Verily, Thou art the All-Bountiful, the Most Generous, the All-Merciful."

31 O Jamal! Finally, We make mention of Muhammad-Qabli-Husayn, who turned his face to the lights of the Countenance and drew nigh unto the Most Exalted Horizon until he attained the presence and heard and saw, when thy Lord was at the Most Glorious Prospect, sending down His mighty verses from the heaven of His Will that encompasseth all things. Give him My glad-tidings, remind him of My verses, and glorify

و انكار اعرف و كن من المتفرسين ديگر معلوم
نيست معرضين بيان اين فقره را بجه حمل نمايد
مع آنكه اين مظلوم در اين سنه امر ستر نمود و
همچنين بحفظ مع ذلك واقع شد آنچه واقع شد

27 ذكر جناب بزرگ عليه بهائي و عنايتي را نموده اند
لله الحمد ذكرش در سجن مذکور كانه قائم لدی
الوجه و سامع ندائی الأحلى في هذا الحين المبين
بشّره بذكرى و عنايتي و فضلى الذى احاط من
فى السموات و الأرضين

28 يا جمال قد حضر ما انشأه من سمي برمضان عليه
بهاء الرحمن و انشده امام الوجه غصني الأكبر
بشّره بعناية الله رب العالمين

29 هو السامع العليم

30 كتاب نزل بالحق من لدى الله الفرد الواحد العليم
الحكيم يا بقائي قد سمعنا ندائك و قبلنا ما انشأته
بذلك زيناً رأسك باكليل عناية ربك الكريم
و كتبنا لك اجر اللقاء في هذا الكتاب المبين اذا
فرت ببشارت ربك و سمعت ندائه قل الهى
الهى لك الحمد بما جعلتنى مقبلاً الى شاطئ
بحر احديتك و قاصداً كعبة اللقاء فى ايامك
اسئلك بأنوار ملكوتك و اسرار جبروتك و
بالذين طافوا حول عرشك و جعلتهم ابادى
امرك فى بلادك بأن تقدّر لى خير الآخرة و
الأولى أنك انت ربّ العرش و مالك الأرض
و السماء سبحانه اللهم يا خالق العالم و موجد
الأمم اسئلك باسمك الأعظم بأن تكتب لى
فى الصحيفة الحمراء ما يكون باقياً بقاءك و دائماً
بدوامك أنك انت الفياض الفضل الكريم

31 يا جمال فى آخر القول نذكر محمداً قبل حسين
الذى توجه الى انوار الوجه و اقبل الى الأفق
الأعلى الى ان حضر و سمع و رأى اذ كان ربك
بالمنظر الأبهى و ينزل آياته الكبرى من سماء
مشيته المهيمنة على الأشياء بشّره من قبلى و ذكره
بآياتى و كبر على وجهه من قبل المظلوم و قل

My presence before his face on behalf of the Wronged One. Say: Blessed art thou and blessed is thy tongue, inasmuch as it hath uttered the praise of God. Let nothing whatsoever sadden thee. We beseech God, blessed and exalted be He, to ordain for thee that which shall make thee a standard of His Name and an ensign of His Remembrance. By My life, My Cause, My power and My sovereignty! He is with whosoever hath turned unto Him, stood firm in His Cause, and spoken His praise. Soon shall all that is on earth perish, and there shall endure only that which hath been ordained by the Pen of God, the All-Knowing, the All-Wise. The splendor from Our presence be upon thee and upon them that are with thee and hearken unto thy words concerning this Cause, whereby the limbs of the idolaters have quaked and the hearts of the mystics have trembled, save those whom God hath willed, the King, the Just, the All-Wise.

طوبى لك و للسانك بما نطق بذكر الله اياك
ان يحزنك شيء من الاشياء نسل الله تبارك
و تعالى ان يقدر لك ما يجعلك علماً لاسمه و
رأية لذكره لعمري و امرى و قدرتى و سلطانى
انه مع من اقبل اليه و استقام فى امره و نطق
بثناؤه سيفنى ما فى الأرض جميعاً و يبقى ما قدر
من قلم الله العليم الحكيم البهاء من لدنا عليك و
على من معك و يسمع قولك في هذا الأمر الذى
به ارتعدت فرائص المشركين و اضطربت افئدة
العارفين الا من شاء الله الملك العدل الحكيم

BLIB_Or15703.091,

MAS4.098x,

TAH.330x

BH00226

To: *Muhammad*

Date: 1306 ? [1888-1889]

- 1 He is the Ever-Living, the Self-Subsisting! Blessed and exalted be His station!
- 2 Praise be to God Who hath illumined all eyes through the vision of His lights, Who hath caused all tongues to speak forth the highest praise in extolling His Being, the Mighty, the Chosen One, and Who hath expanded the circles of thought in recognition of His signs and their use as proof of His Own Self, the Almighty, the All-Compelling, the Subduer. He it is through Whom the Sun of Knowledge hath shone forth and illumined all, and by His light mysteries were unveiled and veils were rent asunder, and the righteous were guided to the heaven of glory and power, and the pure in heart sought shelter beneath the shade of His All-Bountiful Name. Exalted be His mighty Cause, His wise remembrance, His ancient light, His straight path, and His all-encompassing and righteous judgment. Can any prevent His Will or stay His Decree? In His grasp is the reins of destiny and in His right hand the kingdom of creation. He ordaineth whatsoever He willeth for whomsoever He pleaseth, and shall not be asked of His doings. He hath

1 هو الحى القيوم تبارك و تعالى شأنه

2 الحمد لله الذى نور الأبصار بمشاهدة الأنوار و انطق
الألسن بأعلى الأذكار فى نعت ذاته العزيز المختار و
وسع دوائر الأفكار فى معرفة الآثار و الاستدلال
بها على نفسه الغالب المهيمن القهار هو الذى به
اشرق نير العرفان و اثار و بوره انكشفت الأسرار
و انشقت الأستار و اهتدى الأخيار الى جبروت
العزة و الاقتدار و استظل الأبرار فى ظلال اسمه
الكريم الغفار تعالى امره العظيم و ذكره الحكيم
و نوره القديم و صراطه المستقيم و حكمه المحيط
القيوم هل لارادته مانع و لقضائه دافع بيده زمام
التقدير و فى يمينه ملكوت التدبير يقدر لمن يشاء ما
يشاء و لا يسئل عما يشاء لميزل كان فى علو العزة
و العظمة و لا يزال يكون فى سمو القدرة و الرفعة
لا تحيط به التبعوت و الأذكار و لا تدرك كنهه
العقول و الأفكار كل ما ذكر و يذكر لا يخرج

ever been established upon the throne of glory and grandeur, and will forever remain in the heights of power and exaltation. No praise or mention can encompass Him, nor can minds and thoughts fathom His essence. All that hath been or shall be mentioned remaineth within the bounds of contingent being, while He, in truth, is sanctified beyond comprehension through knowledge and wisdom. All signs are severed from His presence and all descriptions are cut off from His gate. He shall not be asked of His doings, and He doeth what He willeth. There is no God but Him, the Almighty, the All-Glorious, the All-Praised.

عن حدّ الامكان و أنّه تعالى و تقدّس من ان
يدرک بحدود العلم و العرفان الاشارات منقطعة
عن جنبه و الدلالات منفصلة عن يابه لا یسئل
عمّا یفعل و هو الفاعل لما یرید لا اله الا هو المقتدر
العزیز الحمید

- 3 Glory be unto Thee, O my God, my Lord, my Hope and my Support! How can I remain silent in Thy praise and glorification when Thou hast commanded Thy servants thus in Thy mighty Book? And how dare I speak and express the wonders of Thy praise when Thou art exalted above the mention of Thy creation, the attributes of Thy servants, and the thoughts of Thy creatures? All things are perplexed, as am I, in this subtle matter and delicate remembrance. I see in myself naught but utter powerlessness before the kingdom of Thy might, and absolute poverty before the heaven of Thy power. Exalted is Thy station above the mention of Thy servants, and sanctified is Thy Being above the imaginings of all in Thy realm. What expression can encompass the kingdom of Thy sanctity, and what description can embrace the heaven of Thy transcendence? How insignificant are pen and ink to describe the vastness of Thy knowledge's kingdom, O Lord of all beings and Creator of existence!

3 سبحانک یا الهی و سیدی و رجائی و سندی
کیف اسکت عن ذکرک و ثنائک و انت امرت
به عبادک فی محکم کتابک و کیف اتجاسر علی
التّلق و البیان فی بدائع حمدک و اریک متعالیاً
عن اذکار خلقک و اوصاف عبادک و افکار
بریتک قد تحیرت و تحیر کلّ شیء فی هذا الأمر
الدّقیق و الذّکر الرّقیق لا اری لنفسی الا العجز
الصّرف تلقّاء ملکوت قدرتک و الفقر البحت
حدّاء جبروت قوتک تعالی شأنک عن اذکار
العباد و تقدّست ذاتک عن اوهام من فی البلاد
ایّ عبارة تحوی ملکوت التّقدیس و ایّ دلالة
تشمل جبروت التّزیه این حقارة القلم و المداد و
تحریر اتّساع ملکوت عرفانک یا مولی العباد و
مالک الایجاد

- 4 I beseech Thee by Thy conquering power and Thy resplendent proof to assist me and Thy loved ones in spreading Thy remembrance throughout Thy lands and in guiding Thy creation to the wonders of Thy mysteries. O Lord! Regard not our weakness and poverty, but rather Thy strength, Thy wealth, Thy might and Thy transcendence. Aid us in all conditions to exalt Thy mighty Cause, and strengthen our hearts in such wise that neither the utterances of the misguided may affect them, nor may the veils of glory prevent them from turning toward the court of Thy Most Bountiful Name. Make us so firm in Thy Cause that the clamor of the world may not frighten us, nor may we be disturbed by the oppression of nations, through the power of Thy Most Great Name. Verily, Thou art the All-Bountiful, possessed of great favor.

4 اسئلک بقدرتک القاهرة و حجّتک الباهرة ان
توفّقنی و احبّبک علی نشر اذکارک فی دیارک
و ارشاد خلقک الی بدائع اسرارک ایرب لا
تنظر الی ضعفنا و فقرنا بل الی قوتک و غناک
و عزّک و علاک ایدنا فی کلّ الأحوال علی
اعلاء امرک العزیز المتعال و قوّ قلوبنا بشأن
لا تؤثر فیها مقالات اهل الضّلال و لا تمنعها
سیحات الجلال عن الاقبال الی شطر اسمک
العزیز الفضّال و استقمنا علی امرک المبرم بحیث
لا نخوفنا ضوضاء من فی العالم و لا نضطرب
من اعتساف الأمم باقتدار اسمک الأعظم انک
انت الکریم ذو الفضل العظیم

- 5 Send down upon Thy loved ones, O my God, tranquility from Thy presence, that they may not be troubled when calamities and tribulations descend from the heaven of Thy decree, O Lord of all names and Creator of earth and heaven! Praise

5 انزل علی احبّبتک یا الهی سکينة من عندک
لثلاً یضطربوا حین نزول البأساء و الضّراء من
شطر القضاء یا مالک الاسماء و خالق الانشاء
لک الحمد یا رجائی بما نشرت ذکرک بظهور

be unto Thee, O my Hope, for having spread Thy remembrance through the appearance of trials, and for having exalted Thy Cause through the descent of afflictions, and for having adorned Thy sincere ones with the robe of steadfastness and detachment, whereby they have sacrificed their spirits and bodies in the path of Thy love, and the might of the wicked among Thy creatures hath not frightened them. Were the heedless to consider, this clear proof and mighty, firm evidence would suffice them, for Thou hast said—and Thy word is the truth—“Wish ye, then, for death, if ye are truthful.”

- 6 O beloved of the heart and one who grasps the cord of affection! Your letter, containing expressions of love and unity, and intimations of fellowship and righteousness, has arrived. I beseech the Most High to reward you with the best of rewards, to protect you in His shadow from the evil of the wicked ones, and to ordain for you, through His all-encompassing grace, that which will please you. Verily, He is the Ruler over whatsoever He willeth. And since your letter arrived in days when the clouds of oppression had risen and the darkness of tyranny had encompassed all regions, I therefore exercised beautiful patience in responding to your honor until God, through His grace, removed the harm and strengthened some of those in authority to protect the sheep of God from the wolves of the earth. By the life of your Ancient Lord! Man is bewildered by the rebelliousness of the people of loss. They witnessed manifest signs and brilliant evidences, and observed from those who turned to Him and the sincere ones a steadfastness the like of which had never been heard of in previous centuries. They recognized the power of their hearts, the expansiveness of their breasts, the firmness of their feet, and their detachment, yet they still do as they please and inflict upon them whatever oppression and enmity they desire, giving no thought to the consequences of their deeds and the repugnance of their actions.

- 7 By your life! This is a bounty from God, the Mighty, the Exalted, unto those of steadfastness and acceptance. Were it not for their oppression, how would the martyrs attain this supreme station and ultimate goal? And were it not for their wretchedness, how would the sincere ones achieve this mighty station and wise remembrance? If the oppressors knew that through their tyranny the sincere ones attain to lofty ranks and sublime stations, they would not commit such acts. But because they cling to this transient world and fleeting pleasures, and are heedless of the enduring sovereignty, they imagine death to be the ultimate harm, and thereby, despite themselves, they harm the friends. How great is their heedlessness and ignorance, and how mighty is the steadfastness, firmness,

القضايا و رفعت امرک بنزول البلايا و زينت مخلصيك برداء الاستقامة و الانقطاع بشأن انفقوا ارواحهم و اجسادهم في سبيل حبك و ما خوفتهم سطوة اشقياء خلقك لو يعتبر الغافلون يكفهم هذا البرهان المبين و الدليل المحكم المتين لانك قلت و قولك الحق فتمنوا الموت ان كنتم صادقين

6 يا حبيب الفؤاد و المتشبث بعروة الوداد قد ورد كتابك الحاوي مراتب الحب و الاتحاد و لطائف الأنس و السداد استله تعالى ان يجزيك احسن الجزاء و يحفظك في ظله من شرور الأشقياء و يقدر لك ما يرضيك بفضله المحيط على الأشياء انه هو الحاكم على ما يشاء و لما كان وصول كتابك في أيام فيها ارتفع سحاب الظلم و احاطت ظلمة الاعتساف كل الأطراف لذا تمسكت بالصبر الجميل في مجاورة جنابك الى ان كشف الله الضر بفضله و ايد بعض اولياء الأمور على حفظ اغنام الله من ذئاب الأرض لعمر موليك القديم ان الانسان يتخير في طغيان اهل الخسران قد رأوا الآيات الباهرات و البيئات الزاهرات و شاهدوا من المقبلين و المخلصين استقامة ما سمعوا مثلاً في قرون الأولين و عرفوا قوة قلوبهم و اتساع صدورهم و ثبات اقدامهم و انقطاع نفوسهم مع ذلك يعملون ما يريدون و يوردون عليهم من الظلم و العناد ما يشاؤون و لا يتفكرون في نتائج اعمالهم و قبائح افعالهم

7 لعمرک ان هذا فضل من لدى الله العزيز المتعال لأولى الاستقامة و الاقبال لولا ظلمهم كيف يصل الشهداء الى هذه الرتبة العليا و الغاية القصوى و لولا شقاوتهم كيف يحصل للمخلصين هذا المقام العظيم و الذكر الحكيم و لو يعرف الظالمون ان باعتسافهم يصل المخلصون الى المراتب العالية و المقامات السامية لا يرتكبون امثال هذه الأمور ولكن بما هم متمسكون بالدنيا الفانية و اللذائذ الزائلة و غافلون عن السلطنة الباقية يظنون القتل غاية الأذى و به يؤذون على رغبتهم الأولياء ما اعظم غفلتهم و جهلهم و ما اقوى

patience and detachment of the sincere ones! They have illumined the horizons with the lights of the luminary of steadfastness on the Day of the Covenant, and through the power of their hearts, they have caused the limbs of the people of discord to tremble on the Day of Sacrifice.

- 8 Say: O people! Whither do ye flee, and for how long will ye remain veiled from the truth? Have ye seen in the world any proof mightier than what hath appeared in this Most Great Revelation? The proof of the Cause hath encompassed all nations. The people of tyranny and enmity have grown weary of what they have perpetrated against the people of love, and ye behold the lovers in all regions, ablaze with the fire of yearning to sacrifice their souls and possessions in the path of the Lord of the Day of Judgment. Ye were wont to cite what transpired in the land of Taff as proof of the truth of Islam; how then have ye become veiled from the supreme steadfastness that hath appeared in these days? This is a supreme sign and a mighty proof which none deny save the people of transgression and error.

- 9 O beloved one! There hath been sent down from the heaven of Will, regarding the martyrs, that which causeth hearts to soar, souls to quiver, and breasts to expand. We beseech God, by their pure blood and their illumined resting places, to assist us and His loved ones to be steadfast in His Cause, to arise for His remembrance, to guide His servants to the meadows of His knowledge, and to lead His creation to the paradise of His certitude. Verily, He is the All-Bountiful, the Generous, the Compassionate, the Kind, the Merciful. And we beseech Him to assist the heedless to recognize His manifest Cause and to grasp the cord of His mighty remembrance. Verily, He is the Most Merciful of the merciful. O beloved of the heart! Your letter was presented with the tongue of lowliness and supplication at the Threshold of Glory, and verses of grace were revealed from the Kingdom of bounty and favor. Exalted is your Ancient Lord, Whose generosity hath encompassed the worlds and Whose mercy hath preceded all who are in the heavens and the earth. His word - exalted be His utterance and mighty His proof:

- 10 He is the Expositor, the One standing before the faces of the servants.

- 11 Praise be befitting and worthy of the Most Great Cause, through whose name the banner "Verily He is God" has been raised upon the pinnacles of the cities of grace and bounty, and by whose will the standard "The Kingdom is God's" has become visible from all directions. He is the Name at which the ungodly tremble and by which the station of the believers

استقامة المخلصين وثباتهم وصبرهم وانقطاعهم
قد نوروا الآفاق بأنوار نير الاستقامة يوم الميثاق
وقد ارتعدت بقوة قلوبهم فرائص اهل الشقاق
يوم الانفاق

- 8 قل يا قوم الى اين تذهبون و الى متى عن الحق
تحتجبون هل رأيتم في العالم حجة اقوى مما ظهر في
هذا الظهور الأعظم قد احاط برهان الأمر كل
الأمم قد ملّ اهل الظلم و العناد عما ارتكبوا في
حق اهل الوداد و ترون عشاق الآفاق مشتعلين
بنار الاشتياق لانفاق ارواحهم واموالهم في سبيل
مالك يوم الطلاق كنتم تستدلون بما ظهر في
ارض الطّف على حقبة الاسلام فكيف احتجبت
عما ظهر من الاستقامة الكبرى في هذه الأيام
هذه آية كبرى و حجة عظمية لا ينكرها الا اولو
البغي و الغوى

- 9 يا ايها الحبيب قد نزل من سماء المشية في حق
الشهداء ما تطير به القلوب و تهتز النفوس و
تنشرح الصدور نسئل الله بدمهم الأطهر و
رمسهم المنور ان يوفقنا و احبته على الاستقامة
على امره و القيام على ذكره و ارشاد عباده الى
رياض عرفانه و هداية خلقه الى جنة ابقائه انه
هو الفضل الكريم و المشفق العطوف الرحيم و
نسئله ان يؤيد الغافلين على عرفان امره المبين و
التشبث بجبل ذكره المتين انه هو ارحم الراحمين يا
حبيب القواد قد عرض بلسان العجز و الابهال
كتابك في ساحة الجلال و نزلت آيات الفضل
من ملكوت الجود و الافضال تعالى موليك
القديم الذي احاط جوده على العالمين و سبقت
رحمته من في السموات و الأرضين قوله عزّ بيانه
و جلّ برهانه

- 10 هو المبين القائم امام وجوه العباد

- 11 حمد سبب اعظم را لايق و سزااست كه باسمش
علم انه هو الله بر اعلام مداين فضل و عطا مرتفع
و باراده اش رايت الملك لله از جميع جهات
مشهود اوست اسميکه ظهر مشرکين از او مرتعد
و مقام موحدین از او مرتفع ینبغی لمن اراد ان

is exalted. It behooveth him who desireth to visit the Kaaba of God to sanctify himself from all else and say: "O my God! I beseech Thee by Thy Baha at its most resplendent, and all Thy Baha is resplendent, to open unto the faces of Thy servants the doors of Thy mercy and bounty. Verily, Thou art the Powerful over what Thou willest, and in Thy grasp are the reins of all affairs of the first and the last."

يزور كعبة الله ان يقدس نفسه عما سويه ويقول
اللهم انى اسئلك من بهائك بأبهاء و كل بهائك
بهى ان تفتح على وجه عبادك ابواب رحمتك
و عطائك انك انت المقتدر على ما تشاء و فى
قبضتك زمام الأمور من الأولين و الآخرين

- 12 O My Most Exalted Pen! Turn thy face unto him who hath loved thee and soared in the atmosphere of thy love and spoken thy praise - he who was named Muhammad in the Book of Names and Abdul-Baha in this perspicuous Book which speaketh in every state that there is no God but He, the Single, the One, the All-Knowing, the All-Informed.

يا قلبى الأعلى و وجهك الى من احبك و طار
فى هواء حبك و نطق بثناءك الذى سمي بمحمد فى
كتاب الأسماء و بعبد البهاء فى هذا الكتاب المبين
الذى ينطق فى كل شأن انه لا اله الا هو الفرد
الواحد العليم الخبير

- 13 O Muhammad! Upon thee be My glory and My loving-kindness. Give thanks unto thy Lord, for He hath mentioned thee with that whose fragrance shall never cease to endure throughout the kingdom of God, the Lord of the worlds, and hath revealed for thee that which shall gladden the eyes of those who have believed in this Great Announcement. Give glad tidings unto My servants of what the All-Merciful hath revealed in the Qur'an, that the hearts of those who are endued with understanding may be illumined thereby. Say: O people, fear God, then hearken unto that which hath been sent down from the Pen of God, the Almighty, the Powerful. Say: By God, the blessed verse "But He is the Apostle of God and the Seal of the Prophets" hath been fulfilled by the Day when mankind shall stand before the Lord of the worlds. This is the great glad tidings for those who have believed in the manifest, resplendent Light.

يا محمد عليك بهائى و عنايتى اشكر ربك انه
ذكرك بما لا ينقطع عرفه بدوام ملكوت الله رب
العالمين و انزل لك ما قرت به ابصار الذين آمنوا
بهذا النبأ العظيم بشر عبادى بما انزله الرحمن فى
الفرقان لتستضىء به افئدة العارفين قل يا قوم اتقوا
الله ثم اسمعوا ما نزل من قلم الله المقتدر القدير قل
تالله قد انتهت الآية المباركة ولكنه رسول الله و
خاتم النبيين يوم يقوم الناس لرب العالمين اينست
بشارت عظمى لمن آمن بالنور المشرق المبين

- 14 Glory be to God! Although mention was made of the Most Great Name in the Dawn Prayer aforetime, it is observed that most of the servants remain heedless and veiled. The Land of Sad prevented the servants from reciting it. Say: The oppressor hath commanded that whereby hearts and minds have melted. The Lord of creation beareth witness to this in this mighty prison. O Muhammad! Guard the servants lest they become afflicted with vain imaginings and idle fancies like the people of Iran. They were unbelievers yet counted themselves among the believers. Even now it is observed that some have deviated somewhat from the Sun of sanctification and the lights of the Luminary of unity. Say: My God, my God! Aid the people of Baha in that which Thou hast desired for them through Thy bounty and generosity. Then cause them to speak Thy beauteous praise and sanctify them from the mention of any besides Thee. Verily Thou art powerful over whatsoever Thou

سبحان الله مع انك از قبل در دعای سحر ذکر
اسم اعظم نموده اند مشاهده میشود عباد اکثرى
غافل و محجوب جاهل ارض صاد عباد را از
قرائت آن منع نموده قل ان الظالم امر بما ذابت
به القلوب و الأكباد يشهد بذلك مالک الایجاد
فى هذا السجن المتين يا محمد عباد را حفظ نما
که مباد بمثابه اهل ايران باوهام و ظنون مبتلى
گردند مشرک بودند و خود را موحد می شمردند
حال هم مشاهده میشود بعضى فى الجملة از آفتاب
تقدیس و انوار نیر توحید انحراف جسته اند قل
الهی الهی اید اهل البهاء على ما اردته لهم بجودک
و کرمک ثم انطقهم بثناءک الجمیل و قدسهم عن
ذكر دونک انک انت المقتدر على ما تشاء لا اله
الا انت القوى الغالب العليم الحكيم

willest. There is no God but Thee, the Mighty, the Dominant, the All-Knowing, the All-Wise.

- 15 The loved ones must be reminded at all times lest the treacherous and the thieves find opportunity and prevent the believers from the straight path.
- 16 At this moment the Greater Branch entered, and We make mention of thee before His face with that which caused the rivers of wisdom and utterance to flow in the paradise of knowledge, and by which the ocean of certitude surged before the faces of all religions. Blessed art thou, and blessed be thy steadfastness and thy devotion. We beseech God to open through thee the doors of the hearts of His servants. Verily, He is the All-Bountiful, the Compassionate, the Generous. Blessed is the house which He made a shelter for His loved ones, and blessed is the leaf who aided them and attained to their service.
- 17 O Muhammad! Upon thee be My glory! From the Most Exalted Pen there hath been revealed in three special days for the martyrs - upon them be My glory and My favor - that which hath had and hath no likeness. Say: O people! Know ye with clear certitude that whatsoever hath befallen the loved ones is the cause of victory and the reason for triumph. The tyranny of the oppressors and the patience of the believers and their steadfastness have been recorded and mentioned in God's Book by the Most Exalted Pen. Blessed are they that attain!
- 18 As to what was mentioned concerning the two departed, elevated martyrs - upon them be the glory of God and His favor - clear verses were revealed specifically for each from the heaven of divine will and the atmosphere of lordly favor.
- 19 O Hasan! Upon thee be the glory of God, the Lord of the hidden and the manifest! We testify that thou didst believe in God and His signs, and didst turn unto the horizon of His Revelation and His grace, and didst drink the cup of faith from the hand of the bounty of thy Lord, the All-Merciful. Thou didst answer when thou didst hear the Call, and didst respond when thou wast bidden by God, the Lord of all beings. Blessed art thou in that God aided thee to attain the Most Great Steadfastness when thy spirit ascended to the Most Exalted Paradise. We beseech God, blessed and exalted be He, to send down upon thee at all times that which will manifest thy station among all religions. Verily thy Lord is the Almighty, the Precious, the All-Bountiful. We made mention of thee before thy ascension and after it. Verily thy Lord is with those who love Him at all times. To this testify the Dawning-Places of My favor throughout all possibility. The glory shining from the horizon of the
- 15 در جميع احوال بايد اوليا را متذکر داشت که مباد خائنين و سارقين وقت پيابند و موحدين را از صراط مستقيم منع نمايند
- 16 در اين حين حضرت غصن اکبر وارد و ذکرک امام الوجه ذکرناک بما جرت به انهار الحکمة و البيان في فردوس العرفان و ماج به بحر الايقان امام وجوه الأديان طوبى لك ولاستقامتک و لتوجهک نسل الله ان يفتح بك ابواب افتدة عباده انه هو الفياض المشفق الكريم طوبى لبيت جعله مأمن اوليائه و لورقة نصرتهم و فازت بخدمتهم
- 17 يا محمد عليك بهائى از قلم اعلى در سه يوم مخصوص شهدا عليهم بهائى و عنايتى نازل شد آنچه که شبه نداشته و ندارد بگو اي قوم بيقين مبين بدانيد که آنچه بر اوليا وارد شده سبب نصر و علت ظفر است ظلم ظالمين و صبر موحدين و استقامتشان در کتاب الهى از قلم اعلى مرقوم و مذکور طوبى للفائزين
- 18 اينکه در باره مرفوعين مرحومين شهيدين عليهما بهاء الله و عنايته مذکور آيات بينات مخصوص هريک از سماء مشيت الهى و هواء عنايت ربانى نازل
- 19 يا حسن عليك بهاء الله مولى السرّ و العلن نشهد انک آمننت بالله و آياته و اقبلت الى افق ظهوره و فضله و سقيت كأس الايمان من يد عطاء ربک الرحمن اجبت اذ سمعت النداء و اقبلت اذ امرت به من لدی الله مولى الوری طوبى لك بما ايدک الله على الاستقامة الکبرى حين صعود روحک الى الفردوس الأبهى نسل الله تبارک و تعالى ان ينزل عليك فيکل الأحيان ما يظهر به مقامک بين الأديان ان ربک هو المقتدر العزيز المتان انا ذکرناک قبل صعودک و بعده ان ربک مع من احبه فيکل الأحيان يشهد بذلک مشارق عنايتى فى الامکان البهاء المشرق من افق سماء ملکوتى عليك و على الذین يذكرونک بما نزل لك من لدى الله المتکلم العليم الحکيم

heaven of My Kingdom be upon thee and upon those who remember thee through that which hath been sent down for thee from God, the Speaker, the All-Knowing, the All-Wise.

- 20 O 'Ali-Akbar! My Most Exalted Pen hath turned toward thee in the prison of 'Akka and mentioneth thee with that which cannot be equaled by aught in the world, its ornaments, its colors and its bounties. Blessed art thou in that thou didst turn when people turned away, and didst believe when the parties of the world disbelieved, save those whom God, the Lord of the Kingdom of Names, did choose. I testify that thou didst turn thy luminous face toward God, the All-Informed, and didst acknowledge that which the Tongue of Grandeur did utter before the faces of the great and small. The clamor prevented thee not from the Lord of all beings, nor did the oppression of enemies frighten thee from drawing nigh unto the Most Exalted Horizon. Thou art he who heard and turned, and sacrificed thy spirit and thy wealth in the path of God, thy Lord, thy Beloved, thy Goal, and the Object of worship of all in the heavens and the earth. We beseech Him to give thee to drink at all times from the Kawthar which He hath ordained for them that circle round His presence and gaze upon His countenance. The glory, the light and the radiance from God, the Mighty, the Bestower, the Compassionate, the Forgiving, the Merciful, be upon thee.

- 21 Concerning what thou didst mention regarding unity, this hath been heard. However, these matters have been made contingent upon consultation in the Tablets of the Lord of the Manifestation. Whatsoever proceedeth therefrom is the decree of God, and acting upon it is adorned with the ornament of acceptance and the glory of His good-pleasure.

- 22 As to what ye mentioned that some of the friends desire to turn towards the Most Sublime Horizon and have sought permission to attain His presence - in these days, due to divine wisdom, such visits are not permitted. O Muhammad! By the life of God! The lamp is amidst the winds and the Ark of God is amidst the waves. Adorn My servants with the ornament of piety and illumine them with the light of detachment.

- 23 We have previously stated that in this Most Great Revelation, the hosts of God are goodly deeds and praiseworthy attributes, and the virtue of piety hath been appointed as the commander of the divine hosts. Blessed are they who attain and they who act. Today is the day of teaching and service - a matter more essential and obligatory than all else is the steadfastness of the friends, for some who consider themselves to be of the people of the Crimson Ark and the City of Knowledge of the Lord of Names are somewhat tainted with former vain imaginings.

20 يا علي قبل اكبر قد اقبل اليك قلبي الاعلى في
سجين عكّاء و يذكرک بما لا يعادله ما في الدنيا
و من زخارفها و الوانها و آلائها طوبى لك بما
اقبلت اذ اعرض الناس و آمنت اذ كفر احزاب
العالم الا من شاء الله مالک ملکوت الاسماء
اشهد انک توجهت بوجهک المنير الى الله الخبير
و اعترفت بما نطق به لسان العظمة امام وجوه
الكبير و الصغير ما منعتک الصّوضاء عن مولی
الورى و ما خوفک ظلم الأعداء عن التقرب
الى الأفق الاعلى انت الذى سمعت و اقبلت و
فدیت بروحک و مالک فی سبیل الله ربک و
محبوبک و مقصودک و معبود من فی السموات
و الأرضین نسئله ان يسقيک فيکل الأحيان من
الكوثر الذى قدره للطائفين في حوله و الناظرين
الى وجهه البهاء عليك و النور عليك و الضياء
عليک من لدى الله المقتردر المعطى المشفق الغفور
الرحيم

21 آنچه در فقره اتحادیه ذکر نمودی باصغا فائز
ولکن این امور در الواح مالک ظهور بمشورت
معلق و منوط شده آنچه از آن ظاهر شود همان
حکم الله است عمل بأن بطراز قبول و عزّ رضا
مزین و منور

22 آنکه ذکر نمودید بعضی از اولیا ارادهء توجه باقی
اعلی نمودند و اذن لقا مسئلت کرده اند این ایام
نظر بمقتضیات حکمت الهی توجه جایز نه یا محمد
لعمرا لله ان المصباح بین الأریاح و سفینه الله بین
الأمواج زین عبادی بطراز التقوی و نورهم بنور
الانقطاع

23 از قبل فرمودیم جند الله در این ظهور اعظم
اعمال طیبه و اخلاق مرضیه است و حضرت
تقوی سردار جنود الهی معین گشته طوبی
للفائزین و للعاملین امروز روز تبلیغ و خدمتست
امریکه از همه امور لازمتر و واجبتر است
استقامت اولیاست چه که بعضیکه خود را از
اهل سفینه حمر و مدینه علم مالک اسماء
میدانند فی الجمله باوهم قبل آوده اند بیم آنست

There is fear lest this Cause be seen like the previous party. I seek forgiveness from God, the Most Great, from the vain imaginings of the imaginers and the idle fancies of the doubters concerning this Great Announcement and this strong, shining Light.

- 24 In the days of Our childhood, one day We went to visit one of the noble ladies who was adorned with kinship. After entering, We observed two persons with exceedingly large turbans who were expounding spiritual knowledge from behind a veil to the lady of the house. Finally, their discourse culminated in one of them, who was the greater and more prominent, stating that we must know whether Gabriel is higher than Qanbar. When this Wronged One heard these words, His whole being was set aflame, yet We chose silence. After a few minutes it was mentioned: "O honored one, if Gabriel is he who is referred to in 'The Faithful Spirit brought it down upon thy heart', then at that station Master Qanbar was not even present." Now consider the heedlessness and unsuitable knowledge of the people. The station of Gabriel is the inner reality of the Messenger of God, yet he was arguing that Qanbar was more exalted because he was related to Ali.

- 25 Glory be to God! That party inflicted upon the Messenger of God a wrong that had and has no equal. In difficulties they should take refuge with Him, yet His mention is entirely absent while they cling to letters that were created by His Word, as ye have seen and continue to see. The Exalted One hath said that the physical form of the Letters of this Revelation is equivalent to the spiritual reality of the Letters of the previous Revelation. This Wronged One seeketh forgiveness on behalf of all and saith: My God, my God! Protect Thy loved ones. Thou art the Generous One Whose forgiveness hath encompassed the world. Have mercy upon Thy servants and assist them to perform such deeds, show forth such character and utter such words as befit Thy days. Through one exalted word the ocean of Thy bounty surgeth, and through one effulgence of the Sun of Thy Command, the sun of generosity and forgiveness appeareth manifest and evident. All are Thy servants and live by hope in Thy generosity. Stretch forth the hand of power from the sleeve of might and deliver these souls who are stuck in the clay. Thou art the Lord of the Command and the Sovereign of Bounty. There is none other God but Thee, the Mighty, the All-Bestowing.

- 26 News that causes the awakening and awareness of the servants is acceptable before God, but one must strive to distinguish truth from falsehood and record it. We shall assist him in all conditions if he be adorned with what hath appeared in My

که این امر هم بمثابة حزب قبل مشاهده گردد
استغفر الله العظيم من اوهام المتوهمين و ظنون
الظانين في هذا النبأ العظيم و النور المشرق المتين

24 در ایام طفولیت یومی از ایام قصد ملاقات یکی
از مخدرات که بنسبت مزین بوده نمودیم و بعد
از ورود دو نفس با عمامه بسیار کبیر مشاهده
شدند و بعد از برای صاحبیه بیت خلف حجاب
بیان معارف مینمودند بالآخره معرفت منتهی شد
باینکه یکی از آن دو که اعظم و اکبر بود ذکر
نمود باید بدانیم جبرئیل بالاتر است یا قنبر چون
این مظلوم این سخن را اصغا نمود ارکانش مشتعل
ولکن صمت اختیار نمودیم و بعد از چند دقیقه
ذکر شد یا جناب اگر جبرئیل آنستکه میفرماید نزل
به الروح الامین علی قلبک در آن مقام آقای قنبر
هم موجود نه حال در غفلت و معارف نالایقه
قوم تفکر فرمائید مقام جبرئیل مقام باطن رسول
الله است استدلال مینمود که قنبر اشرفست چه
که به علی نسبت دارد

25 سبحان الله ظلمی از آن حزب بر رسول الله وارد
شده که شبه نداشت و ندارد در شدايد باید بآن
حضرت ملتجی شوند ابدأ ذکر او در میان نیست
و بحروفاتیکه بکلمه او خلق شده اند متمسکند
چنانکه دیده و میبینید و حضرت اعلی میفرماید
جسد حروفات این ظهور مقام روح حروفات
قبل است اینظلم عوض کل استغفار مینماید و
يقول الهی الهی اولیای خود را حفظ فرما توئی
آن کرمیکه عفتو عالمرا احاطه نموده بر عبادت
رحم فرما و تأیید نما بر اعمال و اخلاق و اقولیکه
لایق ایام تست بیک کلمه علیا بحر بخششت
مواج و بیک اشراق نیر امر آفتاب جود و غفران
ظاهر و هویدا همه بندگان تواند و بامید کرم
زنده اند دست قدرت از جیب قوت برار و این
نفوس در گل مانده را نجات ده توئی مالک
اراده و سلطان جود لا اله الا انت العزيز الوهاب

26 اخباریکه سبب تنبه عباد و آگاهی است عندالله
مقبول ولکن باید انسان جهد نماید تا صدقرا
از کذب معلوم کند و بنگارد انا تؤیده فیکل

days and shone forth from the horizon of My loving-kindness that hath encompassed all who are in the heavens and the earth. For some of the friends for whom thou didst seek favor, wondrous and sublime tablets have been sent down from the heaven of divine knowledge and the atmosphere of lordly wisdom, that the friends might drink from the cups of utterance of the Desired One of the worlds that which the spiritual Khidr drank from the fountain of darkness.

- 27 O Muhammad! Thou hast ever been and art remembered. Praise be to God that thou art occupied in service and art speaking in praise and glorification. We are with thee and hear thy mention and We beseech God to assist thee and aid thee in that which shall open the doors of the hearts of His servants. Verily, He is powerful over all things. There is no God but Him, the Single, the One, the All-Knowing, the All-Wise. Make mention of all those related to thee on behalf of the Wronged One and illumine them with the lights of the Sun of divine mercy. Verily thy Lord is the Kind, the Generous, and in His grasp are the reins of all who are in the heavens and the earth. The glory shining from the horizon of the heaven of My utterance be upon thee and upon those who have heard and have turned with illumined hearts to the Most Exalted Horizon. We testify that they are the companions of the Crimson Ark mentioned in the Qayyumu'l-Asma', from God, the Commander, the All-Wise.

- 28 Blessed art thou, O thou who art mentioned in the court of the Divine Presence and art gazed upon by the glances of thy Lord, the All-Forgiving. It behooveth thee to arise to make mention and glorification among all created things and to guide those endowed with capacity, with wisdom and utterance, to the gardens of mystic knowledge and the paradises of knowledge and certitude. By thy life! This is the Day to arise to serve the Cause of God, the Sovereign, the All-Knowing. If anyone misseeth an opportunity, he shall not attain it throughout the months and years. It behooveth us to beseech our Lord, the Most High, the Most Glorious, in the morning and the evening to protect us from the whisperings of the ignorant ones and to adorn us with the robes of steadfastness among all created things. Verily He is powerful over what He willeth.

- 29 Blessed art thou and those who have quaffed the cups of tribulations in the land of Ya. Ye have been mentioned every morn and eve by the tongue of the favor of the Lord of Names, and the bounty of your Lord hath surrounded you from all directions. Exalted be your Lord, from Whose knowledge nothing escapeth and Whose bounty nothing can prevent. He hath sent down from the clouds of His mercy, for those whom thou

الأحوال لو يكون من يئاً بما ظهر في أيامي و اشرق من افق عنايتي التي احاطت من في السموات والأرضين از برای بعضی از اولیا که عنایت طلب نمودی الواح بدیعہ منیعہ از سماء علم الهی و هوای حکمت ربانی نازل و ارسال شد تا اولیا از کؤس بیان مقصود عالمیان بیاشامند آنچه را که خضر معنوی از عین ظلماتی آشامید

27 يا محمد لازال مذكور بوده و هستی الحمد لله بخدمت مشغولی و بذكر و ثنا ناطق انا نكون معك و نسمع ذكرك و نسلل الله ان يوفقك و يؤيدك على ما يفتح به ابواب قلوب عباده انه على كلشي قدير لا اله الا هو الفرد الواحد العليم الحكيم منتسبين طراً را از قبل مظلوم ذكر نما و بانوار نیر رحمت رحمانی منور دار ان ربك هو المشفق الكريم و في قبضته زمام من في السموات والأرضين البهاء المشرق من افق سماء بياني عليك و على الذين سمعوا و اقبلوا بقلوب نوراء الى الأفق الأعلى تشهد انهم اصحاب السفينة الحمراء في قيوم الأسماء من لدى الله الأمر الحكيم انتهى

28 طوبى لك يا أيها المذكور في ساحة الحضور و المنظور بلحاظ عنابة ربك الغفور ينبغي لك ان تقوم على الذكر و الثناء بين الانشاء و تبلغ اولى الاستعداد بالحكمة و البيان الى رياض العرفان و جنان العلم و الايقان لعمرک هذا اليوم يوم القيام على امر الله الملك العلام و لوفات من احد امر لا يدركه في الشهور و الأعوام ينبغي لنا ان نسلل في الصباح و المساء ربنا العلي الأبهى ان نحفظنا من وساوس الجهلاء و يطهرنا بخلع الاستقامة بين الانشاء انه هو المقتدر على ما يشاء

29 طوبى لك و للذين ذاقوا كؤوس البلايا في ارض الیاء قد ذكرتم في كل صباح و مساء بلسان فضل مالک الأسماء و احاط بكم فضل ربكم من كل الأرجاء تعالى مولیکم الذي لا يعزب عن علمه من شيء و لا يمنع عن فضله شيء قد انزل من سبح رحمة للذين ذكروا في كتابك آيات باهرات

didst mention in thy letter, manifest verses whereby all created things were stirred. Grieve not for the delay that occurred in sending the reply, for it was naught but in consideration of the wisdom revealed in the Book by the command of the Lord of Lords. He is the Judge of what is right. From Him did we begin and unto Him do we return. There is no God but Him, the Mighty, the All-Bestowing.

- 30 Proclaim unto those who have adorned themselves with the ornament of steadfastness and have arisen to serve the Cause of God amongst creation, and remind them of that which becometh these days wherein the sun of knowledge and wisdom hath shone forth. I beseech Him, exalted be He, to bestow upon His loved ones from His bounties and to give them to drink from the cups of His grace and bestowal, and to ordain for them the good of this world and the next, and to exalt their stations through His Name amongst all peoples. Verily He is the Most High, the Most Glorious. Glory and praise be upon thee and upon them and upon every one steadfast and upright. Praise be to God, the Ever-Living, the Self-Subsisting, the Mighty, the All-Wise.

31 Muhammad-'Ali

التي بها اهتزت الكائنات لا تحزن عما وقع من التأخير في ارسال الجواب لأنه لم يكن إلا بمراعاة الحكمة النازلة في الكتاب بأمر رب الأرباب هو الحاكم بالصواب منه بدئنا واليه المآب لا اله الا هو العزيز الوهاب

30 كبر على الذين زينوا بطراز الاستقامة وقاموا على خدمة امر الله بين البرية وذكركم بما ينبغي في هذه الأيام التي فيها اشرفت شمس العلم والحكمة اسئله تعالى ان يرزق احبته من الآله ويسقيهم من كؤوس فضله و عطائه و يقدر لهم خير الآخرة و الأولى و يرفع مقاماتهم باسمه بين الورى انه هو العلي الأبهى البهاء و الثناء عليك و عليهم و على كل ثابت مستقيم الحمد لله الحى الصمد العزيز الحكيم

31 محمد علي

INBA18:304, INBA30:104ax, BLIB_Or15703.040x, AHM.358x, AQMJ1.168bx, BCH.119x, ADH1.026x, AKHA_134BE #03 p.101x, ANDA#72 p.28x, YBN.145ax

BH00264

To: *Husayn Quli Mawzun Qajar the Prince, et al.*

Date: 1306 ? [1888-1889]

1 The Tablet of God, the All-Protecting, the Self-Subsisting.

2 He is the Protector over what was and what shall be.

3 A written Book sent down from God, the All-Protecting, the Self-Subsisting. Verily it is a Book through whose appearance the ocean and its waves have appeared, and from it is heard: "O concourse of creation! The Lord of the Kingdom of Names hath come with a Cause that hath stunned the denizens of Sinai, with a sovereignty that hath shaken the followers of the Bayan, and with a power before which all existence, both seen and unseen, hath bowed down. Through it the Sun hath

1 صحيفة الله المهيمن القيوم

2 هو المهيمن على ما كان و ما يكون

3 كتاب مرقوم نزل من لدى الله المهيمن القيوم انه لكتاب اذ ظهر ظهر البحر و امواجه و يسمع منها يا ملا الانشاء قد اتى مالک ملکوت الاسماء بأمر انصعق به الطوريون و بسلطان اضطرب به البيانيون و بقدرة خضع لها الوجود من الغيب و الشهود و به اشرفت الشمس بأنوارها و تجلياتها و

shone forth with its lights and effulgences, and from it is heard in the final return: 'By God! The All-Bountiful hath come, riding upon the clouds with a power that the armies of the world and the hosts of the nations who violated the Covenant and the pledges could not withstand.' Say: This is the Day wherein the secrets of the earth and whatsoever lay hidden therein from God, the Mighty, the Loving, have been revealed. It proclaimeth with the most exalted call: 'O concourse of names! Cast away what ye possess. He Who was treasured in knowledge and concealed from eyes and sight hath come. Fear God, O people; abandon the tributary and hasten to the River of Mercy which hath flowed from the Pen of God, the Lord of the Promised Day. We have forbidden you wickedness and indecency, and have commanded you righteousness and piety. Take hold, O people, of that which ye have been commanded in My Preserved Tablet.'"

- 4 O thou who art enkindled with the fire of love! There hath come before the Wronged One what thou didst send to Samandar, upon him be the Glory of God and His loving-kindness. We have read it and found therein the fragrance of thy turning to God, the Sovereign of the dominion and the Kingdom. We have sent down for thee from the heaven of bounty that which will draw thee nigh unto the Supreme Horizon and will raise thee up through His Name amongst His servants. Verily, He is the Omnipotent over whatsoever He willeth through His word "Be" and it is. We beseech God to preserve thee through the hosts of the unseen and the seen, and to guard thee through His Name that dominateth over every witness and witnessed thing.

- 5 We have desired at this time to mention him whom thou didst mention, that he might find the fragrance of his Lord's loving-kindness and be among those on whom shall rest no fear, neither shall they grieve. O Hasan! Hearken unto the call that hath been raised from the Kingdom of bounty. Verily it draweth thee to the ultimate goal and will aid thee to spread the Cause of thy Lord, the Most Merciful, with wisdom and utterance, and will exalt thee through His Name. He, verily, is powerful over all things. There is none other God but Him, the Mighty, the Glorious, the Loving. Forget not God's favor upon thee. He hath aided thee and made known to thee His extended path, and hath sent down for thee that through which the fragrances of revelation have wafted and eyes have been solaced. Take hold of the Book as a command from Us, detached from the world and clinging to the cord of God, the Lord of Hosts. The glory from Us be upon thee and upon those who have turned to the horizon of manifestation and have not violated the Covenant and the pledges.

يسمع منها في المآب تالله قد اتى الوهاب راجعاً على السحاب باقتدار ما منعه صفوف العالم ولا جنود الأمم الذين نقضوا الميثاق والعهود قل هذا يوم فيه ظهرت اسرار الأرض وما كان مكنوناً فيها من لدى الله العزيز الودود وينادى بأعلى النداء يا ملأ الأسماء ضعوا ما عندكم قد اتى من كان مخزوناً في العلم ومستوراً عن الأبصار والعيون اتقوا الله يا قوم ضعوا الغدير ثم اسرعوا الى فرات الرحمة الذي جرى من يراعة الله مالك اليوم الموعود انا نهيناكم عن البغي والفحشاء وامرناكم بالبر والتقوى خذوا يا قوم ما امرتم به في لوحى المحفوظ

4 يا ايها المشتعل بنار الحب قد حضر لدى المظلوم ما ارسلته الى سمندر عليه بهاء الله وعنايته قرأناه وجدنا منه عرف توجهك الى الله مالك الملك والملوك وانزلنا لك من سماء العطاء ما يقربك الى الأفق الأعلى ويرفعك باسمه بين عباد الله هو المقتدر على ما يشاء بقوله كن فيكون نسأل الله ان يحفظك بجنود الغيب والشهادة و يحرسك باسمه المهيمن على كل شاهد ومشهود

5 انا اردنا ان نذكر في هذا الحين من ذكرته ليجد عرف عناية ربه ويكون من الذين لا خوف عليهم ولا هم يحزنون يا حسن اسمع النداء الذي ارتفع من ملكوت العطاء انه يجذبك الى الغاية القصوى ويؤيدك على انتشار امر ربك الرحمن بالحكمة والبيان ويرفعك باسمه انه هو المقتدر على ما يشاء لا اله الا هو المقتدر العزيز الودود لا تنس فضل الله عليك انه ايدك وعزفك صراطه الممدود وانزل لك ما فاحت به نفحات الوحي وقرت به العيون خذ الكتاب امراً من عندي منقطعاً عن العالم وتمسكاً بعروة الله رب الجنود البهاء من لدنا عليك وعلى الذين اقبلوا الى افق الظهور ما نقضوا الميثاق والعهود

6 We have desired to make mention of him who has attained unto the days of his Lord and hearkened unto His call when it was raised amidst His creation - he who was named 'Ala'u'd-Din in My perspicuous Book. They who have fulfilled God's Covenant and His Testament are indeed among those who occupy this exalted station. Take thou the chalice of My loving-kindness in My Name and drink therefrom in spite of every ignorant one who hath denied God, the Lord of all worlds. This is the Day wherein the Proof hath been sent down, the Salsabil hath flowed, and the path of God, the Lord of the mighty Throne, hath been made manifest. Say: O people of the Bayan! Abandon that which ye possess. The Cause of God hath come with a sovereignty before which all the books of the world have bowed down, as attesteth he who possesseth a perspicuous Book. On this Day no deed or mention from anyone is acceptable save through this wise Remembrance, whom neither the veils of the peoples nor the glory of the world have deterred. He hath appeared and made manifest whatsoever He desired with a power before which the power of all who are in the heavens and on earth hath proved impotent. Beware lest ye follow your own desires. Follow Him Who guideth you and leadeth you to the Kawthar of the utterance of your Lord, the All-Knowing, the All-Wise.

7 Say: Praise be unto Thee, O my God, for having sent down unto me Thy verses and manifested unto me Thy clear tokens, and for having spoken before the faces of Thy servants and caused all things to speak forth Thy praise, except those who have broken Thy Covenant and Thy Testament, who have denied Thy grace and who have disputed Thy signs. O Lord! I beseech Thee by the pearls hidden in the ocean of Thy knowledge and by the gems treasured in the depositories of Thy protection, and by Thy binding command and Thy firm cord, to assist me in spreading Thy traces with the wisdom whose decree Thou hast sent down in Thy Books. Then ordain for me that which will make me strong through Thy strength and steadfast in the service of Thy Cause. O Lord! Thou seest the poor one standing before the gate of Thy bounty, seeking from the heaven of Thy generosity and the ocean of Thy grace that which Thou hast ordained for Thy loved ones, whom neither anything among all things nor the doubts of the divines have deterred from Thy straight Path and Thy mighty Announcement. Thou art, verily, the Lord of all worlds and the Object of them that are sincere.

8 We make mention of him who was named Fadlu'llah that he may rejoice and be of them that have attained. Verily grace, in its primary station and highest rank, is that which acquainteth people with the ways of God's good-pleasure, and in another

6 و اردنا ان نذكر من فاز بأيام ربّه و سميع ندائه اذ ارتفع بين خلقه الذي سمى بعلاء الدين في كتابي المبين ان الذين وفوا بعهد الله و ميثاقه انهم من اهل هذا المقام الرفيع خذ كأس عنايتي باسمي ثم اشرب منها رغماً لكل جاهل كفر بالله رب العالمين هذا يوم فيه نزل الدليل و جرى السلسبيل و برز سبيل الله رب العرش العظيم قل يا ملأ البيان دعوا ما عندكم قد اتى امر الله بسلطان خضعت له كتب العالم يشهد بذلك من عنده كتاب مبين لا يقبل اليوم من احد عمل ولا ذكر الا بهذا الذكر الحكيم الذي ما منعت حجاب الأمم ولا سبحات العالم ظهر و اظهر ما اراد بقدره عجزت عند ظهورها قدرة من في السموات و الأرضين اياكم ان تتبعوا هواكم اتبعوا من يرشدكم و يهديكم الى كوثر بيان ربكم العليم الحكيم

7 قل لك [الحمد] يا الهى بما انزلت لى آياتك و اظهرت لى بيناتك و نطقت امام وجوه عبادك و انطقت كلشئ بثناءك الا الذين نقضوا عهديك و ميثاقتك و انكروا فضلک و جادلوا بآياتك اى رب اسألك بالآلائى المكنونة فى بحر [علمك] و بالجواهر المخزونة فى كائز عصمتك و بأمرک المبرم و جيلک المحکم بأن تؤيدنى بانتشار آثارک بالحكمة التى انزلت حکمها فى کتیبک ثم اکتب لى ما يجعلنى قویاً بقوتک و قائماً على خدمة امرک اى رب ترى الفقير قام لدى باب عطائك و اراد من سماء جودک و بحر کرمک ما قدرته لأوليائك الذين ما منعهم شئ من الأشياء و لا شبهات العلماء عن صراطک المستقیم و نیاک العظيم انک انت رب العالمين و مقصود المخلصين

8 [و] نذكر من سمى بفضل الله ليفرح ويكون من الفائزين ان الفضل في المقام الأول و الرتبة العليا هو ما يعرف الناس سبيل رضا الله و في مقام

station it is His confirmation which hath encompassed them that are nigh unto Him. We bear witness that His grace hath encompassed thee and aided thee until He drew thee nigh unto Him and adorned thee with the ornament of acceptance after the turning away of most men and women. He is, verily, the Protector of them that have turned unto Him. Make mention of My loved ones on My behalf and adorn them with that which hath been sent down for them at this time. O My loved ones in the world! Harken unto My call from the precincts of My prison. He will assist you in that which will cause your mention to endure and that which hath appeared from you in the Announcement of God, the Lord of the mighty Throne. Render thanks unto God for having named thee with grace and sent down for thee through grace that which nothing among all things can equal, as every discerning one doth testify. We counsel thee and them that have believed in that which will exalt them amongst the servants and adorn them with virtues whereby the hearts of those whom neither the glory of names nor the doubts of the heedless have deterred have been attracted. Say: O Lord! Aid us in that which Thou lovest and pleaseth Thee, and ordain for us that which will draw us nigh unto Thee and preserve us from the hosts of the wrongdoers. Thou art, verily, the Almighty, the All-Powerful.

آخر هو تأييده الذي احاط المقرين نشهد ان فضله احاطك و ايدك الى ان قريبك اليه و زينك بطراز الاقبال بعد اعراض اكثر النساء والرجال انه ولي المقلين اذكر احبائي من قبلي وزينهم بما نزل لهم في هذا الحين يا اوليائي في العالم اسمعوا ندائي من شطر سجنى انه يؤيدكم على ما يبقى به ذكركم و ما ظهر منكم في نيا الله رب العرش العظيم احمد الله بما سماك بالفضل وانزل لك بالفضل ما لا يعادله شيء من الاشياء يشهد بذلك كل عارف بصير انا نوصيك و الذين آمنوا بما يرفعهم بين العباد و يزنيهم بأخلاق بها انجذبت افئدة الذين ما منعهم سبحات الاسماء و لا شبهات الغافلين قل اي رب ايدنا على ما تحب و ترضى و قدر لنا ما يقربنا اليك و يحفظنا من جنود الظالمين انك انت المقتدر القدير

- 9 O Tongue of Grandeur! Make mention of him who is named Ibrahim, who heard and turned to God, the Lord of all men, that the utterance of the All-Merciful might draw him to the horizon of knowledge, from which has shone forth the sun of God's loving-kindness, the Lord of lords. Blessed art thou for having attained unto My days, for having turned to My horizon and for having voiced My praise amongst My servants. Verily thy Lord is the All-Hearing, the All-Seeing. Let not the clamor of the oppressors dismay thee. Cast aside all created things through the power of thy Lord and take hold of that which thou art commanded by the One Who is the Strong, the Ancient. Say: O people! Fear God and follow not those who have denied His Manifestation and disputed His verses. Follow him who guideth you to the path of righteousness. Say: This is the Day of God, to this testify the Daysprings of Revelation and the Manifestations of inspiration. Thus have We sent down the verses and expounded them that thou mayest thank thy Lord and say:

9 يا لسان العظمة اذكر من سمى بابراهيم الذي سمع و اقبل الى الله مالك الرقاب ليجذبه بيان الرحمن الى افق العرفان الذي منه اشرفت شمس عناية الله رب الارباب طوبى لك بما فزت بأيامي و اقبلت الى افقي و نظقت بثنائى بين عبادى ان ربك هو السميع البصير اياك ان تخوفك ضوضاء الظالمين ضع الكائنات بقدرة ربك و خذ ما امرت به من لدن قوى قدير قل يا قوم اتقوا الله و لا تتبعوا الذين كفروا بظهوره و جادلوا بآياته اتبعوا من يهديكم الى سبيل الرشاد قل هذا يوم الله يشهد بذلك مشارق الوحي و مظاهر الالهام كذلك انزلنا الآيات و صرّفناها لتشكر ربك و تقول لك

- 10 "Praise be to Thee, O Lord of all creation and King of the Kingdom of Names, for having illumined my heart with the light of Thy knowledge, for having sent down unto me Thy verses and shown forth unto me Thy clear tokens which none deny save every vicious infidel. Praise be unto Thee, O Thou in Whose grasp are the reins of earth and heaven!"

10 الحمد يا مولى الورى و مالك ملكوت الاسماء بما نور قلبى بنور معرفتك و انزلت لى آياتك و اظهرت لى بيناتك التى لا ينكرها الا كل مغفل كفار الحمد لك يا من فى قبضتك زمام الارضين و السموات

11 O Muhammad-Qabli-Hadi! We beseech God to adorn thee with the ornament of righteousness and draw thee nigh unto Him in all conditions. Rejoice that thy name hath flowed from My Pen, and that We have aided thee to recognize the Dayspring of My verses and guided thee to the most exalted station. Beware lest the doubts of the wayward hinder thee or the veils of those who have denied the Beginning and the End conceal thee. We have made mention of Our loved ones and adorned them with the ornament of My love, from whose horizon the lights have shone forth. We have commanded all to unity and concord in this Cause whereby the faces of the idolaters have been darkened and the faces of the righteous illumined. Say: O people of God! Be not disturbed by the world's vicissitudes. By My life! These shall pass away and ye shall behold what hath been ordained for you by God, the Lord of all beings. Say: This is the Day on which the light of divine command hath shone forth from its horizon and the Lote-Tree hath proclaimed: The Kingdom belongeth to God, the Lord of the Day of Judgment. Thus have We made mention of thee as a favor from Our presence, and I am the Mighty, the All-Bountiful.

11 يا محمد قبل هادي نسأل الله ان يزيناك بطراز التقوى ويقربك اليه في كل الأحوال افرح بما جرى اسمك من قلبي و ايدناك على عرفان مشرق آياتي و هديناك الى اعلى المقام اياك ان تمنعك شبهات المعرضين او تحجبك حجاب الذين كفروا بالمليدي و المآب انا ذكرنا اوليائنا و زيناهم بطراز حبي الذي اشرفت من افقه الأنوار انا امرنا الكل بالاتحاد و الاتفاق فهذا الأمر الذي به اسودت وجوه المشركين و ابيضت وجوه الأبرار قل يا حزب الله لا تضطربوا من حوادث الدنيا لعمري ستفني و ترون ما قدر لكم من لدى الله مولى الأنام قل هذا يوم سطع من افقه نور الأمر و نطقت السدرة الملك لله مالک يوم المعاد كذلك ذكرناك فضلاً من عندي و انا العزيز الفضال

12 Verily We have desired to make mention of him whom one of Our loved ones hath mentioned, who hath held fast to My cord and soared in My atmosphere. He hath been named Ali in the Book of Names by the command of God, the Sender of winds. O Ali! We have turned toward thee from the precincts of the Prison and have beheld thy burning love for God, the Dayspring of lights. Blessed art thou for having made mention before the Wronged One, Who hath sent down for thee that whose fragrance shall not cease as long as God, the Cleaver of daybreak, endureth. When thou hast drunk from the cup of My bounty and been seized by the attraction of My call, say:

12 انا اردنا ان نذكر من ذكره احد اوليائي الذي تمسك بجبلي و طار فيهوائى انه سمي بعلي في كتاب الأسماء امراً من لدى الله مرسل الأرياح يا علي انا اقبلنا اليك من شطر السجن و رأينا اشتعالك في حب الله مشرق الأنوار طوبى لك بما ذكرت لدى المظلوم و انزل لك ما لا ينقطع عرفه بدوام الله فائق الأصباح اذا شربت من كأس عنايتي و اخذك جذب ندائي

13 "Praise be unto Thee, O my God, for having given me to drink from the cup of Thy bounty, for having adorned me with the ornament of Thy knowledge, for having guided me to Thy attributes and for having attracted my heart through Thy most sweet call when it was raised from the most exalted horizon. I testify that Thou hast appeared and manifested what Thou didst desire through Thy power which hath conquered all things and through Thy sovereignty which hath encompassed all who are in earth and heaven. O Lord! Thou seest me detached from all save Thee and attracted by Thy verses. I beseech Thee by Thy Lamp which the winds have not preserved, to ordain for me from Thy Most Exalted Pen what Thou hast written for Thy chosen ones. Verily Thou art the Omnipotent over what Thou willest and in Thy grasp are the reins of the

13 قل لك الحمد يا الهى بما سقيتني من كأس عطائك و زينتني بطراز عرفانك و هديتني الى صفاتك و اجتذبت قلبي بندايتك الأجل اذ ارتفع من الأفق الأعلى اشهد بأنك ظهرت و اظهرت ما اردت بقدرتك التي غلبت الأشياء و بسلطانك الذي احاط من في الأرض و السماء اى رب تراني منقطعاً عن دونك و منجذباً بآياتك اسألك بمصباحك الذي ما حفظ نفسه من الأرياح بأن تقدر لي من قلبك الأعلى ما كتبت للأصفياء انك انت المقتدر على ما تشاء و في قبضتك زمام ملكوت الأسماء لا اله الا انت العزيز الوهاب

Kingdom of Names. There is none other God but Thee, the Mighty, the All-Bountiful."

- 14 O Kalb-Ali! Thy name hath been presented before the Wronged One. He maketh mention of thee with that which causeth rivers to flow. Wilt thou flow or remain still? Say:
- 15 Thou knowest, O my God, what I possess, and I know not what Thou possessest. Verily, Thou art the All-Mighty, the All-Knowing. I beseech Thee by Thy signs which have illumined the horizons, by the lights of Thy countenance through which the lights have appeared, by Thy name the All-Knowing, and by Thy name through which Thou hast subdued the lands and the hearts of Thy servants, to aid me to be steadfast in Thy Cause. Verily, Thou art the Omnipotent over whatsoever Thou willest. By Thy sovereignty do all created things testify, and by Thy power do all possible things bear witness. There is none other God but Thee, the Mighty, the Self-Subsisting.
- 16 O 'Ali, when thou dost inhale the sweet fragrances of My verses, turn thy heart toward My prison and say:
- 17 My God, my God, my Goal and my King! I beseech Thee by Thy Most Great Prison, by Thy Most Strong Fortress, by Thy standing and sitting therein, by Thy movement and stillness, by Thy sighs and tears, by Thy signs and mysteries, by Thy handiwork, by Thy Name through which Thou hast subdued all names, and by Thy remembrance through which the trees have spoken, to strengthen me to be steadfast in Thy love and to hold fast to Thy cord. O Lord! I am Thy servant and the son of Thy servant. I have turned with my whole being unto Thee, hoping for the wonders of Thy grace and the manifestations of Thy loving-kindness. I beseech Thee by Thy generosity which hath encompassed all existence not to disappoint me from that which Thou hast ordained for Thy chosen ones and Thy trusted ones, who have drunk the choice wine of revelation from the hand of Thy bounty and have hastened to the place of sacrifice, yearning to meet Thee. Verily, Thou art the All-Bountiful, Whose bounty all created things acknowledge, Whose generosity all beings confess, and Whose power all who dwell in earth and heaven testify. There is none other God but Thee, the Omnipotent in both beginning and return.
- 18 O Master craftsman 'Ali! Verily, the Lord of creation mentioneth thee among His servants with verses that neither the oppression of the oppressors nor the doubts of the ungodly can prevent. Give thanks unto God for this supreme bounty and this great favor. Verily, thy Lord is the All-Merciful, the Bountiful. Blessed is the heart that hath this day turned, detached from the people, unto Our Self-Subsisting Name, Who
- يا كلبعلی قد حضر اسمک لدى المظلوم ذکک
بما جرت به الأنهار أ تكون جارياً أو ساکناً قل
- انت تعلم یا الهی ما عندی و لا اعلم ما عندک
انک انت العزيز العلام اسألك بأثارک التي
تتورت بها الآفاق و بأنوار وجهک الذي به
ظهرت الأنوار و باسمک العليم و باسمک الذي
به سخرت البلاد و افئدة العباد بأن تؤيدنی على
الاستقامة على امرک انک انت المقتدر على ما
تشاء [تشهد] بسلطانک الکائنات و بقدرتک
الممکنات لا اله الا انت العزيز المختار
- یا علی اذا وجدت نفحات آیاتی اقبل الى شطر
سجنی بقلبك و قل
- الهی الهی و مقصودی و سلطانی اسألك
بسجنک الأعظم و حصنک الأمتن و بقیامک
و قعودک فيه و بحرکتک و سکونک و بزفرائک
و عبراتک و بأثارک و اسرارک و صنعک و
باسمک الذي به سخرت الأسماء و بذکرک الذي
به نطقت الأشجار بأن تؤيدنی على الاستقامة على
حبک و التمسک بحبلک ای رب انا عبدک
و ابن عبدک قد اقبلت بکلی الیک و راجياً
بدائع فضلک و ظهورات عنايتک اسألك
بجودک الذي احاط الوجود ان لا تخيبنى عما
قدرته لأوليائک و اصفیائک الذين شربوا رحيق
الوحي من يد عطائك و اقبلوا الى مشهد الفداء
شوقاً للقاءک انک انت الفضل الذي اعترفت
بفضلک الکائنات و بجودک الموجودات و
بقدرتک من فی الأرضین و السموات لا اله الا
انت المقتدر فی المبدی و المآب
- یا استاد قبل علی ان مالک الایجاد یذکرک بین
العباد بآیات لا یمنعها ظلم الظالمین و شبهات
المشرکین احمد الله بهذا الفضل الأعظم و هذه
العناية الکبری ان ربک هو المشفق الکريم
طوبی لقلب اقبل الیوم منقطعاً عن القوم الى
اسمنا القيوم الذي بشر به القائم من قبل کذلک

was foretold by the Qa'im aforetime. Thus hath the Tongue spoken in this station as a grace from God, the Lord of the Mighty Throne. Let not the happenings of the world grieve thee, nor let the power of those who have denied the Faithful Spirit weaken thee - He Who circled round the Kaaba of God, the Omnipotent, the Mighty, the Wise. O people of God! Take My Book with a power that the might of the oppressors cannot prevent, then read it with joy and fragrance. It will draw you to the horizon of Revelation in this Day which was promised in the Books of God, the Mighty, the Praiseworthy. In Our tribulations We have remembered Our loved ones. Blessed is he who hath heard and attained, and woe unto the heedless. Cast aside the idle fancies of men, then turn to the light of certitude in this brilliant dawn. Thus have We taught thee and revealed unto thee that whereby the hearts of the mystics are attracted.

19 O 'Ali-Asghar! The Wronged One remembereth thee and those who have believed with a remembrance whereby all things have been attracted. When thou seest and hearest, say:

20 Praise be unto Thee, O Lord of the Day of Resurrection, for having remembered me and revealed unto me that whereby my remembrance shall endure among all remembrances and my name among all names. Verily, Thou art the Praised One in Thy deeds and the Obeyed One in Thy command. Should Thou decree extinction to be permanence, or darkness to be light, none hath the right to say 'why' or 'wherefore', and whoso saith so hath turned away from God, the Lord of the Exalted Throne.

21 Blessed is he who hath discerned and witnessed, and blessed is he who hath heard the Call of God, the All-Knowing, the All-Wise. He Whom ye were promised in the past hath come, and that which was hidden in the treasury of God's protection, the Almighty, the Powerful, hath been made manifest. Rejoice, O people, and follow not every remote oppressor. Know then that the oppressor is he who hath prevented the servants from clinging to the hem of God, the Most Pure. We testify that the divines of Iran have prevented the people from drawing nigh unto the All-Informed One. When the Truth was made manifest, they turned away from Him and opposed Him until they pronounced sentence of death upon His most pure, most holy, and most luminous blood. Through their turning away, the rulers of the earth turned away - to this every fair-minded and discerning one doth testify. We beseech God to adorn them with justice and fair-mindedness and to aid them in that which becometh His days. Verily, He is the One, the Peerless, the Mighty, the Great.

نطق اللسان في هذا المقام فضلاً من لدى الله
رب العرش العظيم إياك ان تحزنك حوادث
العالم او تضعفك قوة الذين كفروا بالروح الأمين
الذي يطوف حول كعبة الله المقتدر العزيز
الحكيم يا حزب الله خذوا كتابي بقدره لا تمنعها
سطوة الظالمين ثم اقرؤوه بالروح والريحان انه
يجذبكم الى افق الظهور في هذا اليوم الذي بشرت
به كتب الله العزيز الحميد انا في الشدائد ذكرنا
اولئنا طوبى لمن سمع و فاز و ويل للغافلين ضع
اوهام العباد ثم اقبل الى نور الايقان في هذا
الفجر المنير كذلك علمناك و انزلنا لك ما
انجذبت به افئدة العارفين

19 يا على قبل اصغرا ان المظلوم يذكرک و الذين آمنوا
بذكر انجذبت به الأشياء انک اذا رأيت و سمعت
قل

20 لك الحمد يا مالک يوم القيام بما ذكرتني و انزلت
لي ما يبقى به ذكرى في الأذکار و اسمي بين الأسماء
انک انت المحمود في فعلک و المطاع في امرک
لو تحکم على الفناء حکم البقاء او على النور حکم
الظلمة ليس لأحد ان يقول لم اوجم و من قال انه
اعرض عن الله رب الكرسي الرفيع

21 طوبى لبصير شهد و رأى و لسميع سمع نداء الله
العليم الحكيم قد اتي من وعدتم به من قبل و ظهر
من كان مكنوناً في كنز عصمة الله المقتدر القدير
افرحوا يا قوم و لا تتبعوا كل ظالم بعيد ثم اعلم
ان الظالم من منع العباد عن التشبث بذيل الله
الأطهر نشهد ان علماء الايران منعوا الخلق عن
التقرب الى الفرد الخبير اذا ظهر الحق اعرضوا
عنه و اعترضوا عليه الى ان افتوا على سفك دمه
الأطهر الأقدس المنير و باعراضهم اعرض امراء
الأرض يشهد بذلك كل منصف بصير انا نسأل
الله ان يزينهم بالعدل و الانصاف و يؤيدهم على
ما ينبغي لأيامه انه هو الفرد الواحد العزيز العظيم

- 22 O Husayn! The Wronged One hath turned toward thee and made mention of thee with clear remembrance. Whenever mention hath flowed from My Pen, the remembrances of the world and the scriptures of the nations have bowed down before it. To this doth God's Book testify, which speaketh in this noble station. The Wronged One hath desired naught save the reformation of the world and the exaltation of the stations of the nations. To this doth My Most Exalted Pen bear witness. Blessed is he who hath heard and attained, and woe unto them that slumber. Say:
- يا حسين انّ المظلوم اقبل اليك و ذكرك بذكر
مبين كلّما جرى من قلبي ذكر خضعت له اذكار
العالم و كتب الأمم يشهد بذلك كتاب الله الذي
ينطق في هذا المقام الكريم انّ المظلوم ما اراد
الا اصلاح العالم و ارتفاع مقامات الأمم يشهد
بذلك قلبي الأعلى طوبى لمن سمع و فاز و ويل
للتأملين
- 23 Praise be unto Thee, O my God, for having sent down unto me that which hath illumined my heart and adorned my temple. I testify that Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Protector of all things great and small.
- قل لك الحمد يا الهى بما انزلت لى ما تنور به قلبي
و ترين به هيكلى اشهد انك [انت] المقتدر على
ما تشاء لا اله الا انت المهيمن على كلّ صغير و
كبير
- 24 The Will of God hath desired to make mention of him who was named Mihdi aforetime, that it might attract his eyes to the Light shining from the horizon of Revelation, his ears to the Source of the Call which God hath made the sanctuary of the Concourse on High, his hands to the heaven of bounty, and his heart to the Dayspring of his Lord's verses, the Almighty, the Protector, the Self-Subsisting. Harken unto the call of the Wronged One, whereby the tribes of the earth were seized with trembling and the limbs of those who denied God, the Lord of the seen and the unseen, were made to quake. Blessed is he who aided My Cause through My utterance, and joy be unto him who hath conveyed unto the servants that which hath flowed from My Pen, and happy is he who hath drunk the choice wine of My proof from the hand of My bounty. He is indeed among those who are near unto Me in My preserved Tablet. Say:
- قد ارادت ارادة الله ان يذكر من سمي بمهدى
قبل قلى ليجذب عينه الى النور الساطع من افق
الظهور و سمعه الى مطلع النداء الذى جعله الله
مطاف الملاّ الأعلى و يده الى سماء العطاء و قلبه
الى مشرق آيات ربه المقتدر المهيمن القيوم اسمع
نداء المظلوم به اخذت الزلازل قبائل الأرض و
ارتعدت فرائض الذين كفروا بالله مالک الغيب
و الشهود طوبى لناصر نصر امرى بيبانى و نعيماً
لمن بلغ العباد ما جرى من قلبي و هنيئاً لمن شرب
رحيق برهاني من يد عطائي انه من المقربين فى
لوحى المحفوظ
- 25 My God, my God! Praise be unto Thee for having aided me in a Cause from which most of Thy creatures have been held back. I beseech Thee, O God of Names and Creator of heaven, by the attraction of Thy Beloved One when He heard the call of meeting with Thee, and by the Spirit who arose to aid Thy Cause and upon whom the Jews inflicted that which caused the Daysprings of Revelation to lament, and by the Herald who sacrificed His spirit to exalt Thy Word and manifest Thy power, to make me steadfast in Thy love in such wise that none on earth may prevent me. Verily, Thou art the Almighty over what Thou willest. There is none other God but Thee, the Powerful, the Mighty, the All-Loving.
- قل الهى الهى لك الحمد بما ايدتنى على امر منع
عنه اكثر خلقك اسألك يا اله الأسماء و فاطر
السماء بانجذاب حبيبك اذ سمع اذن لقائك و
بالروح الذى قام على نصره امرک و ورد عليه من
اليهود ما ناحت به مشارق الوحى و بالمبشر الذى
انفق روحه لاعلاء كلمتك و اظهار قدرتك بأن
تجعلنى مستقيماً على حبك بحيث لا يمنعنى من
على الأرض انك انت المقتدر على ما تشاء لا اله
الا انت المقتدر العزيز الودود
- 26 O 'Ali-Akbar! The Wronged One remembereth thee and counselleth thee to fear God, the Lord of the worlds. We have made trustworthiness a crown for the heads of Our servants and godliness a robe for the temples of Our loved ones. Blessed is
- يا على قبل اكبر انّ المظلوم يذكرک و يوصيك
بتقوى الله رب العالمين انا جعلنا الأمانة اكليلاً
لرؤوس عبادى و التقوى ثوباً لهماكل احبائى

he who hath taken God's counsel, and woe unto them that turn away. Blessed art thou for having heard and turned toward Him whilst the people were in manifest loss. He hath prospered who hath turned unto Him, and he hath lost who hath turned away - to this doth the Tongue of God, the True Sovereign, the Just, the Manifest, bear witness. When thou hearest My call, say:

- 27 O my God, my God! Praise be unto Thee for having illumined my heart with the light of Thy knowledge and guided me to the horizon of Thy Revelation, through whose light earth and heaven were made to shine. I beseech Thee, O Lord of eternity, by Thy Most Great Name, to protect me from the evil of the barking ones who have denied the proof of God and His evidence, and disbelieved in His signs and in that which hath appeared from Him. Verily Thou art the Omnipotent One Whom nothing can weaken and no affair can frustrate. There is no God but Thee, the One Who hath power over whatsoever He pleaseth, by Thy Name, the All-Encompassing over all things small and great.

- 28 O Hasan! Harken unto My call, for verily it draweth thee to My Kingdom, preserveth thee from Mine enemies, and aideth thee through My hosts. Blessed is the servant who hath on this day attained unto hearing it, who hath been honored by its traces, and who hath spoken forth its beauteous praise. O Hasan! Take hold of the Book of God with the power bestowed by Him and be not of the fearful ones. Verily He is with thee, witnessing and seeing, and He is the All-Hearing, the All-Seeing. Blessed are the days that have won the victory of His day, and blessed is the servant who hath turned toward His horizon; and woe unto every heedless and remote one. When thou hast attained unto the verses of thy Lord, render thanks and say:

- 29 Praise be unto Thee, O Lord of existence and Sovereign over the seen and unseen! I beseech Thee by the fruits of the Tree of Thy knowledge, and by the ocean that surgeth through Thy Name, and by the light that shineth before Thee, that Thou assist me to be steadfast in Thy Cause. O my Lord! Thou seest me directing myself toward Thy most exalted station, gazing toward Thy most glorious horizon, and holding fast to Thy firm handle. I beseech Thee not to disappoint me of that which Thou hast ordained for the sincere ones among Thy creatures and the near ones among Thy servants. Verily, Thou art the All-Bountiful, the All-Knowing, the All-Wise.

- 30 O Hakim! Where is thy theriac and where is thine elixir? Canst thou cure the malady of self and passion? Canst thou still the fire of rancor and hatred? We beseech God, blessed and

طوبى لمن اخذ نصيح الله وويل للمعرضين طوبى
لك بما سمعت و اقبلت اذ كان القوم فى خسران
مبين قد ربح من اقبل اليه و خسر من اعرض
يشهد بذلك لسان الله الملك الحق العدل المبين

27 اذا سمعت ندائى قل الهى الهى لك الحمد بما نورت
قلبي بنور معرفتك و هديتني الى افق ظهورك
الذى بنوره اشرفت الارض و السماء اسالك
يا مالک القدم باسمك الاعظم بأن تحفظني من
شر الناعقين الذين انكروا حجة الله و برهانه و كفروا
بآياته و بما ظهر من عنده أنك انت المقتدر الذى
لا يضعفك شئ و لا يعجزك امر لا اله الا
انت المقتدر على ما تشاء باسمك المهيمن على كل
صغير و كبير

28 يا حسن اسمع ندائى انه يجذبك الى ملكوتى و
يحفظك من اعدائى و ينصرک بجنودى طوبى
لعبد فاز اليوم باصفائه و تشرف باثاره و نطق
بثائه الجميل يا حسن خذ كتاب الله بقدره من
عنده و لا تكن من الخائفين انه معك يشهد و
يرى و هو السميع البصير طوبى لايام فازت بيومه
و لعبد اقبل الى افقه و ويل لكل غافل بعيد اذا
فزت بآيات ربك اشكر و قل

29 لك الحمد يا مالک الوجود و المهيمن على الغيب
و الشهود اسالك بأثمار سدره عرفانك و بالبحر
الذى ماح باسمك و بالنور الذى لاح امامك
بأن توقنى على الاستقامة على امرک اى رب
ترانى قاصداً مقامك الأعلى و ناظراً الى افقك
الأبهى و متمسكاً بعروتك الوثقى اسالك ان لا
تخيننى عما كتبتہ للمخلصين من بريتك و المقرين
من عبادك أنك انت الفياض العليم الحكيم

30 يا حكيم اين درياقت و اين اكسيرك هل تقدر
ان تعالج مرض النفس و الهوى و هل تقدر ان

exalted be He, to teach thee that whereby the fire of tyranny and wickedness in the world of creation may be stilled. Verily He is the Omnipotent over whatsoever He willeth through His mighty and wise command. O Hakim! O Aqa Baba! The disease of hypocrisy hath prevented the servants from unity. Hast thou any medicine to cure this chronic disease which hath kept the servants from love and unity, from rest and fellowship? Say:

- 31 O my God, my God! I beseech Thee by the joy of that servant among Thy servants who perceived the fragrance of the garment of Thy Command's Joseph, that Thou purify the servants from the maladies that have prevented them from turning unto the lights of Thy countenance and drawing nigh unto the sanctuary of Thy presence. Verily Thou art He of Whose power and sovereignty the Books have testified, and of Whose grandeur and might the Scrolls have borne witness. There is no God but Thee, the All-Merciful, the All-Knowing, the All-Informed.

JHT_S#086x, JHT_S#145x

تسكن نار الضغينة والبغضاء نسأل الله تبارك و تعالى ان يعلّمك ما تسكن به نار البغي والفحشاء في ناسوت الانشاء انه هو المقتدر على ما يشاء بقوله العزيز الحكيم يا حكيم يا آقا بابا مرض نفاق عباد را از اتفاق منع کرده هل لك من ادوية لتعالج هذا المرض المزمن الذي منع العباد عن المحبة والاتحاد والراحة والوداد

31 قل الهى الهى اسألك بسرور عبد من عبادك الذى وجد عرف قيص يوسف امرى بأن تطهر العباد عن الأمراض التى منعتهم عن التوجه الى انوار وجهك و التقرب الى كعبة لقاءك انت الذى شهدت الكتب بقدرتك و سلطانك و الصّحف بعظمتك و اقتدارك لا اله الا انت المشفق العلم الخبير

BLIB_Or15724.136, BRL_DA#338,
ADM3#047 p.060x, ADM3#048 p.061x,
ADM3#049 p.062x, MSBH2.056x

BH00384

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

Date: 1306 ? [1888-1889]

- 1 In the Name of God, transcendent is His Glory in bounty and grace!
- 2 God beareth witness that there is none other God but Him, and He Who speaketh before the faces of the world is verily the Hidden Treasure, the Preserved Tablet, and the Concealed Command. Through Him have the rivers of inner meanings and utterance flowed throughout creation, and the ocean of divine knowledge hath surged amidst religions. Through Him hath the breeze wafted and the Word proclaimed: "O concourse of princes and kings! The Possessor hath come, and sovereignty belongeth unto God, the Protector, the Self-Subsisting! O manifestations of knowledge! He Who is known hath come with a sovereignty that hath conquered what was and what shall be!"
- 3 O Amin! Upon thee be My glory and My loving-kindness! Praise be to God, thou hast been enabled to serve the Cause of God from the earliest days until now, holding fast to the

1 هو الله تعالى شأنه العناية والألطاف

2 شهد الله انه لا اله الا هو و الذى ينطق امام وجوه العالم انه هو الكنز الخزون واللوح المحتوم و الامر المكنون به جرت انهار المعانى والبيان فى الامكان و ماج ببحر العرفان بين الأديان و به سرت النّسمة و نادت الكلمة يا معشر الأمراء والملوك قد اتى المالك و الملك لله المهيمن القيوم و يا مظاهر العلم قد اتى المعلوم بسلطان غلب ما كان و ما يكون

3 يا امين عليك بهائى و عنايتى لله الحمد فائز شدى بخدمت امر الله از اول ايام الى حين بحبل متين متمسك بوده و هسى و بنور مبين متوجه و لسان

firm cord and turning unto the manifest light. The Tongue of Grandeur hath testified to thy steadfastness, turning unto God, acceptance, and service. Well is it with thee! We beseech God to open through thee the gates of trustworthiness among all creatures. Thy journey to the land of Kha was prompted by the request of him who hath passed away and ascended, and what he desired hath not yet come to pass. The one who truly arose to serve the Cause and was adorned with the ornament of acceptance in the Most Holy Court was serving both the Cause, upon it be My glory, and thyself - that is, in these ranks and stations. Otherwise, praise be to God, all have attained to what God hath sent down in the Book. Truly have the people of Baha performed that which hath no likeness or equal. O Amin! Reflect upon the lovers in all regions who, with perfect submission and contentment, have sacrificed their souls - the most exalted and precious of all things - for the One True Beloved. Likewise those who, through divine power and heavenly training, have engaged in purifying the souls of the earth. Neither the assaults of vice and depravity deterred them from righteousness and godliness, nor did the swords of oppression and tyranny deprive them. Glorified be their Creator, glorified be their Source, and glorified be their Sovereign!

- 4 Mention was made of the late Himmat-'Ali Khan. Verily We mentioned him before his passing and after his ascension with verses whose fragrance, traces, and fruits shall never vanish from the earth. We mention him again at this hour. Verily thy Lord loveth His friends. He is the Compassionate, the All-Bountiful.

- 5 The resplendent, brilliant Light shining from the horizon of the heaven of utterance be upon thee, O thou who hast turned to the Most Exalted Horizon when most of mankind turned away from it, and who hast answered thy Lord when the Call was raised between earth and heaven, and who hast acknowledged His Manifestation and sovereignty when the sources of tyranny and wickedness denied Him. I testify that thou hast drunk the choice wine of utterance from the cup of thy Lord's bounty, the All-Merciful, and the Kawthar of eternity from the hands of bestowal. At this moment We have heard the call of all things, crying out and saying: "Blessed art thou, O Himmat! We bear witness that thou hast heard the sweet call of God and acknowledged that which the Tongue of Grandeur hath spoken in the prison of Akka. We testify that thou hast cast away idle fancies and vain imaginings, and hast taken with thy right hand My sealed nectar and drunk thereof once in My remembrance and again in My Name, the Mighty, the Beloved. Thou hast turned with thy heart to the horizon of the Manifestation in such wise that neither the might of the wicked ones nor the

عظمت شهادت داده بر توجّه و اقبال و استقامت و خدمت آنجناب هنیئاً لک نسل الله ان يفتح بك ابواب الأمانة بين البرية توجّه شما بارض خاء سبب طلب مرحوم مغفور بوده قد قضی نجبه و ما اراده الى حين نفسيكه في الحقيقة بر خدمت امر قيام نموده و در ساحت امنع اقدس هم بطراز قبول فائز گشته خدمت قائم بر خدمت امر عليه بهائی و شما بوده یعنی در اینتراتب و مقامات و الا الحمد لله كل فائز شده اند بما انزله الله في الكتاب في الحقيقة اهل بها عمل نموده اند آنچه را که شبه و مثل نداشته یا امین در عشاق آفاق تفکر نما جان که اعلی و اثن اشیا عالم است بکمال تسلیم و رضا نثار دوست یگا نموده اند و همچنین نفسیکه بقوت الهی و تربیت ربّانی بتذیب نفوس ارض پرداخته اند مدافع بغی و فحشا از بر و تقوی منعشان ننمود و اسیاف ظلم و طغی ایشانرا محروم ساخت جلّ خالقهم و جلّ مبعثهم و جلّ سلطانهم

- 4 ذکر مرحوم همت علی خان را [نمودند] انا ذکرناه قبل صعوده و بعد عروجه بآیات لا ينقطع عن الأرض عرفها و آثارها و اثمارها و نذكره في هذا الحين مرة أخرى ان ربك يحب اوليائه انه هو المشفق الفياض

- 5 التور الساطع الالامع المشرق من افق سماء البيان عليك يا من اقبلت الى الأفق الأعلى اذ اعرض عنه اكثر الوری و اجبت موليك اذ ارتفع النداء بين الأرض و السماء و اعترفت بظهوره و سلطانه اذ انكره مطالع البغي و الفحشاء اشهد انك شربت رحيق البيان من كأس عطاء ربك الرحمن و كوثر البقاء من ايدى العطاء في هذا الحين سمعنا نداء الأشياء نادت و قالت طوبى لك يا همت نشهد انك سمعت نداء الله الأجل و اعترفت بما نطق به لسان العظمة في سجن عكا و نشهد انك نبذت الأوهام و الظنون و اخذت بيدك البني رحيق الختم و شربت منه مرة بذكري و اخرى باسمي العزيز المحبوب و اقبلت بقلبك الى افق الظهور بحيث ما منعتك سطوة الفجار و لا ظلم الأشرار الذين انكروا حق الله و ظهوره و آيات الله و سلطانه نسل الله تبارك و تعالى ان يدخلك في الفردوس الأعلى

oppression of the evil ones who denied God's truth and His Manifestation, and His signs and His sovereignty, could deter thee." We beseech God, blessed and exalted be He, to cause thee to enter the Most Exalted Paradise and to make thee a companion of His chosen ones and His loved ones, and to send down upon thee at all times mercy from His presence and grace from His own Self and loving-kindness from His side. Verily, He is the All-Bountiful, to Whose bounty all created things have testified, and the All-Generous, Whose generosity all contingent beings have acknowledged. There is no God but Thee, the Forgiver of sins, and the Sovereign over the seen and the unseen.

- 6 Glory be unto Thee, O my God, my Lord, my Master and my Support! I beseech Thee by him and by his steadfastness in Thy Cause, and by the lights of the sun of his knowledge in Thy days, to forgive those who have visited Thy loved ones and stood before their tombs and recited what Thou didst reveal from Thy Most Exalted Pen in their remembrance and praise. Verily, Thou art the Omnipotent over what Thou willest. O my Lord! Ordain for them that which befitteth the ocean of Thy bounty and the heaven of Thy generosity, then fulfill their needs through Thy grace and munificence. Verily, Thou art the All-Bestowing, the All-Bountiful, the Forgiving, the Merciful.
- 7 O Amin! Upon thee be My glory! Convey My greetings to his son on behalf of the Wronged One. Say: "Blessed art thou, O Murad, in that He Who is the Desire of all who are in the heavens and the earth hath turned toward thee. Grieve not for what hath befallen thee. Be content in all circumstances of destiny. Verily thy Lord doeth what He willeth. I testify, and all created things testify, that He is the One praised in His command and obeyed in His judgment." When thou hearest My call and perceivest the fragrance of My utterance, say:
- 8 "My God, my God! Praise be to Thee for having guided me to the ocean of Thy bounty and the path of Thy Cause, and for having illumined my heart with the light of Thy knowledge. O my Lord! I am Thy servant and the son of Thy servant. I hold fast to the cord of Thy grace. Ordain for me from Thy Most Glorious Pen the good of this world and the next. Verily, Thou art the Lord of earth and heaven, and in Thy grasp are the reins of all affairs. There is no God but Thee, the Omnipotent, the Mighty, the Powerful."
- 9 O Amin! Upon thee be the glory of God, the Lord of the worlds. I testify that thou hast arisen to serve the Cause and hast performed that which hath been adorned with the ornament of acceptance. We beseech God, blessed and exalted be He, to

ويجعلك معاشر اصفياه واوليائه وينزل عليك فيكل الاحيان رحمة من عنده ونعمة من لدنه وعناية من جانبه انه هو الفضال الذي شهد بفضل الكائنات والفاض الذي اعترف بفيضه الممكنات لا اله الا انت غفار الذنوب والمهيمن على الغيب والشهود

6 سبحانك اللهم يا الهى وسيدى وسندى اسئلك به وباستقامته على امرى وبأنوار نير معرفته فى أيامك ان تغفر الذين زاروا اوليائك وقاموا لدى رسمهم وقرؤوا ما انزلته من قلمك الأعلى فى ذكرهم وثنائهم انك انت المقتدر على ما تشاء اى رب قدر لهم ما ينبغي لبحر عطائك وسماء جودك ثم اقض حوائجهم بفضلك وكرمك انك انت الوهاب الفضال الغفور الرحيم

7 يا امين عليك بهائى ابنش را از قبل مظلوم سلام برسان قل هنيئاً لك يا مراد بما اقبل اليك مراد من فى السموات والارضين لا تحزن عما ورد عليك كن راضياً فى موارد القضاء ان ربك يفعل ما يشاء اشهد [تشهد] الكائنات بأنه هو المحمود فى امره والمطاع فى حكمه اذا سمعت ندائى ووجدت عرف بينائى

8 قل الهى الهى لك الحمد بما هديتنى الى بحر عطائك وصراط امرى ونورت قلبي بنور معرفتك اى رب انا عبدك وابن عبدك اكون متمسكاً بجبل فضلِكَ قدرلى من قلمك الأبهى خير الآخرة والأولى انك انت مالك الأرض والسماء وفى قبضتك زمام الأمور كلها لا اله الا انت المقتدر القوى القدير

9 يا امين عليك بهاء الله رب العالمين اشهد انك قمت على خدمة الأمر وعملت ما فاز بطراز القبول نسئل الله تبارك وتعالى ان يقدر لك اجراً عظيماً فى الكتاب انه هو العزيز الوهاب

ordain for thee a great reward in the Book. Verily, He is the Mighty, the All-Bestowing.

- 10 Mention hath been made of him who standeth in service to the Cause—upon him be My glory and loving-kindness. Thou hast spoken with truth and sincerity. Praise be to God, he is at all times engaged in service. In truth, he is a success for the servants of the All-Bountiful. Soon shall the tongues of the world speak his praise and glorification. Verily, He is the All-Bountiful, the All-Knowing, the All-Wise.

- 11 His honor, the Name of Beauty, upon him be My glory and loving-kindness, has previously submitted that the sum of twenty tumans is with him for the Huquq. We therefore instructed that it be given to two handmaidens of God, but before Our instruction arrived it seems they had given it to you, or the Trustee had not issued payment from previous funds, and We shall not issue it. Verily thy Lord is the Just, the Wise. And he too has committed no fault in this matter. Say: O My Name! Upon thee be My glory and loving-kindness. Thou hast ever been adorned with the ornament of trustworthiness and righteousness. These two are companions unto thee, and two guardians unto thee, and by God's leave, two protectors unto thee. The Trustee has ever mentioned thee and thou art the recipient of special favors.

- 12 The letter of His honor Habibu'llah, upon him be My glory and loving-kindness, reached the Most Holy Court. We read it, that is to say, observed it with the tongue of grandeur, that is to say, with the glance of favor. O Love! The gaze of favor is turned toward thee. Some time ago, a petition from My Name Beauty reached the Most Holy Court, and in that petition he expressed satisfaction with thee and thy mother. In truth these two expressions of satisfaction are as two crowns upon your two heads and two ornaments for your two temples, for the Name of God has arisen to serve the divine Cause and is occupied with praise and glorification, and deeds performed for the sake of God are illumined with the light of acceptance and perfumed with the fragrance of divine good-pleasure. O Habibu'llah! In these days, due to the lack of capacity of the servants and their occupation with unseemly matters, the station of thy father, that is, My Name Beauty, remains concealed. God will soon reveal that which He desireth and that which was hidden from the eyes of the servants. Verily He loveth the doers of good and His detached servants.

- 13 Thy petition reached Our presence, and from each letter thereof devotion and attraction were evident and manifest. Grieve not over the events of the world. We beseech God

10 ذکر جناب قائم بر خدمت امر علیه بهائی و عنایتی را [نمودند] قد نطق بالحق و الصدق لله الحمد در جمیع احوال بر خدمت قائمند فی الحقیقه فوزی هستند از برای عباد فیاض سوف ینطق السن العالم بذكره و ثنائه انه هو الفضل العليم الحكيم

11 جناب اسم جمال علیه بهائی و عنایتی از قبل عرض نمودند مبلغ بیست تومان نزد بنده از بابت حقوق حاضر لذا امر نمودیم بدو نفر از اماء الله بدهند ولیکن قبل از ورود امر گویا بشما داده اند یا امین قبل از وجوه حواله نداده و نمیدهم ان ربک هو العادل الحکیم و او هم در این باب تقصیری نکرده قل یا اسمی علیک بهائی و عنایتی لازال بطراز امانت و دیانت مزین بوده ئی این دو دو مونسند از برای تو و دو حارسند از برای تو و باذن الله دو حافظند از برای تو لازال امین ذکر شما را نموده و بعنایت مخصوصه فائزی

12 نامه جناب حب الله علیه بهائی و عنایتی بساحت اقدس فائز قرائت نمودیم یعنی بلسان عظمت مشاهده فرمودیم یعنی بلحاظ عنایت یا حب طرف عنایت بتو متوجه چندی قبل عریضه اسمی جمال بساحت اقدس فائز و در آن عریضه اظهار رضایت از تو و امت نموده فی الحقیقه این دو رضایت دو اکیلند از برای دو رأس شما و دو طرازند از برای دو هیکل شما چه که اسم الله بامر الهی بر خدمت قائم و بذكر و ثنا مشغول و اعمالیکه لوجه الله پوده بنور رضا منور و بعرف قبول معطر یا حب الله این ایام نظر بعدم استعداد عباد و اشتغال بامور نالایقه مقام پدر یعنی اسمی جمال مستور سوف یظهر الله ما اراد و ما کان مستوراً عن عیون العباد انه یحب المحسنین و عباده المنقطعین

13 عریضهات بحضور فائز و از هر حرفی از آن توجه و اقبال معلوم و مشهود لا تحزن من حوادث الدنیا نسئل الله ان یفتح علی وجهک ابواب رحمته

to open before thy face the gates of His mercy, His loving-kindness and His bounty. Verily thy Lord loveth His loved ones and hath ordained for them from His Most Exalted Pen in His earliest days that which the world and all that is therein cannot equal. We beseech Him, exalted be He, to write for thee that which will exalt thee through His Name amongst His creation. He is the Mighty, the All-Bountiful.

و عنایت و عطائه آن ربّی یحبّ اولیّائه و قدّر لهم من قلبه الأعلی فی أول آیامه ما لا یعادلّه العالم و ما فیّه نسئلّه تعالی ان یتکتب لک ما یرفعک باسمه بین خلقه أنّه هو العزیز الوهاب

- 14 And regarding thy intention to engage in the occupation thou mentioned - although from the divine perspective, any occupation thou engage in is beloved, yet if thou findest a better one, it would be higher and more beloved in the sight of God. Place thy trust in all matters upon Him and commit them to Him. Verily He is with His trusting servants.

14 و اینکه اراده نمودی بشغلیکه ذکر نمودی مشغول شوی اگرچه نظر بامر الهی بهر امری مشغول شوی محبوبست ولیکن اگر احسن از آنرا بیابی عندالله اعلی و احب توکل فی الأمور علیه و فوضها الیه أنّه مع عباده المتوکلین

- 15 Convey greetings from the Wronged One to thy mother. Say: Within the divine palace itself thou hast rendered steadfast service. If thou knew its station, thou wouldst be content with God, nay, throughout thy life thou wouldst be occupied with "Praise be to Thee, O God of the worlds."

15 امّ را از قبل مظلوم تکبیر برسان بگو تو در نفس قصر الهی خدمتی ثابت نمودی اگر مقام آنرا بدانی از حقّ راضی شوی بلکه مادام الحیوة به لک الحمد یا اله العالم مشغول گردی

- 16 O Amin! The glance of grace and mercy is turned towards thee. God willing, thou shalt follow the Truth in all conditions - that is to say, thou shalt deal and associate with His creation according to His nature, His disposition, and His grace. Divine success and confirmation have been ordained for thee both before and after. Engage in service with complete assurance. Thy precedence in divine services and thy zeal in matters concerning His loved ones have been inscribed by the Supreme Pen in the Crimson Book. Be thou confident and among those who are firmly established. We beseech God to confirm His servants that they may assist thee for His sake, and recognize and understand thy station. We hope that each day thou wilt attain to that which is the cause of the greatest joy for humanity. Verily, We have mentioned thee, before and after, in such wise as all the books of the world cannot equal. To this beareth witness the Lord of Eternity, Who uttereth in every state that there is none other God but Him, the Single, the One, the Mighty, the Self-Subsisting.

16 یا امین لحاظ فضل و رحمت بتو متوجّه انشاءالله در جمیع احوال تابع حقّ باشی یعنی بخلق او و بپیغمبر او و فضل او با خلق او رفتار نمائی و معاشر باشی از برایت از قبل و بعد توفیق و تأیید محقق و ثابت شده باطمینان تمام بخدمت مشغول باش سبقت تو در خدمات الهی و همت تو در امور اولیا در صحیفهء حمرا از قلم اعلی ثبت شده اطمئن و کن من الرّاضین از حقّ میطلبیم عبادش را هم تأیید فرماید تا لوجه ترا اعانت نمایند و مقامت را بدانند و بشناسند امید آنکه در هر یوم فائز شوی بآنچه که سبب فرح اکبر است از برای بشر انا ذکرناک من قبل و من بعد بما لا [تعادله] کتب العالم یشهد بذلک مالک القدم الذی ینطق فیکلّ شأن أنّه لا اله الا هو الفرد الواحد العزیز المختار

- 17 O Amin! Those souls who are engaged in teaching the Cause need attention, for unless the heart is detached, words have no effect. Every being needs sustenance, therefore thou must give attention according to thy capacity. Verily, thy Lord's mercy hath preceded all things and encompassed all things. Should Ibn-i-Abhar undertake one journey to the land of Ta and its surrounding regions, this would be acceptable and adorned with the ornament of God's good-pleasure. In no place should he

17 یا امین نفوسیکه بتبلیغ امر مشغولند توجّه بایشان لازم چه که تا قلب فارغ نباشد کلمه تأثیر ندارد از برای هر وجودی سدّ رمقی لازم لذا آنجناب باید بقدر مقدور توجّه [نمائند] انّ رحمة ربّی سبقت کلّ شیء و وسعت کلّ شیء اگر جناب ابن ابهریکسفر بسمت ارض تاء و اطراف و ضواحی آن توجّه نمایند مقبول و بطراز رضا مزین و هر محلی زیاده از عدد اسم اعظم توقّف جایز

tarry longer than the number of the Greatest Name, unless circumstances require it - that is, unless seekers are found. However, the means of travel should be gathered in moderation, and the fragrance of detachment should waft therefrom. This fragrance is the cause of the world's acceptance and the peoples' attraction. In the days of the Manifestation, assured, content, and well-pleasing souls through their detachment have attracted the people of creation and guided them to the straight path.

- 18 Today is a blessed day, and its station with God transcends the comprehension of those who comprehend. Detached souls must hold fast to wisdom, which is the cause of acceptance, and through utterance take possession of the cities of hearts. These are the cupbearers of the divine Kawthar and Salsabil. Blessed are they and joy be unto them. In all matters thou must hold fast to kindness, mercy and compassion, although through God's grace thou hast been and art so characterized. Such mentions are due to the manifestation of care and favors. God willing, may the True One, exalted be His glory, assist thee every day. Verily, He is powerful over all things.

- 19 O Amin! His honor Aqa Muhammad, known as Hannasab, dwelleth beneath the blessed Tree and is engaged in service. He hath submitted a detailed account regarding matters concerning his daughter, and the wife of the King of Martyrs, upon them both be God's care and favors, hath testified in the presence of the wife, confirming what Aqa Muhammad hath stated. In any case, thou art now the Trustee and likewise engaged in serving the Cause. Investigate these matters with justice and fairness for the sake of God, and implement whatever conformeth with justice and fairness. This matter is essential. We beseech God to assist and enable you both to set right the affairs of the world. Verily, He is the Almighty, the All-Powerful.

- 20 We sent forth His Honor Afnan Ali, upon him be My glory and My loving-kindness, to the City of Love for the sale of properties and payment of the known debt, even appointing a deputy for the auction of a house which was in this land along with the aforementioned land. In truth, all must arise to set matters aright with attention to service, and exert mighty effort and endeavor. The Cause of God is mighty and will soon encompass the world. Blessed is the one whom neither vain imaginings nor doubts prevented from the will of the Self-Subsisting Lord, and whom neither the calumnies of the world nor the suspicions of the peoples held back from drawing nigh.

نه مگر مصلحتی اقتضا نماید یعنی طالب یافت شود و لکن باید اسباب سفر باندازه جمع شود و عرف انقطاع از آن متضوع گردد این عرف سبب اقبال عالم و توجه امم است در احیان ظهور نفوس مطمئنۀ راضیه مرضیه بانقطاع اهل ابداع را جذب فرموده اند و بصراط مستقیم راه نموده اند

- 18 امروز روزیست مبارک و مقامش عندالله خارج از ادراک مدرکین باید نفوس منقطعه بحکمت تمسک نمایند که سبب اقبال است و بیان مدائن قلوب را تصرف کنند ایشانند ساقیان کوثر حقیقی و سلسیل الهی طوی لهم و نعیماً لهم در جمیع امور آنجناب باید برأفت و رحمت و شفقت متمسک [باشند] اگرچه از فضل الهی متمسک بوده و [هستند] امثال این اذکار نظر بظهور عنایت و الطاف است انشاءالله در هر یوم حق جل جلاله آنجناب را مدد فرماید آنه علی کل شیء قدیر

- 19 یا امین جناب آقا محمد مشهور به حناساب در ظل سدره مبارکه ساکن و بخدمت مشغول تفصیلی در امورات صبیّه اش عرض نموده و حرم سلطان الشهداء علیهما عنایة الله و الطافه نزد حرم گواهی داده اند و آنچه آقا محمد ذکر نموده اند تصدیق کرده اند باری حال شما امینید و همچنین قائم بر خدمت امر و این امور را لوجه الله بعدل و انصاف تفحص نمائید و آنچه مطابق عدل و انصافست مجری نمائید اینقره لازم نسل الله ان یؤیدکم و یوفقکم علی اصلاح امور العالم آنه هو المقتدر القدیر

- 20 جناب افنان علی علیه بهائی و عنایتی را بمدینه عشق فرستادیم لأجل بیع املاک و ادای دین معلوم حتی بیتیکه در این ارض مع ارض مذکوره از قبل بوده وکیل معین نموده لأجل مزاد فی الحقیقه کل باید در اصلاح امور قائم بر خدمت توجه نمایند و جهد و سعی بلیغ مبذول دارند امر الله عظیمست عنقریب عالم را احاطه نماید طوی از برای نفسیکه اوهام و ظنون او را از اراده حضرت قیوم منع نمود و مفتریات عالم و شبهات امم او را از تقرّب بازداشت

21 O Amin! Say: My God, my God! All praise be unto Thee for having remembered me in Thy prison in such wise as shall endure throughout the eternity of Thy kingdom and Thy dominion, and for having aided me to arise to serve Thy Cause, and honored me with hearkening unto Thy call and beholding Thy horizon before the throne of Thy Revelation. I beseech Thee, O Thou Who openest the doors and aideth the loved ones, by Thy Most Bountiful Name, to assist them who have turned towards Thee to do that which befitteth Thy sovereignty and beseemeth Thy days. Verily Thou art the Almighty, the Powerful, the All-Bountiful.

22 We have repeatedly remembered the loved ones. Give them the glad-tidings of My loving-kindness, illumine them with the light of My knowledge, and remind them of My verses which have encompassed the heavens and the earth. Praise be to God, the Lord of the worlds.

BRL_TRUST#17x, COC#2029x

21 يا امين قل الهى الهى لك الحمد بما ذكرتنى فى
سجنك بما كان باقياً بدوام ملكوتك وجبروتك
وايدتنى على القيام على خدمة امرى و شرفتنى
باصغاء ندائك و مشاهدة افقك امام كرسى
ظهورك اسئلك يا فاتح الأبواب و معين
الأحباب باسمك الوهاب ان تؤيد الذين اقبلوا
اليك على ما ينبغى لسلطانك و يليق لأيامك
انك انت المقتدر العزيز الفضال

22 اوليا را مكرّر ذكر نموديم بشّهم بعنايتى و نورهم
بنور عرفانى و ذكرهم بآياتى التى احاطت
السّموات و الأرضين الحمد لله ربّ العالمين

INBA15:211, INBA26:211, BLIB_Or15724.011,
COMP_TRUSTP#18x, YIA.197x

BH00452

To: Zaynul-Muqarrabin et al.

Date: 1306 ? [1888-1889]

1 He is the Hearing, the Answering One! He is the All-Powerful, the All-Wise!

2 The Tablet hath been revealed, and from its horizon the Sun of grace and bounty hath shone forth, a favor from God, the Lord of all mankind. The Kawthar of utterance hath flowed from the Pen of the Most Merciful—among the people are those who hastened, took, and drank thereof, and among them are those who turned away and were numbered with the idolaters. The verses have been sent down and the clear proofs have appeared, yet most of the people are in manifest error.

3 O Zayn! Observe, then mention those who have denied in the land of Sad, having followed the source of vain imaginings instead of God, the Lord of all worlds. They have taken the misleader as their guide—verily they are among the abased ones. They clung to their own desires, turning away from God, the Mighty, the Praiseworthy. These are they who secluded themselves with names and committed that which caused the dwellers of the Most Great House to lament. Verily, they are

1 هو السّامع الجيب و هو المقتدر الحكيم

2 قد ظهر اللّوح و لاح من افقه نيرّ العناية و
الألطف فضلاً من لدى الله مولى الأنام قد
جرى كثر البيان من قلم الرّحمن من الناس من
سرع و اخذ و شرب و منهم من اعرض و كان
من المشركين قد نزلت الآيات و ظهرت البيّنات
و القوم اكثرهم فى ضلال مبين

3 يا زين انظر ثم اذكر الذين كفروا فى ارض الصّاد
بما اتبعوا مطلع الأوهام من دون الله ربّ العالمين
قد اتخذوا المضلّ لأنفسهم هادياً الا انهم من
الصّاغرين كانوا ان يتسكّوا بأهوائهم معرضين عن
الله العزيز الحميد هم الذين اعتكفوا على الأسماء و
ارتكبوا ما ناح به سكّان البيت الأعظم الا انهم

recorded among the deniers in the Book of God, the Master of the Day of Judgment. Say: By God! Neither the misleader nor any besides him, nor what the people possess will profit you, except through this Book which speaketh before the faces of the world and showeth them the straight and manifest path of God.

من المعرضين في كتاب الله مالک يوم الدين قل
تالله لا ينفعكم المضل ولا دونه ولا ما عند القوم
الا بهذا الكتاب الذي ينطق امام وجوه العالم و
يعرفهم سبيل الله الواضح المستقيم

- 4 O people of Sad! Be fair for God's sake! If ye deny this Most Great Cause and the Mighty Announcement, by what proof do ye establish your faith in God, the One, the All-Informed? By what evidence did ye believe in the Primal Point, and before Him in Muhammad the Messenger of God, and before Him in the Spirit, and before Him in Him Who spoke with God? Beware lest vain imaginings keep you from the Lord of all beings. Cast away the whisperings of those who have denied God, the Mighty, the Powerful.

4 يا اهل الصاد انصفوا بالله ان تنكروا الأمر الأعظم
و النبا العظيم بأى امر تثبت ايمانكم بالله الفرد
الخبير بأى حجة آمنتم بنقطة البيان و من قبله بمحمد
رسول الله و من قبله بالروح و من قبله بالكليم
أيّاكم ان تمنعكم الأوهام عن مالک الأنام ضعوا
همزات الذين كفروا بالله المقدر القدير

- 5 O Zayn! Upon thee be My glory and My loving-kindness! Observe, then mention him who uttereth that which melteth the hearts of those near unto God. He said that He hath stolen the verses of the Bayan and revealed them in His Name—whereby the tears of the sincere ones were shed. Say: O heedless one! Present thyself before the Wronged One in His Most Great Prison, that thou mayest witness the light of utterance dawning from this luminous horizon. Come into the presence of His countenance, then ask whatsoever thou desirest, that thou mayest behold what thou hast neglected in following the conjectures of the heedless ones, and be assured that the ocean surgeth by itself and for itself, that the light shineth by its own essence unto its own essence, and that the verses are revealed by God's leave, the Most High, the Most Great. I adjure you by God to present yourselves before the Wronged One with pure intention for the sake of God, your Lord, the Most Merciful, the Compassionate. By God's life! When the verses are revealed, the angels and the Spirit descend to hearken unto the call of God, the Goal of the mystics. This is He Whom God hath made the point of adoration for all who dwell in the highest Paradise, were ye of the fair-minded.

5 يا زين عليك بهائى و عنايتى انظر ثم اذكر الذى
ينطق بما ذابت به ايجاد المقربين قال انه سرق
آيات البيان [فانزلها] باسمه بذلك ذرفت دموع
المخلصين قل يا ايها الغافل لك ان تحضر بين
يدى المظلوم فى سجنه الأعظم لترى نور البيان
مشرقاً من هذا الأفق المنير احضر بين يدى الوجه
ثم اسئل ما تريد لترى ما غفلت عنه بما اتبعت
ظنون الغافلين وتوقن بأن البحر كان موجاً بنفسه
لنفسه و النور ساطعاً بذاته لذاته و الآيات نزل
بإذن الله العلى العظيم اقسامكم بالله بأن تحضروا
لدى المظلوم خالصاً لوجه الله ربكم الرحمن الرحيم
لعمركم اذا نزلت الآيات تنزل الملائكة و الروح
لاصغاء نداء الله مقصود العارفين هذا هو الذى
جعله الله مطاف من فى الفردوس الأعلى ان انتم
من المنصفين

- 6 O Zayn! Say: O Hadi! Present thyself for God's sake that thou mayest witness with thine own eyes the waves of the divine ocean of utterance and observe with thine own sight the effulgences of the Sun of Truth. In these days one can distinguish between truth and falsehood, but after the ascension the helpless people will be afflicted like the previous party. Say: O people of Sad! I speak for the sake of God and beseech you to present yourselves before the one whom ye have taken as the Truth, and likewise before the face of the Wronged One, that the truth may be made manifest unto you and that ye may

6 يا زين قل يا هادى لوجه الله حاضر شو تا امواج
بحر بيان الهى را بجشم خود ملاحظه نمائى و
تجلیات آفتاب حقیقت را ببصر خود ملاحظه
کنی این ایام میتوان میان حق و باطل امتیاز داد
ولكن بعد از صعود ناس بیچاره بمثابة حزب قبل
مبتلى میشوند بگوای اهل صاد لوجه الله میگویم
و از شما مسئلت مینمایم امام حضور نفسی که او
را حق اخذ نموده اید حاضر شوید و همچنین امام
وجه مظلوم لیظهر لكم الحق و لا تكونوا من الذين

not be of those who proclaimed "God is our Lord!" yet when He appeared from the dawning-place of His Revelation and the dayspring of His verses, they slew Him with such injustice as caused every Prophet and every trusted Messenger to cry out.

قالوا الله ربنا فلما ظهر بمشرق وحيه و مطلع آياته
قتلوه بظلم صاح به كل نبي و كل رسول امين

- 7 O people of Sad! The pearls of wisdom and utterance that have appeared from the treasury of the Supreme Pen are distinguished like the sun from all else. Beware lest ye veil them with the clouds of your imaginations. Fear God and be not of the wrongdoers. By God's life! He who hath prevented you from drawing nigh unto the Most Great Ocean stood indeed before the Face and served his Lord. To this testifieth that which hath been sent down from the heaven of the will of your Lord, the All-Uttering, the All-Knowing. One among the people led him astray until he desired to slay Me. When that which was hidden in his breast was made manifest, he cried out within himself. To this bear witness those servants who were with Us when We migrated from Iraq in the path of God, the Lord of all worlds.

7 يا اهل صاد لآلى حكمت و بيان كه از خزانه
قلم اعلى ظاهر شده بمثابة آفتاب ممتاز است از
دونش آيا كم ان تستروها بغمام اوهاكم اتقوا الله
ولا تكونوا من الظالمين لعمر الله ان الذى منعكم
عن التقرب الى البحر الأعظم انه كان قائماً لدى
الوجه و يخدم موليه يشهد بذلك ما نزل من سماء
مشية ربكم الناطق العليم قد اغويه احد من الناس
الى ان اراد قتلى فلما ظهر خافية صدره صاح فى
نفسه يشهد بذلك عباد الذين كانوا معنا اذ هاجرنا
من العراق فى سبيل الله رب العالمين

- 8 O Zayn! Upon thee be My glory and loving-kindness. Beseech God to assist His servants that they may recognize the truth from all else and attain unto that for which they were created. With utmost humility and supplication We make mention and beseech God to manifest His Cause through souls that are assured, content, well-pleased and fair-minded, and to purify hearts from doubt and uncertainty with the Kawthar of utterance. He is the Powerful, the Mighty. There is none other God but Him, the Lord of the Throne and earth.

8 يا زين عليك بهائى و عنايتى از حق بطلب عباد
خود را تأييد فرمايد شايد حق را از دونش
بشناسند و فائز شوند بآنچه كه از براى آن از
عدم بوجود آمده اند بكمال عجز و ابتهال ذكر مى
نمائيم و از حق مى طلبيم امرش را بسبب نفوس
مطمئنة راضية مرضية منصفه ظاهر نمايد و ريب
و شك قلوب را بكوثر بيان طاهر فرمايد اويست
قادر و توانا لا اله الا هو مالك العرش و الترى

- 9 O Zayn! We make mention at this time of him who was named Hasan, brother of him who migrated and attained. O Hasan! When thou hearest the call from the direction of Akka and drinkest the choice wine of revelation from the cup of bounty, say: "My God, my God! Unto Thee be glory and praise, and within Thy grasp lies the kingdom of eternity. I am Thy servant and the son of Thy servant. Thou hast given me to drink of the choice wine of recognition and guided me to the Dayspring of proof. I beseech Thee by the signs of Thy greatness in the heaven of Thy might and the lights of Thy countenance in the kingdom of Thy grace, to make me in all conditions content, praising and thankful for the wonders of Thy generosity and bounty. Verily Thou art the Powerful, the All-Knowing, the All-Wise."

9 يا زين انا نذكر فى هذا الحين من سمي بحسن
اخ من هاجر و فاز يا حسن اذا سمعت النداء
من شطر عكا و شربت رحيق الوحي من قدح
العطاء قل الهى الهى لك البهاء و لك الثناء
و فى قبضتك ملكوت البقاء انا عبدك و ابن
عبدك قد سقيتني رحيق العرفان و هديتني الى
مشرق البرهان اسئلك بآيات عظمتك فى
جبروت قدرتك و انوار وجهك فى ملكوت
عنايتك بأن تجعلنى فى كل الأحوال راضياً
حامداً شاكراً بدائع جودك و كرمك انك
انت المقتدر العليم الحكيم

- 10 O Muhammad-Qabli-'Ali! The Mother Book hath appeared yet the people perceive not, and the Kawthar of inner meanings and utterance hath flowed from the Pen of the All-Merciful, yet most of the people understand not. Their desires have prevented them from the horizon of God, the Self-Subsisting, the

10 يا محمد قبل على قد ظهر أم الكتاب و الناس لا
يشعرون و جرى كوثر المعانى و البيان من قلم
الرحمن و القوم اكثرهم لا [يفقهون] قد منعهم
اهوائهم عن افق الله المهيمن القيوم طوبى لك بما

Eternal. Blessed art thou for having acknowledged that which the Tongue of Grandeur hath spoken from His inaccessible station.

11 O Asadu'llah! Hear the call raised from the Supreme Horizon and say: "Here am I, O Lord of Names! Here am I, O Creator of Heaven! I beseech Thee by Thy Manifestation and Thy power, and by Thy Mount and Thy Call, to make me content with what Thou hast ordained for me by the Pen of Thy decree. Then write down for me what Thou hast written for those of Thy servants who are nigh unto Thee. Verily Thou art the Powerful, the Mighty."

12 O Rida! Through the heedlessness of the negligent and the wickedness of the aggressors, the place of the Wronged One has become the prison of Akka. How far is the land of Ta from Akka! Divine love hath attracted and continueth to attract, and He preferreth exile to homeland. How excellent is this most exalted station and this most glorious rank! Blessed are they that attain.

13 O Mahmud! We have been with thee in all conditions. The Supreme Pen hath testified that thou hast believed in God and His verses, and remembered Him when creation was silent in His remembrance, and turned to Him when the people were turning away from Him. We beseech God to assist thee in preserving His Cause and in protecting what is in thy heart from every thief and every obstinate traitor.

14 O Ali! The divine call is raised at every moment, yet the people are heedless of it. The world is adorned with the lights of the Sun of Manifestation, yet the servants are heedless and veiled. Blessed art thou and thy brother and whosoever hath held fast to the cord of God, the Strong.

15 O Rida! The misleader Dawlat-Abadi has again become a Shi'ih and, like the ignorant ones of Iran, has exerted and continues to exert mighty efforts to lead people astray. Say: Present thyself and ask what thou desirest, that thou mayest hear the verses of God, the Protector, the Self-Subsisting. Love of leadership hath seized him and debarred him from the path of God, the Lord of all existence.

16 O Abdullah! Remember the days when thou wert present before the Wronged One, when thou didst behold His horizon and hear His call. Blessed art thou for having turned in His days to His prison and heard that for which most of mankind died in regret. To this testifieth this sealed Book which hath been sent down from the Pen of God, the Protector, the Self-Subsisting.

اعترفت بما نطق به لسان العظمة في مقامه الممنوع

11 يا اسدالله اسمع النداء الذي ارتفع من الأفق الأعلى و قل لبيك يا مالک الأسماء و لبيك يا فاطر السمآء اسئلك بظهورك و اقتدارك و [بطورك] و [ندائك] بأن تجعلني راضياً بما قدرته لي من قلم تقديرك ثم اكتب لي ما كتبه للمقربين من عبادك انت المقتدر القدير

12 يا رضا از غفلت غافلین و شقاوت معتدین مقرر مظلوم بچین عکا واقع شده ارض طاء کجا و عکا کجا حب وطن الهی جذب نموده و مینماید و غربت را بر وطن ترجیح میدهد حبدا هذا المقام الأعلى و هذه الرتبة العليا طوبى للفائزين

13 يا محمود انا كنا معك في كل الأحوال قد شهد لك القلم الأعلى بأنك آمنت بالله و آياته و ذكرته اذ كان الخلق صامتاً عن ذكره و اقبلت اليه اذ كان القوم معرضاً عنه نسل الله ان يؤيدك على حفظ امره و حفظ ما في قلبك من كل سارق و كل خائن عنيد

14 يا على ندى الهی در هر حين مرتفع ولكن قوم از او غافل عالم بانوار آفتاب ظهور مزین ولكن عباد غافل و محبوب طوبى لك و لأخيك و لمن تمسك بجبل الله المتين

15 يا رضا مصل دولت آبادی مجدد شيعه شده و بمثابة جهلاى ايران در گراهی خلق جهد بليغ مبذول داشته و میدارد قل احضر ثم اسئل ما اردت لتسمع آيات الله المهيمن القيوم قد اخذه حب الرئاسة و منعه عن صراط الله مالک الوجود

16 يا عبدالله اذكر الأيام التي كنت حاضراً لدى المظلوم و رأيت افقه و سمعت ندائه طوبى لك بما اقبلت في أيامه الى سجنه و سمعت ما مات في حسرته اكثر الخلق يشهد بذلك هذا الكتاب المحتوم الذي نزل من قلم الله المهيمن القيوم

- 17 O Muhammad! They called the Seal of the Prophets a liar, Moses a sorcerer, and the Spirit (Christ) an infidel. And they have reviled and continue to revile the Primal Point from all pulpits and mosques of Iran. Dawlat-Abadi hath newly raised the standard of hypocrisy, busying himself with the building of Jabulqa and Jabulsa. Say: Shame upon thee, O thou rejected one! Blessed art thou for having cast away the people and taken the choice wine and drunk thereof in the name of God, the Powerful, the Mighty, the Loving.
- 17 یا محمد خاتم انبیا را کذاب گفتند و کلیم را سحّار و روح را کفار و نقطه اولی را بر جمیع منابر و مساجد ایران سب نموده و می نمایند دولت آبادی تازه رایت نفاق افراخته در تعمیر جابلقا و جابلصا مشغول قل اف لک یا ایها المردود طوبی لک بما نبذت القوم و اخذت الرّحیق و شربت منه باسم الله المقتدر العزیز الودود
- 18 O Haydar! the ungodly have said that the Lord of mankind hath taken from the verses of the Primal Point and sent them abroad. Say: O people! For the sake of God, reflect! That which hath streamed forth and been revealed from the treasury of the Most Exalted Pen is like the sun, distinct from all else. Be fair, O people, and be not of the wrongdoers. The Glory from Us be upon thee and upon thy wife. Give her glad tidings from the Wronged One and remind her of thy Lord's verses.
- 18 یا حیدر مشرکین گفته اند مولی الوری از آیات نقطه اولی اخذ نموده و باطراف میفرستد بگو ای قوم لوحه الله تفرس نمائید آنچه از خزانه قلم اعلی جاری و نازل شده بمثابة آفتاب از دوش ممتاز انصفوا یا قوم و لا تكونوا من الظالمین البهّاء من لدنا علیک و علی ضلعک بشرها من لدی المظلوم و ذکرها بآیات ربّک
- 19 O Hasan-Ali! Say: O Dawlat-Abadi, fear God! The waves of the ocean are His own, and the effulgences of the sun are from His very Self. The Tree hath appeared with countless fruits and the Light shineth with manifest splendor. Present thyself before the Face that thou mayest hear the verses of God, the Lord of the worlds. Verily they descend in truth from the heaven of God's Will, the Mighty, the Wise. O Hasan-Ali! Spring is a time of lamentation. By God's life! The hearts of those near unto God have melted from the oppression of the ungodly. A few transgressors who betrayed the chastity of the Point have become leaders and feel no shame. And this Wronged One, Who with conquering power and manifest might arose before all faces and with the hand of might raised high the Cause - Him they count not among the faithful. By God's life! Noah lamenteth, the Spirit crieth out, and the Primal Point exclaimeth "Woe is me!" Thus have We revealed unto thee that which causeth the most exalted Paradise and the supreme Heaven to weep, that thou mayest know those who have violated God's covenant and His testament, and mayest be of those possessed of clear certainty.
- 19 یا حسنعلی بگو یا دولت آبادی از حقّ بترس امواج بحر از خود اوست و اشراقات آفتاب از نفسش بوده سدره باثمار لا تحصی ظاهر و نور باشراف باهر احضر بین یدی الوجه لتسمع آیات الله ربّ العالمین انّها تنزل بالحقّ من سماء مشیة الله العزیز الحکیم یا حسنعلی ربیع نوحه است لعمر الله اکباد مقربین از ظلم مشرکین آب شده فساقی چند که در عصمت حضرت نقطه خیانت نموده اند پیشوا گشته اند و شرم نمیکنند و اینظلولم که بقدرت غلبه و قوّت ظاهره امام وجوه قیام نمود و بید اقتدار امر را بلند فرمود او را از اهل [ایمان] نمی شمرد لعمر الله نوح نوحه مینماید و روح صیحه میزند و نقطه اولی و اوایلا میگوید کذلک انزلنا لک ما ناح به الفردوس الأعلى و الجنة العلیا لتعرف الذین نقضوا عهد الله و میثاقه و تكون علی یقین مبین
- 20 O Rahim! Divine mercy descendeth at all times. Indeed, were true mercy, upon which the existence of contingent things dependeth, to be withheld for a moment, all would perish and be reduced to nothingness. Today the gate of bounty is opened wide, the ocean of loving-kindness is surging, and the light of grace is shining bright. Blessed is the one who, detached from the world, hath held fast to the cord of love for the Most Great Name. Such a one is the horseman in the arena of sanctity and
- 20 یا رحیم رحمت الهی در کلّ حین نازل چه اگر رحمت حقیقی که وجود ممکنات بسته بعنایت اوست در آنی قطع شود کلّ هالک و فانی شوند امروز باب کرم مفتوح و بحر عنایت مواج و نور فضل مشرق طوبی از برای نفسیکه منقطعاً عن العالم بجبل محبت اسم اعظم تمسک نمود اوست فارس مضمار تقدیس و انقطاع علیه بهّاء الله

detachment. Upon him be the glory of God, the Lord of creation. Praise be to God! He hath aided thee to turn and draw nigh, and hath adorned thee with the traces of the Most Exalted Pen. Verily, He is the Self-Sufficient, the Most High. There is no God but Him, the Single, the One, the Powerful, the Mighty, the Unconstrained.

مالك الابداع لله الحمد ترا تأيد نمود بر توجّه و
اقبال و مزین فرمود بآثار قلم الأعلى انه هو الغنى
المتعال لا اله الا هو الفرد الواحد المقتدر العزيز
المختار

- 21 O Nurullah! Praise the Lord of Eternity Who hath enabled thee to attain unto His days and guided thee to the straight path from which most of the world's people are debarred. His bounty took thy hand, and His grace delivered thee from the clay of idle fancies. Say:

21 يا نورالله حمد كن مالك قدم را كه ترا بيايش
فائز نمود و بصراط مستقيم كه اكثر اهل عالم از
آن محرومند راه نمود فضلش يد ترا اخذ نمود و
عنایتش ترا از طين اوهام نجات بخشيد قل

- 22 Praise be unto Thee, O my God, for having illumined me with the lights of the Orb of Thy bounty and for having sent down unto me that which hath drawn me nigh unto the shore of the ocean of Thy nearness. O Lord! Adorn my temple with the robe of righteousness and my head with the crown of detachment. Thou, verily, art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Almighty, the Powerful.

22 لك الحمد يا الهى بما نورتنى بأنوار نير جودك
و انزلت لى ما اجتذبنى الى شاطئ بحر قربك
اى رب زين هيكلى برداء التقوى ورأسى باكليل
الانقطاع انك انت المقتدر على ما تشاء لا اله
الا انت المقتدر القدير

- 23 O Pen! Make mention of My handmaiden who hath been named Shahrbanu in the Book of God, the Mighty, the All-Praised. O My handmaiden! Thou hast attained unto the most great favor, which is the knowledge of God, glorified be His majesty. Give thanks unto thy Lord for this supreme bounty and this great mercy. Then make mention of My handmaiden, the wife of Rida, who hath ascended unto the Most Exalted Companion. Blessed art thou, O My leaf! We bear witness that thou hast attained unto that which most of the women of the world have been denied. Verily, thy Lord is the All-Bountiful, the Most Generous.

23 يا قلم اذكر امتى التى سميت بشهربانو فى كتاب الله
العزيز الحميد يا امتى بفضل اعظم فائز شدى و آن
معرفت حق جلّ جلاله است اشكرى ربك بهذا
العناية الكبرى والرحمة العظمى ثم اذكر امتى ضلع
رضا الذى صعد الى الرفيق الأعلى طوبى لك يا
ورقتى تشهد أنك فزت بما منع عنه اكثر نساء
العالم ان ربك هو الفيّاض الكريم

- 24 O Hasan! The Lord of the worlds maketh mention of thee from His Most Great Prison. Thou art he who hath attained unto tribulation in the path of God, the Lord of all mankind, and I am the All-Knowing Witness. We have mentioned thee before in such wise as caused the Concourse on High to be attracted, and at this manifest time.

24 يا حسن يذكرك مولى العالم من شطر سجنه الأعظم
انت الذى فزت بالبلاء فى سبيل الله مولى الورى
وانا الشاهد العلم انا ذكرناك من قبل بما انجذبت
به الملاء الأعلى و فيهذا الحين المبين

- 25 O daughter of Rida! Harken unto the call of God. Verily, there is none other God but Him, the Single One, the All-Informed. He maketh mention of every servant who hath believed in Him and His verses, and every handmaiden who hath turned towards God, the Mighty, the Beautiful.

25 يا بنت رضا اسمعى نداء الله انه لا اله الا هو
الفرد الخبير انه ذكر كل عبد آمن به و بآياته و
كل امة اقبلت الى الله العزيز الجميل

- 26 O wife of Isma'il! We have dispatched the hosts of Divine lovers to the place of sacrifice. They hastened until they offered up their spirits in the path of God, the Lord of the Mighty Throne. Thus have We manifested power between the righteous and the

26 يا ضلع اسمعيل انا ارسلنا ملاء العشاق الى مقرّ
الفداء انهم سرعوا الى ان شروا ارواحهم فى سبيل
الله رب العرش العظيم كذلك اظهرنا الاقتدار

wicked. Blessed are they that have attained, and woe unto them that have turned away.

بين الأخيار و الأشرار طوبى للفائزين و ويل للمعرضين

BLIB_Or15716.209, BLIB_Or15738.228

BH00493

To: Mulla Muhammad et al., in Manshad

Date: 1306 ? [1888-1889]

- 1 The epistle of God, the Help-in-Peril, the Self-Subsisting 1 صحيفة الله المهيمن القيوم
- 2 He dawneth from the horizon of the heaven of proof 2 هو المشرق من افق سماء البرهان
- 3 A Book which the All-Merciful hath sent down unto all who are in the realm of possibility, that the utterance may draw them to the horizon from which the Luminary of Manifestation hath shone forth in this blessed, mighty and wondrous Day. O concourse of the Furqan! Harken unto the call of the All-Merciful from the Mount of Knowledge. Verily it draweth you nigh unto Him and guideth you unto His straight path. Beware lest ye deprive yourselves of this most great favor. Cast away what the people possess and take what hath been given you from God, the Lord of all worlds. Verily He hath appeared and revealed what He willed as a token of His grace, and He is the All-Bountiful, the Most Generous. 3 كتاب انزله الرحمن لمن في الامكان ليجذبهم البيان الى افق اشرق منه نير الظهور في هذا اليوم المبارك العزيز البديع يا ملاء الفرقان اسمعوا نداء الرحمن في طور العرفان انه يقربكم اليه و يهديكم الى صراطه المستقيم اياكم ان تمنعوا انفسكم عن هذا الفضل الأعظم ضعوا ما عند القوم و خذوا ما اوتيتم من لدى الله رب العالمين انه ظهر و اظهر ما اراد فضلاً من عنده و هو الفضل الكريم
- 4 O people of the earth! Hear the call from the precincts of Akka, from the Divine Lote-Tree raised up in truth: Verily there is none other God but He, the Single One, the One, the Mighty, the Powerful. The Kawthar of immortality hath flowed from the Most Exalted Pen. Approach with radiant faces, then drink therefrom and be not of the heedless. Beware lest the doubts of your own selves withhold you from God, the Lord of all worlds. Take the chalice of salvation in the name of the Cleaver of the Dawn, then drink thereof by the command of One Who is the Ordainer, the Ancient of Days. By God! The Day is come and the people are in strange drunkenness. They have forsaken their God in that they have followed their desires. They are indeed among the most lost in the Book of God, the Master of the Day of Judgment. The ocean of utterance hath surged in the realm of possibility and the fragrances of revelation have been wafted among all religions. Blessed is he who hath found and turned unto it, and woe unto them that have turned away. 4 يا ملاء الأرض اسمعوا النداء من شطر عكا من السدرة المرتفعة بالحق انه لا اله الا هو الفرد الواحد المقتدر القدير قد جرى من القلم الأعلى كوثر البقاء اقبلوا بوجوه نوراء ثم اشربوا منه و لا تكونوا من الغافلين اياكم ان تحجبكم شبهات انفسكم عن الله رب العالمين خذوا كأس الفلاح باسم فائق الصباح ثم اشربوا منها امراً من لدن آمر قديم تالله قد اتى اليوم و القوم في سكر عجيب نبذوا الههم بما اتبعوا هواهم الا انهم من الأخسرين في كتاب الله مالک يوم الدين قد ماج بحر البيان في قطب الامكان و تضوعت نفحات الوحي بين الأديان طوبى لمن وجد و اقبل ويل للمعرضين

5 O My Pen! Turn thy face toward him who hath been named Muhammad and remind him of My verses and illumine him with the lights of My Kingdom and give him the glad-tidings of My loving-kindness which hath preceded all who are in the heavens and the earth. O Muhammad! The Most Exalted Pen hath turned toward thee once again that thou mayest inhale the fragrances of revelation and be among the thankful. We have mentioned thee before with a remembrance through which the fragrance of utterance hath been diffused throughout all possibility and the nightingales of proof have warbled upon the branches. Verily there is none other God but He, the Single One, the All-Informed.

6 Say: O My loved ones in Manshad! By the True One, the gate of heaven hath been opened, and the Lord of Names hath come with a power that no earthly might can weaken and with an authority that no clamor of the nations can daunt. He hath stood before all faces and proclaimed in loudest voice: "O concourse of creation! The Self-Subsisting hath come with a sovereignty before which all who are in the heavens and on earth are powerless to stand. Beware lest the tempests of denial or the storms of hesitation move you. This is what ye were commanded aforetime and in this hour. Blessed is he who hath heard and responded, and woe unto every doubting denier. Joy be unto him who hath gone forth from the horizon of the House, speaking of this Most Great Name and bearing glad tidings of this mighty News."

7 Say: O people of God! Beware lest ye be like those who fear men as they should fear God, and beware lest the veils of the transgressors, who have cast the covenant of God behind their backs and clung to the promptings of the Evil Ones, prevent you. Say: O concourse of divines! Be fair, by God, and reject not the truth through what ye possess. Read what We have sent down in truth - it will assist you and draw you nigh unto God, the Mighty, the Great. Observe and remember when Muhammad, the Apostle of God, came, the people denied Him and spoke concerning Him that which caused the Spirit to lament in His most exalted station and the Faithful Spirit to cry out. Then consider what befell God's Messengers and His Emissaries aforetime at the hands of the wrongdoers. We mention you for the sake of God and remind you of His signs and give you glad tidings of what hath been ordained in the highest Paradise and the sublime Heaven for those who draw nigh - and I am the All-Knowing Herald.

8 He hath come for your salvation and hath borne hardships that ye might ascend the ladder of utterance to the summit of knowledge. To this testifieth He with Whom is a wondrous

5 يا قلبي ول وجهك الى شطر من سمي بحمد و ذكره باياتي و نوره بأنوار ملكوتي و بشره بعنايتي التي سبقت من في السموات و الأرضين يا محمد اقبل اليك قلبي الأعلى مرة اخرى لتجد نفحات الوحي و تكون من الشاكرين انا ذكرناك من قبل بذكر فاح به عرف البيان بين الامكان و غررت عنادل البرهان على الأغصان انه لا اله الا هو الفرد الخبير

6 قل يا اوليائي في منشاد تالله الحق قد فتح باب السماء و اتى مالک الأسماء بقوة لا تضعفها قوة العالم و بأمر لا تخوفه ضوضاء الأمم قام امام الوجوه و نطق بأعلى النداء يا ملأ الانشاء قد اتى القيوم بسلطان لا يقوم معه من في السموات و الأرضين اياكم ان تحرككم قواصف الاعراض او عواصف الاعتراض هذا ما امرتم به من قبل و في هذا الحين طوبى لمن سمع و اجاب ويل لكل غافل مريب نعيماً لمن خرج من افق البيت ناطقاً بهذا الاسم الأعظم و مبشراً بهذا النبأ العظيم

7 قل يا حزب الله اياكم ان تكونوا كالذين يخشون الناس تخشية الله و اياكم ان تمنعكم حجاب المعتدين الذين نبذوا عهد الله ورائهم متمسكين بما عندهم من همزات الشياطين قل يا معشر العلماء انصفوا بالله و لا تدحضوا الحق بما عندكم اقرؤوا ما انزلناه بالحق انه يؤيدكم و يقربكم الى الله العزيز العظيم انظروا ثم اذكروا اذ اتى محمد رسول الله انكره القوم و قالوا في حقه ما ناح به الروح في مقامه الأعلى و صاح به الروح الأمين ثم انظروا فيما ورد من قبله على رسل الله و سفرائه بما اكتسبت ايدي الظالمين انا نذكركم لوجه الله و نذكركم باياته و نبشركم بما قدر للمتقربين في الفردوس الأعلى و الجنة العليا و انا المبشر العليم

8 انه اتى لنجاتكم و حمل الشدائد لارتقاكم بمرقاة البيان الى ذروة العرفان يشهد بذلك من عنده كتاب بدیع اقرؤوا ما نزل بالعدل و الانصاف انه

Book. Read what hath been sent down with justice and fairness - it will exalt you in truth and show you what ye were prevented from, and give you to drink of His luminous wine. Thus hath the ocean surged and the fragrance wafted. Blessed is he who hath found and seen, and away with every remote knower. The glory shining from the horizon of the heaven of utterance be upon thee and upon those who have believed in the All-Merciful and acknowledged what the Tongue of Grandeur spoke before the mention of all created things: Verily there is no God but Him, the Single, the One, the Powerful, the Chosen One.

یرفعکم بالحق ویریکم ما منعم عنه ویسقیکم رحيقه المنیر کذلک ماج البحر و هاج العرف طوبی لمن وجد و رأى و تحقیقاً لكل عارف بعید البہاء المشرق من افق سماء البیان علیک و علی الذین آمنوا بالرحمن و اعترفوا بما نطق به لسان العظمة قبل ذکر الممکات انه لا اله الا هو الفرد الواحد المقندر المختار

- 9 We have turned from the eloquent tongue to the luminous tongue that all might understand what hath flowed from the Supreme Pen. O thou who gazest upon the Countenance! The first commandment hath been and is the knowledge of God, and after that steadfastness in His Cause. This steadfastness is not attained except through knowledge. Blessed is the soul that hath drunk from the Kawthar of the Merciful's utterance and attained unto that which was the purpose of creation. The knowledge of God, in its primary station and first rank, is bound up with and dependent upon the blessed word "He doeth what He willeth and ordaineth what He pleaseth." Whosoever attaineth unto the recognition of this exalted word shall find himself seated upon the throne of certitude, and no matter or word shall cause him to slip or be disturbed. It behooveth him to utter these sublime words: "O my Lord, the All-Merciful, the One Who prevaieth over all contingent beings! I testify that Thou art praiseworthy in Thy deeds and obeyed in Thy command." Blessed are those servants who have held fast to these exalted words and drunk from the ocean of meanings that lie hidden therein.

9 از لغة فصیحی بلغة نورا توجه نمودیم تا کل ادراک نمایند آنچه را که از قلم اعلی جاری شده یا ایها الناظر الى الوجه اول امر معرفت الله بوده و هست و بعد استقامت بر امر این استقامت حاصل نشود مگر بمعرفت طوبی از برای نفسی که از کوثر بیان رحمن آشامید و بآنچه مقصود از آفرینش است فائز گشت و معرفت الله در مقام اول و رتبه اولی بکلمه مبارکه يفعل ما یشاء و یحکم ما یرید معلق و منوط است هر نفسی بعرفان این کلمه علیا فائز شد خود را بر سریر اطمینان مستوی مشاهده نماید و از هیچ امری و هیچ کلمه نئی نلغزد و مضطرب نشود و از برای او سزاوار است باین کلمه علیا نطق نماید یا ربی الرحمن و المہمین علی الامکان اشہد انک انت محمود فی فعلک و مطاع فی امرک طوبی از برای عبادی که باین کلمات عالیات تمسک جستند و از بحر معانی که در آن مستور است آشامیده اند

- 10 The honored Siyyid Taqi, glory be upon him, appeared before the Wronged One with thy letter. We heard thy call and made mention of thee with a mention whose fragrance shall endure as long as the divine Kingdom endures. In all conditions We have counseled the servants to trustworthiness and religious devotion. In truth, the hosts that assist this Most Great Cause have been and are goodly deeds and praiseworthy character. Blessed are they who, through these hosts, open the cities of hearts in the name of the True One, exalted be His glory.
- 11 O Muhammad, upon thee be My glory! Verses have been sent down in such wise that none can reckon their number. Ask thou the True One to aid the servants to recite that which hath been revealed and to meditate upon that which hath become manifest. That which was previously sent for the manifestations of justice and fairness is most beneficial, and in the

10 جناب سید تقی علیہ بہائی نزد مظلوم حاضر مع نامہ آن جناب ندایت را شنیدیم و ترا ذکر نمودیم بازکاری کہ عرفش بدوام ملکوت الہی باقی و دائم است در جمیع احوال عباد را وصیت نمودیم بامانت و دیانت فی الحقیقہ جنودی کہ ناصر این امر اعظمند اعمال طیبہ و اخلاق مرضیہ بوده و هست طوبی از برای نفوسی کہ باین جنود مدائن قلوب را باسم حق جل جلالہ بگشایند

11 یا محمد علیک بہائی آیات بشائی نازل کہ احدی قادر بر احصای آن نہ از حق بطلب عباد را تأیید فرماید بر قرائت آنچه نازل شدہ و تفکر در آنچه ظاہر گشتہ آنچه از قبل ارسال شد از برای مظاہر عدل و انصاف بسیار مفید است و فی

alteration of the party's verses are signs for the discerning and evidences for the knowing ones. We altered it in wisdom from Our presence. Verily, He doeth what He willeth and ordaineth what He pleaseth. He is the Powerful, the Mighty, the Praise-worthy.

تبدیل الحزب لآیات للمفسّرين و بیّنات للعارفين
انا بدلتاه حکمة من عندنا انه يفعل ما يشاء و يحکم
ما يريد و هو المقتدر العزيز الحميد

- 12 May God assist Mulla Ali-Akbar in attaining recognition. Should he observe the Book of Certitude, he will surely find his way to the Most Exalted Horizon. We beseech God to attract him through His verses, draw him near through His sovereignty, and aid him through His grace. Verily, He hath power over all things.

12 ملّا علی اکبر وفقه الله علی العرفان اگر کتاب
ایقان را ملاحظه نمایند البتّه بافق علی راه یابند
نسأل الله ان یجذیه بآیاته و یقرّبه بسلطانه و یؤیّده
بفضله انه علی کل شیء قدير

- 13 Mention hath been made of Mirza Nasru'llah and others. We have remembered him and do remember him that he may rejoice and be among the thankful ones. O Nasru'llah! Thy father took hold of the Book of God with power from Him and made mention of Him until he gave up his spirit in His path. By the life of God! A station hath been ordained for him whose description the pens of the chroniclers are powerless to render. We beseech God to assist thee and those who have believed to remain steadfast in this Cause whereby the foundations of the transgressors have been shaken.

13 ذکر میرزا نصرالله و نفوس اخرى را نموده اند انا
ذکرناه و نذکره لیفرح و یكون من الشاکرين یا
نصرالله ان اباک اخذ کتاب الله بقوة من عنده
و ذکره الی ان اتفق روحه فی سبيله لعمر الله قد
قدّر له مقام عجّزت عن ذکره اقلام المحرّرين نسأل
الله ان یؤیّدک و الذین آمنوا علی الاستقامة علی
هذا الأمر الذی به تزلزلت ارکان المعتدين

- 14 O Abdullah! Thy name was present before the Wronged One. We have mentioned thee with a mention from which wafteth the fragrance of God's loving-kindness, the Lord of creation. We counsel thee and those who have believed to wisdom and utterance. Thus hath God ordained in the Scriptures and Tablets. Glorify the name of thy Lord and turn not unto those who have denied My Most Exalted Word and the rustling of My Most Exalted Pen. These, verily, are among the most lost in the Book of God, the Lord of lords. Preserve what hath been sent down from the heaven of My Will, then recite it at eventide and at dawn.

14 یا عبدالله قد حضر اسمک لدى المظلوم ذکرناک
بذکر تضوّع منه عرف عناية الله مالک الایجاد
انا نوصیک و الذین آمنوا بالحکمة و البیان هذا ما
حکم به الله فی الزبر و الألواح سبح باسم ربّک
ولا تلتفت الی الذین انکروا کلمتی العلیا و صریر
قلبی الأعلى الا انهم من الأخسرین فی کتاب الله
ربّ الأرباب احفظ ما نزل من سماء مشیتی ثمّ
اقرأه فی العشیّ و الاشرار

- 15 O Abdul-Husayn! The Wronged One remembereth thee in the Most Great Prison when sorrows have surrounded Him from all sides. By God! The happenings of the world do not prevent Him, nor doth the might of nations hinder Him. He speaketh before the faces of princes and divines that which He hath been commanded by God, the Lord of all men. The swords did not frighten Him, nor did the ranks prevent Him. He hath appeared and manifested what He desired, a command from God, Who causeth the rivers to flow. Blessed is the servant who hath held fast to My Book, the eye that hath beheld My traces, and the ear that hath heard My call when it was raised in truth from this station which God hath made the most exalted of stations.

15 یا عبدالحسین انّ المظلوم یذکرک فی السّجن
الأعظم اذ احاطته الأحزان من الأشتار تالله
لا تمنعه حوادث العالم و لا سطوة الأمم ینطق
امام وجوه الأمراء و العلّاء بما امر به من لدى
الله مالک الرقاب ما خوّفته السیوف و ما منعه
الصّفوف قد ظهر و اظهر ما اراد امراً من لدى
الله مجری الأنهار طوبی لعبد تمسک بکتابی و
لعین رأت آثاری و لأذن سمعت ندائی اذ ارتفع
بالحقّ فی هذا المقام الذی جعله الله من علی
المقام

- 16 Convey My greetings to the loved ones in that land on behalf of the Wronged One, and remind them of God's verses and evidences. Strive that perchance thou mayest open the doors of hearts with the key of the remembrance of the True One, exalted be His glory, and preserve them from previous delusions. Those souls, both men and women, who have drunk of the sealed wine have ever been mentioned before His countenance. We beseech God to keep all steadfast in His Cause. Verily, He is the Powerful over whatsoever He willeth. Within His grasp is the dominion of all who are in the earth and the heavens.
- 16 اولیای آن ارض را از قبل مظلوم تکبیر برسان و بآیات و بیانات الهی متذکر دارِ جهدِ نما شاید ابوابِ قلوب را بمفتاح ذکر حقّ جلّ جلاله بگشائی و از اوهمات قبل حفظ نمائی نفوسی که از ریحِ مختوم آشامیده اند از ذکور و اناث لازال تلقاء وجه مذکورند از حقّ میطلبیم کل را بر امرش مستقیم دارد آنّه هو المقتدر علی ما یشاء فی قبضته زمام من فی الأرضین و السموات
- 17 O Muhammad! Upon thee be the Glory of God, the One, the Single. Remember on My behalf him who is named Husayn, who turned to the Most Sublime Horizon, attained the presence of God, and heard the call of the All-Merciful while in the midst of the ignorant. Say: O Husayn! Beware lest the doubts of the world hold thee back. Stand firm in the Cause with such steadfastness that the thorns of those who have turned away from God, thy Lord and the Lord of thy forebears, cannot make thee slip. Remember those days when thou wert present before the Wronged One and didst drink the choice wine of reunion from the hand of thy Lord's bounty, the Generous. Preserve this most exalted station and that which He commanded thee in His presence. Verily thy Lord is He Who speaketh the truth before all faces. Nothing whatsoever hath deterred Him, nor the opposition of the deceivers. When thou findest the fragrance of My utterance from My verses, say:
- 17 یا محمد علیک بهاء الله الفرد الأحد ذکر من قبلی من سَمی بالحسین الذی اقبل الی الأفق الأعلى و فاز باللقاء و سمع نداء الرحمن اذ کان بین ایدی الجاهلین قل یا حسین آیاک ان تمنعک شبهات العالم کن قائماً علی الأمر باستقامه لا تزله شوکه الذین اعرضوا عن الله ربک ربّ آبائک الأولین اذکر الاّیام الّتی کنت حاضراً لدى المظلوم و شربت ریحِ الوصال من ید عطاء ربک الکریم احفظ هذا المقام الأعلى و ما امرک به فی الحضور انّ ربک هو الناطق بالحقّ امام الوجوه ما منعه شیء من الاشیاء و لا اعراض المغلین انک اذا وجدت عرف بیانی من آیاتی
- 18 My God, my God! All praise be unto Thee for having guided me in Thy days, honored me with Thy presence, and enabled me to stand before Thy gate. I beseech Thee by the Dawning-Places of Thy verses and the Manifestations of Thy clear tokens, and by the Hands of Thy Cause who have arisen to serve Thee and have voiced Thy praise among Thy servants and have proclaimed Thy Cause and have traversed the lands in remembrance and praise of Thee. Thou art indeed the Almighty Whom nothing whatsoever can frustrate. Thou hast manifested whatsoever Thou didst desire through Thy power and might. Verily Thou art the Strong, the Powerful. There is no God but Thee, the Single, the One, the All-Knowing, the All-Informed.
- 18 قل الهی الهی لک الحمد بما هدیتنی فی ایامک و شرفتنی بلقائک و ایدتنی علی القيام لدى بابک اسألك بمشارق آیاتک و مظاهر بیناتک و بأبدی امرک الذین قاموا علی خدمتک و نطقوا بثنائک بین عبادک و بلغوا امرک و داروا البلاد لذكرک و ثنائک انک انت المقتدر الذی ما منعک شیء من الاشیاء قد اظهرت ما اردته بقدرتک و قوتک انک انت القوى القدير لا اله الا انت الفرد الواحد العليم الخبير
- 19 Thus hath the Tongue of Grandeur spoken as a token of His grace, that he might praise his Lord and be of the thankful ones. O Muhammad! Convey My glorification unto his face, then recite unto him that which hath flowed forth from the ocean of My all-encompassing knowledge. Glory be upon thee and upon him and upon those whom neither the clamor of
- 19 كذلك نطق لسان العظمة فضلاً من عنده ليحمد ربّه ويكون من الشّاكرين يا محمد کبر من قبلی علی وجهه ثم اقرأ له ما ظهر من بحر علی المحيط البهاء علیک و علی الذین ما منعهم ضوضاء العباد و ما اضعفتهم قوّة الأمراء و ما

the people nor the might of princes hath weakened, and whom the rancor of the divines who have broken God's covenant and His testament hath not frightened, and who have done that by reason of which every possessor of vision and hearing and knowledge who hath believed in God, the Lord of all worlds, hath lamented.

خَوَّفَتْهُمْ ضَغَائِنُ الْعُلَمَاءِ الَّذِينَ نَقَضُوا عَهْدَ اللَّهِ وَ
مِيثَاقَهُ وَ عَمِلُوا مَا نَاحَ بِهِ كُلُّ ذِي بَصَرٍ وَ ذِي
سَمْعٍ وَ ذِي عِلْمٍ آمَنَ بِاللَّهِ رَبِّ الْعَالَمِينَ

20 He is the One Who judgeth with truth.

20 هو الحاكم بالحق

21 O Muhammad! Upon thee be My Glory! Read thou this blessed tablet that thou mayest drink from the hidden oceans within the divine words and soar with the wings of inner meanings in the holy atmosphere of the Eternal. After reading and becoming aware of it, deliver it to Muhammad - upon him be My Glory - in Manshad, that he may consider it and become informed and hearken unto the call of the Wronged One with the ear of his heart. By the life of God! This call giveth life, nay rather, transformeth the body into spirit. The Command is in His grasp. He doeth what He willeth and ordaineth what He pleaseth. O Muhammad! Verily He is praised in His deed and obeyed in His command, and He is the Almighty, the Powerful.

21 يَا مُحَمَّدَ عَلَيْكَ بِهَائِي إِنْ صَحِيفَهُ مَبَارَكَةً رَأَيْتَ
نَمَا تَأْتِي مِنْ بَحْرِ مُسْتَوْرَةٍ فِي كَلِمَاتِ الْهَيِّ بِيَا شَامِي
وَبِاجْنَحِهِ مَعَانِي فِي هَوَاءِ قَدَسِ صِدْقَانِي طَيْرَانِ
نَمَائِي وَ بَعْدَ مِنْ قِرَائَتِهِ وَ أَكْأَحَى بِجَنَابِ مُحَمَّدٍ عَلَيْهِ
بِهَائِي فِي مَنْشَادِ بَرَسَانَ تَأْمَلْهُ نَمَائِي وَ أَطْلَاعِ
يَابِدِ وَ نَدَائِي مَظْلُومٍ رَأْبِذِ فُؤَادِ اصْغَا كُنْدَ لَعْمَرِ
اللَّهِ إِنْ نَدَا رُوحَ بَخْشِدِ بَلْ جَسَدِ رَأْبِذِ رُوحِ تَبْدِيلِ
نَمَائِي الْأَمْرِ بِيَدِهِ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يَرِيدُ
يَا مُحَمَّدَ إِنَّهُ مَحْمُودٌ فِي فِعْلِهِ وَ مَطَاعٌ فِي أَمْرِهِ وَ هُوَ
الْمُقْتَدِرُ الْقَدِيرُ

MKI4523.181, BRL_DA#266, ISH.181

GPB.209x2x, PDC.137-138x

BH00514

Date: 1306 ? [1888-1889]

1 In the Name of Him Who speaketh in the Kingdom of Utterance!

1 هو الناطق في ملكوت البيان

2 Praise be to God Who hath manifested and revealed that which was hidden in knowledge and concealed from eyes and vision. Glorified be He Who hath caused all things to speak His praise and glorification, and Who hath summoned all to the Most Exalted Horizon wherefrom the call hath been raised: "The Kingdom and the Dominion, the Majesty and the Power belong unto God, the Omnipotent, the Mighty, the Unconstrained!"

2 الْحَمْدُ لِلَّهِ الَّذِي ظَهَرَ وَ أَظْهَرَ مَا كَانَ مَكْنُونًا فِي
الْعِلْمِ وَ مُسْتَوْرًا عَنِ الْعْيُونِ وَ الْأَبْصَارِ سُبْحَانَ الَّذِي
انْطَقَ الْأَشْيَاءُ كُلَّهَا عَلَى ذِكْرِهِ وَ ثَنَائِهِ وَ دَعَا الْكُلَّ
إِلَى الْأَفْقِ الْأَعْلَى الَّذِي فِيهِ ارْتَفَعَ النِّدَاءُ الْمَلِكِ وَ
الْمَلَكُوتِ وَ الْعِظَمَةِ وَ الْجَبَرُوتِ لِلَّهِ الْمُقْتَدِرِ الْعَزِيزِ
الْمُخْتَارِ

3 O peoples of the earth! By God, the Day hath come, yet the people remain in doubt and conflict. They have cast the Book of God behind their backs, clinging to their vain imaginings and idle fancies. This is the Day whereon He Who conversed with God hath been established upon the throne of Revelation,

3 يَا مَلَأُ الْأَرْضِ تَاللَّهِ قَدْ أَتَى الْيَوْمَ وَ الْقَوْمُ فِي مَرِيَّةٍ
وَ شَقَاقٍ نَبَذُوا كِتَابَ اللَّهِ وَ رَأَاهُمْ مَتَمَسِّكِينَ بِمَا
عِنْدَهُمْ مِنَ الْأَوْهَامِ وَ الظَّنُونِ هَذَا يَوْمٌ فِيهِ اسْتَوَى
مَكَلَّمُ الطُّورِ عَلَى عَرْشِ الظُّهُورِ وَ نَادَى الْمَنَادُ عَنْ

and the Herald hath cried out from the right hand of the luminous Spot: "God, there is none other God but Him. His are the grace and bounty, the remembrance and the glory. He giveth and withholdeth, and He is the Single One, the One, the Omnipotent, the Mighty, the All-Bountiful."

- 4 O Muhammad-Sadiq! Thy letter hath reached the Wronged One and hath been honored to be seen and heard. We have detected therefrom the fragrance of humility, submissiveness, and devotion to God, the Revealer of verses and the Manifest of clear proofs. We have sent down for thee from the heaven of utterance that which hath enraptured the hearts of the righteous. Say: O concourse of men! By God, the Greatest Scene hath been adorned through the appearance of the Lord of Destiny, and the Dove of Knowledge hath warbled upon the highest branches. Rejoice, O peoples of the worlds, for the Promise hath appeared and the Promised One speaketh before all faces with a sovereignty that hath conquered all who are in the heavens and on earth.

- 5 We make mention at this hour of thy father who hath ascended to the station God ordained for him. We beseech Him, exalted be He, by the ocean of His forgiveness, the heaven of His grace, and the sun of His mercy which hath preceded all created things, to send down upon him a heavenly feast and a blessing from His presence, and to cause him to enter the Most Exalted Paradise. Verily, He is the Bestower, the Mighty, the All-Bountiful. We have purified him at the time of his ascension from the world's defilement and forgiven him through Our grace, for We are the Mighty, the All-Forgiving.

- 6 O thou who gazeth upon the Countenance! This is the Day of God, the Cause is God's Cause, and the Revelation is God's Revelation, the like of which the eye of creation hath never beheld. To this beareth witness the Mother Book in the most exalted station. Hold fast unto the cord of wisdom and speak forth the praise of God, the Lord of lords. He shall reinforce thee with the hosts of wisdom and utterance, and shall manifest through thee that which shall cause all to cry out with the loudest voice: "O peoples of earth and heaven! By God, the gate of heaven hath been opened and the Lord of the Kingdom of Names hath come with power and sovereignty!"

- 7 Beware lest your desires prevent you, or the hosts of earth frighten you, or the ranks of the wicked weaken you. We have borne all hardships and tribulations in this Cause, whereby the limbs of all names have trembled and the hearts of every heedless doubter have been disturbed. Take the reins of affairs in the name of thy Lord, then speak that whereby every silent one

يَمِينُ الْبَقْعَةِ النَّوْرَاءِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْفَضْلُ وَالْعِطَاءُ وَالذِّكْرُ وَالْبَهَاءُ يُعْطَى وَيُمْنَعُ وَهُوَ الْفَرْدُ الْوَاحِدُ الْمُقْتَدِرُ الْعَزِيزُ الْوَهَّابُ

4 يَا مُحَمَّدُ قَبْلَ صَادِقٍ قَدْ حَضَرَ لَدَى الْمَظْلُومِ كِتَابُكَ وَفَازَ بِالْمُشَاهَدَةِ وَالْإِصْغَاءِ أَنَا وَجَدْنَا مِنْهُ عَرَفَ الْخُضُوعِ وَالْخُشُوعِ وَالْإِقْبَالَ اللَّهُ مَنْزِلَ الْآيَاتِ وَمُظْهَرَ الْبَيِّنَاتِ وَاتَزَلْنَا لَكَ مِنْ سَمَاءِ الْبَيَانِ مَا انْجَذِبَتْ بِهِ أَفْتَدَةُ الْأَبْرَارِ قُلْ يَا مَعْشَرَ الْبَشَرِ تَالَهُ قَدْ تَزَيَّنَ الْمَنْظَرُ الْأَكْبَرُ بِظُهُورِ مَالِكِ الْقَدْرِ وَنَطَقَتْ حَمَامَةُ الْعُرْفَانِ عَلَى أَعْلَى الْأَغْصَانِ يَا مَلَأَ الْأَكْوَانَ أَفْرَحُوا بِمَا ظَهَرَ الْوَعْدُ وَالْمَوْعُودُ يَنْطِقُ أَمَامَ الْوُجُودِ بِسُلْطَانِ غَلَبَ مِنْ فِي الْأَرْضِينَ وَالسَّمَوَاتِ

5 وَنَذَكِّرُ فِي هَذَا الْحَيْنِ أَبَاكَ الَّذِي صَعَدَ إِلَى مَقَامِ قَدْرِهِ اللَّهُ لَهُ وَنَسْأَلُهُ تَعَالَى بِحَرِّ عَفْوِهِ وَسَمَاءِ فَضْلِهِ وَشَمْسِ رَحْمَتِهِ الَّتِي سَبَقَتْ الْكَائِنَاتِ أَنْ يَنْزِلَ عَلَيْهِ مَائِدَةٌ مِنْ عِنْدِهِ وَنِعْمَةٌ مِنْ لَدُنْهِ وَيُدْخِلَهُ فِي الْفَرْدُوسِ الْأَعْلَى أَنَّهُ هُوَ الْمَعْطَى الْعَزِيزُ الْوَهَّابُ أَنَا طَهَّرْنَاهُ حِينَ صَعُودِهِ مِنْ زُفْرِ الدُّنْيَا وَغَفَرْنَاهُ بِالْفَضْلِ وَأَنَا الْعَزِيزُ الْغَفَّارُ

6 يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ الْيَوْمَ يَوْمَ اللَّهِ وَالْأَمْرِ أَمْرُ اللَّهِ وَالظُّهُورِ ظُهُورِ اللَّهِ الَّذِي مَا رَأَتْ عَيْنُ الْإِبْدَاعِ شَبْهَهُ يَشْهَدُ بِذَلِكَ أُمُّ الْكِتَابِ فِي أَعْلَى الْمَقَامِ كَنْ مَتَمَسِّكًا بِجَبَلِ الْحِكْمَةِ وَنَاطِقًا بِنِثَاءِ اللَّهِ رَبِّ الْأَرْبَابِ أَنَّهُ يَمْدُكَ بِجُنُودِ الْحِكْمَةِ وَالْبَيَانِ وَيُظْهِرُ مِنْكَ مَا يَنَادِي بِأَعْلَى النِّدَاءِ يَا مَلَأَ الْأَرْضَ وَالسَّمَاءَ تَالَهُ فَتَحَ بَابَ السَّمَاءِ وَاتَى مَالِكُ مَلَكُوتِ الْأَسْمَاءِ بِقُدْرَةِ وَسُلْطَانِ

7 أَيَاكُمْ أَنْ تَمْنَعَكُمْ أَهْوَاؤُكُمْ أَوْ تَخَوِّفَكُمْ جُنُودُ الْأَرْضِ أَوْ تَضْعِفَكُمْ صَفُوفُ الْفِجَارِ أَنَا حَمَلْنَا الشَّدَائِدَ كُلَّهَا وَالْبَلَايَا بِأَسْرَافِهَا فِي هَذَا الْأَمْرِ الَّذِي بِهِ ارْتَعَدَتْ فَرَائِصُ الْأَسْمَاءِ وَاضْطُرِبَتْ أَفْتَدَةُ كُلِّ غَافِلٍ مَرْتَابَ خَذَ زِمَامِ الْأُمُورِ بِاسْمِ رَبِّكَ ثُمَّ انْطَقَ

shall speak, every still one shall move, and every prostrate one shall arise, by the command of God, the Lord of all directions.

بما ينطق به كلّ صامت و يتحرّك كلّ ساكن
و يقوم كلّ سطيح امراً من لدى الله مالك
الجهات

- 8 Say: This is the Day whereof the Apostle of God gave glad-tidings, and before Him the Spirit, and before Him He Who conversed with God, and before them the Messengers of God, the Lord of the Day of Return. Thus have We sent down the verses and dispatched them unto thee, that thou mayest give thanks to thy Lord Who hath come from the heaven of proof with the standards of wisdom and utterance. We have desired at this time to change the eloquent language into the luminous language, by the command of God, the Lord of creation.

8 قل هذا يوم بشر به رسول الله و من قبله الرّوح
و من قبله الكلیم و من قبله رسل الله مالك يوم
المآب كذلك انزلنا الآيات و ارسلناها اليك
لتشكر ربك الذي اتى من سماء البرهان برايات
الحكمة و البيان انا اردنا في هذا الحين ان نبذل
اللغة الفصحى باللغة التوراء امراً من لدى الله
مالك الایجاد

- 9 O Muhammad-Sadiq! Upon thee be My Glory and My Loving-kindness. All the divine Books, both of the past and of the future, proclaim and herald this Most Mighty, Most Holy Revelation. Blessed is the soul that hath attained unto that which hath been inscribed by the Most Exalted Pen in the Scriptures and Tablets. In truth I say, great is this Day. In the Tablet of the world, this exalted Word was revealed: "The Most Great News proclaimeth: O people of Persia! Ye have been the dawning-places of mercy and the daysprings of compassion and love. The realms of existence have been illumined and adorned with the light of your knowledge and wisdom. How is it that ye have arisen to destroy yourselves and your friends with your own hands?"

9 يا محمد قبل صادق عليك بهائی و عنايتی جميع
كتب الهی از قبل و بعد بلین ظهور امنع اقدس
ناطق و مبشر طوبی از برای نفسیکه فائز شد
بآنچه که از قلم اعلی در زیر و الواح ثبت شده
براستی میگویم یوم بزرگست در لوح دنیا این کلمه
علیا نازل نبأ عظیم میفرماید ای اصحاب ایران شما
مشارق رحمت و مطالع شفقت و محبت بوده اید
و آفاق وجود بنور خرد و دانش شما منور و مزین
بوده آیا چه شد که بدست خود بر هلاکت خود
و دوستان خود قیام کردید

- 10 O Afnan and My loved ones! Upon you be My Glory and My Loving-kindness. The tabernacle of the Cause of God is mighty. It hath encompassed and will continue to encompass all the peoples of the world. Your day is now, and a thousand tablets bear witness. Arise to help His Cause and busy yourselves in conquering the hearts and souls of the peoples of the world through the hosts of utterance. From you must appear that which will ensure the comfort and tranquility of the downtrodden. Gird up the loins of endeavor, that perchance the servants may be freed from bondage and attain unto liberty. Today the lamentation of justice is raised, and the cry of equity is heard. The dark smoke of oppression hath enveloped all peoples and nations. Through the movement of the Supreme Pen, a fresh spirit of meaning hath been breathed, by the command of the True Commander, into the bodies of words, and its effects are manifest and evident in all things of the world. This is the Most Great Glad-tidings that hath flowed from the Pen of this Wronged One. We beseech God to aid and not to deprive His servants of the fragrances of His days.

10 یا افنانی و اولیائی علیکم بهائی و عنايتی خیمه امر
الهی عظیمست جميع احزاب عالم را فرا گرفته و
خواهد گرفت روز روز شماست و هزار لوح گواه
شما بر نصرت امر قیام نمائید و بجنود بیان بتسخیر
افتده و قلوب اهل عالم مشغول شوید باید از
شما ظاهر شود آنچه که سبب آسایش و راحت
بیچارگان روزگارست کمر همت را محکم نمائید شاید
بندگان از اسیری فارغ شوند و با آزادی رسند
امروز ناله عدل بلند و حنین انصاف مرتفع دود
تیره ستم عالم و امم را احاطه نموده از حرکت قلم
اعلی روح جدید معانی بامر آمر حقیقی در اجساد
الفاظ دمیده شد و آثارش در جميع اشیای عالم
ظاهر و هویدا اینست بشارت اعظم که از قلم
مظلوم جاری شده از حق میطلبیم مدد فرماید و
عباد خود را از نفحات ایامش محروم نفرماید

- 11 Say: O people of the Bayan! He Who is the Lord of all religions hath appeared with a Cause before which no cause can stand, and with a sovereignty that no earthly forces can weaken. He Who hath with Him the Mother Book beareth witness unto this. Say: Verily, He is with you and heareth your utterances. With Him is the knowledge of all things preserved in a Manifest Tablet. Say: Behold, then judge with equity that which hath appeared from Him. He guideth you unto His Straight Path. Purify your hearts with the Kawthar of God's utterance, the Lord of all worlds. Nothing escapeth His knowledge. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the All-Powerful.
- 12 Thus hath the Tongue of Grandeur spoken in the kingdom of utterance, and that which was hidden and treasured in God's knowledge, the All-Knowing, the All-Informed, hath been revealed. And We have desired to mention at this time thy daughter, as a grace from God, the Lord of the Mighty Throne. O My handmaiden! Take the chalice of utterance in My Name and drink therefrom, despite every people that hath been heedless and turned away from God, the Lord of the Day of Judgment. Blessed art thou for having attained unto My call and for having had thy name flow from My Most Exalted Pen, whereby God quickeneth His servants and handmaidens and remembereth them in His wondrous Book. We make mention of thy sister as a mercy from God, the Mighty, the Great, and We give her glad tidings of that which hath been ordained for her from the Ordainer, the Ancient of Days. We make mention of him who is named 'Ali-Akbar and We beseech God, blessed and exalted be He, to preserve him through His hosts, to draw him nigh unto Him, and cause him to speak His beautiful praise.
- 13 O 'Ali-Akbar! When thou hast heard and drunk the choice wine of revelation from the hand of My bounty, say: Glory be unto Thee, O my God! All praise be unto Thee for having remembered me in Thy Most Great Prison, and all thanksgiving be unto Thee for having guided me unto Thy Most Straight Path. I beseech Thee by the light of Thy Cause and the fire of Thy Lote-Tree to aid me in the service of Thy Cause. Verily, Thou art the Powerful over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful.
- 14 O Hasan! Upon thee be My glory! We have turned unto thee at this hour and revealed for thee that which hath diffused the fragrance of the All-Merciful throughout all creation, that thou mayest rejoice and be of the thankful ones. Grieve not over the world and its vicissitudes. Turn with thy heart unto God, the Lord of the worlds. Verily He preserveth His loved ones and
- 11 قل يا ملاء البيان قد اتى مالك الأديان بأمر لا يقوم معه امر و بسلطان لا تضعفه جنود العالم يشهد بذلك من عنده كتاب مبين قل أنه معكم و يسمع مقالاتكم عنده علم كل شيء في لوح عظيم قل انظروا ثم انصفوا فيما ظهر من عنده أنه يرشدكم و يهديكم الى صراطه المستقيم طهروا قلوبكم من كوثر بيان الله رب العالمين لا يعزب عن علمه من شيء يفعل ما يشاء و يحكم ما يريد و هو المقتدر القدير
- 12 كذلك نطق لسان العظمة في ملكوت البيان و ظهر ما كان مكنوناً مخزوناً في علم الله العليم الخبير و اردنا ان نذكر في هذا الحين ضلعك فضلاً من لدى الله رب العرش العظيم يا امتي خذي قدح البيان باسمي ثم اشربي منه رغماً لكل امة غفلت و اعرضت عن الله مالك يوم الدين طوبى لك بما فزت بندائي و جرى اسمك من قلبي الأعلى الذي به احبب الله عباده و امائه و ذكرهم في كتابه البديع و نذكر اختك رحمة من لدى الله العزيز العظيم و نبشرها بما قدّر لها من لدن أمر قديم و نذكر من سمى بعلي اكبر و نسال الله تبارك و تعالى ان يحفظه بجنوده و يقربه اليه و ينطقه بثناءه الجميل
- 13 يا على قبل اكبر اذا سمعت و شربت رحيق الوحي من يد عطائي قل سبحانك اللهم يا الهى لك الحمد بما ذكرتني في سجنك الأعظم و لك الشكر بما هديتني الى صراطك الأقوم اسألك بنور امرك و نار سدرتك ان توفقني على خدمة امرك انك انت المقتدر على ما تشاء لا اله الا انت الغفور الكريم
- 14 يا حسن عليك بهائي قد اقبلنا اليك في هذا الحين و انزلنا لك ما فاحت به نفحة الرحمن في الامكان لتفرح و تكون من الشاكرين لا تحزن من الدنيا و حوادثها اقبل بقلبك الى الله رب العالمين انه يحفظ اوليائه و يذكرهم بما تبقى به اسمائهم بدوام

remembereth them in that whereby their names shall endure throughout the perpetuity of His firm and wise Cause. The splendor that shineth from the horizon of My loving-kindness be upon you, O My loved ones, and upon those who are with you and have believed in God, the Almighty, the All-Knowing, the Bestower, the Generous.

امره المبرم الحكيم البهاء المشرق من افق عنايتي
عليكم يا اوليائي وعلى من معكم وآمن بالله المقتدر
العليم المعطي الكريم

- 15 We have desired to make mention of him whom thou didst mention, who was named Abu-Talib, that he may be assured that He is the One Who hath power over whatsoever He willeth, through His mighty and great Name.

15 انا اردنا ان نذكر من ذكرته الذي سمي بأبي طالب
ليوقن بأنه هو المقتدر على ما يشاء باسمه العزيز
العظيم

- 16 O Abu-Talib! The Wronged One hath turned unto thee from the precincts of the Prison and revealed for thee that which hath caused the hearts of them that are nigh to soar. When thou perceivest the fragrance of My utterance, say:

16 يا ابا طالب قد اقبل اليك المظلوم من شطر
السجن و انزل لك ما طارت به افئدة المقرّبين
انك اذا وجدت عرف بياني قل

- 17 "My God, my God! Praise be to Thee for having guided me unto Thy path and made known to me Thy way. I beseech Thee by Thy Name which Thou hast made the sovereign of all names, and by Thy Command which hath encompassed all things, to ordain for me that which shall make me steadfast in Thy love and eloquent in Thy remembrance. Verily, Thou art God, the Single, the One, the All-Knowing, the All-Wise. And I beseech Thee by that which lieth with Thee to protect me and my family from the croaking of those who have denied Thy proof and Thy testimony, who have disputed Thy signs and cast aside Thy laws. Verily, Thou art the Strong, the All-Conquering, the Almighty."

17 الهى الهى لك الحمد بما هديتني الى صراطك
وعرّفتني سبيلك اسألك باسمك الذي جعلته
سلطان الأسماء وبأمرك الذي احاط الأشياء ان
تقدّر لي ما يجعلني مستقيماً على حبك و ناطقاً
بذكرك انك انت الله الفرد الواحد العليم الحكيم
واسألك بما عندك ان تحفظني واهلي من نفاق
الذين انكروا حجتك وبرهانك و جادلوا بآياتك و
نبذوا احكامك انك انت القوى الغالب القدير

- 18 And We make mention of him who was named Nasru'llah and counsel him with that which shall exalt his station in this resplendent and luminous spot. We have mentioned thee before, and thy father who hath ascended unto the Supreme Companion, with verses that all the treasures of the heavens and earth cannot equal. O Nasru'llah! God hath come with manifest sovereignty. Beware lest the doubts of the ignorant prevent thee from drawing nigh unto God, the Lord of the worlds. We testify that thy father attained unto that which most of the servants have not attained in the presence of thy Lord. All things are recorded in a mighty tablet. We were with him at the time of his ascension, and We cleansed him with the ocean of Our forgiveness, which hath encompassed those who have drawn nigh and those who are near. Be thou steadfast in the Cause and hold fast unto His firm cord.

18 ونذكر من سمي بنصرالله ونوصيه بما يرتفع به مقامه
في هذا المقام المشرق المنير انا ذكرناك من قبل
واباك الذي صعد الى الرفيق الأعلى بآيات لا
تعادها خزائن السموات والأرضين يا نصرالله قد
اتى الله بسلطان مبين اياك ان تمنعك شبهات
الجهلاء عن التقرب الى الله رب العالمين نشهد ان
اباك فاز بما لا فاز به اكثر العباد عند ربك علم
كل شيء في لوح عظيم انا كما معه حين صعوده
وطهرناه من بحر عفوى الذي احاط المقبلين و
المقربين كن مستقيماً على الأمر و متمسكاً بحبله
المتين

- 19 Thou shouldst at all times fix thy gaze upon the Truth and remain firm on His path. The world hath neither permanence nor faithfulness. We beseech God, exalted be He, to ordain for thee that which shall cause thee to be enkindled with the

19 بايد آن جناب در جميع احوال بحق ناظر باشند
و بر صراطش مستقيم دنيا را بقائى نه و وفائى نه
نسأل الله تعالى ان يقدر لك ما يجعلك مشتعلًا

fire of His love and illumined by the lights of His countenance. Verily, He is the Compassionate, the Generous. The glory from Us be upon thee and upon thy family and those with thee who have drunk the choice wine of steadfastness from the hand of the bounty of God, the Forgiving, the Merciful.

بنار حبه و منوراً بأنوار وجهه أنه هو المشفق الكريم
البهاء من لدنا عليك وعلى اهلك ومن معك
من الذين شربوا رحيق الاستقامة من يد عطاء
الله الغفور الرحيم

- 20 As to what thou didst mention regarding His Holiness Anis, upon him be the light of God and His glory and His might and His praise, the Truth, in which there is no doubt, beareth witness. We testify that he aided the Cause of God throughout the nights and days and guided the people unto the straight path. Upon him be My light and My glory, and upon the dear one who cast aside idle fancies and took hold of the Book of God with such power as was not weakened by the hosts of the heedless. O Nasru'llah! Thy mention hath been made before the Wronged One. We beseech God to aid thee to be steadfast. By the Sun of Truth which shineth from the horizon of the heaven of the Prison, the station of steadfastness is great and mighty in the sight of God. Blessed is the servant who holdeth fast unto it, and woe unto him who turneth away therefrom. Say:

20 اينكه دربارۀ حضرت انيس عليه نور الله و بهائيه
و عزّه و ثنائه ذكر نمودى حق لا ريب فيه نشهد
انه نصر امر الله فى اللبالي والايتام و هدى الناس
الى صراط المستقيم عليه نورى و بهائى و على
العزير الذى نبذ الأوهام و اخذ كتاب الله بقدره
ما اضعفتها جنود الغافلين يا نصر الله ذكرت نزد
مظلوم مذکور از حق ميطلبم ترا تأييد فرمايد بر
استقامت قسم بافتاب حقيقت كه از افق سماء
سجين مشرق و لاخ شأن استقامت عند الله عظيم
و بزرگست طوبى لعبد تمسك بها و ويل لمن
اعرض عنها

- 21 "Praise be unto Thee, O my God, for having illumined my heart with the light of Thy knowledge and adorned my temple with the ornament of Thy love. I beseech Thee by Thy signs and their mysteries, and by the Sun of Thy Name and its lights, to ordain for me that which Thou hast ordained for Thy loved ones. Verily, Thou art the Almighty, the All-Knowing, the All-Informed."

21 قل لك الحمد يا الهى بما نورّت قلبى بنور معرفتك
و زينّت هيكلى بطراز حبك اسألك بآياتك و
اسرارها و شمس اسمك و انوارها ان تقدر لى ما
قدرته لأولياك انك انت المقتدر العليم الخبير

- 22 O Pen! Make mention of him who hath been named Muhammad-Taqi, who hath attained unto My remembrance and My traces and My Tablet wherefrom hath shone forth from its horizon the luminary of My loving-kindness. We beseech God to assist him to serve His loved ones and to make mention of His chosen ones, and to show humility at the mention of His Name, the Mighty, the Luminous. Verily he hath attained, time after time, as doth the Mother Book testify in this exalted station.

22 يا قلم اذكر من سمى بمحمد تقى الذى فاز بذكرى و
آثارى و لوحى الذى لاح من افقه نير عنايتى نسأل
الله ان يؤيده على خدمة اوليائه و ذكر اصفياه و
الخصوع عند ذكر اسمه العزيز المنير انه فاز مرّة بعد
مرّة يشهد بذلك أم البيان فى هذا المقام الرفيع

BLIB_Or15695.049

BH00574

To: *Haji Mirza Husayn Shirazi et al., in Khartum*

Date: 1306 ? [1888-1889]

- 1 He is the One Who stands through grace and speaks through justice! 1 هو القائم بالفضل و الناطق بالعدل

- 2 Can anyone through My power and sovereignty set aside that which is other than Me and take up that which is commanded in My Book - the Book at whose revelation from the heaven of My Will the Mother Book itself bowed down in submission? Is there any that hath ears to hear My most sweet call raised from the Most Exalted Horizon in the Prison of 'Akka? Is there any wielding power and dominion who can, by My command, take My Tablet through a sovereignty that hath encompassed existence and a power that hath encompassed all created things? 2 هل يقدر احد ان يضع ما سوائى بقدرتى و سلطانى و يأخذ ما امر به فى كتابى الذى اذ نزل من سماء مشيئى خضع له ام الكتاب و هل من ذى سمع ليسمع ندائى الاحلى الذى ارتفع من الأفق الأعلى فى سجن عكّاء و هل من ذى اقتدار و سلطنة يأخذ لوحى بامرى بسلطان احاط بالوجود و بقدرة احاطت على الكائنات

- 3 O Husayn, upon thee be My glory! This is the day of supreme joy, for the Mount of God hath become a resting-place and Sinai hath been blessed to hear the utterance of the Lord of the Manifestation. Say: O people! The pavilion of Divine glory hath been raised in the most exalted station, and the banner of "Verily I am God" hath been hoisted upon the highest mountains. Deprive not yourselves! The sources of idle fancies and vain imaginings have ever, throughout the ages and centuries, brought upon the Daysprings of Revelation and the Dawning-places of the Cause that which is recorded and inscribed in the Books. Blessed are they that perceive and blessed are the fair-minded! Say: O people! Fear God and follow not the doubts of the suspicious ones. This is the day of the blessed word "the Day when mankind shall stand before the Lord of the worlds." This is the day when the chosen ones and the pure in heart weep and lament at His separation, while all beseech to attain His presence from the Peerless Bestower of Bounties. Know ye the value of this supreme bounty. He is the heavenly sustenance and the true Promised One Who was heralded and promised in God's Book, both before and after. Behold the sea and its waves, the light and its effulgence, the sun and its radiance, and the Tree and its fruits! 3 يا حسين عليك بهائى يوم فرح اكبر است چه كه كوم الله منزلگاه شد و طور باصغاء بيان مالک ظهور فائز گشت بگوای قوم خباء مجد الهى بر اعلی المقام منصوب و علم اتنى انا الله بر اعلی الجبال مرتفع خود را محروم منمائید مطالع ظنون و اوهام لازال در قرون و اعصار بر مشارق و حى و مطالع امر وارد آوردند آنچه را كه در كتب مذکور و مرقوم طوبى للناظرين و طوبى للنصفين قل يا قوم خافوا الله و لا تتبعوا شبهات المريين امروز روز كلمه مباركه يوم يقوم الناس لرب العالمين است امروز روزى است كه اوليا و اصفياء از فراقش گريان و نالان و كل از فضال بيمثال لقایش را سائل و آمل قدر این نعمت كبرى را بدانید اوست مائده آسمانى و موعود حقيقى كه در كتاب الهى از قبل و بعد بان بشارت داده و وعده فرموده انظروا الى البحر و امواجه و النور و اشراقه و الشمس و ضيائه و السدرة و اثمارها

- 4 By the life of God! I have had no purpose save your guidance. From the earliest days until now I have been encompassed by countless afflictions, and all who are on earth bear witness to what hath been mentioned. Yet the deeds of the heedless souls have deprived them of sincerity and purity. O Husayn! Thou hast ever been blessed with grace. We beseech God to assist thee to become a manifestation of sanctity and holiness, that 4 لعمر الله مقصودى جز هدايت شما نبوده و نيست از اول ايام الى حين در بلاياى لا تحصي بوده و من على الأرض بر آنچه ذكر شد شاهد و گواهاند لكن جزاى اعمال نفوس غافله را از صدق و صفا محروم نموده يا حسين لازال بعنايت فائز بودهئى از حق ميطلبم ترا مؤيد فرمايد تا مظهر

thou mayest efface the books of idle fancies and vain imaginings through the counsels and admonitions revealed in the Tablets. Say:

- 5 My God, my God! Withhold not Thy servants from the ocean of Thy bounty, nor from the effulgences of the light of the Sun of Thy grace in Thy days. O Lord! They are Thy servants and Thy creation. If Thou shouldst chastise them, none can say "Why?" or "Wherefore?", and if Thou shouldst forgive them, verily Thou art the Most Merciful of the merciful, and Thou art the Compassionate, the Bountiful, the All-Generous, the Mighty, the Gracious.

- 6 Let fragrant breezes from the revelations waft upon the friends and gladden them. All are remembered in the presence of the Wronged One and are recipients of His grace. That which is essential and binding today is unity and harmony. We beseech God to unite their hearts, to draw them nigh unto Him, and to acquaint them with that which will exalt them in all the worlds of His worlds. Verily He is the Lord of the world and the Master of nations. He doeth what He willeth and ordaineth as He pleaseth. There is none other God but He, the Almighty, the Powerful.

- 7 The splendor shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who have laid hold on the Book of God with such strength as the hosts of the heedless and the cawing of the calamitous could not weaken. Praise be to God, the True King, the Manifest.

- 8 We wish to make mention in this exalted station of him who was named Farajullah, that this remembrance and utterance may draw him to the station of true knowledge and bring him near unto God, the Lord of all worlds. O thou who art mentioned in the presence of the Wronged One! We have manifested the Cause and revealed verses in such measure that pens are powerless to reckon them and souls are incapable of comprehending their limits. We have made known to all that which shall preserve and profit them. Verily thy Lord is the Forgiving, the Bountiful.

- 9 Say: O people of the Bayan! Fear ye the All-Merciful. He hath come through Whose name the gates of grace, bounty and bestowals were opened before the faces of all who are in earth and heaven. Fear God and follow not the oppressors who have denied God's proof and evidence, disbelieved in His signs, remained heedless of His sovereignty and turned away from His holy and glorious countenance. Take thou the cup of My utterance from the hand of My bounty, then drink from it in

تنزيه و تقدیس واقع شوی دفاتر ظنون و اوهام را بمواعظ و نصایح منزله در الواح محو نمائی قل

- 5 الهی الهی لا تمنع عبادک عن بحر عطائک ولا عن تجلیات انوار نیر فضلک فی ایامک ای رب هم عبادک و خلقت ان تعذبهم لیس لأحد ان يقول لم و بم و ان تغفر لهم انک انت ارحم الراحمین و انت المشفق الفیاض الفضال العزیز الکریم

- 6 اولیا را از نفحات وحی معطر و مسرور دار کل لدی المظلوم مذکورند و بعنایت فائز آنچه الیوم لازم و واجب است اتحاد و اتفاق است نسأل الله ان یؤلف قلوبهم و یقرّبهم الیه و یعرفهم ما یرفعهم فی کلّ عالم من عوالمه انه هو مولی العالم و سید الأمم یفعل و یحکم کیف یشاء لا اله الا هو القوی القدر

- 7 البهاء المشرق من افق سماء عنایتی علیک و علی الذین اخذوا کتاب الله بقوة ما اضعفتها جنود الغافلین و نعاق الناعقین و الحمد لله الملك الحق المبین

- 8 انا نرید ان نذکر من سمی بفرج الله فی هذا المقام الرفیع لیجذبه الذکر و البیان الی مقام العرفان و یقرّبه الی الله رب العالمین یا ایها المذکور لدی المظلوم انا اظهرنا الامر و اتزلنا الآیات علی شأن عجزت الأقلام عن احصائها و النفوس عن تحدیدها و عرّفنا کلّ ما یحفظهم و ینفعهم ان ربک هو الغفور الکریم

- 9 قل یا ملاً البیان اتقوا الرحمن قد اتی من فتحت باسمه ابواب العنایق و الفضل و العطاء علی وجوه من فی الأرض و السماء اتقوا الله و لا تتبّعوا الظالمین الذین انکروا حجة الله و برهانه و کفروا بآیاته و غفلوا عن سلطانه و اعرضوا عن وجهه المقدّس العزیز المنیر خذ کأس بیانی من ید عطائی ثم اشرب منها باسمی المهیمن علی من فی السموات و الأرضین و قل

My Name, the Self-Subsisting over all who are in the heavens and on earth, and say:

- 10 My God, my God! Praise be to Thee for having guided me to the Dawning-Place of Thy signs and the Dayspring of Thy clear tokens, and for having sent down for me that which endureth through the everlastingness of Thy dominion and Thy realm. I beseech Thee by Thy sovereignty which hath encompassed all created things and by Thy command which hath surrounded all existence to make me steadfast and firm in Thy love and Thy Cause. Verily Thou art the Powerful, the Mighty, the All-Bountiful.
- 10 الهى الهى لك الحمد بما هديتنى الى مشرق آياتك و مطلع بيناتك و انزلت لى ما يبتقى بدوام ملكوتك و جبروتك اسألك بسلطانك الذى غلب الكائنات و بأمرك الذى احاط على الممكنات ان تجعلنى ثابتاً راسخاً على حبك و امرك انك انت المقتدر العزيز الوهاب
- 11 O Qa'im-ud-Din! Upon thee be the glory of God, the Lord of all worlds. Cast aside what the people possess and take what hath been revealed in My perspicuous Book. Verily it will preserve thee, aid thee and bring thee near unto God, the Mighty, the Praiseworthy. Say: O people! Judge fairly by God concerning that which hath appeared in truth and be not of the heedless ones. He Who was promised in the Book of God hath come, Who was hidden in knowledge and concealed from the eyes of those who denied the Day of Judgment. Arise to serve My Cause by My command and be not of them that hesitate. We have opened before thy face the gates of knowledge with the key of utterance that thou mayest thank thy Lord, the Compassionate, the Bountiful.
- 11 يا قايم الدين عليك بهاء الله رب العالمين ضع ما عند القوم و خذ ما نزل فى كتابى المبين انه يحفظك و ينصرک و يقربک الى الله العزيز الحميد قل يا قوم انصفوا بالله فيما ظهر بالحق و لا تكونوا من الغافلين قد اتى من كان موعوداً فى كتاب الله و مكنوناً فى العلم و مستوراً عن ابصار الذين كفروا بيوم الدين قم بأمرى على خدمة امرى و لا تكن من المتوقفين انا فتحنا على وجهك ابواب العرفان بمفتاح البيان لتشكر ربك المشفق الكريم
- 12 By the life of God! The Glory (Baha) desireth naught but that which profiteth the servants. The Lord of creation beareth witness unto this. Blessed is he who hath inhaled the fragrance of the garment and hath attained to the recognition of this resplendent and luminous Light. When thou art seized by the rapture of utterance say:
- 12 لعمر الله ان البهاء ما اراد الا ما ينتفع به العباد يشهد بذلك مالک الأيجاد طوبى لمن وجد عرف القميص و فاز بعرفان هذا النور الساطع اللبيع اذا اخذك جذب البيان قل
- 13 Praise be to Thee, O my Lord, the All-Merciful, for having turned toward me from the direction of Thy Prison and remembered me with that which nothing that changeth or perisheth can equal. I testify that Thy favor hath encompassed existence and Thy mercy hath preceded the seen and the unseen. There is none other God but Thee, the All-Wise, the All-Knowing. My God, my God! Illumine my heart with the light of Thy knowledge and brighten my sight with the splendor of Thy countenance. Then inscribe for me from Thy Most Exalted Pen that which becometh Thy grace and bounty and besemeth Thy manifestation in Thy days. Verily Thou art the Almighty, the Powerful, the All-Bounteous.
- 13 لك الحمد يا ربى الرحمن بما اقبلت الى من شطر السجن و ذكرتنى بما لا تعادله ما يتغير و يفنى اشهد ان فضلک احاط بالوجود و رحمتک سبقت الغيب و الشهود لا اله الا انت المبين العليم الحكيم الهى الهى نور قلبى بنور معرفتك و انر بصرى بضياء وجهك ثم اكتب لى من قلبك الأعلى ما ينبغى لفضلک و عطائك و يليق لظهورک فى ايامک انك انت المقتدر العزيز الفياض
- 14 O Pen of Eternity! Make mention of him who hath been named Shaykh-before-Muhammad, that he may inhale the sweet savors of the utterance of his Lord and be numbered with them
- 14 يا قلم القدم اذكر من سمى بشيخ قبل محمد ليجد عرف بيان ربه و يكون من الفائزين يا شيخ لعمر

that have prospered. O Shaykh! By the life of God! The eye of creation hath not witnessed the like of this Day, wherein the Lord of the worlds hath ascended the Most Great Throne and hath spoken that which hath enraptured Sinai, saying: "Blessed be the spot of earth that hath been ennobled by Thy footsteps and adorned by Thy mighty throne." O Muhammad! Reflect upon the party of old. For years they prided themselves before all people in making mention of the Successor and the like. Yet when the light of Revelation illumined the horizon of the Bayan, they all rose in opposition and committed that from which all peoples of the world would dissociate themselves. Now again, similar parties have emerged who cling to names while being cut off from their Source, their Sovereign, their Sender and their Quickener. Thus have their souls enticed them to that which hath caused every discerning soul to lament.

- 15 Say: O people of the Bayan! We were formerly of the Shi'ih. Now ye should reflect upon its fruits and consequences. Yea, when the Just Imam appeared, the pen of that treacherous and deceitful party was manifest, and on the Day of Judgment both high and low - that is, the learned and the ignorant - all gave the verdict to shed His most pure blood, and now too they occupy themselves with cursing and reviling the Truth from their pulpits. Say: O people of the Bayan! It is incumbent and obligatory upon every soul to protect the servants of God from former suspicions and fancies, lest perchance such parties raise anew the standard of tyranny in the land. Say: Fear God, O people, and be not of the wrongdoers. Cast aside suspicions and fancies, and turn ye unto this resplendent, gleaming, manifest and brilliant Light. Thus hath My Most Exalted Pen warbled in this luminous thicket, from God, the Lord of all men. Blessed is he who hath heard and seen, and woe unto the heedless. The glory from Us be upon thee and upon them who have cast away all else save God and have turned unto Him, the Object of the knowledge of the mystics.

- 16 O Yahya! The Book hath come. Take hold of it with the power given thee by Us, in spite of every obstinate tyrant. Verily We have manifested that which was hidden from time immemorial and stored in the knowledge of God, the Mighty, the All-Praised. Say: O concourse of men! The Day hath come wherein He Who conversed with God hath seated Himself upon the throne of Revelation and the Herald hath called out from every direction: "Dominion and Kingdom and Power and Glory belong to God, the Lord of the mighty throne!" Say: O people of the Bayan! The horizons have been filled with the signs of your Lord, the King of the Day of the Covenant. Fear

الله ما رأت عين الابداع شبه هذا اليوم الذى فيه استوى مولى العالم على العرش الأعظم و نطق بما انجذب به الطور و قال طوبى لأرض تشرفت بقدمك و تزينت بعرشك العظيم يا محمد در حزب قبل تفكر نما سالها بذكر وصي و امثال آن بر اهل عالم افتخار مى نمودند و چون نور ظهور افق عالم بيان را منور نمود كل بر اعراض قيام نمودند و عمل نمودند آنچه را كه احزاب عالم از آن تبري جستند حال هم مجدد شبه آن حزب ببيان آمده و با اسماء تمسك نموده اند منقطعین عن ملكها و سلطانه و مبعوثا و محييا كذلك سولت لهم انفسهم ما ناح به كل عالم بصير

15 بگو ای اهل بیان ما از قبل شیعه بوده ایم حال باید تفکر در ثمرات آن نمائید و نتایج آن بلی ثمری که امام عدل ظاهر شد قلم آن حزب غدار مگار بوده و در یوم جزا اعلی و ادانی یعنی علما و جهلا کل بر سفک دم اطهر فتوی دادند و حال هم بر منابر بسب و لعن حق مشغول بگو ای اهل بیان بر هر ذی وجودی لازم و واجب که عباد الله را از ظنون و اوهام قبل حفظ فرماید که مباد شبه آن حزب مجدد در ارض علم ظلم برافرازد قل اتقوا الله یا قوم و لا تكونوا من الظالمین دعوا الظنون و الاوهام مقلین الی هذا النور الساطع اللامع المشرق المنیر كذلك غرذ قلبی الأعلی فی الأجمة التوراء من لدی الله مولى الوری طوبی لمن سمع و رأى و ویل للغافلین البهائم من لدنا علیک و علی الذین نبذوا الوری ورائهم مقلین الی الله مقصود العارفین

16 یا یحیی قد اتی الکتاب خذه بقوة من عندنا رغماً لكل جبار عنید انا اظهرنا ما کان مکنوناً فی ازل الازال و مخزوناً فی علم الله العزیز الحمید قل یا معشر البشر قد اتی الیوم و فیه استوى مکلم الطور علی عرش الظهور و نادى المناد من کل الجهات العزة و المملکوت و القدرة و الجبروت الله رب العرش العظيم قل یا ملاء البیان قد ملأت الآفاق من آیات ربکم مالک یوم الميثاق اتقوا الرحمن و لا تكونوا من المتوقفین قوموا علی خدمة الأمر

ye the All-Merciful and be not of them that hesitate. Arise to serve the Cause and be not of the ignorant. Those who have turned away from the Countenance are indeed in manifest loss. Blessed art thou, O Yahya, inasmuch as the Lord of the Kingdom of Names hath made mention of thee in the prison of 'Akka, a bounty from His presence, and He is the All-Bountiful, the Most Generous.

- 17 O Husayn! Upon thee be the Glory of God! We have, on this blessed day when the realities of all things are in joy and delight through their encounter with the Lord of Names, made mention of the loved ones. Give them the glad-tidings of My remembrance of them, then recite unto them in such melodies as will draw unto them the hearts of the world. Verily thy Lord is the Speaker, the Rememberer, the Compassionate, the Forgiving, the Merciful. Make mention of My loved ones on My behalf, remind them of My verses, and illumine them with the lights of the kingdom of My wondrous utterance. We beseech God, blessed and exalted be He, to draw them nigh unto Him, to aid them in exalting and raising high the Word amongst His servants, and to record for them in His mighty Book the recompense of those who are sincere. The Glory shining forth from the horizon of the heaven of My loving-kindness be upon thee and upon My loved ones who have not cast behind them My covenant and My testament, and whom names have not prevented from turning toward the heaven of My recognition. Verily thy Lord is the Giver, the Munificent, the All-Knowing, the All-Wise.

ولا تكونوا من الجاهلين ان الذين اعرضوا عن الوجه اولئك في خسران مبین طوبی لك يا يحيى بما ذكرک مالک ملکوت الاسماء في سجن عكاه فضلاً من عنده و هو الفضل الكريم

17 يا حسين عليك بهاء الله اوليا را در اين يوم مبارك كه حقائق اشياء از لقاي مالک اسماء در فرح و سرور است ذکر نمودیم بشرهم بذکری آياهم ثم اقرأ لهم بنعمات تجذب بها افئدة العالم ان ربك هو الناطق الذاکر المشفق الغفور الرحيم اذكر اوليائي من قبل و ذکرهم باياتي و نورهم بأنوار ملکوت بياني البديع نسأل الله تبارک و تعالى ان يقربهم اليه ويؤيدهم على اعلاء الكلمة و ارتفاعها بين العباد ويكتب لهم اجر المخلصين في كتابه العظيم البهاء المشرق من افق سماء عنايتي عليك و على اوليائي الذين ما نذبوا عهدي و ميثاقی و ما منعهم الاسماء عن التوجه الى سماء عرفاني ان ربك هو المعطي الباذل العليم الحكيم

BLIB_Or15690.045, BLIB_Or15695.115,
BLIB_Or15728.037

BH00570

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

Date: 1306 ? [1888-1889]

- 1 He is the Ever-Living, the Self-Subsisting! Blessed and exalted be His station!
- 2 Praise be to God, the One Who stands without decline, Who endures without transition, Who transcends all description and utterance, Who is sanctified from all peers and likenesses. The essence of His being cannot be comprehended by minds, nor can His reality be attained. The sun of His power is exalted above setting, and the sovereignty of His Cause is sanctified

1 هو الحي القيوم تبارک و تعالى شأنه

2 الحمد لله القائم بلا زوال الدائم بلا انتقال المتعالي عن الوصف و المقال المنزه عن الأشباه و الأمثال لا تدركه كنهه العقول و لا يمكن الى حقيقته الوصول تعالت شمس قدرته عن الأقول و تقدس سلطان امره عن الزوال و انجول هو الذي غلب

from decline and obscurity. He it is through Whose Most Great Name the world has been conquered and through Whose most perfect and complete proof the nations have been encompassed. None can resist His bidding, none can stay His judgment, none can frustrate His decree, and none can oppose His will. He has illumined existence with the lights of knowledge and understanding, and has kindled within the visible world the lamp of wisdom and utterance. Through this has He guided His servants to the source of guidance, and transformed them from the left hand of rancor and opposition to the right hand of fellowship and unity. His power has ever been triumphant, His might ever-subduing, His dominion ever-manifest, and His glory ever-resplendent. He ordains whatsoever He willeth and decreeth whatsoever He pleaseth. He is the Mighty, the Peerless.

العالم سلطان اسمه الأعظم واحاط الأمم برهانه
الأكل الأتم لا مانع لأمره ولا دافع لحكمه
ولا راد لقضائه ولا مضاد لامضائه تجلّى على
الوجود بأنوار العلم والعرفان واوقد في عالم الشهود
نبراس الحكمة والبيان وهدى به العباد الى معدن
الارشاد وقلوبهم من شمال الضيعة والعناد الى
يمين الألفة والاتحاد لم يزل قدرته غالبة و سطوته
قاهرة وشوكته ظاهرة وعزته باهرة يقضى ما
يشاء ويحكم ما يريد وهو العزيز الفريد

- 3 O my God, my Lord, my Support, my Hope and my Trust! How can I make mention of Thee, when I behold Thee sanctified above all remembrance? How can I describe Thy power, when I see Thee exalted above all minds and thoughts? How can my feeble cry ascend to the court of Thy mighty power, and how can my weak, abject praise rise to the heaven of Thy sovereign strength? What befits me in my weakness and poverty to describe Thy Being, O Master of the Kingdom of might and power, or to define Thy Self, O Sovereign of the Realm of glory and grandeur? With what tongue shall I invoke Thee that it may be worthy of the court of Thy supreme majesty, and with what utterance shall I describe Thee that it may befit the threshold of Thy grandeur and power? I am bewildered, and the knowers are bewildered; I am perplexed, and those who describe Thee are perplexed; I am astonished, and those who praise Thee are astonished. By Thy glory, O my Hope, before the kingdom of Thy power I see in myself naught but sheer impotence, and in the face of the sovereignty of Thy permanence, utter evanescence. My mention of Thee and my rising to praise Thee are but in obedience to Thy command and in submission to Thy decree. Otherwise, what am I in my poverty to stand forth in remembrance of Him Whose name is exalted above all mention, and Whose command transcends all description and thought?

3 يا الهى وسيدى وسندى ورجائى ومعتمدى
كيف اذكرك و اريك مقدساً عن الأذكار و
كيف اصف قدرتك و اشاهدك متعالياً عن
العقول و الأفكار كيف يصعد ندائى الضعيف
الى بساط عزّ قدرتك و كيف يرتقى ذكرى
العاجز الحقير الى سماء سلطان قوتك ما لى و
ضعفى و مسكنتى و توصيف ذاتك يا مالك
ملكوت القدرة و القوة و تعريف نفسك يا
سلطان جبروت العزة و الرفعة بأى لسان اذكرك
ليكون قابلاً لساحة عزّ كبريائك و بأى بيان
اصفك ليكون لايقاً لفناء باب عظمتك و
اقتدارك قد تحيرت و تحير العارفون و همت و
هام الواصفون و اندهشت و اندهش الناعتون
وعزّتك يا رجائى لا ارى فى نفسى الا العجز
الصرف و الفناء البحت تلقاء ملكوت اقتدارك
و قدام جبروت بقائك و ليس ذكرى اياك و
قيامى على ثنائك الا طاعة لأمرك و انقياداً
لحكمك والا ما لى و مسكنتى و القيام على
ذكر من تعالى اسمه عن الأذكار و امره عن
الأوصاف و الأفكار

- 4 I beseech Thee, O Lord of existence and King of the secrets of the seen and unseen, to manifest in the contingent world that which shall rend asunder the veils of the veiled, remove the imaginings of the doubters, and transform through might the weakness of the wavering ones, and through assurance the agitation of the fearful ones. Thou hast, O my God, revealed Thy Cause, sent down Thy decree, made clear Thy path, and set forth Thy proof in such wise that were anyone to be fair, he would find no refuge save in turning to Thee, and would see

4 استلّيك يا سيدّ الوجود و مالك اسرار الغيب
و الشهود بأن تظهر فى الامكان ما يخرق حجب
الاحتجبين و يزيل اوهام المتوهمين و يبذل بالقوة
ضعف المتزلزلين و بالاطمينان اضطراب الخائفين
انك يا الهى اظهرت امرك و انزلت حكمك
و اوضحت سبيلك و ابرزت دليلك بشأن لو
ينصف احد لا يجد لنفسه مفرّاً الا الاقبال
اليك و لا يرى مهرباً الا الوفود عليك و الاقرار

no shelter save in entering Thy presence, in acknowledging Thy oneness and confessing Thy singleness. Yet due to the weakness in the hearts of Thy servants and their fear of the malice of the oppressors and the antagonists, none have turned to Thee save those whose hearts Thou didst create from the tablets of power and assurance, and whose heads Thou didst adorn with the crowns of knowledge and understanding.

- 5 I beseech Thee by Thy hidden Name and Thy treasured Secret to lift from all eyes the veils of doubt and suspicion, that every seeing one may behold Thee seated upon the throne of glory and grandeur, and every discerning one may see Thee established upon the seat of power and loftiness, and may perceive the signs of Thy manifestation in Thy days, and may know the mysteries of Thy Cause in Thy time, and may follow Thee in that which Thou hast commanded through Thy grace in Thy firm Book and decisive Speech. Strengthen, O God, Thy loved ones who have turned to the horizon of Thy Cause, who have detached themselves from all else but Thee, and who have arisen to serve Thee in such wise as to exalt their stations in Thy dominion and kingdom and to elevate their remembrance in Thy realm and heaven. Preserve them, O God of existence and King of the seen and unseen, from the evil of those who have forgotten Thee and have removed themselves from the precincts of Thy nearness, and adorn them every day, nay every moment, with the robes of Thy grace and the mantles of Thy bounty, and give them to drink of the pure water of nearness and reunion, and the sweet spring of meeting and attainment in the day of return. Verily Thou art the All-Bountiful, the Generous, the Self-Sufficient, the Most Exalted.

- 6 O thou who art immersed in the ocean of love and who hast ascended unto the atmosphere of the knowledge of thy Lord, the Possessor of all creation! There hath reached this servant that whose exterior was adorned with the traces of ink and whose interior with the subtleties of love and unity. From its hidden allusions I perceived the degrees of thy turning unto thy Lord, the Lord of all creation, and from its veiled symbols I recognized the stations of thy humility and lowliness before the presence of the Divine Unity. Blessed art thou and blessed is he whose pen hath moved in such wise as to diffuse the fragrance of sincerity and of turning unto his Lord, the Mighty, the Most Exalted. And blessed be the spirit of him who hath arisen to serve the Cause of his Lord, the Lord of Names, and who hath conveyed unto the seekers that whereby they have attained the shore of immortality, detached from the vicissitudes of the realm of mortality. By thy life! I behold nothing more exalted than teaching the Cause, nor do I witness any bounty sweeter than it. Would that my Lord, the

بوحدايتك و الاعتراف بفردانيتك ولكن لضعف قلوب العباد و خوفهم من شرور اهل الضغينة و العناد لم يقبل اليك الا الذين خلقت افئدتهم من زير القدرة و الاطمينان و زينت رؤوسهم بتيجان العلم و العرفان

5 استلک باسمک المکنون و سرک المخزون ان ترفع عن العيون غشاوة الأوهام و الظنون ليراك كل بصير جالساً على عرش العزة و العظمة و يشاهدك كل خبير مستقراً على سرير القدرة و الرفعة و يدرك آثار ظهورك في أيامك و يعرف اسرار امرک في أيامک و يتبعک في ما امرته بالفضل في محکم کتابک و مبرم خطابک و ايد اللهم احبتک الذين اقبلوا الى افق امرک و انقطعوا عن سواک و قاموا على خدمتک على ما ترتفع به مقاماتهم في ملکک و ملکوتک و تعلوا اذکارهم في ناسوتک و جبروتک و احفظهم يا اله الوجود و مالک الغيب و الشهود عن شرور الذين غفلوا عنک و بعدوا عن ساحة قربک و زينهم فيکل يوم بل فيکل أن يخلع فضلك و رداء جودک و اشربهم سلسبيل القرب و الوصال و سلسال اللقاء و الاتصال في يوم المال انک انت الفاضل بالاذل الغني المتعال

6 يا ايها المتغمس في بحر الوداد و العارج الى فضاء عرفان ربك مالک ايجاد قد وصل الى هذا العبد ما كان ظاهره مطرراً بأثر المداد و باطنه بلطائف الحب و الاتحاد ادرکت من اشاراته الخفية مراتب اقبالک الى ربك مالک البرية و عرفت من رموزه المستورة مقامات خضوعک و خشوعک تلقاء حضرة الأحديّة يا طوبى لك و لمن تحرك قلبه على ما تضيوع منه عرف الخلو و الاقبال الى ربه العزيز المتعال في المال و يا روحا لمن قام على خدمة امر ربه مالک الأسماء و بلغ المستعدين ما بلغوا به الى شاطئ البقاء منقطعين عن حوادث عالم الفناء و لعمرک لا ارى شيئاً اعلی من التبليغ و لا اشاهد نعمة الذّ منه يا ليت وقفتی ربّي الأبهی على اعلاء اعلام امره في الانشاء و يا ليت حصل لي

Most Glorious, might enable me to raise aloft the standards of His Cause among all created things, and would that I might turn towards the lands to spread the signs of my Chosen Lord and to guide the seekers unto the paradise of the knowledge of God, the Mighty, the All-Forgiving. God knoweth that I have never ceased to beseech Him for success and confirmation in this righteous Cause, and I implore Him to facilitate all affairs and remove the obstacles that have arisen from the deeds of the evil ones. The Cause is in His hands - He ordaineth whatsoever He willeth for whomsoever He pleaseth, and He is the Mighty, the Praiseworthy.

التوجه الى الديار لنشر آثار ربّي المختار و ارشاد الطالبين الى [جنة] عرفان الله العزيز الغفار الله يعلم أنّي لم ازل اسئله التوفيق والتأييد فيهذا الأمر الرشيد و ارجوه ان يسهل الأمور و يرفع الموانع التي حصلت من اعمال اهل الشرور الأمر بيده يقدر لمن يشاء ما يريد و هو العزيز الحميد

- 7 O thou who art beloved! When I beheld thy letter and pondered thy words, I presented myself at the Court of Glory and mentioned thee before the countenance of thy Bountiful Lord. Thereupon the ocean of grace surged and the fragrance of generosity was wafted, and there issued forth from the Source of Bounty that whose fragrance hath perfumed the world. His Word, exalted be His utterance and magnified His favor:

7 يا ايها الحبيب لما رأيت كتابك وتأملت خطابك حضرت ساحة الجلال و عرضت ذكرك تلقاء وجه موليك الفضل فاج بجر الفضل و هاج عرف الكرم و صدر لك من مصدر العطاء ما تضويع عرفه في العالم قوله جلّ [بيانه] و عظم احسانه

- 8 He Who is established upon the Throne of Proof
- 9 O 'Ali-Akbar! Upon thee be My glory and My loving-kindness. Praise be to God, thou hast attained unto the splendors of the lights of presence and hast dwelt for a time beneath the pavilions of grandeur. At every moment the Supreme Pen is engaged and occupied in counsels and admonitions. The ocean of utterance is surging and the sun of proof is shining and manifest before all faces. Nevertheless, the people remain lost in the dark dust of idle fancies and are deprived and forbidden from the outpourings of the Day of God. Idle fancy is a dust that preventeth the eye from beholding, and vain imaginings are a barrier that hindereth from the truth. We beseech God that He may, through the hands of might, remove that which hindereth in these days. Through wisdom and utterance - by thy life - the hosts of wisdom have been and ever shall be victorious. We beseech God to confirm the loved ones of that land in that which is befitting. Today all must gather up the carpet of their own desires and hold fast unto the Will of God, and fix their gaze upon that which will cause the elevation and exaltation of God's Cause. After thy return, numerous Tablets were sent, and in every Tablet were concealed the oceans of grace and loving-kindness, of knowledge and wisdom. Blessed are they that drink therefrom, and woe unto the heedless. Say:

8 هو المستوى على عرش البرهان

9 يا عليّ قبل اكبر عليك بهائي و عنايتي لله الحمد بتجليات انوار نير حضور فائز شدي و مدّتي در ظل قباب عظمت ساكن در هر حين قلم اعلى بمواعظ و نصايح متحرّك و مشغول بجر بيان مواج و آفتاب برهان امام وجه مشرق و لائح معذلک خلق در غبار تیره اوهام مانده اند و از فيوضات يوم الله محروم و ممنوع اوهام غباريست حايل بصر را از مشاهده منع مينمايد و ظنون سدّيست مانع از حقّ ميطلبم بآبادي خليل ايام مانعرا رفع نمايد بحکمت و بيان لعمر الله جنود حکمت غالب بوده و هست و از حقّ ميطلبم اولياي آن ارض را مؤيّد فرمايد بر آنچه سزاوار است امروز بايد کلّ بساط ارادات خود را جمع نمايند و بارادة الله تمسّک جويند و بآنچه سبب ارتفاع و ارتقاء امر الهيست ناظر باشند بعد از مراجعت آنجناب الواح چندی ارسال شد و در هر لوح بجزو فضل و عنايت و علم و حکمت مستور طوبى للشاربين و ويل للعافلين

- 10 My God, my God! Aid Thy loved ones in that which will cause Thy Cause to be exalted, and ordain for them from the wonders of Thy bounty that which will attract them unto Thee and draw them nigh unto Thy court and remind them of Thy

10 قل الهى الهى ايد اوليايک على ما يرتفع به امرک و قدر لهم من بدايع جودک ما يجذبهم اليک و يقرّبهم الى بساطک و يذکرهم بآياتک و يشعلهم بنار حبّک انک انت الفضال المقتدر القدير

verses and kindle them with the fire of Thy love. Verily Thou art the All-Bountiful, the Mighty, the Powerful.

- 11 Convey the greetings of the Wronged One to the friends and illumine all with the lights of God's grace. The Glory be upon thee and upon those who are with thee and who hearken unto thy words concerning this Cause, whereby the hearts of all things were troubled and the pillars of all beings were shaken, save those who cast the world behind them and turned unto God, the Protector, the Mighty, the Great, the All-Powerful.
- 12 Praise be to God, thou hast in all conditions been the recipient of the favors of the Beloved, the Most High, and hast been honored by His grace. It behooveth thee to thank Him at all times and to arise to mention and praise Him amongst the peoples of the world.
- 13 Regarding the answers to the questions which thou hadst written about: Some days after thy departure, one copy of the aforementioned questions, together with the answers to thy questions, was sent in the handwriting of Zein, upon him be the Glory of God and His grace, for thy sake. Surely it must have reached thee and thou must have perused it. Likewise, certain other questions were submitted and answers were revealed; a copy of these also will be sent - append them to the previous parts.
- 14 Furthermore, mention and glorify Haji M.H., upon him be the Glory of God, who attained the presence with thee, with wondrous and sublime remembrances from this servant. We beseech God to strengthen him at all times and to ordain for him that which is best with Him. Verily, He is the Generous, the Bestower.
- 15 As for the Bookbinder who was engaged in service in this land for about a year, and was blessed with divine bounties and was granted permission to return - it was decided that he would occasionally write and send news of conditions. A letter was received from him after his departure, but after his arrival in the land of T, no further letter from him has been observed. An answer to that letter was sent, but its receipt is not yet known. Remember and glorify him with wondrous remembrances from this servant, and inquire about his circumstances. His services and labors are ever before our sight and remembered. We beseech God to ordain for him every good thing He has promised to His loved ones in His Book.
- 16 Regarding the volume of Persian Tablets thou hadst written about, its sending depends upon permission and will. The copy of the Blessed Tablet which thou hadst requested will certainly
- 11 اولیا را از قبل مظلوم تکبیر برسان و کلّ را بانوار عنایت حقّ منور دار البهاء علیک و علی من معک و یسمع قولک فی هذا الأمر الذی اضطربت افئدة الکائنات و تزلزلت ارکان الممکات الا من نبذ العالم ورائه و اقبل الى الله المهیمن المقتدر العزیز العظیم انتهى
- 12 لله الحمد آنجناب در جمیع احوال بالطاف حضرت محبوب متعال فائزند و بعنایتش مشرف ینبغی لک ان تشکره فیکلّ حین و تقوم علی ذکره و ثنائیه بین العالمین
- 13 در باب جواب مسائل مرقوم داشته بودند آیامی بعد از حرکت آنجناب یک نسخه از مسائل معهوده بانضمام جواب مسائل آنجناب بخطّ جناب زین علیه بهاء الله و عنایتیه لأجل آنحبیب ارسال شد البتّه رسیده و ملاحظه نموده اید و همچنین بعض مسائل دیگر عرض شده بود و جواب نازل صورت آنها ارسال میشود باجزاء معهوده ضمّ نمائید
- 14 دیگر جناب حاجی مح علیه بهاء الله را که مع آنجناب شرفیاب شدند باذکار بدیعۀ منیعۀ از جانب این عبد ذا کر و مکبرّ شوید نسل الله ان یؤیّده فیکلّ الأحیان و یقدّر له ما هو خیر عنده انه هو الکریم المنان
- 15 جناب صحّاف که مقداریک سنه در این ارض بخدمۀ مشغول و بنفیوضات فائز و باذن مراجعت نموده اند مقرر شد که گاهی شرح احوالات را مرقوم و ارسال دارند مکتوبی از ایشان بعد از حرکت رسید ولکن پس از ورود به ارض ط دیگر مکتوبی از ایشان ملاحظه نشد جواب آن ورقه فرستاده شده ولکن وصول آن الی الآن معلوم نه ایشانرا بدایع اذکار از جانب این عبد ذا کر و مکبرّ شوید و کیفیت را استفسار نمائید زحمات و خدماتشان لازال منظور و مذکور است نسل الله ان یقدّر له کلّ خیر وعد به اولیائیه فی کتّابه
- 16 در باب یک مجلّد الواح فارسیه مرقوم داشته بودند ارسال آن بامر و اراده منوط و مربوط سواد لوح مبارک که خواسته بودید اگر یافت

be sent if it is found. Finally, remember and glorify the friends with wondrous and sublime remembrances. We beseech God to ordain for thee every good thing decreed in His Book and to protect thee beneath His shadow from the evil of the wicked among His creatures. The Spirit and Glory be upon thee, upon thy family, and upon the steadfast servants of God. Praise be to God, the Lord of the worlds.

شود البتة ارسال خواهد شد دیگر دوستان را با ذکر
بدیعه منیعه ذا کرو و مکبر شوید نسل الله ان یقدر
لک کل خیر قدر فی کتابه و یحفظک فی ظلّه
من شرور اشیاء خلقه و الروح و البهء علیک
و علی اهلک و علی عباد الله الراستخین الحمد لله
رب العالمین

BLIB_Or15693.098, BLIB_Or15703.136x

BH00573

Date: 1306 ? [1888-1889]

1 He it is Who hath moved all creation by the finger of His command!

1 هو الذی حرک الکائنات بأصبع ارادته

2 A remembrance from the Remembered One to him who hath turned with his heart, confessed with his tongue, heard with his ear, and arisen with his feet to the remembrance of God and the service of His Cause in days wherein the Herald hath called out in all directions: "The Self-Subsisting hath come with the Kingdom of verses and His sealed nectar!" Beware, O people of the earth, lest ye deprive yourselves of the most pure nectar which the hands of the bounty of your Lord, the Ordainer, do proffer. Draw nigh with radiant faces, then drink thereof in His Name, the Mighty, the Loving. Thus hath the ocean of proof surged before all religions when the Pen of God, Lord of what was and what shall be, moved. Say: Fear ye God, O people, and follow not your desires. Follow Him Who hath come to you with the Tablet of proof and the Kawthar of utterance, then drink thereof through My remembrance, the Mighty, the Inaccessible.

2 ذکر من لدى المذكور لمن اقبل بقلبه و اعترف
بلسانه و سمع بأذنه و قام برجله علی ذکر الله
و خدمة امره فی ایام فیها نادى المناد فی کل
الجهات قد اتى القیوم بملکوت الآيات و رحیقته
المختوم ایاکم یا ملأ الأرض ان تمنعوا انفسکم من
الرحیق الاطهر الذی تدیره ایادی عطاء ربکم
مالک القدر اقبلوا بوجوه نوراء ثم اشربوا منه
باسمه العزیز الودود کذلک ماج بحر البرهان امام
الأديان اذ تحرک قلم الله رب ما کان و ما یكون
قل اتقوا الله یا قوم و لا تتبعوا اھوائکم اتبعوا من
اتاکم بلوح البرهان و کوثر البیان ثم اشربوا منه
بذکرى العزیز الممنوع

3 O Zein! Upon thee be the Glory of God, His mercy and His loving-kindness. The Most Great Branch hath appeared before the countenance of the Lord of mankind and mentioned thee. We have remembered thee with that whereby the hearts of the Concourse on High were attracted, and the dwellers of the Most Exalted Paradise and the Supreme Heaven. Blessed is he who hath heard and recognized, and woe unto every heedless and veiled one.

3 یا زین علیک بهاء الله و رحمته و عنایتہ قد حضر
الغصن الأكبر امام وجه مولی البشر و ذکرک
ذکرناک بما انجذبت به افئدة الملأ الأعلى و سکان
الفرדوس الأبهی و الجنة العلیا طوبی لمن سمع و
عرف و ویل لكل غافل محجوب

4 O Zein! By My life and My Cause, every letter revealed from My Most Exalted Pen proclaimeth with the most loud

4 یا زین لعمرک و امری ینادی کل حرف یظهر
من قلبی الأعلى بأعلى النداء فی ناسوت الانشاء

voice in the kingdom of creation: "O concourse of earth and heaven! Open your eyes, for the Chosen One hath come with a sovereignty before which the sovereignty of the world cannot stand, and with a Command which the hosts of the nations cannot withhold." To this testifieth every fair-minded one and every just one who hath spoken the truth concerning this Cause, whereby the limbs of all names have quaked and the heart of every heedless one who hath denied God, the Protector, the Self-Subsisting, hath been convulsed.

- 5 O Zein! There hath come before the Wronged One a leaf sent by one of My servants who heard My call and turned toward My direction. He was named Hasan by the tongue of Grandeur in this praiseworthy station. Give him glad tidings from Me and remind him of My verses. Say: O Hasan! Rejoice that thy mention hath flowed at this moment from the Pen of God, the Lord of the worlds. He hath sent thee from the palm tree of utterance the fresh dates of knowledge, and from the Tree of the Mount the melody of God, the Powerful, the Mighty, the Beloved. By My life! If thou wouldst hear with thine ear, it would cry out and say: "O people of earth and heaven! By God, the regions have been perfumed by the fragrance of utterance wafted from God, the Lord of existence. Cast the rejectors behind you and turn to the Word which, when it shone forth from the horizon of the heaven of the Pen, caused those at the Mount to swoon upon the ground of extinction, save whom God willed, the Lord of the Frequented House."

- 6 O Hasan! Behold and then mention what the tongues of the rejectors have uttered in this Promised Day. The Most Great Announcement hath come unto them, whereby the Books of God, both past and future, were adorned with verses that have filled the horizons and with evidences that have erased the traces of discord, yet most of the people perceive not. They have cast the sea behind them, sporting with the pond, and they understand not. Say: O people of Baha! Counsel the servants through deeds and character. This is what ye were commanded aforetime by God. Fear God and be not of those who see and deny. Say: Hear the call of God with your ears, then behold the Light shining from the horizon of the Cause with your eyes, nay rather with the eye of God, the Lord of the unseen and the seen. Verily, My Herald - upon him be My glory, My loving-kindness and My mercy - commanded all to look upon My verses with My eye, yet the people turned away from what he said and took for themselves a path to tyranny.

- 7 We have desired at this time to mention those whom thou didst mention, that the attraction of this remembrance might seize

يا ملأ الأرض و السماء افتحوا الأبصار قد اتى المختار بسلطان لا تقوم معه سلطنة العالم و بأمر لا تمنعه جنود الأمم يشهد بذلك كل منصف و كل عادل نطق بالحق في هذا الأمر الذى به ارتعدت فرائص السماء و اضطرب قواد كل غافل كفر بالله المهيمن القيوم

5 يا زين قد حضر لدى المظلوم ورقة ارسلها عبد من عبادى الذى سمع ندائى و اقبل الى شطرى انه سمي بالحسن من لسان العظمة في هذا المقام المحمود بشّره من قبلى و ذكره بآياتى قل يا حسن افرح بما جرى ذكرك في هذا الحين من قلم الله رب العالمين و ارسل اليك من نخل البيان رطب العرفان و من سدره الطور نغمة الله المقتدر العزيز المحبوب لعمري لو تسمع بأذنك تنادى و تقول يا اهل الأرض و السماء تالله تعظرت الديار بما تنضوع عرف البيان من لدى الله مالک الوجود ضعوا المعرضين ورائكم مقبلين الى كلمة اذ اشرفت من افق سماء القلم انصعق الطوريون على ارض الفناء الا من شاء الله رب البيت المعمور

6 يا حسن انظر ثم اذكر ما نطق به السن المعرضين في هذا اليوم الموعود قد جائهم النبأ الأعظم الذى به تزينت كتب الله من قبل و من بعد بآيات ملئت الآفاق و بينات بها تحت اثار النفاق ولكن الناس اكثرهم لا يشعرون نبذوا البحر ورائهم يلعبون بالغدير و لا يفقهون قل يا اهل البهاء عظوا العباد بالأعمال و الأخلاق هذا ما امرتم به من قبل من قبل الله اتقوا الله و لا تكونوا من الذين يرون و ينكرون قل اسمعوا نداء الله بأذانكم ثم انظروا النور المشرق من افق الأمر بعيونكم بل بعين الله مالک الغيب و الشهود ان مبشرى عليه بهائى و عنايتى و رحمتى امر الكل بأن ينظروا في آياتى بعينى ولكن القوم اعرضوا عما قال و اتخذوا لأنفسهم سبيلاً الى الطاغوت

them in such wise that neither the ornaments of the world nor the wealth of kings and subjects shall withhold them.

7 أَنَا أَرَدْنَا فِي هَذَا الْحَيْنِ أَنْ نَذْكُرَ الَّذِينَ ذَكَرْتَهُمْ
لِيَأْخُذَهُمْ جَذْبُ الذِّكْرِ بِحَيْثُ لَا تَمْنَعُهُمْ زَخَارِفُ
الْعَالَمِ وَلَا ثَرَوَةُ الْمُلُوكِ وَالْمَمْلُوكِ

- 8 O Muhammad! We have turned toward thee at this hour and make mention of thee in truth, as thy name was present before the Wronged One. When thou dost inhale the fragrance of My utterance from the direction of My prison, say:

8 يَا مُحَمَّدُ أَنَا أَقْبَلْنَا إِلَيْكَ فِي هَذَا الْحَيْنِ وَذَكَرْنَاكَ
بِالْحَقِّ بِمَا حَضَرَ اسْمُكَ لَدَى الْمَظْلُومِ أَنْتَ إِذَا
وَجَدْتَ عَرَفَ بَيَانِي مِنْ شَطْرِ سِجْنِي قُلْ

- 9 My God, my God! Thy call hath attracted me, Thy grace hath guided me, Thy bounty hath given me to drink, and Thy generosity hath encompassed me. I beseech Thee, O God of the world and Creator of nations, by Thy Most Great Name through which the fire of hatred was kindled in the breasts of the deceivers while the light of the Cause shone in the hearts of them that know, and by the Word at whose appearance all the books of the world submitted to it, to ordain for me through Thy All-Knowing Pen that which shall remain with me in every world of Thy worlds. Verily, Thou art powerful over whatsoever Thou wilt, and within Thy grasp are the reins of all affairs.

9 أَلْهِىَ إِلَهِي نِدَائِكَ اجْتَذَبْنِي وَفَضْلِكَ هَدَانِي وَ
جُودِكَ سَقَانِي وَكَرَمِكَ أَحَاطَنِي اسْتَلْكَ يَا إِلَهَ
الْعَالَمِ وَمَوْجِدَ الْأُمَمِ بِاسْمِكَ الْأَعْظَمِ الَّذِي بِهِ
اشْتَعَلَتْ نَارُ الْبَغْضَاءِ فِي صُدُورِ الْمُغْلِبِينَ وَأَضَاءَ نُورَ
الْأَمْرِ فِي أَفْتَدَةِ الْعَارِفِينَ وَبِالْكَلِمَةِ الَّتِي لَمَّا ظَهَرَتْ
خَضَعَتْ لَهَا كُتُبُ الْعَالَمِ بِأَنْ تَقْدِرَ لِي مِنْ قَلَمِكَ
الْعَلِيمِ مَا يَكُونُ مَعِيَ فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ
أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَفِي قَبْضَتِكَ
زِمَامُ الْأُمُورِ

- 10 We make mention at this moment of thy brother as a grace from Us, and verily We are the All-Bountiful, the Most Generous. The glory from Our presence be upon thee and upon him and upon thy spouse and upon them that are with thee among the people of Baha who were not hindered by the intimations of the heedless nor by the power of those who disbelieved in the Day of Judgment.

10 وَنَذْكُرُ فِي هَذَا الْمَقَامِ إِخَاكَ فَضْلًا مِنْ عِنْدِنَا وَ
أَنَا الْفَضَّلُ الْكَرِيمُ الْبَهَاءُ مِنْ لَدُنَّا عَلَيْكَ وَعَلَيْهِ وَ
عَلَى ضَلْعِكَ وَمَنْ مَعَكَ مِنْ أَهْلِ الْبَهَاءِ الَّذِينَ مَا
مَنْعَهُمْ إِشَارَاتُ الْغَافِلِينَ وَلَا سَطْوَةُ الَّذِينَ كَفَرُوا
بِیَوْمِ الدِّينِ

- 11 We make mention at this moment of him who was named Siyyid 'Ali, that the breezes of My revelation may attract him and draw him nigh unto My glorious and wondrous Kingdom. O 'Ali! Hear the call from the direction of 'Akka. Verily it hath been raised in truth from One Who is All-Knowing, All-Informed. We beseech God to inscribe for thee the reward of attaining His presence and standing before His countenance and arising to serve His wondrous Cause, and to aid thee in that whereby thy mention and thy name shall endure in His perspicuous Book. By the life of God! The Wronged One loveth to meet His loved ones, but the oppressors have intervened between Me and them and have committed that which hath caused the Faithful Spirit to lament. When thou drinkest the choice wine of My praise from the hand of My bounty, say:

11 أَنَا نَذْكُرُ فِي هَذَا الْمَقَامِ مَنْ سَمِيَ بِسَيِّدٍ قَبْلَ عَلِيٍّ
لِتَجْذِبَهُ نَفْحَاتُ وَحْيِي وَتَقْرِبَهُ إِلَى مَلِكُوتِي الْعَزِيزِ
الْبَدِيعِ يَا عَلِيٍّ اسْمِعِ التَّدَاءُ مِنْ شَطْرِ عَكَاءٍ أَنَّهُ ارْتَفَعَ
بِالْحَقِّ مِنْ لَدُنْ عَلِيمٍ خَبِيرٍ نَسْتُلِ اللَّهَ بِأَنْ يَكْتُبَ
لَكَ أَجْرَ لِقَائِهِ وَالْحُضُورِ أَمَامَ وَجْهِهِ وَالْقِيَامِ عَلَى
خِدْمَةِ أَمْرِهِ الْبَدِيعِ وَيُؤَيِّدَكَ عَلَى مَا يَبْقَى بِهِ ذِكْرُكَ
وَاسْمُكَ فِي كِتَابِهِ الْمُبِينِ لَعَمْرُ اللَّهِ أَنَّ الْمَظْلُومَ أَحَبَّ
لِقَاءَ أَوْلِيَائِهِ وَلَكِنَّ الظَّالِمِينَ حَالُوا بَيْنِي وَبَيْنَهُمْ وَ
ارْتَكَبُوا مَا نَاحَ بِهِ الرُّوحُ الْأَمِينُ أَنْتَ إِذَا شَرَبْتَ
رَحِيقَ ثَنَائِي مِنْ يَدِ عَطَائِي

- 12 My God, my God! The wine of Thy utterance hath intoxicated me and the Kawthar of Thy knowledge hath attracted me. I beseech Thee by Thy Name through which the Speaker of the Mount spoke forth and the decree of resurrection appeared and

12 قُلْ إِلَهِي قَدْ أَخَذَنِي سَكْرُ بَيَانِكَ وَاجْتَذَبْنِي
كَوْثَرُ عَرْفَانِكَ اسْتَلْكَ بِاسْمِكَ الَّذِي بِهِ نَطَقَ
مَكْلَمُ الطُّورِ وَظَهَرَ حَكْمُ النُّشُورِ وَقَامَ أَهْلُ الْقُبُورِ
وَبَقِيَامُكَ وَقُعُودُكَ وَبَنَفْحَاتِ وَحْيِكَ وَبِأَنْزَالِ

the people of the graves arose, and by Thy standing and sitting, and by the breezes of Thy revelation and the sending down of Thy verses, to ordain for me the reward of those who have sought Thy station and circled round Thy throne and hearkened unto Thy call and beheld Thy horizon. O Lord! Thou seest the poor one hath sought the ultimate goal and the wronged one the manifestations of Thy justice, O Lord of all being and Sovereign of the throne on high and of the dust below. I beseech Thee to ordain for me that which shall make me steadfast in Thy Cause and firm in Thy love and acting according to what Thou hast sent down in Thy Books. Verily Thou art the Powerful One Who, when Thy power is manifested, doth erase the traces of the world's power, and when the Sun of Thy Will doth shine forth, the wills of all nations are struck dumb. There is no God but Thee, the Powerful, the Mighty, and worthy to answer prayers.

آیاتک بأن تکتب لی اجر الذین قصدوا مقامک و طافوا عرشک و سمعوا ندائک و شاهدوا افقک ای رب تری المسکین قصد المقصد الأقصى و المظلوم ظهورات عدلک یا مولی الوری و مالک العرش و التری استلک بأن تقدر لی ما يجعلنی مستقیماً علی امرک و ثابتاً فی حبک و عاملاً بما انزلته فی کتیبک انک انت المقتدر الذی اذا ظهرت قدرتک تحت آثار قدرة العالم و اذا اشرق نیر ارادتک انصعقت ارادات الأمم لا اله الا انت المقتدر القدير و بالاجابة جدير

13 He is the Compassionate from the horizon of the Prison.

13 هو المشفق من افق السجن

14 O Muhammad! The letter of the honored Siyyid Muhammad, glory be upon him, was presented before the Wronged One and was granted audience. Praise be to God that he hath repeatedly attained unto the divine verses. Today every word that appeareth from the Dayspring of God's Will concerning His sincere ones and those near unto Him shall endure for as long as the kingdom of earth and heaven endureth. O Muhammad! God willing, thou shalt hold fast unto wisdom and utterance and occupy thyself with teaching the Cause of God. Today the ocean of verses surgeth, and the heaven of proof is adorned with the stars of evidence, and from the heaven of the All-Merciful's grace the rains of utterance and meaning have descended in such measure that those who circle round are unable to reckon them. Nevertheless, the deniers have spoken that which no oppressor hath ever spoken, to such extent that in Our presence one occupied himself with leading astray a heedless soul from the straight path. Thus do We recount unto thee what hath befallen Me at the hands of the heedless ones.

14 یا زین نامه جناب سید محمد علیہ بهائی نزد مظلوم حاضر و باصفا فائز الحمد لله مکرر بآیات الهی فائز شد امروز هر کلمه‌ای که از مشرق اراده الله ظاهر میشود در باره مخلصین و مقربین بدوام ملک و ملکوت باقی و پاینده است یا محمد انشاء الله بحکمت و بیان تمسک نموده بتبلیغ امر الهی مشغول شوی امروز بحر آیات موج و آسمان حجت بانجم برهان مزین و بشأنی از سماء رحمت رحمانی امطار بیان و معانی نازل که طائفین از احصای آن عاجز مانده اند مع ذلک معرضین گفته اند آنچه را که هیچ ظالمی نگفته بقسمیکه لدی الوجه بخدمت مشغول باغواي نفسی از نفوس غافله از صراط منحرف کذلک نذکر لک ما ورد علی من جنود الغافلین

15 Say: O deniers! Like the former people, deprive not yourselves of the effulgent lights of the Dayspring of Revelation. Rend asunder the veils in the name of Truth and shatter the idols of vain imaginings with the arm of certitude. How long will ye worship fancy and until when will ye pursue vain imaginations? Today the breezes of God are wafting and the fragrances of revelation are diffused, and the tongue of utterance speaketh before the faces of all who are in the realm of being. Leave and take up - leave that which is with the people and take up that which cometh from the horizon of the heaven of God's bounty. Today the fruits of the furthestmost Tree are visible,

15 بگو ای معرضین بمثابه حزب قبل خود را از تجلیات انوار نیر ظهور محروم منمائید حجاب را بنام حق خرق کنید و اصنام اوهام را بعضد ایقان بشکنید ظنون پرستی تا کی و اوهام پرستی تا چند امروز نسمة الله در مرور و نفحات وحی متضوع و لسان بیان امام وجوه من فی الامکان ناطق بگذارید و بردارید بگذارید یعنی ما عند القوم را و بردارید آنچه از افق سماء عطاء الهی میرسد امروز اثمار سدره منتهی مشهود طور بنای

the Mount is speaking in praise of the Lord of Revelation, and the Tree circled round the House. Blessed is he who is fair in the Cause of God, and woe unto them that hesitate.

- 16 We make mention at this hour of him who is named Ali, that he may give thanks unto God, the Lord of the mighty throne, and We make mention of Our loved ones in Kha and Ra, and verily I am the Forgiving, the Merciful.

- 17 O Muhammad! We have made mention and continue to make mention of all the loved ones, and We counsel them to manifest supreme steadfastness. For twelve hundred years the people of Persia prided themselves over other religions through mention of the Successor, yet when the Dayspring of God's Will and the Dawning-Place of divine light - through Whose word the realm of mystical knowledge, successorship and imamate was and is created - shone forth from the horizon of purpose, all assailed Him with the spears and arrows of hatred and rancor, and at last martyred Him. Until now they have not understood the station of the Day of God. Say: By the life of God! This is the Day wherein the Primal Point uttereth "I am the first of the worshippers" and the seat of the Throne is the point round which circle the Concourse on High. Say: Have mercy on yourselves and choose not eternal torment through love of fancies and idle imaginings. For the sake of God have We spoken and continue to speak, and for His sake do We summon all to the supreme horizon. Say: O people! Know with clear certainty that until ye pass beyond the river of names, ye shall not attain unto the ocean of meanings. This is a word that was hidden in the treasures of My Most Exalted Pen, and We have revealed it in truth and sent it forth with justice. Blessed is he who hath heard and said: "I believe in God, the Possessor of the seen and unseen."

- 18 Repeatedly hath this word flowed from the tongue of grandeur: "Blessed are the people who understand." We beseech God to assist His loved ones that they may remind the people through their deeds and character, and guide them to the momentous News. The glory from Us be upon him who hath heard the call and said: "Yea, yea, O Lord of Names! Yea, yea, O Lord of mankind! Here am I, here am I, O Master of the Throne and earth, and Sovereign of the hereafter and the former days!"

مالک ظهور متکلم و سدره حول بیت طائف
طوبی لمن انصف فی امر الله و ویل للمتوقفین

16 انا نذكر فی هذا الحین من سمي بعلي ليشكر الله رب
العرش العظيم و نذكر اولیائی فی الخاء و الراء و انا
الغفور الرحیم

17 یا محمد اولیا طراً را ذکر نموده و مینمائیم و
باستقامت کبری وصیت میکنیم هزار و دوست
سنه خلق ایران بذكر وصی بر سایر مذاهب افتخار
مینمودند و چون مشرق اراده الهی و مطلع نور
ربانی که عالم عرفان و وصایت و امامت بکلمه
او خلق شده و میشود از افق اراده اشراق نمود
کل با اسنه و سهام غل و بغضا هجوم آوردند
و بالأخره شهیدش نمودند الی حین ادراک
مقام یوم الله را ننموده اند بگو لعمر الله امروز
روزیست که نقطه اولی بآنا اول العابدین ناطق
و مقرر عرش مطاف ملا اعلی بگو بر خود رحم
کنید و بحبت او هام و ظنون عذاب ابدی از
برای خود مپسندید لوجه الله گفته و میگوئیم و
فی سبیل الله کل را بافق اعلی دعوت مینمائیم
بگو یا قوم یقین مبین بدانید تا از نهر اسماء
نگذرد بجر معانی فائز نشوید هذه کلمه کانت
مکنونه فی کائنات قلبی الأعلی و اظهرناها بالحق و
ارسلناها بالعدل طوبی لمن سمع و قال آمنت بالله
مالک الغیب و الشهود

18 مکرر این کلمه از لسان عظمت جاری طوبی لقوم
يعرفون از حق میطلبیم اولیائش را تأیید فرماید تا
باعمال و اخلاق ناس را متذکر سازند و نبأ عظیم
هدایت نمایند البهاء من لدنا علی من سمع النداء و
قال یلی یلی یا مولی الأسماء یلی یلی یا رب الوری
لیک لییک یا مالک العرش و الثری و سلطان
الآخرة و الأولى

BLIB_Or15703.120

BH00588

To: Aqa Khan

Date: 1306 ? [1888-1889]

1 In the name of God, the All-Knowing, the All-Wise!

1 بِسْمِ اللَّهِ الْعَلِيمِ الْحَكِيمِ

2 All praise, sanctified above comprehension and imagination, befiteth that Self-Subsisting Lord Who, through His conquering might and overwhelming power, hath raised the banner of "Verily He is God" to the most exalted station of the world, and unfurled the standard of oneness upon the supreme horizon of the hearts of them that have recognized His unity. The banner hath been interpreted as the Seal of the Prophets, and the standards as the Manifestations of His names and attributes - exalted be His glory, elevated be His power, magnified be His sovereignty; there is none other God but Him.

2 حمد مقدّس از ادراک و اوهام حضرت قیومی را لایق و سزااست که بقوّت غالبه و قدرت قاهره علم آنه هو الله را بر اعلی مقام عالم برافراخت و رایت توحید را بر شطر اعلای قلوب موحدین برافراشت و علم بحضرت خاتم تعبیر شده و رایات بمظاهر اسماء و صفات جلّت عظمته و علت قدرته و عظم سلطانه و لا اله غیره

3 O Aqa Khan! Upon thee be the peace of the All-Merciful. Harken unto the call that hath been raised in the Most Exalted Paradise from the Divine Lote-Tree beyond which there is no passing. Verily, there is none other God but Him, the Mighty, the All-Bountiful. Do that which the Wronged One commandeth thee and leave the mud-workers to their mud. Soar on the pinions of certitude to the atmosphere of thy Lord's mercy, the All-Merciful, and say: O people of the realm of possibility! By God, the gate of heaven hath been opened, and the Lord of the Kingdom of Names hath come with power and sovereignty.

3 یا آقا خان علیک سلام الرحمن النداء الّذی ارتفع فی الفردوس الّاعلی من السّدره المنتهی آنه لا اله الا هو العزیز الوهاب اعمل ما یأمرك به المظلوم ودع الخراطین للظّین و طربقوا دم الایقان الی هوآ رحمة ربّک الرحمن و قل یا ملأ الامکان تالله قد فتح باب السّماء و اتی مالک ملکوت الاسماء بقدرة و سلطان

4 Thou wert with Me and didst hear My call and witness the heaven of My wisdom and the light of My Cause whereby the horizons were illumined. Beware lest the calumnies of men debar thee from the Most Great Prospect. Leave behind what the people possess and take what the Wronged One commandeth thee from God, the Lord of all beings. Behold the ocean - how it surgeth before the face. Then hearken to what the Dove of Utterance warbleth upon the highest branches. When the kawthar of My remembrance and the choice wine of My utterance take hold of thee, arise and say with wisdom and utterance: O people of the realm of possibility! He desireth naught from you save justice and fairness in this Cause whereby faces have been darkened and hearts melted, except for those whom God, the Lord of creation, hath willed.

4 کنت معی و سمعت ندائی و رأیت سماء حکمتی و نور امری الّذی به اشرقت الآفاق آیاک ان تتمعک مفتریات البشر عن المنظر الاکبر دع ما عند القوم و خذ ما امرک به المظلوم من لدی الله مالک الانام انظر الی البحر آنه ماج امام الوجه ثم استمع ما غنّت به حمامة البیان علی اعلی الأغصان اذا اخذک کوثر ذکری و ریحق یتانی قم و قل بالحکمة و البیان یا ملأ الامکان آنه ما اراد منکم الا العدل و الانصاف فی هذا الأمر الّذی به اسودّت الوجوه و ذابت الّأجباد الا من شاء الله مالک الایجاد

5 I was silent. He caused Me to speak by His command and made Me manifest among His servants. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Unconstrained. Can leaves remain still when winds blow? Can

5 کنت صامتاً انطقنی بأمره و اظهرنی بین عباده آنه یفعل ما یشاء و یحکم ما یرید و هو العزیز المختار هل للأوراق قرار عند هبوب الأریاح و

anyone have choice in the face of God's Will, the Lord of all men? Say: Be fair, O people, then turn unto Him when His signs which have spread throughout the lands have come from God, the Revealer of verses.

- 6 We have made mention of his honor Jim while thou wert in the presence of the Wronged One and desired his remembrance. We have remembered him in such wise as no remembrance can equal. We beseech God to assist him to be just, that he may behold what hath appeared with his own eyes, not through the eyes of others. We beseech Him, exalted be He, to make him a standard of His remembrance among the people and an ensign of His Name in all lands, and to enable his honor Alif and Ha to rend asunder the veils of the servants with the finger of trust and power. Thus have the fragrances of utterance been diffused and the regions illumined by the light of wisdom and exposition.

- 7 Let not the doings of the aggressive sadden thee, nor the doubts of the baying ones prevent thee from God, the Cleaver of the daybreak. By God's life and His Cause, in the early days there was none possessed of power to call the servants, nor of strength to arise for the Cause, nor of sovereignty to guide people to the straight path. We arrived in Iraq and manifested that which the All-Merciful had revealed in the Qur'an through His words "and the trumpet shall be blown a second time." Thereupon the light shone forth and the lands were illumined. Thus doth the Divine Lote-Tree make thee hear its call, and the Mount its revelations, and the Light its radiance.

- 8 We beseech God to strengthen thee to serve His Cause, that thou mayest arise with thy whole being for the reformation of the world and the refinement of the souls of the nations. He is, verily, the Counselor, the Mighty, the Bestower. We have set aside eloquent language and desired to converse with thee in the luminous tongue.

- 9 Hear thou in the Persian tongue the Call of the Wronged One, and hold fast to that whereby the light of justice, equity, chastity, trustworthiness and grace may shine forth among men. This cannot be achieved except through the fear of God, and the fear of God appeareth not save through the divine religion. It is the impregnable fortress for the protection of the world of being and a manifest shield for the temple of existence. Most of the servants have suckled at the breast of heedlessness, and the training of such souls dependeth upon the rod of divine threats. Among the requirements of divine wisdom recorded in the Books of the past and by the Most Exalted Pen are the mention of promise and warning. May thou be aided to

هل لأحد اختيار لدى ظهور مشيئة الله مالك الرقاب قل انصفوا يا قوم ثم ارجعوا اليه اذ اتى آثاره التي انتشرت في البلاد من لدى الله منزل الآيات

- 6 انا ذكرنا جناب الجيم اذ كنت لدى المظلوم و اردت ذكره ذكرناه بما لا تعادله الأذكار نسل الله ان يؤيده على العدل لينظر فيما ظهر بعينه لا بعيون العباد و نسئله تعالى ان يجعله علماً لذكره بين الخلق و راية لاسمه في البلاد و يوفق جناب الألف و الحاء لخرق احجاب العباد باصبع التوكل و الاقتدار كذلك تضيوت نفحات البيان و تنورت الجهات من نور الحكمة و التبيان

- 7 اياك ان تحزنك شؤونات المعتدين او تمنعك شبهات الناعقين عن الله فالق الأصباح لعمر الله و امره لم يكن في أول الأيام من ذى قدرة لينادى العباد ولا من ذى قوة ليقوم على الأمر ولا من ذى سلطان ليهدى الناس الى سواء الصراط انا وردنا العراق و اظهرنا ما انزله الرحمن في الفرقان بقوله و نفخ فيه اخرى اذا سطع النور و اشرقت الديار كذلك اسمعك السدرة ندائها و الطور تجلياته و النور اشراقه

- 8 نسئل الله ان يرشدك على خدمة امره لتقوم بكلك على اصلاح العالم و تهذيب نفوس الأمم انه هو الناصح العزيز المتأن قد وضعنا اللغة الفصحى و اردنا ان نتكلم معك باللغة النوراء

- 9 بلسان پارسی بشنو ندای مظلوم را و تمسک نما بآنچه در عباد نور عدل و انصاف و عفت و امانت و الطاف ساطع گردد و این حاصل نشود مگر بخشیه الله و خشیه الله ظاهر نگردد مگر بدین الهی اوست حصن متین از برای حفظ وجود و درع مبین از برای هیکل موجود اکثری از عباد از ثدی غفلت آشامیده اند و تهذیب این نفوس بسایط وعید معلق و متوسطت و از مقتضیات حکمت الهی که در کتب قبل و بعد از قلم اعلی ثبت شده ذکریم و امید بوده انشاء الله مؤید شوی بر آنچه سبب ارتقاء نفوس و جذب قلوبست

accomplish that which will cause the upliftment of souls and attraction of hearts.

- 10 Some words are the source of the immortal Kawthar and the water of life – they bestow life and grant a new spirit, purifying existence from the defilement of doubts and fancies. Others are like the messenger of death whom neither armies nor fortresses can repel, seizing the spirit. The fruits of that tree are life, vitality, joy and gladness, while the fruits of this tree are death, extinction and sorrow. The purpose of what hath been and will be mentioned is that through the endeavors of those possessed of high resolve, strife, corruption and conflict may be erased from the pages of the world, and its horizons, cleansed from the darkness of discord, may be illumined with the light of unity. May the fire of hatred and animosity hidden within the hearts and minds of various peoples be quenched by the Kawthar of divine counsel and the rain of the mercy of the All-Merciful. We have previously stated that religious hatred consumeth the world. Perchance through the efforts of true men and spiritual heroes the world may be adorned with the ornament of unity. This is not difficult for thy Lord.

10 بعضی از کلمات منبع کوثر حیوان و آب زندگانیست جان بخشد و روح جدید عطا کند و وجود را از آلائش ظنون و اوهام مقدس نماید و برخی بمثابه پیک موت لا تمنعه الجنود و لا الحصون روح را اخذ نماید اثمار آن سدره زندگانی و حیات و فرح و سرور و اثمار این سدره موت و فنا و حزن باری مقصود از آنچه ذکر شد و یا بشود آنکه بهمت صاحبات همت نزاع و فساد و جدال از دفتر عالم محو گردد و آفاق از ظلمت نفاق مطهر شده بنور اتفاق منور گردد و نار ضغینه و بغضا که در افنده و قلوب احزاب مکنون و مستورست بکوثر نصیح الهی و امطار رحمت رحمانی افسرده گردد از قبل گفتیم نار بغضای مذهبی عالم سوزست شاید بهمت رجال حقیقی و ابطال معنوی عالم بطراز اتحاد مزین گردد لیس هذا علی الله ربک بعزیز

- 11 That which causeth the unity and harmony of the world hath appeared today, but the tyranny of oppressors and the clamor of the barking ones have prevented the Most Luminous Pen from its mention. Beseech thou God to make the world ready for the appearance of that which will adorn it with the ornament of justice and illumine it with the light of unity. We beseech God, blessed and exalted be He, to assist thee with the hosts of wisdom and utterance and with that which be- seemeth His generosity and grace. He is, verily, the Mighty, the All-Bountiful.

11 امروز ظاهر شده آنچه که مسبب اتفاق و اتحاد عالمست و لکن ظلم ظالمین و غوغای ناعقین قلم مبین را از ذکر آن منع نموده از حق بطلب عالم را مستعد فرماید لیظهر ما یزینه بطراز العدل و بنوره بنور الاتفاق نسل الله تبارک و تعالی ان یمدک یجنود الحکمة و البیان و بما ینبغی لجوده و کرمه انه هو العزیز الفضال

- 12 And now this Wronged One beholdeth Himself before God and offereth this prayer:

12 و حال این مظلوم خود را بین یدی الله مشاهده میکند و این مناجات را عرض مینماید

- 13 O my God, my God! Thou seest mine eyes gazing toward the horizon of Thy grace, and the hands of this poor one raised toward the heaven of Thy generosity. Whenever I contemplate, O my God, Thy justice, my limbs tremble, my heart is troubled, my joints quiver, my sighs ascend and my tears fall; and whenever I contemplate Thy grace and bounty and Thy dealings with Thy loved ones, my spirit soars, my heart is assured and my soul finds rest. By Thy glory, O my God, Lord of Names and Creator of heaven! My liver is melted from shame and my very being is aflame with the fire of my sorrow. I have done in my days what Thou didst forbid in Thy Books and through the tongues of Thy Messengers. I acknowledge, O my

13 الهی الهی تری عینی ناظره الی افق فضلک و ایادی الفقیر مرتفعه الی سماء جودک کلما افکر یا الهی فی عدلک ترتعد فرائضی و یضطرب قلبی و ترجف مفاصلی و تصعد زفرائی و تنزل عبرائی و کلما افکر فی فضلک و عطائک و معاملتک مع اولیائک تطیر روحی و یطمئن قلبی و تستریح نفسی و عزتک یا الهی الأسماء و فاطر السماء قد ذاب کبدی من نجاتی و اشتعلت کینونتی من نار حزنی قد عملت فی ایامی ما نهیتنی عنه فی کتبک و بألسن رسلک اعترف یا الهی بظلمی

God, my transgression against myself. I have forsaken what was meet and proper, and committed that which hath caused the dwellers of the cities of Thy justice to lament.

- 14 O my God, my God! My sins have prevented me from turning to the lights of the Orb of Thy grace, and my trespasses have come between me and the revelations of Thy names and attributes. O Lord! Thou seest the sinner seeking the ocean of Thy forgiveness, and him that is far removed yearning for the court of Thy nearness. I beseech Thee by the waves of the sea of Thy bounty and the effulgences of the lights of the Sun of Thy giving, and by Thy Prophets and Messengers whom Thou hast made the lamps of guidance among Thy creatures and the daysprings of piety amidst Thy beings, to aid me in Thy remembrance and praise and in that which Thou hast commanded in Thy Book. I am Thy servant and the son of Thy servant. I have turned to Thee, detached from all else but Thee, acknowledging Thy unity and oneness, assured of Thy grandeur and sovereignty, and confessing Thy might and power. Alas, alas! My heedlessness hath destroyed me and my disobedience hath worn me out.

- 15 I know not, O my Goal and my Adored One, with what face to turn toward Thee, with what heart to approach Thy most exalted horizon and supreme height, and with what tongue to offer excuses before the manifestations of Thy justice, O Lord of all being! My sin hath prevented me from drawing nigh unto Thee, and my deeds have come between me and Thy bounty and generosity. I have done what Thou didst forbid and neglected what Thou didst command. Alas, alas! I am he who cast aside the ordinances of Thy Book and took up the book of his own self, and committed that which hath deprived me of the pearls of the sea of Thy knowledge and forbidden me from the sweet waters of Thy mercy and bounty. Behold, O my God, my evil plight, my distress and my perturbation.

- 16 O my God, my God! My hope is in Thy grace and my desire in Thy generosity. The ocean of disobedience hath turned to the ocean of Thy forgiveness, and the mountain of error to the heaven of Thy pardon and bounty. If Thou keepest afar him who draweth nigh unto Thee, and if Thou deniest him who calleth upon Thee – by Thy power, O King of the seen and unseen realms and Sovereign of grandeur and might! – I find for myself no helper besides Thee, no supporter apart from Thee, no one merciful other than Thee. The fire of heedlessness and passion hath consumed me – where is the river of Thy mercy, O Goal of them that know Thee? The hosts of fancy and vain imagining have removed me far from Thee – where is the light of Thy nearness, O God of all in the heavens and earth? The

على نفسي قد تركت معروفك وارتكبت ما ناح
به سگان مدائن عدلك

14 الهى الهى خطيائى منعنى عن التوجه الى انوار
نير فضلك وجريرتى حالت بينى وبين تجليات
اسمائك وصفاتك اى رب ترى العاصى اراد
بحر غفرانك و البعيد ساحة قريبك اسئلك
بأمواج بحر جودك و اشراقات انوار شمس
عطائك و بأنبيائك و رسلك الذين جعلتهم
مصاييح الهداية بين البرية و مشارق التقوى بين
الورى بأن تؤيدنى على ذكرك و ثنائك و ما
امرتنى به فى كتابك انا عبدك و ابن عبدك
قد اقبلت اليك منقطعاً عن دونك و معترفاً
بوحدايتك و فردائيتك و موقناً بعظمتك و
سلطانك و معترفاً بعزتك و اقتدارك آه آه
غفلتى اهلكنى و عصيانى اضنانى

15 لم ادر يا مقصودى و معبودى بأى وجه اتوجه
اليك و بأى قلب اقبل الى افئك الأعلى و
الذروة العليا و بأى لسان اعتذر عند ظهورات
عدلك يا مولى الورى ذنبى منعنى عن التقرب
اليك و عملى حال بينى و بين جودك و كرمك
و قد علمت ما نهيتنى عنه و تركت ما امرتني به
فآه آه انا الذى نبذت احكام كتابك و اخذت
كتاب نفسي و ارتكبت ما جعلنى محروماً عن لآئ
بحر عليك و ممنوعاً عن فرات رحمتك و عطائك
انظر يا الهى سوء حالى و اضطرابى و تبللى

16 الهى الهى املى فضلك و بغيتى كرمك قد توجه
بحر العصيان الى بحر غفرانك و جبل الخطاء الى
سمااء عفوك و كرمك ان تبعدنى من يقربنى و
ان تمنعنى من يدعونى و قدرتك يا مالک الملك
و الملكوت و سلطان العظمة و الجبروت لا اجد
لنفسى سواك معيناً و لا دونك ناصرأ و لا
غيرك راحماً قد احرقتنى نار الغفلة و الهوى أين
فرات رحمتك يا مقصود العارفين و ابعدتنى جنود
الظنون و الأوهام أين نور قريبك يا اله من فى
السّموات و الأرضين قد اهلكنى ظمأ العصيان
أين بحر غفرانك يا ايها المذكور فى افئدة المقرّين

thirst of disobedience hath destroyed me – where is the ocean of Thy forgiveness, O Thou Who art remembered in the hearts of them that have drawn nigh unto Thee?

- 17 I beseech Thee, O God of earth and heaven, by the Ark that sailed by Thy command upon the sea of knowledge, and by Him through Whom the breezes of Thy Revelation were wafted and the heavens of Thy sky were honored by His advent, and by those through whom Thy traces were spread abroad and Thy standards were raised up and Thy commands and laws appeared and the horizons of Thy realm were illumined, that Thou disappoint me not of that which Thou hast ordained for Thy loved ones. O Lord! Thou seest the weary one seeking the kingdom of Thy utterance, him that is far removed yearning for the precincts of Thy mercy, and the sinner desiring the ocean of Thy bounty and forgiveness. Verily Thou art God, the One, the Alone, the Mighty, the All-Knowing, the All-Wise.

- 18 O God! Send Thy blessings upon Thy Messengers and Thy chosen ones, and upon Thy loved ones who supported Thy Cause and raised the standards of Thy Faith and strove until they sacrificed their spirits in Thy path. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Mighty, the Powerful.

17 استلک یا اله الأرض و السماء بالسفينة التي
سرت بأمرک علی بحر العرفان و بالذی به
انقطعت نفحات وحيک و تشرفت بقدومه
افلاک سمائك و بالذین بهم انتشرت آثارک و
نصبت رياتک و ظهرت اوامرک و احکامک
و انارت آفاق مملکتک بأن لا تخيبني عما قدرته
لأوليائك ای رب تری الکلیل اراد ملکوت
بیانک و البعيد جوار رحمتک و المذنب بحر
عطائك و غفرانک انک انت الله الفرد الواحد
المقتدر العليم الحکیم

18 صلّ اللهم علی رسلک و صفوتک و علی
اولیائك الذین نصرُوا امرک و رفعُوا اعلام
دينک و جاهدُوا الى ان انفقوا ارواحهم فی
سبیل انک انت المقتدر علی ما تشاء لا اله الا
انت المقتدر القدير

BLIB_Or15716.205

BH00605

To: *Baha'is of Baku et al., in Badkubih*

Date: 1306 ? [1888-1889]

- 1 He is God, exalted be His glory in all creation!
- 2 O Asad, upon thee be my glory! The letter of his honor Nasr, upon him be my glory, which he sent to you was brought by Badi'u'llah into the presence and was honored to be heard. Praise be to God, the letter bore mention and praise, and likewise revealed the mysteries of heart and soul. The fragrance of divine love and the infinite mercy of the Lord emanated from it. After its presentation, we sent this reply with these exalted words - convey them to him:
- 3 O Nasr, upon thee be the glory of God, the Lord of the Throne! His honor, my namesake M.H., upon him be my glory, brought thy letter into the presence some days ago. We saw and heard

1 هو الله تعالى شأنه البيان في الامکان

2 یا اسد علیک بهائی نامه جناب نصر علیه بهائی
که بشما ارسال نمود بدیع الله بحضور آورد و
بشرف اصغا فائز گشت لله الحمد نامه حامل ذکر
و ثنا بود و همچنین کاشف رموز قلب و فؤاد
عرف محبت الهی و رحمت نامتناهی ربانی از
آن متضوع بعد از عرض در حضور باینکلمات
عالیات جواب ارسال نمودیم بایشان برسانید

3 یا نصر علیک بهاء الله رب العرش جناب اسمی
مه علیه بهائی چند یوم قبل نامه آنجناب را
بحضور آورد دیدیم و شنیدیم و همچنین نامه

it, and likewise the second letter. We beseech God, exalted be His glory, to manifest that which He hath ordained for thee, and to shower from the clouds of grace and the heaven of bounty the rain of blessings and the table of knowledge, glory and benediction. He is the Powerful, the Mighty.

- 4 Convey greetings from this Wronged One to the friends. We have delayed in sending replies to petitions out of wisdom, and we counsel all to this, and to that which is conducive to the tranquility of the servants and the refinement of all in the land. O Nasr! When thou art blessed with the sweet savors of utterance, render thanks unto God, the Lord of all religions, and say:

- 5 My God, my God! Thou hearest and knowest that this Thy servant hath testified to the unity of Thy Being and its sanctity, and to the immaculacy of Thine Essence and its sovereignty, and hath acknowledged Thy power, Thy grandeur and Thine authority. I beseech Thee by the lights of Thy Kingdom and by Thy Prophets and Messengers, and by Him through Whom Thou didst unlock the gates of bounty unto all being and of generosity unto the world - He through Whom was manifested the decree of unity amongst the peoples - to assist me in all conditions to remember and praise Thee, and to grant me success in that whereby my mention may endure throughout the permanence of Thy dominion. O Lord! Thou seest me turning unto Thee, clinging to the cord of Thy grace, standing before the door of Thy bestowal, and hoping for the wonders of Thy bounty. O Lord! Aid me with the hosts of the unseen, then preserve me from the manifestations of doubt and uncertainty.

- 6 O Lord! Thou seest the poor one seeking Thy grace, the remote one Thy nearness, the weak one Thy power, and the wronged one Thy justice. I ask Thy forgiveness for this; nay rather, he seeketh Thy grace, and the thirsty one Thy sweet waters, and the seeker Thy dwelling-place, and the stranger his native land in Thy presence. I beseech Thee not to disappoint him of that which Thou hast ordained for Thy trusted ones and Thy chosen ones. I testify that Thy generosity hath preceded all things, Thy grace hath encompassed all things, and Thy mercy hath preceded all who are in Thy heaven and on Thine earth. Thou art He, O my God, unto Whose power all created things have testified, and to my powerlessness; to Thy might, and to my weakness; all contingent things to Thy wealth and my poverty, and to Thy care and my want. I beseech Thee by Thy bounty which hath encompassed all things, through which the Speaker of Sinai spoke and the dwellers of the graves arose, to assist me in that which will draw me nigh unto Thee and make me steadfast in Thy Cause and firm in Thy love.

ثانی را از حقّ جلّ جلاله میطلبیم آنچه را مقدّر فرموده از برای شما ظاهر فرماید و از سخاب فضل و سماء عطا امطار نعمت و مائده معرفت و عزّت و برکت مبذول دارد اوست قادر و توانا

4 دوستان را از قبل مظلوم سلام برسان نظر بحکمت در ارسال جواب عرایض توقّف نمودیم و کل را بآن وصیت مینمائیم و بآنچه سبب راحت عباد و تهذیب من فی البلاد است یا نصر اذا فزت بنفحات البیان اشکر الله مالک الأديان و

5 قل الهی الهی تسمع و تعلم بأنّ عبدک هذا اقرّ بتوحید ذاتک و تقدیسها و تنزیه کینونتک و سلطانها و اعترف بقدرتک و عظمتک و اقتدارک استلک بأنوار ملکوتک و بأنبیائک و رسلک و بالذی فتحت به ابواب الجود علی الوجود و الکرم علی العالم الذی به ظهر حکم التوحید بین الأمم بأن تؤیّدنی فی کلّ الأحوال علی ذکرک و ثنائک و توقّفنی علی ما یبقی به ذکرى بدوام ملکک ای ربّ ترانی مقبلاً الیک و متمسکاً بحبل فضلک و قائماً لدی باب عطائک و راجیاً بدائع جودک ای ربّ امددنی بجنود الغیب ثمّ احفظنی من مظاهر الکذب و الریب

6 ای ربّ ترى الفقير يطلب فضلک و البعيد قربک و الضعیف قدرتک و المظلوم عدلک استغفرک من ذلک بل یرید فضلک و العطشان فراتک و القاصد مقرّک و الغریب وطنه فی جوارک استلک ان لا تخیه عما قدرته لأمنائک و اصفیائک اشهد ان کرمک سبق و فضلک احاط و رحمتک سبقت من فی سمائک و ارضک انت الذی یا الهی شهدت الکائنات باقتدارک و عجزی و قدرتک و ضعفی و الممکات بغنائک و فقری و عنایتک و طلبی استلک بجودک الذی احاط الوجود و تکلم به مکلم الطور و قام اهل القبور بأن تؤیّدنی علی ما یقرّبنی الیک و یجعلنی مستقیماً علی امرک و ثابتاً علی حبک

7 Thou seest me, O my God, at this moment clinging to that which Thou didst reveal in the Qur'an to Thy Beloved One. Thou didst say, and Thy word is the truth: "O ye people! Ye are but paupers in relation to God, whereas God is the Self-Sufficient, the All-Praised." Thereby was established my poverty by Thy testimony of me, and Thy wealth by Thy testimony of Thyself. Wouldst Thou turn away one whose poverty and Thy wealth Thou hast testified to? Nay, by Thy glory! It beseemeth not the All-Bountiful to turn away the poor from His door, nor the Almighty to withhold the lowly from His threshold.

8 O Lord! O Lord! O Lord! O Lord! O Lord! O Lord! O Lord! O Lord! O Lord! I beseech Thee by the Word through which Thou didst bring forth all things from the unseen into the visible realm and from nothingness into existence, that Thou mayest ordain for me through Thy Most Exalted Pen the good of this world and of the world to come. Verily Thou art the Lord of the Throne on high and of the dust below, and the King of the Kingdom of Names. There is none other God but Thee, the Almighty, the All-Powerful, the All-Compelling.

9 O Pen! The irrevocable command hath come unto thee from the presence of the Lord of eternity to make mention of him who hath ascended unto God, the Protector, the Self-Subsisting. Blessed art thou, O Muhammad-i-Yusuf, inasmuch as thou didst soar on the wings of detachment in the days of thy Lord, the Creator of all things, through Whose remembrance the earth and heaven were illumined, and before Whose command all things have bowed down, while the Herald hath cried out from every direction: "The Kingdom belongeth unto God, the Possessor of all that was and shall be!" The first fragrance that wafted from thy Lord's utterance, the All-Merciful, and the first mercy that preceded all possibility was upon thee, O thou who didst turn to the horizon of Revelation on the Day of Resurrection and didst hear the Call when it was raised between earth and heaven, and didst answer thy Lord, believing in Him, in His verses, and in that which was revealed in His Book. My Pen and My tongue bear witness to thy recognition and certitude, and to thy turning unto a station from which most people have turned away, and to thy holding fast unto the Sure Handle amidst all created things. Thou art he who drank the choice wine of immortality from the cup of thy Lord's bounty, the Creator of the heavens.

10 We beseech God, blessed and exalted be He, at this hour to send down upon thee from the heaven of His generosity a mercy from His presence and to give thee to drink of the Kawthar of

7 ترانى يا الهى فى هذا الحين متمسكاً بما انزلته فى الفرقان لجيبك قلت وقولك الحق يا ايها الناس انتم الفقراء الى الله والله هو الغنى الحميد بذلك ثبت فقرى بشهادتك لى و غنائك بشهادتك لنفسك هل تطرد من شهدت بفقره و غنائك لا وعزتك لا ينبغى للكريم ان يطرد الفقير عن بابه ولا للعزيز ان يمنع الدليل عن بساطه

8 اى رب اى رب اى رب اى رب اى رب اى رب اى رب اى رب اى رب اى رب اسئلك بالكلمة التى بها اظهرت الاشياء من الغيب الى الشهود ومن العدم الى الوجود بأن تكتب لى من قلبك الأعلى خير الآخرة والأولى أنك انت رب العرش والتري و مالك ملكوت الأسماء لا اله الا انت القوى الغالب القدير

9 يا قلم قد اتاك الأمر المبرم من لدن مالك القدم لذكر من صعد الى الله المهيمن القيوم طوبى لك يا محمد قبل يوسف بما طرت بأجنحة الانقطاع فى أيام ربك مالك الابداع الذى بنور ذكره اشرفت الأرض والسماء ولأمره خضعت الأشياء ونادى المناد من كل الجهات الملك لله مالك ما كان وما يكون أول عرف تضيوع من بيان ربك الرحمن وأول رحمة سبقت الامكان عليك يا من اقبلت الى افق الظهور فى يوم النشور وسمعت النداء اذ ارتفع بين الأرض والسماء واجبت مولاك وآمنت به وبآياته وبما نزل فى كتابه يشهد قلبى ولسانى باقبالك وإيقانك وتوجهك الى مقام اعرض عنه اكثر الناس وتمسكك بالعروة الوثقى بين الورى انت الذى شربت رحيق البقاء من كأس عطاء ربك فاطر السماء

10 نسئله تبارك وتعالى فى هذا الحين ان ينزل عليك من سماء كرمه رحمة من عنده ويسقيك كوثر الحيوان فى كل الأحيان انه هو مالك

life at all times. Verily, He is the Lord of all religions and the Protector of all creation. Blessed art thou, O Yusuf, inasmuch as thou hast attained unto God's testimony concerning thee, and He hath revealed for thee that whereby thy name and mention shall endure in a Book which no obliteration can touch and wherein the deeds of His loved ones are recorded by the Pen of God, the Almighty, the Powerful. Blessed is he who through thee draweth nigh unto God and who visiteth thy resting-place and remembereth thee with that which hath been sent down from God, the Lord of the mighty Throne.

الأديان و المهيمن على الامكان نعيماً لك يا يوسف بما فزت بشهادة الله في حقك و انزل لك ما يبقى به اسمك و ذكرك في كتاب لا يأتيه المحو و يثبت فيه اعمال الأولياء من قلم الله المقتدر القدير طوبى لمن يتقرب بك الى الله و يقصد رسمك و يذكرك بما نزل من لدى الله رب العرش العظيم

- 11 Glorified art Thou, O Thou in Whose grasp are the reins of all things! I beseech Thee by Him through Whom the mysteries were revealed, the signs appeared, and the leaves and trees spoke forth, that Thou forgive me, my father and mother, my kindred, and those who have clung to the hem of Thy gracious robe and have acknowledged that which the tongue of Thy grandeur hath spoken. O Lord! Purify Thy loved ones from the dust of sins and the grime of transgression, and illumine them with the lights of Thy bounty and generosity, O Thou Help in Peril! There is none other God but Thee, the Mighty, the All-Bestowing.

11 سبحانك يا من في قبضتك زمام الأشياء اسلك بالذي به ظهرت الأسرار و برزت الآثار و نطقت الأوراق و الأشجار بأن تغفر لي و لأبي و أمي و ذوى قرابتي و لمن تشئت بأذيال رداء فضلك و اعترف بما نطق به لسان عظمتك اى رب طهر اوليائك من قرة الذنوب و غيرة العصيان و نورهم بأنوار جودك و كرمك يا مستعان لا اله الا انت العزيز الوهاب

- 12 At this hour We have desired to make mention of Mashhadi Muhammad-Kazim, upon him be the glory of God. O Kazim, say:

12 در اين حين اراده نموديم مشهدى محمد كاظم عليه بهاء الله را ذكر نمائيم يا كاظم قل

- 13 Praise be unto Thee, O my God, for having guided me, given me to drink, caused me to hear, and shown me. O Lord! I am Thy servant and the son of Thy servant. I beseech Thee by the light of Thy Cause whereby Thy heaven and earth were illumined, and by the Word of Unity whereby the ungodly lamented and the believers rejoiced, to aid me to be so steadfast that neither hosts nor ranks nor the doubts of any heedless and obstinate misbeliever shall hold me back. O Lord! Ordain for me that which will strengthen me to act according to what Thou hast revealed in Thy Book. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Forgiving, the Generous.

13 لك الحمد يا الهى بما هديتني و سقيتني و اسمعتني و اريتني اى رب انا عبدك و ابن عبدك اسلك بنور امرك الذى به اشرفت سمائك و ارضك و بكلمة التوحيد التى بها ناح المشركون و استفرح الموحدون بأن توقفتني على الاستقامة بحيث لا تمنعني الجنود و لا الصفوف و لا شبهات كل غافل بعيد و كل مشرك عنيد اى رب قدر لي ما يؤيدني على العمل بما انزلته في كتابك اترك انت المقتدر على ما تشاء لا اله الا انت الغفور الكريم

- 14 O mother of him who hath ascended unto God! Say:

14 يا أم من صعد الى الله قولى

- 15 My God, my God! Thou seest Thy handmaiden turning unto Thee, acknowledging Thy unity and oneness, and that Thou art the First and the Last, the Manifest and the Hidden. There is none other God but Thee, the Single, the Self-Subsisting, the One, the Mighty, the Powerful.

15 الهى الهى ترى امتك اقبلت اليك و اعترفت بوحدايتك و فردانيتك و بأنك انت الاول و الآخر و الظاهر و الباطن لا اله الا انت الفرد الصمد الواحد المقتدر القدير

- 16 We beseech God to aid all to that which is conducive to the reformation of the world and the refinement of nations.

16 ازحقّ ميطلبم كل را مؤيد فرمايد بر آنچه كه سبب اصلاح عالم و تهذيب امم است

- 17 And We make mention of him who was named Qasim, whom Asad, upon him be My glory, hath mentioned. We beseech God, blessed and exalted be He, to ordain for him the reward of deeds that have attained unto the light of acceptance, and to decree for him that which will draw him nigh unto Him at all times. Verily, He is the Mighty, the Powerful, the All-Bountiful.
- 17 و نذکر من سَمی بقاسم قد ذکره اسد علیه بهائی
نسئل الله تبارک و تعالی ان ینسب له اجر عمل
فاز بنور القبول و یقدر له ما یقرّبه الیه فی کلّ
الأحیان أنّه هو المقتدر العزیز المنان
- 18 O Qasim! Turn with thy heart and direct thy face towards the House and say:
- 18 یا قاسم اقبل بقلوبک ثمّ ولّ وجهک شطر البیت
و قل
- 19 My God, my God! I beseech Thee by the breezes which have quickened the trees of humanity throughout all possibility, and by the effulgences of the Orb of Thy Cause whereby Thou hast nurtured Thy servants and Thy creatures in the cities and habitations, in the wildernesses and deserts and upon the mountains, to make my outer and inner being adorned with the ornament of justice and fairness and illumined with the light of Thy knowledge, O King of bounty and grace! O Lord! I am Thy servant, and the son of Thy servant and Thy handmaiden. I hold fast unto Thee and unto Thy cord. I beseech Thee not to disappoint me in attaining that which Thou hast ordained for those who circle round Thy Sacred House. Verily, Thou art the Mighty, the All-Knowing.
- 19 الهی الهی استلک بالنسائم الّتی احییت بها اشجار
الانسان فی الامکان و بتجلّیات نیر امرک الّذی
به ربّیت عبادک و خلقتک فی المدن و الدیّار و
البراری و الصحاری و الجبال بأنّ تجعل ظاهری
و باطنی مزیناً بطراز العدل و الانصاف و منوراً
بنور معرفتک یا سلطان العناية و الألفاف ای
رب انا عبدک و ابن عبدک و ابن امتک اکون
متمسکاً بک و بمحبّلتک استلک الّا تخیبنی عمّا
قدّرت له لمن طاف یتک الحرام انک انت العزیز
العلّام
- 20 We have mentioned and do mention at this time him who attained unto Our presence and ascended unto God, in such wise that his remembrance and his name shall endure through the eternity of names. We beseech God to forgive him and draw him nigh unto Him, and to send down upon him at all times from the heaven of His bounty mercy from His presence. Verily, He is the Most Merciful of the merciful.
- 20 انا ذکرنا و نذکر فی هذا الحین من فاز بالحضور
و صعد الی الله بما یتقی به ذکره و اسمه بدوام
الأسماء و نسئل الله ان یغفره و یقرّبه الیه و ینزل
علیه فی کلّ حین من سماء عطائه رحمة من لدنه
انّه هو ارحم الراحمین
- 21 His honor Azizu'llah has written details regarding the will of Aqa Dadash and sent it to the Most Holy Court. His property should be used in that same place for charitable purposes, and now that property should be expended for the two daughters in whatever manner the trustees of that land deem advisable. Its transmission to this land is not permitted.
- 21 تفصیلی جناب عزیزالله در باره وصیت آقا
داداش نوشته و بساحت اقدس فرستاده مال
او باید در همان محلّ بآنچه مخصوص امورات
خیریه است معمول گردد و حال آن مال را
بجهت مصروف دو بنت بهر قسم اولیای آن
ارض مصلحت دانند مجری دارند ارسالش باین
ارض جایز نه
- 22 Mention unto Mulla Muhammad-'Ali on behalf of the Wronged One. Blessed are they whom their wealth and possessions did not deprive on the Day of Return, and who delayed not, according to their capacity, in teaching the Cause. Today this matter is accounted among the mightiest of deeds. However, in all circumstances they must observe wisdom. O people of Baha and Dal! Harken unto the counsel of the Wronged One. In all circumstances be mindful of wisdom and hold fast unto that
- 22 جناب ملا محمد علی را از قبل مظلوم ذکر نمائید
طوبی از برای نفوسیکه مال و اموال ایشانرا در
یوم مال محروم نساخت و بقدر مقدور در امر
تبلیغ تأخیر نمودند الیوم اینفقره از اعمال عظیمه
مذکور ولکن در جمیع احوال باید بحکمت ناظر
باشند یا اهل الباء و الدال نصیح مظلوم را بشنوید
در جمیع احوال بحکمت ناظر باشید و بآنچه سبب

which is conducive to reconciliation. Verily, He is the Counselor, the All-Knowing, and He is the Helper, the All-Informed.

JHT_S#023x

اصلاح ما بين است تمسك جوئيد انه هو الناصح
العليم و هو المؤيد الخبير

INBA61:023, ADM2#082 p.150x,
AQMM.055x

BH00773

Date: 1306 ? [1888-1889]

- 1 He is the Mighty, the Self-Subsisting, the Most High, the All-Knowing! 1 هو العزيز القيوم العالى العليم
- 2 This is a remembrance from God unto those who have shattered the idols of self through the fear of God, and have preserved God's trust within their breasts, and have been faithful to justice. God will soon aid them with hosts of angels and raise them to a lofty station of nearness. 2 هذا ذكر من الله الى الذين هم كسروا اصنام
انفسهم بتقوى الله و حفظوا امانات الله في
صدورهم و كانوا بالعدل امينا فسوف ينصرهم
الله بجنود من الملائكة و يرفعهم الى مقام قرب
عليا
- 3 O Ancient Beauty! Remind the servants of what hath been revealed unto thee at this time, that perchance they may turn unto the sacred and generous pavilion. Say: O people! Fear ye God and spread not corruption in the earth, let none dispute with another, and be ye alone in God's religion. Beware lest ye make this world your homeland; rather, seek ye the homeland of eternal glory. Purify your hearts from envy and hatred that ye may meet your Lord, the Most Merciful, with a pure and sanctified heart. Then cleanse your tongues from abuse and backbite not those who have hastened with their feet and hearts unto the Ridvan of a glorious Name. 3 ان يا جمال القدم ذكر العباد بما نزل عليك في
الحين لعل يتوجهون الى رفرف قدس كريما قل يا
قوم اتقوا الله ولا تفسدوا في الارض ولا يجادل
احد احداً و كونوا في دين الله وحيدا ايّاكم ان
تجعلوا الدنيا وطناً لأنفسكم فاقصدوا الى وطن عزّ
قدما طهروا قلوبكم عن الحسد و البغضاء لتلاقوا
ربكم الرحمن بقلب طاهر زكياً ثم قدسوا السنتكم
عن السبّ ولا تغتبا الذين هم سرعوا بأرجلهم
و قلوبهم الى رضوان اسم بهيا
- 4 Say: Those in whose hearts surge the seas of love, these shall not occupy themselves with the mention of contingent things and shall be drowned in the seas of detachment. When the verses of God are recited unto them, their eyes are humbled and their faces shine like luminous pearls. These are they who have aided God, their Creator, with what lay within their power, and God shall soon aid them with every wondrous victory. 4 قل ان الذين تموجت في قلوبهم ابحر الحب اولئك
لن يشتغلوا بذكر المكات و كانوا في ابحر الانقطاع
غريقا و اذا تلى عليهم آيات الله خشعت ابصارهم
و تستضىء وجوههم كلؤلؤ قدس منيرا اولئك
هم الذين نصروا الله بارئهم بما كانوا مقتدرين عليه
فسوف ينصرهم الله بكل نصر بديعا
- 5 Say: O people! Fear ye God, then walk in the footsteps of these ones, follow not your own desires, take not partners unto God within yourselves, and follow not every ignorant multitude, but turn ye unto a beautiful and holy countenance. Then strive in God's religion that ye may understand God's Cause with 5 قل يا قوم اتقوا الله ثم امشوا على اثر اقدام هؤلاء
ولا تعقبوا هواكم ولا تتخذوا الله في انفسكم شريكا
و لا تتبعوا كل هيج راع فتوجهوا الى وجه

your hearts and eyes, and follow not the paths of conjectural imitation.

- 6 O people! Be ye ashamed before God and be not like those who turned away from His face and followed every rebellious satan. Walk ye in the ways of God which are straight with justice. Beware lest ye associate partners with God, differ not regarding God's laws, and be not tyrannical and wretched in the earth. Resolve the differences that have arisen between you and be steadfast brothers upon the thrones of unity.

- 7 Now do I counsel you, and God is My witness between Me and you in this. Beware lest ye differ concerning that which ye were promised in the Book, which was irrevocably decreed in the Tablet. Know ye that He Who was named in the Bayan as "Him Whom God shall make manifest" shall come with truth in the next Resurrection, and God is the guarantor of this. He shall fulfill His promise and shall come on the day when the Lote-Tree of the Bayan shall rise to a sublime and lofty station. Then shall the Bird of Eternity warble and the Dove of Holiness coo, and God shall come in overshadowing clouds.

- 8 Thus do We impart unto you the truth and remind you with a most sublime and glorious remembrance, lest ye imagine in your hearts the imaginings of the ignorant, and stray from the Path, and be far removed from God's Kawthar.

- 9 Fear God, O people of the Bayan, and neither imagine vain things within your souls nor take anyone to be His peer, for that would be a grievous error. When the Promise cometh, verily He shall appear with the truth as He pleaseth, and shall create anew all who are in the heavens and on earth with a wondrous word of command, and shall render victorious whomsoever He willeth among His servants, and His triumph over the believers shall be nigh. Those who come before the Tree of the Bayan is raised up are evidence that there is no God but Him, and thus was the matter ordained. In those days no ordinance from among the ordinances hath appeared, and the tree that was planted in the Bayan by One All-Knowing, All-Wise hath not yet borne fruit. Nay, the tree hath not even brought forth leaves, how then its fruit, if ye be informed of God's decree. Know ye that before the seed sprouteth and becometh ears of corn, the time of harvest hath not come, if ye be discerning in the wisdom of creation. And when it putteth forth its shoot and thickeneth, reaching its full height, then shall the servants harvest it and live thereby for many days. Even so, recognize ye the decree of the Tree of the Cause when it reacheth its ultimate height and beareth wondrous fruits; then shall come

قدس جميلاً ثم اجهدوا في دين الله لتعرفوا امر الله بقلوبكم و عيونكم ولا تسلكوا سبل وهم تقليدا

6 يا قوم فاستحيوا عن الله ولا تكونوا كالذين هم اعرضوا عن وجهه ثم اتبعوا كل شيطان مریدا فاسلكوا في سبل الله التي كانت بالعدل مستقيما اياكم ان تشركوا بالله لا تختلفوا في احكام الله ولا تكونوا في الأرض جباراً شقياً فأصلحوا ما وقع بينكم من الاختلاف وكونوا اخواناً على سرر التوحيد مكيناً

7 ثم اوصيكم حينئذ واتخذ الله في ذلك بيني و بينكم شهيداً اياكم ان تختلفوا في الذي وعدتم به في الكتاب و كان في اللوح حتماً مقضياً ثم اعلموا بأن الذي سمي في البيان بمن يظهر الله سيأتي بالحق في قيامة الأخرى و كان الله على ذلك كفيلاً و الله يوفى وعده و يأتي به في يوم الذي فيه ترتفع سدرة البيان الى غاية عز رفيعا اذا تغن ورقاء البدع و ترن حمامة القدس و يأتي الله في ظلل ظليلاً

8 كذلك نلقمكم الحق و نذكركم بأحسن ذكر منيعاً لئلا تظنوا في قلوبكم ظنون الجهلاء و لا تضلوا عن الصراط و لا تكونوا عن كوثر الله بعيداً

9 اتقوا الله يا ملأ البيان و لا تتوهموا في نفوسكم و لا تتخذوا احد مقامه لأن ذلك خطأ كبيراً و اذا جاء الوعد أنه يظهر بالحق كيف يشاء و يبدع كل من في السموات و الأرض بكلمة امر بديعاً و ينصر من يشاء من عباده و كان نصره على المؤمنين قريباً و الذين هم يأتون من قبل ان يرتفع شجرة البيان اولئك ادلاء على انه لا اله الا هو و كذلك كان الأمر قضياً و في تلك الأيام ما ظهر حكم من الأحكام و ما اثمرت شجرة التي غرست في البيان من لدن عليم حكيم بل ما تورقت الشجرة فكيف ثمرتها انتم بحكم الله خبيراً فاعلموا بأن الزرع من قبل ان ينبت و يصير سنبلات لم يكن وقت الحصاد ان انتم في حكمة الصنع بصيراً و اذا اخرج شطأه فاستغلظ و بلغ الى الغاية اذاً يحصدوه العباد و يعيشون به في أيام عديدا و كذلك فاعرفوا حكم شجرة الأمر اذا ارتفعت الى غاية القصوى و اثمرت بثمرات البديع

He Who shall take its fruits, and without this it shall never be. God and His Prophets and Messengers are witness to this.

إذا يأتي من يأخذ ثمراتها و من دون ذلك لم يكن ابداً و كان الله و انبيائه و رسله على ذلك شهوداً

- 10 Therefore glory be unto Thee, O my God! I seek Thy forgiveness at this moment for what my hands have wrought before Thee and what my pen hath set down, for Thou art indeed merciful unto Thy servants. For I, O my God, have set limits to Thy Cause wherein none should draw breath, how much more the limitations that arise from vessels of ignorance far removed. I bear witness at this moment that Thou art the Omnipotent over whatsoever Thou wilt, and Thy choice lieth not in anyone's hands; rather, Thou art the Chooser in whatsoever Thou wilt, and Thou art wise in all things. By Thy glory, O my God! If Thou shouldst desire to manifest the Embodiment of Thy Self at this very moment, Thou art assuredly powerful to do so, and of this I am possessed of clear certainty. I confess before Thee that Thou art the Omnipotent in Thy deeds - Thou manifestest what Thou wilt and concealest what Thou wilt, and Thou art powerful over all that Thou desirest. Thou shalt not be questioned about what Thou doest, and nothing shall prevent Thee from Thy will, and Thou encompasseth all things. By Thy glory, I have conveyed to Thy servants what I have found of Thy ways, lest they corrupt Thy Cause which Thou hast raised to a station of glorious praise. Therefore pardon me through Thy bounty, then forgive me and make me not doubtful in Thy Cause. Then enable me and Thy servants not to oppose Him in His days as they opposed Thy Most Exalted Beauty aforetime and this servant of Thine, for Thou art indeed cognizant of all that. By Thy glory, O my Beloved! I make peace with Thy creation before Thee that if they believe not in Thee on the day of Thy rising in the Manifestation of Thyself, they at least shall not oppose Him nor harm Him through their hands and hearts and through the envy and hatred within their souls, as I find today from everyone, young and old.

10 فسبحانك اللهم يا الهى استغفرک حينئذ عما اكتسبت ايداي بين يديك و عما جرى عليه قلبي و انتك انت بعبادك رحيماً لا ائى يا الهى حددت امرک الذى لن ينغى لأحد ان يتنفس فيه فكيف حدود التى تحدث عن هياكل جهل بعيداً و اشهد حينئذ بانك انت القادر على ما تشاء و لم يكن اختيارك بيد احد بل انتك انت المختار فيما تشاء و انتك بكل شىء حكيماً فوعزتك يا الهى لو تريد ان تأتى فى الحين بمظهر نفسك لتكون مقتدرراً فى ذلك و ائى لأكون فى ذلك على يقين مبيناً و اعترف بين يديك بانك انت القادر فى فعلك تظهر ما تشاء و تستر ما تشاء و انتك على كل ما تريد قدراً لا تسأل عما تفعل و لن يمنعك شىء عن ارادتك و انتك على كل شىء محيطاً و ائى فوعزتك القيت لعبادك ما وجدته من سننك لئلا يفسدوا امرک الذى ارفعته الى مقام عز حميداً اذا فاعف عني ببجودك ثم اغفر لى و لا تجعلنى فى امرک مريباً ثم وقفنى و عبادك بأن لا يردوا عليه فى أيامه ما وردوا على جمالک العلى من قبل و على عبده هذا و انتك انت بكل ذلك عليماً فوعزتك يا محبوبى ائى اصالح مع خلقك من قبلک بأنهم ان لن يؤمنوا بك فى يوم قيامک بمظهر نفسك لن يعترضوا عليه و لا يؤذونه بأيديهم و قلوبهم و بما فى انفسهم من الحسد و البغضاء كما اجد اليوم من كل صغير و كبيراً

- 11 O leaders of the Bayan! Fear ye God, and let not leadership prevent you from this bounty on this Day. Be not proud before God in what ye possess, but hasten ye to the shore of a wondrous Name. Trust not in that Day in your deeds or your actions, but trust in the grace that shineth from the horizon of holy radiance. Even now I witness that some among you take up prayer beads in your hands and make mention of God therewith, yet every morning and evening ye pronounce judgment against God Who created you. O leaders of the Bayan! Be fair with God within your own selves on that Day, and be not deceitful and mean. For by God, if ye believe not in Him

11 ان يا رؤساء البيان خافوا عن الله و لا تمنعكم الرئاسة عن هذا الفضل فى هذا اليوم و لا تستكبروا على الله بما عندكم ثم اسرعوا الى شاطئ اسم بديعاً و لا تطمئنوا فى ذلك اليوم لا بأعمالكم و لا بأفعالكم فاطمئنوا بفضل الذى يستشرق عن افق قدس لميعاً ولو ائى اشاهد حينئذ بأن بعض منكم يأخذون التسايح بأيادهم و يذكرون بها الله ثم يفتون على الله الذى خلقهم فى كل صباح و عشياً ان يا رؤساء البيان انصفوا

in His Day and in this Servant Who speaketh for Him in truth in these days, nothing shall profit you, neither little nor much. Do ye turn away from the Truth and content yourselves that people should follow you? Evil indeed is that wherein ye traffic, and no gain shall ye derive therefrom, be it as small as a grain or a date-stone. By God, I would rather ye slay me in these days and I ask you not about my blood, than that ye should oppose God on the Day that shall truly come to pass. Then doth mine eye weep, and my heart quake, and my soul be troubled, and my hand tremble from that which these oppressors, all of them, bring upon Him. It behooveth me to complete what I say, for in all the kingdom there is no hearing ear save those who hear these verses and whose eyes overflow with tears in their love for God - and these are fewer than red sulphur in these days wherein the Name of God is sorrowful among the people. Husayn

بالله في انفسكم في ذلك اليوم ولا تكونوا مكّاراً
لئّما فوالله ان لن تؤمنوا به في يومه وبهذا العبد
الّذي ينطق عنه بالحق في هذه الايام لن ينفعكم
شيء لا من قليل ولا من كثيرا هل تعرضون
عن الحق وتفتنون في انفسكم بأن يتبعوكم الناس
فبئس ما تتجرون به وما تربحون في ذلك على
قدر فقير وقطمير فوالله انا ارضى بأن تقتلوني في
هذه الايام ولا اسألكم عن دمي ان لن تعرضوا
على الله في يوم الّذي كان بالحق مأتياً اذا تبكى
عيني ويرجف قلبي وتضطرب نفسي ويرتعش
يدي ممّا يرد عليه من هؤلاء الظالمين جميعا فينبغي
ان اتم القول لأن لم يكن في الملك اذن سميعا
الا الذين هم يسمعون هذه الآيات و تفيض
عيونهم من الدمع في حبّ الله و اولئك اقلّ
من كبريت الأحمر في هذه الايام التي كان اسم
الله بين الناس حزينا حزين

BLIB_Or15703.005b

BH00858

To: Friends in Bahram Abad

Date: 1306 ? [1888-1889]

1 In the Name of God, the Protector, the Self-Subsisting!

1 بِسْمِ اللَّهِ الْمُهَيَّمِنِ الْقَيُّومِ

2 O people of God! At this hour the Most Exalted Pen hath turned toward you from the Prison of 'Akka, revealing the pearls of consummate wisdom and sublime utterances, that joy and attraction may seize you to such a degree that the deeds of those who have denied God's proof, His testimony, His evidence and His signs may not grieve you. Verily your Lord heareth and seeth what hath befallen you in this Most Great, Most Holy, Mighty, and Perspicuous Revelation. Blessed is the ear that hath heard the Call as it was raised from the Most Exalted Horizon, and the heart that hath turned to the All-Informed One.

2 يا حزب الله در اين حين قلم اعلى از سخن عكا
به شما توجه نموده و لآلى حكمت بالغه و كلمات
عاليه را ظاهر فرموده ليأخذكم الفرح و الانجذاب
الى مقام لا تحزنكم اعمال الذين انكروا حجة الله
و برهانه و دليله و آياته ان ربكم يسمع و يرى
ما ورد عليكم في هذا الظهور الأعظم الأقدس
العزیز المبين طوبى لأذن سمعت النداء اذ ارتفع
من الأفق الأعلى و لقلب اقبل الى الفرد الخبير

3 O My friends and loved ones! Take ye My Book with My power and sovereignty, despite Mine enemies who have cast behind their backs the Lord of all beings and have taken that which

3 يا اوليائى و احبائى خذوا كتابى بقدرتى و سلطانى
رغمأ لأعدائى الذين نبذوا مولى الورى و اخذوا
ما امروا به من مظاهر الأوهام الظنون اين ايام

they were bidden by the manifestations of idle fancies and vain imaginings. In these days various Tablets have been revealed from the Most Exalted Pen. We beseech God to aid all to take hold of them. He is the Powerful, the Mighty.

- 4 In the Land of Ya there occurred that which caused the denizens of the Kingdom to raise their cries and lamentations. Glory be to God! What heedlessness hath encompassed them and what doubt hath appeared, that they have regarded supreme loss as profit and have imagined the most grievous illness to be healing. However, God, exalted be His glory, transformed wrath and anger into triumph and victory. Now in that land most are caught in the consequences of their deeds – some aware, others heedless. God shall soon seize them with justice from Him and authority from His presence. He is, verily, the Just, the Wise. Blessed are they who have held fast to divine counsels and exhortations, and who have shown patience in times of tribulations and ordeals. These are the people of Baha. Soon shall they witness what God, the Forgiving, the Merciful, hath ordained for them.

- 5 O people of God! Know ye and recognize your worth and station. By My life! In the Supreme Kingdom all are occupied with your mention and engaged in your praise. No good deed hath ever been or shall ever be lost in the sight of God. Three clear Tablets have been revealed for the martyrs of the Land of Ya. One of these shall be sent to that region that the friends may read it and become aware of the patience and resignation of the sincere ones and the believers.

- 6 O My Most Exalted Pen! Say: My God, my God! Thou seest Thy unified friends among Thy tyrannical servants, and Thou knowest what hath befallen them in Thy path in Thy days, and Thou hearest what the wicked among Thy creatures and the wolves of Thy earth have said and continue to say regarding them. I beseech Thee by Thy Call which was raised before the faces of all mankind, and by Thy Most Great Name which hath encompassed earth and heaven, and by the Word which Thou didst manifest from the Tree in the Mount of Knowledge, and by the Fire which spoke to the Son of 'Imran, to aid Thine enemies to return unto Thee and to acknowledge what Thou hast sent down in Thy Book, and to open before the faces of Thy friends the doors of Thy grace and mercy.

- 7 O my Lord! I beseech Thee by Thy power which hath encompassed all created things and by Thy mercy which hath preceded all existence to rain down upon Thy chosen ones from the clouds of Thy generosity the rains of Thy glory and bounty. Thou art verily the Omnipotent over whatsoever Thou wilt,

الواح شتی از قلم اعلی نازل از حق میطلبیم کلّ را تأیید فرماید بر اخذ آن اوست مقتدر و توانا

4 در ارض یا وارد شد آنچه که صیحه و ندبه اهل ملکوت مرتفع سبحان الله آیا چه غفلتی احاطه نموده و چه ریبی ظاهر گشته که خسارت عظیم را رنج دانسته اند و مرض اکبر را شفا گمان نموده اند و لکن حق جلّ جلاله غضب و قهر را به ظفر و نصر تبدیل کرد حال در آن ارض اکثری به جزای اعمال خود گرفتار و بعضی شاعر و برخی غافل سوف یا خذهم الله بعدل من عنده و سلطان من لدنه انه هو العادل الحکیم طوبی از برای نفوسی که به نصایح و مواظب الهی تمسک نمودند و تشبّث جستند و در موارد بلا یا و قضایا صبر نمودند ایشانند اهل بها سوف یرون ما قدر لهم من لدی الله الغفور الرحیم

5 یا حزب الله قدر و مقام خود را بدانید و بشناسید و عمری در ملکوت اعلی کلّ به ذکر شما مشغول و به ثنای شما ناطق اجر هیچ عمل عند الله ضایع نشده و نمیشود و از برای شهدای ارض یا سه لوح مبین نازل لوحی از آن به آن شطر ارسال میشود تا اولیا قرائت نمایند و بر صبر و اضطبار موحّدین و مخلصین آگاه شوند

6 یا قلبی الاعلی قل الهی الهی تری اولیائک الموحّدین بین عبادک الظالمین و تعلم ما ورد علیهم فی سبیلک فی ایامک و تسمع ما قال و یقول فی حقهم اشرار خلقک و ذئاب ارضک اسألک بندائک الّذی ارتفع امام وجوه الوری و باسمک الأعظم الّذی احاط الأرض و السماء و بالکلمة الّتی اظهرتها من السّدره فی طور العرفان و بالنّار الّتی نطقت لابن عمران ان تؤید اعدائک علی الرجوع الیک و الاعتراف بما انزلته فی کتابک و تفتح علی وجوه اولیائک ابواب فضلک و رحمتک

7 ای ربّ اسألک بقدرتک الّتی احاطت الکائنات و رحمتک الّتی سبقت الموجودات ان تنزل علی اصفیائک من سحاب کرمک امطار عزّک و عطائک انک انت المقتدر علی ما تشاء و فی قبضتک زمام من فی السّماوات و الارضین

and within Thy grasp are the reins of all who are in the heavens and on earth.

- 8 O people of Bahram! Upon you be the glory of God, His bounty, and His loving-kindness! It behoveth you to turn your hearts towards the Kaaba of God, which He hath appointed as the place of circumambulation for those who are nigh unto Him and unto His Messengers. Let not the occurrences of the world debar you from drawing nigh unto God, the Lord of all worlds. Aid ye your Lord through the weapons of wisdom and of utterance. Thus, in times past, have ye been enjoined in divers Tablets. This beareth witness that perspicuous Book, that walketh and speaketh, proclaiming: "Verily, there is none other God but He, the One, the Single, the Mighty, the All-Powerful."

8 یا اهل بهرام علیکم بهاء الله وفضله و عنايته ينبغي لكم ان تتوجهوا بالقلوب الى كعبة الله التي جعلها الله مطاف المقربين و المرسلين اياكم ان تمنعكم حوادث العالم عن التقرب الى الله رب العالمين انصروا ربكم بالحكمة والبيان هذا ما امرتم به من قبل في الواح شتى يشهد بذلك هذا الكتاب المبين الذي يمشی و ينطق انه لا اله الا هو الفرد الواحد المقتدر القدير

- 9 O My loved ones in Ha and Sin! Harken unto My call from this fortress, reared up in this Name – a Call before which all that are in the heavens and on the earth were thunderstruck, save only those whom God did preserve through a power from Him and a sovereignty from His presence. He, verily, is the Protector, the Succourer. We have made mention of you in Tablets the contents of which none knoweth save God, the All-Knowing, the All-Informed. Arise to serve the Cause with such steadfastness that neither the darkness of the world nor the changes and chances of time shall affright you. Thus have ye been commanded aforetime, and in this clear and manifest hour.

9 یا اولیائی فی الحآء و السین اسمعوا ندائی من هذا القصر الذي بنى بهذا الاسم الذي به انصعق من في السموات و الأرض الا من حفظه الله بقدره من عنده و سلطان من لدنه انه هو الحافظ المعين انا ذكرناكم في الواح ما اطلع عما قدر فيها الا الله العليم الخبير قوموا على خدمة الأمر باستقامة لا تخفواكم ظلمات الأرض و حوادثها كذلك امرتم من قبل و في هذا الحين المبين

- 10 O friends of God in Kaf and Ra! Give ear to the call of this Unlettered One, Who hath arisen to champion the Cause through a power that hath abased all the servants, and a sovereignty that hath subdued whatsoever is in the heavens and on the earth. Beware lest the affairs of men debar you from the remembrance of God, the Lord of Destiny, or the might of the deniers of the Day of Reckoning cause you to waver in your steadfastness.

10 یا اولیاء الله فی الکاف و الرآء اسمعوا ندآء هذا الأمی الذي قام على الأمر بقدره عجزت منها العباد و سلطان غلب من في السموات و الأرضين اياكم ان تمنعكم شؤونات البشر عن ذكر الله مالک القدر او تضعفكم قوة الذين كفروا بیوم الدين

- 11 O My loved ones! Harken unto the voice of the Wronged One with such attentive hearing that neither forgetfulness can blot it from your hearts, nor change alter it. This is the Day of succour; ye must arise with entire devotion to serve the Cause, and to guide the peoples of the world, with spirit and with joy, unto the horizon of the loving-kindness of the Lord of all beings. The factions of the earth sacrifice life and substance for their particular causes; yet the people of Iran – through the grace and loving-kindness of God – have attained unto the Lord of all causes and the King of Revelation. Nevertheless, some are seen to be fearful, others agitated, and others still hesitant.

11 یا اولیائی ندای مظلوم را بشنوید شنیدنی که محو آن را اخذ ننماید و تغییر نیابد امروز روز نصرست باید بتام همت بر خدمت امر قیام نمائید و به روح و ریحان اهل امکان را به افق عنایت مقصود عالمیان هدایت کنید احزاب عالم مخصوص امری از امور جانها اتفاق نمایند و همچنین اموال و ما یملک خود را و اهل ایران از فضل و عنایت حق جلّ جلاله به مالک امور و سلطان ظهور فائز شده اند مع ذلك بعضی خائف و بعضی مضطرب و بعضی متوقف مشاهده میگردند

- 12 Hearken, then, to the voice of the Wronged One, and rend asunder the veils of heedlessness with the fingers of power and might, and hasten unto the Most Exalted Homeland. This is the Day of Revelation, the Day whereon hidden realities and treasured mysteries are made manifest. Blessed is the soul that hath attained unto the pearls of divine utterance, and unto that for which the world and all that is therein were created. And now doth this Wronged One counsel all afresh concerning those means which conduce to the exaltation of being.
- 12 ندای مظلوم را بشنوید و حجابات مانعه را به اصابع قدرت و اقتدار خرق نمائید و قصد وطن اعلیٰ کنید امروز یوم ظهورست و یوم ظهور امورات مکنونه و اسرار مخزونه است طوبی از برای نفسی که از لالی بحر بیان الهی اخذ نمود و فائز شد بآنچه که عالم از برای آن خلق شده حال این مظلوم مجدد کل را وصیت مینماید باستانی که سبب ارتقاع وجودست
- 13 O people of God! Know ye and recognize the rank of religion, of trustworthiness, and of truthfulness. Each of these virtues is the most excellent adorning of the human temple. Preserve them, in the name of God, from the reach of the treacherous and the theft of the unfaithful. Verily, He commandeth you to that which shall profit you, and hath revealed for you that whereby your mention and your names shall be preserved for evermore in the Book of God, the Lord of the Mighty Throne.
- 13 یا حزب الله مقام دیانت و امانت و صدق را بدانید و بشناسید صفات مذکوره هریک طراز اولست از برای هیکل انسانی باید آن را به اسم حق از سارقین و خائنین حفظ نمائید آنه یا مرمک بما ینفعکم و انزل لکم ما یتقی به اذکارکم و اسمائکم فی کتاب الله ربّ العرش العظیم
- 14 O Muhammad-Qabli-'Ali! Upon thee be My glory and My loving-kindness! Oft hath thy mention flowed from the Most Exalted Pen. Praise be to God, thou hast attained unto that which hath had, and shall have, no peer nor likeness. Say: O My loved ones! Know ye the worth of these days. Become ye so enkindled with the heat of the verses of God that their influence may be made manifest and resplendent from the horizons of the world.
- 14 یا محمد قبل علی علیک بهائی و عنایتی مکرر ذکرت از قلم اعلیٰ نازل لله الحمد فائز شدی به آنچه که شبه و مثل نداشته و ندارد بگوای اولیا قدر ایام را بدانید باید از حرارت آیات الهی به شأنی مشعل شوید که آثار آن از آفاق عالم ظاهر و هویدا گردد
- 15 Today the Sadrih (Lote-Tree) speaketh, the Mount circlet round, and He Who held converse on Sinai is seated upon the throne of utterance. Say: O peoples! Fear the All-Merciful, and be not of the ignorant. Thus hath the Pen spoken, whilst the Wronged One tarried in this lofty station.
- 15 امروز سدره ناطق و طور طائف و مکلم بر عرش بیان مستوی قل یا قوم اتقوا الرحمن و لا تكونوا من الجاهلین کذلک نطق القلم اذ کان المظلوم فی هذا المقام الرفیع
- 16 The glory that shineth forth from the horizon of the heaven of My utterance rest upon thee, and upon My loved ones who have not broken My Covenant and My Testament, and upon those who have borne witness to that whereunto God Himself hath testified: There is none other God but Me, the One, the Single, the Powerful, the Mighty, the Great.
- 16 البهاء المشرق من افق سماء بیانی علیک و علی اولیائی الذین ما نقضوا عهدی و میثاقی و علی الذین شهدوا بما شهد الله لا اله الا انا الفرد الواحد المقتدر العزیز العظیم

BLIB_Or15703.032

BH00891

To: the beloved of God et al.

Date: 1306 ? [1888-1889]

- 1 He is the Remembering, the Speaking, the All-Knowing, the All-Wise. 1 هو الذّاكر النّاطق العليم الحكيم
- 2 O noble one, upon you be the Glory of God, the Single, the One! Ask the contemptible Shi'ites what fruit their acknowledgments of immediate successorship yielded on the Day of Grace, which is the appearance of the Luminary of Justice. Were they to be fair, they would say: "Our turning away became the station of acceptance, our denial became the station of recognition, our oppression became the station of justice, and our tyranny became the station of equity." To this testi-fieeth every learned one, every mystic, every hearer, and every perceiver. 2 يا جوامرد عليك بهاء الله الفرد الأحد از شيعه شنيعه سؤال نما كه ثمره اعترافهاي شما بر وصايت بلا فصل در يوم فضل كه ظهور نير عدلست چه ظاهر شد و چه نتيجه بخشيد لو ينصفون يقولون اعراضنا مقام الاقبال و انكارنا مقام الاقرار و اعتسافنا مقام الانصاف و ظلمنا مقام العدل يشهد بذلك كلّ عالم و كلّ عارف و كلّ سامع و كلّ بصير
- 3 O Kiyumars! Today the Most Great Scene is illumined with the light of the Lord of Destiny. The divine call is raised from every direction. There hath befallen Us tribulations such as have befallen no one else, and afflictions at which every fair-minded and perceiving soul hath lamented. We beseech God, blessed and exalted be He, to cause thee to hear that which the Speaker of Sinai hath spoken in this Revelation, at whose appearance, when He was established upon the throne, the nightingales of utterance warbled their melodies upon the highest branches. He Who was hidden hath appeared, and He Who was silent hath spoken. Blessed is the servant who hath found the fragrance of utterance in the days of his Lord, the Most Merciful, and hath acted in accordance with that which he was bidden by the All-Knowing Commander. 3 يا كيومرث امروز منظر اكبر بنور مالك قدر منور ندای الهی از هر جهتی مرتفع قد ورد علينا من البأساء ما لم يرد على احد و من الضراء ما ناح به كلّ منصف بصير نسل الله تبارك وتعالى ان يسمعك ما نطق به مكلم الطور في هذا الظهور الذي اذ استوى على العرش غرّدت عنادل البيان على اعلى الأغصان قد ظهر من كان مستوراً و نطق من كان صامتاً طوبى لعبد وجد عرف البيان في أيام ربه الرحمن و عمل بما امر به من لدن امر عليم
- 4 O Bahram! The All-Knowing hath mentioned thee time and again, and hath made His mention a treasure for thee in the Kingdom. Rejoice at these glad-tidings, whose fragrance, when diffused, caused all things to cry out: "The Kingdom belongeth unto God, the Lord of all worlds!" 4 يا بهرام قد ذكرک العلام مرّة بعد مرّة و جعل ذكره كنزاً لك في الملكوت افرح بهذه البشارة التي اذ تضوّع عرفها نادت الأشياء كلّها الملك لله رب العالمين
- 5 O Khudabakhsh! Harken unto the Call of God, the Speaking, the All-Knowing. He hath mentioned thee in such wise as cannot be equaled by the ornaments of the world nor by whatsoever the nations possess. Say: My God, my God! Praise be unto Thee for having caused me to hear the rustling of Thy Luminous Tree and the shrill voice of Thy Most Exalted Pen. Glory be unto Thee, O Lord of Names, and praise be unto Thee, O Possessor of the Beginning and the End! I beseech 5 يا خدابخش اسمع نداء الله الناطق العليم انه ذكرک بما لا تعادله زخارف العالم و لا ما عند الأمم قل الهی الهی لك الحمد بما اسمعتني حفيف سدرتك التوراء و صرير قلبك الأعلى لك البهاء يا مولی الأسماء و لك النناء يا مالك الآخرة و الأولى اسئلك باسمک الذي به اخذت كلّ ظالم و سخرت كلّ جبار عنيد

Thee by Thy Name through which Thou didst seize every oppressor and subdue every obstinate tyrant, to assist me in all conditions to aid Thy Cause with wisdom and utterance before the faces of all religions. There is no God but Thee, the Protector, the Almighty over all who are in the heavens and the earth.

بأن تؤيدني في كل الأحوال على نصره امرک
بالحكمة و البيان امام وجوه الأديان لا اله الا
انت المهيمن المقتدر على من في السموات و
الأرضين

- 6 O Mihriban! Upon thee be the Glory of the All-Merciful. Reflect upon the deeds of the oppressors. In every age and century they have visited upon the Daysprings of Divine Revelation and the Manifestations of Divine Power that which caused all things to lament and wail. They cast the Friend (Abraham) into the fire and prevented the Interlocutor (Moses) from claiming His right. Say: My God, my God! Open unto the faces of Thy loved ones, through the key of Thy Most Great Name, the door of bounty and generosity, O Thou in Whose grasp is the reins of all nations! I beseech Thee to assist the children of the Friend to manifest that which befitteth Thy days and to perform deeds that may attain the glory of Thy acceptance. Verily, Thou art the Almighty, the All-Bountiful, the Forgiving, the Merciful.

6 يا مهربان عليك بهاء الرحمن در اعمال ظالمين
تفكر نما در هر قرن و عصرى بر مشارق و حى
الهي و مظاهر قدرت رباني وارد آوردند آنچه
را كه نوحه و ندبه اشياء مرتفع گشت خليل
را در آتش انداختند و كلمه را از اخذ حقش
منع نمودند قل الهي الهي افتح على وجه اوليائك
بمفتاح اسمك الأعظم باب الجود و الكرم يا
من في قبضتك زمام الأمم اسئلك بأن تؤيد
ابناء الخليل على اظهار ما ينبغى لأيامك و على
اعمال تفوز بعز قبولك انك انت المقتدر الفياض
الغفور الرحيم

- 7 O Jamshid! From all directions tribulations have descended and calamities have been sent down. The oppression against this Wronged One hath become so evident that the owner of one of the newspapers hath arisen with such tyranny as hath had no like in the world. He hath cast aside fairness, seized upon oppression, and hath spoken that which none before or after him hath spoken. To this testifieth My Great Announcement in My Perspicuous Book. He hath regarded this people as without helper or assistant, and hath confirmed matters whose falsehood he himself witnesseth, following the opinion of souls whose lies and calumnies he himself hath testified to. Glory be to God! That which he hath written contradicts itself, the latter part belying the former. O Jamshid! Leave them and their like to their vain imaginings. "Verily we are God's, and to Him shall we return."

7 يا جمشيد از جميع جهات بلايا وارد و رزايا نازل
و مظلوميّت اين مظلوم بشأنى ظاهر كه صاحب
يكي از جرايد باعتسافى قيام نموده كه در عالم شبه
و مثل نداشته نبد الانصاف و اخذ الاعتساف و
قال ما لا قاله احد من قبل و من بعد يشهد بذلك
نبأى العظيم فى كتابى المبين چه كه اين حزب را
بى ناصر و معين دانسته و تصديق اموريا نموده
كه خود بر كذب آن شاهد و گواهست و تابع
رأى نفوسى گشته كه خود شهادت بر كذب و
مفتريات آن نفوس داده سبحان الله آنچه نوشته
مابعدش تكذيب مابقيش را نموده و مينمايد يا
جمشيد ذرهم و امثالهم فى خوضهم يلعبون انا لله
و انا اليه راجعون

- 8 O Khudabakhsh! Beseech the True One to unlock a gate of utterance in the land with the key of His Most Bountiful Name and to open it unto the faces of His loved ones, that the world may be perfumed with the sweet fragrances of truthfulness, justice, fairness and grace. Say: O my Lord! Aid Thy servants to remember Thee and Thy loved ones, and enable them to do that which befitteth Thy bounty and Thy generosity. Verily, Thou art the All-Bountiful, the Most Generous. There is none other God but Thee, the All-Knowing, the All-Wise.

8 يا خدا بخش از حق بطلب باب بياني در ارض
بمفتاح اسم فضالاش باز نمايد و بر روى اوليا
بگشايد تا عالم از تضوعات عرف صدق و عدل
و انصاف و فضل معطر گردد قل اى رب ايد
عبادك على ذكرك و ذكر اوليائك و وفقهم على
ما ينبغى لجودك و عطائك انك انت الفضال
الكريم لا اله الا انت العالم الحكيم

- 9 O Kaykhusraw! The priests are seen to be deprived of the breezes of revelation from the Purpose of all worlds. The

9 يا كيخسرو دستوران از نفحات و حى مقصود
عالميان محروم مشاهده ميشوند زخارف عالم

ornaments of the world have prevented them from the effulgences of the Most Great Name. Most of the people today have turned away from godliness and have embraced transgression and wickedness. The sea is surging by His Word and the sun is shining by His Will, yet the people are heedless and turned away. The recompense of deeds shall become manifest. Blessed is the soul that hath inhaled the fragrance of the Revelation and hath attained unto the hearing of that which the Speaker of Sinai hath uttered. Woe unto every heedless and veiled one, and every rejected misbeliever.

- 10 O Shahpur! Rejoice that the countenance of the Ancient One hath turned toward thee from His Most Great Prison, and hath remembered thee with that which shall cause its fragrance to endure throughout the eternity of His Best Names and Supreme Attributes. Verily thy Lord is the Compassionate, the Generous, the Helper, the All-Wise. Arise to serve thy Lord despite those who have denied God's Revelation and His proof, who have disputed His might and grandeur and sovereignty, and who have rejected that which hath appeared from Him before the faces of His servants. And say:

- 11 O my Lord! The imagined hath sought Thy manifest light, and the sea of impotence hath turned toward the ocean of Thy bounty and power. Deprive it not of that which Thou hast ordained for the gems of Thy creation who, when they heard the Call, exclaimed: "Yea, verily, O Lord of Names and Creator of Heaven!" and bore witness to that which God had testified before the creation of the heavens and the earth.

- 12 O Shahjahan! The Refuge of the world hath come, but He hath come in an age of the blind. They hear and deny; they see and turn away. The lights of the dawn of Revelation have encompassed the world, and the Standard of Sinai is manifest upon the highest station. Say:

- 13 My God, my God! Prevent not the eyes of hearts from turning toward the Sinai of Thy knowledge and from beholding the Sinai of Thy majesty and power. Thou art He through Whose Name the traces of the Pharaohs were obliterated and the standards of tyrants were reversed. I beseech Thee by the lights of Thy Kingdom and the mysteries of Thy Dominion to aid me in serving Thy Cause and in standing firm as befitteth Thy days. Verily, Thou art the Omnipotent over whatsoever Thou wilt, and in Thy right hand are the reins of the affairs of the first and the last.

- 14 O Bahman! We have aided Bahman in matters whereat the power of the world was non-existent and void. We promised all leaders that which would be the cause of greatest joy for

ایشانرا از تجلیات نیر اسم اعظم منع نموده
اکثری از عباد الیوم از تقوی معرضند و بیغی
و خشا مقبل بحر بکله موج و آفتاب باراده
مشرق و لائح و لکن قوم معرض و غافل جزای
اعمال ظاهر طوبی نفس وجدت عرف الظهور
و فازت باصغاء ما نطق به مکلم الطور و ویل
لکل غافل محبوب و کلّ مشرک مردود

10 یا شاهپور افرح بما اقبل الیک وجه القدم من
شطر سجنه الأعظم و ذکرک بما یتقی به عرفه
بدوام اسمائه الحسنی و صفاته العلیا ان ربک هو
المشفق الکریم و هو المؤید الحکیم قم علی خدمة
مولیک رغماً للذین انکروا ظهور الله و برهانه و
جادلوا بعزّه و عظمته و سلطانه و جاحدوا ما
ظهر من عنده امام وجوه عبادہ

11 و قل ای رب ان الموهوم قصد نورک المعلوم
و بحر العجز توجه الی بحر عطائک و قوتک لا
تخرمه عما قدرته لجواهر خلقک الذین اذ سمعوا
النداء قالوا یلی یلی یا مولی السماء و فاطر السماء و
شهدوا بما شهد الله قبل خلق السموات و الارضین

12 یا شاهجهان پناه جهان آمد و لکن در عصر
کوران آمده میشنوند و انکار مینمایند میبندند و
اعراض میکنند انوار فجر ظهور عالم را احاطه
نموده و لواء طور بر اعلی المقام ظاهر و هویدا قل

13 الهی الهی لا تمنع ابصار القلوب عن التوجه الی
طور عرفانک و عن النظر الی سیناء عظمتک و
اقتدارک انت الذی باسمک تحت آثار الفراعنة و
نکست اعلام الجبارة استلک بأنوار ملکوتک
و اسرار جبروتک بأن تؤیدنی علی خدمة امرک
و القيام علی ما ینبغی لایامک انک انت المقتدر
علی ما تشاء و فی یمینک زمام امور الاولین و
الآخرین

14 یا بهمن بهمن را تأیید نمودیم بر اموری که قدرت
عالم عند ظهورش معدوم و مفقود و پیشوایانرا
طراً وعده دادیم بآنچه که سبب فرح اکبر بوده

those who are fair-minded and have turned unto Him. However, some forgot God's covenant and others broke His pledge. Say: O priests! The fire of love is ablaze, the light of bounty is radiant, the ocean of mercy is surging, and the sun of truth is luminous. Forsake what ye possess; perchance ye may attain unto that which God possesseth. Great is this Day and great is its mention. Say: We beseech God, blessed and exalted be He, to aid all to do what He loveth and pleaseth. Verily, He is the Master of Religions and the Lord of men and jinn.

از برای مقبلین و منصفین ولکن بعضی عهد الله را فراموش نمودند و برخی میثاقش را شکستند بگوای دستوران نار محبت مشتعل و نور عنایت ساطع و بحر رحمت موج و آفتاب حقیقت نوار از ما عندکم بگذرید شاید بما عند الله فائز گردید یوم عظیمست و ذکرش عظیم قل نسل الله تبارک و تعالی ان يؤید الکمل علی ما یحب و یرضی انه هو مالک الأديان و ربّ الأنس و الجنّ

BLIB_Or15695.100, YARP1.050

BH00957

Date: 1306 ? [1888-1889]

1 He is the Dawning Place from the horizon of the heaven of utterance!

1 هو المشرق من افق سماء البیان

2 This is a Book from the All-Merciful to him whose name was mentioned before the Wronged One in this Prison, which hath been named with the Most Beautiful Names in the Book of Names and the Most Great Prison in the Crimson Tablet from the Supreme Pen, of which none hath been apprised save God, the Lord of the mighty throne, that the Call may attract him to the supreme heights and make him soar on the wings of certitude in this atmosphere from whose rushing winds is heard "The Kingdom is God's, Lord of all worlds."

2 کتاب من لدی الرحمن لمن حضر اسمه لدی المظلوم فی هذا السجن الذی سُمی بالأسماء الحسنی فی کتاب الأسماء و بالسجن الأعظم فی الصحيفة الحمراء من القلم الأعلى الّتی ما اطلع بها الا الله ربّ العرش العظیم لیجذبه النداء الی الذروة العلیا و یجعل طائراً بأجنحة الايقان فی هذا الهواء الذی یسمع من هزیز اریاحه الملك لله ربّ العالمین

3 The loved ones and chosen ones of God made mention of thee. We make mention of thee with that which no mention in the world nor what the nations possess can equal. To this testifieth every just and discerning one. Blessed is he who hath attained to beholding the pearls of wisdom and utterance which We have brought forth from the treasures of My Supreme Pen before the faces of men while We were in the hands of the oppressors. The Wronged One desireth from thee and from others naught save justice and fairness concerning this Most Great Announcement whereby the limbs of all names have trembled, the idols of vain imaginings have been shattered, and earthquakes have seized the tribes of the earth, save whom God, thy Lord, the Almighty, the All-Powerful, willeth.

3 اح ذکرک اولیاء الله و اودائه ذکرناک بما لا تعادله اذکار العالم و لا ما عند الأمم یشهد بذلك کلّ منصف بصیر طوبی لمن فاز بمشاهدة لآلئ الحکمة و البیان الّتی اظهرنا من خزائن قلبی الاعلی امام وجوه الوری اذ کنا بین یدی الظالمین ان المظلوم ما اراد من جنابک و من دونک الا العدل و الانصاف فی هذا النبأ الأعظم الذی به ارتعدت فرائض الأسماء و انصعقت اصنام الظنون و اخذت الزلازل قبائل الأرض الا من شاء الله ربّک القوىّ الغالب القدير

- 4 We beseech God, blessed and exalted be He, to aid thee to return unto His traces and whatsoever hath appeared from Him. Verily He guideth thee and all upon earth to His straight path. Blessed is the strong one who hath purified his heart with the Kawthar flowing from the spring of My Pen and hath taken the chalice of immortality from the hand of the bounty of his Lord, the Most High, the Most Exalted, and hath drunk before all faces in spite of those who have denied God's proof and His evidence, who have disputed His signs and disbelieved in the blessing of His knowledge which was sent down from the heaven of His mercy that hath encompassed all who are in the heavens and on earth.
- 4 نَسْتُلُ اللهَ تَبَارَكَ وَتَعَالَى أَنْ يُؤَيِّدَكَ عَلَى الرَّجُوعِ إِلَى آثَارِهِ وَ مَا ظَهَرَ مِنْ عِنْدِهِ أَنَّهُ يَهْدِيكَ وَ مِنْ عَلَى الْأَرْضِ إِلَى صِرَاطِهِ الْمُسْتَقِيمِ طُوبَى لِقَوَى طَهَّرَ فُؤَادَهُ مِنَ الْكُوثَرِ الْجَارِي مِنْ مَعِينِ قَلْبِي وَ اخَذَ قَدَحَ الْبَقَاءِ مِنْ يَدِ عَطَاءِ رَبِّهِ الْعَلِيِّ الْأَعْلَى وَ شَرَبَ إِمَامَ الْوُجُوهِ رَغْمًا لِلَّذِينَ انْكُرُوا حُجَّةَ اللَّهِ وَ بَرَهَانَهُ وَ جَادَلُوا بِآيَاتِهِ وَ كَفَرُوا بِنِعْمَةِ عِرْفَانِهِ الَّتِي نَزَلَتْ مِنْ سَمَاءِ رَحْمَتِهِ الَّتِي سَبَقَتْ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ
- 5 Canst thou deliver the Youth of the Cause from the pit of vain fancies and arise among the people with such steadfastness as shall not be shaken by the doubts of them that have denied the Day of Judgment? Harken unto My call, then raise thy right hand in the name of thy Lord, the King of the Kingdom of Names, and rend therewith the veils that have come between truth and creation and the coverings that have prevented the servants from turning unto God, the Mighty, the Praiseworthy.
- 5 هَلْ تَقْدِرُ أَنْ تَخْرِجَ غِلَامَ الْبَيَانِ مِنْ بُئْرِ الْأَوْهَامِ وَ تَقُومَ بَيْنَ الْأَنَامِ بِاسْتِقَامَةٍ لَا تَزَلُكَ شَبَهَاتُ الَّذِينَ كَفَرُوا بِيَوْمِ الدِّينِ اسْمِعْ نِدَائِي ثُمَّ ارْفَعْ يَدَكَ الْيُمْنَى بِاسْمِ رَبِّكَ مَالِكِ مَلَكُوتِ الْأَسْمَاءِ وَ شَقِّ بِهِ السَّبَّحَاتِ الَّتِي حَالَتْ بَيْنَ الْحَقِّ وَ الْخَلْقِ وَ الْحُجُبَاتِ الَّتِي مَنَعَتْ الْعِبَادَ عَنِ التَّوَجُّهِ إِلَى اللَّهِ الْعَزِيزِ الْحَمِيدِ
- 6 Hear the call of the Wronged One. Verily He mentioneth thee for the sake of God and remindeth thee of His signs and teacheth thee that which will draw thee nigh unto Him in all His worlds. Verily thy Lord is the All-Merciful, the Generous. When thou hast drunk the wine of revelation from the hand of God's bounty and the breezes of inspiration have seized thee in His days, say:
- 6 اسْمِعْ نِدَاءَ الْمَظْلُومِ أَنَّهُ يَذْكُرُكَ لُوحَهُ اللَّهُ وَ يَذْكُرُكَ بِآيَاتِهِ وَ يَعْلَمُكَ مَا يَقْرَبُكَ إِلَيْهِ فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِهِ إِنَّ رَبَّكَ هُوَ الْمَشْفِقُ الْكَرِيمُ أَنْتَ إِذَا شَرَبْتَ رَحِيقَ الْوَحْيِ مِنْ يَدِ عَطَاءِ اللَّهِ وَ اخَذْتَكَ نَفْحَاتِ الْإِلَهَامِ فِي أَيَّامِهِ قُلْ
- 7 My God, my God! I beseech Thee by Thy confirmation to turn unto Thy horizon, to hearken to the shrill voice of Thy Pen and to witness Thy signs. I beseech Thee by Thy fire whereby Thou didst guide them that drew nigh unto the Sinai of Thy knowledge and gave them to drink the Kawthar of proof from the hand of Thy bounty, and by the mysteries of the ocean of Thy wisdom and the pearls of the sea of Thy knowledge, that Thou wilt aid Thy servants to be fair in Thy Cause, that they may hear the rustling of the Divine Lote-Tree with their ears and behold its fruits with their eyes. O Lord! I am Thy servant and the son of Thy servant. I bear witness that Thou didst mention me when I was silent in Thy remembrance and called me when I was heedless of Thy manifestation, Thy dawning and Thy proof. I beseech Thee by the stars of the heaven of Thy wisdom and the waves of the ocean of Thy grace to make me purified from what the people possess and adorned with the ornament of justice and fairness. O Lord! Have mercy upon me through Thy bounty and Thy mercy and aid me to be steadfast in Thy remembrance and praise. Verily Thou art
- 7 أَلْهِى إِلَهِي اسْأَلُكَ بِأَنْ تُؤَيِّدَنِي عَلَى الْإِقْبَالِ إِلَى افْتِكِ وَ اصْغَاءِ صَرِيرِ قَلْبِكَ وَ مَشَاهِدَةِ آثَارِكَ اسْأَلُكَ بِنَارِكَ الَّتِي بِهَا هَدَيْتَ الْمُقَرَّبِينَ إِلَى الطُّورِ عَرَفَانِكَ وَ سَقَيْتَهُمْ كُوثَرَ الْبَرَهَانِ مِنْ يَدِ عَطَائِكَ وَ بِأَسْرَارِ عَمَّانِ حَكَمَتِكَ وَ لَأَيِّ بَحْرِ عِلْمِكَ بِأَنْ تُؤَيِّدَ عِبَادَكَ عَلَى الْإِنْصَافِ فِي أَمْرِكَ لِيَسْمَعُوا حَفِيفَ سِدْرَةِ الْمُنْتَهَى بِأَذَانِهِمْ وَ يَشَاهِدُوا أَثْمَارَهَا بِأَبْصَارِهِمْ أَيْ رَبِّ أَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ أَشْهَدُ أَنَّكَ ذَكَرْتَنِي إِذْ كُنْتُ صَامِتًا عَنْ ذِكْرِكَ وَ دَعَوْتَنِي إِذْ كُنْتُ غَافِلًا عَنْ ظُهُورِكَ وَ طُلُوعِكَ وَ حُجَّتِكَ اسْأَلُكَ بِأَنْجُمِ سَمَاءِ حَكَمَتِكَ وَ أَمْوَاجِ بَحْرِ عَنَانِيكَ بِأَنْ تَجْعَلَنِي مُطَهَّرًا عَمَّا عِنْدَ الْقَوْمِ وَ مُزَيَّنًا بِطَرَاظِ الْعَدْلِ وَ الْإِنْصَافِ أَيْ رَبِّ أَرْحَمْنِي بِجُودِكَ وَ رَحْمَتِكَ وَ أَيْدِنِي عَلَى الْاسْتِقَامَةِ عَلَى ذِكْرِكَ وَ ثَنَائِكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيمُ الْخَبِيرُ

powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Knowing, the All-Informed.

- 8 Hear thou in the Persian tongue the Call of the Wronged One. In the past, We made mention of all and counselled justice and fairness. This is the Day wherein the Primal Point, in the Most Exalted Paradise, uttereth the blessed words "Verily, I am the first of them that worship." This Revelation encompasseth all things and is not encompassed by them. None hath attained to its true understanding as befitteth its station. Behold, then recall what the All-Merciful hath revealed in the Bayan, where He saith: "I have written a gem concerning His remembrance: He cannot be indicated by My indication, nor by what hath been revealed in the Bayan." Were there to be found justice even less than a tiny particle, this one passage would suffice the world.

- 9 Today the Proof raiseth its call, and the very essence of evidence summoneth all creation to the Lord of all beings. The Cause shineth as the sun at its zenith. Beseech thou God to grant strength to the eyes of the heedless and cleanse them from rheum, that they may see with their own eyes and hear with their own ears. Today the waves of the ocean of utterance surge before all faces, and the effulgences of the Sun of Truth shine forth resplendent. Is it fitting that man should deprive himself of the outpourings of the True Bestower through the idle fancies of men? Nay, by His very Self, the True One! To-day all must see with the eye of God and hear with His ear. Light and darkness are distinguished one from the other. We beseech God in all conditions to confirm thee and seek His aid that thou mayest, through celestial power, wisdom, and utterance, awaken the heedless servants and grant them sight. He is the Confirmer, He is the Powerful, the Mighty, the All-Knowing, the All-Seeing. There is no God but Him, the Most High, the Most Glorious.

- 10 For the sake of God, meditate for a moment upon the former party and the recompense of their deeds. What was their claim, and what became their reward on the Day of Retribution? The party that counted themselves the most learned and the most ascetic and God-fearing among all the peoples of the world pronounced, in the early years, such a verdict against the Truth Itself as no other party among all the parties of the world had pronounced. This matter hath been mentioned repeatedly, and if one were to reflect, he would surely pass beyond his own understanding and that of the people, turn unto what is with God, and attain unto that for which he was created.

8 بلسان پارسی ندای مظلوم را بشنو از قبل کل را ذکر نمودیم و بعدل و انصاف وصیت کردیم امروز روزیست که نقطه اولی در فردوس اعلی بکلمه مبارکه آتی انا اول العابدین ناطق این ظهور محیط بوده نه محاط احدی بعرفانش علی ما ینبغی فائز نه انظر ثم اذكر ما انزله الرحمن فی البیان بقوله قد کتبت جوهرة فی ذکره انه لا یشار باشارتی ولا بما نزل فی البیان اگر اقل من ذره انصاف یافت شود این یک فقره عالم را کافیت

9 امروز حجت ندا مینماید و نفس برهان من فی الامکان را بمالک انام دعوت میفرماید امر بمثابه آفتاب در قطب زوال مشرق و لائح از حق بطلب ابصار غافلین را قوت عطا فرماید و از رمد مطهر سازد تا بعین خود مشاهده نمایند و باذان خود بشنوند امروز امواج بحر بیان امام وجوه ظاهر و تجلیات انوار شمس حقیقت لائح و ساطع آیا لایقست انسان خود را باوهم عباد از فیوضات فیاض حقیقی محروم سازد لا ونفسه الحق امروز کل باید بعین الله مشاهده نمایند و باذن الله بشنود نور و ظلمت از هم ممتاز از حق در جمیع احوال از برای آنجناب تأیید میطلبیم و توفیق مسئلت مینمائیم تا بقوت ملکوتی و حکمت و بیان عباد غافل را آگاه نمایند و بینائی بخشند اوست مؤید و اوست قادر و توانا و دانا و بینا لا اله الا هو العلی الابهی

10 لوجه الله ساعتی در حزب قبل و جزاء اعمال آنحزب تفکر نما ادعا چه بود و جزا در یوم جزا چه شد حزبه که خود را اعلم احزاب عالم و ازهد و اتقی میشمردند در سنین اولیه بر نفس حق فتوی دادند آنچه را که هیچ حزبی از احزاب عالم نداد این مطلب مکرر ذکر شد و اگر نفسی تفکر نماید البتّه از ما عنده و ما عند القوم بگذرد و بما عند الله توجه نماید و فائز شود بآنچه که از برای آن از عدم بوجود آمده

- 11 Today the Call is raised from all directions, and the Speaker of the Mount is seated upon the throne of Revelation. His proof hath encompassed the world and His evidence all creation. Blessed is he who hath found the fragrance of utterance and heard that which the Tongue of God, the True, the Trust-worthy, hath spoken.
- 12 This Wronged One hath spoken for the sake of God, and We hope that thou too wilt hearken and ponder for His sake. If thou observest with fairness what hath been revealed from the beginning until now in the Holy Writings, thou wouldst testify that whatsoever hath appeared hath been from the Wronged One from the beginning until now. We beseech God to aid thee in that which He loveth and pleaseth. Verily, He is the Lord of creation. There is no God but Him, the Explainer, the All-Knowing.
- 11 امروز ندا از جميع جهات مرتفع و مکلم طور بر عرش ظهور مستوی حجت عالم را احاطه نموده و برهان امکان را طوبی لمن وجد عرف البیان و سمع ما نطق به لسان الله الناطق الأمين
- 12 این مظلوم لوجه الله تکلم نموده و امید آنکه آنجناب هم لوجه الله بشنوند و تفکر نمایند اگر در آثار بعین انصاف در آنچه از اول الی حین نازل شده مشاهده نمایند شهادت میدهند که آنچه ظاهر شده از اول الی حین از مظلوم بوده نسل الله ان یوفقک علی ما یحب و یرضی انه هو مولی الوری لا اله الا هو المبین العلیم

BLIB_Or15716.160

BH01020

*To: Jamal Burujirdi et al.**Date: 1306 ? [1888-1889]*

- 1 In the Name of Him Who caused the Ocean of Knowledge to surge!
- 2 O Jamal! Upon thee be the Glory of God, the Self-Sufficient, the Most High! Time and again hath thy mention flowed from the Most Exalted Pen. Rejoice and say: Praise be unto Thee for having revealed unto me numerous Tablets and for having mentioned me in Thy Most Great Prison in such wise as hath delighted the eyes of the Concourse on High. O my Lord! I beseech Thee to aid me under all conditions to serve Thy Cause, to witness Thy signs, to recite Thy verses unto Thy servants and to manifest Thy proofs unto Thy creatures. Verily, Thou art the Powerful, the Compassionate, the Forgiving.
- 3 Thou didst mention Nazimul-'Ulama. He hath been mentioned before, but great, great is this Cause. Eyes are prevented from beholding and ears are debarred from hearing, save whom God, the Lord of the Mighty Throne, willeth. Reflect upon the people of the Bayan: although they have witnessed with their own eyes the deeds of the Shi'ih sect on the Day of Judgment, they have again become Shi'ih. Though bearing His Names, they
- 1 بسمی الذی به ماج بحر العرفان
- 2 یا جمال علیک بهاء الله الغنی المتعال مکرر ذکر از قلم اعلی جاری و نازل افراح و قل لک الحمد بما انزلت لی الواحاً شتی و ذکرتنی فی سجنک الأعظم بما قرئت به عین الملاء الأعلی ای رب اسئلك ان تؤیّدنی فی کلّ الأحوال علی خدمة امرک و مشاهدة آثارک و قراءة آیاتک لعبادک و اظهار بیناتک لبریتک انک انت المقتدر العطوف الغفور
- 3 ذکر ناظم العلماء را [نمودید] ذکر ایشان از قبل شده ولكن امر عظیم است عظیم و ابصار از مشاهده ممنوع و آذان از اصغا محروم الا من شاء الله رب العرش العظیم در اهل بیان تفکر نما مع آنکه بمرات اعمال حزب شیعه را در یوم جزا بچشم خود دیده اند دوباره حال شیعه شده اند باسما

are deprived of their Possessor. In this Revelation, they must rend asunder the veil of names, traverse its gulf and pass beyond it that they may attain unto the Most Great Ocean.

- 4 In any case, shouldst thou meet Nazimul-'Ulama, convey to him the greetings of the Wronged One. Say: Harken unto the Call, for if thou hearest with thy true ear it will so attract thee that thou wilt detach thyself from all else but God and attain unto the recognition of His Day. Ponder the events that have occurred. What hath caused all the divines of Persia, after their seeking and expectation, to be deprived on the Day of His Manifestation? By the life of God! In days past in the land of Ta, the lamentations of pulpits rose from all directions, saying in their inner tongue: "O God, O God! Thou didst nurture and manifest us for Thy mention and praise, yet now they mount us and speak contrary to Thy good-pleasure, nay rather, they are engaged in vilification and cursing." Alas, alas, for what hath befallen us in Thy days! Alas, alas, for their mounting, their sitting and their words! We beseech Thee to deliver us from these people. Verily, Thou art the Powerful, the All-Knowing, the Wise.

- 5 Every day the pulpits speak, and this hath been mentioned in various Tablets, yet until now none hath been aware. In any case, were they to reflect upon the former sect and become conscious of their misdeeds and transgressions, they would attain unto the light of certitude and steadfastness in this Most Great Cause and Momentous News. We beseech God, blessed and exalted be He, to aid His friends and loved ones to be trustworthy, religious and steadfast. Verily, He is the Lord of creation. There is none other God but Him, the Commander, the Wise.

- 6 We beseech God to aid him who is named Aqa Buzurg, who hath attained Our presence and witnessed and beheld. Verily, he was mentioned before the Wronged One, and We have mentioned him in such wise as hath diffused the fragrance of eternity. Thy Lord is, verily, the Powerful over whatsoever He willeth, and He is the Mighty, the Great. The glory from Us be upon thee and upon thy family and upon him who loveth Me and upon him who loveth thee and hearkeneth unto thy word concerning My great and mighty Cause.

- 7 O My Name! We have desired at this moment to mention him who is named Zakariyya, that he may rejoice in the remembrance of God, the Lord of the worlds. O Zakariyya! Verily, Zakariyya entered the sanctuary through My remembrance and My love, and We revealed unto him that which was hidden from the eyes of those who denied the Cause of God, the Lord

از مالک آن محرومند در این ظهور باید حجاب اسماء را شق نمایند و از خلیجش بگذرند و مرور کنند تا بجز اعظم فائز شوند

- 4 باری اگر ناظم العلماء را ملاقات نمودی از قبل مظلوم تکبیر برسان بگو بشنودا را چه اگر باذن حقیقی بشنوی ترا جذب نماید بشأنیکه از غیر الله بگذری و بعرفان یومش فائز شوی در امور وارده فکر نما آیا چه سبب شد که جمیع علمای ایران بعد از طلب و انتظار در یوم ظهور محروم گشتند لعمر الله یومی از ایام در اراض طاء حنین منابر از اطراف بلند بود و بلسان سر میگفتند الهی الهی ما را از برای ذکرت و ثنایت تربیت دادی و ظاهر فرمودی و حال بر ما مینشیند و بغیر رضای [تو] تکلم مینماید بلکه بسبب و لعن مشغولند آه آه عماً ورد علینا فی ایامک فآه آه من [مریهم] و جلوسهم و کلامهم نسلک ان نخلصنا من هؤلاء انک انت المقتدر العليم الحکیم

- 5 هر یوم منابر نطقی مینماید و در بعض الواح هم ذکر شده ولكن الى حين کسی ملتفت نه باری اگر در حزب قبل تفکر نمایند و بر سیئات و خطیئات آنحزب آگاه شوند بنور اطمینان و استقامت بر این امر اعظم و نبأ عظیم فائز میشوند نسل الله تبارک و تعالی ان یوفق اولیائه و احبائه علی الأمانة و الدیانة و الاستقامة انه هو مولی البریة لا اله الا هو الامر الحکیم

- 6 نسل الله ان یؤید من سمی بآقا بزرگ الذی حضر و فاز و شهد و رأى انه کان مذكوراً لدى المظلوم و ذکرناه بما توضع منه عرف البقاء ان ربک هو المقتدر علی ما یشاء و هو العزیز العظیم البهاء من لدنا علیک و علی اهلک و علی حبی و علی من یحبک و یسمع قولک فی امری العظیم الکبیر

- 7 یا اسمی انا اردنا ان نذکر فی هذا الحین من سمی بزکریا [لیفرح] بذکر الله رب العالمین یا زکریا ان زکریا دخل المحراب بذکری و حبی و اظهرنا له ما کان مستوراً عن عیون الدین انکروا امر الله رب العرش العظیم قد ذکرک اسمی ذکرناک قل لک

of the Mighty Throne. My Name hath mentioned thee, and We make mention of thee. Say: Praise be unto Thee for having sent down unto me that which hath caused me to soar in the atmosphere of Thy love and to speak forth Thy beauteous praise. I beseech Thee to ordain for me that which will draw me nigh unto Thee. Verily, Thou art the Most Merciful of the merciful ones.

الحمد بما انزلت لي ما جعلني طائراً في هواء حبك
و ناطقاً بثنائك الجميل اسئلك ان تقدر لي ما
يقربني اليك انتك انت ارحم الراحمين

- 8 O My Name! Make mention of him who was named before by the True One. Verily We have remembered him and revealed unto him that which caused the hearts of them that are nigh to take flight. We beseech God to assist him with the hosts of utterance and to make him one who speaketh in His name and who ariseth to serve His loved ones, in whose faces can be seen the radiance of Baha. Thy Lord is verily the All-Bountiful, the All-Wise. Take hold of the Book with strength from the presence of One Who is All-Knowing.

8 يا اسمي اذكر من سميّ بحق قبل نظر انا ذكرناه و
انزلنا له ما طارت به افئدة المقرّبين نسل الله ان
يمده بجنود البيان و يجعله ناطقاً باسمه و قائماً على
خدمة اوليائه الذين يري في وجوههم نضرة البهاء
ان ربك هو الفيّاض [الحكيم] خذ الكتاب بقوة
من لدن امر علي

- 9 As to what thou hast mentioned concerning the handmaiden of God and her turning to another direction, We have ordained affairs through consultation and have commanded thee thus before and after, and I am the Commander, and I am the Witness, and I am the All-Informed. She must hearken unto thy counsel. Verily thy Lord is the One Who hath power over whatsoever He willeth. He giveth and withholdeth, and He is the All-Powerful, the Almighty.

9 و اما ما ذكرت في امه الله و توجهها الى جهة
اخرى انا قدرنا الامور بالمشورة و امرناك بها
من قبل و من بعد و انا [الامر] و انا الشاهد و انا
الخبير لها ان تسمع نصحك ان ربك هو المقتدر
على ما يشاء يعطي و يمنع و هو المقتدر القدير

- 10 O My Name! Thou hast made mention of My handmaiden who hath turned towards My horizon and attained My grace and loving-kindness. Give her glad tidings from Me and make mention of her from thy Lord, the Mighty, the Great. We send Our greetings unto her and counsel her with that which beseemeth the days of God, the Lord of the worlds. We have remembered her time and again. Then concerning 'Ayn and Ta who attained Our presence in this mighty stronghold, We found him ablaze with Our love and attracted by Our verses. We beseech God to send down upon him and upon those who have believed, from the heaven of His bounty, the rain of His mercy and His gifts. He is verily the Bestower, the Generous.

10 يا اسمي ذكرت امتي التي اقبلت الى افقي و فازت
بفضلي و عنايتي بشرها من قبلي و اذكرها من لدن
ربك العزيز العظيم انا نكبر عليها و نوصيها بما
ينبغي لايام الله رب العالمين انا ذكرناها مرّة بعد
مرّة ثم العين و الطاء الذي حضر امام الوجه في
هذا الحصن المتين وجدناه مشتعلاً بحبنا و منجذباً
بآياتنا نسل الله ان ينزل عليه و على الذين آمنوا من
سماء كرمه امطار رحمته و عطائه انه هو المعطي
الكريم

- 11 Thou didst mention Jinab-i-'Ayn and Ba, upon him be My glory and loving-kindness. Praise be to God, he hath ever been remembered in the Most Holy Court. Some time ago Jinab-i-Amin arranged a feast in his name which was accepted. Give him glad tidings of this and send greetings unto him from the Wronged One time and again. Verily He doth not suffer the reward of the doers of good to be lost. They are engaged in service, speaking in remembrance, and steadfast in the Cause. Well is it with him. Soon that which thou seest on earth shall be rolled up, and there shall endure for him that which hath

11 ذكر جناب ع و ب عليه بهائي و عنايتي را نمودی
لله الحمد لازال ذكرش در ساحت اقدس بوده
چندی قبل جناب امين مجلس ضیافتی باسم او
ترتیب داد و بعزّ قبول فائز بشره بذلك و کبر
عليه من قبل المظلوم مرّة بعد مرّة انه لا يضيع
اجر المحسنين ايشان بخدمت قائمند و بذکر ناطق و
در امر مستقيم هنيئاً له سوف يطوى ما تراه في
الأرض و يبقى له ما نزل من لدن ناطق علي

been sent down from the presence of One Who speaketh with knowledge.

- 12 O Jamal! We make mention of My handmaiden who soared in Mine atmosphere until she attained My presence. The glory from Us be upon thee and upon her and upon her son Habibu'llah and upon those who hearken unto thy word concerning this mighty News. O My handmaiden (Mother of Aqa Buzurg), O mother of him who visited Me, rejoice thou in this manifest remembrance, then be thou glad with that which hath moved the Tongue of Grandeur to speak thy name. He is verily the All-Bountiful, the Forgiving, the Merciful. And We make mention of (Khaliy-i-Fadl) My handmaiden who hath attained to the presence and responded when the Call was raised between the heavens and the earth.

12 يا جمال نذكر امتی التي طارت في هوائی الى ان حضرت امام وجهی البهاء من لدنا عليك وعليها وعلى ابنها حب الله وعلى الذين يسمعون قولك في هذا النبأ العظيم يا امتی (ام آقا بزرگ) يا ام من زارنی افرحی بهذا الذكر المبين ثم ابشری بما تحرك لسان العظمة باسمك انه هو الفياض الغفور الرحيم ونذكر (خاله فضل) امتی التي فازت بالحضور واجابت اذ ارتفع النداء بين السموات والأرضين

BLIB_Or15690.064, BLIB_Or15718.055,
BLIB_Or15728.197

BH01100

To: Mir Ali Bayk et al., in Faran

Date: 1306 ? [1888-1889]

- 1 He is the Helper, the All-Knowing, the All-Wise
- 2 God testifieth that there is none other God but Him, and He Who hath come with the truth is the Lord of all worlds and the Most Great Name through Whom was revealed that which lay hidden in God's knowledge and concealed from the eyes of men. Through Him the trumpet was sounded and those in the graves arose, and the trees proclaimed that there is none other God but Him, the Single, the One, the Mighty, the Great. But for Him the mysteries would not have been revealed, the trees would not have spoken, and the hidden pearls would not have emerged from the seas. Thus did the Tongue of Grandeur speak while in the palace which God made the point of circumambulation for those near unto Him and the sincere ones.
- 3 Praise, sanctified from mention and eulogy, beseemeth the Lord of the Kingdom of Names Who, through the Most Great Name, aided the world and guided it to His straight path and His mighty announcement. Through one exalted word He so attracted the pure hearts and illumined souls that it caused wonderment among the Concourse on high. Exalted be His

1 هو المؤيد العليم الحكيم

2 شهد الله انه لا اله الا هو والذي اتى بالحق انه هو مولی العالم والاسم الأعظم الذي به ظهر ما كان مكنوناً في علم الله ومستوراً من اعين العباد وبه نفخ في الصور وقام من في القبور ونطقت الأشجار انه لا اله الا هو الفرد الواحد العزيز العظيم لولاه ما ظهرت الأسرار وما نطقت الأشجار وما برزت الآلاء المخزونة في البحار كذلك نطق لسان العظمة اذ كان في قصر جعله الله مطاف المقربين والمخلصين

3 حمد مقدس از ذکر و ثنا مالک ملکوت اسماء را لایق و سزااست که باسم اعظم عالم را مؤید فرمود و بصراط مستقیم و نبأ عظیمش راه نمود بیک کلمه علیا افتد صافیه و قلوب منیره را جذب کرد جذبه سبب حیرت ملأ

dominion, exalted be His command, glorified be His majesty and His power, and there is no God but Him.

- 4 O thou who gazest toward the horizon of the Revelation! Hearken unto the call of Him Who conversed on Sinai. Verily it hath been raised from the prison of Akka, and from it the breezes of revelation have wafted among the servants and the fragrances of inspiration between heaven and earth. Thus hath the matter been decreed from before God, the Lord of the worlds. Say: O people, by God the Day hath come and the Lord of the Kingdom is established upon the throne of Revelation, speaking that which hath caused the hearts of the sincere ones to take flight. This is the Day promised in God's Books of old, and this is the Cause before which, when it appeared, the necks of the deniers were bowed down.

- 5 O Shah Khalil! The Wronged One hath turned toward thee from His Most Great Prison and hath mentioned thee in such wise as nothing on earth can equal. To this testifieth He Who speaketh in every state "Verily He is God, there is none other God but I, the Single, the All-Informed." Take hold of God's Book with the power bestowed by Him, detached from those who have mounted the steed of passion and committed that which hath caused the Pen of Baha to lament in this glorious and wondrous station. Certain souls have spoken concerning this Wronged One that which hath caused the divine Eye of Justice to weep.

- 6 Sina and Nayyir, severed from the world, were set aflame by the ardour of the Most Great Name, and, for the sake of God and in the path of God, undertook journeys unto divers regions for the promulgation of the Cause of God. To the measure of their capacity they attained unto that which hath been the means for the exaltation of existence.

- 7 We beseech God to aid them in all conditions, to keep them sanctified from the defilements of the world—for verily He is potent over all things. And Mirza Haydar-'Ali, upon him be My Baha, had been charged that, should the meeting with the governor of the land of Kha be secured in joy and fragrance, he should indeed meet with him, for in his heart there had been a desire to behold the loved ones. Verily thy Lord is the All-Knowing, the All-Informed.

- 8 At all times there hath been, and there is, no purpose save the triumph of the Cause of God. It is hoped that all may arise to serve the Cause and hold fast unto that which beseemeth the Days of God. The vain imaginings of certain souls became the cause of the Most Great Sorrow. We beseech God to enable them unto justice and fairness, and to sanctify them

اعلی گشت تعالی سلطانه و تعالی امره و جلّت عظمته و اقتداره و لا اله غیره

4 یا ایها الناظر الى افق الظهور اسمع نداء مکلم الطور
انه ارتفع من سجن عکا و تضرعت منه نفحات
الوحی بین العباد و فوحات الالهام بین السماء و
الأرض كذلك قضی الأمر من لدى الله رب
العالمین قل یا قوم تالله قد اتی اليوم و مالک
الملکوت استوی علی عرش الظهور و نطق بما
طارت به افئدة الموحدين هذا يوم بشرت به کتب
الله من قبل و هذا امر اذ ظهر خضعت له اعناق
المنکرین

5 یا شاه خلیل قد اقبل الیک المظلوم من سجنه
الأعظم و ذکرک بما لا یعادله ذکر من علی
الأرض یشهد بذلک من ینطق فی کل شأن انه
هو الله لا اله الا انا الفرد الخیر خذ کتاب الله
بقوة من عنده منقطعاً عن الذين رکبوا مطیة
الهوى و ارتکبوا ما ناه به قلم البهاء فی هذا المقام
العزیز البدیع بعضی از نفوس در باره این مظلوم
گفته اند آنچه را که عین عدل الهی گریست

6 جناب سینا و نیر منقطعاً عن العالم بحرارت اسم
اعظم مشتعل گشتند و لوجه الله و فی سبیل الله
لأجل تبلیغ امر الله قصد جهات نمودند و بقدر
مقدور فائز شدند بآنچه که سبب ارتقاء وجود
بوده

7 از حق میطلبیم در جمیع احوال ایشانرا تأیید
فرماید و از آایشهای عالم مقدس دارد انه علی
کشتی قدیر و جناب میرزا حیدر علی علیه بهائی
مأمور بوده که اگر بروج و ریحان لقای حاکم
ارض خاء حاصل شود ملاقات نمایند چه که
در سر طالب ملاقات اولیا بوده ان ربک هو
العلیم الخیر

8 در جمیع احوال جز نصرت امر الهی مقصودی
نبوده و نیست امید آنکه کل بر خدمت امر قیام
نمایند و به ما ینبغی لآیام الله تمسک جویند اوهام
بعضی سبب حزن اکبر شد نسل الله ان یوققهم

from the whisperings of them that are lost in idle fancy. From the beginning of the Cause until now, there hath befallen this Wronged One that whereat every equitable soul would lift up lamentation.

على العدل و الانصاف و يقدّسهم من همزات
المتوهّمين از اوّل امر الى حين بر اين مظلوم وارد
شد آنچه كه [هر] منصفى نوحه نمود

- 9 O my God, my God! Aid Thy loved ones to turn unto Thee and to hold fast to the cord of Thy oneness. O Lord! Illumine their hearts with the light of Thy knowledge and their eyes with the vision of Thy signs and their tongues with Thy praise and glorification. Thou art He through Whose Name Thou hast raised the banner of "He doeth whatsoever He willeth." There is no God but Thee, the Forgiving, the Bountiful.

9 الهى الهى ايد اوليايك على الاقبال اليك و
التمسك بحبل توحيدك اى رب نور قلوبهم بنور
معرفتك و عيونهم بمشاهدة آثارك و السنهم
بذكرك و ثنائك انك انت الذى باسمك نصبت
راية يفعل ما يشاء لا اله الا انت الغفور الكريم

- 10 O Khalil! Upon thee be the glory of thy Lord, the All-Glorious. That which thou didst send to the presence of My Most Great Branch and His Honor, Ism-i-Jud, hath been presented before Our face. We have mentioned thee in this perspicuous Tablet. Convey My greetings to the loved ones of God and say: Know ye your station and preserve it through the name of the Peerless Friend, for thieves have been and still are lying in wait. Blessed is the face that hath turned toward the Most Sublime Horizon and the heart that hath turned unto Him. This is the Day of steadfastness. All must manifest themselves in such wise that no opportunity be left for the deniers and the perverters to turn away or raise objections. Ere long, all that is visible shall be rolled up by the hand of power like a scroll, and that which hath been revealed from the Supreme Pen specifically for the loved ones shall become as manifest as the sun. Say: O friends! Of what are ye afraid? Of whom do ye fear? In the Tablet of the world there hath been revealed from the Supreme Pen that which hath been and still is the cause of the awakening of all who are on earth. Blessed is he who hath taken the choice wine of revelation from the hand of the bounty of his Lord and hath drunk thereof once in His name and again in remembrance of Him, the Mighty, the Best-Beloved.

10 يا خليل عليك بهاء ربك الجليل قد حضر
امام الوجه ما ارسلته الى حضرة غصنى الأكبر
و جناب اسم الجود ذكراك بهذا اللوح المبين
اولياى الهى را از قبل مظلوم تكبير برسان بگو
مقام خود را بدانيد و باسم دوست يگنا حفظش
كنيد چه كه سارقين از قبل و بعد در كمين
بوده و هستند طوبى لوجه توجه الى الأفق الأعلى
و لقلب اقبل اليه امروز روز استقامتست بايد
كل بشأنى ظاهر شوند كه از براى منكرين و
مغلين مجال اعراض و اعتراض نماند عنقریب
آنچه مشاهده ميشود بيد اقتدار كطی السجل
پيچيده شود و آنچه از قلم اعلى مخصوص اوليا
جاری شده بمثابة آفتاب روشن و هویدا گردد
بگو اى دوستان خوف از چه ترس از كه در
لوح دنيا از قلم اعلى نازل شده آنچه كه سبب
انتباه من على الأرض بوده و هست نعيماً لمن
اخذ حقيق الوحى من يد عطاء ربه و شرب منه
مرة باسمه و اخرى بذكره العزيز المحبوب

- 11 My handmaiden Mardiyyih hath been and is mentioned in My presence. Say thou: A death unto the heedless! An anguish unto the frozen ones! The King of Days hath come! That Hidden One hath appeared by name! That Perfect Treasury hath come! Despite the desire of the ignorant ones! These words have repeatedly flowed from the Supreme Pen that perchance they may cause joy and gladness to the hearts and souls of the loved ones. That which floweth from the Most Sublime Pen is sweet and pleasant, and in the conjunction of these two are signs for the fair-minded and evidences for the sincere. The glory shining from the horizon of the heaven of My utterance be upon thee and upon those who have turned with radiant faces toward the Most Sublime Horizon and have said: "Here

11 امتى مرضيه عليها بهائى و عنايتى مذکور بوده و
هست قل قولى محتجبانرا مرگى منجمدانرا دردى
شاهنشاه ايام آمد آن غيب بنام آمد آن كنز تمام
آمد رغم دل انعام آمد اين كلمات مكرّر از قلم
اعلى جارى كه شايد سبب فرح و ابتهاج افتده و
قلوب اوليا گردد آنچه از قلم ابهى جارى شيرين
است و ملىح و در اجتماع اين دو آيات للمصنفين
و بينات للمخلصين البهاء المشرق من افق سماء
بيانى عليك و على الذين اقبلوا بوجوه نوراء الى

am I, O Lord of all beings! Here am I, O Thou Who art the Goal of all in the heavens and on earth!"

الأفق الأعلى وقالوا لبيك يا مولى الورى وليك
يا مقصود من فى السموات والأرضين

BLIB_Or15695.026, AVK3.416.14x,
ASAT3.220x, MSHR5.067x, FRH.051-053

BH01142

To: Muhammad Baqir et al.

Date: 1306 ? [1888-1889]

- 1 In the name of the One dawning from the horizon of the Kingdom of Utterance!
- 2 We found Ourselves in a mansion which God had made the seat of His mighty Throne, and We proceeded to another destination. When We arrived there, We revealed verses and manifested clear proofs by the command of God, the Lord of the worlds. We beheld the place adorned with roses and anemones and flowers of truth, while water flowed beneath rows of willows, moved and swayed by the hands of the breezes morn and eve. Glory be to God! Its trees embraced one another, and the roses smiled with joy and delight. From the rustling of leaves was heard "The Chosen One hath come," from the roses "God, the Lord of creation," and from the fruits "The Desired One hath established Himself upon the throne of His name, the Compeller." We heard them giving each other glad tidings of My arrival and appearance among them. When We turned to the right, We saw the great rose singing, and when We gave ear We heard it announcing to the trees and rivers and roses and flowers, saying: "Blessed art thou, O garden, for having been honored by the advent of the All-Merciful and for having won the privilege of His glance and the hearing of His sweet call and the witnessing of His most luminous horizon." Then We proceeded in another direction, walking about and contemplating God's handiwork and the manifestations of His signs and the dawning-places of His power.
- 3 At that moment the servant in attendance presented a letter which he read before Us, and We found it to be written in the hand of one of My loved ones who was named in My perspicuous Book as Zaynu'l-Muqarrabin. We commanded one of My Branches, who was named Diya'u'llah by the tongue of grandeur and glory, to be present and record before Us that which was to be sent down from the heaven of My will and the

بسمى المشرق من افق ملكوت البيان 1

2 اصبحنا فى قصر جعله الله مقرّ عرشه العظيم و
قصدا مقصداً آخر فلما وردنا فيه انزلنا الآيات و
اظهرنا البينات امراً من لدى الله رب العالمين
و رأينا المقرّ مزيناً بأوراد و الشقائق و ازهار
الحقائق و كان الماء جارياً فى ظلّ صفّ من
الصّفصاف و تحركه و تميله ايدى الأرياح فى
المساء و الصباح سبحان الله كان اشجاره يتعاقب
بعضها بعضاً والأوراد تسبّح شوقاً وفرحاً ويسمع
من حركات الأوراق قد اتى المختار و من الأوراد
ذكر الله مالک الایجاد و من الأنمار قد استوى
المقصود على عرش اسمه الجبار و كما نسمع يبشر
بعضها بعضاً بورودى و ظهورى بيننا و لما توجهنا
الى اليمين رأينا الورد الكبير يترنّم فلما توجهنا سمعنا
أنه يبشر الأشجار و الأنهار و الأوراد و الأزهار
و يقول طوبى لك يا بستان بما تشرفّت بقدم
الرحمن و فزت بلحاظه و اصغاء ندائه الأحلى و
مشاهدة افقه الأبهى ثم قصدا جهةً اخرى و كما
نمشى متفرّجاً و متفكّراً فى صنع الله و مظاهر آياته
و مشارق اقتداره

3 اذا حضر العبد الحاضر بكتاب قرأه لدى الوجه
و وجدناه مرقوماً بخطّ احد اوليائى الذى سَمّى
فى كتابى المبين بزَيْنِ الْمُقَرَّبِينَ و امرنا احد اغصانى
الذى سَمّى بضيَاءِ الله من لسان العظمة و الكبرياء
بأن يحضر و يحرّر امام الوجه ما ينزل من سماء
ارادنى و سحاب فضلى من افق قلبى الأعلى فى

clouds of My bounty from the horizon of My Most Exalted Pen in the Kingdom of Names. When he came and read the letter once again, We granted what he desired through My loving-kindness and fulfilled it through My grace, and We answered what was asked by one of My servants named Muhammad-i-Baqir from the ocean of My utterance and the heaven of My mercy which hath encompassed the kingdom of earth and heaven.

- 4 O Muhammad-i-Baqir! Thy name was presented before the Wronged One, and He hath mentioned thee in such wise as to solace the eyes of creation. Give thanks unto thy Lord, for He remembereth whom He willeth and mentioneth whom remembereth Him and draweth nigh unto who draweth nigh unto Him. Rejoice thou in God's mercy and bounty. By the life of God! At the moment when the Pen moved to record this most great remembrance, the ocean of forgiveness surged in all creation and the fragrance of pardon and bounty was wafted from the presence of the All-Merciful. Blessed art thou and blessed is he who hath attained unto that which thou hast attained in this luminous station.

- 5 At this moment We make mention of him who was named Muhammad-Taqi as a bounty from God, the Lord of the heavens and earth. We counsel thee to be steadfast and God-fearing in the Cause of God, the Lord of all mankind. Beware lest anything whatsoever debar thee from the Lord of Names or cause thee to tremble at the might of those who have denied the Day of Judgment. Say: Praise be unto Thee, O my God, and thanksgiving be unto Thee, O my Desire, for having remembered me on a day when griefs assailed Thee from every direction through what was wrought by the transgressors against trustworthiness and religion. Thereby have hearts melted and tears flowed while the people remain in evident ignorance. O Lord! I beseech Thee by Thy tribulation and sorrow and imprisonment to ordain for me that which shall adorn me with the ornament of Thy love in all conditions. Verily Thou art the Almighty, the All-Powerful.

- 6 O Ibrahim! The All-Knowing maketh mention of thee from this exalted station which God hath made the seat of His Throne on this manifest Day. When thou hast drunk the Kawthar of My remembrance and been illumined by the lights of My utterance, say: My God, my God! All praise be to Thee for having strengthened me to turn towards Thee on a day when fire was kindled among the wicked and tyranny was manifested by those who committed what caused the near ones to cry out in a glorious station. O Lord! Thou seest me awaiting the wonders of Thy bounty and watching for the manifestations of

ملكوت الأسماء فلما حضر و قرء الكتاب مرّة
اخرى امضينا ما اراد بعنايتي و قضينا بفضلتي و
اجبنا ما اراد عبد من عبادي الذي سمي بمحمد
قبل باقر من بحر بياني و سماء رحمتي التي احاطت
الملك و الملكوت

4 يا محمد قبل باقر قد حضر اسمك لدى المظلوم و
ذكرتك بما قررت به عين البيان في الامكان اشكر
ربك انه يريد من اراده و يذكر من ذكره و
يقرب من تقرب اليه افرح برحمة الله و جوده انه
غفر لك اباك و امك لعمر الله حين الذي تحرك
القلم على هذا الذكر الأعظم ماج بحر الغفران في
الامكان و حاج عرف العفو و العطاء من لدى
الرحمن طوبى لك و لمن فاز بما فزت في هذا
المقام المنير

5 و نذكر في هذا الحين من سمي بمحمد تقى فضلاً
من الله ربّ السموات و الأرضين انا نوصيك
بالاستقامة و التقوى في امر الله مولى الورى
اياك ان يمنعك شيء من الأشياء عن مالك
الأسماء او تضطرب من سطوة الذين كفروا
بيوم الدين قل لك الحمد يا الهى و لك الثناء يا
مقصودى بما ذكرتني في يوم فيه اتك الأحران
من كلّ الجهات بما ورد من المعتدين على الأمانة
و الديانة بذلك ذابت الأبدان و نزلت العبرات و
القوم في حجاب مبين اى رب اسئلك ببلائك
و حزنك و يحزنك بأن تكتب لى ما يجعلنى
مرتباً بطراز حبك في كلّ الأحوال انك انت
المقتدر القدير

6 يا ابراهيم يذكرك العليم في هذا المقام الرفيع الذي
جعله الله مقرّ عرشه في هذا اليوم المبين اذا
شربت كوثر ذكرى و تتورت بأنوار بياني قل الهى
الهى لك الحمد بما أيدتني على الاقبال في يوم
فيه اشتعلت النار بين الأشرار و ظهر الظلم من
الذين ارتكبوا ما صاح به المقربون في مقام كريم
اى رب ترانى منتظراً بدائع فضلك و ناظراً
ظهورات جودك و كرمك اسئلك بعظمتك

Thy generosity and grace. I beseech Thee by Thy greatness, which Thou hast made the garment of Thy Temple, to ordain for me that which shall be with me and aid me in every world of Thy worlds. Verily, Thou art the Forgiving, the Generous. There is none other God but Thee, the All-Knowing, the All-Wise.

الَّتِي جَعَلْتَهَا رَدَاءً هَيْكَلِكَ بَأَنْ تَقْدِّرَ لِي مَا يَكُونُ
مَعِيَ وَ يَنْصُرَنِي فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ أَنْتَ
الْعَفُورُ الْكَرِيمُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيمُ الْحَكِيمُ

- 7 We make mention of him who is named Mihdi and give him glad tidings through this wondrous Remembrance. O Mihdi! Magnify in My name the faces of My loved ones. We counseled them before and counsel them now concerning the trust wherewith God hath adorned the temples of those near unto Him and the sincere ones, and whereby God hath tested His servants in His earth. Blessed is he who is illumined by its light and adorned with its radiance, and woe unto the heedless. O people of God! Aid your Lord, the All-Merciful, through the hosts of deeds and character, not by sword and spear. Thus have ye been commanded by the All-Merciful. Verily, He is the Forgiving, the Generous.

7 وَ نَذَكِّرُ مِنْ سَمِيِّ بِمَهْدَى وَ نَبَشِّرُهُ بِهَذَا الذِّكْرِ الْبَدِيعِ يَا
مَهْدَى كَبَّرَ مِنْ قَبْلِي عَلَى وَجْهِ أَوْلِيَائِي أَنَا وَصَيِّبَاهُمْ
مِنْ قَبْلِ وَ نَوْصِيهِمْ فِي هَذَا الْحَيْنِ بِالْأَمَانَةِ الَّتِي زَيَّنَ
اللَّهُ بِهَا هِيَ أَكُلِ الْمُقَرَّبِينَ وَ الْمُخْلِصِينَ وَ بِهَا امْتَحَنَ
اللَّهُ عِبَادَهُ فِي أَرْضِهِ طُوبَى لِمَنْ تَتَوَرَّعُ بِنُورِهَا وَ تَزَيَّنَ
بِضِيَّائِهَا وَ وَيْلٌ لِلْغَافِلِينَ يَا حِزْبَ اللَّهِ انْصَرُوا رَبِّكُمْ
الرَّحْمَنُ بِجُنُودِ الْأَعْمَالِ وَ الْأَخْلَاقِ لَا بِالسَّيْفِ وَ
السِّنَانِ هَذَا مَا أَمَرْتُمْ بِهِ مِنْ لَدَى الرَّحْمَنِ أَنَّهُ هُوَ
الْعَفُورُ الْكَرِيمُ

- 8 Say: My God, my God! All praise be to Thee for having remembered me through Thy grace and guided me through Thy generosity. I beseech Thee to make me steadfast in Thy love, firm in Thy Cause, and a helper of Thy Faith through the wisdom Thou hast sent down in Thy Books, Thy Scriptures, and Thy Tablets. Verily, Thou art the All-Knowing, the Possessor of great wisdom. There is none other God but Thee, the Forgiving, the Generous.

8 قُلْ الْحَمْدُ لِلَّهِ الْمَلِكِ الْحَمْدُ بِمَا ذَكَرْتَنِي فَضْلاً مِنْ
عِنْدِكَ وَ هَدَيْتَنِي كَرَمًا مِنْ لَدُنْكَ اسْتَثْنَيْتَنِي بِأَنْ
تَجْعَلَنِي ثَابِتاً عَلَى حَبْلِكَ وَ رَاحِئاً فِي أَمْرِكَ وَ نَاصِراً
لَدُنْكَ بِالْحِكْمَةِ الَّتِي أَنْزَلْتَهَا فِي كِتَابِكَ وَ زَيْبَكَ
وَ الْوَاحِكِ أَنْتَ الْكَرِيمُ ذُو الْحِكْمَةِ الْعَظِيمِ لَا
إِلَهَ إِلَّا أَنْتَ الْعَفُورُ الْكَرِيمُ

- 9 O Muhammad-Baqir! We make mention on this day of the servants of God who are related to thee, that they may rejoice in the turning of the Wronged One towards them from the direction of His mighty prison. O My loved ones and My friends! Hear My call from this distant place. He remembereth you with that which buildeth, through the hands of loving-kindness and favor, lofty palaces and elevated dwellings. Verily your Lord, the All-Merciful, He is the Generous, the Merciful. There is none other God but He, the Almighty, the Commander, the All-Wise.

9 يَا مُحَمَّدَ قَبْلَ بَاقِرٍ نَذَكِّرُ فِي هَذَا الْيَوْمِ عِبَادَ اللَّهِ الَّذِينَ
نَسَبَهُمُ اللَّهُ إِلَيْكَ لِيَفْرَحُوا بِاقْبَالِ الْمَظْلُومِ إِلَيْهِمْ مِنْ
شَطْرِ سِجْنِهِ الْعَظِيمِ يَا أَوْلِيَائِي وَ أَحِبَّائِي اسْمَعُوا نِدَائِي
مِنْ هَذَا الْمَقَامِ الْبَعِيدِ أَنَّهُ يَذَكِّرُكُمْ بِمَا بَيْنِي مِنْ إِيَادِي
الْعَنَاءِ وَ الْأَلْطَافِ قُصُوراً مُشِيدَةً وَ بُيُوتاً رَفِيعَةً إِنَّ
رَبِّكُمْ الرَّحْمَنَ هُوَ الْكَرِيمُ وَ هُوَ الرَّحِيمُ لَا إِلَهَ إِلَّا هُوَ
الْمُقْتَدِرُ الْأَمْرَ الْحَكِيمَ

BLIB_Or15716.125

BH01219

*To: Javad**Date: 1306 ? [1888-1889]*

1 He is the Expounder from His Most Exalted Horizon

1 هو المبین من افقه الأعلی

2 This is what hath been sent down for Javad, upon him be the Glory of God, the Lord of Creation. O Javad! Upon thee be My Glory! The honored Amin hath made mention of thee. We beseech God that He may aid thee in all conditions, and cause to grow from the fruits of certitude wondrous trees in the blessed and goodly soil, and from those trees bring forth other fruits and leaves. He, verily, is the Powerful, the Mighty. There is no God but Him, the Most High, the All-Glorious.

2 هذا ما نزل لجواد علیه بهاء الله مالک الایجاد یا جواد علیک بهائی جناب امین ذکر شما را نموده از حق میطلبیم در جمیع احوال شما را تأیید فرماید و از اثمار ایقان اشجار بدیعه در ارض طیبه مبارکه برویاند و از آن اشجار اثمار دیگر و اوراق دیگر ظاهیر فرماید اوست قادر و توانا لا اله الا هو العلی الاهی

3 The purpose of this blessed verse, in its primary rank and first station, is that the perpetuation of mention, name and glory hath ever been through the verses of God and the mention of the Supreme Pen. The believer in God who hath drunk from the Kawthar of certitude from the munificent hand of the Desired One of the worlds - the fruit thereof hath not been and will never be cut off from the world. From that blessed fruit there grow wondrous trees and new saplings from the goodly soil. The goodly soil signifieth pure and sanctified hearts and minds. These trees planted by the Kawthar of certitude grow and are nurtured until they reach the station wherein "its root is firm and its branches reach into heaven, nay beyond the heaven." And from these trees other wondrous and exalted trees appear. This is the great glad-tidings for the aforementioned one. This verse is the dawning-place of all good, and likewise the greatest key for the gates of grace and bounty.

3 مقصود از این آیه مبارکه در رتبه اولی و مقام اول آنکه بقای ذکر و اسم و شأن بآیات الله و ذکر قلم اعلی بوده مؤمن بالله که کوثر ایقان از ید عطای مقصود عالمیان آشامید ثمره آن از عالم منقطع نشده و نمیشود و از آن ثمره مبارکه اشجار بدیعه و نهالهای جدید از ارض طیبه میروید و مقصود از ارض طیبه افتده و قلوب مقدسه صافیة است و این اشجار مغرسه از کوثر ایقان نمو مینماید و تربیت میشود و بمقام اصلها ثابت و فرعها فی السماء بل فوق السماء میرسد و از این اشجار اشجار بدیعه منیعه ظاهر میگردد اینست بشارت یکبری از برای جناب مذکور و این آیه مطلع کل خیر است و هم چنین مفتاح اعظم از برای ابواب عنایت و عطا

4 Were they to become aware of what hath been sent down from the heaven of mercy, and drink from the hidden Kawthar concealed within the divine words, they would occupy themselves with thanksgiving and praise to the Desired One of the world. For that which hath been revealed is everlasting and eternal, and shall forever remain preserved and immortalized in the Book under thy name. Blessed is he who hath attained unto mention by the Supreme Pen. It shall not be effaced nor altered. This station belongeth not to aught else, for the evanescence of all things and the permanence of the Countenance hath been recorded in the scriptures, books, psalms and tablets.

4 اگر بر آنچه از سماء رحمت نازل شده آگاه شوند و از کوثر مستوره که در کلمات الهی مکنونست پیاشامند بشکر و حمد مقصود عالم مشغول گردند چه آنچه نازلشده باقی و دائمست و لازال در کتاب باسم آنجناب ثابت و مخلّد هنیئاً لمن فاز به ذکر قلم اعلی محو نشده و نشود و تغییر آنرا اخذ ننماید دون آنرا اینقام نبوده و نیست چه که فنای اشیاء و بقای وجه در صحف و کتب و زیر و الواح مذکور

5 The Countenance, in one station, signifieth His Essence, exalted and sanctified be He; in another station, that which

5 و مقصود از وجه در یکمقام ذاته تعالی و تقدّس بوده و در مقام دیگر ما یظهر من قلبه الأعلی و در

floweth from His Supreme Pen; and in yet another station, that which was known among the servants. Were anyone to taste the sweetness of what hath been revealed in this Tablet, he would soar on the wings of joy and gladness in this holy and blessed atmosphere, and would exclaim with his outer and inner tongue: "Praise be unto Thee, O my God, and thanks be unto Thee, O my Beloved, for having sent down unto me that which shall endure as long as Thine own Self endureth. I testify that it is better for me than all that is on earth. My Lord! Thy servant testifieth in this my station that knowledge is in Thy grasp. How can my conjecture of Thy Self, my ignorance of Thy knowledge, my fancy and weakness before Thy power, and my fear before Thy tranquility stand? I testify that Thou art the All-Knowing, the All-Wise." For the Countenance there have been and are countless meanings. What hath been mentioned now sufficeth.

- 6 O Javad! Nothing can compare with what hath been revealed aforetime and in this present time - no fruit, no effect, no traces, and no deeds. Children are like unto the leaves of trees - at times appearing, at times falling. But these children that have appeared from the Mother Book are everlasting and eternal. Give thanks unto thy Lord for this manifest grace and this mighty utterance. Despair not of God's spirit and mercy under any circumstances. Say: My God, my God! I have turned toward Thee and clung to Thee. My hope art Thou, my desire art Thou, my aspiration art Thou. My will is Thy will, and my wish is Thy wish. I beseech Thee by the movement of Thy Pen, whereby Thou hast stirred all created things, and by the light of Thy countenance, whereby Thou hast illumined the horizons, to make me steadfast and firm in Thy Cause in such wise that nothing whatsoever shall prevent me. Then enable me to make Thy pleasure my pleasure and Thy will my will, such that I choose naught save what Thou hast chosen for me. I testify that Thou art the All-Bountiful, the Munificent, the Compassionate, the Forgiving, the Generous.

- 7 The Seal of the Prophets - may the spirit of all else be sacrificed for His sake - had five children, all of whom, during His lifetime, according to the requirements of consummate wisdom, ascended to heaven. the ungodly began to gloat, supposing that His memory and traces would vanish after His passing and not endure. At that time Gabriel descended and recited this verse from God - blessed and exalted be He: "Wealth and children are an ornament of the life of this world, but the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope." Through the divine revelation's fragrance, the faithful were made joyous and the deniers sorrowful. Thus did the believers soar to the heaven of joy while

مقام دیگر ما کان معروفاً بین العباد لو یجد احد حلاوة ما نزل فی هذا اللوح لیطیر بقوادم الفرح و السرور فی هذا الهواء المقدس المبروک و بلسان ظاهر و باطن یقول لک الحمد یا الهی و لک الشکر یا محبوبي بما انزلت لی ما یكون باقیاً ببقاء نفسک اشهد انه خیر لی عما علی الأرض یرب یشهد العبد فی موقعی هذا بأن العلم فی قبضتک و کیف یقوم ظنی بنفسک و جهلی بعلمک و وهمی و ضعفی بقدرتک و خوفي باطمینانک اشهد انک انت العليم الحکیم و از برای وجه معانی لا تحصی بوده و هست حال بآنچه ذکر شد کفایت رفت

6 یا جواد بآنچه از قبل و این حین نازل شد هیچ ثمر و اثر و آثار و اعمالی بآن معادله ننماید اولاد بمنابۀ اوراق اشجار وقتی ظاهر و وقتی ساقط میشود و لکن این اولاد که از ام الکتاب ظاهر شده باقی و دائم است اشکر ربک بهذا الفضل المبين و هذا البيان المتين لا تئأس من روح الله و رحمته فيکل الأحوال قل الهی الهی اقبلت الیک و تمسکت بک و جعلت رجائی انت و بغیتی انت و املی انت و ارادتی ارادتک و مشیتي مشیتک استلک بحركة قلبک الذی بها حرکت الممکات و بنور وجهک الذی به اضاءت الآفاق بأن تجعلی علی امرک ثابتاً راسخاً بحيث لا یمنعنی شیء من الأشياء ثم وفقنی لأجعل مرادک مرادی و ارادتک ارادتی بحيث لا اختار الا ما انت اخترته لی اشهد انک انت الفیاض البذل المشفق الغفور الکریم

7 خاتم انبیا روح ما سواه فداه ابناء خمس بوده و کل در حیات حضرت نظر بمقتضیات حکمت بالغه صعود نمودند و مشرکین شماتت آغاز کردند بجان آنکه ذکر حضرت و آثار او بعد از صعود محو شود و باقی نماند در آنحین جبرئیل نازل و این آیه من عند الله قرائت قوله تبارک و تعالی المال و البنون زينة الحیوة الدنیا و الباقیات الصالحات خیر عند ربک مقاماً و خیر املاً از نفحه و حی الهی مقبلین مسرور و معرضین مغموماً بذلک طار الموحدون الی سماء السرور و رجع المشرکون الی

the ungodly returned to their abode in the fire. Verily we are God's, and verily unto Him do we return. It hath been witnessed that His traces have remained and endured on earth, and praise be to God, they shine forth among the servants in every station like unto the resplendent sun. We beseech God to aid His loved ones with the hosts of wisdom and utterance, and to give them to drink of the Kawthar of life from the hand of His bounty. Verily He is the Most Generous of the generous ones, and the Most Merciful of the merciful ones. There is no God but He, the All-Knowing, the All-Wise.

مقرهم في النار أنا لله وأنا اليه راجعون ومشاهده
شده كه آثار در ارض باقی و دائم والله الحمد بين
عباد در هر مقام بمثابة آفتاب مشرق و لا تخ
نسئل الله ان يمد أوليائه بجنود الحكمة والبيان و
يسقيهم كوثر الحيوان من يد عطائه أنه هو اكرم
الأكرمين و ارحم الراحمين لا اله الا هو العليم
الحكيم

INBA18:115, AQMJ2.002x

BH01288

To: *Shaykh Kazim Samandar*

Date: 1306 ? [1888-1889]

- 1 He is the Dawning Place from the Horizon of Eternity! 1 هو المشرق من افق البقاء
- 2 The call hath been raised from the Most Exalted Horizon, and they who dwelt on Sinai's Mount in the realm of divine knowledge were thunderstruck. The Rock cried out and proclaimed: "The Ocean of Union hath surged, and the Lord of the Day of Reckoning hath come, riding upon the clouds." Blessed is he whom the hosts have not weakened, though he be mighty, and whom the ranks have not daunted, though he be powerful. He hastened, and hearkened, and attained unto the presence of God, the Almighty, the All-Bestowing. 2 قد ارتفع النداء من الأفق الأعلى و انصعق الطوريون في سيناء العرفان و صاحت الصخرة و نادت قد ماج بحر الوصال و اتى مالک يوم المال راجاً على السحاب طوبى لقوى ما اضعفته الجنود و لقادر ما خوفته الصفوف سرع و سمع و فاز بلقاء الله العزيز الوهاب
- 3 Say: O people of the earth! Harken unto My call which hath been raised in truth, and follow not the sources of idle fancies and vain imaginings. Say: The proof hath appeared and the stream of Salsabil hath flowed from the Pen of God, which speaketh from the most exalted station. We have heard thy call and have turned toward thee from this Spot which God hath made the Dawning-place of lights, and We have answered thee with a Tablet from whose horizon shineth the Day-star of the favors of the Lord of creation. 3 قل يا ملاء الارض اسمعوا ندائى الذى ارتفع بالحق و لا تتبعوا مطالع الظنون و الأوهام قل قد ظهر الدليل و جرى السلسيل من قلم الله التاطق فى اعلى المقام أنا سمعنا ندائك اقبلنا اليك من هذا الشطر الذى جعله الله مشرق الأنوار و اجبناك بلوح لاح من افقه نير عناية مالک الایجاد
- 4 The servant who standeth before the face of the Wronged One hath read thy letter. We have revealed for thee that which shall endure as long as the Kingdom of God, the Lord of Lords, shall endure. We beseech Him, exalted be He, to make thee a sign of His signs and a standard among His standards in this Cause 4 قد حضر العبد الحاضر امام وجه المظلوم و قرأ كتابك انزلنا لك ما يكون باقياً بقاء ملكوت الله رب الأرباب نسئله تعالى ان يجعلك آية من آياته و علماً من اعلامه فى هذا الأمر الذى به اسودت الوجوه و زلت الأقدام قد ورد على

whereby faces have been darkened and feet have slipped. There hath befallen Me in the path of God that which no eye hath seen nor ear heard. To this beareth witness the Mother Book which speaketh before the faces of all parties. The Kingdom belongeth unto God, the Almighty, the Unconstrained.

في سبيل الله ما لا رأت عين ولا سمعت اذن
يشهد بذلك امّ الكتاب الذي ينطق امام وجوه
الأحزاب الملك لله المقتدر المختار

- 5 When the light shone forth from the horizon of Manifestation, the Maid of Heaven came forth from the Most Exalted Paradise and walked until she stood before the face of the Lord of all mankind. She cried out and said, pointing with her luminous finger to the head of the Lord of Destiny: "By God! This is the Hidden One now made manifest in truth, and this is the Treasured One concealed within the hearts of the Prophets and mentioned in the books of God, the Lord of all men."

5 فلما اشرق النور من افق الظهور خرجت الحورية
الفردوس الأعلى و سارت الى ان وقفت امام
وجه مولى الورى نادت وقالت مشيرة باصبعها
الأنور الى رأس مالک القدر تالله هذا هو
المكنون قد ظهر بالحق وهذا هو المخزون في
افتدة الأنبياء والمذكور في كتب الله مالک
الأنام

- 6 Say: Be fair, O people of the Bayan, concerning this Book which God hath made the point round which circle all the books of the world, and this Remembrance before which all remembrances bow down. Say: Present yourselves before the Face that your eyes may behold what no eyes have seen and your ears may hear what no ears have heard. He is the One Who cannot be known except through Himself and Who needeth not the testimony of scriptures, books and tablets to prove His Cause. Were it not for Him, the Bayan would not have been revealed, nor would My Herald, Who sacrificed His life in My path, have come.

6 قل انصفوا يا ملأ البيان في هذا الكتاب الذي
جعل الله مطاف كتب العالم وهذا الذكر الذي
خضعت له الأذكار قل احضروا بين يدي الوجه
لترى عيونكم ما لا رأت الأبصار وتسمع آذانكم ما
لا سمعت الأذان انه هو الذي لا يعرف بدونه و
لا يحتاج لاثبات امره بالزبر والكتب والألواح
لولا ما نزل البيان وما اتى مبشري الذي فدى
نفسه في سبيلي

- 7 Fear God, O people, and be not of them that go astray. Say: By God! He was silent - God made Him speak; He was seated - the hands of power and might made Him arise; He was sleeping - the breezes of the morn of Revelation that blew by God's will, the Lord of the Day of Return, awakened Him. Say: O people of the Bayan! He speaketh not from mere desire. To this testifieth that which hath been sent down from My Most Exalted Pen. Fear God and follow not every heedless doubter.

7 اتقوا الله يا قوم ولا تكونوا من اهل الضلال
قل تالله انه كان صامتاً انطقه الله وكان قاعداً
اقامته ابادى القدرة والافتدار وكان نائماً ايقظته
نسائم فجر الظهور التي سرت بارادة الله مالک
يوم المعاد قل يا ملأ البيان انه ما نطق عن الهوى
يشهد بذلك ما نزل من قلبي الأعلى خافوا الله و
لا تتبعوا كل غافل مرتاب

- 8 Say: O people of denial! Deny not Him Who hath come with that wherewith the Messengers came before, and Who hath revealed that which lay hidden in the treasure of God's protection from time immemorial. Say: Read ye what ye possess and We shall read what We possess. Then shall ye find yourselves in greater loss than any misbeliever or liar. Say: Remember ye the Day of Mubahalih in the Land of Mystery, when the Dawning Place of Inspiration came forth from the precincts of the House, directing His steps toward the House of God, the Lord of all men. We arrived therein while no one else entered it. Then did the Day-star of the Cause shine forth and the Ancient Beauty appear without veil or covering. Say: O people! Can anyone stand with Him in the arena of proof and evidence?

8 قل يا ملأ المعرضين لا تكفروا بالذي اتى بما اتى
به الرسل من قبل واظهر ما كان مكنوناً في كنز
عصمة الله في ازل الأزال قل اقرؤوا ما عندكم و
نقرأ ما عندنا اذا تجدون انفسكم في خسران اعظم
من خسارة كل مشرك كذاب قل اذكروا يوم
المباهلة في ارض السراخ خرج مشرق الالهام من
افق البيت متوجهاً الى بيت الله مالک الرقاب
وردنا فيه ولم يرد فيه احد دوني اذا اشرق نير
الأمر وظهر جمال القدم من غير ستر و حجاب
قل يا قوم هل يقدر احد ان يقوم معه في مضمار
الحجة والبرهان لا ونفسه الرحمن كذلك انزلنا

Nay, by His Self, the All-Merciful! Thus have We sent down the verses and made manifest the evidences that thou mayest arise to aid the Cause of thy Lord with power and sovereignty.

- 9 O Samandar! In the Land of Mystery, the great ordeal has become more manifest than the sun. Nearly one hundred souls, including travelers and emigrants, were present; nevertheless, the deniers rejected it while the ignorant ones of the world accepted it. Convey My greetings to the loved ones of that land on behalf of the Wronged One, and give them the glad tidings of the effulgences of the Day Star of Manifestation. The matter of the honored Shaykh, upon him be the Glory of God and His favors, is clear and evident. Indeed, he has borne countless hardships and has been wronged. We have instructed Jinab-i-Isma'il-i-Jud, upon him be My glory, to provide the details. And 'Abdi, that is, 'Abdu'l-Husayn, is remembered before the Wronged One. Wondrous and exalted Tablets have been sent especially for the loved ones, both men and women. Regarding what is being sent, it is beloved that copies be made and, after comparison and verification, be given to their owners. Praise be to God, all are mentioned and have attained the traces of the Pen. We beseech God to assist them and to confirm them in such steadfastness as will make firm the feet of the world. Verily, He is powerful over all things. The Glory from Us be upon you and upon those who are with you and who hearken to your words, and upon My loved ones in the cities of God and His lands - those who have not broken My covenant and My testament and who were among the steadfast in this Great Announcement and this Manifest Cause.

الآيات و اظهرنا اليّنات لتقوم على نصرة امر ربك بقدره و سلطان

9 يا سمندر در ارض سرّ امر مباحله اعظم و اظهر از آفتاب واقع شده قریب صد نفس از مسافر و مهاجر موجود مع ذلک معرضین انکار نموده اند و گلهای عالم هم پذیرفته اند اولیای آن ارض را از قبل مظلوم تکبیر برسان و باشرافات انوار نیر ظهور بشارت ده امر جناب شیخ علیه بهاء الله و عنایتیه معلوم و واضح است فی الحقیقه حمل زحمات لا تخصی نموده اند مظلوم واقع شده اند بجناب اسم جود علیه بهائی امر نمودیم تفصیلاً اظهار دارد و عبدی یعنی عبدالحسین لدی المظلوم مذکور است الواح بدیعۀ منیعۀ مخصوص اولیا از ذکور و اناث ارسال شد آنچه ارسال میشود محبوب آنکه سواد اخذ شود و بعد از مقابله و مطابقه بصاحبانش عنایت گردد لله الحمد کلّ مذکورند و بآثار قلم فائز نسل الله ان یمدهم و یؤیدهم علی استقامۀ تستقیم بها ارجل العالم انه علی کلّ شیء قدیر البهاء من لدنا علیک و علی معک و یسمع قولک و علی اولیائی فی مدن الله و دیاره الدّین ما نقضوا عهده و میثاقی و كانوا من الرّاسخین فی هذا التّبّ العظیم و هذا الأمر المبین

BLIB_Or15716.179, AYBY.107

BH01338

To: Muhammad Mustafa Baghdadi et al.

Date: 1306 ? [1888-1889]

- 1 He is God, exalted be His glory in His manifold bounties and favors
- 2 The Baha'is have testified with their outer and inner tongues to the oneness and singleness of God, and that He is the First and the Last, the Manifest and the Hidden, and He is the One Who doeth whatsoever He willeth through His command which hath conquered all who are in the heavens and on earth.

1 هو الله تعالى شأنه المواهب و الألطاف

2 شهد البهائیون بألسن ظاهرهم و باطنهم بوحدة الله و فردانیته و بآنه هو الأوّل و الآخر و الظاهر و الباطن و هو المقتدر علی ما یشاء بأمره الذی غلب من فی السموات و الأرضین

- 3 O Muhammad! The Wronged One beareth witness to that which the Books of God have testified before and after, that there is none other God but Him, the Protector, the Self-Subsisting. He hath sent down the Books and dispatched the Messengers for the guidance of His creation. Verily, He is the Powerful over what He willeth, and He is the Single, the One, the Mighty, the Beloved.
- 3 يا محمد يشهد المظلوم بما شهدت به كتب الله من قبل و من بعد أنه لا اله الا هو المهيمن القيوم قد انزل الكتب و ارسل الرسل لهداية خلقه أنه هو المقتدر على ما يشاء و هو الفرد الواحد العزيز المحبوب
- 4 Thy letter reached the presence of the Wronged One and attained the honor of being presented. We read it until We came upon the mention of one of God's loved ones, whereupon the ocean of forgiveness surged and the fragrance of the Most Merciful's loving-kindness was diffused. We arose, turning toward the Kaaba of God, the Lord of what was and what shall be, and We took hold of the hem of His mercy with hands of supplication, and beseeched from the ocean of His grace and the heaven of His bestowal that He admit him into the highest Paradise and send down upon him, at all times, mercy from His presence and grace from His own Self. Verily, He is the Mighty, the All-Bountiful.
- 4 قد حضر كتابك لدى المظلوم و فاز بالحضور قرأناه الى ان بلغنا بذكر احد من اولياء الله اذا ما ج البحر الغفران و هاج عرف غناية الرحمن قنا مقبلين الى كعبة الله رب ما كان و ما يكون و اخذنا اذيال رحمته بأيادي الرجاء و سئلنا من بحر فضله و سماء عطائه ان يدخله في الفردوس الأعلى و ينزل عليه في كل الأحيان رحمة من عنده و نعمة من لدنه أنه هو العزيز الفياض
- 5 O My Pen! Say: O 'Ali, blessed art thou, for My Most Exalted Pen hath moved to make mention of thee on this morn which reflecteth the light of the countenance of God, the Lord of the worlds. I bear witness that thou didst hear the Call and didst turn to the Supreme Companion, and didst acknowledge that which was sent down from God in His Books, His Scriptures, and His Tablets. We bear witness that thou didst drink the cup of meeting from the hand of the bounty of thy Lord, the Lord of all beings and the King of the Kingdom of Names, and didst attain to that which the near ones and the sincere ones have attained.
- 5 يا قلبي قل يا على طوبى لك بما تحرك على ذكرى قلبي الأعلى في هذا الصباح الذي حكى عن نور وجه الله رب العالمين اشهد أنك سمعت النداء و اقبلت الى الرفيق الأعلى و اعترفت بما نزل من عند الله في كتبه و زبره و الواحه نشهد أنك شربت كأس اللقاء من يد عطاء ربك مولى الورى و مالك ملكوت الأسماء و فزت بما فاز به المقربون و المخلصون
- 6 We beseech God to aid His servants and His loved ones to remember thee and to remember thy days and what was manifested from thee in thy love for God, the Lord of the Mighty Throne. Blessed is he who draweth nigh unto thy resting-place and visiteth thee, by virtue of what hath been sent down for thee from the heaven of thy Lord's gracious will.
- 6 و نسئل الله ان يؤيد عباده و اوليائه على ذكرى و ذكر ايامك و ما ظهر منك في حب الله رب العرش العظيم طوبى لمن تقرب الى رمسك و زارك بما نزل لك من سماء مشية ربك الكريم
- 7 O Mustafa! Upon thee be the peace of God, the Lord of the Kingdom of Names. We have turned toward thee from the direction of the Prison and have mentioned thee in such wise that all remembrance hath bowed down before it. We bear witness once again unto him who hath ascended to the Supreme Companion that he is indeed of the people of Baha and among the companions of the Crimson Ark.
- 7 يا مصطفى عليك سلام الله مالك ملكوت الأسماء قد اقبلنا اليك من شطر السجن و ذكرناك بما خضعت له الأذكار نشهد مرة اخرى لمن صعد الى الرفيق الأعلى أنه من اهل البهاء و اصحاب السفينة الحمراء

8 يا على أنك في الفردوس الأعلى و المظلوم يذكر في سجن عكا و يذكر أيام حضورك و لقاءك

8 O 'Ali! Thou art in the highest Paradise while the Wronged One remembereth thee in the prison of 'Akka, and remembereth the days of thy presence and thy meeting, and the love which took from thy grasp the reins of patience and forbearance, and brought thee time and again to this place wherein the Call hath been raised morning and evening. Blessed art thou, O 'Ali, and joy be unto thee, O 'Ali! By My life, My Pen loveth to make mention of thee throughout the nights and days, and to recount what befell thee and what was manifested from thee in these days wherein sorrows have encompassed Us through what the hands of the oppressors have wrought in the land of Ya and in the land of Ta.

و الحبّ الذی اخذ من کفّک زمام صبرک
و اصطبارک و احضرک مرّة بعد مرّة في هذا
المقام الذی ارتفع فيه النداء في الصباح و المساء
طوبى لک يا علی و نعيماً لک يا علی لعمری انّ
قلبی يحبّ ان يذكرک في اللیالی و الايام و يذكر
ما ورد علیک و ظهر منک في هذه الايام الّتی
احاطته الأحران بما اکتسبت ایدى اهل الطغیان
في ارض الیاء و في ارض الطآء

9 O Mustafa! Upon thee be the glory of the Lord of Names. Read what the All-Merciful hath revealed in the Qur'an. Mighty is His utterance and exalted His proof: "Until, when they rejoiced in that which they were given, We seized them unawares, and lo, thy Lord is ever watchful." Convey My greetings unto the faces of My loved ones and remind them of what hath appeared from My presence. We testify that they stand before My face, praising and thanking God for having guided them to His straight path and His mighty Message.

9 يا مصطفی علیک بهآء مالک الأسماء اقرأ ما
انزله الرحمن في الفرقان قال عزّ بیانه و جلّ برهانه
حتی اذا فرحوا بما اوتوا اخذناهم بغتة ان ربّک
للمرصاد صلّ من قبلی علی وجه اولیائی و ذکرهم
بما ظهر من عندی نشهد انهم قائمون امام وجهی
و یحمدون و یشکرون الله علی ما هدیهم الی صراطه
المستقیم و نبأه العظیم

10 We desired to console and comfort him who was named 'Ali and who was with him during the days and nights. It behooveth Us to mention what befell Muhammad, the Apostle of God, aforesaid. When his sons Qasim and Ibrahim ascended unto God, the deniers arose in derision and mockery. Thereupon Gabriel came from his Lord, the Glorious, and recited this blessed verse: "Wealth and children are an ornament of the life of this world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope."

10 و اردنا ان نعزّی و نسلّی من سَمی بعلی و کان معه
في الايام و اللیالی لنا ان نذكرک ما ورد علی محمد
رسول الله من قبل فلما صعد الی الله ابنه قاسم و
ابراهيم قام المعروضون علی الشّماتة و الاستهزاء اذا
اتى جبرئیل من لدن ربّه الجلیل و قرأ هذه الآية
المبارکة المال و البنون زينة الحیوة الدنیا و الباقیات
الصالحات خیر عند ربّک ثواباً و خیر املاً

11 O 'Ali! Upon thee be My peace and My glory. Praise be to God that he hath ascended to a station beyond the reach of the hands of limitation and reckoning. Say: Praise be to Thee, O my God, for having raised him to the Supreme Companion and caused him to enter the Most Exalted Paradise, and for having sent down for him that which the treasures of the kingdom of creation cannot equal. I beseech Thee, O Thou Who art the Lord of the Kingdom of Names and the Creator of heaven, to grant me and Thy servants the ability to remember Thee and to praise Thee, and to aid me in Thy love and Thy Cause. Verily, Thou art the Forgiving, the Merciful.

11 يا علی علیک سلامی و بهائی لله الحمد انه صعد الی
مقام انقطع عنه ایدى التّحدید و الاحصاء قل
لک الحمد يا الهی بما رفعته الی الرفیق الأعلى و
ادخلته فی الفردوس الأبهی و انزلت له ما لا
تعادله خزائن ناسوت الانشاء استلک يا مالک
ملکوت الأسماء و فاطر السّماء ان توقفتنی و
عبادک علی ذکرک و ثنائک و تؤیّدنی علی حبّک
و امرک انک انت الغفور الرحیم

12 O Mustafa! O thou who hast dawned from the horizon of faithfulness! Upon thee be the peace of God, the Lord of Names. It behooveth Us and thee and the loved ones to beseech God, blessed and exalted be He, to protect His Majesty the Sultan and to aid him with the hosts of the unseen and the visible.

12 يا مصطفی يا أيّها المشرق من افق الوفاء علیک
سلام الله مالک الأسماء لنا و لک و للأولیاء
ان نسئل الله تبارک و تعالی ان یحفظ حضرة
السلطان و ینصره یجنود الغیب و الشّهادة نشهد به

We testify that through him God hath illumined the world with the light of his justice and delivered it from the clouds of oppression and the arrows of tyranny.

نور الله العالم بنور عدله و خلّصه من غمام الظلم و
سهام الاعتساف

BLIB_Or15716.213, LHKM2.267

BH01334

To: Baha'is of Saliyan et al.

Date: 1306 ? [1888-1889]

1 He is the Light shining from the horizon of the world!

1 هو النور المشرق من افق العالم

2 Praise and glorification befit the Peerless Object of all desire Who, by one exalted Word, brought all things from utter nothingness into the realm of existence and adorned that which was non-existent with the ornament of being. He is the Omnipotent One through Whose Name the standard "The Kingdom is God's" was raised upon the precincts of hearts and minds, and the banner "Verily He is God" was hoisted in the most exalted station. Glorified be His grandeur and exalted be His dominion! The opposition of the peoples of the world did not prevent His Will, nor did it impede the operation of His Purpose. His Most Holy Being is sanctified above the mention of every mentioner and the description of every describer. The comprehension of the peoples of the world cannot attain unto Him, and the thoughts of nations cannot reach His presence. He is sanctified from whatsoever is bounded by limits and from the existent Word. Glory be unto God! The possessors of knowledge, arts, wisdom and learning are powerless and incapable of comprehending His Word, how much less His Essence, blessed and exalted is He! It hath been proven with certainty that His Essence is sanctified from all knowledge and His Being is exalted above all mention. He is the Single, the One, the Unique, the Self-Subsisting Who cannot be described by utterance. He is the All-Sufficient, the Most Exalted.

2 حمد و ثنا مقصود یگانه را لایق و سزاست که بیک کلمهء علیا اشیاء را از عدم بحت بعرضهء هستی آورد و معدوم را بطراز وجود مزین نمود اوست مقتدریکه باشمش علم الملک لله بر بقاع افتده و قلوب مرتفع و رایت آنه هو الله بر اعلی المقام منصوب جلّت عظمته و جلّ سلطانه اراده اش را اعراض اهل عالم منع ننمود و نفوذ مشیتش را بازداشت مقدّس است ذات احدیتش از ذکر هر ذاکری و وصف هر واصفی ادراک اهل عالم باو نرسد و افکار امم ساختش را نیابد مقدّس است از آنچه بحدود محدود و از کلمه موجود سبحان الله صاحبان علوم و فنون و حکمت و ادب از عرفان کلمه اش عاجز و قاصر و کیف ذاته تبارک و تعالی قد ثبت بالبرهان تقدیس ذاته عن العرفان و تنزیه کینوتیه عن ذکر البیان آنه هو الفرد الواحد الأحد الصمد الذی لا یوصف بالمقال آنه هو الغنی المتعال

3 O loved ones of the All-Merciful! Over the years mention of you and your letters repeatedly reached this Wronged One, but there was delay in responding, for from every direction the fire of hatred was ablaze. One Who hath borne all tribulations for the reformation of the world hath been called a mischief-maker. God is My witness and all things testify that My tongue hath not spoken save in His remembrance, My will hath not sought save His Will, and My purpose hath not clung save to His

3 یا احبّاء الرحمن فی سالیان ذکر شما و نامهء شما مکرر بانظلم رسید ولكن در جواب توقّف رفت چه که از هر سمت نار بغضا مشتعل نفسی را که جمیع بلایا را حمل نموده لأجل اصلاح عالم مفسد گفته اند حقّ شاهد و جمیع اشیاء گواه که لسان جز بذکرش نطق نموده و اراده اش جز

Purpose. His Will hath been beloved of My soul and still is. This verse was well-spoken aforetime:

4 If He bestoweth the pearl of grace, behold, hearts are Its shell; If He sendeth the arrow of affliction, behold, souls are Its target.

5 In all conditions We seek His good-pleasure and beseech His favors.

6 At this time his honor 'Aziz forwarded the letter of his honor Mashhadi Javad and sought the Wronged One's bounty on behalf of the friends in that land. We therefore make mention of all of them in this Tablet and beseech God, exalted be His Glory, to aid each one to such deeds as may be recorded and preserved in the Book of divine knowledge. Say: O God, O Self-Sufficient One, O Generous One, O Merciful One, O King, O Sovereign! All are Thy servants, and through Thy Word they have been brought from nothingness into being. They acknowledge their poverty before Thy wealth, their ignorance before Thy knowledge, their weakness before Thy power, and their impotence before Thy sovereignty.

7 O Generous One! Deprive us not of the showers from the heaven of Thy mercy, and withhold us not from the waves of the ocean of Thy grace. These saplings of existence have been planted by the hand of Thy providence. Now is the time for growth and development, awaiting the April showers of Thy bounty and the springtime of Thy generosity - now and forever. Deny us not the water, from which all things are made alive. The signs of Thy generosity were witnessed before, and are now manifest and visible, in both the near and far, the obedient and the rebellious. Thus it is proven that Thy generosity hath no bounds, Thy forgiveness no pause, and Thy bounty is never withheld from created things. At all times the signs of Thy infinite grace have been and are witnessed by the eyes of justice and fairness. Before the ocean of forgiveness, the transgressions of these servants are not mentioned, and in the realm of wealth and abundance, the poverty and need of these servants count as naught. We beseech the wonders of Thy gifts and have raised the hands of supplication to the court of Thy majesty. O Forgiving One! Pardon us through Thy bounty. O Concealer! Cover [our sins] through Thy grace. O All-Bountiful One! Withhold not Thy favors. We are sinners, yet we are Thine - deprive us not. We are remote, yet we yearn for the carpet of Thy nearness and are suppliants - reject us not. Thou art the Guide and the Bestower of gifts. There is none other God but Thee, the Lord of the throne and earth, the Ruler of the hereafter and this world.

بارادهاش تمسک نجسته و مشیتش بمشیته تعالی
متشبث ارادهاش محبوب جان بوده و هست

4 اینفرد خوبست از قبل گفته‌اند گر در عطا بخشد
اینک صدفش دها و تیر بلا آید اینک هدفش
جانها

5 در هر حال رضای دوست را طالبیم و عنایتش
را سائل

6 در این حین جناب عزیز نامه جناب مشهدی
جواد را ارسال نمود و از مظلوم در باره اولیای
آن ارض طلب عنایت کرد لذا جمیع را در این
لوح ذکر مینمائیم و از حق جلّ جلاله میطلبیم هر
یک را مؤید فرماید بر علیکه ذکرش در کتاب
علم الهی مذکور آید و محفوظ ماند قولوا الهابی نیازا
کریم رحیما ملکا مالکا همه عباد تواند و از کلمه
تو از عدم بوجود آمده‌اند و معترفند بر فقر خود
و غنای تو و جهل خود و علم تو و ضعف خود
و اقتدار تو و عجز خود و سلطان تو

7 ای کریم ما را از امطار سماء رحمت محروم نمما و
از امواج بحر کرمات منع مکن این نهالهای وجود
بید عنایت تو غرس شده حال وقت ترقی و نمو
است و منتظر نیسان عنایت تو و ربیع مکرمت تو
بوده و هست از آب و من الماء کلشیء حی ما
را منع نمما آثار کرمات از قبل در دانی و قاصی
و مطیع و عاصی مشاهده شد و حال موجود و
مشهود پس پیرهان ثابت شد کرمات محدود نبوده
و عفوت توقف نکرده و جودت از موجودات
منع نشده در هر حال آثار فضل بینهایت بابصار
عدل و انصاف مشاهده شده و میشود نزد بحر
غفران عصیان این عباد مذکور نه و در عرصه
ثروت و غنا فقر و احتیاج این عباد را مقداری
نه از بدایع عطایات میطلبیم و دست رجا بیارگاه
عظمت بلند نموده‌ایم ای غفار از ما بحدودت در
گذر و ای ستار بکرمات ستر نما و ای فضال
فضلت را باز مدار مجرمیم و لکن از توئیم محروم
نمما بعیدیم و لکن بساط قربت را آمل و سائلیم
ما را منع مکن توئی راه‌نما و صاحب عطا لا اله
الا انت ربّ العرش و الثری و مالک الآخرة و
الأولی

- 8 O Javad! Upon Thee be my glory! The friends in that land have each been blessed with the traces of the Wronged One's Pen. Convey to all My greetings and remind them of the recorded mentions, that perchance the seed that hath been sown by the hand of divine providence in that land may bear fruit and be blessed with the holy words "Blessed be God, the Best of Creators." And those souls who have been newly illumined by the lights of the Sun of Divine Unity have ever been and shall ever be remembered. We beseech from God, exalted be His glory, confirmation for all. Verily, He is the Confirmer, the All-Knowing, and He is the Powerful, the Generous. There is none other God but He, the Mighty, the Great.

ADMS#144x

8 یا جواد علیک بهائی دوستان آن ارض هر یک
بآثار قلم مظلوم فائز گشتند کل را تکبیر برسان و
بأذکار مرقومه متذکر دار شاید زرعیکه بید عنایت
غیبی در آن ارض شده بثمر رسد و بکلمه مبارکه
فتبارک الله احسن الخالقین فائز شود و نفوسهم
که بدعاً بانوار نیر توحید منورند لزال مذکور
بوده و هستند از حق جل جلاله از برای کل
تأیید میطلبیم آنه هو المؤید العليم و هو المقتدر
الکریم لا اله الا هو العزيز العظیم

INBA65:047x, INBA30:094x, INBA81:009,
BLIB_Or15703.085, AHM.341x,
DWNP_v5#12 p.001-002x, AQMJ1.157x,
BCH.141, ADH1.022x

BH01395

To: Mulla Husayn, in Mazjan

Date: 1306 ? [1888-1889]

- 1 He is the All-Hearing, the All-Knowing, the All-Informed
- 2 O Husayn! Give thanks unto God, thy Lord, inasmuch as thy name hath been mentioned before the Wronged One in His Most Great Prison, and He hath remembered thee with verses wherewith God hath adorned the cities of knowledge and wisdom, as a token of His grace - and He is verily the All-Bountiful, the Most Generous.
- 3 That which thou didst send unto him who circled round the Cause and took for himself a station beneath the pavilion of the mercy of his Lord, the All-Forgiving, the All-Merciful, hath been received. O Husayn! Hearken unto the call from the direction of 'Akka. He hath remembered thee with that which no remembrance can equal, and whereby the eyes of them who have not broken God's Covenant and His Testament, and who have voiced His praise before the faces of all who are in the heavens and the earth, have been solaced.
- 4 As to what thou didst mention concerning thy wife and her ascension to the Supreme Companion - We beseech God to send down upon her from the heaven of His bounty a mercy from His presence, and to cause her to enter the Most Exalted Paradise. Verily, He is the Hearer, the Answerer. And We

1 هو السامع العليم الخبير

2 یا حسین اشکر الله ربک بما حضر اسمک لدى
المظلوم فی سجنه الأعظم و ذکرک بآیات رصع
الله بها مدائن العلم و العرفان فضلاً من عنده و
هو الفضال الکریم

3 قد حضر ما ارسلته الى من طاف حول الأمر و
اتخذ لنفسه مقاماً فی ظل سرادق رحمة ربه الغفور
الرحيم یا حسین اسمع النداء من شطر عکاء انه
ذکرک بما لا تعادله الأذکار و قرّت به ابصار
الذين ما نقضوا عهد الله و میثاقه و نطقوا بثنائه
امام وجوه من فی السموات و الأرضین

4 و ما ذکرک فی ضلعک و صعودها الى الرفیق
الأعلى نسل الله ان ينزل علیها من سماء عطائه
رحمة من عنده و یدخلها فی الفردوس الأعلى
انه هو السامع المجيب و نسله تعالى ان یغفرها و

beseech Him, exalted be He, to forgive her and purify her, and to grant her from His everlasting and eternal favors. He is verily the All-Bountiful, possessed of surpassing generosity.

يظهرها ويرزقها من نعمته الباقية الدائمة أنه هو
الفياض ذو الكرم العميم

- 5 O Mahmud! Thy name was present in this praiseworthy station, and the Pen of God, the Help in Peril, the Self-Subsisting, hath remembered thee. Say: Praise be unto Thee, O God of Names, and glory be unto Thee, O Creator of the heavens, for having remembered me in Thy days with that wherefrom the near ones perceive the fragrance of Thy bounty. Verily, Thou art God, the Single, the One, the Mighty, the Loving.

5 يا محمود حضر اسمك في هذا المقام المحمود و
ذكرك قلم الله المهيمن القيوم قل لك الحمد يا الله
الأسماء ولك الثناء يا فاطر السماء بما ذكرتني
في أيامك بما يجد منه المقربون عرف عطائك
أنك انت الله الفرد الواحد العزيز الودود

- 6 O Habibu'llah! We counsel thee and them that have believed to be trustworthy and chaste, and to that wherefrom the detached ones perceive the fragrance of detachment, and the sincere ones the sweet savour of My glorious and beloved garment.

6 يا حبيب الله نصييك و الذين آمنوا بالأمانة و
العفة و بما يجد منه المنقطعون عرف الانقطاع
و المخلصون رائحة قيصي العزيز المحبوب

- 7 O Hasan! Upon thee be My glory! Thou hast attained unto the traces of My Most Exalted Pen and My remembrance in the Scriptures, the Books and the Tablets. We have desired to remember thee at this time once again as a token of Our grace - and I am the Mighty, the All-Bountiful. Thou didst turn thy face toward My horizon when My servants turned away therefrom, save whom God, the Lord of the Return, did will. We counsel thee to act with goodliness in all conditions, that there may be diffused from thee that which beseemeth the days of thy Lord, the Mighty, the All-Bestowing. We beseech God, exalted be He, to make thee a standard of His name and to give thee to drink of the Kawthar of life from the hand of His bounty. He is verily the Lord of Generosity and the Master of Munificence in private and in public.

7 يا حسن عليك بهائي قد فزت بآثار قلبي الأعلى
و ذكرى في الصحف و الزبر و الألواح انا اردنا
ان نذكرك في هذا الحين مرة أخرى فضلاً من
عندنا و انا العزيز الفضال قد اقبلت الى افقي اذ
اعرض عنه عبادي الا من شاء الله مالك
المآب نصييك بالمعروف في كل الأحوال
ليتضوع منك ما ينبغي لأيام ربك العزيز
الوهاب نسئل الله تعالى ان يجعلك علماً باسمه و
يسقيك كوثر الحيوان من يد عطائه أنه هو مولى
الكرم و مالک الجود في السر و الاجهار

- 8 O Zaynu'l-'Abidin! At this moment there hath come unto thee from His presence the Mother Book. Blessed art thou for having turned unto Him from Whom most of the servants have turned away. At this moment My Most Exalted Pen hath been moved to remember thee. Rejoice thou and say: Praise be unto Thee, O Revealer of the verses! Convey My greetings unto thy brother and thy family and those who are with thee, and give them the glad-tidings of that which hath been sent down unto them from God, the Revealer of clear evidence. Say: By God! The proof hath been perfected, the heavenly table hath been sent down, and there hath appeared that which was recorded in the Books and Tablets. We make mention of My loved ones there and give them the glad-tidings of My mercy which hath encompassed all regions.

8 يا زين العابدين قد اقبل اليك في هذا الحين من
عنده أم الكتاب طوبى لك بما اقبلت الى من
اعرض عنه اكثر العباد قد تحركت في هذا الحين
على ذكرك قلبي الأعلى افرح و قل لك الحمد يا
مظهر الآيات كبر من قلبي على اخيك و اهلك
و من معك و بشرهم بما نزل لهم من لدى الله
منزل البرهان قل تالله قد تمت الحجة و نزلت المائدة
و ظهر ما كان مكتوباً في الكتب و الألواح و
نذكر اوليائى هناك و نبشرهم برحمتي التي احاطت
الجهات

- 9 O Pen! Turn thy face toward the Land of Qaf and Mim, then make mention of the Friend who hath broken the idols and vain imaginings by the strength of the power of his Lord, the

9 يا قلم ول وجهك الى ارض القاف و الميم ثم اذكر
الخليل الذي كسر ظهر الأصنام و الأوهام بعضد

Mighty, the Compelling. Blessed is he and blessed is he who hath heard his call and remembered him in this Remembrance before which all remembrances have bowed down. We have remembered him in the Crimson Scroll from the Most Exalted Pen with that which shall endure as long as the Kingdom endureth, that he may rejoice and stand firm in service to the Cause during the days of God, the Lord of all men. Then make mention of him who was named 'Abdu'r-Rahim with a remembrance wherewith God hath subdued the horizons. Harken unto My call from the direction of My loving-kindness. Verily He remembered thee before and in this time before which ages and centuries have bowed down. Say:

- 10 Praise and glory be unto Thee, O Lord of Names, for having enabled me to hearken unto Thy call and witness Thy signs and Thy power which hath encompassed all regions. I beseech Thee to assist me in all conditions to attain unto such steadfastness as no vain imaginations can deter, and to remember him who hath ascended unto the Most Exalted Companion, through that which caused the ocean of forgiveness to surge before the faces of all religions.

- 11 O Mir! Glorify on my behalf thyself and those who are with thee, and My loved ones there who have not been deterred by the oppression of any oppressor nor the might of any denying infidel. Verily the wolf hath seized My sheep, the oppressor hath slain My she-camel, and the serpent hath swallowed its prey. Thus was the matter decreed and thus did all things proclaim that which caused the mountains to take flight. By God's life! At his ascension the people of Paradise came forth, and the companions of Heaven and the Concourse on High welcomed him with the lights of their Lord, the Compassionate, the All-Bountiful. By My life! The Pen is powerless to make mention of him - to this doth the Tongue of Grace bear witness in this station. The glory from Us be upon thee and upon those whom God hath adorned with the ornament of strength, might and power.

قدرة ربّ العزيز الجبار طوبى له و لمن سمع ندائه
و ذكره في هذا الذكر الذي خضعت له الأذكار
أنا ذكرناه في الصحيفة الحمراء من القلم الأعلى ما
يكون باقياً بقاء الملكوت ليفرح ويكون قائماً على
خدمة الأمر في أيام الله مالك الرقاب ثم اذكر
من سمى بعبد الرحيم بذكر يحضر الله به الآفاق اسمع
ندائي من شطر عنايتي انه ذكرك من قبل و في
هذا الحين الذي خضعت له القرون و الأعصار

10 قل لك الحمد و الثناء يا مولى الأسماء بما أيدتني
على اصغاء نداءك و مشاهدة آثارك و قدرتك
التي احاطت الأفطار استلكت بأن تؤيدني في كلّ
الأحوال على استقامة لا تمنعها الأوهام و ذكرنا
الذي صعد الى الرفيق الأعلى بما ماج به بحر
الغفران امام وجوه الأديان

11 يا مير كبر من قبلي على نفسك و على من معك و
على احبائي هناك الذين ما منعهم ظلم كلّ ظالم و
لا سطوة كلّ منكر كفار ان الذئب اقترب غنمي
و الظالم عقر ناقتي و الثعبان بلع مولته كذلك
قضى الأمر و نطقت الأشياء بما طارت به الجبال
لعمرك الله بصعوده خرج اهل الفردوس و استقبل
اصحاب الجنة و الملائكة بألوان ربهم المشفق
القياس لعمري ان القلم يحجز عن ذكره يشهد بذلك
لسان الفضل في هذا المقام البهاء من لدنا عليك
و على الذين زينهم الله بطراز القوة و القدرة و
الاقتدار

BLIB_Or15715.225

Study guide to this volume

The fourth volume from 1306 A.H. is the most pastoral of the series — a sustained act of community-building through the medium of personal address. Baha'u'llah moves across a wide geography of believers: communities in Istanbul, Tehran, Hisar, Furugh, Bijistan, and dozens of named individuals, each addressed by name, each given a verse or a prayer or a word of greeting from the prison of *Akka*. The centerpiece is BH00019, a long tablet occasioned by a communal crisis in Istanbul, where an unnamed individual's treachery had damaged the Cause; but the tablet's response to that crisis is not merely disciplinary — it becomes a meditation on what the “people of Baha” are called to be, on the relationship between profession and conduct, and on the extraordinary spiritual privilege of being “mentioned before the face of God” in the days of the Manifestation. The volume also contains sharp reflections on the spiritual logic of martyrdom and the dangers of empty religious profession.

Named Before God: The Theology of Personal Remembrance

Key Passages

When mention was made of each of the loved ones in the presence of the Lord of all beings, they were blessed with the Most Great Favor. The purpose of creation is that souls should be mentioned in His presence and thereby attain to service. The rain of mercy from the clouds of grace and favor descends unceasingly and without delay. No name has been mentioned but that there has been revealed for it that which shall endure through His enduring Name. Blessed are they who exist in these days and are mentioned before His Face. — BH00019

Grieve not that there hath been delay in writing. By thy life! The heart is occupied with thy remembrance and the remembrance of the chosen ones of thy Lord. What is inscribed upon stones may be effaced, but that which is inscribed upon the tablet of the heart from the verses of love shall never be erased. — BH00695

Blessed is the house wherein My remembrance and praise have been raised, and blessed are the tongues that have recited My verses and the souls that have gathered therein to hear them in My days. Joy be unto thee, O Baqir, and unto the spot that hath been honored by the footsteps of My loved ones and wherein was raised the cry of those who have turned toward Me in their longing to attain My presence. — BH02804

Context for Study

One of the most striking features of Baha'u'llah's late tablets is the deliberate, repeated practice of naming individual believers before God. BH00019 explicitly frames this practice as a theological act: "the purpose of creation is that souls should be mentioned in His presence." This transforms what might appear to be a pastoral courtesy into a cosmological claim. To be named before the face of God is not a token of social recognition but the very end for which the human being was created — it is the fulfillment of the purpose inscribed in existence itself. This teaching connects to multiple religious traditions. In Jewish liturgy, the *zikaron* (remembrance) of human beings before God is a central act of prayer: "Remember us for life, O King Who loves life." In Islam, the concept of being "written in the Book" has deep covenantal resonance. In Christian theology, the naming of the disciples — "I know my sheep and my sheep know me" (John 10:14) — articulates a mutual recognition that constitutes the core of the salvific relationship. What Baha'u'llah adds is the immediacy and particularity: not the generic human person but this person, this name, this letter received and read and presented before the Throne. The eschatological note that runs through all these tablets — "Blessed are they who exist in these days" — intensifies the claim: this naming happens at a unique moment in sacred history, when the divine Presence is available in the world in a form that will not recur.

Questions for Reflection

1. Baha'u'llah says "the purpose of creation is that souls should be mentioned in His presence." How does this reframe the standard religious answer to the question of why human beings exist, and how does it compare with the Westminster Catechism's answer ("to glorify God and enjoy Him forever") and with Islamic accounts of humanity as God's vicegerent on earth?
2. The contrast between what is "inscribed on stones" (and may be effaced) and what is "inscribed on the tablet of the heart" draws on a long prophetic tradition (Jeremiah 31:33, 2 Corinthians 3:3). What does Baha'u'llah add to this tradition by framing the writing as "verses of love"?
3. In dozens of tablets in this volume, Baha'u'llah greets individuals by name from His prison in *Akka*. What is the spiritual and psychological significance of being addressed personally by a figure one regards as the Manifestation of God, and how does it shape the inner life of the recipient?
4. The blessing on the "house wherein My remembrance and praise have been raised" sanctifies ordinary domestic space as a locus of divine presence. How does this compare with Jewish traditions of the sanctified home (Shabbat, mezuzah), Christian traditions of the domestic church, and Islamic traditions of the household gathered in prayer?
5. The claim that Baha'u'llah's naming of individuals is an act of eternal inscription — "that which shall endure through His enduring Name" — raises the question of what permanence means in a theological context. How does this compare with Platonic accounts of participation in eternal forms and with Islamic *lawh al-mahfuz* (the Preserved Tablet)?

Profession and Conduct: The Test of Character Under Crisis

Key Passages

The purpose of manifestation, remembrance and utterance is that discord might be removed and replaced by unity, and that all might be adorned with blessed and praise-worthy attributes and character that preserve and elevate. Yet in some the opposite is evident — in the station of unity, discord is witnessed, and in the station of trustworthiness, treachery. Ask God that He may enable His servants to drink from the cup of detachment and be adorned with the ornament of godliness. Some have forgotten the divine counsel and have manifested deeds that have caused God's Cause to be wasted among the heedless and the negligent. — BH00019

O people! Be ye ashamed before God and be not like those who turned away from His face and followed every rebellious satan. Walk ye in the ways of God which are straight with justice. Beware lest ye associate partners with God, differ not regarding God's laws, and be not tyrannical and wretched in the earth. Resolve the differences that have arisen between you and be steadfast brothers upon the thrones of unity. — BH00773

Today deeds and character are the helpers and supporters of God, exalted be His glory. Blessed are those men who, for the sake of God, have clung to these two. Fear of God is a luminous lamp — it is the cause of the enlightenment of the world and the means of guidance for the peoples. Had those who claimed to love God held fast from the beginning to His commandments and laws, the world would now be witnessed illumined with the light of faith. In these days there hath come to pass from those who claim to love Him that which hath not come to pass from His enemies. By God's life! The Wronged One is in evident sorrow. — BH00019

Context for Study

The crisis at the center of BH00019 — an unnamed individual's treachery in Istanbul, his alliance with Azali opponents, his damage to the community's reputation — is treated by Baha'u'llah with characteristic restraint: the individual is not named, the specific acts are not detailed, the judgment is framed as sorrow rather than condemnation. But the theological analysis is sharp. The crisis reveals a recurring structural failure: those who "claim to love Him" committing acts worse than the enemies of the Faith. This is the pastoral and theological center of the tablet. The opposition between "profession and conduct" that runs through this section echoes one of the most persistent critiques in sacred literature: Isaiah's condemnation of those who "draw near with their lips while their hearts are far from" God (Isaiah 29:13), Jesus' warning about those who say "Lord, Lord" but do not the will of the Father (Matthew 7:21), the Qur'anic rebuke of those whose words and deeds contradict each other (Q. 61:2-3). In each case, the critique is addressed not to outsiders but to insiders — to those who possess the language of faith and use it to deceive. Baha'u'llah's language of sorrow rather than anger is itself a form of moral instruction: the correct response to betrayal is not retaliation but grief, not condemnation but a prayer for repentance.

Questions for Reflection

1. Baha'u'llah writes that “in these days there hath come to pass from those who claim to love Him that which hath not come to pass from His enemies.” What is the specific moral danger that insider betrayal poses that outside opposition does not, and how does this pattern repeat across the history of religious communities?
2. The tablet frames the remedy for communal betrayal as “drinking from the cup of detachment.” How does detachment function as a cure for the tendency to use a cause for personal advancement? Compare with the Buddhist teaching on non-attachment and the Stoic concept of *apatheia*.
3. BH00773 calls on the community to “be steadfast brothers upon the thrones of unity.” The image of a throne of unity is paradoxical: thrones are usually seats of individual power. What does the plural, shared throne suggest about Baha'u'llah's model of community?
4. The statement “deeds and character are the helpers and supporters of God” makes human moral formation the instrument of divine action in the world. How does this compare with classical theologies of grace and free will — Augustinian, Pelagian, Calvinist, and Islamic accounts of *tawfiq* (divine assistance)?
5. Baha'u'llah expresses “evident sorrow” at the conduct of those who claim to follow Him. What is the theological significance of a Manifestation of God feeling sorrow, and how does this compare with the “grief of the Holy Spirit” in Christian theology (Ephesians 4:30) and the divine pathos (*nichum*) in the Hebrew prophets?

The Spiritual Logic of Martyrdom

Key Passages

By your life! This is a bounty from God, the Mighty, the Exalted, unto those of steadfastness and acceptance. Were it not for their oppression, how would the martyrs attain this supreme station and ultimate goal? And were it not for their wretchedness, how would the sincere ones achieve this mighty station and wise remembrance? If the oppressors knew that through their tyranny the sincere ones attain to lofty ranks and sublime stations, they would not commit such acts. But because they cling to this transient world and fleeting pleasures, and are heedless of the enduring sovereignty, they imagine death to be the ultimate harm, and thereby, despite themselves, they harm the friends. — BH00226

Hussein was condemned to martyrdom by the divines of his age, even as in this age they have condemned his Lord. The Books of God lament the oppression of the divines of that age and of this age, but ears are prevented from hearing. Preserve thou the pearl of the love of God in the treasury of thy heart, then conceal it from the eyes of the treacherous ones. — BH00019

Context for Study

BH00226 offers one of the most compact and theologically precise meditations on martyrdom in the Baha'i corpus. Its central claim is paradoxical: the persecutor, by attempting to destroy the believer, actually elevates him. The oppressor imagines that death is “the ultimate harm” and thereby, “despite himself,” confers the ultimate gift. This is not a counsel of passive acceptance of injustice but a disclosure of the deeper logic of sacred history: the persecutor, enslaved to “this transient world,” cannot see that what he destroys is merely the temporal, and that what he produces in the process — steadfastness, sacrifice, the seal of ultimate fidelity — is imperishable. The parallel with Imam Hussain's martyrdom at Karbala (61 A.H.) is explicit: the same structural logic that produced the tragedy of Karbala — divines condemning the one who embodies what they profess to honor — is repeated in the Baha'i persecutions. This places the contemporary believers within the great arc of Shi'i mourning and remembrance, transforming their suffering into participation in the most sacred story of the tradition they had left. The counsel to “preserve the pearl of love in the treasury of the heart” and conceal it from the treacherous deepens the teaching: the inner life is the only domain that the persecutor cannot touch, and it must be tended with especial care precisely because it is where the only enduring treasure resides.

Questions for Reflection

1. Baha'u'llah argues that the persecutor “despite himself” helps the one he persecutes. Is this a theodicy — an explanation of why God permits suffering — or a psychological and historical observation? What is the difference, and why does it matter?
2. The claim that the oppressor cannot see the “enduring sovereignty” because he clings to “this transient world” is a classic distinction between temporal and eternal value. How does this compare with Paul's “light and momentary troubles are achieving for us an eternal glory that far outweighs them all” (2 Corinthians 4:17) and with Sufi accounts of *fana'* as the precondition of *baqa'* (subsistence in God)?
3. The parallel between Hussain at Karbala and the martyrs of the Baha'i Faith places these deaths in an explicitly Shi'i framework of sacred memory. How does this intertextual move function for a community that has left formal Shi'i observance? What does it preserve, and what does it transform?
4. The injunction to “conceal the pearl of love from the treacherous ones” introduces the theme of esoteric reserve — protecting the inner life from hostile scrutiny. How does this compare with the Qur'anic concept of *taqiyya* (precautionary concealment) and with the Christian tradition of arcane discipline?
5. How does the theology of martyrdom in this volume relate to the practical counsel about wisdom and moderation in teaching seen in volumes 88 and 89? Is there a tension between accepting the risk of martyrdom and practicing prudential restraint?

A Guiding Question for the Whole Volume

Volume 91 reveals the Baha'i community as a network of named individuals, each held in Baha'u'llah's awareness from His prison, each tested by the same demands — integrity over

profession, endurance over comfort, detachment over personal advantage. The communal crisis in Istanbul becomes a lens through which to see the same failure that has characterized every religious community when it substitutes the claim of allegiance for the practice of it. The martyrs of this period become, in Baha'u'llah's telling, paradoxical beneficiaries of the persecution that was meant to silence them. And the practice of naming — of inscribing each person permanently in the divine remembrance — constitutes a counter-archive to the archive of persecution: one removes names from the records of the living; the other inscribes them in a record that cannot be effaced.

A guiding question for the whole volume might therefore be: **How does the experience of being “named before God” — of having one’s existence recognized and inscribed at the level of the eternal — transform what is at stake in the choices of everyday spiritual and moral life, and what demands does this recognition place on the person who has received it?**