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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 93:

Writings of Baha'u'llah in 'Akka, year 1307 A.H.
(1889-1890) part I

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 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
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
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- 127–129. Letters and utterances in the year 1903 I–III
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- 132. Some Answered Questions, 1906–1907
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- 145–146. Letters and utterances in the year 1910 I–II
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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 93

This first volume from 1307/1889–1890 is marked above all by an intensifying Covenantal crisis in the closing years of Baha’u’llah’s life, yet its prevailing voice is not merely polemical. Again and again, the Tablets interpret opposition, calumny, and betrayal as a test that reveals the true moral foundations of the Cause: trustworthiness, truthfulness, steadfastness, justice, and praiseworthy conduct. Several pieces—among them BH01209, BH01016, BH01086, BH03806, and BH07430—return to the exposure of hidden treachery, the denunciation of greed and misappropriation, and the vindication of loyal believers such as the Afnan and Varqa. What gives these Tablets their particular late-‘Akka character is that the crisis is persistently transmuted into ethical counsel: the answer to internal corruption is not only firmness, but the reassertion of a recognizably Baha’i social ethos grounded in sincerity, rectitude, and love.

Within that broad pattern, several items stand out. BH00461 is especially significant for the way it combines multiple registers at once: it rebukes Shi’i and Babi opponents, answers specific slanders about revelation, gives practical instructions, and then expands into a striking proclamation to Jews and Christians. Its evocation of Sinai, the Burning Bush, Zion, and Jerusalem is one of the volume’s clearest expressions of Baha’u’llah’s universal address, and it also restates the principle that the Cause is advanced not by violence or worldly power but by “goodly character and seemly conduct.” BH01375 offers another memorable late text, meditating on the blessedness of the Holy Land and on the incapacity of human thanksgiving before the divine bounty; it thus complements the more embattled Tablets by placing the community’s struggles within a sacral geography centered on the land of ‘Akka. BH01778 is notable for its sustained consolatory treatment of loss, mortality, and what truly endures, contrasting biological descent and worldly wealth with the permanence of revealed verses and righteous deeds. BH04620, in turn, is distinguished by its elevated cosmological praise of the Manifestation, presenting creation itself as ordered and vivified through the advent of the divine Sun.

Taken together, the volume shows Baha’u’llah addressing a community under strain, but doing so in a way that repeatedly widens the horizon beyond immediate controversy. Alongside the personal notes, travel instructions, and responses to local disputes are reaffirmations of the universality of revelation (BH03452), calls to teaching and service (BH02192, BH05227), brief but potent prayers and benedictions (for example BH07357, BH07987, BH10279), and repeated assurances that what is fleeting will pass while what is grounded in the divine Word endures. The result is a volume in which late pastoral correspondence, covenantal clarification, and universal proclamation are tightly interwoven: the moral purification of the Baha’i community, the exposure of false claimants, and the summons to all peoples appear not as separate concerns, but as different aspects of a single closing vision of the Cause.

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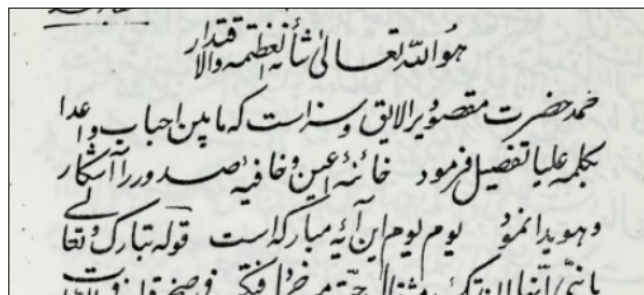
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BH01209

To: Abu'l-Hasan-i-Ardikani (Haji Amin), in
Istanbul

Date: 1307-01-02 [1889-Aug-29]



INBA28

- 1 He is God, exalted be His glory, the most great! 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 Praise be unto the Desired One, Who befiteth distinction through His most exalted Word between the loved ones and the enemies, and Who hath made manifest both the treachery of wandering eyes and the secrets concealed in hearts. This is the Day of this blessed verse, blessed and exalted be His Word: "O my son! If there be the weight of a mustard-seed and it be in a rock, or in the heavens, or in the earth, God will bring it forth." Praise be unto Him, then praise be unto Him, Who hath distinguished the holy and sanctified garments from the garments of treacherous and lying souls, that the possessors of vision, justice and fairness might witness the deeds and actions of those endowed with trustworthiness and godliness, and those who are lost and immoral. Truth and righteousness remain not concealed but shine forth like unto the sun. How great is the loss of those souls who, for the baubles of this world, have forsaken trustworthiness, truth and sincerity, and have clung to falsehood and calumny. 2 حمد حضرت مقصود را لایق و سزااست که مابین احباب و اعدا بکلمه علیا تفصیل فرمود خائنه عین و خافیه صدور را آشکار و هویدا نمود یوم این آیه مبارکه است قوله تبارک و تعالی یا بنی انما ان تک مثقال حبه من خردل فتکن فی صحفه او فی السموات او فی الارض یأت بها الله حمداً له ثم حمداً له که اذیال طاهره مقدسه را از اذیال نفوس خائنه کاذبه ممتاز فرمود تا صاحبان ابصار و عدل و انصاف اعمال و افعال صاحبان امانت و تقوی و اصحاب ضلالت و فحشا را مشاهده نمایند راستی و درستی مستور نمائد بمثابه آفتاب مشرق و لائح گردد زهی خسارت از برای نفوسیکه بزخارف دنیا از امانت و صدق و صفا گذشتند و بکذب و افترا تمسک جستند
- 3 Prayers and peace be upon the Lord of Messengers and Guide of Ways, through Whom God's signs and ordinances were spread among His creation, and upon His family and companions, through whom the mysteries of the Book were made manifest and that which was hidden from those possessed of understanding was brought forth. 3 والصلوة والسلام على سيد الرسل وهادي السبل الذي به انتشرت آثار الله واحكامه بين خلقه و على آله واصحابه الذين بهم ظهرت اسرار الكتاب وبرزت ما كان مستوراً من اولى الأبواب و بعد
- 4 The letters of that beloved of the heart arrived. Praise be to God, whatsoever was recorded therein was illumined and adorned with the light of truth and sincerity. Divine power hath made manifest the wickedness of treacherous souls. Though they imagined they had concealed it, yet those very assembled souls themselves and others bear witness to the lies and treachery of those repositories of rancor, hatred and calumny. The servant beseecheth his Lord to reveal unto all their deeds and actions. Verily, He is powerful over all things. 4 دستخطهای آنجبوب فؤاد رسید لله الحمد آنچه در آن مسطور بنور حقیقت و صدق منور و مزین قدرت محضه شقاوت نفوس خائنه را ظاهر فرمود اگرچه بگان خود ستر نمودند ولكن همان نفوس مجتمعه خود آن نفوس و غیرهم شاهد و گواهند بر کذب و خیانت آثمعادن غل و بغضا و افترا یسئل انحامد ربه بأن یظهر علی الكل اعمالهم و افعالهم انه علی کل شیء قدير

- 5 Concerning the presence of my beloved, Jinab-i-Nazir, upon him be God's peace and loving-kindness, as soon as they wrote, they were summoned by telegraph to proceed in that direction. Regarding what was written about Aqa Muhammad-Javad of the people of Sad, upon him be God's peace, who sent a letter to Siyyid Mustafa about the actions of certain known individuals - the aforementioned Siyyid wrote a letter to Aqa Muhammad-Javad, and according to reports, they too have written him a reply. What they mentioned in their reply consisted of things they had heard from the companions and related, for whoever arrives becomes aware of those souls' misdeeds before meeting this servant. However, these matters need not cause distress. The falsehood of those souls is clear and evident to your honor. They have committed that which hath no likeness or parallel.
- 6 The servant beseecheth his Lord to assist you with the hosts of the seen and unseen, and to protect you from the evil of the liars and calumniators. Praise be to God that just as the lies and calumnies of those souls were exposed, so too was made manifest and evident the truth of the honored master, his honor the Afnan, upon him be 9 66 [Baha'u'llah] the Most Glorious, and that beloved one. The purpose of the honored Afnan's visit to that land was to engage in commerce. At present, prudence in affairs is necessary until the government is assured. After presenting these matters, they said: "You have been and are with the truth. With complete confidence and joy, and trusting in God, hold fast to that which will set things aright. This decree is manifest, and in His grasp is the Kingdom of all things. He doeth what He willeth and ordaineth what He desireth."
- 7 O Trustee! Be not disturbed, fear not. God willing, you shall attain to that which is good. Move forward with perfect joy, delight and strength. We beseech Him to assist you with His means, power and sovereignty. Verily, He is the All-Bountiful, the Powerful, the All-Knowing, the All-Wise.
- 8 God willing, truth shall be made manifest and shall not remain concealed. Yet one is astonished at souls who, without cause and merely out of greed, avarice and passion, cling to all manner of evil and emerge thus. Glory be to God! Love of transient ornaments hath so seized them that they have become utterly deprived of human qualities. We seek refuge in God! O my Lord! Protect us and Thy servants through Thy generosity and bounty. Verily, Thou art the most powerful of the powerful and the most generous of the generous.
- و اینکه در باره حضور محبوبی جناب ناظر علیه سلام الله و عنایت مرقوم [داشتند] فی الحین از سیّاله برقیه احضار شدند که بآنشطر توجه نمایند اینکه مرقوم [داشتند] جناب آقا محمد جواد از اهل صاد علیه سلام الله مکتوبی بسید مصطفی ارسال داشته در اعمال نفوس معلومه خود سید مذکور مکتوبی بجناب آقا محمد جواد نوشته از قرار مذکور ایشانهم جوابی باو نوشته اند و در جواب آنچه ذکر نموده اند مسموعاتیست که از اصحاب شنیده و ذکر نموده چه که هر نفسی وارد شود قبل از ملاقات این بنده بر سیئات آن نفوس آگاه میشود و لکن این امور کدورت لازم ندارد بر آنحضرت بطلان آن نفوس معلوم و واضحست ارتکاب نموده اند آنچه را که شبه و مثل نداشته
- یستل الخادم ربّه ان یمدکم بجنود الغیب و الشّهادة و یحفظکم من شرّ الکاذبین و المفترین لله الحمد همانقسم که کذب و مفتریات آن نفوس ظاهر شد حقیّت آقای مکرم حضرت افنان علیه ۹ ۶۶ [بهاء الله] الأبّی و آنحبيب هم ظاهر و هویدا گشت مقصود از تشریف بردن حضرت افنان بآن ارض اشتغال بتجارت بوده حال در امور مدارا لازم تا از طرف حکومت اطمینان حاصل شود بعد از عرض اینتراتب فرمودند شما با حق بوده و هستید بکمال اطمینان و فرح متوکلاً علی الله تمسک نمائید بآنچه سبب اصلاح امور است این حکم ظاهر و الباطن فی قبضته ملکوت کلّ شیء یفعل ما یشاء و یحکم ما یرید
- یا امین مضطرب مشو خوف مکن انشاء الله بآنچه خیر است فائز میشوی با کمال فرح و بهجت و قوّت حرکت نما نسئله بأن یمدکم بأسبابه و قوّته و سلطانه انه هو الفضل المقتدر العليم الحکیم انتهى
- ۸ انشاء الله حقّ ظاهر میشود مستور نمی ماند و لکن انسان متحیر است نفوسیکه من غیر جهت محض طمع و حرص و هوی بجمع اقسام شرور تمسک نمایند و ظاهر شوند سبحان الله حبّ زخارف فانیه بشأنی اخذشان نموده که بالمره از بجایای انسانی محروم شده اند نعوذ بالله ای رب احفظنا و عبادک بحدوک و فضلک انک انت اقدر الأقدیرین و اکرم الأکرمین

- 9 Regarding what you wrote about staying or returning to Iran or proceeding to the intended destination, they said: "At present you must remain in that land. Movement is not permitted. This is better for thee and a treasure for thee with God, the Lord of the mighty throne."
- 10 All the friends are occupied day and night in remembrance of that beloved one. News of the treachery and turning away of the unfaithful hath reached various regions. Some have become greatly enkindled. It is hoped that the final outcome of matters will end in the greatest joy. Verily, God is the Strong, the Triumphant, the Powerful.
- 11 The Branches of the Blessed Tree, each one of them, make mention of your honor, as do the people of the pavilion of chastity and the loved ones of the prison land. Praise be to God, you have been and are mentioned by all. Peace, remembrance and glory be upon you, upon those who love you, and upon God's sincere servants.
- 12 The servant 5 Muharram 1307

اینکه در باره توقف یا رجوع به ایران یا توجه بمقصود مرقوم [داشتید] فرمودند حال باید در آن ارض توقف نمائید حرکت جائز نه هذا خیر لک و ذخرًا لک عند الله رب العرش العظيم انتهى

10 جميع دوستان شب و روز بذكر آنحبيب مشغولند حکایت خیانت و اعراض خائنین باطراف رفته بعضی بسیار مشتعل شده اند امید آنکه عاقبت امور بفرح اکبر منتهی شود ان الله هو القوی الغالب القدير

11 اغصان سدره مبارکه هر یک آنحضرت را ذکر میفرمایند و همچنین اهل سرادق عصمت و اولیای ارض بچین الحمد لله نزد کل مذکور بوده و [هستند] السلام و الذکر و البهاء علیکم و علی من یحبکم و علی عباد الله المخلصین

12 خادم فی ۵ محرم سنة ۱۳۰۷

INBA28:474

BH01158

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Port Said*
Date: 1307-01-09 [1889-Sep-5]

- 1 He is God, exalted be His station, His grandeur and His power!
- 2 Praise be to God, your well-being, patience, steadfastness, ecstasy, attraction and spiritual rapture have given rise to a joy and delight without parallel. The tongues of all those present, of the pilgrims and travelers, are engaged in offering praise and thanksgiving to that luminous point of the heart. This is a great bounty, a mighty feast and a momentous glad-tiding. This servant, clinging to the hem of His mercy and holding fast to the cord of His grace, beseecheth his Lord to open before your face the gates of all good things. Verily He is the Fulfiller of needs, the Revealer of verses and the Manifestor of clear proofs. There is no God but Him, the Lord of all names and attributes. I beseech Him, exalted be He, by His Prophets and Messengers, and by Him through Whom God united the hearts of His servants, revealed His sovereignty, made Himself known
- 1 هو الله تعالى شأنه العظمة و [الاقتدار]
- 2 الحمد لله سلامتی و صبر و اصطبار و وجد و جذب و انجذاب آنحضرت سبب ظهور فرح و سرور است که شبه و مثل نداشته جمیع السن حاضرین و طائفین و مسافرین بذكر و ثنای آن نقطه بیضای قلب ناطق این نعمتی است بزرگ و مائده ایست عظیم و بشارت نیست کبری یسئل الخادم ربه و کان متشبثاً بأذیال رحمته و متمسکاً بحبل فضله بأن یفتح علی وجه حضرتکم ابواب الخیرات انه هو قاضی الحاجات و منزل الآیات و مظهر البیّنات لا اله الا هو مالک الأسماء و الصفات و اسئله تعالى بأنبیائه و رسله و بالذی به ألف الله بین قلوب عباده و اظهر سلطانه و عرف

to all and taught them the word of His oneness, whereby the foundation of religion and God's mighty Cause were made firm - and by His family and companions, the lions of warfare among mankind and the daysprings of His power and sovereignty in the realm of creation, through whom His straight path was made manifest and the gate of grace and bounty was opened to all in the heavens and on earth - to assist His Afnan in that which He loveth and is pleased with, and to aid him with the hosts of the seen and the unseen. Verily He is the Lord of creation, there is no God but Him, the One Who through His exalted Word hath power over all things, and He is the Commander of whatsoever He willeth and the Ruler in the beginning and in the end.

- 3 The blessed Tablet which in truth was a crown upon the brow of the receptive and fair-minded ones arrived and opened the gates of joy, delight and gladness before the face of this evanescent servant - an opening that shall know no closing nor reach an end. After its reading and perusal, I approached the Presence and attained the honor of His hearing. He said: "Praise be to God that in these days when grief over the deeds and words of the claimants to love hath encompassed all, mention of the Afnan, upon him be My glory and loving-kindness, is the cause of joy, delight and gladness. We beseech God, exalted be He, to guide His servants thereby and to give to drink therefrom the Living Waters to all in His lands, and through it to spread abroad His traces." O Afnan! Upon thee be the peace of God, His mercy and His loving-kindness. The smoke mentioned in the Book of God hath seemingly appeared in these days. The fire of greed, lust, passion and calumny hath so seized the oppressive and slanderous souls that its smoke hath darkened the realm of justice and truthfulness. God shall soon seize them through His sovereignty. He, verily, is the severest of avengers. Convey My remembrances to the son who hath ever been and still is remembered. God willing, may they engage with joy and fragrance in that which is accounted as worship. May not the tribulations of exile sadden him, for he dwelleth nearby and thus the ruling of homeland applieth to him. Convey greetings from the Wronged One to the loved ones in that land. Each one is mentioned in the presence of the Wronged One. We beseech God to ordain for them that which will draw them nigh unto Him in all conditions. He, verily, is the Self-Sufficient, the Most Exalted.

- 4 Thus endeth what was revealed. His is the praise, the bounty, the grace and the glory. In all conditions the honored Afnan, upon him be the Most Glorious Glory of God, is mentioned in the Presence and is the recipient of special favors. If the false claimants would not cause distress and would not commit

الكلّ وعلّهم كلمة توحيدة الّذى به استحك بنیان الدّین و امر الله المتین و علی آله و اصحابه لیوث الوغی بین الوری و مشارق قدرته و سلطانه فی ناسوت الانشاء بهم ظهر صراطه المستقیم و فتح باب الفضل و العطاء علی من فی السموات و الارضین بأن یؤید افنانه علی ما یحب و یرضی و یمدّه بمجنود الغیب و الشّهادة انه هو مالک البریة لا اله الا هو المقتدر علی ما یشاء بکلمته العلیا و انه هو الامر علی ما اراد و الحاکم فی المبدء و المعاد روحی لاستقامتکم الفداء و لحکم الفداء

3 دستخط مبارک عالی که فی الحقیقه تاج تارک مقبلین و منصفین بود رسید و ابواب فرح و بهجت و سرور را بر وجه این خادم فانی گشود گشودنیکه بستن را نبیند و بآن نرسد و بعد از قرائت و مشاهدہ قصد مقام نموده امام وجه عرض شد و بشرف اصغا فائز گشت فرمودند لله الحمد در این ایام که حزن اعمال و اقوال مدعیان محبت احاطه نموده اذکار افنان علیه بهائی و عنایتی سبب فرح و بهجت و انبساطست نسل الله تعالی ان یدلّی به عبادہ و یسقی به کوثر الحیوان من فی بلادہ و به ینتشر آثاره یا افنانی علیک سلام الله و رحمته و عنایتہ دخان مذکور در کتاب الهی گویا ظهورش در این ایام بوده آتش حرص و طمع و هوی و خشا نفوس ظالمه مفتریه را اخذ نموده بشأنیکه دخالش عالم عدل و صدق را تیره کرده سوف یاخذهم الله بسلطانه انه هو اشدّ المنتقمین ذکر من قبلی الابن لازال مذکور بوده و هست انشاء الله بروح و ریحان مشغول شوند بآنچه که از عبادت محسوبست حوادث غربت او را محزون ننماید چه که در جوار ساکنست لذا حکم وطن بر آن جاری احبای آن ارض را از قبل مظلوم سلام برسانید هر یک نزد مظلوم مذکور نسل الله ان یقدر لهم ما یقرّبهم الیه

4 فیکلّ الأحوال انه هو الغنی المتعال اتی له الحمد و العطاء و الفضل و البهاء در جمیع احوال حضرت افنان علیه بهاء الله الابهی امام وجه مذکورند و بعنایت مخصوصه فائز اگر مدعیان کذبہ زحمت

that which grieveth him - I beseech Him to protect your honor from their evil and their schemes. Verily He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. His Will hath prevailed over the wills of His creation, and His Purpose hath encompassed all who are in the heavens and on earth.

- 5 As for the matter of the tea, it arrived in accordance with the blessed letter and truly it was good and desirable and attained the honor of acceptance. For some time tea of such excellence had not been seen. At the time of its use, they mentioned concerning the honored Afnan of China, upon him be 966 [the Glory of God], that which the treasures of the world cannot equal. In truth, it is the Most Great Favor and the Supreme Grace - the confirmation of the Purpose of all worlds - that He hath aided him in a service whose reward and fruit are lasting and eternal, having no end. For from such matters as these the fragrance of love and devotion is diffused, and thus it was and is worthy of mention and fitting to be declared. His honor had also from the early days of the Cause turned towards it and attained the honor of the presence and meeting. They have acknowledged and confessed that which hath shone forth and risen from the horizon of God's Will, the Lord of the worlds. This servant beseecheth his Lord to preserve his honor and aid them. Verily He is the Helper, the Almighty, the All-Knowing, the All-Wise.

- 6 I convey greetings to those present, especially to the honored Afnan and the son - upon them be the peace of God and His loving-kindness. For each one I seek the waters of the All-Merciful's mercy and heavenly sustenance. Verily He fulfilleth the needs of all who ask. Glory and remembrance and praise be upon your honor and upon the son and upon those who love you and upon God's unified servants. And praise be to God, the Lord of the worlds.

- 7 The servant 9 Muharram 1307

ندهند و ارتکاب ننمایند آنچه را که سبب حزن آنحضرتست اسئله ان یحفظ حضرتکم من شرهم و مکرمهم انه یشهد و یری و هو السميع البصیر قد غلبت ارادته ارادات خلقه و احاطت مشیتة من فی السموات و الارضین

5 و اما در فقره چای موافق دستخط مبارک رسید و فی الحقیقه خوب و مرغوب و بعز قبول فائز مدتی بود چای بلن خوبی دیده نشد در وقت استعمال در باره حضرت افنان چین علیه ۶۶۹ [بهاء الله] الابی ذکر فرمودند آنچه را که کنوز عالم بان معادله ننماید فی الحقیقه عنایت کبری و فضل اعظم تأیید مقصود عالمیانست که حضرت ایشانرا مؤید فرمود بر خدمتیکه اجرش و ثمرش باقی و دائم است و انتها نداشته و ندارد چه که از امثال این امور عرف محبت و توجه متضوع لذا قابل ذکر و لایق اظهار بوده و هست حضرت ایشانهم از اوایل امر اقبال فرموده اند و بشرف لقا و حضور فائز گشته اند قد اقرؤا و اعترفوا بما سطع و اشرق من افق ارادة الله رب العالمین نسل انخادم ربّه بان یحفظ حضرتہ و یؤیدهم انه هو المؤید المقتدر العلیم الحکیم

6 حاضرین حضور را سلام میرسانم مخصوص حضرت افنان جناب ابن علیه و علیهم سلام الله و عنایتہ و از برای هر یک فرات رحمت رحمانی و مائده سمانی میطلبم انه یقضی حوائج السائلین البهآء و الذکر و النّاء علی حضرتکم و علی جناب الابن و علی من یحبکم و علی عباد الله الموحّدين و الحمد لله رب العالمین

7 خادم ۹ محرم سنه ۱۳۰۷

INBA31:156

BH03452

To: Mirza Muhammad A F Sh, in Yazd

Date: 1307-01-09 [1889-Sep-5]

1 He is the All-Witnessing, the All-Informed

2 The Book proclaims: O peoples of the various sects! By the life of the All-Bestowing One, the Day of Return has come! Cast aside what you possess and take what you are commanded by God, the Lord of all men. Beware lest the veils of glory prevent you or the might of the people of error frighten you. Turn with radiant faces, trusting in God, the Lord of Lords. Say: O people of the Bayan! Be fair in judging God's proof and His evidence, His glory and His grandeur and His sovereignty. Beware lest you follow those who have violated God's covenant and testament and denied what has been sent down from the heaven of His grace upon His servants. Fear the All-Merciful and be not of the people of error. Thus warbles the dove of knowledge upon the branches, as a grace from God, the Lord of all beings. When you attain unto God's tablet and its influence, say: Glory be to Thee, O my God! I am Thy servant, who has turned to Thee, detached from all else but Thee. I beseech Thee by Thy grace which has encompassed all existence, both seen and unseen, and by Thy supreme favor through which the ocean of names has surged, and by Thy Name through which Thou hast subdued the hearts of all in the kingdom of creation, to make me one of those whom the attraction of Thy call has so seized that they arose before all faces and said: "We have heard the call from the Most Exalted Horizon and have turned unto it. We testify that this Day is His Day and this Revelation His Revelation. He is the One Who was treasured from all eternity and concealed from all eyes. When the promise came to pass, He manifested Himself with the truth. The servants denied Him and turned away from Him and opposed Him with such injustice as caused the mountains to crumble. Blessed is the servant who has attained to the knowledge of God and the Manifestation of His Self, and woe to every heedless doubter." God has heard your call and answered you with a tablet that has shone forth from its horizon the light of your Lord's loving-kindness, the Lord of all men. The glory from Us be upon you and upon those whom neither the doubts of the Pharaohs nor the hints of the tyrants prevented - they heard and believed in God, the Lord of the beginning and the return.

1 هو الشاهد الخبير

2 انّ الكتاب ينادى يا ملأ الأحزاب لعمر الوهاب
قد اتى يوم المآب ضعوا ما عندكم وخذوا ما امرتم
به من لدى الله مالک الرقاب اياكم ان تحجبكم
سبحات الجلال او تخوفكم سطوة اهل الضلال
اقبلوا بوجوه نوراء متوكلين على الله ربّ الارباب
قل يا ملأ البيان انصفوا في حجة الله وبرهانه و
عزّه و عظمته و سلطانه اياكم ان تتبعوا الذين
نقضوا عهد الله وميثاقه و انكروا ما نزل من سماء
فضله على العباد اتقوا الرحمن و لا تكونوا من
اهل الضلال كذلك غرّدت حمامة العرفان على
الأغصان فضلاً من لدى الله مالک العباد انک
اذا فزت بلوح الله و اثره قل سبحانک اللهم
يا الهى انا عبدک قد اقبلت اليک منقطعاً عن
دونک استلک بفضلک الذى احاط الوجود
من الغيب و الشهود و بعنايتک الكبرى التى
بها ماج بحر الاسماء و باسمک الذى به سخرت
افئدة من فى ناسوت الانشاء بأن تجعلنى من الذين
اخذهم جذب ندائك بحيث قاموا امام الوجوه
و قالوا انا سمعنا النداء من الأفق الأعلى و اقبلنا
اليه نشهد انّ اليوم يومه و الظهور ظهوره انه هو
الذى كان مخزوناً فى ازل الآزال و مستوراً عن
الأنظار فلما اتى الوعد اظهر نفسه بالحق انكره العباد
و اعرضوا عنه و اعترضوا عليه بظلم اندكت به
الجبال طوبى لعبد فاز بعرفان الله و مظهر نفسه
و ويل لكل غافل مرتاب قد سمع الله ندائك
و اجابک بلوح لاح من افقه نير عناية ربک
مالک الرقاب البهاء من لدنا عليك و على الذين
ما منعهم شبهات الفراغة و لا اشارات الجبابة
سمعوا و آمنوا بالله مالک المبدء و المآب

BLIB_Or15715.220c

BH07357*To: Muhammad Baqir Khalajabadi**Date: 1307-01-09 [1889-Sep-5]*

1 He is the One Who gazeth from His Most Exalted Horizon.

1 هو الناظر من افقه الأعلى

2 O thou who hast held fast to the cord of My loving-kindness and clung to the hem of My mercy! Hear My call from the precincts of the Prison. Verily, there is none other God but Me, the All-Knowing, the All-Wise. Thy letters were received and each attained unto a hearing. Praise be to God, thou hast been blessed with the bounty of recognizing God - exalted be His glory - which is the greatest bounty in the world, and thou art steadfast in serving His Cause. The Fiery Phoenix hath delivered what thou didst send unto him, and it was adorned with the ornament of acceptance. Verily thy Lord is the All-Bountiful, the Most Generous. Say:

2 يا ايها المتمسك بجبل عنايتي و المتشبث بذيل رحمتي اسمع ندائي من شطر السجن انه لا اله الا انا العليم الحكيم نامه هاى آنجناب رسيد و هريك باصفا فائز لله الحمد بنعمت عرفان حق جلّ جلاله كه اعظم نعمائى عالمست فائز شدى و بر خدمت امرش قائمى قد ارسل سمندر نارى ما ارسلته اليه و فاز بطراز القبول ان ربك هو الفضل الكريم

3 Glory be unto Thee, O my God! I beseech Thee by Thy Name through which Thou hast power over all things, and glory be unto Thee, O my God! I beseech Thee by Thy most excellent Names and most exalted Attributes to make me a servant of Thy Cause and one who acteth according to what Thou hast revealed in Thy Book, and one who maketh mention of Thy Name until my days end with attaining Thy presence and meeting Thee. Verily Thou art powerful over whatsoever Thou wilt and the Sovereign over all who are in the heavens and on earth.

3 قل سبحانك اللهم يا الهى اسئلك باسمك المقتدر على الاشياء و سبحانك اللهم يا الهى اسئلك باسمائك الحسنى و صفاتك العليا بأن تجعلنى خادماً لأمرك و عاملاً ما انزلته فى كتابك و ذاكراً اسمك الى ان ينتهى امرى بحضورك و لقاءك انك انت المقتدر على ما تشاء و المهيم على من فى السموات و الارضين

BLIB_Or15716.050.11

BH01016*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Istanbul**Date: 1307-01-15 [1889-Sep-11]*

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

1 هو الله تعالى شأنه العظمة و الاقتدار

2 The Books, Psalms, Scriptures and Tablets have testified to God's oneness and singleness, and to the sanctification of His Essence and the exaltation of His Being above all else. The servant acknowledgeth what God hath sent down from before and after, and what hath been revealed in His perspicuous

2 قد شهدت الكتب و الزبر و الصحف و الألواح بوحدانية الله و فردانيته و بتقدیس ذاته و تنزيه كينونته عما سواه و اعترف الخادم بما انزله الله من قبل و من بعد و بما نزل فى كتابه المبين و اقر بما نطق به السن المرسلين و اوليائه المقرين

Book, and confeseth what hath been uttered by the tongues of His Messengers and His near-favored ones. And prayers and peace be upon His Beloved and His Chosen One, through Whom He hath manifested His power and His sovereignty, and sent down His verses and revealed His clear proofs, and upon His family and companions, through whom He subdued the world and drew the hearts of the nations - prayers that are everlasting, through which the fragrance of His utterance is wafted amongst His servants and the sweet perfume of His bounty throughout His lands.

- 3 The beloved letter arrived and gladdened the sorrowful heart with news of the health, wellbeing and steadfastness of the honored Mr. Afnan, upon him be the peace of the All-Merciful, and that blessed being. The One God is witness that mention of the friends and loved ones brings joy and delight. After being informed, I approached the Presence and presented it. He said: "It is clear and evident to every fair-minded and insightful person and every knowledgeable and informed one that there has been and is no purpose except the betterment, love, harmony, kindness and unity of hearts and souls. We have ever counseled all to trustworthiness, religious devotion, truthfulness and sincerity. Some accepted, while others were prevented from the word of truth by the fire of greed, passion, avarice and transgression. Praise be to God, the deeds of every soul bear witness to it. The secrets of hearts and their hidden thoughts, as well as the treachery of eyes, are all manifest and visible. This Wronged One beseeches God, exalted be His glory, for that which leads to success and prosperity. Assuredly, whatever has appeared and will appear stems from the requirements of consummate wisdom. However, victory and triumph in all conditions belong to His assured servants, those who have no fear nor are they grieved."

- 4 The honored Afnan, upon him be God's care and grace, was present and mentioned before Him. We beseech God to strengthen him, make him successful, assist him, protect him and ordain for him what benefits him. Verily He knows him better than he knows himself and He is the All-Bountiful, the Generous.

- 5 O Amin, grieve not over anything or what has passed of ornaments. Praise be to God, your truthfulness, trustworthiness and honesty are clear and evident to all, and the condition of those who have clung to lies, calumny and treachery is also apparent and visible. Every fair one is aware and every just one bears witness - indeed those souls themselves are aware of each

و الصلوة و السلام على حبيبه و صفيه الذي به اظهر قدرته و سلطانه و انزل آياته و برز بيناته و على آله و اصحابه الذين بهم سخر العالم و اجتذبت افئدة الأمم صلوة دائمة التي بها تتنوع عرف بيانه بين عبادته و رائحة عطائه في بلاده

3 دستخط آنحبيب فؤاد رسيد قلب حزين را بمژده صحت و سلامتی و استقامت حضرت آقاي مكرم جناب افنان عليه سلام الرحمن و آن وجود مبارک مسرور نمود خدای واحد شاهد که ذکر اولیا و دوستان سبب انبساط و نشاط است و بعد از اطلاع قصد مقام نموده امام وجه عرض شد فرمودند بر هر منصف بصیری و عالم خبری ظاهر و واضح و لائح و معلوم است که جز اصلاح و محبت و وداد و شفقت و اتحاد افتده و قلوب مقصودی نبوده و نیست لازال کل را بامانت و دیانت و صدق و صفا وصیت نمودیم بعضی پذیرفتند و برخی نار حرص و هوی و طمع و طغی ایشانرا از کلهء حق منع نمود الله الحمد اعمال هر نفسی شاهد و گواه اوست اسرار صدور و خافیه اش و همچنین خائنه اعین کل ظاهر و مشهود اینظوم از حق جلّ جلاله میطلبد آنچه را که سبب نجاح و فلاح است البته آنچه ظاهر شده و میشود از مقتضیات حکمت بالغه بوده و هست اما النصیر و الظفر فی کلّ الأحوال لعباده الموقنین الذین لا خوف علیهم و لا هم یحزنون

4 جناب افنان علیه عنایة الله و فضله امام وجه موجود و مذکور نستل الله ان يؤیده و یوفقه و ینصره و یحفظه و یقدر له ما ینفعه انه هو اعلم به منه و هو الفضال الکریم

5 انک یا امین لا تحزن من شیء و ما فات من الزخارف الحمد لله صدق و امانت و راستی شما بر کل واضح و معلوم است و نفوسیکه بکذب و افترا و خیانت تمسک نموده اند حال آنها هم ظاهر و مشهود هر منصفی آگاه و هر عادل گواه بلکه خود آن نفوس هم بر حالت یکدیگر مطلعند و لکن

other's state, but the fire of greed and avarice has intervened and deprived them of trustworthiness and truth. What you mentioned was heard with acceptance. God willing, mention of those souls will flow from the Pen and be sent. We beseech God in all conditions to assist you and not withhold from you His grace, mercy, generosity and bestowal. Verily He is the Powerful, the All-Knowing, the All-Wise.

- 6 Glory be to God! Souls who have so clearly betrayed the property of the servants and who speak calumnies still claim truthfulness, sincerity and righteousness. The leader of that people is Shaykh Muhammad, than whom there exists none more wicked in the world. The cause of these matters and the unity of those souls has been and is the wrongful consumption of people's property. We beseech God, blessed and exalted be He, to judge with justice, and He is the Commander, the Wise.

- 7 Regarding what was written about Ardikan, it was seen and according to your beloved request it shall be done. They mentioned Mr. Muhammad Isma'il, upon him be God's peace, who has arrived in that land. They were with him for some time. Praise be to God, they are aware of some of that heedless one's affairs. The servant asks his Lord to strengthen and assist him that he may make known to the people the calumnies of that heedless and remote one, and his deeds and conditions. Verily He has power over all things. This servant conveys greetings to them and asks God to make them successful in that which causes the exaltation of being.

- 8 As for the letter from the honored brother Master Ali Akbar, upon him be God's peace, which was sent - it has been seen. A reply to him will be written and dispatched. Whatever that beloved one wrote is being considered. God willing, he shall succeed in accordance with what He loves and is pleased with. I beseech God, exalted be His glory, that all may be enabled to perform good deeds and manifest praiseworthy conduct, that their names may endure in goodness forever. Permission has also been granted for that mentioned person - write and inform him. However, the details of the treacheries of the unfaithful ones must also be mentioned so that one who intends to turn toward [the Cause] may be aware.

- 9 O my God, my Aim, my Object of Worship! Protect Thy sheep from the wolves of the earth, and adorn praiseworthy conduct with its finest ornament, that all may find their station and become aware of its fruits. For if Thou grant awareness, treachery will be transformed into trustworthiness, falsehood into

نار طمع و حرص حائل شده و از امانت و صدق محروم داشته آنچه ذکر نمودی بسمع قبول اصغا شد انشاء الله ذکر نفوس مذکوره از قلم جاری و ارسال خواهد شد نستل الله في كل الأحوال ان يؤيدكم و لا يمنع عنكم فضله و رحمته و جوده و عطائه انه هو المقتدر العليم الحكيم انتهى

- 6 سبحان الله نفوسیکه باین واضحی در مال عباد خیانت نموده اند و بمفتریات متکلمند ادعای صدق و صفا و حقیقت هم مینمایند مرشد آنقوم شیخ محمد است که اخبت از او در دنیا موجود نه سبب این امور و اتحاد آن نفوس اکل اموال ناس بیاطل بوده و هست نستل الله تبارک و تعالی ان يحکم بالعدل و هو الامر الحكيم

- 7 و اینکه در باره اردکان مرقوم [داشتند] مشاهده شد و حسب الخواش آنحبيب عمل میشود ذکر جناب آقا محمد اسمعیل علیه سلام الله را فرمودند که در آن ارض وارد شده اند ایشان چندی با او بوده اند الله الحمد بر بعضی امورات آن غافل مطلعند یستل الخادم ربه بأن يؤیده و یمده لیعرف الناس مفتریات الغافل البعید و اعماله و شؤناته انه علی کل شیء قدیر اینعبد خدمت ایشان سلام میرساند و از حق میطلبد ایشانرا موفق دارد بر آنچه سبب علو وجود است

- 8 اینکه نامه برادر مکرم جناب استاد علی اکبر علیه سلام الله را ارسال [داشتند] دیده شد جواب ایشان نوشته میشود و ارسال میگردد آنچه آنحبيب مرقوم [داشتند] در نظر است انشاء الله علی ما یحب و یرضی موفق میشوند از حق جلّ جلاله از برای کل میطلبیم که موفق شوند بر اعمال طیبه و اخلاق مرضیه لتبقى اسمائهم بالخير الى الأبد و اذن هم از برای نفس مذکور عنایت شد بنویسید و اخبار بدهید ولكن تفصیل خیانتهای خائنین هم باید ذکر شود تا نفسیکه اراده توجّه نموده آگاه باشد

- 9 الها مقصودا معبودا اغنامت را از شرّ ذیاب ارض حفظ نما و اخلاق مرضیه را بهترین طرازی مزین دار تا کل مقامش را بیابد و بثمراتش آگاه شوند چه اگر آگاهی عطا فرمائی خیانت بامانت و کذب بصدق و اعتساف بانصاف تبدیل شود

truthfulness, and oppression into justice. O Generous One! Thy mercy hath preceded all and Thy generosity hath encompassed all. Let not the daysprings of darkness prevail over the dawning-places of justice. Verily Thou art the All-Bountiful, the Strong, the Powerful. There is no God but Thee, the Single, the One, the Mighty, the Praiseworthy.

ای کریم رحمت سبقت گرفته و کرم احاطه نموده لا تسلط مطالع الظلم على مشارق العدل انك انت الفضل القوى القدير لا اله الا انت الفرد الواحد العزيز الحميد

- 10 All the loved ones send their greetings, and likewise do others. In truth, they make mention with perfect love and affection. We beseech God to create an effect in the remembrances of His chosen ones and His loved ones. Verily He is the Fulfiller of the needs of all who ask, and praise be to God, for He is the Lord of all the worlds. Peace and remembrance and praise be upon you and upon those who are with you and who love you, and upon God's righteous servants.

10 اوليا طراً سلام ميرسانند و همچنين سائرين في الحقيقة بكمال محبت و مودت ذكر مينمايند نسل الله ان يجعل اثرأ في اذكار اصفيائه و اوليائه انه هو قاضي حوائج السائلين و الحمد له اذ هو رب العالمين السلام و الذكر و الثناء عليكم و على من معكم و يحبكم و على عباد الله الصالحين

- 11 The servant 20 Muharram 1307

11 خادم في 20 محرم سنة 1307

INBA27:515

BH01375

To: Aqa Muhammad Rida Nahhas, in Nazareth

Date: 1307-01-15 [1889-Sep-11]

- 1 He is God - exalted be His glory, majesty and power!
- 2 Praise be to God Who hath adorned these lands with His Most Great Remembrance in His Book, which He hath made a light, an honor and a guidance for all peoples. These lands have been designated by the Most Exalted Pen as the Holy Land, and God hath exalted them through this remembrance among His cities and domains. He hath manifested from them His bounties and favors, which hearts and minds are powerless to reckon. Exalted is the Generous One, the Revealer of this mighty grace!
- 3 And blessings and peace be upon His unlettered Prophet, the Eternal Light and Everlasting Manifestation, through Whom the ocean of knowledge surged and the nightingale of remembrance warbled upon the highest branches. And upon His family and companions, whom God made the manifestations of His most beautiful names and the dawning-places of His most exalted attributes. Through them appeared God's might, and His all-encompassing power and everlasting sovereignty held sway. Through them the countenance of knowledge smiled

1 هو الله تعالى شأنه العظمة و الاقتدار

2 الحمد لله الذي زين تلك الأراضي بذكره الأعظم في كتابه الذي جعله نوراً و شرفاً و هداية للأمم انها سميت من القلم الأعلى بالأراضي المقدسة و رفعها الله بهذا الذكر بين مدنه و دياره و اظهر منها نعمه و آلائه التي عجزت الأفئدة و العقول عن احصائها تعالى الكريم منزل هذا الفضل العظيم

3 و الصلوة و السلام على نبيه الآتى و النور الأبدى و الظهور السرمدي الذي به ماج بحر العرفان و غرد عندليب الذكر على اعلى الأغصان و على آله و اصحابه الذين جعلهم الله مظاهر اسمائه الحسنی و مطالع صفاته العليا و بهم ظهرت سطوة الله و احاطت قدرته المهيمنة و سلطنته الأبدية و بهم

and the manifestations of Satan wailed - blessings that are sanctified from all else and befitting the court of His chosen ones.

- 4 And thereafter, your letters and writings - those pages of love and joy - were received, and each was a key to unlock the gates of gladness, delight, happiness and elation, for they were adorned with the mention of God, exalted be His glory, and likewise embellished with glad tidings of the health and well-being of the friends in that land and of your honor. In all conditions, it behooveth man to render, with a hundred thousand tongues, a hundred thousand thanks and praises.

- 5 You mentioned some of the outward bounties, such as the power of hearing and sight and other physical senses. Yet even this outward sight hath an inner sight, and that sight hath yet another sight. Were the bounties of God and the signs that evidence His outward favor to reveal their true stations, man would observe with clear certainty that even if all the atoms of the universe were to become tongues and attempt to render thanks for His bounties bestowed in but a single moment, they would fail to do so. Shaykh Saadi, may God's mercy rest upon him, hath well said - yet it is evident that the hidden, established stations are far beyond what the bird of utterance can reach in its flight or what the faculty of comprehension can grasp and know. He said that in every breath that goeth in, life is sustained, and when it cometh out, it refresheth the soul. Thus in every breath lie two bounties, and for every bounty thanksgiving is due [...] Yet in truth, in every breath a hundred thousand bounties exist and are manifest, and each bounty deserveth a hundred thousand praises and thanks. Who can soar in this atmosphere or open his tongue in His mention and praise?

- 6 In all conditions, the fair-minded observe themselves to be powerless and wanting. Yet this hath yielded one great blessing, namely that the Intended One hath accepted these expressions of powerlessness and confession of shortcoming, and hath reckoned them as worship. This bounty itself requireth a hundred thousand million thanks. The knowledge is with God.

- 7 In any case, the letter of that beloved of the heart, your verbal and written mentions, and other remembrances - all were repeatedly read and mentioned, and the palate of hope was sweetened. God willing, may the sweetness of these repetitions take hold of all. It was said before that whatever is repeated becomes more fragrant. Indeed, each of your mentions was like repeated sugar, Indian sugar, Egyptian candy, and royal

ابتسم ثغر العرفان و ناح مظاهر الشيطان صلوة
تكون مقدسة عن دونه و لائقه لبساط اوليائه

4 و بعد نامه ها و دستخطها اوراق محبت و سرورها
رسید و هر یک مفتاحی بود برای ابواب بهجت
و ابتهاج و فرح و انبساط چه که بذکر حق
جلّ جلاله مزین بود و همچنین بمژده صحت و
سلامتی اولیای آن ارض و آنجناب مطرّز در هر
حال بر انسان لازم که بصد هزار لسان صد هزار
شکر و حمد نماید

5 بعضی از نعمتهای ظاهره را ذکر نمودید از قبیل
قوه سامعه و باصره و سایر حواس خمسہ ولکن
هین بصر ظاهر را بصریست و آن بصر را بصر آخر
اگر انعامات حق و آیاتیکه مدلّ بر نعمت ظاهره
اوست مراتب خود را کشف نمایند انسان یقین
مبین مشاهده مینماید که اگر فرضاً جمیع ذرات
عالم لسان شود و بخواد شکر نعمتهای او را که
در یک آن عطا فرموده نماید از عهده بر نیاید شیخ
سعدی علیه الرحمة خوب فرموده ولکن مشاهده
میشود مقامات محققه مستوره فوق آنست که
طیر ذکر عاجز است از طیران و قوه دراکه از
ادراک و عرفان فرموده هر نفسی فرو میرود
مدّ حیاتست و چون بر میآید مفرّج ذات پس در
هر نفسی دو نعمت موجود و بهر نعمتی شکری
واجب از دست و زبان که برآید الی آخر ولکن
فی الحقیقه در هر نفسی صد هزار نعمت موجود
و مشهود و هر نعمتی هم مستحق صد هزار حمد
و شکر من یقدر ان یطیر فی هذا الهواء او یفتح
لسانه بذكره و ثنائه

6 در جمیع احوال منصفین خود را عاجز و قاصر
مشاهده مینماید کار یک حسن عظیمی پیدا
کرده و داراست و آن آنکه حضرت مقصود این
عجزها و اعتراف بر قصورها را قبول فرموده و از
عبادت محسوب داشته این نعمت هم صد هزار
کرور شکر لازم دارد العلم عند الله

7 باری نامه آنحبيب فؤاد و اذکار قولیه و سماعیه
شما و اذکار اخری جمیع مکرر خوانده شد و
مکرر ذکر شد و کام امل شیرین گشت انشاء الله
شیرینی مکررات همه را اخذ نماید از قبل گفته
شد کلاً یتکرر یتضوع فی الحقیقه ذکرهای شما هر
یک قندی بود مکرر و شکری بود هندی و نباتی

grapes. Nay, your grapes, which are your mentions, excel those grapes a hundred thousand times. God willing, may they be aided in all conditions and assisted in that which causeth the manifestation of the stations of truth, purity, generosity and bounty. Verily our Lord, the All-Merciful, is the Helper, the Supporter, the All-Knowing, the All-Wise.

بود مصری و غنی بود سلطانی بلکه غنای شما که ذکر شما باشد صدهزار کَره از آن غنای رحمان دارد انشاءالله در جمیع احوال مؤید باشند و موفق باشند بر آنچه که سبب ظهور مقامات صدق و صفا و بخشش و عطاست آن ربنا الرحمن هو المؤید الموفق العليم الحكيم

- 8 As to your mention of His Eminence Effendi, may God, blessed and exalted be He, strengthen him, and your recording of his known virtues - this was noted. I beseech God, exalted be His glory, and hope that He will aid each one to preserve the resplendent Law and the glory of the station of "were it not for thee," concerning which was revealed "were it not for thee, I would not have created the celestial spheres." In any case, that land is blessed. Surely divine treasures have appeared and will appear from it, and it has been and is the repository of God's friends. We beseech God to make the people of divine unity the standards of His guidance and [...] Praised be His remembrance among His lands and His servants. Verily He heareth and seeth and answereth, and He is the All-Hearing, the All-Seeing.

8 اينکه ذکر حضرت افندی ایدۀ الله تبارک و تعالی را فرمودند و مراتب معروف ایشان را مرقوم داشتند ملاحظه شد از حق تعالی شأنه سائل و آملم که هریک را مؤید فرماید بر حفظ شریعت غزّا و عزّ مقام لولاک الذی نزل فی شأنه لولاک لما خلقت الأفلاک باری آن ارض مبارکست البتّه کنوز الهی از آن ظاهر شده و میشود و کنوز اولیای الهی بوده و هستند نسأل الله ان يجعل اهل التوحید اعلام هدايته و رايات ذکره فی بلاده بین عباده انه یسمع و یرى و یجیب و هو السميع البصیر

- 9 The relatives of that beloved of hearts - praise be to God - are well and safe. The blessed Branches and the people of the pavilion of infallibility all send their greetings, make mention of you, and express their loving-kindness. Peace and mercy and glory rest upon you and upon the righteous servants of God.

9 منتسبین آنجیب فؤاد الحمد لله صحیح و سالمند اغصان مبارکه و اهل سرادق عصمت جمیع سلام میرسانند و ذکر مینمایند و اظهار عنایت میفرمایند السلام و الرحمة و العلاء علیکم و علی عباد الله الصالحین

- 10 The servant 15 Muharram 1307

10 خادم فی ۱۵ محرم سنة ۱۳۰۷

BLIB_Or15736.052

BH04620

To: *Haji Mirza Musa Isfahani Sayyah, in Egypt*

Date: 1307-01-15 [1889-Sep-11]

- 1 Praise be to God Who hath revealed Himself through His illuminating Name unto all created things. When the sun of the outward and the inward rose from the highest horizon, the world was adorned through the power of His grace and nurture with trees, fruits, leaves, branches and boughs. He caused to spring forth from the earth that which was treasured within

1 الحمد لله الذی تجلّی باسمه المنور علی الکائنات اذا اشرفت شمس الظاهر و الباطن من الأولى تنزین العالم بقوة عنايته و تربيته بالأشجار و الأثمار و الأوراق و الأغصان و الأفنان و انبت من الأرض ما کان مخزوناً فیها و امانة فی کائناتها و خزائنها و معادنها و جبالها و اوتادها و بحارها

it, entrusted to its mines, mountains, pillars and seas. Exalted is the All-Wise Who hath ordered the world through the manifestations that have appeared from the horizons of divine gifts and favors, and through another Sun - the Sun of Truth, the Light of Divinity, the Eternal Mystery, and the Ancient Essence. Through it He hath caused to grow from hearts the anemones of wisdom, the realities of knowledge, the mysteries of love and affection, and the brilliant, illuminating, radiant jewels.

- 2 Exalted is the All-Wise Who hath manifested the mysteries of the Kingdom and the Realm of Might in the world of creation as a token of His power and sovereignty, and as an evidence of His grandeur and might. He hath placed the reins of existence, both seen and unseen, in the grasp of Him Whom He hath established in His own place, making Him the Dawning-Place of His Cause, the Dayspring of His wisdom, the Repository of His knowledge, and the Manifestation of His Self. Through Him His Will and Purpose have become manifest, the ocean of His knowledge hath surged amongst His servants, and the breezes of His grace have wafted to quicken His creation and His servants. Through Him the mystery of the letter K and N was revealed, and the secret of the blessed words "Verily we are God's, and to Him shall we return" was made manifest. Through Him the stations of the monotheists were elevated and the ranks of the polytheists were brought low. He it is Whose head God hath adorned with the crown of the exalted Word: "But for Thee, I would not have created the spheres." May peace and blessings rest upon Him and upon the Hands of His Cause, the guardians of His station, the helpers of His Faith, and the watchers of His horizon - those servants through whom God hath subdued the cities of hearts. He is the Almighty, the Glorious, the Best-Beloved....

- 3 Praise be to God, thou hast been and art remembered in the gathering of them that remember God and in the arena of them that profess His unity. Thy remembrance brought to mind the days of thy presence and renewed the covenant of faithfulness. How excellent are the words: "The remembrance of friends is auspicious to the Friend." I beseech Him, exalted be His glory, to open before thy face the doors of joy and gladness, of bounty and blessing, with the key of the Most Great Name. Verily God is the Hearing, the Answering, the All-Knowing, the All-Seeing....

تعالى الحكيم الذي دبر العالم من تحلي من
التجليات الظاهرة من آفاق المواهب والألطف
ومن شمس أخرى وهي شمس الحقيقة ونور
الالهية والسر الأبدية والجوهر القدسية وبها
انبت من القلوب شقائق الحكمة وحقايق العرفان
واسرار المحبة والمودة والجواهر المضيئة المنورة
المشرقة

2 تعالى الحكيم الذي اظهر اسرار الملوكوت و
الجبروت في عالم الناسوت اظهاراً لقدرته و
سلطانه و ابرازاً لعظمته واقتداره وجعل زمام
الوجود من الغيب والشهود في قبضة من اقامه
مقام نفسه وجعله مشرق امره ومطلع حكمه
ومهبط علمه ومظهر نفسه وبه ظهرت مشيئة
وارادته و ما جبحر عرفانه بين عباده وسرت
نسائم فضله لاجياء خلقه و عباده الذي به ظهر
حكم الكاف والنون و سر الكلمة المباركة انا لله و
انا اليه راجعون وبه رفعت مقامات الموحدين و
نزلت مراتب المشركين هو الذي زين الله رأسه
بأكلیل الكلمة العليا وهي لو لاك لما خلقت
الأفلاك والصلوة والسلام عليه وعلى ايادى
امره وحافظي مقامه وناصرى دينه وناظرى
افقه اولئك عباد بهم سخر الله مدائن الأفئدة و
القلوب وهو المقتدر العزيز المحبوب...

3 لله الحمد در انجن ذاكرين و عرصه موحدين
مذكور بوده و هستيد ياد شما ايام حضور را
بياد آورد و عهد وفا را تجديد نمود نعم ما قيل
ياد ياران يار را ميمون بود از حق جل جلاله
ميطلم ابواب فرح و سرور و نعمت و برکت را
بر وجه آنجناب بمفتاح اسم اعظم بگشايد ان الله
هو السامع المحيب و هو الخبير البصير...

MSHR5.383-384x

BH01778

To: *Haji Muhammad Mihdi who has attained*

Date: 1307-01-23 [1889-Sep-19]

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 A Book which the Wronged One hath sent down to him who hath believed in God, the Protector, the Self-Subsisting, that He might transform his sorrow into joy and acquaint him with that which becometh him in the days of God, the Lord of the worlds. Grieve not over what hath befallen thee. There hath befallen Us that which hath caused all things to lament, as attesteth He with Whom is the perspicuous Book. I bear witness that thou hast migrated unto God and hast attained unto that which was recorded by the Most Exalted Pen in the Books of thy Lord, the All-Knowing, the All-Informed. We desire to console thee and comfort thee in what hath befallen thee, that thou mayest be content with what hath appeared from God's decree and destiny, and be of the patient ones. Verily thy Lord is the Concealer - all are commanded by Him - and He is the All-Patient - all are bidden to manifest beautiful patience.

2 کتاب انزله المظلوم لمن آمن بالله المهيمن القيوم ليبدل حزنه بالسرور ويعرفه ما ينبغي له في أيام الله رب العالمين لا تحزن عما ورد عليك قد ورد علينا ما ناحت به الأشياء يشهد بذلك من عنده كتاب مبين اشهد انك هاجرت الى الله وفزت بما كان مذكوراً من القلم الأعلى في كتب ربك العليم الخبير انا اردنا ان نعزيك ونسليك فيما ورد عليك لتكون راضياً بما ظهر من قضاء الله وقدره وتكون من الصابرين ان ربك هو الستار امر الكل به وهو الصبار امر الكل بالصبر الجميل

3 In the Persian tongue, hearken unto the call of the Wronged One. He, verily, will aid thee to be patient and forbearing, and will open before thy face the gates of submission and contentment. The vicissitudes of the world, its changes, and the evanescence of all things are each a manifest counselor for them that possess sight and gaze toward the Most Sublime Vision.

3 بلسان پارسی ندای مظلوم را بشنو آنه یؤیدک علی الصبر و الاضطبار و یفتح علی وجهک ابواب التسليم و الرضاء حوادث دنیا و تغییر آن و فناى اشیاء هر یک ناصحیست مبین از برای صاحبان بصر و ناظران بمنظر اکبر

4 Where are the Pharaohs of the earth and its mighty ones? Where are the tyrants of the lands and their men? Where are they who confined all matters to harming the servants? Where are they through whose tyranny the standard of justice was reversed and the people of the cities of virtue and unity did lament? Where are their current commands and their operative decrees? Where are the treasures amassed through greed and passion, in which the people of iniquity and lewdness rejoiced? God hath turned their hopes into affliction and their wealth into punishment. Where are their lofty palaces and their elevated, adorned houses? Where are they whom wealth and children occupied, keeping them from a goodly end and final outcome? God hath brought them down from palaces to graves. Take heed, O ye who possess vision!

4 این فراغنة الأرض و ابطالها و این جبارة البلاد و رجالها و این الذين اقتصروا الأمور علی ضر العباد و این الذين بظلمهم نکست رایة العدل و ناح اهل مدائن الفضل و الاتحاد و این اوامرهم الجارية و احکامهم النافذة و این الخزائن التي جمعت من الحرص و الهوى و استفرحت به اصحاب البغى و الفحشاء قد جعل الله امالهم و بالهم و اموالهم عقابهم و این قصورهم المشيدة و بیوتهم المرتفعة المزينة و این الذين شغلتهم الأموال و الأولاد عن حسن المآب و المال قد انزلهم الله من القصور الى القبور فاعتبروا یا اولی الأنظار

5 Reflect upon the Seal of the Prophets - may the spirit of all else be sacrificed for His sake. He had five male children who

5 در خاتم انبیاء روح ما سواه فداه تفکر نما پنج اولاد ذکور آنحضرت صعود نمودند لذا مشرکین

ascended, whereupon the idolaters began to gloat. And when He remained without issue, they called Him - God forbid - "abtar" (cut off). Then this verse was revealed: "Verily, it is thy enemy who is cut off." At that same time this blessed verse was revealed: "Wealth and children are an adornment of the life of this world, but the things that endure, good deeds, are better in thy Lord's sight for reward, and better for hope."

بشماست آغاز کردند و چون آنحضرت بلاعقب ماند نعوذ بالله ابتر نامیدند و بعد این آیه نازل ان شائشک هو الابر یعنی دشمنان تو ابترند هم در آن حین این آیه مبارکه نازل المال و البنون زينة الحیوة الدنيا والباقيات الصالحات خیر عند ربک ثواباً و خیر املاً

- 6 Today, whosoever hath attained unto a single word from the words of the Most Exalted Pen is independent of all that hath been limited by names. The love of children is for the sake of perpetuating one's name and mention, and this is contingent upon their being righteous, not wicked. And a good end is unknown and uncertain, and even that, according to outward appearances, hath not been and is not lasting, by virtue of the blessed words "Verily we are God's, and to Him shall we return." However, divine verses revealed in the name of any soul are immortalized in the Book - they do not change or alter, they have been and ever shall be eternal and everlasting. Praise be to God, thou hast repeatedly attained unto verses and been honored by the traces of the Most Exalted Pen.

6 امروز هر نفسی بیک کلمه از کلمات قلم اعلی فائز گشت او مستغنیست از آنچه باسما محدود گشته حبّ اولاد از برای آنست که سبب بقای اسم و ذکر است و این در صورتیست که صالح واقع گردد نه طالح و حسن عاقبت مجهول و غیر معلوم و آنهم بر حسب ظاهر باقی نبوده و نیست بحکم کلمه مبارکه انا لله و انا الیه راجعون ولکن آیات الهی باسم هر نفسی نازل او در کتاب مخلّد بوده و هست تغییر ننماید و تبدیل نشود باقی و دائم بوده و خواهد بود لله الحمد آنجناب مکرر بآیات فائز و باثار قلم اعلی مفتخر

- 7 Say: My God, my God! Praise be to Thee for having guided me and illumined my heart with the light of Thy knowledge. I beseech Thee, O God of Names, by Thy Will that hath encompassed all existence both seen and unseen, and by Thy Name whereby Thou hast subdued hearts and minds, and by the waves of the ocean of Thy bounty and the splendors of the Day-Star of Thy grace, to make me content with what is with Thee, nay rather, grateful for what hath been sent down from Thy decree. By Thy might, O God of the world and Goal of the nations! I love naught but what Thou lovest and desire naught but what Thou desirest. Ordain for me from Thy Most Exalted Pen the good of the world to come and of this world. There is no God but Thee, the Most Mighty, the Most High.

7 قل الهی الهی لک الحمد بما هدیتنی و نورت قلبي بنور معرفتک اسئلك يا اله السماء بمشيئتک التي احاطت الوجود من الغیب و الشهود و باسمک الذی به سخرت الأفئدة و القلوب و بأمواج بحر عطائک و تجلیات نیر فضلک بأن تجعلنی راضياً بما عندک بل شاکراً فیما نزل من قضائک و عزّتک يا اله العالم و مقصود الأمم لا احبّ الا ما تحبّ و لا ارید الا ما ترید قدر لی من قلبک الاعلی خیر الآخرة و الأولى لا اله الا انت العزيز الاعلی

BLIB_Or15716.171b, BLIB_Or15724.009

BH02192

To: Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi et al.

Date: 1307-01-23 [1889-Sep-19]

- 1 In His Name, Who ruleth over the Kingdom of Utterance! 1 بِسْمِ الْمَهِيْمِنِ عَلٰى مَلَكُوتِ الْبَيَانِ
- 2 Today the world of the seen and unseen, and the realms of might and dominion, of revelation and mystic knowledge, are illumined by the effulgent rays of the Sun of Truth. At all times do all created things call out to the servants and summon them to the highest horizon. Blessed are they who, aided by divine assistance and heavenly resolve, arise to serve and guide humanity to the straight path of God. 2 امروز عالم ظاهر و باطن و عوالم جبروت و ملکوت و بیان و عرفان از تجلیات انوار آفتاب حقیقت منور است و در جمیع احوال عباد را ندا مینماید و بافق اعلی میخواند طوبی از برای نفوسیکه بمدد الهی و همت ربّانی بر خدمت قیام نمایند و خلق را بصراط حق کشانند
- 3 O Muhammad-Shafi'! The Tongue of Grandeur beareth witness to thy turning and devotion. Harken unto the call of the Wronged One - it will draw thee nigh unto the ocean of thy Lord's utterance, the Compassionate, the Bountiful. We beseech God to assist thee at all times, that through the hosts of wisdom and utterance thou mayest guide the wayward to the everlasting Law and direct the wanderers to their divine homeland. 3 یا محمد قبل شفیع لسان عظمت شهادت میدهد بر توجّه و اقبال آنجناب بشنو ندای مظلوم را آنّه یقربک الی بحر بیان ربّک المشفق الکریم از حقّ میطلبیم در جمیع احوال ترا مدد فرماید تا بجنود حکمت و بیان گمراهان را بشریعه باقیه رسانی و آوارگان را بوطن الهی راه نمائی
- 4 O Ahmad-'Ali, upon thee be My glory! Praise and gratitude be to God that thou hast attained unto the heavenly feast and the infinite, eternal bounty. Despite the divines, thou hast drunk from the cup of immortality. Neither the doubts of the people nor the might of men could prevent thee from drawing nigh unto the Lord of creation. In the days and nights thou must arise with complete dedication to teach the people. Verily thy Helper is with thee - He heareth, seeth and aideth, and He is the Helper, the Mighty, the Powerful, the All-Knowing, the All-Wise. 4 یا احمد قبل علی علیک بهائی الحمد لله و المنّة بمائدۀ سمائی و نعمت باقیه نامتناهی فائز گشتی رغماً للعلماء از کأس بقا نوشیدی شباهت قوم منعت نمود و سطوت عباد ترا از تقرّب بمالک ایجاد بازداشت باید در لیالی و ایام بهمت تمام بتبلیغ عباد مشغول باشی ان ناصرک معک یسمع و یری و ينصر و هو الناصر القوی القادر العليم الحکیم
- 5 Convey My greetings to the loved ones. We make mention at this time of him who is named Aqa Baba and give him the glad-tidings of God's loving-kindness, the Lord of all worlds. We beseech God to assist him to serve His Cause and to ordain for him the good of this world and the next. Verily He is the Lord of humanity and the Lord of this glorious station. 5 اولیا را از قبل مظلوم تکبیر برسان انا نذکر فی هذا الحین من سمی باقا بابا و نبشّره بعناية الله رب العالمین نسل الله ان يؤیّده علی خدمة امره و یقدّر له خیر الآخرة و الأولى انه هو مولی الوری و رب هذا المقام الکریم
- 6 O Ahmad-'Ali! We make mention of thy children and counsel them with that which will exalt their stations among the servants, and We give them glad-tidings of that which God, the Forgiving, the Merciful, hath ordained for them. Convey My greetings unto them and remind them of the verses of God, the Mighty, the Praiseworthy. 6 یا احمد قبل علی انا نذکر ابنائک و نوصیهم بما یرتفع به مقاماتهم بین العباد و نبشّره بما قدّر لهم من لدی الله الغفور الرحیم کبر علی وجوههم من قبلی و ذکرهم بآیات الله العزیز الحمید

- 7 Convey My greetings to the loved ones of God in that land. Praise be to God, each hath attained unto that which hath no peer or likeness. Gladden all thy relatives with the loving-kindness of God, glorified be His majesty. All are mentioned and specially favored in His presence. From the heaven of loving-kindness there hath been sent down for each one that which is lasting and enduring.
- 8 Then make mention, on My behalf, of thy mother and thy wife and her mother. We beseech God, blessed and exalted be He, to draw them nigh unto Him and enable them to do what He loveth and pleaseth, and to open before the face of each one the door of grace and bounty. Verily He is the Lord of all creation. There is none other God but Him, the Mighty, the All-Knowing, the All-Wise.
- 9 At the end of this epistle We make mention of him who is named Karbala'i Husayn, that rapture may seize him and he may be among the successful ones. O Husayn! God willing, mayest thou be successful through God's loving-kindness, speaking His praise and arising to serve His loved ones. He Who loved Me hath mentioned thee; We have remembered thee in this clear Book. Glory be upon thee and upon all who are steadfast and firm.
- اولیای حق را در آن ارض از قبل مظلوم تکبیر
برسان لله الحمد هر یک فائز شدند بآنچه که
شبه و مثل نداشته منتسبین طراً را بعنایت حق
جل جلاله مسرور دار کل لدی الوجه مذکور و
مخصوص هر یک از سماء عنایت نازل شد آنچه
باقی و پاینده است
- ثم اذكر من قبلى امك وضلعك و امها نسئل الله
تبارک و تعالى ان یقرهنّ الیه و یوفقهنّ علی ما
یحیب و یرضی و یفتح علی وجه کل واحد منهنّ
باب الفضل و العطا انه هو مولی الوری لا اله الا
هو المقتدر العلیم الحکیم
- و نذكر فی آخر الکتاب من ستمی بکربلائی حسین
لیأخذه الوله و یكون من الفائزین یا حسین
انشاء الله بعنایت حق فائز باشی و بذکرش ناطق
و بخدمت اولیایش قائم قد ذکرک من احبّنی
ذکرناک بهذا الکتاب المبین البهاء علیک و علی
کل ثابت مستقیم

BLIB_Or15716.049.09, BLIB_Or15716.117a,
LHKM1.139, LMA2.016

BH04062

To: Mulla Nad Ali, in Nayriz

Date: 1307-01-23 [1889-Sep-19]

- 1 He is the All-Powerful, the All-Compelling over all who are in earth and heaven
- 2 This is a Book which the Wronged One hath sent down from the heaven of His bounty to one of His loved ones, that He might give him to drink of the Kawthar of utterance from the direction of His name, the Most Merciful, and draw him nigh unto Him in all conditions. He, verily, is the Mighty, the All-Bountiful.
- 3 We have heard thy call and that wherewith thou didst commune with God. We have sent down for thee that which hath enraptured the hearts of them that are endued with understanding. By My life! There hath been sent down for thee
- هو المقتدر المهیمن علی من فی الأرض والسماء
- کتاب انزله المظلوم من سماء عطائه الی احد احبائه
لیسقیه کوثر البیان من شطر اسمه الرحمن و یقرّبه
الیه فی کل الأحوال انه هو العزیز الفضال
- انا سمعنا ندائک و ما ناجیت به الله انزلنا لک
ما انجذبت به افئدة اولو الالباب لعمری قد نزل
لک ما لا تعادله الاموال و البنون و یكون باقیاً

that which cannot be equalled by riches and sons, and which shall endure as long as the names of God, the Lord of Lords, shall endure. That which thou beholdest today shall change and perish, but that which hath been sent down for thee shall not be altered by centuries and ages.

- 4 O 'Ali! Sorrows have encompassed Me from all directions, and there hath befallen Me that which hath caused the people of the cities of justice and equity to lament. Rejoice thou in My remembrance of thee and My turning toward thee from this Spot which hath attained unto the presence of God, the Lord of the Day of Return. Be not grieved at that which hath befallen thee. There hath been ordained for thee from My Most Exalted Pen that by whose light the horizons have been illumined. Give thou the glad-tidings from Me unto thy wife and remind her of the verses of God and illumine her with the light of loving-kindness and knowledge.

- 5 O My handmaiden! Harken unto My call and say: Praise be unto Thee, O Thou through Whose Name the heaven of idle fancies was cleft asunder and the earth of vain imaginings was split, and through the power of Whose exalted Word all things were set in motion. I beseech Thee to make this handmaiden of Thine steadfast in Thy Cause and speaking Thy praise amongst Thy handmaidens. O my Lord! I am Thy handmaiden and the daughter of Thy handmaiden. Ordain for me from the heaven of Thy bounty and the ocean of Thy generosity that which shall solace mine eyes and the eyes of Thy handmaidens. Then send down upon us from the heaven of Thy grace a mercy from Thy presence. Verily, Thou art the All-Powerful, the Mighty, the Ever-Forgiving.

بِقَاءَ اسْمَاءِ اللَّهِ رَبِّ الْأَرْبابِ مَا تَرَاهُ الْيَوْمَ يَتَغَيَّرُ
وَيَفْنَى وَمَا نَزَلَ لَكَ لَا تَغْيِرُهُ الْقُرُونُ وَالْأَعْصَارُ

4 يَا نَادِ عَلِيٍّ قَدْ احَاطَتْنِي الْأَحْزَانُ مِنْ كُلِّ الْجِهَاتِ وَ
وَرَدَ عَلَيَّ مَا نَاحَ بِهِ أَهْلُ مَدَائِنِ الْعَدْلِ وَالْإِنْصَافِ
أَفْرَحُ بِذِكْرِي أَيَّاكَ وَأَقْبَالِي إِلَيْكَ مِنْ هَذَا الشَّطْرِ
الَّذِي فَازَ بِلِقَاءِ اللَّهِ مَالِكُ يَوْمِ الْمَأْتِ لَا تَحْزَنْ
عَمَّا وَرَدَ عَلَيْكَ قَدْ قَدَّرَ لَكَ مِنْ قَلْبِي الْأَعْلَى
مَا أَضَاءَتْ بَنُورُهُ الْآفَاقَ بَشَرٍ مِنْ قَبْلِي ضَلَعَكَ وَ
ذَكَرَهَا بَيِّنَاتُ اللَّهِ وَنُورُهَا بَنُورُ الْعَنَاءَةِ وَالْعُرْفَانِ

5 يَا أَمْتِي اسْمَعِي نِدَائِي وَقُولِي لَكَ الْحَمْدُ يَا مَنْ
بِاسْمِكَ انْفَطَرَتْ سَمَاءُ الْأَوْهَامِ وَانْشَقَّتْ أَرْضِي
الْقُنُونِ وَبِاقْتِدَارِ كَلِمَتِكَ الْعَلِيَا الَّتِي بِهَا اهْتَزَّتْ
الْأَشْيَاءُ أَسْأَلُكَ أَنْ تَجْعَلَ أَمْتَكَ هَذِهِ مُسْتَقِيمَةً
عَلَى أَمْرِكَ وَنَاطِقَةً بِثَنَائِكَ بَيْنَ أَمَائِكَ أَيْ رَبِّ
أَنَا أَمْتُكَ وَابْنَةُ أَمْتِكَ قَدَّرَلِي مِنْ سَمَاءٍ جُودُكَ
وَبَحْرٍ كَرَمُكَ مَا تَقَرَّرَ بِهِ عَيْنِي وَعَيُونُ أَمَائِكَ ثُمَّ
أَنْزَلْنَا عَلَيْنَا مِنْ سَمَاءٍ فَضْلَكَ رَحْمَةً مِنْ عِنْدِكَ
أَنْتَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْغَفَّارُ

BLIB_Or15728.050b, BLIB_Or15734.1.035

BH05227

To: Muhammad Jafar, in Nayriz

Date: 1307-01-23 [1889-Sep-19]

- 1 In the Name of Him Who shineth from the horizon of the heaven of proof
- 2 O Muhammad-Qabli-Ja'far! Thy name hath been mentioned before the Wronged One, and thou hast been favored with the supreme bounty. The ocean of divine grace surgeth and waveth

1 بِسْمِ الْمَشْرِقِ مِنْ أَفْقِ سَمَاءِ الْبَرْهَانِ

2 يَا مُحَمَّدَ قَبْلَ جَعْفَرِ اسْمِكَ نَزَدَ مَظْلُومٌ مَذْكُورٌ وَ
بِعَنَائَتِ كِبَرِيٍّ فَائِزٌ بِحَرِّ فَضْلِ الْهِىِ إِمَامٍ وَجْهَ كُلِّ
ظَاهِرٍ وَمَوَاجٍ وَأَفْتَابٍ عَنَائَتِ رَبَّانِي مَا بَيْنَ نَفُوسٍ

before the faces of all, and the Sun of divine loving-kindness shineth and gleameth amidst all souls. Today the Tree uttereth without veil, and the Light manifesteth without covering. That which was hidden in hearts and minds hath been revealed. The carpet of idle fancies and vain imaginings hath been rolled up through that which hath shone forth from the Daystar of certitude from the horizon of the heaven of My Name, the Self-Subsisting. Yet all remain veiled and deprived save those souls who, through His Name, the All-Powerful, have shattered the idols, rent asunder the veils, and with their hearts have sought the divine station. These are the people of Baha, mentioned by the Most Exalted Pen in the Crimson Tablet. Blessed is the being who hath today received his portion and share from the divine ocean of generosity. We beseech God that He may assist thee in that which shall cause the veils of the idolaters and the heedless to be rent asunder. Convey My greetings to the loved ones and illumine them with the effulgences of the Daystar of His mention, and say:

- 3 O my Lord! O my Lord! O my Lord! Aid me and Thy servants to witness Thy signs, to hearken unto Thy call, to arise to serve Thee, and to hold fast unto the cord of Thy bounty. Verily, Thou art powerful to do what Thou wilt. There is none other God but Thee, the Kind, the Forgiver, the Merciful.

مشرق و لائخ امروز سدره من غير حجاب نطق
ميفرمايد و نور من غير ستر تجلی مينمايد آنچه در
افئده و قلوب مستور بود ظاهر قد طويت بساط
الأوهام و الظنون بما اشرق نير الأيقان من افق
سماء اسمی القيوم ولكن كل محجوب و محروم
مگر نفوسيكه باسم قدیرش اصنام را شکستند و
سيحات را دريدند و بقلوب قصد مقام نمودند
ایشانند اهل بها و مذکورند از قلم اعلی در صحیفه
حمر طوبی از برای وجودیکه امروز از بحر جود
الهی قسمت و نصیب اخذ نمود از حق میطلبیم
ترا تأیید فرماید بر آنچه که سبب خرق حجابات
مشرکین و غافلین است اولیا را از قبل مظلوم
تکبیر برسان و بتجلیات نیر ذکرش منور دار و

3 قل ای رب ای رب ای رب آیدنی و عبادک
علی مشاهدۀ آثارک و اصغاء ندائک و القيام علی
خدمتک و التمسک بحبل عطائک انک انت
المقتدر علی ما تشاء لا اله الا انت المشفق الغفور
الرحیم

BLIB_Or15690.152, BLIB_Or15728.050a

BH07987

To: *Varaqih Ma'sumih who attained*

Date: 1307-01-23 [1889-Sep-19]

- 1 He is the All-Patient, the All-Concealing, the All-Knowing, the All-Wise
- 2 O My leaf! Upon thee be My glory! Praise be to God that thou hast drunk from the hand of bounty the wine of everlasting life, and hast attained unto that which hath been the hope of them that are near unto God and of the sincere ones. The hands of divine grace and mercy have revealed from the Mother Book, in thy name, that which is adorned with eternal life. Every word that hath been revealed from the Mother Book is better than a hundred thousand children, both high and beloved. These children require no sustenance or clothing, existing as they

1 هو الصّبار السّتار العليم الحكيم

2 يا ورفقی عليك بهائی لله الحمد از يد عطا رحیق
بقا نوشیدی و فائز شدی بآنچه که امل مقررین
و مخلصین بوده ایادی فضل و رحمت الهی از ام
الکتاب باسم تو ظاهر فرمود آنچه را که ببقای
ابدی مزینست هر کلمه‌ئی از کلمات که از
ام کتاب نازل شده از صد هزار اولاد اعلی و
احبست این اولاد زحمت ندارد من غیر غذا و
لباس در مدائن ذکر و ثنا باسم تو موجود حوادث

do in the cities of praise and glorification, mentioned by thy name. Events affect them not. They have endured and shall endure as long as the kingdom of earth and heaven endureth. Give thanks unto thy Lord for this mighty remembrance, this manifest grace, and this exalted Word from God, the Lord of all mankind. The glory from Us be upon thee, O My handmaiden, and upon My handmaidens who have believed in the One, the All-Informed.

بأن تأثير ننماید بدوام ملک و ملکوت باقی بوده
و هست اشکری ربک بهذا الذکر المتین و بهذا
الفضل المبين و بهذه الكلمة العليا من لدى الله
مولی الوری البهاء من لدنا عليك يا امتی و علی
امائی اللائی آمن بالفرد الخیر

BLIB_Or15716.172

BH10279

To: Ali Aqa

Date: 1307-02 [1889-Sep]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Glorified art Thou, O my God! I testify that Thy proof hath vanquished the proofs of the past, and Thy evidence hath appeared with justice, and Thy signs have encompassed the kingdom of earth and heaven, and Thy clear tokens have been manifested before all faces. I beseech Thee by the light of Thy Cause and the fire of Thy Sacred Tree to confirm him who hath turned unto Thee and held fast to the cord of Thy bounty. Ordain for him that which will gladden his eyes and rejoice his heart. Then send down upon him from the heaven of Thy generosity a blessing from Thy presence. Verily, Thou art the All-Bountiful, the Most Generous.

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 سبحانه اللهم يا الهی اشهد أنّ حجّتک غلبت حجج
القبل و برهانک ظهر بالعدل و آیاتک احاطت
الملک و الملکوت و بیناتک برزت امام الوجوه
اسئلك بنور امرک و نار سدرتک بأن تؤیّد من
اقبل الیک و تمسک بحبل عطائک و قدر له
ما تقرّ به عینه و یفرح به قلبه ثمّ انزل علیه من
سماء کرمک بركة من عندک انک انت الفضل
الکریم

INBA51:004, KB_620:283-283

BH01086

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

Date: 1307-02-03 [1889-Sep-29]

- 1 He is God, exalted be His station, the Greatness and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 At the outset, this servant beseeches his Lord to make your station at the Sacred Threshold an impregnable fortress and to protect you thereby from the evil of every barking dog, every rebel, every transgressor, and every slanderer who have made it their nature to wrongfully consume the wealth of the people and their habit to calumniate the servants by following the misguider. 2 في أول القول يسئل الخادم ربّه بأن يجعل مقامكم في الآستانه حصناً متيناً ويحفظكم به من شرّ كلّ ناعق و كلّ باغ و كلّ طاغ و كلّ مفتر الذين جعلوا سبائاهم اكل اموال الناس بالباطل و شبيهم المفتريات على العباد بما اتبعوا المضلّ
- 3 Glory be to Thee, O God, Lord of all beings and Educator of all created things! Thou seest Thy righteous loved ones in the hands of the wicked, and there hath befallen them, through their evil deeds, that which hath caused the very rocks to cry out. I beseech Thee by the Light whereby the darkness was illumined, and by the Drop whereby Thou didst manifest the seas, and by the Point whereby Thou didst expound the Books and the mysteries of Revelation, and by Thy Beloved through Whom Thou didst create existence and made Him the Guardian over the unseen and the seen, and through Whom Thou didst perfect Thy religion amongst Thy servants and manifest Thy Cause throughout the lands - to assist Thy servants in that which Thou lovest and art pleased with. O Lord! Illumine the world with the light of knowledge and trustworthiness, and send down upon Thy servants that which will purify them from the defilement of self and passion, and draw them nigh unto Thy glorious station and Thy mighty court. Verily, Thou art powerful over whatsoever Thou wilt. 3 سبحانك اللهم يا اله الكائنات و مربّي الممكنات ترى اولياك الأبرار بين ايادي الأشرار و ورد عليهم من سوء اعمالهم ما صاحت به الصخرة اسئلك بالنور الذي به اضاء الديجور و بالقطرة التي بها اظهرت البحر و بالنقطة التي بها فصلت الكتب و اسرار الظهور و بحبيبك الذي به خلقت الوجود و جعلته مهيماً على الغيب و الشهود و به اكملت دينك بين العباد و ابرزت امرك في البلاد بأن تؤيد عبادك على ما تحب و ترضى اى ربّ نور العالم بنور المعرفة و الأمانة و انزل على عبادك ما يطهرهم عن دنس النفس و الهوى و يقرّبهم الى مقامك الكريم و يساطك العظيم انك انت على ما تشاء قدير
- 4 That beloved spiritual one's letter arrived. Praise be to God, from it wafted the fragrance of resignation, reliance, steadfastness, trustworthiness and power. I beseech the Most High to exalt you through His Name and honor you through His mention and manifest through you His virtues and attributes, that through you the signs of steadfastness and religion may spread among all creatures, and the truth may be realized through your deeds and actions. Verily, He is the Strong, the Triumphant, the All-Knowing, the All-Wise. After reading it repeatedly, he proceeded to the Sacred Spot and it was presented before His presence. He - may our spirits be sacrificed for His sake - said: "Praise be to God Who hath aided the Afnan to manifest the truth and that which beseemeth him in such days wherein the oppressors desired to veil the beauty 4 و بعد دستخط آنحبيب روحاني رسيد لله الحمد عرف تفويض و توكل و استقامت و امانت و اقتدار از آن متضوع اسئله تعالى ان يرفعكم باسمه ويعزكم بذكره و يظهر بكم اخلاقه و صفاته لينتشر بكم آثار الاستقامة و الديانة بين البرية و يحقق الحق بأعمالكم و افعالكم انه هو القوى الغالب العليم الحكيم و بعد از قرائت مرّة بعد مرّة قصد مقام نموده امام وجه عرض شد قال ارواحنا فداه الحمد لله الذي ايد الأفنان على اظهار الحق و ما ينبغي له في مثل هذه الأيام التي اراد الظالمون ان يستروا جمال الأمانة بخيانة انفسهم و جمال

of trustworthiness with their own treachery and the beauty of truthfulness with the veils of their lies. Praise be to God, thou wast assisted to deliver eloquent words and didst mention that which was a light shining from the supreme horizon of the heart. Blessed be thy tongue for having spoken the truth in such wise that the clamor of the people of greed and passion and the howling of the people of tyranny and wickedness did not prevent thee from mentioning the truth. We beseech God, blessed and exalted be He, to aid you with the hosts of the seen and unseen, to preserve you through His sovereignty and guard you through His power. Verily, He is the Powerful, the Mighty, the Unconstrained.

- 5 O Amin! We have heard thy call. Praise be to God for having enabled thee to achieve that which hath won the glory of acceptance. Say: My God, my God! Thou seest us in the hands of the heedless and the transgressors. We beseech Thee to assist us to hold fast unto that which Thou hast revealed in Thy Book and unto deeds from which the fragrance of Thy good-pleasure may be wafted. Thou knowest that we desire naught save trustworthiness and religiousness and truthfulness and purity. Ordain for us that which Thou hast ordained for such of Thy servants as act and such of Thy creation as are sincere. Verily, Thou art the Powerful, the Mighty, the All-Bountiful."

- 6 In truth, His honor the esteemed gentleman (upon him be 966 [Baha'u'llah] the Most Glorious) hath uttered a word that leaveth no room for denial by anyone, and that word hath testified and doth testify to truth and righteousness, for the station of attribution is established and all are aware. In any case, they stated that they had uttered a blessed word - blessed be he! And that which was forbidden is different from this. Praise be to God, they have uttered a complete blessed word, and in truth it hath been sanctified from both acceptance and denial. No acceptance hath been or is more conclusive than this. The heedless and the opponents have said many things. Praise be to God, arrival in that land proved that His honor was not and is not among those who flee, for after departing from that land they wrote to their own kind that the others had fled. Glory be to God! Every person of understanding is bewildered by what they have said and done. I beseech God, blessed and exalted be He, to send down upon them the recompense of their deeds. Verily He is the Hearer, the Answerer.

- 7 Praise be to God, the favors of Truth are evident from every direction, and refraining from discussion regarding the claim hath itself been a form of divine assistance. The beloved of the heart, the Observer (upon him be God's peace), hath arrived and is headed in that direction. It became known that

الصدق بحجبات كذبهم لله الحمد مؤيد شديد بر
القاء كلام بليغ و ذكر نمودید آنچه را که نوری
بود ساطع از افق اعلاى قلب طوبى للسانك
بما نطق بالحق بحيث ما منعك عن ذكر الحق
ضوضاء اهل الحرص والهوى و زماجير اصحاب
البغى و الفحشاء نسل الله تبارك و تعالى ان
يمدكم بجنود الغيب و الشهادة و يحفظكم بسلطانه
و يحرسكم باقتداره انه هو المقتدر العزيز المختار

5 يا امين ندايت را شنيديم الفضل لله بما وفقكم
على ما فاز بعزّ القبول قل الهى الهى ترانا بين
ايدى الغافلين و المعتدين نسلك بأن تؤيدنا على
التمسك بما انزلته فى كتابك و على اعمال يتضوع
بها عرف رضائك انك تعلم باننا ما اردنا الا
الامانة و الديانة و الصدق و الصفاء قدر لنا
ما قدرته للعاملين من عبادك و الموحدين من
خلقك انك انت المقتدر العزيز الفضل انتهى

6 فى الحقيقة حضرت آقاى مكرم عليه ٩٦٦ [بهاء
الله] الأبهى بكلمة نطق فرموده اند كه مجال
انكار از براى احدى نماند و آنكه شهادت داده
و ميدهد بر صدق و راستى چه كه شأن نسبت
محقق است و كل آگاه بارى فرمودند بكلمه
مباركى نطق نموده اند هنيئا له و اينكه منع شد
غير از آنست الحمد لله بكلمه مباركه تامه نطق
فرموده اند و فى الحقيقة مقدس از اقرار و انكار هر
دو بوده هيچ اقرارى باین پختكى نبوده و نيست
غافلين و معاندين حرفها گفته اند الحمد لله ورود
در آن ارض ظاهر شد كه آنحضرت از اهل
فرار نبوده و نيستند چه كه بعد از خروج از
آن ارض بامثال خود نوشته اند حضرات فرار
كردند سبحان الله هر عاقل متحير از آنچه گفته اند
و كرده اند اسئل الله تبارك و تعالى ان ينزل عليهم
جزاء اعمالهم انه هو السامع المجيب

7 الحمد لله عنايات حق از هر جهتي مشهود و عدم
گفتگو درباره طلب همان هم قسمى از نصرت
بوده و حق الهام فرموده محبوب فؤاد جناب ناظر
عليه سلام الله وارد و عازم آشپزخانه معلوم شد

Sayyalih had made a mistake regarding the Name, and no new command reached them afterwards, thus the delay. God willing, after the assurances of His Excellency the Ambassador (may God, blessed and exalted be He, strengthen him) - that is, the assurance regarding collecting the claim and its receipt - if it is requested there is no harm. Verily God is the Self-Sufficient, the Praiseworthy. If they judge with justice and are successful, they must give recompense for the calumnies of those people so that the lies and slanders of those base people become evident to all. And regarding what they said that Muhammad-'Ali himself would bring and give our dues - this statement too was among the distinguished utterances. We beseech the Most High to assist His loved ones in that which will cause trustworthiness, religiosity, chastity and faithfulness to be exalted. God willing, let there be loving conduct with all people. The association of some may be intended to hear words which they can use as a pretext. What was said at first should be mentioned exactly as it was, without addition or subtraction. In that land there are many investigators and mischief-makers. The first single word was and is sufficient. Peace, remembrance and praise be upon the Afnan, and upon you, and upon those who love you, and upon God's sincere servants.

8 The servant 3 Safar 1307

سَيَّالِهِ اسْمَ رَا خَطَا نَمُودِه بُوْد وَاَز بَعْد هِم حَكَم
جَدِيدِی بِاِشَان نَرَسِید لِذَا تَاخِیر شِد انْشَاءَ اللّٰه بَعْد
اَز تَعَهّدَات حَضَرَت سَفِیر کَبِیر اَیْدِه اللّٰه تَبَارَک
وَتَعَالٰی یَعْنِی تَعَهّد دَر اخِذ طَلَب و وَصُول اَن اِکَر
مَطَالِبِه شُوْد بِاَسِی نِیَسْت اَن اللّٰه هُو الغنی الْحَمِید
اِکَر بَعْدَل حَكَم فَرَمَانِید و مَوْفَق شَوْنَد بایَد جَزای
مُفْتَرِیَات اَنْقُوم رَا بَدَهْنَد تَا بَر کُل کَذِب و اقْتَرای
اَن اِرَاذِل قُوم مَعْلُوم شُوْد و اِیْنِکِه فَرمودِه اَنْد خُود
مُحَمَّد عَلِی وَجِه مَا رَا مِیَاوَرْد و مِیْدَهْد اِیْنِکَلِه
هِم اَز کَلِمَات مُمْتَازِه بُوْدِه نَسْئَلِه تَعَالٰی اَن یُؤِیْد
اَوَّلِیَّائِه عَلِی مَا تَرْتَفِع بِه الْاَمَانَةُ وَ الدِّیَانَةُ وَ الْعَقَّةُ
وَ الْوَفَاءُ انْشَاءَ اللّٰه بِا عَامَّةٍ خَلْق بِحَبِّت حَرِکَت
شُوْد مَرَاوَدِه بَعْضِی شایِد مَقْصُود اصْغَاء کَلِمِه
بَاشَد کِه اَنَرَا دَسْت آوِیز نَمَانِید اَنجِه اَوَّل گُفْتِه
شَد بایَد هِمَانَرَا ذِکَر فَرَمَانِید بَدُون کَم و زِیَاد دَر
اَن اَرْض مُفْتَشِّشِین مَفْسِدِین بَسِیَارَنْد کَلِمِه وَاَحَدِه
اَوَّلِیَّه کَافِی بُوْدِه وَ هَسْت

8 السَّلام وَ الذِّکْر وَ الثَّنَاءُ عَلٰی حَضْرَةِ الْاَفْنَانِ وَ عَلَیْکُمْ
وَ عَلٰی مَنْ یُحِبُّکُمْ وَ عَلٰی عِبَادِ اللّٰهِ الْمُخْلِصِیْنَ خَادِم
فِی ۳ صَفَر سَنَةِ ۱۳۰۷

INBA15:170, INBA26:171

BH02932

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

Date: 1307-02-07 [1889-Oct-3]

1 He is the One Who speaks the Truth!

2 Today the Mother Book calls out before the faces of all parties and gives glad-tidings to the people of the world through the grace of the Most Great Name. The Kawthar of utterance flows at all times from the Pen of the All-Merciful, and the Salsabil of divine knowledge courses through the will of the Desired One of all worlds. Blessed is the soul whom the veils

1 هُو النَّاطِقُ بِالْحَقِّ

2 اَمْرُوزًا مَّ الْکَلَامُ اِمَام وَجُوه اَحْزَاب نَدَا مِیْفَرَمَايد
وَ اَهْل عَالَم رَا بَعْنَايَتِ اسْمِ اعْظَم بَشَارَت مِیْدَهْد
کُوْثَر بَیَان دَر جَمِیع اَحْیَان اَز قَلَم رَحْمَن جَارِی
وَ سَلْسَبِیل عَرَفَان بَارَادِه مَقْصُود عَالَمِیَان سَارِی
طَوْبِی اَز بَرای نَفْسِیکِه سَبَحَات وَ شَبَهِات مَعْرِضِیْن
وَ مَعْتَدِیْن اَوْ رَا اَز تَوَجَّه بِحَقِّ مَبِیْن مَنَع نَمُود و
مَحْرُوم نَسَاخَت

and doubts of the objectors and transgressors did not prevent or deprive from turning to the Manifest Truth.

- 3 O Ali-Akbar! Upon thee be the Glory of God, the Lord of Destiny. Give thanks to thy Lord, for He hath aided thee and caused thee to know Him, and hath ordained for thee in the Book of Names that which hath brought joy to the eyes of those who have attained to the recognition of the Beginning and the End. The fire of greed and avarice hath consumed the oppressors and prevented them from the station of holy nearness. But God will seize the wrongdoers with His wrath and will punish them with an unquenchable fire and a torment without end. He is verily the Almighty, the All-Compelling.
- 4 We make mention at this time of the handmaiden who hath ascended unto God, the Mighty, the Beautiful. We have ordained for her from Our Most Exalted Pen that which bringeth joy to all eyes, and have sent down for her that which attracteth the hearts of the righteous. Through My remembrance the gates of grace and bounty were opened before her face. To this beareth witness the Lord of the Kingdom of Names. There is no God but Him, the Single, the One, the Forgiving, the Merciful.
- 5 A blessed Tablet hath been sent down from the heaven of the will of the Lord of all beings, specifically for the friends. Obtain a copy thereof and send it forth, that the fragrances of revelation may attract them and draw them nigh unto God, the Goal of the mystics.
- 6 The light shining from the horizon of the heaven of My loving-kindness be upon the Alif and Ha, whom the affairs of the world did not prevent from drawing nigh unto the Most Great Name. He heard the Call and turned to the Most Exalted Horizon, attaining that which was inscribed by the Most Glorious Pen in the Crimson Tablet. And upon thee, and upon those related to thee by God, and upon every steadfast and firm one, and every faithful and trusted one.
- 7 Permission for attainment of presence hath been delayed these days due to consummate wisdom and that which is with God. Verily He is the Truth, the Knower of the unseen. There is no God but Him, the Single, the One, the Mighty, the Beloved.
- 3 يا علي قبل اكبر عليك بهاء الله مالك القدر اشكر ربك انه ايدك وعزفك وقدر لك في كتاب الاسماء ما قررت به ابصار الذين فازوا بعرفان المبدء والمعاد آتش حرص و طمع ظالمين را گداخت و از مقام قرب قدس منع نمود ولكن الله يأخذ الظالمين بقهر من عنده ويعذبهم بنار لا تطفئ و عذاب لا ينتهي انه هو المقتدر القهار
- 4 و نذكر في هذا الحين امتي التي صعدت الى الله العزيز الجليل قد قدر لها من قلبي الأعلى ما قررت به الأبصار و نزل لها ما انجذبت به افئدة الأخيار بذكرى فتحت على وجهها ابواب الفضل والعطاء يشهد بذلك مالك ملكوت الاسماء لا اله الا هو الفرد الواحد الغفور الرحيم
- 5 يك صحيفه مباركه مخصوص اوليا از سماء مشيت مولی الوری نازل صورت آن را اخذ نمائيد و ارسال داريد لتجذبهم نفحات الوحي و تقربهم الى الله مقصود العارفين
- 6 النور المشرق من افق سماء عنايتي على الألف و الحاء الذي ما منعه شئون العالم عن التقرب الى الاسم الأعظم سمع النداء و اقبل الى الأفق الأعلى و فاز بما كان مرقوماً في الصحيفة الحمراء من القلم الأبهى و عليك و على الذين نسبهم الله اليك و على كل ثابت مستقيم و كل راسخ امين
- 7 اذن حضور نظر بحكمة بالغه و ما عند الله اين أيام در عهده تعويق مانده انه هو الحق علام الغيوب لا اله الا هو الفرد الواحد العزيز المحبوب

BH03806

To: Muhammad Ali Milani (son of Haji Ahmad), in Tiflis

Date: 1307-02-07 [1889-Oct-3]

- 1 He is established upon the throne of Revelation
هو المستوى على عرش الظهور
- 2 In these days the mystery of what the All-Merciful revealed in the Qur'an is made manifest, His blessed and exalted Word: "Though it be but the weight of a mustard seed and though it be hidden in a rock, or in the heavens, or in the earth, God will bring it to light." The tongue of grandeur in the kingdom of power speaks this most exalted word: "The Day has come and that which was hidden in the hearts of the people has appeared." It is the Day whereon the secrets shall be searched out. The hidden things of the breasts and the treachery of the eyes are manifest and evident.
این ایام سرّ ما انزله الرحمن فی الفرقان ظاهر قوله تبارک و تعالیٰ انہا ان تک مثقال حبّة من خردل فتکن فی صحرة او فی السموات او فی الأرض یأت بها الله و لسان عظمت در ملکوت قدرت باینکلهء علیا ناطق قد اتی الیوم و ظهر ما کان مستوراً فی افئدة القوم یوم تبلى السرائر است خافیهء صدور و خائنهء اعین ظاهر و مشہود
- 3 Perfect bounty was shown toward Satan from the divine ocean of grace and celestial generosity, to such extent that he counted himself nearer than the denizens of the Kingdom, and afterward appeared that which you have heard. The new heedless one united with his like, and for wealth they disregarded the ultimate end. They changed God's religion for gold. In the Hidden Words We said: "O Son of Being! Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants." On the day of reckoning they were occupied with riches and remained heedless and veiled from the wealthy and self-subsisting Lord.
کمال عنایت در بارهء شیطان از دریای فضل الهی و کرم صمدانی مجری بشأنیکه خود را اقرب از اهل ملکوت میشمرد و بعد از او ظاهر شد آنچه شنیده‌اید غافل جدید مع امثالش متحد گشتند و بمال از مآل چشم پوشیدند مذهب الله را بذهب تبدیل نمودند در کلمات مکنونه فرمودیم یا ابن الوجود لا تشتغل بالدنیا لأنّ بالنار نمتحن الذهب و بالذهب نمتحن العباد در یوم مآل باموال مشغول و از غنیّ متعال غافل و محجوب
- 4 Blessed art thou for having attained unto My days, heard My call, turned toward My countenance and taken My Book through the grace of God, the Lord of the worlds. Praise be to God that thou hast attained unto His days, His recognition, His presence and His meeting. This is a great bounty from God, the Mighty, the Praiseworthy. Grieve not over anything. You are in the fortress of My protection and under the shadow of My grace. Rejoice in this supreme bounty and say: Unto Thee be praise and glory and thanks and bounty, there is no God but Thee, the All-Bountiful, the Generous. The glory from Us be upon you and upon your first and your last, and your outward and your inward.
طوبیٰ لک بما فزت بأیّامی و سمعت ندائی و توجّهت الی وجهی و اخذت کتابی بعنایة من الله ربّ العالمین لله الحمد فائز شدی بأیّامه و عرفانه و حضوره و لقاءه هذا فضل کبیر من لدی الله العزیز الحمید لا تحزن من شیء انتم فی حصن حمایتی و کنف عنایتی افرح بهذه العنایة الکبریٰ و قل لک الحمد و الثناء و الشکر و العطاء لا اله الا انت الفیاض الکریم البہاء من لدنا علیکم و علی اولکم و آخرکم و ظاہرکم و باطنکم

YMM.473

BH07430*To: Mirza Ali Muhammad Yazdi (Varqa), in Tihran**Date: 1307-02-07 [1889-Oct-3]*

1 In My Name, the Sorrowful, the Stranger

2 O Varqa! By My life, My heart hath grieved for thy sorrow and what hath befallen thee, and the Temple of My loving-kindness and the people of the cities of justice and fairness have lamented over what hath come to pass upon the Wronged One at the hands of those who denied My right, violated My Covenant, and devoured the property of others through falsehood. The fire of greed, passion, avarice and immorality hath been kindled in the Great City, whereby the veil of propriety hath been rent asunder among the people and the light of fairness hath been extinguished through the appearance of tyranny. We beseech God, blessed and exalted be He, to assist all to return unto justice, for verily He is the Ever-Forgiving. O Varqa! We bear witness that thou hast been faithful to God's Covenant and His Testament and hast aided His Cause. We counsel the loved ones of God to love thee and hearken unto thy call in this Cause, the exalted, the mighty, the wondrous. Convey My greetings to the faces of My loved ones and give them the glad-tidings of My loving-kindness. Verily thy Lord is the All-Hearing, the All-Seeing. The Glory from Us be upon thee and upon thy two sons and upon those who are with thee, from One Who is Forgiving, Generous.

1 بسمي المخزون الغريب

2 يا ورقاء لعمرى حنّ قلبي لحزنك و ما ورد عليك و ناح هيكل عنايتي و اهل مدائن العدل و الانصاف على ما ورد على المظلوم من الذين انكروا حقّي و نقضوا ميثاقى و اكلوا اموال الناس بالباطل قد اشتعلت في المدينة الكبيرة نار الحرص و الهوى و الطمع و الفحشاء و بها انشقت ستر الحرمة بين البرية و طغى نور الانصاف بظهور الاعتساف نسل الله تبارك و تعالى ان يؤيد الكلّ على العدل و الرجوع انه هو التواب يا ورقاء نشهد انك وفيت بميثاق الله و عهده و نصرت امره و نوصى احباء الله بحبك و اصغاء نداءك في هذا الأمر المرتفع العزيز البديع كبر من قبل على وجوه اوليائي و بشرهم بعنايتي ان ربك هو السامع البصير البهاء من لدنا عليك و على ابنيك و من معك من لدن مشفق كريم

INBA19:016, INBA32:017a, BLIB_Or15716.050.08

BH00461*To: Haji Mirza Haydar Ali Isfahani et al.**Date: 1307-02-21 [1889-Oct-17]*

1 He is the All-Knowing Speaker!

2 O thou who gazest toward My horizon and soarest in Mine atmosphere! Hear My call which hath been raised at this time and which addresseth before the faces of the world a resonant sermon and a decisive word. Say: O people of the world! The Wronged One from the precinct of the prison calleth you unto

1 هو الناطق العليم

2 يا ايها الناظر الى افقي و الطائر في هوائى اسمع ندائى قد ارتفع في هذا الحين و يخطب امام وجوه العالم خطبة رنانة و كلمة محكمة قل يا اهل العالم ان المظلوم من شطر السجن يدعوكم الى الله المهيمن

God, the Protector, the Self-Subsisting, and biddeth you to be present that ye may hear that which hath been sent down from the heaven of His Will and the atmosphere of His All-Compelling Purpose which dominateth the unseen and the seen.

- 3 O Haydar-'Ali! Upon thee be My glory and My loving-kindness. Say to those who turn away: Fear God and follow not your desires. Follow Him Who guideth you to His extended and manifest path and draweth you nigh unto Him. Verily He is the Truth, the Knower of the unseen.

- 4 Today it is imperative for those who turn away to come and be present that they may with their own ears and eyes behold and hearken unto the waves of the ocean of knowledge and the revealed verses. Say: O people! Fear God and be not the cause of going astray. The divine verses have been revealed in such wise that none hath been or is capable of reckoning them, and now numerous books exist. Glory be to God! The Primal Point declared "I am the foremost of worshippers," yet they have become heedless of the Creator and Revealer of that Name and know not Who bestowed and Who created the Name. Say: While time remaineth, strive that perchance ye may pass beyond that which ye possess and your vain imaginings and fix your gaze upon that which is with God.

- 5 Thy letter was received and was granted a hearing. Whatsoever hath been revealed from the Supreme Pen concerning Hadi-i-Dawlatabadi, both before and after, ye should write and send to all regions that all may discover that which is the cause of protection and salvation for all. There is a certain Shaykh Muhammad in Constantinople who is among Mirza Yahya's followers. Through his and his master's decree, the horizon of treachery hath appeared and the dawning-place of falsehood and calumny hath become manifest. Among other things he hath said that someone went to 'Akka and returned saying "Praise be to God, I am relieved." He said "I asked what this enigmatic statement meant." The man related "I went to 'Akka and attained the presence. For four hours they attempted to write two lines but could not." In short, the field of falsehood hath become vast. Surely ye have heard the details thereof. Beseech ye God to grant justice, and let some of the deniers be present while ye guarantee that they shall observe the equivalent of the previous heavenly Books, nay rather more, and likewise be present at the time of revelation. Say: O Hadi! Forsake not justice. By the life of God! The verses cry out in His Kingdom and weep because of the oppression of the ungodly. They cling to a drop that neither nourishes nor satisfies, while remaining heedless of the ocean. The Most Great

القيوم و يأمركم بالحضور لتسمعوا ما نزل من سماء مشيئة و هوآ ارادته المهيمنة على الغيب والشهود

3 يا حيدر قبل على عليك بهائي و عنايتي بمعرضين بيان بگو اتقوا الله و لا تتبعوا اهلواكم اتبعوا من يهديكم الى صراطه الممدود المشهود و يقربكم اليه انه هو الحق علام الغيوب

4 امروز بر معرضين حتمست كه بيانند و حاضر شوند تا بسمع و بصر خود امواج بحر علم و آيات منزله را ببينند و اصفا نمايند بگو اي قوم از خدا بترسيد و سبب گمراهي نشويد بشأني آيات الهي نازل كه احدي قادر بر احصاي آن نبوده و نيست و حال كتب عديده موجود سبحان الله نقطه اولي به انا اول العابدين ناطق باسم از خالق و منزل [آن] غافل شده اند و نميدانند اسم را كه عطا فرموده و كه خلق نموده بگو تا وقت باقي جهد نماييد شايد از ما عندكم و اوهاكم بگذريد و بما عند الله ناظر باشيد

5 نامه شما رسيد و باصفا فائز گشت آنچه در باره هادي دولت آبادي از قلم اعلى از قبل و بعد نازل شده بايد بنويسيد و باطراف ارسال داريد تا كل بيانند آنچه را كه سبب حفظ و نجات كل است شيخ محمد يست در آستانه از مريد هاي ميرزا يحيى بفتواي او و مرشدش [افق] خيانت ظاهر و مطلع كذب و اقترا مشهود از جمله گفته شخصي به عكا رفته مراجعت نمود و گفت الحمد لله فارغ شدم گفت من پرسيدم اين كله معماست واضح كن مذكور داشت به عكا رفتم و بحضور رسيدم چهار ساعت اراده نمودند دو سطر بنويسند نشد باري ميدان كذب و سيع شده البته تفصيل آنرا شنيده ايد از حق بطلبيد انصاف عطا فرمايد و بعضي از متكرين حاضر شوند و شما ضمانت نماييد كه معادل كتب سماوي قبل بل از يد ملاحظه نمايند و همچنين در حين تنزيل حاضر باشند بگو يا هادي از انصاف مگذر لعمر الله آيات در ملكوتش ناله ميكند و از ظلم مشرकिन ميگرديد بقطره لا تسمن و لا تغني متمسكند و از بحر

Talisman hath appeared, yet it hath blinded their eyes and prevented their ears from hearing.

غافل طلسم اعظم ظاهر شده ابصار را محو کرده و آذان را منع نموده

- 6 Ye mentioned Siyyid Mustafa, upon him be the glory of God. Praise be to God, he hath attained to the mention of the Wronged One. Regarding the question of Huquq, whenever any amount is available with 'Ali-Haydar, upon him be My glory and loving-kindness, let them send a portion to him (Aqa 'Ali-Haydar) and mention him on behalf of the Wronged One and convey greetings to him. By the life of God! We found him worthy of acceptance and steadfastness. We beseech God to raise through him the standards of His Cause among His servants and the banners of His remembrance in His lands. Verily, He is powerful over all things. The glory from Us be upon him and upon those who are with him. Some time ago, Tablets specifically for the people of Kirman were requested by your honor and were sent, but no news of their receipt hath come.

6 ذکر جناب سید مصطفی علیه بهاء الله را نمودید لله الحمد بذکر مظلوم فائز شده اند جناب علی حیدر علیه بهائی و عنایتی از وجه حقوق هر هنگام نزدشان حاضر شود قسمتی از برای او بفرستند و از جانب مظلوم او را (آقا علی حیدر) ذکر نمایند و تکبیر برسانید لعمر الله وجدناه اهلاً للاقبال و الاستقامة نسل الله ان یرفع به اعلام بیانه بین عباد و رایات ذکره فی بلادہ آنہ علی کل شیء قدیر البهاء من لدنا علیه و علی من معه چندی قبل الواحی مخصوص اهل کرمان انجناب طلب نموده اند و ارسال شد خبر وصول آن نیامد و اینکه ذکر نمودید جناب ورقا علیه بهائی و عنایتی بجهتی توجه نمایند و همچنین جناب اسم جمال هم ذکر استعداد او را نموده اید که گفته بهر جهت امر شود حاضر م بعد از ارض م بهر طرف مصلحت باشد توجه نمایند و اما جناب ورقا مدتی که در ارض تا بوده اند بتحریر و خدمت و انتشار امر و استقامت فائز بوده حال هم توجه او طرف مسجون و عربستان خوبست و لدی المظلوم مقبول

- 7 O Haydar Qabli-'Ali! Some of the friends are serving with their whole being and are ready with life and possessions. Well is it with them and blessed are they! God will soon make manifest their stations among His servants. Verily, He does not suffer to be lost the reward of those who are steadfast.

7 یا حیدر قبل علی بعضی از اولیا بتمام وجود بخدمت قائمند و بجان و مال حاضر هنیئاً لهم و مرئاً لهم سوف یظهر الله مقاماتهم بین عبادہ آنہ لا یضیع اجر الراسخین

- 8 For Kerman, His Holiness Abu'l-Fadl, upon him be My glory and loving-kindness, would be excellent, but at present his presence there must be delayed. If another soul can be found and you deem it advisable, mention this before the Wronged One and send him forth. However, he must hold fast to wisdom and be adorned with goodly deeds and praiseworthy conduct.

8 از برای کرمان جناب ابوالفضل علیه بهائی و عنایتی بسیار خوبند ولکن حال حضور او قدری تأخیر دارد اگر نفس دیگر یافت شود و مصلحت دانید از قبل مظلوم ذکر نمائید و روانه کنید ولکن باید بحکمت متمسک باشد و باعمال طیبیه و اخلاق مرضیه مزین

- 9 O thou who gazest upon My countenance! Endless complaints have arrived from various quarters about certain ones, causing boundless grief. My grief is not from My enemies, but from those who attribute themselves to My Cause. O what sorrow for the servants who follow their desires while claiming to follow My ways and commandments! Had they been fair-minded and held fast to that which God commanded them, all of Iran would now be adorned with the ornament of faith. We beseech God

9 یا ایها الناظر الی الوجه از اطراف شکایات لا نهایه از بعضی رسیده سبب حزن لا یخصی گردید لیس حزن من اعدائی بل من الذین ینسبون انفسهم الی نفسی یا حسرة علی العباد یتبعون اهوائهم و یدعون اتباعی فی آثاری و اوامری اگر اهل انصاف بودند و بما امرهم الله تمسک میجستند حال جمیع ایران بطراز ایمان مزین بود از حق

to assist all to return and make good what hath escaped them in My days.

میطلبیم کل را مؤید فرماید بر رجوع و بر تدارک ما فات عنهم فی ایامی

- 10 Mention was made of His Holiness Siyyid A. and L., upon him be My glory and loving-kindness. Praise be to God, he is illumined with the light of recognition and enkindled with the fire of love. We beseech God, blessed and exalted be He, to attract through his mention those who have turned unto Him and to raise through him the standards of the Faith amongst the ungodly and the believers. His mention and deeds are witnessed and heard. Remember him from Me and give him the glad-tidings of what hath been revealed for him from My Pen.

10 ذکر جناب سید ع و ل علیه بهائی و عنایتی را نمودند لله الحمد بنور معرفت منورند و بنار محبت مشتعل نسل الله تبارک و تعالی ان یجذب بذکره المقلین و یرفع به آثار الدین بین المشرکین و الموحدین ذکر و عملش مشهود و مسموع اذکره من قلبی و بشره بما نزل له من قلبی

- 11 Say: O Safar Qabli-'Ali Kh. A., thy name was present before the Wronged One. We have mentioned thee before and at this time. Verily thy Lord is the All-Bountiful, the Most Generous. Some time ago the Most Holy, Most Exalted Tablet was revealed from the heaven of Will especially for thee and was sent. God willing, thou shalt drink from the Kawthar of the utterance of the Goal of all the worlds and be illumined at all times with the lights of the Luminary of Truth.

11 قل یا صفر قبل علی خا قد حضر اسمک لدى المظلوم انا ذکرناک من قبل و فی هذا الحین ان ربک هو الفضل الکرم چندی قبل لوح امانع اقدس از سماء مشیت مخصوص آنجناب نازل و ارسال شد انشاء الله از کوثر بیان مقصود عالمیان بیاشامید و بانوار نیر حقیقت در کل حین منور باشید

- 12 O Siyyid Qabli-Muhammad! Upon thee be the glory of God, the Lord of the worlds. We have remembered those who have turned toward the Countenance with verses that have entranced the hearts of those near unto God. We beseech God to assist thee to be steadfast in His Cause in such wise that names shall not keep thee back from their Creator nor created things from their Maker. Verily thy Lord is the All-Merciful, the Most Generous.

12 یا سید قبل محمد علیک بهاء الله رب العالمین انا ذکرنا الذین اقبلوا الی الوجه بآیات انجذبت بها افئدة المقربین نسل الله ان یؤیدک علی الاستقامة علی امره بحیث لا تمنعک الأسماء عن مالکها و لا الآثار عن موجدھا ان ربک هو المشفق الکرم

- 13 O Husayn! Hear the call from the Lote-Tree beyond which there is no passing, which calleth before the faces of all who are in the heavens and the earth. Nothing whatsoever hath prevented it from the remembrance of God, the Lord of all beings. Thus hath spoken the tongue of the Wronged One at this manifest time. Give thanks unto God for having assisted thee on a day wherein the Caller called from a near place, and made thee recognize the Dawning-Place of His Cause and guided thee to His straight path.

13 یا حسین اسمع النداء من سدرۃ المنتهی الّتی تنادی امام وجوه من فی السموات و الأرضین ما منعهما شیء من الأشياء عن ذکر الله مولی الوری کذلک نطق لسان المظلوم فی هذا الحین المبین اشکر الله بما ایدک فی يوم فيه نادى المناد من مکان قریب و عرفک مشرق امره و هداک الی صراطه المستقیم

- 14 O Abul-Qasim! The Supreme Pen moveth at morn and at eventide in remembrance of the friends. Blessed is the soul that hath attained unto the remembrance of God. The first commandment is to believe in God and to act in accordance with that which He hath revealed in His Book. We counsel Our loved ones to perform goodly deeds and to manifest praiseworthy conduct. O friends! The hosts that can render this Cause

14 یا ابالقاسم قلم اعلی در صباح و مساء بذکر دوستان متحرک طوبی از برای نفسیکه بذکر حق فائز گشت اول الامر هو الایمان بالله و العمل بما انزله فی کتابه اولیا را وصیت مینمائیم باعمال طیبیه و اخلاق مرضیه ای دوستان جنودیکه ناصر امرند اخلاق خوب و اعمال مرغوب بوده و هست

victorious have ever been and are goodly character and virtuous deeds. Strive ye that ye may be enabled to achieve victory. He, verily, is the Protector of the doers of good and of them that act aright.

- 15 O Muhammad-Qablihashim! Reflect upon the Shi'ih sect and their deeds, and beseech God, exalted be His glory, to protect His servants from the evil of such souls. By night and by day they besought the appearance of the Truth, yet when He was made manifest they pronounced His death-warrant. The deniers of the Bayan follow in their footsteps. Glory be to God! It is not known why they departed from the Shi'ih sect and turned towards the Point, only to abandon the Truth at the word of Hadi-i-Dawlat-Abadi and his followers and guides, remaining occupied with the same vain imaginings as before. Say: Purify your hearts from that which profiteth you not, then turn with pure hearts unto God, the Mighty, the Best-Beloved. This is the Day of God, glorified be His grandeur. Believe in Him and be not of the heedless.

- 16 O Haqq-Nazar! Thy mention hath been made in the Most Great Scene and thou hast attained unto the grace of God, exalted be His glory. Say: O people of the Torah and the Gospel! He Who revealeth the verses hath come with manifest sovereignty. Today the Mount of Sinai circleth round the Manifestation, and the Blessed Tree hath attained to the fragrance of reunion, and all atoms in those regions cry out "He Who revealeth the verses hath come!" Rapture and mighty ecstasy have seized all. Heaven saith unto earth: "Blessed art thou in that God hath made thee the seat of His mighty throne, honored thee with His presence and adorned thee with His signs." Trees embrace one another, and rivers flow in utmost joy and delight. The rapture of His Revelation hath overtaken all the worlds of the seen and the unseen, yet most of the people are heedless, asleep and as ones dead.

- 17 O Yehudah! Blessed art thou for having turned unto God, the Sovereign, the Self-Subsisting. Say: O people of the Torah! By God! The Ten Words have been revealed in a single Word, and all things do speak forth this day: "Blessed be the Lord of Names Who hath revealed Himself among His people and in His realm, and honored Moses with His presence and appearance before His countenance." Blessed be the city wherein the call of the Beloved was raised, and the synagogue wherein His glorious Name was mentioned. Verily, Zion crieth out and announceth unto all things the meeting with the Lord. Jerusalem hath stirred from its place and giveth the glad-tidings of God, its Lord and the Lord of the exalted Throne. O Yehudah! Take

جهد نمائید شاید بنصرت فائز گردید آنه هو ولی
المحسنین و العاملين

15 یا محمد قبل هاشم در حزب شیعه و اعمالشان
تفکر نما و از حق جلّ جلاله بطلب عباد خود
را از شرّ آن نفوس حفظ فرماید در لیل و ایام
ظهور حق را مستلّت مینمودند و چون ظاهر شد
بر قتلش فتوی دادند معرضین بیان هم تابع آن
نفوسند سبحان الله معلوم نیست از برای چه از
حزب شیعه گذشته و بنقطه اقبال نمودند بحرف
هادی دولت آبادی و تابعین و مرشدینش از حق
گذشتند بهمان اوهمات قبل مشغولند قل طهروا
قلوبکم عما لا ینفعکم ثم اقبلوا بالقلوب الی الله
العزیز المحبوب یوم یوم حق جلّ جلاله است آمنوا
به ولا تکنونوا من الغافلین

16 یا حق نظر ذکرت در منظر اکبر مذکور و بعنایت
حق جلّ جلاله فائز قل یا ملأ التوریه و الانجیل
قد اتی منزل الآیات بسطان مبین امروز طور
حول ظهور طائف و سدره سینا بعرف وصال
فائز و ذرات آن جهات به اتی منزل الآیات
ناطق وله و وجد عظیم کل را اخذ نموده آسمان
بزمین میگوید طوبی لک بما جعلک الله مقرر
عرشه العظیم و شرفک بلقائه و زینک بآثاره و
اشجار با یکدیگر بمعانقه و مصافحه مشغول و انهار
بکمال فرح و سرور ذا کر و مشهود قد اخذ جذب
الظهور عوالم الغیب و الشهود ولكن القوم اکثرهم
من الغافلین و من النائمین و من المیتین

17 یا یهودا طوبی لک بما اقبلت الی الله المهیمن
القیوم قل یا ملأ التوریه تالله قد نزلت الکلمات
العشر فی کلمه واحده و ینطق الیوم کلّ الاشیاء
تبارک مولی الاسماء الذی اظهر نفسه بین شعبه و
دیاره و شرف الکلیم بلقائه و الحضور امام وجهه
طوبی لمدينة فیها ارتفع نداء المحبوب و لكنیسه فیها
ذکر اسمه العزیز المحمود ان صهیون تنادی و تبشر
الاشیاء بلقاء الرب اورشليم اهتزت من مکانها و
بشرت البلاد بالله ربها و ربّ الكرسي الرفیع یا
یهودا خذ الکتاب بقوة من عنده انه یؤیدک و هو
المقتدر القدیر

hold of the Book with the strength that proceedeth from Him. He, verily, will aid thee, and He is the Almighty, the Powerful.

- 18 O Isaac! Praise be to God that the horizons are illumined with the light of His Manifestation. We beseech God for the unity and harmony of hearts and souls, that all may unite and arise to aid His Cause. By the life of God! Its victory is dependent upon goodly utterance and righteous deeds. Should anyone speak otherwise, know ye that he is a lying impostor. We are God's and unto Him shall we return. We have made mention of thee with that which shall endure as long as the kingdom of God, the Lord of the worlds, shall endure.

- 19 O Ghulam-Qabliḥ-'Alī! Thy mention hath ever been made and thou hast attained unto His grace. We beseech God to strengthen thee with the hosts of the unseen and enable thee to spread His signs, even as He aided thee before. He, verily, is the Mighty, the Helper.

- 20 O Ḥaydar-'Alī! The souls mentioned from Shah-Abad and elsewhere have each attained the grace of God. In these days, verses are being revealed without limitation or cessation, and evidences are being manifested without delay. Nevertheless, mention of many matters remains in abeyance. Repeatedly convey the remembrances of the Wronged One to the friends of Shah-Abad and those regions, and extend greetings to them. Say: O friends of God in His lands and His chosen ones in His realms! He hath remembered you and ordained for you in the most exalted Paradise and the supreme Heaven that which shall bring delight to all eyes and vision. Give thanks unto your Lord, the Most Merciful, for He hath manifested Himself, caused you to hear His call, shown you His signs, and sent down unto you that whereby your names shall endure throughout the eternity of His mighty and wondrous Kingdom. Counsel all to perform goodly deeds and guide them to praiseworthy character, that they may attain to that which shall cause the exaltation of His Word and the turning of the servants unto Him. Deeds that are not pleasing are the cause of the dissipation of God's Cause amongst His creation. To this beareth witness every fair-minded one, every just one, every hearing one, every seeing one, and every informed one. The glory from Us be upon thee and upon them, and upon those who love thee and will love thee, and who hearken unto thy words concerning this mighty Cause and momentous News.

18 يا اسحق لله الحمد آفاق بنور ظهور منور از حق اتحاد و اتفاق افنده و قلوب را ميطلبم تا كل متفق شوند و بنصرت امر قيام نمايند لعمر الله نصرتش بيان و اعمال طيبه معلق و منوط لو ينطق احد بغير ذلك اعلوا انه كذاب مفتر انا لله و انا اليه راجعون انا ذكرناك بما لا يفنى بدوام ملكوت الله رب العالمين

19 يا غلام قبل على لازال ذكرت مذکور و بعنايت فائز نسل الله ان يمدك بجنود الغيب و يوفقك على انتشار آثاره كما ايدك من قبل انه هو المقتدر المعين

20 يا حيدر قبل على نفوس مذکوره از اهل شاه آباد و غيره هريک بعنايت فائزند اين ايام تحرير خارج از تحديد آيات من غير تعطيل نازل و بينات من غير تأخير مشهود مع ذلک ذکر امور کثيره در عهده تعويق اوليای شاه آباد و آن اطراف را مکرر از قبل مظلوم ذکر نما و تکبير برسان بگو يا اولياء الله في بلاده و اصفياه في دياره انه ذکرکم و قدر لكم في الجنة العليا و الفردوس الاعلى ما تقر به العيون و الأبصار اشکروا ربکم الرحمن انه اظهر نفسه و اسمعکم ندائه و اريکم آثاره و انزل لکم ما تبقى به اسمائکم بدوام ملکوته العزيز البديع کل را باعمال طيبه وصيت نما و باخلاق مرضيه دلالت که شايد فائز شوند بآنچه سبب ارتقاء کلمه و اقبال عباد است اعمال غير مرضيه سبب تضییع امر الهی است مابين خلق او یشهد بذلک کل منصف و کل عادل و کل [سمیع] و کل بصیر و کل خبير البهاء من لدنا عليك و عليهم و علی من احبک و يحبک و يسمع قولک في هذا الأمر العظيم و النبأ الكبير

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

Date: 1307-02-21 [1889-Oct-17]

- 1 He is God, exalted be His glory, the Grandeur and the Power
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to the One God, Who is worthy and befitting, Who in every day unites through His Most Exalted Word and separates through His decree. In truth, He has manifested the hidden mysteries within the hearts and breasts of His servants. The effects of His blessed Word aforetime have appeared - His exalted Word: "A party in Paradise and a party in the Blaze." The people of the right hand are manifest and illumined with the lights of the Kingdom, while the companions of the left hand are tormented by the fire of greed, avarice and desire. No word was revealed aforetime except that its effects became manifest and its cause evident. Verily, the ungodly play with their vain imaginings and desire to extinguish it as did the peoples before them. Far, far be it! No power or might can prevent the influence of the Supreme Pen and the Most Exalted Word. The Lord - may our spirits be sacrificed for Him - hath said in the Tablet to the Sultan: "God hath made tribulation as morning dew upon His green pasture, and as a wick for His lamp through which earth and heaven are illumined."
- حمد خداوند یکتا را لایق و سزاوار که در هر یوم بکلمه علیا وحدها وصل مینماید و فصل میفرماید فی الحقیقه اسرار مکنونه در قلوب و صدور عباد را ظاهر فرمود کلمه مبارکه قبل آثارش ظاهر قوله تعالى فريق في الجنة و فريق في السعير اهل يمين بانوار ملکوت ظاهر و منور و اصحاب شمال بنار طمع و حرص و هوی معذب کلمه از قبل نازل نشد مگر آنکه آثارش ظاهر و امرش باهر گشت آن المشركين يلعبون بأهوائهم و ارادوا ان يطفئوا كما اراد قوماً قبلهم هیات هیات هیچ قدرت و قوتی نفوذ قلم اعلی و کلمه علیا را منع ننماید قال المولى ارواحنا فداءه فی لوح السلطان قد جعل الله البلاء غادية لهذه الدسكرة الخضراء و ذبالة لمصباحه الذى به اشرفت الأرض و السماء
- 3 Glory be unto Thee, O God, Lord of the world and Desire of the nations! I beseech Thee by Thy sovereignty which hath encompassed existence, and by the light of Thy Cause which hath illumined the hearts and souls, to aid the deniers to acknowledge, the heedless to turn, and the ungodly to recognize Thy unity, and enable them to return unto Thee. Verily, Thou art the All-Bountiful, the Generous. My God, my God! Thou seest Thy servant who desired to make mention of Thine Afnan who detached himself from all else but Thee and chose for himself a station near Thy mercy after he attained Thy presence, circumambulated Thy House, and achieved that which was ordained in Thy Books. O Lord! Thou seest him standing, speaking, remembering Thy mention, Thy praise and Thy service. O Lord! Strengthen him through Thy sovereignty, then assist him with the hosts of utterance throughout all possibility. Verily, Thou art the Almighty, the Glorious, the Bestower. There is no God but Thee, the Single, the One, the Protector over what shall be and what has been.
- سبحانک اللهم یا اله العالم و مقصود الأمم استلک بسلطانک الذى به احاط الوجود و بنور امرک الذى به تتورت الأفئدة و القلوب بأن تؤید المتکثرین على الاقرار و المعرضین على الاقبال و المشركین على الاعتراف بتوحیدک و وفقهم على الرجوع الیک انک انت الفضل الکرم الهی الهی تری خادمک اراد ان یذکر افنانک الذى انقطع عن دونک و اختار لنفسه مقاماً فی جوار رحمتک بعد اذ حضر امام وجهک و طاف حول بیتک و فاز بما کان مکتوباً فی کتبک ای رب تراه قائماً ناطقاً ذاکراً بذکرک و ثنائک و خدمتک ای رب ایده بسلطانک ثم انصره بجنود البیان فی الامکان انک انت المقدر العزیز المنان لا اله الا انت الفرد الواحد المهيمن على ما يكون و ما قد کان
- 4 May my spirit be a sacrifice for your remembrance, steadfastness and love! The blessed letter, which truly gladdened the
- روحی لذکرکم و استقامتکم و حُبکم الفداء دستخط مبارک که فی الحقیقه مفرح قلب و مبشر فؤاد

heart and brought joy to the soul, perfumed the earth like spiritual musk. Its fragrance testified to that which befits this Day. After the expansion of body and exhilaration of spirit, it was brought before His presence and attained the honor of being heard. The Lord, may our spirits be His sacrifice, said:

- 5 "O Afnan! Upon thee be the peace of God, His grace, His glory and His mercy. Thy mention in these days brought joy. Although the unseemly deeds of the servants have darkened the world, yet the Ancient Beauty, being in Himself luminous, remains unchanged and bestows without receiving. O Afnan! The deniers have appeared with calumnies unprecedented, and despite their greed, avarice, vain desire, and betrayal of people's wealth, they still claim truthfulness. They have joined the lying Shaykh Muhammad. That heedless one has imagined those two liars to be people of faith and devotion. Nay, by God! Soon their falsehood, infidelity and hypocrisy will be revealed. We beseech God to grant His servants new life through the Kawthar of thy love and remembrance. Verily, He is the Powerful, the Mighty. The Glory from Us be upon thee, upon the son, upon those with you, and upon God's righteous and sincere servants."

- 6 Glory be to God! Despite people's awareness of their own condition and the cause of their abasement among the people, they commit that which will forever remain recorded in the pages of time. Soon they shall see the recompense of their deeds. Verily God is the Just, the Ruler, the Avenger, the Mighty, the Powerful.

- 7 I convey greetings to the friends of that land, especially to his honor the beloved of spirit and heart, the honored Aqa Siyyid Aqa, upon him be the Most Glorious Glory of God. I offer greetings and praise, and I beseech God, exalted be His glory, for eternal bounty and everlasting sustenance for him. Verily He is the Generous, the Munificent. May the apple of the eye of Ibn-i-Jinab-i-Nazir, Jinab-i-Aqa Nuru'llah, Jinab-i-Aqa 'Ali-Akbar, Aqa Muhammad and Rif'at, upon them be the Glory of God, be adorned with the ornament of health and engaged in remembrance and praise. Each is mentioned and blessed with the favors of the Desired One. The servant beseeches his Lord to assist them in all conditions in that which befits His Cause and them. Verily He is the Helper, the Powerful, the All-Bountiful.

- 8 Jinab-i-Darvish, upon him be God's peace, praise be to God, arrived in perfect health and attained the presence. Blessed

بود بمثابه مسک معانی عرصه را معطر نمود
عرفش گواهی میداد بر آنچه سزاوار یوم است
و بعد از انبساط جسد و نشاط روح قصد بساط
نموده امام وجه عرض شد و بشرف اصغا فائز
گشت

- 5 قال المولى ارواحنا فداء يا افنانى عليك سلام الله
و عنايته و بهائه و رحمته ذكر شما در اين ايام فرح
آورد اگرچه اعمال ناشايسته عباد عالم را تيره و
تاريك نموده ولكن عالم قدم چون بنفسه منير
است تغيير نپذيرد من غير اخذ عطا نمايد يا افنانى
معرضين بمقتريائى ظاهر شده اند كه شبه نداشته
و ندارد مع طمع و حرص و هوى و خيانت در
اموال عباد ادعاى حقيقت هم مينمايند با شيخ
محمد كذاب ملحق شده اند آنغافل گمان نموده آن
دو كاذب اهل توجه و ايمانند لا والله سوف يظهر
له كذبهما و كفرهما و نفاقهما از حق ميطلبيم از
كوثر محبت و ذكر آنجناب عباد خود را بحيات
تازه چديده فائز فرمايد انه هو المقتدر القدير البهاء
من لدنا عليك و على الابن و على الذين معكما و
على عباد الله الصالحين المخلصين انتهى

- 6 سبحان الله مع اطلاع نفوس باحوال خود و
همچنين بر سبب و علت پستی و ذلت مابين
قوم عمل مينمايند آنچه را كه بدوام ملك در
صفحه روزگار باقى و مذكور سوف يرون جزاء
ما عملوا ان الله هو العادل الحاكم المنتقم المقتدر
القدير

- 7 خدمت اوليائى آن ارض سلام ميرسانم مخصوص
خدمت حضرت محبوب روح و فؤاد آقاى مكرم
جناب آقا سيد آقا عليه ٩ ٦٦ [بهاء الله] الأبهى
سلام و ثنا عرض مينمايم و از حق جل جلاله
از براى ايشان نعمت ايدى و مائده سرمدى
ميطلبم انه جواد كريم قره عين ابن جناب ناظر
و جناب آقا نورالله و جناب آقا على اكبر و آقا
محمد و رفعت عليهم ٩ ٦٦ [بهاء الله] انشاء الله
بطراز صحت مزين باشند و بذكر و ثنا مشغول
هريك مذكور و بعنايت حضرت مقصود فائز
يسئل الخادم ربه بأن يؤيدهم فيكل الأحوال على
ما ينبغي لأمره و لهم انه هو المؤيد المقتدر الفضل

- 8 جناب درویش علیه سلام الله الحمد لله بكمال
صحت و سلامتی وارد شدند و بحضور فائز گشتند

and joyous be he! We beseech God to assist him in all conditions to serve His Cause, to mention Him among His servants, to remain steadfast in His lands, and to make him among those who shall have no fear, nor shall they grieve.

هنيئاً له و نعيماً له نسل الله ان يؤيده في كل الأحوال على خدمة امره و ذكره بين عباده و استقامته في بلاده و يجعله من الذين لا خوف عليهم و لا هم يحزنون

- 9 As for the account of 'Ishqabad, praise be to God, the late and elevated Haji Muhammad-Rida, upon him be the oceans of God's favors and mercy, attained martyrdom. Jinab-i-Aqa Mirza 'Abdu'l-Karim, upon him be the Glory of God, has sent a letter regarding this matter. His honor Ism-i-Jud, upon him be the Glory of God and His favors, will send a copy which will reach the blessed vision. The Glory, the Remembrance, the Mercy and the Praise be upon you all and upon those with you, and those who love you and hear your words for the sake of God, the Lord of the worlds.

9 و اما حكايت عشق آباد لله الحمد جناب مرحوم مرفوع مبرور حاجي محمد رضا عليه بحور الطاف الله و رحمته بشهادت فائز مكتوبى در اين فقره جناب آقا ميرزا عبدالكريم عليه ٩٦٩ [بهاء الله] ارسال داشته اند صورت آنرا حضرت اسم جود عليه ٩٦٩ [بهاء الله] و عنايته ارسال ميدارند و ينظر مبارك ميرسد البهاء و الذكر و الرحمة و الثناء على حضرتكم و على من معكم و يحبكم و يسمع قولكم لوجه الله رب العالمين

- 10 The servant 21st of Safar 1307

10 خادام في ٢١ شهر صفر سنة ١٣٠٧

INBA31:154

BH01599

To: Aqa Mirza Hasan Munshi, in Tihiran

Date: 1307-02-21 [1889-Oct-17]

- 1 He is the All-Witnessing, the All-Informed
- 2 O thou who gazest upon His countenance! In thy letter mention was made of the Chief Secretary. After perusal, We desired to make mention of him, inasmuch as in the Most Holy Book this blessed verse hath been revealed: "Consort with the followers of all religions with joy and fragrance." Therefore, whosoever maketh mention of this Wronged One, whether in truth or otherwise, the Supreme Pen hath revealed the utmost favor concerning him.
- 3 This Wronged One hath ever sought justice and fairness from the servants of God, but vain imaginings have become a veil, and have prevented most from witnessing and hearkening. All know that from the earliest days until now, this servant hath been in the hands of his enemies, and despite the afflictions that befell him, and imprisonment in the land of Ta and the land of Mim, and captivity and exile, the Pen hath not ceased for a moment, until in every place the Word was raised and the light of the Cause shone forth. Those souls who have arisen

1 هو الشاهد الخبير

2 يا ايها الناظر الى الوجه در نامه آنجناب ذكرى از جناب منشي كبير بوده بعد از ملاحظه اراده آنكه از ايشان ذكرى نمائيم چه كه در كتاب اقدس اين آيه مباركه نازل عاشروا الاديان بالروح و الريحان لذا هر نفسى ذكر اين مظلوم را نموده خواه صدق و خواه دون آن كمال عنايت از قلم اعلى در باره اش نازل

3 اين مظلوم لازال از عباد حق عدل و انصاف طلب نموده ولكن ظنون و اوهام حجاب شده و اكثرى را از مشاهده و اصفا منع كرده كل ميدانند كه اينعيد از اول ايام الى حين دست اعدا بوده و مع بلاياى وارده و حبس ارض طاء و ارض ميم و اسر و نفى آتى قلم توقف ننمود تا آنكه در هر مقامى كلمه مرتفع و نور امر ساطع

in opposition today were each in hiding and occupied with preserving their own lives. In any case, praise be to God, the Cause hath been exalted. Now whoever wishes may come forth to the field and say what he desires.

نفوسیکه الیوم بعناد برخاسته‌اند هر یک مستور و بحفظ جان مشغول باری لله الحمد امر مرتفع شد حال هر که میخواهد میدان بیاید و آنچه میخواهد بگوید

- 4 Glory be to God! These mentioned souls were not with Us and were unaware of the root of the Cause, and now some have clung to calumnies that have no likeness or reality. But beautiful is patience, and God is the Helper against what they describe. I do not complain of My grief and sorrow for all that hath come to pass and will come to pass in the path of God, for it is beloved. I do not fear the afflictions in His path, nor the calamities in His Cause. To this testifieth every fair-minded one who is informed, and every knower who is endowed with vision.

4 سیحان‌الله نفوس مذکوره با ما نبوده‌اند و از اصل امر آگاه نه و حال بعضی بمفتریاتی تمسک جسته‌اند که شبه نداشته و ندارد فصیر جمیل و الله المستعان علی ما یصفون لا اشکوبتی و حزنی کما ورد و یرد فی سبیل الله انه محبوب لا اجزع من البلیا فی سبيله و لا من الرزایا فی امره یشهد بذلک کل منصف خیر و کل عارف بصیر

- 5 If deemed advisable, convey the greetings and praise of this Wronged One to the Secretary. We ask of him, purely for the sake of God, to make an effort and turn his attention to these regions for some days. There have been and are many benefits in travel. The purpose is that he might honor Cyprus with his presence for some days near my brother, but he must see with his own eyes and hear with his own ears. It will become clear and evident to him with whom the Cause was in the beginning, and from whom the revealed verses came. If governmental affairs prevent him, let him send a representative, but not like Shaykh Muhammad. Let him appoint a person of insight and fairness, possessed of justice and hearing, to turn towards that direction, that perchance after observation he might speak with justice and fairness.

5 اگر مصلحت دانند سلام و تکبیر اینظلوم را بجناب منشی برسانند خالصاً لوجه الله از او میطلبیم همت نمایند و چند یومی باینجهاست توجه نمایند و در سیاحت فوائد کثیره بوده و هست مقصود آنکه چند یومی در قبرس نزد اخوی تشریف ببرند ولکن باید ببصر و سمع خود مشاهده کنند و بشنوند بر ایشان معلوم و واضح میشود در اول ایام امر از که بوده و آیات منزله از که و اگر امور دولتی ایشانرا منع نماید و یکی بفرستند ولکن نه مثل شیخ محمد نفس بصیری منصفی و صاحب عدل و سمعی معین نمایند که بآن شطر توجه نماید شاید بعد از ملاحظه بعدل و انصاف تکلم نماید

- 6 In these days the honored Mirza Abu'l-Qasim Nasir arrived in the great city from 'Ishqabad and met with Shaykh Muhammad several times. God is Most Great! All his statements were lies and calumnies. Afterwards, the honored Nasir wrote a response to his calumnies and sent it. We asked for a copy to be brought to send to thee, that thou might observe to what degree the calumnies have ascended.

6 این ایام جناب میرزا ابوالقاسم ناظر از عشق‌آباد در مدینه کبیره وارد و چند مجلس با شیخ محمد ملاقات نموده الله اکبر از گفت‌های ایشان کل کذب و افترا بعد جناب ناظر جواب مفتریات او را نوشته ارسال داشته صورت آنرا خواستیم بیاورند نزد آنجناب بفرستیم تا ملاحظه کنید مفتریات بچه درجه صعود نموده

- 7 O Ha! Harken unto the call of the Wronged One. Say: My God, my God! Adorn the heads of Thy servants with the crown of truthfulness and detachment, and their temples with the ornament of godliness. Then aid them to return unto Thee and to enter beneath the gate of Thy grace. Verily, Thou art the Ever-Forgiving, the Generous, verily Thou art the Forgiver, the Merciful. I beseech Thee, O my God, my Lord and my King, by the rain of Thy mercy wherewith Thou hast adorned

7 یا حآء اسمع نداء المظلوم قل الهی الهی زین رؤوس عبادک باکلیل الصدق و الانقطاع و هیاکلهم بطراز التقوی ثم وقفهم علی الرجوع الیک و الانابه لدی باب فضلک انک انت التواب الکریم و انک انت الغفار الرحیم اسئلك یا الهی و سیدی و سلطانی بأمطار رحمتک الّتی

Thine earth, and by the waves of the ocean of Thy knowledge whereby Thou hast manifested Thy favor and bounty, to confirm them in trustworthiness and godliness, lest they exchange their religion for gold and their destiny for wealth. Verily, Thou art the Self-Sufficient, the Most Exalted. O Lord! Send forth, through Thy power and sovereignty, servants who will aid Thee through wisdom and utterance, and who will spread Thy signs among the religions. Thou seest, O my God, what hath befallen Thy loved ones at the hands of Thine enemies who have been consumed by the fire of greed and passion, and who have wrongfully devoured the wealth of Thy servants. O Lord of all being, Master of the throne on high and of earth below! O Lord, stay the hands of evil from those who have turned to Thee and entered beneath the shadow of Thy mercy. Verily, Thou art the Almighty, the Powerful, the All-Bountiful.

- 8 If deemed advisable, let him read it to the Secretary, and let the letter remain with thee.

بها زينت ارضك و بأمواج بحر معرفتك التي
بها اظهرت عنايتك و فضلك بأن تؤيدهم على
الأمانة و الديانة لئلا يبدلوا مذهبهم بالذهب و
مالهم بالأموال أنك انت الغنى المتعال اى رب
فابتعث بقدرتك و سلطانتك عباداً ينصروك
بالحكمة و البيان و ينشروا آثارك بين الأديان
ترى يا الهى ما ورد على اوليائك من اعدائك
الذين اشتعلوا بنار الحرص و الهوى و اكلوا اموال
عبادك بالظلم يا مولى الورى و رب العرش و
الثرى ايرب كف اكف السوء عن الذين اقبلوا
اليك و دخلوا فى جوار رحمتك أنك انت
المقتدر العزيز الوهاب

- 8 اگر مصلحت داند از برای جناب منشی قرائت
نماید و ورقه نزد آنجناب بماند

BLIB_Or15724.032

BH01664

To: *Haji Mirza Muhammad 'Ali, in Tihiran*

Date: 1307-02-21 [1889-Oct-17]

- 1 He is the Dawning from the Horizon of the Heaven of Utterance
- 2 This is the Day whereon the Trumpet hath been blown, and it is My Most Exalted Pen, whereby those who lay buried have arisen, despite those who disbelieved in God, the Single, the All-Knowing, the All-Informed. We have sent down the verses and made manifest the clear proofs, yet most of the people remain behind an evident veil. Harken unto the Call from the Lote Tree beyond which there is no passing, raised up in the Most Exalted Paradise: O concourse of earth and heaven! The Lord of all beings hath come, with the standards of His signs to His right, and to His left the hosts of revelation and inspiration. Blessed be the ear that hath heard and responded, and woe unto every heedless and remote one.
- 3 As I was walking in the House and meditating on God's mysteries that lay hidden in the realities of all things, there entered one of My Branches, who in the Kingdom of Names is called by the name of Light, bearing thy letter which he read before

- 1 هو المشرق من افق سماء البيان
- 2 هذا يوم فيه نفخ فى الصور و هو قلبى الأعلى و
به قام اهل القبور رغماً للذين كفروا بالله الفرد
العليم الخبير قد انزلنا الآيات و اظهرنا البينات
و القوم اكثرهم فى حجاب مبين اسمع النداء من
سدره المنتهى المرتفعة فى الفردوس الأعلى يا ملأ
الأرض و السماء قد اتى مولى الورى و عن يمينه
رايات الآيات و عن يساره جنود الوحي و الالهام
طوبى لأذن سمعت و اجابت و ويل لكل غافل
بعيد
- 3 كما ماشياً فى البيت و متفكراً فى اسرار الله التي
كانت مكونة فى حقائق الأشياء دخل غصن من
اغصانى الذى سمي بالضياء فيملكوت الأسماء
بكتابتك و قرأه امام وجه المظلوم اجنباك بلوح

the face of the Wronged One. We have answered thee with a Tablet from whose horizon shineth the light of thy Lord's loving kindness. We have found from every word of the words of thy letter the fragrance of love and affection. We have turned to thee and revealed for thee that which shall endure as long as God's kingdom endureth, the Lord of the Mighty Throne.

لاح من افقه نير عناية ربك الكريم قد وجدنا
من كل كلمة من كلمات كتابك عرف المحبة و
الوداد اقبلنا اليك و انزلنا لك ما يبقى بدوام
ملكوت الله رب العرش العظيم

- 4 This is the Day wherein the Hour hath appeared with its signs, and the Resurrection with its mysteries, and the Caller hath called from a near place. We beseech God, blessed and exalted be He, to aid thee and grant thee success in that which He loveth and is pleased with. Verily He is the Lord of the hereafter and of the former life, and within His grasp lieth the reins of all who are in the heavens and on earth. Blessed art thou for having turned to the Face and acknowledged the oneness of God and that which He revealed in His ancient Book.

4 هذا يوم فيه ظهرت الساعة و اشراطها و القيامة
و اسرارها و نادى المناد من مكان قريب نسئل
الله تبارك و تعالى ان يؤيدك و يوفقك على ما
يحب و يرضى انه هو مولى الآخرة و الأولى و فى
قبضته زمام من فى السموات و الأرضين طوبى
لك بما اقبلت الى الوجه و اعترفت بتوحيد الله
و بما انزله فى كتابه القديم

- 5 When the breezes of the dawn of His Revelation stirred thee and the melodies of Him Who conversed on Sinai took hold of thee, say: My God, my God! Unto Thee be praise and glory, and unto Thee be might and splendor. I beseech Thee by the Point through which the Books of the world were distinguished, and by the Light whereby the hearts of the nations were illumined, and by the pearls of the ocean of Thy wisdom and the manifestations of the sun of Thy proof, to make me one of those whom the might of the world deterred not when the Day Star of Thy Most Great Name appeared, and whom the clamor of those who broke Thy Covenant and Testament, denied Thy proof, and disputed Thy signs, did not prevent. O Lord! Thou seest me attracted by the fragrances of Thy Revelation and clinging to the hem of the robe of Thy bounty. I beseech Thee not to disappoint me from the heaven of Thy grace and the clouds of Thy mercy, nor from the ocean of Thy bounty. Thou art verily the Generous, the Lord of supreme bounty. There is none other God but Thee, the Forgiving, the Merciful.

5 اذا هزتك سمات فجر الظهور و اخذتك نغمات
مكلم الطور قل الهى الهى لك الحمد و الثناء و
لك القدرة و البهاء استلك بالنقطة التى بها
فصلت كتب العالم و بالنور الذى به اشرقت افئدة
الأمم و بلائى بحر حكمتك و تجليات نير برهانك
ان تجعلنى من الذين ما خوفهم سطوة العالم عند
تجليات نير اسمك الأعظم و ما منعتهم ضوضاء
الذين نقضوا عهدك و ميثاقك و انكروا حجتك
و جادلوا بأياتك اى رب ترى منجذباً بنفحات
وحيك و منشئاً بأذيال رداء عطائك استلك
ان لا تخيننى من سماء فضلك و بحاب رحمتك و
لا عن بحر عطائك انك انت الكريم ذو الفضل
العظيم لا اله الا انت الغفور الرحيم

- 6 As to what was asked concerning the blessed Surih of Unity, its stations have been repeatedly revealed. Let his honor look into the Tablets; he will attain unto the ocean of divine utterance and the manifestations of the Sun of true unity. Today the Book of Unity, meaning the Book that comprehendeth the stations of unity, singleness, and detachment, is this most mighty, most holy, most glorious Tablet.

6 اينكه از سوره مباركه توحيد سؤال نمودند
مراتب آن مكرّر نازل شده آنجناب در الواح نظر
نمايند فائز ميشوند ببحر بيان الهى و تجليات آفتاب
توحيد حقيقى امروز كتاب توحيد يعنى كتابيكه
جامع مراتب توحيد و تفريد و تجريد است اين
لوح اعزّ اقدس ايهى است

- 7 He is the Expositor, the All-Knowing

7 هو المبينّ العليم

- 8 True belief in the unity of God [tawhid-i-haqiqi] consists in acknowledging and confessing the unity of God, exalted be His glory, sanctifying His Essence from all likeness and purifying

8 توحيد حقيقى معنوى اقرار و اعتراف بوحدايت
حقّ جلّ جلاله و بتقدّيس ذاته عن الأشباه و

His Being from all similitudes. This has ever been and shall ever be the case. The Shi'ih sect, however, failed to attain this most exalted station, this most glorious rank, this ultimate purpose and this most resplendent summit. For it is evident and proven to those immersed in the ocean of truth and them who hold fast to the cords of knowledge and wisdom that God, exalted be His glory, has ever been and shall ever be the Unknowable, the Inaccessible. The birds of the hearts of them who are nigh unto God are powerless to soar in the atmosphere of His knowledge, and the highest understanding of the knowers is limited and falls short.

- 9 After establishing this lofty station and this glorious seat, true oneness refers to His Vicegerent amongst His servants. He is the Dawning-Place of revelation, the Dayspring of inspiration, the Manifestation of His Self and the Repository of knowledge. He is the Treasury of names and attributes. Whoso hath known Him hath known God, and whoso hath clung unto Him hath clung unto God. Should anyone accept for Him in His station any peer or likeness, or should anyone confess to such, that soul is deprived and forbidden from the effulgences of the lights of the Sun of true oneness. The proof of faith has ever been and shall ever be the acknowledgment of the Dawning-Place of Revelation alone. Whosoever attaineth unto faith in Him is accounted among the people of unity in the sight of God. Without this, the sanctification of His Essence from aught else and the purification of His Being from all others can never be established. Blessed is the soul who in this day beholdeth with his own eyes the waves of the Divine ocean of utterance and heareth with his own ears His call. The call is loud, but the channels of the ears are narrow. The realm and atmosphere of the servants' understanding is limited, and this arena cannot contain the Horseman of the court of oneness. Blessed are they that know.

- 10 The Shi'ih sect hath set up many partners for God, exalted be His glory, and yet they count themselves among the people of unity. By God! They have not even caught its fragrance, for their station was made clear and evident to all from the recompense of their deeds on the Day of Judgment - clear, that is, to them possessed of insight, not to every ignorant one who followeth vain imaginings. Their deeds were such that on the Day of Judgment they denied the Truth and pronounced sentence upon His martyrdom. And now all the divines of Persia are engaged in cursing and reviling Him from their pulpits. Beseech God that no group like unto that group might ever appear in the world, and that He may raise up servants who, through His power and might, shall pass beyond the gulf of names and attain unto the Most Great Ocean, and who shall

تزیه کینوته عن الأمثال بوده و هست ولكن حزب شيعه بايقام اعلى و رتبه عليا و غاية قصوى و ذروه ابهى فائز نشدند چه که نزد متغمسين بحر حقيقت و متمسكين بجمال علم و حکمت ثابت و مبرهنست که حق جل جلاله غيب منبع لايدرك بوده و هست طيور افنده مقررين از طيران در هواء عرفانش عاجز و اعلى ادراک عارفين محدود و قاصر

9 و بعد از اثبات اين مقام بلند و مقرر ارجمند توحيد راجع ميشود بقائم مقام او بين عباد اوست مشرق وحى و مطلع الهام و مظهر نفس و مهبط علم و اوست مخزن اسماء و صفات من عرفه فقد عرف الله و من تمسك به فقد تمسك بالله و اگر از برای او در مقام او شبی و مثلى اخذ شود و يا احدى بان اقرار نمايد او از تجليات انوار نير توحيد حقيقى محروم و ممنوعست اثبات ايمان اقرار بمشرق ظهور وحده بوده و هست هر نفسى بايمان باو فائز شد او از اهل توحيد است عندالله و من دون آن لن يثبت تزيه ذاته عن دونه و تقدیس کينوته عن سوه طوبى از برای نفسيكه اليوم يچشم خود بامواج بحريان الهى ناظر و بسمع خود باصغاء ندا فائز گردد ندا بلند است منافذ آذان تنگ عرصه و فضاي عرفان عباد محدود و فارس مضمار احديه را اين عرصه قابل نبوده و نيست طوبى للعارفين

10 باري حزب شيعه شرکای بسيار از برای حق جل جلاله ترتيب داده‌اند و معذک خود را اهل توحيد ميشمرند لعمرالله عرف آن را هم نشنیده‌اند چه از جزای اعمالشان در يوم جزا مقام کل معلوم شد و واضح گشت ولكن نزد صاحبان بصر نه نزد هر همج رعاعی که تابع ظنون و اوهامند و اعمالشان آنکه در يوم جزا حق را انکار نمودند و بر شهادتش فتوى دادند و حالم علمای ايران طراً بر منابر بسب و لعنش مشغولند از حق بطلب که حزبی بمثابه آن حزب در عالم احداث نشود و مبعوث فرمايد عبادی

preserve the servants from the pit of previous suspicions and vain imaginings. Verily He is the All-Powerful, the Almighty.

- 11 It is incumbent upon all to preserve this station, and it is hoped that you and all who have turned towards God will not be deprived of the effulgences of the Sun of true unity, will regard all else but God as non-existent, and will cling unto Him. Verily He is the One Who speaketh in every condition: "Verily He is God; there is none other God but Him, the Single, the One, the Powerful, the All-Knowing, the All-Wise." The glory shining from the horizon of the heaven of My Kingdom be upon you and upon those who have cast away all else but God, turning unto God, the One, the All-Informed.

را بقوت و قدرتيكه از خليج اسما بگذرند و بجز اعظم فائز شوند و عباد را از بئر ظنون و اوهام قبل حفظ نمايند آنه هو المقتدر القدير

11 بر جميع لازمست حفظ اين مقام و اميد آنكه آنجناب و مقبلين طراً از تجليات نير توحيد حقيقي محروم نمانند دون الله را معدوم شمردند و باو تمسك نمايند آنه هو الذي ينطق في كل شأن آنه هو الله لا اله الا هو الفرد الواحد المقتدر العليم الحكيم البهاء المشرق من افق سماء ملكوتي عليك و على الذين نبذوا الوري ورائهم مقبلين الى الله الفرد الخبير

BLIB_Or15716.040.13

BH02811

To: *Haji Mirza Hasan, in Tihiran*

Date: 1307-02-21 [1889-Oct-17]

- 1 He is the Expounder, the All-Knowing, the All-Wise

1 هو المبين العليم الحكيم

- 2 O thou who gazest upon the Countenance and who hast clung to the cord of grace! Verily the Most Great Sea hath desired to manifest the pearls that lie concealed within it and to cast forth the shells of wisdom and utterance unto the peoples of contingent being. And the Tree hath desired to make mention of one of its fruits, and the Sun of one of its effulgences, that joy and gladness may take hold of thee, that thou mayest hear the call of the Wronged One and witness that which hath in truth appeared from the horizon of the Will of God, the Lord of the worlds.

2 يا ايها الناظر الى الوجه و المتمسك بجبل الفضل ان البحر الأعظم اراد ان يظهر اللؤلؤ المستورة فيه و يقذف اصداغ الحكمة و البيان لأهل الامكان و السدرة ارادت ان تذكر ثمرها من اثمارها و الشمس تجلياً من تجلياتها ليأخذك الفرح و الابتهاج و تسمع نداء المظلوم و ترى ما ظهر بالحق من افق ارادة الله رب العالمين

- 3 By the life of God! There hath appeared and shone forth and become manifest from the horizon of the Divine Will that which hath attracted unto itself the Concourse on High, the dwellers of Paradise, and the people of the cities of justice and fairness who have turned away from the world, advancing toward God, the Incomparable, the All-Informed.

3 لعمر الله قد ظهر و اشرق و لاح من افق المشية ما انجذب به الملائ الأعلی و سكان الفردوس و اهل مدائن العدل و الانصاف الذين اعرضوا عن العالم مقبلين الى الله الفرد الخبير

- 4 In these days there hath come upon Us that which hath caused the hearts of those near unto God to melt. The fires of greed and passion and lust and lewdness have been kindled in the

4 قد ورد علينا في هذه الأيام ما ذابت به اكباد المقربين قد اشتعلت نار الحرص و الهوى و الطمع و الفحشاء في المدينة الكبيرة قد اكلوا اموال

Great City. They have consumed the properties of the Afnan and have raised their voices amongst the people with manifest tyranny. Thus have their souls prompted them to that which hath caused the countenance of trustworthiness and justice to be sullied. He Who speaketh in every condition beareth witness to this, saying: "There is none other God but Me, the Forgiving, the Generous." They have committed that which was forbidden them in the Book of God and have perpetrated that which causeth the people of chastity and godliness to lament, and every man of learning whom knowledge hath not withheld from the Known, and every mystic who hath wholly advanced toward God, the Mighty, the Praiseworthy.

الأفنان و صاحوا بين العباد بظلم مبين كذلك
سوّلت لهم انفسهم ما تغبّر به وجه الأمانة والعدل
يشهد بذلك من نطق في كلّ شأن أنّه لا اله الا
انا الغفور الكريم و عملوا ما نهوا عنه في كتاب الله
و ارتكبوا ما ينوح به اهل العفة والديانة و كلّ
عالم ما منعه العلم عن المعلوم و كلّ عارف اقبل
بكلّه الى الله العزيز الحميد

- 5 The Wronged One, in the midst of tribulation, calleth thee and maketh mention of thee with that which gladdeneth the hearts of them that remember. Thy letter hath come into the presence of the Wronged One and hath attained to being seen and read. We have perused it and have answered thee with My manifest Tablet. He hath, verily, exalted thee through His bounty. Soon shall there be made manifest unto thee that which hath been ordained by the Powerful, the Ancient of Days. We beseech God, blessed and exalted be He, to guide His servants through thee and through thy love and thy remembrance unto His Momentous Announcement.

5 أنّ المظلوم في بحبوحة البلاء يناديك و يذكرك
بما تفرح به افتدة الذاكرين قد حضر كتابك
لدى المظلوم و فاز بالمشاهدة و الحضور قرأناه و
اجبتناك بلوحي المبين أنّه رفعك بالفضل سوف
يظهر لك ما قدر من لدن مقتدر قدیر نسئل الله
تبارك و تعالی ان يهدى عباده بك و بحبك و
ذكرك الى نبأه العظيم

- 6 Say: "My God, my God! Adorn the heads of Thy servants with the crown of trustworthiness and the fear of God, and their temples with the ornament of truthfulness and guidance, and illumine their hearts, O my God, with the lights of Thy knowledge and their faces with the effulgences of the Daystar of Thy Revelation."

6 قل الهی الهی زین رؤوس عبادک باکلیل الأمانة
و التقوى و هیکلهم بطراز الصدق و الهدى و نور
قلوبهم یا الهی بأنوار معرفتک و وجوههم بتجليات
نیر ظهورک

- 7 The glory shining from the horizon of the heaven of My bounty be upon thee and upon thy wife and upon those who are with thee and upon those whom the censure of the censurers hath not prevented from turning toward God, the Beloved of the knowing ones and the Goal of those who are in the heavens and on earth.

7 البهاء المشرق من افق سماء فضلی عليك و على
ضلعک و من معک و على الذين ما منعهم لومة
اللائمين عن التوجه الى الله محبوب العارفين و
مقصود من في السموات و الأرضين

BLIB_Or15716.038.05, BLIB_Or15724.160

BH08294

To: Aqa Siyyid Ahmad Afnan, in Istanbul

Date: 1307-02-28 [1889-Oct-24]

- 1 ...Blessed is the soul that purifieth itself from the dust of greed and desire with the water of detachment and setteth its face toward the most exalted horizon. I swear by the Sun of Truth that before the light of praiseworthy character and goodly deeds, the radiance of the suns and moons of the heavens hath no splendor. Say: Fear God, O people! Take hold of that which exalteth and ennobleth you, and set aside that which ye have been forbidden in the Book of God, the Lord of all worlds.
- 2 O My Afnan! Upon thee be My peace and loving-kindness. Had the accepted souls attained unto that which they were commanded and achieved unity, the horizons of cities and lands would now be illumined. For We counseled all with that which would exalt their station and refine their souls. Blessed is he who hath heard and acted, and woe unto the heedless ones....
- 1 ...طوبی از برای نفسیکه از ماء انقطاع خود را از غبار حرص و هوی طاهر کند و قصد افق اعلی نماید قسم بافتاب حقیقت نزد نور اخلاق مرضیه و اعمال طیبه انوار شمس و اقمار سماء رونقی نداشته و ندارد قل اتقوا الله یا قوم خذوا ما یرفعکم و یعزکم و ضعوا ما نهیم عنه فی کتاب الله رب العالمین
- 2 یا افنانی علیک سلامی و عنایتی اگر نفوس مقبله باتفاق و به ما امروا به فائز میگشتند حال آفاق مدن و دیار منور مشاهده میشد چه کل را نصیحت نمودیم بآنچه که سبب ارتفاع مقام و تهذیب نفوس بوده طوبی لمن سمع و عمل و ویل للغافلین...

AY12.288x

BH00313

To: Mirza Musa Javaheri et al., in Baghdad

Date: 1307-02-30 ? [1889-Oct-26]

- 1 He is God, exalted be His glory, majesty and power!
- 2 Although at the beginning of every letter it is needful—nay, incumbent upon every soul—to make mention of the one Friend, the one Beloved, the one Desire, and to set forth, to the extent possible, His all-embracing favours, His prevenient mercies, and His encompassing loving-kindnesses which have compassed every atom of existence, yet, by reason of the strange events that have occurred and the reprehensible and unworthy deeds of certain persons, one findeth himself so bewildered and astonished that he chooseth silence and stillness rather than utterance and speech.
- 3 O Beloved of my heart! Thou Thyself art witness and testament that the Pen of counsel of the Blessed Beauty hath moved
- 1 هو الله تعالى شأنه العظمة والاقترار
- 2 اگرچه اول هر نامه بر هر نفسی لازم بل واجب ذکر دوست یگا و محبوب یگا و مقصود یگا را نماید و عنایات شامله و رحمتهای مسبوقه و الطاف محیطه او که هر ذره از ذرات وجود را احاطه نموده بقدر مقدور اظهار دارد ولکن از حوادث وارده عجیبه و اعمال مردوده نالایقه بعضی انسان خود را متحیر و مبهور مشاهده میکند بقسمیکه سکوت و صمت را بر ذکر و بیان اختیار مینماید
- 3 یا محبوب فؤادی خود شاهد و گواهد که قلم نصیح حضرت محبوب در لیالی و ایام متحرک

by night and day, commanding all to goodly deeds and praise-worthy character through utterances that have enkindled the hearts of the fair-minded and through remembrances wherein every word concealed an ocean of counsel. Nevertheless, from some who claim to love Him there hath appeared that which hath caused the Cause to be wasted among the servants. They have shown no mercy to themselves, nor to the Cause, nor have they acted upon the counsels; rather they have done what was prompted by self and passion. They have cast aside righteousness and embraced tyranny and wickedness. God is witness and testament that this servant desireth to cry out and raise his voice, perchance some ear might hearken or some eye might see, that they might hear and behold that which is the good of existence. In any case, now that from certain deeds the greatest despair hath become manifest, we must wait to see what divine forgiveness and grace shall reveal. Well was it said of old: "Woe unto me, and again woe unto me, should I come before Thee while Thou art displeased with me." It is hoped and expected that the loved ones will shine forth among the servants with the light of sanctity and detachment, in such wise that all shall acknowledge the loftiness and elevation of the true people of divine unity and the companions of spiritual detachment. I conclude these words at this time with these utterances, saying:

- 4 My God, my God! Thou seest some of Thy loved ones in the darkness of their deeds which Thou didst forbid them in Thy Book. I beseech Thee, O God of the world and Educator of the nations, by Thy Prophets and Thy Messengers and Thy Chosen Ones and Thy trustees, and by Him through Whom the Sun of Unity shone forth from the horizon of the heaven of Thy grace and the Moon of Sanctity appeared from the horizon of Thy Will, and by His family and His companions whom Thou didst make mighty against the infidels, to assist those who have gone astray to return unto Thee and to turn to the ocean of Thy forgiveness. Verily, Thou art the All-Forgiving, the Generous, the All-Bountiful, the Kind, the Merciful.

- 5 O Beloved of my heart! O Beloved of my heart! What can I say regarding what transpired after reading the letter of that Beloved? Sorrows encompassed me to such a degree that the response to the letter was long delayed, and the pen was prevented from inscription. If, God forbid, a wrong should appear from someone, it must be concealed and dealt with forbearingly. All discord, conflict, disputation and that which causes grief have been forbidden. All have been commanded to love and fellowship. Nevertheless, each day a new flame appears

و کلّ را باعمال طیبّه و اخلاق مرضیه امر فرموده بیاناتیکه افنده منصفین را مشتعل نموده و باذکاریکه در هر کله آن بحر نصیح مستور بوده معذلک از بعضی از مدعیان محبت ظاهر شده آنچه که سبب تضییع امر مابین عباد گشته نه بر خود رحم نموده اند و نه بر امر و نه بر ناصح عمل کرده اند آنچه را که آمر آن نفس و هوی بوده نبذوا التقوی و اخذوا البغی و الفحشاء حق شاهد و گواهست که اینعبد میخواهد صیحه زند فریاد نماید شاید سمعی اصغا کند و یا بصری مشاهده نماید و آنچه خیر وجود است بشنوند و بینند باری حال که از بعضی اعمال یأس اکبر ظاهر دیگر تا عفو و فضل الهی چه اظهار فرماید نعم ما قیل من قبل و الویل لی ثم الویل لی ان ارد علیک وانت ساخط عنی امید و گمان آنکه احباً بنور تقدیس و تنزیه مابین عباد مشرق و لایح باشند بشأنیکه کل اعتراف نمایند بر علو و سمو اهل توحید حقیقی و اصحاب تجرید معنوی

4 اختم القول فی هذا الحین بهذه الکلمات و اقول الهی الهی تری بعض احبائک فی ظلمات اعمالهم الّتی نهیتم عنها فی کتابک اسئلك یا اله العالم و مرّی الأمم بأنبیائک و رسلک و اصفیائک و اولیائک و بالذی به اشرق نیر التّوحید من افق سماء فضلک و لاح قر التّقدیس من افق مشیتک و بالّه و اصحابه الذین جعلتهم اشدّاء علی الکفّار بأن تؤیّد المخرجین علی الرّجوع الیک و التّوجّه الی بحر غفرانک انک انت الغفار الکریم و الفیاض العطوف الرّحیم

5 یا محبوب فؤادی یا محبوب فؤادی چه عرض کنم که بعد از قرائت دستخط آنحبيب چه وارد شد احزان بقسمی احاطه نمود که در جواب دستخط مدتها تأخیر رفت و قلم را از ذکر منع نمود اگر هم نعوذ بالله از نفسی خطائی ظاهر شود باید ستر نمایم و بحلم عمل کنند فساد و نزاع و جدال و ما یحدث به الحزن کل منع شده جمیع را امر فرموده اند به محبت و الفت معذلک

and corruption manifests. In the great city, Muhammad-'Ali Isfahani, despite being shown the utmost love, was so consumed by the fire of greed and passion that he abandoned all trustworthiness and religion, and joining with another like himself, denied possession of considerable funds belonging to others, including those of His Holiness the Afnan, upon them be 9 66 [Baha'u'llah]. In his greed for wealth he accused some of theft and resorted to various calumnies. Likewise, whenever anyone claims their portion of the believers' funds, he says they were stolen and taken away. He has manifested such opposition as has had and has no equal. One is bewildered, the pen is bewildered, the page is bewildered at how a person can abandon that which is the cause of his honor and elevation, and cling to that which degrades, abases and humiliates him.

هر یوم شعله‌ئی ظاهر و فسادِ ظاهر در مدینه کبیره محمد علی اصفهانی مع آنکه کمال محبت در باره او مجری گشت آتش حرص و هوی بشأنی او را مشتعل نمود که از امانت و دیانت کل گذشت و با یکی مثل خود متحد گشته مبلغی مال ناس را انکار نمود از جمله مال حضرت افنان علیهم ۶۶۹ [بهاء الله] باری بطمع مال ببعضی نسبت سرقت داد و بمفتریاتی چند تمسک نمود و همچنین مبالغی مال احب را هر نفسی مطالبه نماید میگوید سرقت نموده برده اند و بعدادی ظاهر شده که شبه نداشته و ندارد انسان متحیر قلم متحیر ورق متحیر که چه میشود انسان باسباییکه سبب عزت و رفعت او است از آن میگردد و بما یخذه و یزله و یذله تمسک مینماید

6 In any case, after reading that Beloved's letter, I proceeded to the Most Great Shrine and it was presented before His countenance. He said: "O thou who gazest upon the Face! In all conditions this Wronged One hath mentioned that which conduceth to the glory, exaltation and tranquility of humanity, and hath counseled all toward that which draweth them nigh unto God. Were anyone to question all things regarding what this Wronged One hath intended, all would proclaim at the top of their voices: 'Verily, He hath enjoined what is right and forbidden what is wrong.' We beseech God, blessed and exalted be He, to unite the hearts of His servants and to acquaint them with that which profiteth them in all the worlds of His worlds."

6 باری بعد از قرائت دستخط آنجوب قصد مقام نموده امام وجه عرض شد فرمودند یا ایها الناظر الی الوجه در جمیع احوال اینظلم آنچه سبب عزت و رفعت و آسایش خلق بوده ذکر نموده و کل را بما یقرّبهم الی الله وصیت کرده اگر نفسی از جمیع اشیاء سؤال نماید که مظلوم چه اراده نموده کل بأعلی النداء بکلمه انه امرنا المعروف و نهی عن المنکر نطق نمایند نسل الله تبارک و تعالی ان یؤلف بین قلوب عباد و یعرفهم ما ینفعهم فیکلّ عالم من عوالمه

7 The signs of thy grief have affected this Wronged One as well. Despair not of God's grace and mercy, and grieve not over the evil deeds of His servants. Ask God to adorn all with the ornament of justice and fairness. Verily, He hath power over all things.

7 آثار حزن آنجناب بر اینظلم هم تأثیر نمود آنک لا تیأس من روح الله و رحمته و لا تحزن من سوء اعمال عباد از حق بطلب کل را بطراز عدل و انصاف مزین فرماید انه علی کل شیء قدیر

8 This land hath been named the Most Great Prison, and in this are signs for those who perceive and evidences for those who see. We beseech Him to open before thy face and those with thee the gates of grace and bounty, and to send down upon thee from the heaven of generosity a mercy from His presence and a favor from His own Self. Verily, He is the Hearer, the Answerer, the All-Bountiful, the All-Generous, the All-Knowing, the All-Wise. Peace be upon thee and upon thy son. We beseech God, exalted be He, to cause the fountain of His utterance to flow through him for the irrigation of His servants, and upon those with thee among the sincere, devoted, and righteous ones who profess His unity.

8 این ارض به سجن اعظم نامیده شده و فی ذلک اشارات للمتفرّسين و دلالات للمتبرّسين نسله ان یفتح علی وجهک و من معک ابواب الفضل و العطاء و یزل علیک من سماء الجود رحمة من عنده و عنایة من لدنه انه هو السّامع و هو المجیب و هو الفیاض الفضال العظیم الحکیم السلام علیک و علی ابنک نسل الله تعالی ان یجری به عین بیانه لسقایة عباد و علی من معک من الموحّدين المخلصین الصّالحین انتهى

- 9 God willing, through his presence may differences be transformed into unity, corruption into righteousness, discord into harmony, and sadness into joy. This is not difficult for God, our Lord and your Lord. O beloved of my heart! Truly the world and its events are the cause of great sorrow. Although it has been said "tribulation is for those near to God, then for the Prophets, then for the chosen ones," and in light of these words one remains patient and content when afflictions befall oneself - yet the grief of God's loved ones and what befalls them melts the liver and burns the heart.
- 9 انشاء الله بوجود آنحبيب اختلافها باتحاد و فسادها باصلاح و نفاقها بوفاق و کدورتها بسرور تبدیل شود لهذا علی الله ربنا و ربکم بعزیزیا محبوب فؤادی فی الحقیقه دنیا و حوادث آن سبب حزن اکبر است اگرچه البلاء للولاء و البلاء للأبیاء ثم للأولیاء فرموده اند نظر باین بیانات انسان صابر و راضی است این در مقامی است که بر خود انسان وارد شود و لکن حزن اولیا و ما ورد علیهم کبد را میگدازد و قلب را میسوزاند
- 10 Among these is the harm that befell the beloved of my heart, His Holiness Mirza. This sorrow is beyond sorrows, for despite the failing health, overwhelming weakness, and the burning separation, there arose the sighs of the sincere and tears of the fair-minded. What became of mercy? Where did compassion go? What effect did the counsels and advice in the Tablets have? In any case, after presenting these matters before His presence, there appeared outwardly that which this ephemeral one is unable to describe. These are days when the loved ones must soar with a single wing and gather in one place, dealing with each other with the utmost kindness and compassion, so that through their love the people of the world may be illumined by its light and enkindled by its fire. Good manners are part of human nature, and honor and respect are among its characteristics. The young must show reverence to the elder, and the lesser must recognize the station of the greater. This matter caused the greatest sorrow. I beseech God, exalted be His glory, that those who committed these acts may return and arise to make amends for what was lost, so that sorrows may not exceed their measure and cause destruction. It is better that we now grasp the hem of His generosity and say:
- 10 از جمله ضریکه بر محبوب فؤاد حضرت میرزا علیه ۹۶۹ [بهاء الله] الأبهی وارد شد این حزن غیر احزانست مع آنکه استقامت مزاج منحرف و ضعف مستولی و فراق محرق وارد شد آنچه که زفرات مخلصین متصاعد و عبرات منصفین نازل آیا رحم چه شد و شفقت کجا رفت و مواعظ و نصایح در الواح چه تأثیر نمود باری بعد از عرض اینتراتب تلقاء وجه بر حسب ظاهر ظاهر شد آنچه که اینفانی از ذکر آن عاجز ایام ایامی است که احباً باید بیک پر طیر نمایند و در یکمقام جمع باشند و بکمال رأفت و شفقت با یکدیگر معامله نمایند تا از محبت ایشان اهل عالم بنورش منور گردند و بنارش مشعل آداب از سیجیه انسانست و عزّت و احترام از خصائص آن صغیر باید حرمت کبیر را نگاه دارد و کوچک مقام بزرگ را بشناسد باری اینفقره سبب حزن اکبر شد از حق جل جلاله میطلبم نفوسیکه اینعمل از آنها جاری شده راجع شوند و بر تدارک آنچه فوت شده قیام نمایند شاید احزان از درجه خود تجاوز نمایند و سبب هلاکت نشود بهتر آنکه در این حین بذیل کرم تشبث نمائیم و عرض کنیم
- 11 My God, my God! Thou seest Thy servants and Thy creation, and Thou knowest them better than they know themselves. Transform their evil into good and their injustice into justice. Then, O my God, extinguish the fire of hatred and animosity with the Kawthar of Thy mercy and the water of Thy grace. O Lord! Aid them in what Thou lovest and art pleased with, through Thy bounty and generosity, and assist them to achieve love and unity through Thy power and dominion. O Lord! Illumine their outer and inner beings with the lights of Thy virtues. Verily, Thou art the Powerful, the All-Knowing, the Wise.
- 11 الهی الهی تری عبادک و خلقک و انت اعلم بهم منهم بأنفسهم بدّل منکرهم بالمعروف و ظلّمهم بالعدل ثم اسکن یا الهی نار الضغينة و البغضاء بکوثر رحمتک و ماء عنایتک ای ربّ آیدهم علی ما تحبّ و ترضی بجدک و کرمک و وفقهم علی المحبة و الاتحاد بقدرتک و سلطانتک ای ربّ انر ظاهرهم و باطنهم بأنوار اخلاقک انک انت المقتدر العليم الحکیم

- 12 Beyond these matters, what befell that beloved one caused countless sorrows, and what can I say about what occurred after learning of it, to such an extent that the paper fell from my hand as if the power to hold and grasp had been taken from it. In any case, in complete wonderment and engaged in praise, prayer and supplication, I approached the Presence and made my submission. He said:
- 12 از اینها گذشته آنچه که بر آنجبوب وارد شد سبب هم لا تحصى گردید و چه عرض نمایم که بعد از اطلاع بر آن چه وارد شد بشأنی که ورق از دست رفت گویا قدرت اخذ و تمسک از آن اخذ شد باری در کمال تحیر و ذکر و ثنا و دعا و مناجات قصد مقام نموده عرض شد فرمودند
- 13 O thou who gazeth upon the Face and art immersed in the ocean of remembrance and praise! What befell thee hath grieved Me. We beseech God, the Lord of the Throne and earth, by the waves of the ocean of His utterance and the lights of the sun of His grace, to protect thee through His care and guard thee with His hosts and heal thee through His bounty and purify thee from every disease and illness and from all that would trouble thy heart. Verily, He is the Healer, the Sufficient, the Powerful, the Almighty.
- 13 یا ایها الناظرالى الوجه و المتغمس فى بحر الذکر و الثناء قد احزنتى ما ورد عليك نسل الله ربّ العرش و الثرى بأمواج بحر بیانه و انوار شمس فضله بان یحفظک یعنایته و یحرسک یجنوده و یشفیك بفضلہ و یقدسک عن کل داء و سقم و ما یکدر به فؤادک انه هو الشافی الکافی المقتدر القدير انتهى
- 14 Praise be to God, repeatedly you have attained to His mention. Truly, what befell you produced mighty effects and caused many sorrows, but we hope that God will transform it into health and safety and joy and gladness. Verily, He is powerful over all things.
- 14 لله الحمد مکرر بذكر فائز گشتید فى الحقیقه آنچه بر شما رسید آثار عظیمه از آن ظاهر گشت و احزان کثیره حاصل ولكن امید آنکه یدله الله بالصحة و السلامة و الفرح و السرور انه على کل شیء قدير
- 15 Concerning what you wrote about the attention, steadfastness and service of Mirza, upon him be Baha'u'llah's glory, after presenting it He said: "Whosoever is for God, God is for him." Deeds in God's path are never lost, like a sapling in blessed and goodly soil that ever grows, nourished by the water of God's grace - exalted be His glory. Soon its signs, leaves and fruits will become manifest. One pure deed performed for the sake of the Lord will lead one to the highest paradise. Verily He does not suffer the reward of the doers of good to be lost. We beseech God to adorn souls who have turned to Him with the ornament of steadfastness and wisdom.
- 15 اینکه در باره توجه و استقامت و خدمت جناب میرزا علیه بهاء الله مرقوم داشتید بعد از عرض فرمودند من كان لله كان الله له اعمال فى سبيل الله ضایع نشده و نمیشود بمثابه نهال است در ارض چیده مبارکه و همیشه در نمو است و سبب نمو ماء عنایت حق جل جلاله عنقریب آثار و اوراق و ثمارش ظاهر و هویدا گردد یک عمل خالص که لوجه مولی ظاهر شود انسانرا بفردوس اعلی رساند انه لا یضیع اجر المحسنين از حق میطلبیم نفوس مقبله را بطراز استقامت و حکمت مزین فرماید
- 16 O my God! O my God! Thou seest Thy servants who have turned unto Thee. Adorn them with the robe of steadfastness and godliness, and assist them in that which Thou hast revealed in Thy Book. O Lord! Deny them not the ocean of Thy bounty nor the lights of the Sun of Thy giving. Ordain for them that which Thou hast ordained for those of Thy servants who are near unto Thee and for the sincere ones among Thy creation. Verily Thou art God, there is none other God but Thee, the All-Bountiful, the Generous.
- 16 الهی الهی تری عبادک اقبولوا الیک زینهم برداء الاستقامة و التقوى و ایدهم على ما انزلته فى کتابک ای رب لا تمنعهم عن بحر فضلک و لا من انوار نیر عطائک قدر لهم ما قدرته للمقرين من عبادک و المخلصين من خلقک انک انت الله لا اله الا انت الفضل الکريم
- 17 That soul should assist all to perform deeds that cause the elevation and progress of souls. The deeds and actions that appeared from some in the early days caused both the wicked
- 17 آنجناب باید کل را تأیید نماید بر اعمالیکه سبب ارتقاء نفوس و ارتفاع است اعمال و افعالی که

and the righteous to withdraw, distance themselves and flee. And the Shi'ih party - may God abandon them - attributed as many calumnies as they could to these servants, and the divines of that heedless group strove to spread them. Thus befell what befell. We hope that the loved ones in that land will hold fast to the Law and to good deeds. A human being without deeds and fruits is like a dried-up tree. This Wronged One, during His sojourn in that land, would go to the mosque and likewise visit the holy and purified shrines. Nevertheless, after this Wronged One they did that which was contrary to all parties. We beseech God to aid all to do what He loves and is pleased with, and to assist His loved ones to perform deeds that draw people near unto Him. Verily He is the Hearer, the Answerer of prayer. Praise be to God, the Lord of the Throne and the Possessor of the exalted Seat.

در اول ایام از بعضی ظاهر شد سبب تجنب و بعد و فرار اشرار و اخبار ارض گشت و حزب شیعه خذلهم الله هم بقدر مقدور مفترياتی باین عباد نسبت دادند و بانتشار آن علمای آنفئه غافلانه جهدها نمودند لذا وارد شد آنچه وارد شد امید آنکه احبای آن ارض به شریعت و اعمال تمسک نمایند انسان بی عمل و ثمر بمثابه شجره یاسه است اینمظلوم ایام توقف در آن ارض بجامع میرفت و همچنین بیتاع مبارکه مطهره توجه مینمود مع ذلک بعد از اینمظلوم عمل نمودند آنچه را که مخالف جمیع احزاب بوده نسل الله ان یوقی کلک علی ما یحب و یرضی و یؤید اولیائه علی عمل یقرّب الناس الیه انه هو السّامع المجیب الحمد لله ربّ العرش و مالک الکرسی الرّفع انتهى

- 18 We hope that all may attain to deeds that cause the drawing near and attraction of the servants. God willing, may they be assisted in matters that cause the exaltation of the people of unity and the turning of all. In this land, some weak souls and children, out of their love for good deeds, despite the length of days, fast during the blessed month of Ramadan and stand in prayer throughout the night, all holding fast to God's laws and clinging to the hem of His grace and generosity. Deeds have been and are the cause of nearness, exaltation and propagation. Blessed are they that act and blessed are they that understand.

18 امید آنکه کلّ فائز شوند باعمالیکه سبب تقرّب و توجه عباد است انشاء الله مؤید گردند بر اموری که علت علو ملت اهل توحید است و سبب اقبال کلّ در این ارض بعضی از نفوس ضعیفه و اطفال شوقاً للأعمال مع طول ایام در ماه مبارک رمضان صائم و تمام لیل قائم و کلّ باحکام الله متمسک و باذیال فضل و کرمش متشبث اعمال سبب تقرّب و علو و انتشار بوده و هست طوبی للعاملین و طوبی للعارفين

- 19 At one time He uttered this blessed word: "There hath come upon that Wronged One what hath come upon this Wronged One. We beseech God to assist the heedless to return. Verily He is the Ever-Forgiving, the Generous, the Pardoner, the Merciful."

19 وقتی باینکله مبارکه نطق فرمودند قد ورد علی ذاک المظلوم ما ورد علی هذا المظلوم نسل الله ان یؤید الغافلین علی الرجوع انه هو التّواب الکرم و الغفار الرّحیم

- 20 Another submission: No one's word concerning that beloved one has been or is acceptable. In previous years He would repeatedly utter these words - may our spirits be sacrificed for Him: "Let no one speak aught but good concerning Mirza M., upon him be God's peace, care and mercy. Leave him to Us."

20 عرض دیگر قول احدی در باره آنحبيب مسموع نبوده و نیست در سنين قبل مکرر باینکله نطق میفرمودند قوله ارواحنا فداه احدی در باره جناب ميم عليه سلام الله و عنایت و رحمته بغیر کلمه خير تکلم نماید او را بما وا گذارند انتهى

- 21 This servant has repeatedly heard similar words and written them to various regions. God is the All-Knowing, the All-Informed Witness. As they have again mentioned the loved ones, for each one a special mention has been made. The word of the Lord - may our spirits be sacrificed for Him:

21 مکرر امثال اینکله اینعبدا استماع نموده و باطراف نوشته ان الله هو الشّاهد العليم الخبير اینکه مجدّد ذکر اولیا را نمودند از برای هر یک ذکرى مخصوص مذکور قول المولى ارواحنا فداه

- 22 O Muhammad-Qabil-Shuja'! Your mention hath been made in the presence of the Wronged One. We beseech God, blessed

and exalted be He, to illumine thee with the lights of His most excellent names and His most exalted attributes, and to adorn thee with that which will draw thee nigh unto Him in all conditions. Verily, He is the Self-Sufficient, the Most High. We counsel thee to be trustworthy, to be religious, to be truthful and pure, and We ask for thee divine confirmation and assistance. Verily, He is the Single, the One, the Mighty, the All-Praised.

23 O Muhammad! The Wronged One hath turned toward thee and made mention of thee that thy heart might rejoice thereby. Give thanks unto God, thy Lord, and say: "My God, my God! Protect Thy unified servants from the evil of the idolaters who have encompassed their homes and lands. I beseech Thee, O God of Names, to guard them with the hosts of the unseen and the visible, and enable me to perform such deeds as will diffuse the fragrance of Thy acceptance. Verily, Thou art the Forgiving, the Merciful."

24 O Abdul-Nabi! Sorrows have encompassed Me from those who claim to be of Mine own Self yet perpetrate that which causeth My sighs to ascend and My tears to fall. We beseech God, the Lord of the Throne and of earth, the Lord of the Hereafter and of this world, to assist the heedless to turn unto Him and seek forgiveness for their deeds. Verily, He is the Almighty, the Unconstrained.

25 Praise be to the Purpose of the world and the Beloved of nations, Whose grace hath encompassed the earth and its people. His manifest and hidden bounties are ever-present and descending at all times. Who is able to describe Him as He deserves to be described, or praise Him as He deserves to be praised? This is especially true of those servants who reap without having sown and take without having given. The servant beareth witness that grace is from Him, bounty is from His presence, the verses are by His command, and the laws are in the grasp of His power. He is the Almighty, the Omnipotent.

26 Three assured souls are mentioned, praise be to God, and have attained to such mention as leadeth to attention, supplication and trust. This lowly one conveyeth greetings to each one and beseecheth the Self-Sufficient, the Exalted for bounty, blessing and steadfastness for each. Verily, God is the Provider, the Lord of Strength, the Firm. And specifically for the apple of the eye of His Honour Ibn, upon him be God's peace, a special tablet was sent. God willing, he will attain unto it.

22 یا محمد قبل شجاع ذکر ت نزد مظلوم مذکور نسل
الله تبارک و تعالیٰ ان ینورک بأنوار اسمائه الحسنی
و صفاته العلیا و یرتیک بما یرتیک الیه فیکل
الأحوال انه هو الغنی المتعال نوصیک بالأمانة و
الدیانة و الصدق و الصفاء و نسل لک التوفیق
و التأيید انه هو الفرد الواحد العزیز الحمید

23 یا محمد انّ المظلوم اقبل الیک و ذکرک لیفرح به
قلوبک اشکر الله ربّک و قل الهی الهی احفظ
عبادک الموحّدين من شرّ المشرکین الذین احاطوا
دیارهم و بلادهم اسئلك یا اله الاسماء بأن
تحرسهم بجنود الغیب و الشهادة و وفتنی علی
اعمال تتضوّع منها عرف قبولک انک انت
الغفور الرحیم

24 یا عبدالبی قد احاطتني الأحران من الذین ینسبون
انفسهم الی نفسی و یرتکبون ما صعدت به زفراقی
و نزلت عبراتی نسل الله ربّ العرش و الثری
و مالک الآخرة و الأولى بأن یؤید الغافلین علی
التوجه الیه و الاستغفار علی ما عملوا انه هو المقتدر
المختار انتهى

25 حمد مقصود عالم و محبوب امم را که عنایتش
ارض و اهلس را فرا گرفته نعمت ظاهره و
باطنه در جمیع احیان ظاهر و نازل من یقدر ان
یصفه حقّ الوصف او یذکره حقّ الذکر مخصوص
عبادیکه نکاشته درو میکنند و نداده اخذ مینمایند
یشهد الخادم بأن الفضل من عنده و العطاء من
لده و الآیات بأمره و الأحکام فی قبضة قدرته
و هو المقتدر القدیر

26 نفوس موقنه ثلثه الحمد لله ذکرشان مذکور و
بذکریکه سبب توجه و توسّل و توکل است فائز
گشتند اینفانهم خدمت هریک سلام میرساند
و از غنی متعال از برای هریک نعمت و برکت
و استقامت میطلبد انّ الله هو الرزاق ذو القوة
المتین و مخصوص قره عین جناب ابن علیه
سلام الله لوحی مخصوص ارسال شد انشاء الله
بأن فائز شوند

27 و اینکه در باره امور مرقوم داشتید بعد از
عرض فرمودند انا نسل الله تبارک و تعالیٰ ان

- 27 As to what thou didst write regarding certain matters, after presenting them He said: "We beseech God, blessed and exalted be He, to manifest for him that which will profit him and to send down upon him from the heaven of generosity that which will exalt him. Verily, He is with His trusting servants." That which now causeth the manifestations of grace is association with the servants in a spirit of fellowship and fragrance, and likewise unity, harmony and love. Verily, God is the Hearer, the Answerer. Peace, remembrance and glory be upon you and upon those with you and upon God's righteous servants.

يظهر له ما ينفعه و ينزل عليه من سماء الجود ما يرفعه انه مع عباده المتوكلين انتهى آنچه الآن سبب ظهورات عنايتست معاشرت با عباد است به روح و ریحان و همچنین اتفاق و اتحاد و محبت ان الله هو السامع المحيى السلام والذكر والبهاء على حضرتكم و على من معكم و على عباد الله الصالحين

BLIB_Or15701.039

BH00748

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

Date: 1307-03 [1889-Oct]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 Though I acknowledge that He cannot be remembered by any remembrance save His own, and confess that He cannot be described by any description but His, I make mention of Him in accordance with what He hath revealed in His perspicuous Book. In truth, the world of the heart hath no joy save His remembrance, and the grief and sorrow of hearts and souls find no relief except in His memory. His remembrance is the source of gladness and His praise the dayspring of delight. Praise be unto Him, again praise be unto Him, for having made us know His remembrance and guided us to His path. I testify that He is the All-Bountiful, possessed of ancient grace. And peace and blessings be upon the Dayspring of His mighty signs and His all-encompassing and manifest evidences, through Whom knowledge was spread abroad and the arts appeared and the hidden was revealed, and upon His family and companions, the arks of guidance and the dawning-places of knowledge and wisdom - blessings befitting their glorious station and their exalted rank.
- 3 O beloved of my heart! Thy letter, which was adorned with the praise and remembrance of the Lord of all being and His chosen ones and pure ones, transformed the ocean of sorrow into a sea of joy and changed the carpet of grief into one of gladness.

1 هو الله تعالى شأنه العظمة والافتقار

2 مع ايقانى بانه لا يذكر بذكر دونه و اقرارى بانه لا يوصف بوصف ما سواه اذكره اتباعاً بما انزله فى كتابه المبين فى الحقيقة عالم قلب را نشاطى جز ذكر اونه و هم و غم افنده و قلوب را جز يادش فرح و فرجى نيست ذكرش مطلع انبساط و ثنائش مشرق نير نشاط حمداً له ثم حمداً له بما عرّفنا ذكره و هداانا الى صراطه اشهد انه هو الفضل ذو العناية القديمة و الصلوة و السلام على مشرق آياته العظيمة و بيناته الظاهرة المحيطة الذى به نشرت العلوم و ظهرت الفنون و برز المكنون و على آله و اصحابه سفائن الهداية و مطالع العلم و الحكمة صلوة تليق لساحة عترهم و ارتفاع مقامهم

3 يا محبوب فزادى دستخط على كه مزین بود بذكر و حمد حضرت بارى و اوليا و اصفيا لجه حزن را بجز فرح تبديل نمود و بساط هم را ببساط

After it was read and perused, it was taken to the Most Great Spot and presented before His face, attaining the honor of His attention. He said: "O Amin, upon thee be the glory of God, the Lord of the worlds! Praise be to God, thou art successful through His bounty and illumined by the lights of the Sun of His remembrance. Through the loftiness of the learned and the wise, the baseness of the ignorant and heedless is made manifest. From the honor of the righteous in the sight of the Unconstrained One, the abasement of the wicked becometh apparent. Thy letter was mentioned before the Wronged One. The fragrance of steadfastness and love was wafted therefrom. We beseech God, blessed and exalted be He, to raise up through His Afnan and through thee and His loved ones the standards of trustworthiness and godliness, of truthfulness and sincerity amongst all men, and to strengthen you with the hosts of wisdom and utterance. Verily, He is the Mighty, the Helper." And We beseech Him to make manifest through your existence the trustworthiness of the people of truth and the treachery of the faithless and the false ones. Verily, He is powerful over all things.

انبساط مبدل ساخت و بعد از قرائت و اطلاع قصد مقام نموده امام وجه عرض شد و بشرف اصغا فائز گشت فرمودند یا امین علیک بهاء الله رب العالمین لله الحمد بفضلش فائزی و بانوار نیر ذکرش منور بعلو عالم و عاقل پستی مقامات جاهل و غافل امام وجوه ظاهر از عتر ابرار نزد مختار دل اشرا پدیدار نامهات نزد مظلوم مذکور عرف استقامت و محبت از آن متضوع نسل الله تبارک و تعالی ان یرفع بأفئانه و بک و بأحبابه رایات الأمانة و الذبابة و الصدق و الصفاء بین الوری و یمدکم بجنود الحکمة و البیان انه هو العزیز المستعان و از او میطلبیم بوجود شما امانت اهل حق و خیانت خائنین و کاذبین را ظاهر فرماید انه علی کل شیء قدير

- 4 Whatsoever hath appeared from the Afnan - upon him be My peace and loving-kindness - hath been fitting and appropriate. Were it not for divine inspiration, specific instructions would certainly have been given outwardly. The reins of hearts are within His mighty grasp, and the reins of understanding are in the right hand of His will. We beseech Him to aid and assist you in that which He loveth and is pleased with. Verily, He is the Almighty, the All-Powerful.

4 از جناب افنان علیه سلامی و عنایتی آنچه ظاهر شد مطابق و موافق بوده اگر مدد الهام نبود البته در ظاهر دستورالعمل مخصوص داده میشد زمام الأفئدة فی قبضة قدرته و ازمة الادراک بین ارادته نسله ان یؤیدکم و یوفقکم علی ما یحب و یرضی انه هو المقتدر القدير

- 5 In these days, once again a detailed letter has arrived from those friends, urgently requesting the presence of the Afnan, and from their words lamentation and mourning can be heard. Therefore, We have approved their attention to that direction. This matter was also mentioned before. Letters are continuously arriving, requesting him with utmost humility and lowliness. The Overseer, upon him be God's peace, has given his attention. God willing, through the light of justice and the power of truth, their innocence shall be proven and established. We have previously mentioned before the authorities that the heaven of divine wisdom is illumined by two luminaries: consultation and kindness, and the pavilion of world order is raised upon two pillars: reward and punishment. God willing, may his honor the Assistant be confirmed in the execution of justice. This is a mighty station with God, the All-Knowing, the All-Wise.

5 مجدّد این ایام مکتوب مفصّل از حضرات رسیده و جناب افنان را باصرار تمام میطلبند و از کلماتشان نوحه و ندبه استماع میشود لذا توجهشانرا بآنشطر امضا نمودیم و از قبل هم اینفقره ذکر شد متّصلاً مراسلات میرسد و بکمال عجز و انکسار ایشانرا میطلبند جناب ناظر علیه سلام الله توجه نمودند انشاءالله بنور عدل و قوه صدق برائتشان ثابت و محقق گردد نزد اولیای حکم از قبل ذکر نمودیم آسمان حکمت الهی بدو نیر روشن و منیر مشورت و شفقت و خیمه نظم عالم بدو ستون قائم و برپا مجازات و مکافات انشاءالله حضرت معین بر اجرای حق مؤید شوند اینقامیست عظیم عند الله العليم الحکیم

6 اولیا را ذکر نموده و مینمائیم جناب نبیل ابن نبیل و من معه و من معکم کل را از قبل مظلوم سلام

- 6 We have mentioned and continue to mention the friends. Convey greetings from this Wronged One to the honored Nabil-Ibn-i-Nabil and those with him and those with you. For each one We ask that which is everlasting and enduring. Verily, God is the All-Bountiful, the Mighty, the Powerful.
- 7 O beloved of my heart! A group of the honored Afnans, upon them be Baha'u'llah's Most Glorious Glory, have with utmost diligence and effort sought out the honored Afnan, upon him be Baha'u'llah and His favors. According to what is known, most have signed this matter and have beseeched God. Therefore, permission has been granted. This servant begs his Lord to make the end of all matters good. This evanescent servant offers greetings and praise to the honored Afnan, upon him be Baha'u'llah's Most Glorious Glory, and in all conditions beseeches victory and triumph for him. Verily God is the Hearer, the Answerer.
- 8 And likewise, he conveys greetings and praise to each of the friends, upon them be Baha'u'llah and His favors. The One God is witness that all are remembered in the heart - a remembrance that, through God's favor, glorified be His majesty, will neither be forgotten nor fall behind. In these days a letter arrived from the beloved of the heart, the honored Haji Mirza Haydar-'Ali, upon him be Baha'u'llah's Most Glorious Glory. He was in the land of Ha and Mim and wrote details about the lack of moderation of some in that land. Glory be to God! From other directions - from 'Ayntab and Kurdistan, as well as the people of Ha and Mim - they have mentioned reprehensible deeds of Dervish Gh-l. Until now no response has been given regarding this matter. Indeed, the mentioned deeds have caused the Cause of God to be wasted. In any case, countless complaints have been made about him and another soul. Such matters have been and continue to be the cause of great sorrow.
- 9 However, they have written very well about the acceptance of the servants and the exaltation of the Cause, and they have written about that beloved one that which is the cause of greatest joy. Among other things, they have written that in every land where he has gone, the people there, upon mentioning that beloved one, exclaim "O what longing!" and they have written that all mention him with the most wondrous utterance and have sought from God to meet that beloved one again. Were it not for your good deeds, they would have been consumed by the fire of the heedless ones' misdeeds. This servant beseeches
- برسانید از برای هریک میطلبیم آنچه را که باقی و دائم است آن الله هو الفضال المقتدر القدیر انتهى
- 7 یا محبوب فؤادی جمعی از حضرات آقایان افنان علیهم ۶۶ ۹ [بهاء الله] الأبهی بجد و جهد تمام حضرت آقای افنان علیه ۶۶ ۹ [بهاء الله] و عنایتہ را طلب نموده و مینمایند و از قرار معلوم اکثری اینفقره را امضا نموده اند و از حق طلب کرده اند لذا اذن عنایت شده یسئل الخادم ربہ ان یجعل خاتمة الامور خیراً انی عبد فانی خدمت آقای مکرم حضرت افنان علیه ۶۶ ۹ [بهاء الله] الأبهی سلام و ثنا عرض مینماید و در جمیع احوال از برای ایشان نصرت و ظفر مسئلت میکند آن الله هو السامع المجیب
- 8 و همچنین خدمت هریک از اولیا علیهم ۶۶ ۹ [بهاء الله] و عنایتہ سلام و ثنا میرساند خدای واحد شاهد که کل در قلب مذکورند ذکریکه بعنایت حق جلّ جلاله فراموشی نبیند و از عقب درنیاید خطی این ایام از حضرت محبوب فؤاد جناب حاجی میرزا حیدر علی علیه ۶۶ ۹ [بهاء الله] الأبهی رسیده در ارض ها و مم تشریف داشته اند و تفصیلی از بی اعتدالی بعضی در آن ارض ذکر نموده اند سبحان الله از جهات اخری از عنتاب و کردستان و همچنین اهل ها و مم از درویش غل اعمال منکر ذکر کرده اند و الی حین در اینفقره جوابی زفته فی الحقیقه اعمال مذکوره سبب تضییع امر الله شده باری شکایات لا تخصی از او و نفس دیگر نموده اند امثال این امور سبب حزن اکبر بوده و هست
- 9 و اما از اقبال عباد و علو امر بسیار خوب نوشته اند و نسبت بآنحبيب نوشته اند آنچه را که علت فرح اکبر است از جمله نوشته اند در هر ارضی تشریف برده اند اهل آنجا حین ذکر آنحبيب بکلمه "واشوقا ناطق و نوشته اند کل بایده بیان ذکر مینمایند و از حق طالب لقای آنحبيب مرّة اخری بوده اند لو لا حسنات حضرتک لاحترقوا بنار سیئات الغافلین یسئل الخادم ربّه بأن یؤید عبادہ علی الأمانة و الدبانة و علی العمل بما انزله فی کتابه

his Lord to assist His servants to be trustworthy and religious, and to act according to what He has revealed in His Book.

- 10 From the land of Ta also, a detailed letter has arrived from the spiritual beloved 'Ali-Qabli-Haydar, upon him be Baha'u'llah. Praise be to God, the friends of that land, through the favor of the Sultan, may God, blessed and exalted be He, strengthen him, are all at ease and occupied with divine thanksgiving. Indeed, they have expended and continue to expend great effort in serving and improving the affairs of the friends. We beseech God, blessed and exalted be He, to protect him from the evil of his enemies and to perpetuate the days of his mention and praise and service.
- 11 This evanescent servant takes God, exalted be His glory, and all the Prophets and Messengers as witness that he has ever besought and continues to beseech from the heaven of grace and the ocean of bounty, protection, exaltation, mercy, glory and blessing for His servants, as well as assistance in deeds and virtues that are the cause of nearness and the means of salvation. Nevertheless, I am greatly perplexed by the actions of some who, despite counsels and exhortations, have caused their own stations to be wasted.
- 12 This year, from every quarter, complaints have been received concerning certain souls; and likewise, in one of the cities of these regions, a shameful deed hath been perpetrated. Have they not heard, and have they not understood, the stations of righteousness and piety as set forth in the Book of God? Gracious God! Some act upon that which hath been clearly and evidently forbidden in the Book of God, while they have abandoned that which hath been commanded more manifest than the sun itself. We beseech God to assist all to return unto Him. Verily He is the All-Forgiving, the Ever-Relenting, the Merciful. Peace and remembrance and praise be upon thee and upon those who have held fast unto justice and equity and unto that which they have been bidden by the All-Knowing Commander.

10 از ارض طاء هم از جناب حبيب روحانى على قبل حيدر عليه ٩٦٩ [بهاء الله] مكتوب مفصلي رسیده الله الحمد دوستان آن ارض بعنايت حضرت سلطان ايده الله تبارك و تعالى جميع مستريحند و بشكر الهى مشغول فى الحقيقه بخدمت و اصلاح امور احبا جهد بليغ مبذول داشته و دارند نسل الله تبارك و تعالى ان يحفظه من شر اعدائه و يابد ايام ذكره و ثنائه و خدمته

11 اين خادم فاني حق جلّ جلاله و جميع انبيا و مرسلين را گواه ميگيرد كه لازال از سماء فضل و بجزودش حفظ و رفعت و رحمت و عزّت و برکت عبادش را طلب نموده و مينمايم و همچنين تأييد بر اعمال و اخلاقيه سبب تقرب و علت نجاتست ولكن مع ذلك بسيار متحيرم از اعمال بعضى مع نصائح و مواظب سبب تضبيع مقامات خود شده اند

12 اين سنه از هر شطرى شكيت از بعضى نفوس آمده و همچنين از يكي از مدن اين اطراف عمل منكرى واقع شده ايا در كتاب الهى مقامات بر و تقوى را نشنيده اند و ادراك نكرده اند سبحان الله بعضى عاملند آنچه را كه در كتاب الهى نهى آن واضح و مشهود است و ترك نموده اند آنچه را كه امرش اظهر از شمس است نسل الله ان يؤيد الكل على الرجوع ان الله هو الغفار و هو التواب الرحيم السلام و الذكر و الثناء على حضرتك و على الذين تمسكوا بالعدل و الانصاف و بما امروا به من لدن امر عليم

- 13 The servant 9 Rabi'u'l-Avval 1307

13 خادم فى ٩ ربيع الأولى سنة ١٣٠٧

INBA15:179, INBA26:179, UVM.095.20x

BH00218

To: Shaykh Kazim Samandar et al., in Isfahan

Date: 1307-03-06 [1889-Oct-31]

1 He is the Commander, the Ruler, the All-Knowing, the All-Informed

1 هو الأمر الحاكم العليم الخبير

2 O thou who soarest in My atmosphere and gazest toward My horizon! Hear My testimony that there is none other God but Me, the Single, the All-Informed. Nothing escapeth His knowledge and He is the Truth, the Knower of the unseen. We make mention of the loved ones of God and seek for each one the Kawthar of utterance from the chalice of the bounty of the Lord of all creation. The steadfast ones shall soon behold the effulgences of the light of their Lord's gracious favors. Each of thy requests hath been heard. Convey My greetings and glorification to those souls who have set their faces toward the Most Exalted Homeland and the Supreme Summit, and illumine them with the effulgences of the mention of the Most Great Luminary.

2 يا أيها الطائر في هوائى و الناظر الى افقنى اسمع شهادتى انه لا اله الا انا الفرد الخبير لا يعزب عن علمه من شئ و هو الحق علام الغيوب اولياى حق را ذكر مينمائيم و از برای هر يك كوثر بيان از كأس عنایت مالک امکان میطلبیم سیف یرون المستقیمون تجلیات انوار نیر عنایت ربهم الکریم سم مطالب شما هر یک باصفا فائز نفوسیکه قصد وطن اعلی و ذروه علیا نموده اند هر یکرا سلام و تکبیر برسان و بتجلیات ذکر نیر اعظم منور دار

3 Praise be to God that steadfast and firm souls have been raised up. God is My witness that this Wronged One hath loved to meet His loved ones, but for some time the oppressors and calumniators have arisen to subvert the Cause of God and have striven to harm His loved ones. One whom We protected for forty years hath been ignited with the fire of hatred - he is the cause of the seduction of the calumniators, the treacherous ones and the oppressors. Praise be to God that whatsoever was hidden in their hearts hath been made manifest, that the servants of God might distinguish truth from falsehood. This is the most great bounty that hath shone forth from the Dayspring of utterance of the Lord of destiny. Blessed are they that hear! Therefore have We paused in granting permission. If they act in accordance with what was previously mentioned in this regard, the reward of attainment unto His presence shall be fully recorded for them. This is among God's irrevocable promises, there is no doubt in this. It hath been recorded in confirmation in My Perspicuous Book. Illumine the loved ones of that land and its surroundings with the effulgences of the light of God's bounty. We beseech God to aid all to champion His Cause.

3 الحمد لله نفوس ثابتة راسخه هم مبعوث شده اند حق شاهد و گواه که اینظلوم دوست داشته لقای اولیای خود را ولكن چندی است که ظالمین و مفتترین بر تضييع امر الهی قیام کرده اند و بر ضرر اولیا جهد نموده و مینمایند نفسی که چهل سنه او را حفظ نمودیم بنار بغضا مشتعل اوست سبب اغوای مفتترین و خائنین و ظالمین لله الحمد آنچه در سر داشتند ظاهر شد تا عباد حقرا از باطل تمیز دهند این است فضل اکبر که از مطلع بیان مالک قدر اشراق نموده طوبی للسامعین لذا در اذن توقف نمودیم اگر بآنچه از قبل در این مقام ذکر شده عمل نمایند اجر لقا بتمامه در باره ایشان ثبت شده و میشود این از وعدهای محتومه الهیست لا شک فی ذلک قد فاز بالاثبات فی کتابی المبین اولیای آن ارض و اطراف آن را باشرافات انوار نیر عنایت الهی منور دار از حق میطلبیم کل را تأیید فرماید بر نصرت امر الها

4 O my God, O Thou Who art Gracious, Merciful, Beloved, and the Ultimate Goal! I testify that Thou hast, with the finger of power, broken the seal of the Choice Wine and, through the sovereignty of the Name of the Self-Subsisting, hast granted eternal life to the realm of hearts and souls. This Wine is

4 کریم رحیم محبوبا مقصودا شهادت میدهم بر اینکه ختم رحيق مختم را باصبع قدرت برداشتی و باقتدار اسم قیوم عالم افنده و قلورا بحیوة ابدی فائز فرمودی این رحيق بیانی است که از لسان

the utterance that hath flowed and appeared from the Tongue of Grandeur. Blessed is the soul that hath taken and drunk this most pure Wine from the hand of Thy bounty. O Gracious One! Withhold not Thy servants in these days from the breezes of revelation and the fragrances of divine inspiration. Grant them power, bestow upon them success in such wise that neither the hosts of doubts may prevent them nor the ranks of allusions drive them away. Aid them in that which beseemeth Thy Revelation and Thy establishment upon the throne of Thine utterance. O my Lord! Through clear evidence hath been established Thy wealth and Thy power, and our poverty and our helplessness before the manifestations of Thy grandeur. O my Lord! Thou knowest and seest that one of Thy servants, who hath been named Samandar in Thy most pure Presence and Most Luminous Station, hath desired to make mention of Thy loved ones through the tongue of Thy grace in the kingdom of Thine utterance, that their hearts may rejoice thereby and their faces be illumined. O my Lord! Ordain for him from the ocean of Thy generosity and the heaven of Thy bounty that which he hath desired, and disappoint him not of the effulgences of the Sun of Thy grace. Verily, Thou art the One Who hath power over whatsoever Thou willest, and in Thy grasp are the reins of all affairs. There is none other God but Thee, the Lord of the Day of Resurrection.

- 5 O Party of God! Be not grieved. The vicissitudes of the world have ever been and shall ever be. Hearts adorned with the ornament of divine love shall not be seized by sorrow, nor shall life and possessions preoccupy them. What behooveth steadfast souls today is to cling to wisdom and utterance in guiding the heedless and hesitant, and to give all a share of the most pure and luminous wine. Reflect upon what hath befallen this Wronged One from the first days until now - at times under the blows of the misguided, at times in chains and fetters. I swear by the lights of the Sun of Truth that illumineth the seen and unseen realms that We have borne afflictions the like of which no ear hath heard, yet since they were in God's path they were sweet and beloved. By the life of God, to them that are in love, colocynth is as sweet as honey. Strive that ye may not, through names, be deprived of their Creator and Revealer. Act towards all as ye would wish others to act towards you.

- 6 My God, my God! Aid Thy loved ones in that which befitteth Thy Manifestation and Revelation, then enable them to assist Thy Cause through the wisdom Thou hast sent down in Thy Books, Scriptures and Tablets. O Lord! All things testify to

عظمت جاری و ظاهر گشته طوبی از برای نفسیکه این رحیق اصفی را از ید عطایت اخذ نمود و آشامید ای کریم عبادت را از نفحات وحی و فوحات الهام در این ایام منع مفرما قدرت عطا کن توفیق بخش بجهت لا یمنعهم جنود الشبهات و لا تطردهم صفوف الاشارات ایدهم علی ما ینبغی لظهورک و استوائک علی عرش بیانک ای رب قد ثبت بالبرهان غنائک و اقتدارک و فقرنا و عجزنا عند ظهورات عظمتک ای رب تعلم و ترى انّ عبداً من عبادک الذی سمی بسمندر فی منظرک الاطهر و مقامک الانوار اراد ذکر اولیائک من لسان فضلک فی ملکوت بیانک لتفرح به قلوبهم و تستضیء به وجوههم ای رب اقض ما اراد من بحر کرمک و سماء عطائک و لا تخیبه من تجلیات شمس فضلک انک انت المقتدر علی ما تشاء و فی قبضتک زمام الامور لا اله الا انت مالک يوم النشور

5 یا حزب الله محزون مباشید حوادث دنیا لا زال بوده و خواهد بود قلوبیکه بطراز حبّ الهی مزین شد آنرا حزن اخذ ننماید و جان و مال او را مشغول نکند آنچه الیوم سزاوار نفوس مطمئنه است این است که بحکمت و بیان بهدایت غافلین و متوقفین تمسک نمائید و کل را از رحیق اطهر انور قسمت عطا کنند در آنچه از اول ایام الی حین بر اینظلم وارد شده تفکر نمائید گاهی تحت ضرب اهل ضلال و هنگامی در سلاسل و اغلال قسم بانوار آفتاب حقیقت که عالم غیب و شهود را منور نموده بلایائی را حمل نمودیم که شبه آنرا آذان اصغا نموده ولكن چون در سبیل الهی وارد شیرین و محبوب بوده لعمر الله در مذاق عشاق حنظل بمثابه انگبین شیرین جهد نمائید شاید باسماء از خالق و منزلش محروم ننماید در باره کل عمل نمائید آنچه را که از برای خود خواسته و میخواهید

6 الهی الهی اید اولیائک علی ما ینبغی لظهورک و بروزک ثم وقفهم علی نصره امرک بالحکمة الّتی انزلتها فی کتیبک و زیرک و الواحک ای

Thy grace and bounty, and to Thy might and power. There is none other God but Thee, the Mighty, the All-Bountiful.

رَبِّ يَشْهَدُ كُلُّ الْأَشْيَاءِ بِفَضْلِكَ وَ عَطَاكَ
و يَقْدِرُكَ وَ اقْتِدَارَكَ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ
الْفَيَاضُ

- 7 We make mention in this place of him who was named Javad, upon him be My glory and loving-kindness. We testify that he arose to serve My Cause with such steadfastness as no love of anything could deter. He responded when the Call was raised, saying: "Here am I, O Lord of all beings and God of the throne on high and of earth below." We bear witness to his acceptance, his turning toward God, and his steadfastness in this Announcement which caused every oppressor to lament and made the countenances of the sincere to smile. We beseech God to adorn him with the crown of utterance and illumine him with the ornament of My Name, the Mighty, the Wondrous. The glory be upon him, upon his family, upon those in his household, and upon all who hear mention of him in this Most Great Announcement and love him for the sake of My sanctified and luminous countenance.

7 نَذَرُ فِيْهِذَا الْمَقَامِ مِنْ سَمِيِّ بِجَوَادٍ عَلَيْهِ بَهَائِي وَعَنَائِي
نَشْهَدُ أَنَّهُ قَامَ عَلَى خِدْمَةِ أَمْرِي بِاسْتِقَامَةٍ مَا مَنَعَهَا
حُبُّ شَيْءٍ مِنَ الْأَشْيَاءِ قَدْ أَجَابَ إِذَا ارْتَفَعَ الدَّاءُ
وَقَالَ لَبَّيْكَ يَا مَوْلَى الْوَرَى وَرَبَّ الْعَرْشِ وَالثَّرَى
نَشْهَدُ بِاقْبَالِهِ وَتَوَجُّهِهِ وَاسْتِقَامَتِهِ فِي هَذَا النَّبَأِ الَّذِي
نَاحَ بِهِ كُلُّ جَبَّارٍ وَابْتَسَمَ بِهِ ثَغَرُ الْمُوَحِّدِينَ نَسْتُلِ
اللَّهَ أَنْ يَزِينَهُ بِأَكْلِيلِ الْبَيَانِ وَ يَنْوِّرَهُ بِطَرَازِ اسْمِي
الْعَزِيزِ الْبَدِيعِ الْبَهَاءِ مِنْ لَدُنَّا عَلَيْهِ وَعَلَى أَهْلِهِ وَمَنْ
فِي بَيْتِهِ وَمَنْ يَسْمَعُ ذِكْرَهُ فِي هَذَا النَّبَأِ الْأَعْظَمِ وَ
يُحِبُّهُ لَوْجْهِهِ الْمَقْدَسِ الْمُنِيرِ

- 8 O Ahmad! We have mentioned thee before and at this time. Soon shalt thou witness what hath been ordained for thee by the Pen of God, the Lord of all worlds. Convey My greetings to the faces of My loved ones and friends.

8 يَا أَحْمَدُ قَدْ ذَكَرْنَاكَ مِنْ قَبْلُ وَ فِي هَذَا الْحَيْنِ
سَوْفَ تَرَى مَا قَدَّرَ لَكَ مِنْ قَلَمِ اللَّهِ رَبِّ الْعَالَمِينَ
كَبَّرَ مِنْ قَبْلِي عَلَى وَجْهِهِ أَوْلِيَائِي وَ أَحِبَّائِي

- 9 We make mention of My handmaiden who attained Our presence and of My handmaidens who have heard and believed in God, the Single, the One, the All-Knowing, the All-Wise. O My handmaiden, O Aziziyyih! Thy letter hath come before the Wronged One and hath attained His presence and hearing. We beseech God, blessed and exalted be He, to make thee detached from all else save Him and to cause thee to hold fast unto His firm and mighty cord.

9 وَ نَذَرُ أَمْتِي الَّتِي فَازَتْ بِالْحُضُورِ وَ أَمَائِي اللَّائِي
سَمِعْنَ وَ آمَنْنَ بِاللَّهِ الْفَرْدِ الْوَاحِدِ الْعَلِيمِ الْحَكِيمِ يَا
أَمْتِي يَا عَزَّيَّةً قَدْ حَضَرَ كَتَّابُكَ لَدَى الْمَظْلُومِ وَ فَازَ
بِالْحُضُورِ وَ الْأَصْغَاءِ نَسْتُلِ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْ
يَجْعَلَكَ مُنْقَطِعَةً عَنْ دُونِهِ وَ مَتَمَسِّكَةً بِجَبْلِهِ الْحَكَمِ
الْمُتَيْنِ

- 10 O S.M.! We have willed to mention thy submitted matters and grant answers to each one individually. Give glad tidings from Me to him who was named Muhammad-Qabil-Javad of the loving-kindness of God, the Lord of the mighty throne. We have mentioned him before and at this time, by the command of One Who is All-Knowing, All-Wise. Soon shall the world pass away, and there shall endure what We have ordained for him, that he may give thanks unto his Lord, the Compassionate, the Generous. What thou didst send with him hath attained Our presence and been accepted, as a grace from God, the Lord of all worlds. We beseech Him to open before his face the door of His bounty and to make him among the helpers of His Cause.

10 يَا سَمَّ ارَادَهُ نُمُودِيمَ مَطَالِبَ مَعْرُوضَةٍ شَمَا رَا ذَكَرَ
نَثَائِمَ وَ جَوَابِرَا فَرْدًا فَرْدًا عَطَا فَرَمَائِمَ بَشَرًا مِنْ قَبْلِي
مِنْ سَمِيِّ بِحَمْدٍ قَبْلَ جَوَادٍ بِعَنَايَةِ اللَّهِ رَبِّ الْعَرْشِ
الْعَظِيمِ أَنَا ذَكَرْنَاهُ مِنْ قَبْلُ وَ فِي هَذَا الْحَيْنِ أَمْرًا
مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ سَوْفَ تَفْنَى الدُّنْيَا وَ يَبْقَى مَا
قَدَّرْنَاهُ لَهُ لِيُشْكِرَ رَبَّهُ الْمَشْفُقَ الْكَرِيمَ قَدْ حَضَرَ مَا
أَرْسَلَهُ مَعَكَ وَ فَازَ بِالْقَبُولِ فَضْلًا مِنْ لَدَى اللَّهِ
رَبِّ الْعَالَمِينَ نَسْتُلُهُ أَنْ يَفْتَحَ عَلَيَّ وَجْهَهُ بَابَ عَطَاةٍ
وَ يَجْعَلَهُ مِنَ النَّاصِرِينَ

- 11 O Tahmasb Kh.A.! Thou didst desire to attain Our presence and hearing, and to witness the signs of God, the Mighty, the

11 يَا طَهْمَاسَبْ خَا أَرَدْتَ الْحُضُورَ وَ الْأَصْغَاءَ وَ
مَشَاهِدَةَ آثَارِ اللَّهِ الْعَزِيزِ الْحَكِيمِ طُوبَى لَكَ وَ لِمَنْ

Wise. Blessed art thou and blessed is he who hath so desired. Verily thy Lord is the Forgiving, the Merciful. We have accepted thy presence and thy standing before the gate that hath been opened unto all who are in the heavens and on earth. Rejoice and say: "Praise be to Thee, O Thou through Whose command every wise decree is manifested!"

اراد ان ربك هو الغفور الرحيم قبلنا حضورك
وقيامك لدى باب فتح على من في السموات
والارضين افرح وقل لك الحمد يا من بأمرك
ظهر كل امر حكيم

- 12 O Siyyid Taqi! Upon thee be My everlasting glory! Thou didst desire to attain My presence and meet Me, but the calumniators have come between thee and Me. We beseech God to adorn thy intention with the ornament of His good-pleasure and to render thy deeds acceptable through His all-pervading grace. Had people known the excellence of every word that hath proceeded from the tongue of My grandeur, they would have sacrificed their lives in My path. Thy Lord is, verily, the All-Knowing, the Enlightener.

يا سيد تقى عليك بهائى الأبدى انت اردت
الحضور واللقاء والمفتين حالوا بيني وبينك
نسئل الله ان يجعل نيتك مزينا بطراز الرضاء و
يجعل عملك مقبولا بفضل العليم لو علم الناس
فضل كل ذكر خرج من لسان عظمتي ليفدون
انفسهم في سبيلي ان ربك هو المبين العليم

- 13 O Mashhadi Taqi Salmani! Say: Praise be unto Thee, O my God, for having aided me to turn towards Thee and for having remembered me through Thy never-failing verses. I beseech Thee, by the lights of Thy throne, to ordain for me that which Thou hast ordained for those who have attained Thy presence and have quaffed the choice wine of reunion from the cup of Thy bounty. Thou art, verily, the Almighty, the All-Bountiful.

يا مشهدي تقى سلماني قل لك الحمد يا الهى بما
أيدتني على الاقبال وذكرتني بآيات لا يأخذها
الزوال اسئلك بأنوار عرشك ان تقدر لي ما
قدرته لمن حضر امام وجهك وشرب رحيق
الوصال من كأس عطائك انك انت العزيز
الفضال

- 14 O Hasan, son of Ustad Ali! Thy name was mentioned before the Wronged One. We have remembered thee with that which the treasures of the world cannot equal. Say: O my God! Withhold me not from the ocean of Thy bounty, nor from the Kawthar of Thy generosity. I beseech Thee to ordain for this servant that which Thou hast ordained for the sincere ones. Thou art, verily, the Most Merciful of the merciful.

يا حسن ابن استاد على قد حضر اسمك لدى
المظلوم ذكركناك بما لا تعادله الكنوز قل الهى لا
تمنعني من بحر فضلك ولا من كوثر عطائك
اسئلك ان تقدر ليعيدك هذا ما قدرته للمخلصين
انك انت ارحم الراحمين

- 15 O Karbila'i Muhammad-Rida! We have heard thy call and witnessed thy turning towards Us. We have remembered thee with that which hath caused the fragrances of the All-Merciful to waft throughout all existence. Blessed art thou for having heard, turned towards Us, and attained unto this wondrous utterance.

يا كربلائي محمد رضا انا سمعنا ندائك و رأينا
اقبالك ذكركناك بما فاحت نفحات الرحمن في
الامكان طوبى لك بما سمعت و اقبلت و فزت
بهذا البيان البديع

- 16 O Mashhadi Hasan! Thou hast attained unto the Day of God, wherein the Tongue of Grandeur maketh mention of thee with that which the kingdom of the dominion of the heavens and earth cannot equal. Rejoice thou in My remembrance and say: Praise be unto Thee, O Revealer of verses, and glory be unto Thee, O Thou Who art the Aim and Desire of those in the heavens and on earth! I beseech Thee to record for me, with the Pen of Thy bounty, the reward of attaining Thy presence. Thou art, verily, the Mighty, the All-Bestowing.

يا مشهدي حسن قد فزت بيوم الله و يذكرك
فيه لسان العظمة بما لا تعادله ملكوت ملك
السموات والارضين افرح بذكري و قل لك
الحمد يا منزل الآيات و لك الثناء يا مقصود
من في الارضين والسموات اسئلك ان تكتب
لي اجر لقاءك من قلم فضلك انك انت العزيز
الوهاب

- 17 O Darvish! The tranquility of the world and its peoples lieth in purification from defilement. We beseech God to sanctify His servants from whatsoever hath prevented them from drawing nigh unto Him. Say: Praise be unto Thee for having illumined my heart with the light of Thy knowledge and my temple with the ornament of Thy love. Thou art, verily, the One Who hath power over whatsoever He willeth through His word "Be," and it is.
- 18 O Samandar! We have made mention of those souls who have desired to turn towards the Most Great Ocean, and each one hath been favored with manifest verses and sublime words. Blessed and welcome be unto him. We have desired at this time to make mention of Our loved ones in Ra and Shin.
- 19 O Karbila'i Qasim, O Attar! Thou hast attained unto the mention of God in this spot which He hath made the circling-place of the Concourse on High and the pavilioned maidens of the Most Glorious Paradise. Be thou thankful and among those who praise. We beseech Him, exalted be He, to assist thee and to ordain for thee all the good that He hath ordained for His sincere servants.
- 20 O Yahya! Thy mention hath been honored by being heard and thy name by attaining His presence. We make mention of thee with that which shall never perish, as long as the Kingdom of God, the Mighty, the All-Praised, endureth. We beseech God, blessed and exalted be He, to make thee and those in Ha and Mim among the children of the Friend and the heirs of Him Who conversed with God, among the guardians of His sanctified House and the protectors of His holy City. The Trustworthy One, upon him be My glory and loving-kindness, hath mentioned them time and again, and before him Haydar-'Ali, upon him be My grace and mercy. We beseech God that there may appear through thee and through them that which beseemeth His days. By the life of God! The Mount rejoiceth at your presence and the Tree calleth out your name, and in the revelation of Kudak there appeared that which none can deny save he who disbelieveth in God, the Single, the One, the Manifest, the Speaking, the All-Knowing.
- 21 O heirs of Him Who conversed with God! Hear ye My call. It draweth you to My horizon and bringeth you near unto God, the Single, the All-Informed. Give thanks unto your Lord, the All-Merciful. He hath aided you to turn towards Him and guided you unto His straight path. Say: He Who speaketh from the Most Exalted Horizon is indeed the path of God for all who are in the heavens and on earth. Say: O heirs of Him Who conversed with God! The Torah crieth out this day in
- يا درویش آسایش عالم و امم تطهیر از آلایش
است نسل الله ان یقدس عبادہ عن کلّ ما
منعہم عن التّقرّب الیہ قل لک الحمد بما نورت
قلبی بنور معرفتک و هیکی بطراز محبتک انک
انت المقتدر علی ما تشاء بقولک کن فیکون
- یا سمندر ذکر نفوسی کہ ارادہ توجّہ بجز اعظم
نمودہ اند نمودیم و هر یک بآیات باہرات و
کلمات عالیات فائز گشت ہنئاً لہ و مرئاً لہ
اُنا اردنا فی هذا الحین ان نذکر احبائنا فی الرّاء و
الشّین
- یا کر بلائی قاسم یا عطّار قد فزت بذكر الله فی هذا
المقام الذی جعلہ مطاف الملاء الاعلی و قاصرات
الفردوس الابهی اشکرو کن من الحامدين نسلہ
تعالی ان یوفّقک و یقدّر لک کلّ خیر قدرہ
لعبادہ المخلصین
- یا یحیی قد فاز ذکرک بالاصغاء و اسمک بالحضور
ذکرناک بما لا تنفد آثارہ بدوام ملکوت الله
العزیز الحمید نسل الله تبارک و تعالی ان یجعلک
و الذین فی الهاء و المیم من ابناء الخلیل و وراث
الکلیم من حفاظ بیت تقدیسہ و حراس مدینة
تنزیہہ قد ذکرہم الامین علیہ بہائی و عنایتی مرّة
بعد مرّة و من قبلہ حیدر قبل علی علیہ فضلی
و رحمّی نسل الله ان ینظر منک و منهم ما
ینبغی لایامہ لعمر الله ان الطّور ینفرح بوجودکم
و السّدرۃ ینادی باسمکم و فی وحی کودک ظہر
ما لا یقدر ان ینکرہ احد الا ان یکفر بالله الفرد
الواحد الظّاهر الناطق العلیم
- یا وراث الکلیم اسمعوا ندائی انه یجذبکم الی افق
و یقرّبکم الی الله الفرد الخیر اشکرو ربکم الرحمن
انه ایدکم علی الاقبال و ھداکم الی صراطہ المستقیم
قل من ینطق فی الأفق الاعلی انه لصراط الله لمن
فی السّماوات و الارضین قل یا وراث الکلیم ان
التّوریۃ ینادی الیوم باسمی و یقول یا ملاء الارض

My Name, saying: O people of the earth! Fear ye God and be not of the wrongdoers. The Sun of Justice hath shone forth and that which was promised in the Books and recorded in the Scrolls hath appeared. Turn ye with radiant faces and be not of the heedless. Thus hath the Tongue spoken in this holy, exalted, mighty and impregnable station.

اتَّقُوا اللَّهَ وَلَا تَكُونُوا مِنَ الظَّالِمِينَ قَدْ أَشْرَقَ نَوَّرَ
الْعَدْلُ وَظَهَرَ مَا كَانَ مَوْعُوداً فِي الْكُتُبِ وَ
مَذْكُوراً فِي الصُّحُفِ أَقْبَلُوا بِوُجُوهِ نَوْرَاءَ وَلَا
تَكُونُوا مِنَ الْغَافِلِينَ كَذَلِكَ نَطَقَ اللِّسَانُ فِي هَذَا
الْمَقَامِ الْمُقَدَّسِ الْمَرْتَفِعِ الْعَزِيزِ الْمُنِيعِ

- 22 My God, my God! Thou knowest that Himmat hath attained unto permission. Aid him, O my God, in that which beseemeth Thy days, then preserve him through the hosts of Thy power, then ordain for him the reward of those who have attained unto Thy presence and have heard Thy sweetest call from the Prison of 'Akka and have witnessed that which was hidden from mankind. Verily, Thou art the Omnipotent over whatsoever Thou wilt through Thy word "Be" and it is.

22 الهی الهی تعلم بأنَّ هَمَّتْ فَازَ بِالْإِذْنِ آيِدُهُ يَا هَلْهِ
عَلَى مَا يَنْبَغِي لِأَيَّامِكَ ثُمَّ احْفَظْهُ بِجُنُودِ قُدْرَتِكَ
ثُمَّ اكْتُبْ لَهُ أَجْرَ مَنْ فَازَ بِلِقَائِكَ وَ سَمِعَ نَدَائِكَ
الْأَحْلَى مِنْ سِجْنِ عِكَّاءَ وَ رَأَى مَا مَنَعَ عَنْهُ الْوَرَى
أَنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ بِقَوْلِكَ كُنْ
فَيَكُونُ

- 23 O Samandar! Upon thee be My glory! Indeed, from the Most Exalted Pen concerning them and Jinab-i-Yunus Khan, upon them both be the glory of the All-Merciful, the reward of attaining His presence and meeting Him hath been recorded. Verily, He is powerful over all things.

23 يَا سَمَنْدَرُ عَلَيْكَ بَهَائِي فِي الْحَقِيقَةِ أَزْ قَلَمِ أَعْلَى دَر
بَارِهِ إِشْشَانِ وَ جَنَابِ يُونُسَ خَانَ عَلَيْهِمَا بَهَاءُ
الرَّحْمَنِ أَجْرَ حُضُورٍ وَلَقَا مَرْقُومٍ أَنَّهُ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ

- 24 O Samandar! Thou didst make mention of Muhammad from the land of Za and Nun. He hath attained unto the mention of God. We beseech God, blessed and exalted be He, to strengthen him in supreme steadfastness in this Cause whereby the limbs of all names have trembled. Convey My greetings unto him and give him the glad-tidings of that which hath been sent down from the heaven of My loving-kindness and hath appeared from the depths of the ocean of My bounty. Verily thy Lord is the Munificent, the All-Bountiful.

24 يَا سَمَنْدَرُ ذَكَرَ جَنَابَ مُحَمَّدٍ أَزْ أَرْضِ زَا وَ نُونٍ رَا
نُمُودِي بِذِكْرِ الْهَيِّ فَائِزَ نَسْتُلُ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْ
يُوقِّفَهُ عَلَى الْإِسْتِقَامَةِ الْكُبْرَى عَلَى هَذَا النَّبَأِ الَّذِي
بِهِ ارْتَعَدَتْ فَرَائِصُ الْأَسْمَاءِ كَبُرَ عَلَيْهِ مِنْ قَبْلِي وَ
بَشَّرَهُ بِمَا نَزَلَ مِنْ سَمَاءٍ عَنَابَتِي وَ ظَهَرَ مِنْ أَصْدَافِ
بَحْرِ عَطَائِي أَنَّ رَبِّي هُوَ الْجَوَادُ الْكَرَامُ

- 25 We wish to make mention at this time of him who is named Haji Ghulam, who traversed land and sea in his longing to attain the presence of his Lord, the Lord of all days. We accepted thy presence as proxy on his behalf. We beseech God to ordain for him the reward of those who soared in My atmosphere and spent their wealth in My path, the manifest, the straight.

25 أَنَا أَرَدْنَا أَنْ نَذَكَرَ فِي هَذَا الْحَيْنِ مِنْ سَمِيِّ بِحَاجِي
غُلَامِ الَّذِي قَطَعَ الْبَرَّ وَ الْبَحْرَ شَوْقاً لِلْقَاءِ رَبِّهِ
مَالِكِ الْأَيَّامِ أَنَا قَبْلُنَا حُضُورَكَ وَ كَالَةَ مِنْ عِنْدِهِ
نَسْتُلُ اللَّهَ أَنْ يَكْتُبَ لَهُ أَجْرَ الَّذِينَ طَارَوْا فِي هَوَائِي
وَ انْفَقَوْا أَمْوَالَهُمْ فِي سَبِيلِ الْوَاضِحِ الْمُسْتَقِيمِ

- 26 And We love to make mention of him who turned unto My face and drank the choice wine of reunion from the hand of My bounty and arose to serve My Cause in My days - he whom We named Jamal in My mighty and glorious Book. O Jim! Upon thee be the glory of God, the Mighty, the All-Wise. Samandar mentioned thee before thy Lord. We make mention of thee with a mention which God hath made the sovereign of all mentions. Verily thy Lord is the Mighty, the Unconstrained.

26 وَ نَحْبُّ أَنْ نَذَكَرَ مِنْ أَقْبَلِ إِلَى وَجْهِهِ وَ شَرَبَ
رَحِيقَ الْوَصَالِ مِنْ يَدِ عَطَائِي وَ قَامَ فِي أَيَّامِي عَلَى
خِدْمَةِ أَمْرِي الَّذِي سَمَّيْنَاهُ بِالْجَمَالِ فِي كِتَابِي الْعَزِيزِ
الْعَظِيمِ يَا جِيمَ عَلَيْكَ بَهَاءُ اللَّهِ الْعَزِيزِ الْحَكِيمِ قَدْ
ذَكَرَكَ سَمَنْدَرُ عِنْدَ رَبِّي ذِكْرَنَا كَ بِذِكْرِ جَعَلَهُ اللَّهُ
سُلْطَانِ الْأَذْكَارِ أَنَّ رَبِّي هُوَ الْعَزِيزُ الْمُخْتَارُ

- 27 O Jamal! Convey the greetings of the Wronged One to Hubbu'llah. In thy previous petition thou didst mention thy satisfaction with him. Verily, this mention hath attained

27 يَا جَمَالَ حَبِّ اللَّهِ رَا أَزْ قَبْلَ مَظْلُومِ تَكْبِيرِ بَرِسَانَ دَر
عَرِيضُهُ قَبْلَ ذِكْرِ رِضَايَتِ أَزْ أَوْ نُمُودِي أَنَّهُ ذَكَرَ

acceptance and good-pleasure in the presence of God, the Lord of the mighty throne. And We make mention of the son of him who was named Shaykh Ahmad, who ascended unto the Supreme Companion out of love for God, the Lord of all creation, and tasted the sword's venom in his longing to attain the presence of God, the Mighty, the All-Praised. There is no harm in delay in Ra and Shin. If journey and movement be acceptable and desired in the land of Mim, it is approved.

- 28 O Samandar! The pledge is from you and faithfulness from your Lord, the Generous. We make mention of him who hath been named Hasan from the land of Ta, and give him glad tidings of God's loving-kindness, the Lord of all worlds. We testify that thou hast fulfilled thy covenant and pledge, and mentioned his name in this noble station. We counsel him and those in Ba and Dal with the wisdom We have sent down in the Scriptures and Tablets. It behooveth man to hold fast unto that which draweth people nigh unto the One, the All-Informed. Say: Act, O servants of God, according to that which We have counseled you before and after. Lay hold on righteousness and the fear of God, as commanded by the Wise Ordainer.

- 29 O Muhammad-Qabli-Isma'il! Thy name was present before the Wronged One, brought by Samandar, the fire of My love. We have made mention of thee as a token of Our grace and mercy. Verily thy Lord is the Mighty, the Powerful. Say: My God, my God! Ordain for me that which profiteth me and draweth me nigh unto Thee in all Thy worlds. I testify that Thou knowest me better than I know myself. With Thee is the knowledge of all things in Thy perspicuous Book. O Lord! Purify me from all that is unseemly in Thy days and adorn me with the ornament of Thy love, the Mighty. Then write down for me what Thou hast written for Thy chosen ones who have cast aside all else but Thee, holding fast to the cord of Thy mercy which hath preceded all in the heavens and the earth.

- 30 O Samandar! Every fire in the world is extinguished by the waters of the objections of the calumniators and perverters, yet this Fire is observed to increase with each passing moment. The seas of hatred and animosity have failed to quench it. Each day it appeareth with a new light, a new flame, and a new utterance, though from every direction an arrow is aimed and from every side a sword is drawn. He Whom We preserved through successive years hath been taken by the manifestations of idle fancies as a lord for themselves besides God. Moreover, thou hast heard of the deeds of the followers in the Great City. God, exalted be His glory, through His complete power hath revealed the true nature of those souls that all might, after

فاز بالقبول والرضا في محضر الله رب العرش العظيم ونذكر ابن من سمي بشيخ احمد الذي صعد الى الرفيق الاعلى حباً لله مولى الوري وذاق سم السيف شوقاً للقاء الله العزيز الحميد در توقف در را و شين باسى نه اگر سفر و حرکت محبوب ارض م مقبول و مرغوب

- 28 يا سمندري العهد منك والوفاء من ربك الكريم انا نذكر من سمي بحسن من ارض تا و نبشره بعناية الله رب العالمين نشهد انك وفيت بعهدك وميثاقتك وذكرت اسمه في هذا المقام الكريم انا نوصيه والذين في الباء والدال بالحكمة التي انزلناها في الزر والاولاح ينبغي للانسان ان يتمسك بما يقرب الناس الى الفرد الخبير قل اعملوا يا عباد الله بما وصيناكم من قبل ومن بعد خذوا البر والتقوى امراً من لدن امر حكيم

- 29 يا محمد قبل اسمعيل قد حضر اسمك لدى المظلوم وارسله سمندر نار حبي ذكرناك فضلاً من عندنا ورحمة من لدنا ان ربك هو المقتدر القدير قل الهى الهى قدر لى ما ينفعنى ويقربني في كل عالم من عوالمك اشهد انك اعلم بى منى عندك علم كل شىء في كتابك المبين اى رب طهرنى عن كل ما لا ينبغي في ايامك وزيتى بطراز حبك العزيز ثم اكتب لى ما كتبت لاصفيائك الذين نبذوا دونك متمسكين بجبل رحمتك التي سبقت من في السموات والارضين

- 30 يا سمندر هر ناری در عالم از میاه اعراض مفتترین و مغلیں مخمود گردد و این نار هر آن در تزايد مشاهده میشود بحور غل و بغضا اطفائند هر یوم بنوری ساطع و بشعلهائی ظاهر و بیانی ناطق مع آنکه از هر جهتی سهمی وارد و از هر شطری سیفی نازل ان الذي حفظناه في سنين متواليات قد اتخذوه مظاهر الاوهام لأنفسهم رباً من دون الله دیگر آنجناب اعمال مریدها را در مدینه کبیره شنیده اند حق جل جلاله بقدرت کامله حقایق آن نفوس را ظاهر فرمود تا کل بعد از

hearing and witnessing, become aware and return unto the truth. It behooveth Us to leave off mention of them and make mention of him who soared in My atmosphere and held fast to the cord of certitude in My days and acted according to what was revealed in My Book. He was named 'Aziz Kha in the Book of Names. We testify that he turned, was present, and attained unto that which was inscribed in the Book of God, the Mighty, the Great. We beseech the Most High to strengthen him each day in His remembrance and praise and to confirm him in such steadfastness as neither the ranks of princes nor the hosts of divines can shake. Verily, He is the Mighty, the Hearer, the Answerer. Convey My glory unto him and give him the glad tidings of My verses and illumine him with the lights of My wondrous remembrance.

- 31 My God, my God! The Wronged One desireth to make mention of Thy loved ones in Ra and Shin, upon whom there hath descended in Thy love that which hath caused the dwellers of the pavilion of Thy grandeur and the inhabitants of Thy most exalted Paradise and the supreme Heaven to lament. O Lord! Aid Thine enemies to return unto Thee and to turn repentant unto the door of Thy grace. Verily, Thou art the Mighty, the Glorious, the All-Bountiful. We have made mention of Our loved ones there and have sent down for them in the Crimson Book that which shall endure as long as Our most beautiful names endure. Verily thy Lord is the Mighty, the All-Giving. We have made mention of 'Ali ibn Nasir—upon them both be My glory—before and at this time with a Tablet that no other tablets can equal. We beseech God to make him a treasure unto Himself. Verily, He is the Mighty, the Powerful.

- 32 The loved ones in that land have all attained to the remembrance of God, exalted be His glory, and are present before His face. Blessed are they and happy are they! We beseech God, the Most High, to make them the standards of His guidance amongst His servants and to aid them to serve His mighty Cause. The Wronged One desires to make mention of His loved ones in Qaf and its surroundings, that they may rejoice and be transported by the rapture of the call to the Most Exalted Horizon. O My loved ones! The glance of favor hath ever been directed towards you. That which none save God, the All-Forgiving, the Most Merciful, can reckon hath been ordained for you. They who have turned unto Him and have attained possess such a station that were less than a needle's eye thereof to be revealed, the dwellers of the earth would be thunderstruck. The Mother Book beareth witness unto this at this manifest time. Convey My glorification unto them and give them the glad-tidings of the ocean of My mercy and the

اصغا و مشاهده متنبه گردند و بحق راجع شوند
ينبغي ان ندع اذكارهم ونذكر من طار في هواي
و تمسك بجبل الايقان في ايامي و عمل بما نزل
في كتابي انه سمي بعزيرخا في كتاب الاسماء نشهد
انه اقبل و حضر و فاز بما رقم في كتاب الله
العزير العظيم نسئله تعالى ان يؤيده في كل يوم على
ذكره و ثنائه و يوفقه على استقامة لا تزلّه صفوف
الأمرآ و لا جنود العلماء انه هو المقتدر السامع
المجيب كبر عليه من قبلي و بشره بآياتي و نوره
بأنوار ذكرى البديع

31 الهى الهى ان المظلوم اراد ان يذكر اوليائك فى
الراء و الشين الذين ورد عليهم فى حبك ما ناه به
اهل سرادق عظمتك و اهل فردوسك الأعلى
و الجنة العليا اى رب ايد اعدائك على الرجوع
اليك و الانابة لى باب فضلك انك انت
المقتدر العزيز الفضال انا ذكرنا اوليائنا هناك و
انزلنا لهم فى الصحيفة الحمراء ما تكون باقياً بقاء
اسمائنا الحسنى ان ربك هو العزيز الفياض انا
ذكرنا العلى ابن نصير عليهما بهائى من قبل و فى
هذا الحين بلوح لا تعادله الألواح نسئل الله ان
يجعله كنزاً له انه هو المقتدر القدير

32 احبائى ان ارض جميع بذكر حق جلّ جلاله فائزند
و امام وجه حاضر طوبى لهم و نعيماً لهم نسئل
الله تعالى ان يجعلهم اعلام هدايته بين عباده و
يوفقهم على خدمة امره العظيم ان المظلوم يحب
ان يذكر احبائه فى القاف و ضواحيها ليفرحوا و
ياخذهم جذب النداء الى الأفق الأعلى يا اوليائى
قد كان طرف الفضل متوجّها اليكم قد قدر لكم
ما لا يحصىه الا الله الغفور الرحيم ان الذين اقبلوا
و فازوا لهم مقام لو يظهر منه اقل من سم الابرة
لتنصع اهل الأرض يشهد بذلك ام الكتاب فى
هذا الحين المبين كبر عليهم من قبلي و بشرهم
بجر رحمتى و سماء عنايتى و فضلى الذى احاط
الكونين

heaven of My loving-kindness and My grace that hath encompassed both worlds.

- 33 O Samandar! The honored teacher has stood before the Countenance. Verily God has forgiven him and those whom He wishes to forgive from among His servants - He is the All-Forgiving, the Most Generous. O teacher! You have attained to the presence and meeting, and to that which was announced in the Books of God, the All-Knowing, the All-Wise. We beseech God to rain down upon you from the heaven of His bounty the showers of His gifts. He is verily the Compassionate, the Generous. We testify that you turned towards Him, attained His presence, and heard the call of the Wronged One in His mighty prison. This is a deed that cannot be equaled by the deeds of the world. Soon shall the doers behold the recompense ordained for them from the presence of the Mighty, the All-Knowing.
- 34 O Samandar! The loved ones of that land have ever been and continue to be before Our sight. The Tongue of Grandeur hath moved to make mention of them by night and by day. Blessed are they and joy be unto them! They have attained to that which none hath attained save those whom their Lord, the Lord of the Mighty Throne, hath willed.
- 35 A Tablet hath once again been revealed specifically for Abdul-Baqi, upon him be My Glory, and another Tablet for Abdul-Ali, upon him be My Glory, and those souls mentioned in his petition. We beseech God that He may aid them all to perform such deeds and display such character as would cause the servants to turn towards God, the Single, the All-Informed.
- 36 In most Tablets We have commanded all to observe wisdom. Nevertheless, in some cities and villages there appeared that which caused the near ones to be struck with terror and the sincere ones with dismay. The first sedition appeared in Iraq, for on the first day of Ashura, in place of sorrow there appeared joy, and in place of silence there arose the sound of singing. In brief, this action caused the word of malicious souls to be exalted, although the intention of those who performed these acts was to celebrate the appearance of the Primal Point, may our souls be a sacrifice for Him - that is, His blessed birth on the first day of Muharram - and likewise their belief that all the Imams, the blessings of God be upon them, had returned and emerged from their graves. Yes, this matter is true, but the people of the world have not yet recognized the appearance of the Promised One, save for a few. Therefore, the requirements of God's loving-kindness and favor - exalted be His glory - are that, as in the past, all should occupy themselves during the days of Ashura with commemorating the tribulation of the
- 33 یا سمندر جناب معلّم امام وجه قائم آنّ الله غفره و الذّین اراد غفرانهم من الله الغفور الکریم یا معلّم قد فزت بالحضور و اللقاء و ما بشرت به کتب الله العلیم الحکیم نسئل الله ان ینزل علیک من سماء جوده امطار عطائه انه هو المشفق الکریم نشهد انک اقبلت و حضرت و سمعت نداء المظلوم فی سجنه العظیم هذا عمل لا تعادله اعمال العالم سوف یری العاملون جزاء ما قدر لهم من لدن عزیز علیم
- 34 یا سمندر لازال اولیای آن ارض در نظر بوده و هستند قد تحرّک علی ذکرهم لسان العظمة فی اللّیالی و الاّیام طوبی لهم و نعیماً لهم قد فازوا بما لا فاز به احد الاّ من شاء ربّ العرش العظیم
- 35 لوحی مخصوص جناب عبدالباقی علیه بهائی مرّة اخرى نازل و لوح آخر لجناب عبدالعلی علیه بهائی و نفوس مذکوره در عریضه اواز حقّ میطلبیم کلّ را مؤیّد فرماید بر اعمال و اخلاقی که سبب اقبال و توجه عباد است الی الله الفرد الخبیر
- 36 در اکثری از الواح کلّ را بحکمت امر نمودیم مع ذلک در بعضی از مدن و قری ظاهر شد آنچه که سبب فرع مقرّبین و جزع مخلصین گشت اول فتنه در عراق ظاهر چه که در اول یوم عاشورا مقام حزن سرور ظاهر و مقام صمت صوت تصنیف مرتفع باری این حرکت سبب اعلاء کلمه نفوس خبیثه شد اگرچه عاملین قصد و نیتشان ظهور و بروز حضرت نقطه اولی روح ما سواه فداه بوده یعنی مولود مبارک در یوم اول محرم و همچنین اعتقاد بر اینکه ائمّه صلوات الله علیهم کلّ رجعت فرموده اند و از قبور بیرون آمده اند بلی این امر حقّ است و لکن اهل عالم الی حین بر ظهور قائم ملتفت نبوده و نیستند الاّ معدودی لذا مقتضیات شفقت و عنایت حقّ جلّ جلاله آنکه کما فی السابق در ایام عاشورا کلّ

Prince of Martyrs, may our souls be a sacrifice for Him, until such time as God shall unveil to His servants the mysteries of His Manifestation and what He hath sent down in His perspicuous Book.

بمصیبت سیدالشهداء روح ما سواه فداه مشغول
گردند الى ان يكشف الله لعباده اسرار ظهوره و
ما انزله في كتابه المبين

- 37 This Wronged One, in the land of Ta [Tehran], would fast on the eve of Ashura, and on the following day would partake of tea and bread after noon. This was the practice of the Wronged One, and some of the souls present are aware of this and know it. In Iraq too, during the days of Ashura, one should be occupied with commemorating the tribulation. The loved ones should fix their gaze upon the Most Exalted Horizon and hold fast to and act according to such practices as are customarily observed. The tribulation of His Holiness is most great. Blessed are they who understand.

37 اینمظلوم در ارض طاشب عاشورا صائم بوده و
در یوم بعد از ظهر چای و نان صرف میشد
این بود عمل مظلوم و نفوس موجوده بعضی
آگاهند و میدانند و در عراق هم ایام عاشورا
بذکر مصیبت مشغول باید احباً بافق اعلی ناظر
باشند و باعمال و آدابی که بآن عمل میشود تمسک
نمایند و عمل کنند مصیبت آنحضرت اعظم است
طوبی للعارفین

- 38 The glory that shineth from the horizon of the heaven of My mercy be upon thee and upon those whose names have flowed from the Pen of God, the Help in Peril, the Self-Subsisting. Verily, we are God's and unto Him shall we return.

38 البهاء المشرق من افق سماء رحمتی علیک و علی
الذین جرت اسمائهم من قلم الله المهيمن القيوم انا
لله و انا اليه راجعون

AYBY.134, AQMJ2.107x, KSHS09.003,
MAS8.186x

BH00609

To: *Baha'is of Kaf and Ra et al.*

Date: 1307-03-06 [1889-Oct-31]

- 1 He is the One Who hath appeared in the Kingdom of Proof in the midst of creation!
- 2 Praise be to God Who hath revealed Himself through His Most Great Name unto the world, whereupon the Books were made manifest, the Scrolls were expounded, the Psalms came forth, the Tablets were revealed, and the Mother Book spoke forth at the final goal above the heads of the factions. By God the Truth! The Dawning-Place of God's Cause, your Lord, the Mighty, the Bestower, hath come. Light and revelation and glory be upon the faithful ones whom neither the former tales nor the latter have prevented, who have turned with radiant faces unto the divine traces and have heard with their own ears the verses of God, the Supreme, the Chosen One.
- 3 O friends of God in Kaf and Ra! Harken unto the call of God from the precincts of the Prison. He verily guideth you

1 هو الذي ظهر بملكوت البرهان في صدر الامكان

2 الحمد لله الذي تجلّى باسمه العالم على العالم اذاً
ظهرت الكتب و فصلت الصحف و برزت الزبر
و نزلت الألواح و نطق أم الكتاب في المآب فوق
رؤوس الأحزاب تالله الحق قد اتى مشرق امر
الله ربكم العزيز الوهاب النور و الظهور و البهاء
على اهل الوفاء الذين ما منعهم القصص الأولى و
لا الأخرى اقبلوا بوجوه نوراء الى الآثار و سمعوا
بآذانهم آيات الله المهيمن المختار

3 يا اولياء الله في الكاف و الرآء اسمعوا نداء الله
من شطر السجن انه يهديكم الى صراطه الأقوم

unto His Most Straight Path and His Most Great Announcement, whereby the limbs of the nations have quaked—those who changed God's bounty into disbelief and led their people to the abode of perdition. Leave the opposers behind you, then turn towards the horizon whence hath shone the Sun of Utterance from God, the Powerful, the Mighty, the Bountiful.

- 4 Say: O concourse of the opposers! Come with your ropes and your staves. By the life of God! Ye have no escape nor any place of refuge. Fear ye God and follow not every sinful denier who hath taken vain imaginings as lords besides God and hath committed that which hath caused the Supreme Paradise, the Most Exalted Garden, and this Pen whereby God hath subdued the hearts of His servants to lament. Hear ye the call of the Wronged One, then judge with fairness in this Cause which, when it dawned from the horizon of utterance, caused the Proof to cry out, "Praise be unto Thee, O my God, for having manifested me through Thy Most Exalted Pen," and the Evidence to say, "Thanks be unto Thee, O Lord of Names, for having granted me victory in Thy days." Woe unto him who hath denied Thy Cause and hath not attained unto the glory of Thy acceptance when the standards of Thy manifestation were unfurled. I beseech Thee to aid Thy servants to hold fast unto Thy cord and to be detached from all else besides Thee. Verily Thou art the Powerful, the Mighty, the All-Bountiful.

- 5 O 'Ali-Qabl-i-'Askar! The supplication hath attained the presence of the All-Bountiful, through Whom the banner of Reality was raised and the standard of metaphor was lowered on this Day wherein they that are nigh unto God have soared in the atmosphere of the love of their Lord, the Lord of the Final End. We have mentioned thee and have revealed for thee that which attracteth the hearts and brighteneth the eyes. Soon shall that which thou seest today be changed, and there shall remain for thee what hath been inscribed by My Pen in this Tablet, before which all other tablets have bowed down in submission when it appeared. Beware lest the doubts of the suspicious ones or the oppression of the wrongdoers prevent thee from turning unto the Dawning-Place of verses. Cast aside what the people possess, by My Self-Subsisting Name, and take hold of this Book through which the fragrance of grace and favors hath been wafted.

- 6 In the Persian tongue, hearken unto the call of the Wronged One. Today the Sun of Truth is manifest, visible, dawning and shining before all faces, yet the people are heedless thereof and are attracted, oriented and clinging to vain imaginings and idle fancies. By the life of God! That which had never appeared in creation hath been made manifest, and at its appearance the

و نبأه الأعظم الذي به ارتعدت فرائص الأمم
الذين بدلوا نعمة الله كفراً و [1] حلّوا قومهم دار
البوار دعوا المعرضين ورائكم ثم أقبلوا الى افق منه
أشرقت شمس البيان من لدى الله المقتدر العزيز
المنان

4 قل يا ملأ المعرضين تعالوا بجبالكم و عصيكم لعمر
الله ليس لكم من مفرّ و لا مستقرّ اتقوا الله و
لا تتبعوا كلّ منكر كفّار الذين اتّخذوا الظنون
لأنفسهم أرباباً من دون الله و ارتكبوا ما ناهى به
الفردوس الأعلى و الجنة العليا و هذا القلم الذي به
يسرّ الله أفئدة العباد اسمعوا نداء المظلوم ثم أنصفوا
في هذا الأمر الذي اذ أشرق من افق البيان نادى
الحجة لك الحمد يا الهى بما أظهرتنى من قلبك
الأعلى و البرهان قال لك الشكر يا مولى الأسماء
بما جعلتنى فائزاً في أيامك و يل لمن انكر امرى
و ما فاز بعزّ قبولى اذ ظهرت رايات ظهورى
أسألك بأن تؤيد عبادى على التمسك بجليك
و الانقطاع عن دونك أنتك انت المقتدر العزيز
الفيّاض

5 يا على قبل عسكر قد فاز النياز بحضور الفيّاض
الذى به نشر لواء الحقيقة و نكس علم المجاز في
هذا اليوم الذى فيه طار المقرّبون في هواء محبة
ربهم مالک المآب و ذكرى ذكرناك و انزلنا
لك ما انجذبت به الأفئدة و قرّت به الأبصار
سوف يتغير ما تراه اليوم و يبقى لك ما رقم
من قلبى في هذا اللوح الذى اذ ظهر خضعت
له الألواح إياك ان تمنعك شبهات المريئين او
سطوة الظالمين عن التوجه الى مشرق الآيات ضع
ما عند القوم باسمى القيوم و خذ هذا الكتاب الذى
به فاح عرف الفضل و الألفاف

6 بلسان پارسی ندای مظلوم را بشنو امروز آفتاب
حقیقت امام وجوه ظاهر و مشرق و لائج و
ساطع ولكن قوم از آن غافل و باو هام و ظنون
مقبل و متوجه و متمسک لعمر الله قد ظهر ما
لا ظهر في الابداع و خضع عند ظهوره مشارق

Dawning-Places of knowledge and wisdom have bowed down in submission. To this testifieth every tongue that doubts have not held back from mention and utterance. Say: O people! Fear God, then return unto His traces. They verily guide you unto His path and make you independent of all else besides Him. He verily needeth not the mention of any other to prove His Cause. To this bear witness the Concourse on High and the dwellers of the Most Exalted Paradise, were ye of them that hear.

العلم و الحكمة يشهد بذلك كلّ لسان ما منعه
الشبهات عن الذّكر و البيان قل يا قوم اتقوا الله
ثمّ ارجعوا الى آثارها أنّها تهديكم الى سبيله و تغنيكم
عن دونه أنّه لا يحتاج في اثبات امره بذكر غيره
يشهد بذلك المملأ الأعلى و سكّان الجنّة العليا ان
كنتم من السّامعين

- 7 Today the people of Baha are souls whom tales have not debarred from the holy Kingdom of God. They behold His signs with their own eyes and hearken with their own ears unto His verses. Strive ye, that perchance ye may achieve some deed and be adorned with the ornament of acceptance and the light of His good-pleasure. His honor Niyaz, upon him be My glory and loving-kindness, hath verily chosen for himself a station beneath the shade of My mercy, and at all times hath been blessed with remembrance, praise and attainment unto His presence. We beseech God that through him His verses may be spread among His servants there. Verily, He is powerful over all things.

7 امروز اهل بها نفوسى هستند كه قصص ايشان
را از ملكوت مقدّس الهى محروم نساخته ببصر
خود بآثار ناظرند و بسمع خود باصغاء آيات فائز
جهد نمائيد شايد بعملى فائز گرديد و بطراز قبول
و نور رضا مفتخر و منور جناب نياز عليه بهائى
و عنايتى قد اتّخذ لنفسه في ظل رحمتى مقاماً و
در ليالى و ايام بذكر و ثنا و لقا فائز نسأل الله ان
ينشر به آياته بين عبادہ هناك انه على كلّ شىء
قدير

- 8 The servant in attendance before My face hath made mention of you on your behalf, and this Most Holy, Most Exalted Tablet hath been revealed from the heaven of Will especially for you, that you may give thanks unto your Lord, the Compassionate, the All-Bountiful. Convey My greetings to the loved ones in that land and say: This is the Day which He had aforetime announced and foretold, and His Cause hath been recorded by the Pen of Grace in the divine Books. This is the Day of this blessed verse wherein He hath said: "Say: God; then leave them to entertain themselves with their cavilings." And it is the Day of another verse wherein all must arise before God's Kaaba and utter these words: "I have abandoned a people who believe not in God and who are disbelievers in the Hereafter." Apart from what hath been mentioned, none hath attained or shall attain unto true knowledge. Had the Shiite faction turned even slightly toward the Dayspring of Revelation with their sight and hearing, they would surely have attained unto that for which they were created to know. Glory be to God! Him Whose presence they sought by night and day and Whose remembrance they uttered, they now curse and revile from their pulpits. Such is the recompense of their deeds, manifested from the true, overwhelming Justice.

8 بارى عبد حاضر تلقاء وجه حاضر و بنيات ايشان
ذكر شما را نمود و اين لوح اقدس اعلى از سماء
مشيت مخصوص آن جناب نازل لتشكر ربّك
المشفق الكريم اولياى آن ارض را از قبل مظلوم
تكبير برسان و بگو امروز روزيست كه از قبل
فرموده و اخبار داده و امرش در كتب الهى
از قلم فضل مذکور و مسطور امروز روز اين
آيه مباركه است كه فرموده قل الله ثمّ ذرهم
في خوضهم يلعبون و يوم آيه اخرى بايد كل امام
كعبة الهى قيام نمايند و باين آيه نطق كنند تركت
ملة لا يؤمنون بالله و هم بالآخرة هم كافرون من
دون آنچه ذكر شد احدى بحق عرفان فائز نشده
و نميشود اگر حزب شيعه في الجملة ببصر و سمع
خود بافق ظهور توجه مينمودند البته فائز مى شدند
بآنچه از براى عرفان آن از عدم بوجود آمده اند
سيحان الله حقّى را كه در ليالى و ايام لقائش
را ميطلبيدند و بذكرش ناطق بودند حال بر منابر
بسب و لعنشان مشغولند اينست جزاء اعمال كه
از عدل قهار حقيقى ظاهر گشته

- 9 A certain person in those regions from among the Sunnis claimed to be the Qa'im, and now nearly a hundred thousand souls have accepted him, while the people of Iran attained

9 نفسى در اين اطراف از اهل سنّة و جماعت
دعوى قائميت نمود و حال قريب صدهزار نفر
تصديقش نموده اند و اهل ايران بقاء حقيقى فائز

unto the true Qa'im and martyred Him. Thus hath God made the lowest among the servants highest, and the highest lowest. Verily, He is the Almighty, the Powerful. At this moment a book from someone is present before My face wherein he hath mentioned the Afnan in unseemly terms. Say: God hath made his seclusion in this place his glory, and he would not exchange this glory for the glory of all the worlds. Say: Know with certain knowledge that their pride is not in commerce and amassing of wealth and that wherewith people occupy themselves, but rather in propagating this Most Great Announcement and this Manifest Cause. We beseech God to guide the speaker to recant. Verily, He is the Ever-Forgiving, the Merciful.

شدند و شهیدش کردند کذلک جعل الله اعلی العباد اسفلهم و اسفلهم اعلیهم انه هو المقتدر القدير در این حین گنجی از نفسی امام وجه حاضر و در آن ذکر افنان را بعبارات نالایقه نموده قل قد جعل الله اعتكافه فی هذا المقام عزّ اله و لا یبدله هذا العزّ بعزّ العالمین قل اعلم بعلم یقین لیس نغفرهم بالتجارة و جمع الأموال و ما یشتغل به العباد بل بتبلیغ هذا النبأ الأعظم و الأمر المبین نسأل الله ان یردّی القائل الى الرجوع انه هو التواب الغفور الرحیم

- 10 O 'Ali-Qabl-i-'Askar! Say: O my God, my God, my Lord, my Support, my Goal and my Beloved! Praise and thanksgiving be unto Thee, and glory and radiance be upon Thee, inasmuch as Thou hast made Thyself known unto me, revealed unto me Thy path, and shown me from among Thy signs the waves of the ocean of Thy utterance, and from Thy remembrance the effulgences of the sun of Thy knowledge. I beseech Thee, O Quickener of moldering bones, by Thy Most Great Name through which the dwellers of the graves arose when the One Who conversed on Sinai spoke forth, to make me steadfast in Thy love and firm in wisdom and utterance in the promotion of Thy Cause. O my Lord! Aid me to fulfill what Thou hast commanded me in Thy Book concerning righteousness and piety, and what Thou hast forbidden me regarding corruption, contention, tyranny and wickedness.

10 یا علی قبل عسکر قل الهی الهی و سیدی و سندی و مقصودی و محبوبی لك الحمد و الثناء و لك الشکر و البهاء بما عزّفتنی نفسک و اظهرت لی سبیلک و ارایتنی من آثارک امواج بحر بیانک و من ذرک تجلیات انوار شمس عرفانک اسألك یا محیی الرّم بالاسم الأعظم الذی به قام اهل القبور اذ نطق مکلم الطور ان تجعلی مستقیماً علی حبک و متمسکاً بالحکمة و البیان فی تبلیغ امرک ای ربّ آیدنی علی ما امرتنی به فی کتابک من البرّ و التقوی و نهیتنی عنه من الفساد و النزاع و البغی و الفحشاء

- 11 O my Lord! I am Thy servant and the son of Thy servant, standing at the door of Thy bounty and beseeching the wonders of Thy generosity and grace. Would the All-Bountiful withhold the suppliant from His door which He hath opened to all who are in His heaven and His earth? Nay, by Thy Self! This is not what the people of Baha expect of Thee, O Thou Lord of all men, Lord of the Throne on high and of the earth below, and Ruler of the Hereafter and of the world of old. Ordain for me through Thy grace that which shall make me independent of all else save Thee, and occupied with Thy remembrance. Verily Thou art the All-Powerful, the All-Bountiful, the All-Knowing, the All-Wise.

11 ای ربّ انا عبدک و ابن عبدک اکون قائماً لدى باب کرمک و سائلاً بدائع جودک و فضلک هل الکرم ینزع السائل عن بابه الذی فتحه علی وجه من فی سمائه و ارضه لا ونفسک لیس هذا ظنّ اهل البهاء بک یا مولی الوری و ربّ العرش و الثری و مالک الآخرة و الأولى قدر لی بمجودک ما یجعلنی غنیاً عن دونک و مشغولاً بذكرک و انک انت المقتدر الفضال العلیم الحکیم

- 12 O My Pen! Make mention of him who was martyred in the path of God in the early days, who was named Sultan-'Ali and who attained the choice wine of revelation from the hand of the bounty of his Lord, the All-Bountiful. I testify that he believed in God and acknowledged His Manifestation on a day wherein every remote scholar denied Him. Blessed art thou,

12 یا قلبی اذكر من استشهد فی سبیل الله فی اوّل الايام الذی سمی بسلطان قبل علی و فاز برحیق الوحی من ید عطاء ربّه الکرم اشهد انه آمن بالله و اقرّ بظهوره فی يوم فيه انکره کلّ عالم بعید طوبی لک یا سلطان بما نطق بذكرک الرحمن فی مقامه

O Sultan, inasmuch as the All-Merciful hath made mention of thee from His glorious station. Glory be upon thee, radiance be upon thee, and exaltation be upon thee, O thou who didst hold fast to the cord of God, the Firm! The ocean of bounty surgeth in thy remembrance, the fragrance of mercy is wafted, and the verses of God, the Lord of all worlds, are sent down. We beseech Him, exalted be He, to send thee at all times a noble Book through the hands of them that are nigh unto Him, to shower upon thee mercy from His presence, and to provide thee with His wondrous eternal bounties and His everlasting paradisaical feast. Verily He is the Forgiving, the Bountiful.

الرّقيع البهاء عليك والنور عليك والتكبير عليك
يا ايها المتمسك بجبل الله المتين يذكرك ماج بحر
العطاء وهاج عرف الرحمة ونزلت آيات الله ربّ
العالمين نسأله تعالى ان يرسل اليك في كلّ حين
كتاباً كريماً بايادي المقرّبين وينزل عليك رحمة
من عنده ويرزقك من نعمائه البديعة الأبدية و
مائدته الجنّية السرمديّة انه هو الغفور الكريم

- 13 My God, my God! Thou hearest the cry of the sincere ones, the lament of them that are nigh unto Thee, and the sighing of them that know Thee, when Thine enemies have encompassed them from every direction and there hath befallen them that which hath caused the dwellers of the cities of names to wail. I beseech Thee, O my God, by them and by those who have offered up their lives in Thy path and have expended all they possessed in their longing to meet Thee, to assist Thy loved ones with the hosts of the unseen and of the visible realm. Then protect them from the evil of every oppressive enemy and every wicked transgressor.

13 الهى الهى تسمع ضجيج الخالصين و صرخ المقرّبين
و حنين العارفين اذ احاطتهم اعدائك من كلّ
الجهات وورد عليهم مانح به اهل مدائن الأسماء
اسألك يا الهى بهم و بالذين فدوا بارواحهم
فى سبيلك و انفقوا ما عندهم شوقاً للقائك
ان تنصر احبتك بمجنود الغيب و الشهادة ثم
احفظهم من شرّ كلّ ظالم عنيد و كلّ فاجر لئيم

- 14 O Lord! Deprive them not of the waves of the ocean of Thy bounty, nor of the effulgences of the daystar of Thy grace. Thou seest them, O my God, holding fast unto Thee and acknowledging that which hath been revealed from Thee. Verily Thou art with them, witnessing and beholding their deeds and their confession of Thy oneness, their acknowledgment of Thy unity, and that which Thou hast sent down in Thy Book. Thou art He, O my God, from Whose knowledge nothing escapeth, and the oppression of Thine enemies and the tyranny of the wrongdoers among Thy creatures cannot frustrate Thee. Thou art He through Whose name the standard of power was planted amidst all creatures and the banner of guidance was raised amongst all creation. I beseech Thee not to disappoint those who hope in Thee from the treasury of Thy bounty and the repository of Thy generosity. Then preserve them through Thy protection and Thy guardianship. Verily Thou art the All-Powerful, the Mighty, the Triumphant, the Humbler of all who are in the heavens and the earth.

14 اى ربّ لا تحرمهم من امواج بحر جودك و لا
من تجليات نير فضلك تراهم يا الهى متمسكين
بك و معترفين بما ظهر من عندك انك انت
معهم تشهد و ترى عملهم و اقرارهم بوحدانيتك
و اعترافهم بفردانيتك و بما انزلته فى كتابك انت
الذى يا الهى لا يعزب عن علمك من شىء و
لا يعجزك ظلم اعدائك و لا سطوة الظالمين من
خلقك انت الذى باسمك نصبت راية القدرة
بين البرية و رفع علم الهداية بين الخليقة اسألك لا
تخيّب آمليك عن مخزن جودك و ممكن كرمك
ثم احفظهم بحفظك و حراستك انك انت
المقتدر القوى الغالب المهيمن على من فى السموات
و الأرضين

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BH01056

To: Muhammad Baqir Naraqi, in Hamadan

Date: 1307-03-06 [1889-Oct-31]

1 He is the One Who sendeth down from the heaven of utterance whatsoever He willeth

1 هو المنزل من سماء البيان ما اراد

2 Praise, sanctified from knowledge and understanding, be-
seemeth and befitteth the Desired One of the worlds, Who
from a single drop from the ocean of His generosity brought
the world of existence into being, and adorned absolute noth-
ingness with the ornament of being. He is the Omnipotent
One Whose Word's influence hath encompassed the world,
and the effulgences of Whose Will's Luminary have illumined
the realms of earth and heaven. The clamor of the world held
not back His cloud of light from its outpouring, nor did the
tumult of the world prevent its effusion. His might was not
weakened by all created things, nor was His Will prevented
from its dominion and power by the hatred of the opposers
and deniers. Glorified be His greatness, exalted His dominion,
and mighty His proof!

2 حمد مقدّس از علم و عرفان مقصود عالمیان را
لایق و سزااست که از یک قطره از دریای جود
عالم وجود را موجود فرمود و نیست بخت را
بطراز هستی مزین نمود اوست مقتدریکه نفوذ
کلمه‌اش عالم را احاطه نموده و تجلیات انوار
نیر اراده‌اش عوالم ملک و ملکوت را منور
داشته سبح نورش را منع ننمود و وضوای عالم
از افاضه بازداشت قدرتش را کائنات ضعیف
ننمود و مشیتش را بغضای معرضین و منکرین از
تصرف و اقتدار منع نکرد جلّت عظمته و جلّ
سلطانه و عزّ برهانه

3 And then, thy letter which thou didst send in the name of
Jud, upon him be My glory, reached the Most Holy Court,
and this response hath been sent down from the heaven of the
Will of the Lord of all men: O thou who hast turned toward
My horizon! Hear My call from the direction of My prison.
Verily, He remembereth thee even as He remembered thee be-
fore, and hath sent down that whereby bodies have taken flight
and mountains have passed away like the passing of clouds,
and the Herald proclaimeth: The Kingdom and the Domin-
ion, then the Greatness and the Might belong to God, the
Single, the One, the Powerful, the Mighty, the Bestower! We
have heard thy call and whatsoever was manifested from thy
tongue, both outwardly and inwardly. We have answered thee
through this Book whereby the idols have been thunderstruck
and the hearts of the worshippers of vain imaginings have been
shaken, and every misbeliever who denied the beginning and
the return hath lamented. Give glad tidings to My loved ones
on My behalf and remind them of that which hath been sent
down from the Kingdom of My utterance, that it may attract
them to a station wherein the desires of men shall not change
them, nor their might, nor shall that which is with the people
prevent them from that which hath been sent down from the
Supreme Pen in the Scriptures and Tablets.

3 و بعد نامه آنجناب که باسم جود علیه بهائی
ارسال نمودی بساحت اقدس فائز و این جواب
از سماء اراده مالک رقاب نازل یا ایها المقبل
الی افقی اسمع ندائی من شطر سجی آنه یذکرک
کما ذکرک من قبل و انزل ما طارت به الأجساد
و مرّت به الجبال کمر السحاب و ینادی المناد
الملک و الملکوت ثمّ العظمة و الجبروت لله الفرد
الواحد المقتدر العزیز الوهاب انا سمعنا ندائک و ما
ظهر من لسان ظاهرک و باطنک اجبتاک بهذا
الکتاب الذی به انصعقت الأصنام و اضطربت
افئدة عبدة الأوهام و ناح کلّ مشرک کفر
بالمبدء و المآب بشر اولیائی من قبل و ذکرهم
بما نزل من ملکوت یبانی لیجذبهم الی مقام لا
تغیّرهم احواء العباد و لا سطوتهم و لا یمنعهم
ما عند القوم عما نزل من القلم الأعلى فی الزبر و
الألواح

- 4 In the Persian tongue, hearken unto the divine call. Some time ago thy letter arrived and attained unto presence and hearing, and this time too the letter which thou didst send in the name of Jud, upon him be My glory, was brought to the presence and presented by one of the Branches who is named Diya', and this response hath been sent down from the Dayspring of divine revelation and the Dawning-Place of His Cause, that thou mayest rejoice and be of them that render thanks.
- 5 In these days countless sorrows have arrived from all directions. Certain treacherous souls in the great city, inflamed with the fire of greed and avarice, have committed that which hath caused the people of the cities of justice and fairness to lament, and likewise the actions of some in various regions have become the cause of great sorrow. Today the people of Baha must attract through righteous deeds and guide to the highest horizon. We have previously said: "My affliction is not My imprisonment, nor that which hath come upon Me from Mine enemies, but rather the deeds of My loved ones who associate themselves with Me yet commit that which causeth My heart and My pen to lament." Verses like this have repeatedly been sent down. Glory be to God! The people of Baha should recognize every soul at their first meeting.
- 6 By the life of God! The companions of self and passion are evident and manifest from the people of righteousness and godliness. These two groups have been and are distinct from each other. O companions of the right hand! Strive that perchance the servants may be sanctified from the taint of tyranny and immorality and may purpose to attain the most exalted summit. We beseech God to grant attentive ears and penetrating vision. Convey to all the loved ones of that land greetings from the Wronged One, and gladden them with the splendors of the Sun of meanings and utterance. We make mention of the sons of Khalil and the heirs of Kalim, both male and female, and We beseech God to aid them all in that which is befitting of His days.
- 7 Haydar-Qabli-'Ali, upon him be My glory and My loving-kindness, has ever been and continues to be favored by the Will of God, steadfast in service, speaking in remembrance, and turning with his heart in acceptance. Blessed is he who hearkens unto his word concerning this momentous Announcement.
- 8 Convey My greetings to Yehuda on behalf of the Wronged One. We make mention of him and beseech God the Exalted to kindle him with the fire of His love, to adorn him with the ornament of service to the Mighty, the Inaccessible, and to enable him to act in accordance with what hath been ordained in His
- 4 بلسان پارسی ندای الهی را بشنو چندی قبل نامه‌ها
شما رسید و بحضور و اصغاء فائز و این کَره
هم نامه‌یکه باسم جود علیه بهائی ارسال نمودی
یکی از اغصان الذی سَمی بضیاء بحضور آورد و
عرض نمود و این جواب از مشرق وحی الهی و
مطلع امرش نازل لتفرح و تكون من الشاکرین
- 5 این ایام از جمیع اطراف احزان لاتحصی وارد
بعضی از نفوس خائنه در مدینه کبیره بنار طمع
و حرص مشتعل عمل نمودند آنچه را که اهل
مدائن عدل و انصاف نوحه نمودند و همچنین
اعمال بعضی در اطراف سبب حزن عظیم شد
امروز باید اهل بها باعمال ناسرا جذب کنند و
بافق اعلی راه نمایند از قبل گفتیم لیس بلیتی بیتی
و ما ورد من اعدائی بل عمل احبائی الذین ینسبون
انفسهم الی نفسی و یرتکبون ما ینوح به قلبی و قلبی
امثال این آیه مکرر نازل شده سبحان الله اهل بها
باید در ملاقات اول هر نفسی را بشناسند
- 6 لعمر الله اصحاب نفس و هوی از اهل بر و تقوی
معلوم و واضحند این دو فرقه از هم ممتاز بوده و
هست یا اصحاب یمین همت نمائید شاید عباد از
شائبه بغی و فحشا مقدس شوند و قصد ذروه
علیا نمایند از حق میطلبیم آذان واعیه و ابصار
حدیده عطا فرماید اولیای آن ارض طراً را از
قبل مظلوم تکبیر برسان و باشرافات انوار آفتاب
معانی و بیان مسرور دار ابناء خلیل و وراثت کلیم
را از ذکور و اناث ذکر مینمائیم و از حق میطلبیم
کل را مؤید فرماید بر آنچه سزاوار ایام اوست
- 7 جناب حیدر قبل علی علیه بهائی و عنایتی لازال
باراده حق فائز و بخدمت قائم و بذکر ناطق و
بقلب مقبل بوده و هست طوبی لمن یسمع قوله
فیهذا النبأ العظیم
- 8 یهودا را از قبل مظلوم تکبیر برسان انا ذکرناه و
نستل الله تعالی ان یشعله بنار حبه و یزینّه بطراز
خدمه العزیز المنیع و یوققه علی العمل بما امر به

perspicuous Book. God willing, thou shalt be aided in that which conduceth to the sanctification and detachment of the servants.

في كتابه المبين انشاء الله مؤيد شوي بر آنچه سبب تقدیس و تنزیه عباد است

- 9 Abu'l-Fadl, upon him be My glory, hath done what was meet and seemly for him. He is indeed among the sincere ones in the Book of God, the Lord of the worlds.

9 جناب ابوالفضل عليه بهائی قد عمل ما ينبغي له انه من المخلصين في كتاب الله رب العالمين

- 10 We make mention of him who is named Muhammad-Qabli-Hasan and give him the glad-tidings of his Lord's mercy, the All-Forgiving, the All-Merciful. We make mention of him who hath turned with his eyes through a remembrance that shall endure throughout the permanence of God's kingdom, the Mighty, the Praiseworthy. We make mention of him who is named Aqa Khan and counsel him with that which shall exalt the station of man - and I am the True Counsellor. We beseech God to ordain for thee and for those who have believed the good of the hereafter and of this world. He is verily the All-Bountiful, the Mighty, the Great.

10 ونذكر من سمي بمحمد قبل حسن و نبشّره برحمة ربه الغفور الرحيم انا نذكر من اقبل عيناه بذكر يكون باقياً بدوام ملكوت الله العزيز الحميد ونذكر من سمي بأقا خان و نوصيه بما يرتفع به مقام الانسان و انا الناصح الأمين نسئل الله ان يقدر لك وللذين آمنوا خير الآخرة و الأولى انه هو الفضل العزيز العظيم

- 11 As to their intention to journey forth in these days, wisdom doth not permit it. We beseech God to ordain for them what He hath ordained for His chosen ones. He is verily the All-Hearing, the Responsive.

11 و اينكه اراده توجّه نموده اند اين آيام حكمت مقتضى نه نسئل الله ان يكتب لهما ما كتبه لأصفيائه انه هو السامع المجيب

- 12 O Muhammad-Qabli-Baqir! Praise be to God, thou art remembered in the presence of the Wronged One, and the gaze of loving-kindness hath been directed towards thee and the steadfast souls of that land. The petitions of the distinguished traveler have repeatedly reached the Most Holy Court. We beseech God to protect him and to send down unto him that which shall abide with him in all the worlds of His worlds. He is, verily, powerful over all things. The glory from Us be upon thee and upon thy sons and upon those with thee, those whom the doubts of the barking ones have not prevented from God, the Lord of the worlds.

12 يا محمد قبل باقر لله الحمد در ساحت مظلوم مذكورى و لحاظ عنايت بتو و نفوس مستقيمه آن ارض متوجه بوده و هست عرايض جناب مسافره مكرراً بساحت اقدس رسیده نسئل الله ان يحفظه و ينزل له ما يكون معه في كل عالم من عوالمه انه على كل شيء قدير البهاء من لدنا عليك و على ابنائك و من معك على الذين ما منعهم شبهات الناعقين عن الله رب العالمين

- 13 'Ali-Qabli-Haydar, upon him be My glory, hath made mention of what ye sent. He hath arisen to serve My Cause and hath spoken in My beautiful praise. We beseech God to strengthen him, to aid him, and to ordain for him every good that He hath sent down in His perspicuous Book. Praise be to God Who is the Object of the mystics and the Beloved of the hearts of them who are nigh unto Him.

13 جناب على قبل حيدر عليه بهائی ذكر نموده آنچه ارسال نمودید انه قام على خدمة امرى و نطق بثنائى الجميل نسئل الله ان يؤيده و يوفقه و يقدر له كل خير انزله في كتابه المبين الحمد لله اذ هو مقصود العارفين و محبوب افئدة المقيدين

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BLIB_Or15724.055

BH01511

To: *Haji Mirza Haydar Ali Isfahani*

Date: 1307-03-06 [1889-Oct-31]

- 1 In My Name, through which light shone forth before the creation of earth and heaven!
- 2 How excellent are the tribulations that have befallen the Wronged One in the path of God, the All-Compelling, the Self-Subsisting. In truth, tribulation in the path of the Peerless Beloved has been and ever will be beloved. The word of Jacob appeared after tribulation, and the Tongue of Grandeur gave it utterance. Glory be to God! Greed and avarice have reached such a state that pen and tongue are powerless and incapable of describing it. What was mentioned in Akhtar bears witness to the falsehood of its speaker, for he wrote that they had taken from me a document stating that all I possess belongs to the Afnan. This is his confession, yet afterward he says that document is now void and invalid. This second statement, being without proof or evidence, is and has ever been invalid in the eyes of the just. They have sold the Joseph of God, the All-Compelling, the Self-Subsisting, for a few dirhams. They have strayed from the path of God, the Lord of what was and what shall be.
- 3 Your letters sent in the name of Jud, upon him be My glory, were perused. Tablets were specifically revealed and dispatched for some. Ask of God to transform the Most Great Prison. Glory be to God! The love of the friends and loved ones for Muhammad-'Ali is evident and clear, and most are aware of it. Nevertheless, he has united with one like himself and they have fabricated calumnies for the sake of the possessions of the servants. And now they cry out that the wealth has been stolen and they have set about to subvert the Cause of God.
- 4 Say: My God, my God! Through Thy loftiness, Thy transcendence, Thy glory and Thy power, transform the harm that hath befallen Thy loved ones at the hands of Thine enemies. Thou seest and knowest, O my God, what they have done and what they have said. They have cast behind them Thy commandments and Thy laws, and have taken what was forbidden them in Thy Book, out of love for earthly ornaments, both ancient and new. O Lord! Seize them through Thy might and power that they may awaken and return unto Thee. Verily Thou art the Ever-Forgiving, the All-Bountiful.
- 1 بِسْمِ الَّذِي بِهِ سَطَعَ النُّورُ قَبْلَ خَلْقِ الْأَرْضِ وَالسَّمَاءِ
- 2 حَبِّذَا الْبَلَايَا الَّتِي وَرَدَتْ عَلَى الْمَظْلُومِ فِي سَبِيلِ اللَّهِ الْمُهَيَّمِنِ الْقَيُّومِ فِي الْحَقِيقَةِ بَلَا دَرِ سَبِيلِ مُحَبُّوبٍ يَكُنَّا مُحَبُّوبٌ بُوْدَهُ وَهَسْتُ كَلِمَةً يَعْقُوبُ بَعْدَ أَزْ لَا ظَاهِرٍ وَلِسَانٍ قَدِمَ بِأَنْ نَاطِقٍ سُبْحَانَ اللَّهِ حَرَصَ وَطَمَعَ بِمَقَامِي رَسِيدَهُ كَهْ أَزْ ذِكْرُشْ قَلَمٍ وَلِسَانٍ عَاجِزٍ وَقَاصِرٍ اسْتُ مِنْ أَتَجِبُهُ دَرِ اخْتَرُ ذِكْرُ شُدَّهُ گَوَاهِ اسْتُ بِرْ كَذِبِ قَاتِلِ چِهْ كَهْ نُوْشْتَهْ سَنْدِ أَزْ مِنْ گَرْفْتَهْ اَنْدْ كَهْ أَتَجِبُهُ دَارْمَ مَالِ افْنَانِ اسْتُ اَيْنِ اَقْرَارِ اوْ وَبَعْدَ مِيگُوِيْدِ اَنْ سَنْدِ حَالِ باطلٍ وَلِغَوِ اسْتُ قَوْلِ ثَانِي بِي حِجَّتِ وَبِرْهَانِ عِنْدَ صَاحِبَانِ عَدْلِ باطلٍ بُوْدَهُ وَهَسْتُ قَدْ باعُوا يُوْسُفَ اللَّهِ الْمُهَيَّمِنِ الْقَيُّومِ بِدِرَاهِمِ زَلْتَهُمْ عَنْ صِرَاطِ اللَّهِ رَبِّ مَا كَانَ وَ مَا يَكُونُ
- 3 نامه‌های شما که باسم جود علیه بهائی ارسال نمودی ملاحظه شد الواح مخصوص بعضی نازل و ارسال گشت از حق بطلب سخن اعظم را منقلب نماید سبحان الله محبت احباً و اولیا نسبت به محمد علی معلوم و واضح است و اکثری مطلع و آگاهند معذک بنفسی مثل خود متحد شده و مفتریاتی ترتیب داده‌اند لأجل اموال عباد و حال فریاد برآورده مال را سرقت نموده‌اند و بتضییع امر الله پرداخته‌اند
- 4 قل الهی الهی بَدَلْ ضَرَّ اَوْلِیَائِکَ الَّذِیْ وَرَدَ عَلَیْهِمْ مِنْ اَعْدَائِکَ بَعْلُوکَ وَ سَمُوکَ وَ عَزَّکَ وَ اِقْتَدَارِکَ تَرِیْ وَ تَعْلَمُ یَا اِلهِیْ مَا عَمَلُوا وَ مَا قَالُوا قَدْ نَبَذُوا اَوَامِرِکَ وَ احْکَامِکَ وَ اخَذُوا مَا نَهَا عَنْهُ فِی کِتَابِکَ حَبًّا لِلزَّخَارِفِ وَ التَّلِیدِ وَ الطَّارِفِ اِیْرَبْ خَذَهُمْ بِقَدْرَتِکَ وَ اِقْتَدَارِکَ لِيَنْتَبَهُوا وَ یَرْجِعُوا اِلَیْکَ اَنْتَ التَّوَّابُ الْکَرِیْمُ

- 5 Convey My greetings to the loved ones in all lands. Say: The Day of deeds hath come, the Day of victory, the Day of steadfastness. Beware lest the utterances of the idolaters or the words of the misguided grieve you. Every year a certain person from Kaf has written a book repudiating the Blessed and Goodly Tree, and likewise other heedless souls from every quarter have produced books of rejection and pages of repudiation, clear and evident. However, in the eyes of those endowed with insight, these matters have been and continue to be the cause of the spread of the Cause of God. Do the calumnies of the people hinder it? Nay, by His very Self! Do the threats of today frighten it? Nay, by His light through which earth and heaven were illumined!
- 6 It is hoped that they may be like the surging ocean and the radiant sun. Let them ponder the blessed verse revealed aforetime and hold fast unto it: Say: God; then leave them to their vain disputations. A most mighty and holy Tablet specifically for Mirza Hasan, in the handwriting of the Most Great Branch, which thou didst request, was sent. If, after perusing it, it remains with 'Ali, upon him be My glory and loving-kindness, this is most beloved.
- 7 Before the faces of princes and divines, We have, with the pen of justice and utterance, struck at the swords of tyranny and rebellion, and We have been and continue to be like a brilliant and manifest light. Should the entire world unite and rise up to harm the Truth, it would be and is absolute nothingness. Verily, We fear no one. We proclaim with the most exalted call: The appointed time hath come, and the Lord of Names and Attributes hath come from the heaven of the Command with the banners of signs.
- 8 Today they must drink, with perfect certitude and assurance, from the choice wine of the utterance of the Goal of all the worlds. This hallowed wine has been and ever will be free from intoxication, and bestows eternal joy and everlasting delight. Take it in My name and for love of Me, despite My enemies who denied God's proof and evidence after their confession, and whom earthly ornaments so deluded as to prevent them from turning to the splendors of the Countenance, from holding fast to the Most Great Announcement, and from turning toward the Straight Path of God.
- 9 The glory that shineth resplendent from the horizon of God's Tablet be upon thee and upon those who love thee and hearken to thy words concerning this mighty Cause. Praise be to God, the All-Knowing, the All-Wise.
- اولیای بلاد را از قبل مظلوم تکبیر برسان قل
قد اتی یوم العمل و یوم النصر و یوم الاستقامه
ایاکم ان تحزنکم مقالات المشرکین و اذکار المغلین
شخصی از اهل کاف و را در هر سنه کتابی بر رد
شجره طیبه مبارکه نوشته و همچنین سایر نفوس
غافله از هر شطری کتاب ردی و صحیفه طردی
ظاهر و هویدا و لکن نزد متبصرین این امور سبب
انتشار امر الله بوده و هست هل تمنعه مفتریات
القوم لا ونفسه و هل تخوفه سطوة اليوم لا ونوره
الذی به اشرفت الأرض و السماء
- امید آنکه بمثابه بحر مواج و بمثابه شمس نوار
باشند در آیه مبارکه قبل تفکر نمایند و بآن
تمسک جویند قل الله ثم ذرهم فی خوضهم یلعبون
یک لوح امع اقدس که مخصوص میرزا حسن
بخط غصن اکبر مسئلت نمودی ارسال شد اگر
بعد از ملاحظه او نزد جناب علی علیه بهائی و
عنایتی بماند احب است
- امام و جوه امرا و علما با قلم عدل و بیان براسیاف
ظلم و طغیان زدیم و بمثابه نور ساطع و لائح بوده
و هستیم اگر جمیع عالم حزب واحد شود و بر ضرر
حق قیام نماید معدوم صرف بوده و هست انا ما
نخاف من احد نطق بأعلى التداء قد اتی المیقات
و اتی مالک الأسماء و الصفات من سماء الأمر
برایات الآیات
- امروز باید از ریحیق بیان مقصود عالمیان بکمال
ایقان و اطمینان پیاشامند و این ریحیق مقدس
از سکر بوده و هست و دارای نشاط ابدی و
انبساط سرمدی است خذوه باسمى و حبی رغماً
لأعدائی الذین انکروا حجة الله و برهانه بعد اقرارهم
و غررتهم الزخارف علی شأن منعتهم عن التوجه
الی انوار الوجه و التمسک بالنبا الأعظم و الاقبال
الی صراط الله المستقیم
- البهاء المشرق الألائح من افق لوح الله علیک و علی
من یحبک و یسمع قولک فی هذا الأمر العظیم الحمد
لله العظیم الحکیم

BH01741

To: Unknown, in Isfahan

Date: 1307-03-06 [1889-Oct-31]

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

1 هو العالم الخبير

2 O Sad! Upon thee be the Glory of God, the Lord of creation. Thy letter which thou didst send to Ism-i-Jud after Asad - upon both of them be the Glory of God, the One, the Self-Subsisting - hath been received, and one of My Branches who was named the Light in My perspicuous Book presented it. We have answered thee with a Tablet from whose horizon hath shone the Sun of bounty from God, the Lord of all beings, that thou mayest read it and thank thy Lord, the Mighty, the All-Powerful. Grieve not over anything, for He is with thee and will aid thee through His grace, and He is the All-Bountiful, the All-Generous.

2 يا ص عليك بهاء الله مالك الابدان قد حضر كتابك الذي ارسلته الى اسم الجود بعد الاسد عليهما بهاء الله الأحد الصمد و عرضه احد اغصاني الذي سمي بالضياء في كتابي المبين اجبتك بلوح اشرفت من افقه شمس العطاء من لدى الله مولى الوري لتقرأ و تشكر ربك المقتدر القدير لا تحزن من شيء انه معك و ينصرک فضلاً من عنده و هو الفضل الكريم

3 We have previously sent down that which diffused the fragrance of the All-Merciful throughout creation, and at this time that which hath spread abroad the sweet scent of thy Lord's garment, the One Who dominates over all, whether small or great. Behold, then remember those days when thou wert present before the Wronged One and didst hear His call with thine own ears, and didst drink the choice wine of revelation and attainment from the cup of God's bounty, the Lord of those near unto Him. We beseech God, blessed and exalted be He, to assist thee in that which befitteth His days and to exalt thee among His servants. He is the Guardian of those who turn unto Him. Hear thou the divine call in the Persian tongue.

3 قد انزلنا لك من قبل ما فاحت بنفحة الرحمن في الامكان وفي هذا الحين ما تضرعت به رائحة قيص ربك المهيمن على كل صغير و كبير انظر ثم اذكر الايام التي كنت حاضراً لدى المظلوم و سمعت ندائه بأذنك و شربت رحيق الوحى والوصال من كأس عطاء الله مولى المقرين نسل الله تبارك و تعالى ان يؤيدك على ما ينبغي لأيامه و يرفعك بين عباد الله ولى المقبلين

4 Convey My greetings to all the family members from the Wronged One and give them the glad-tidings of God's favors. They have always been and continue to be in My sight. By the life of God, that hath been ordained for them which no hearts have comprehended and no eyes have witnessed the like thereof.

4 بلسان پارسی ندای الهی را بشنو اهل بیت طراً را از قبل مظلوم تکبیر یرسان و بعنایت حق بشارت ده لازال در نظر بوده و هستند لعمر الله قدر لهم ما لا ادركته افئدة العباد و ما رأت شبهه العيون

5 Concerning what thou didst mention about his honor Muzaffar, upon him be My glory, a most mighty and holy Tablet hath been revealed and sent specifically for him. Should he read it, the doors of grace and favor shall be opened before his face. Verily thy Lord is the Mighty, the All-Bountiful.

5 آنچه در باره جناب مظفر عليه بهائی ذکر نمودی لوح امنع اقدس مخصوص ایشان نازل و ارسال شد لو یقرأ یفتح علی وجهه ابواب العناية و الألفاظ ان ربک هو العزيز الفضل

6 His honor Nasr hath been and continues to be remembered before the Face. We have previously revealed for him that whereby his name and mention shall endure as long as God's

6 جناب نصر لدى الوجه مذکور بوده و هستند قد انزلنا له من قبل ما یتقی به اسمه و ذکره بدوام

kingdom endureth. He verily witnesseth and seeth, and He is the All-Knowing, the All-Informed. Convey My greetings to him from the Wronged One and give him the glad-tidings of God's grace and favor. Say: Hold fast unto wisdom, then guide the people through utterance to the horizon of the All-Merciful. This is what My Most Exalted Pen hath pronounced in this lofty station.

- 7 Say: We have counseled all to act with kindness. Among the people are those who have acted upon Our counsel and those who have followed evil and taken vain imaginings as their lord without any proof. Thus have their fancies seduced them. How far is he from the announcement of God, the Mighty, the Wise! We beseech God, blessed and exalted be He, to attract him through His verses and to aid him with the standards of His clear proofs and to strengthen him with the hosts of His knowledge. He verily hath power over all things.

- 8 And as for what was mentioned concerning him who was named Muhammad Javad, We have previously remembered him and sent him that which hath diffused the fragrances of utterance throughout creation. We beseech God, exalted be He, to strengthen him with His hosts and to open before his face the gates of utterance and to draw near all who are in creation to His glory's court and His holy carpet. There is no God but Him, the Protector, the Self-Subsisting. We have remembered him before and this is yet another time, that the fragrance of remembrance might attract him to a station wherein he will soar on wings of longing in this atmosphere from whose rushing winds can be heard "The Promise hath come and the Promised One calleth out before the faces of kings and subjects: He Who was hidden in knowledge and inscribed by the Most Exalted Pen in God's Books, the Lord of the Day of Resurrection, hath come!" The Glory from Us be upon him and upon those whom neither the doubts of the people in the past have caused to slip nor will they be caused to slip by what shall occur in the future. He verily is the Truth, the Knower of the unseen.

- 9 We counsel all to fear God and to that whereby their stations shall be elevated among the parties. Verily thy Lord guideth whom He willeth unto His extended path. The Glory shining from the horizon of the heaven of grace and bounty be upon thee and upon those who are with thee and who love thee for the sake of God, the Lord of what was and what shall be.

ملكوت الله أنه يشهد ويرى وهو العليم الخبير از
قبل مظلوم بإشنان تكبير برسان و بفضل و عنایت
حق بشارت ده قل تمسك بالحكمة ثم اهد الناس
بالبيان الى افق الرحمن هذا ما نطق به قلبي الأعلى
في هذا المقام الرفيع

7 قل أنا وصينا الكل بالمعروف من الناس من عمل
بما وصيناه و منهم من اتبع المنكر و اتخذ الوهم
لنفسه رباً من دون بينة كذلك سولت له الظنون
ما ابعد من نأ الله العزيز الحكيم نسل الله تبارك
و تعالى ان يجذبه بآياته و ينصره برايات بيناته و
يمده بجنود عرفانه انه على كل شيء قدير

8 و اما ما ذكر في الذي سمي بمحمد جواد انا ذكرناه
من قبل و ارسلنا له ما تضيوعت به نفحات البيان
في الامكان و نسل الله تعالى ان يمده بجنوده و
يفتح على وجهه ابواب البيان و يقرب من في
الامكان الى ساحة عزه و بساط قدسه انه لا
اله الا هو المهيمن القيوم قد ذكرناه من قبل و
هذه مرة اخرى ليجذبه عرف الذكر الى مقام يطير
بأجنحة الاشتياق في هذا الهواء الذي يسمع من
هزير ارياحه قد اتى الوعد و الموعود ينادى امام
وجوه الملوك و المملوك قد اتى من كان مكنوناً
في العلم و مرقوماً من القلم الأعلى في كتب الله
مالك يوم النشور البهاء من لدنا عليه و على الذين
ما زلتهم شبهات القوم من قبل و لا يزلهم ما
يحدث من بعد انه هو الحق علام الغيوب

9 انا نوصي الكل بتقوى الله و بما يرتفع به مقاماتهم
بين الأحزاب ان ربك هو يهدي من يشاء الى
صراطه الممدود البهاء المشرق من افق سماء
الفضل و العطاء عليك و على من معك و
يجبك لوجه الله رب ما كان و ما يكون

BLIB_Or15716.027.18, BLIB_Or15724.058

BH11751

To: Haydar

Date: 1307-03-06 [1889-Oct-31]

1 He is the Supporter, the All-Knowing, the All-Wise

2 O Haydar, upon thee be My glory! A letter from the honored Sayyah hath reached this Servant wherein he hath expressed his repudiation of former statements. An answer was written and sent to him. We beseech God to purify him from the thoughts of every corrupt traitor and every tyrannical deceiver. Despite that person's claim to assist the oppressed, when his corrupt intention was not accepted, he arose in wrath and martyred His Holiness Ashraf. By the life of God! Even if the entire world should rise up to harm this Wronged One, He hath not and will not collaborate with the corrupt.

3 Glory be to God! From the cruelty of that infernal tree, that honored one knew and knoweth his thoughts. Say: We have said before, "My thoughts are not your thoughts, nor do I walk in your ways." From any matter or deed from which the fragrance of corruption, conflict and contention can be detected, the people of Baha are sanctified, holy and pure therefrom. One who intendeth harm against his father and brother will surely show no fidelity to others. His denial of the Wronged One caused his selfish promptings to rise in enmity, and the fire of hatred was kindled in his heart.

4 In the presence of Sayyah We said that such souls have not had and do not have faithfulness. Trust not in him. Purify the hem of thy heart from his evil deeds, thoughts and intentions, and place thy trust in God. Verily, He provideth for whomsoever He willeth without measure.

5 In any case, according to what he hath written, by God's grace and favor he hath now freed and liberated himself from the ocean of oppression and corruption. Therefore We seek his contentment, that he be not troubled, for from the earliest days he had shown love towards Us. We have loved and continue to love faithfulness. We beseech God to assist him to serve the Cause with wisdom and utterance, to make him sincere for His sake, and to cause him to hold fast to His cord. Verily, He is the Powerful, the Mighty, the Bountiful.

1 هو المؤید العليم الحکیم

2 یا حیدر علیک بهائی نامهائی جناب سیاح بعد حاضر نوشته و در آن نامه اظهار تبری از اذکار قبل نموده جوابی باو نوشته و ارسال شد از حق میطلبیم او را مطهر سازد از افکار کلّ مفسد غدار و کلّ ظالم مکار مع ادعای آشنخص بر اعانت مظلومین چون نیت فاسدش مقبول نیفتاد بقهر برخاست و حضرت اشرف را شهید نمود لعمر الله اگر جمیع عالم بر ضرر انظالم قیام نمایند با اهل فساد همراهی نموده و نینماید

3 سبحان الله از قساوت آتشجره زقوم آنجناب افکارش را دانسته و میداند قل انا قلنا من قبل لیس افکاری افکارکم و لا امشی فی طرفکم از هر امری از امور و هر فعلی از افعال رانجهء فساد و نزاع و جدال استشمام شود اهل بها از آن مقدس و منزّه و مبرا نفسیکه با پدر و برادر ارادهء ضرر نماید البته با دیگران وفا نخواهد نمود عدم تصدیق مظلوم همزات نفسانیّه اش را بر عداوت قیام نموده و در قلبش نار بغضا مشتعل

4 در حضور به سیاح گفتیم امثال آن نفس وفا نداشته و ندارند لا تطمئن منه طهر ذیل فؤادک من سوء اعماله و افکاره و نیاته و توکل علی الله انه یرزق من یشاء بغیر حساب

5 باری حال از قرار نوشته او بفضل الله و مّه از بحر ظلم و فساد خود را فارغ و آزاد نموده لذا رضایش را طالبیم که مکدر نباشد چه که از اوّل ایام با ما محبت داشته وفا را دوست داشته و داریم نسل الله ان یوفقه علی خدمة الامر بالحکمة و البیان و یجعلہ خالصاً لوجه و متمسکاً بحبله انه هو المقتدر العزیز الفضال

BRL_DA#519

BH04845*To: Muzaffar, in Isfahan**Date: 1307-03-06 [1889-Oct-31]*

- 1 He is the One through Whom were opened the gates of wisdom and utterance to all who are in the realm of creation. 1 هو الذي به فتحت ابواب الحكمة والبيان على من في الامكان
- 2 This is a Book from Us to the peoples of the earth, wherein We counsel them with that which will elevate their stations before God, the Lord of the worlds. Harken unto the call of the Wronged One, then look upon the evidences with the eye of fairness. Verily they will guide thee to a station from whose horizon hath shone forth the Sun of God's loving-kindness, the Goal of them that know. 2 هذا كتاب من لدنا الى ملأ الأرض ونوصيهم بما ترتفع به مقاماتهم عند الله رب العالمين اسمع نداء المظلوم ثم انظر في الآثار بعين الانصاف انها تهديك الى مقام اشرفت من افقه شمس عناية الله مقصود العارفين
- 3 We have counseled all to be trustworthy, religious, and God-fearing, yet the people have committed that which hath caused My heart and My Pen to lament before the kingdom of God, the Mighty, the All-Praised. When thou hast attained unto My Tablet and found the fragrance of loving-kindness from My verses, say: My God, my God! Praise be to Thee for having guided me unto Thy straight path and Thy mighty announcement. I beseech Thee, O God of the seen and unseen, by Him Who conversed with Thee on Sinai, Who through Thy power and sovereignty was established upon the throne of Revelation, to aid me to be steadfast in Thy love. O my Lord! Illumine my heart with the light of Thy knowledge, then manifest unto me that which will set aright my affairs in this world and in the next. O my Lord! Thou art the All-Bountiful, possessed of great bounty. I beseech Thee not to disappoint me from what is with Thee. I testify that within Thy grasp are the reins of all who are in the heavens and on earth. 3 انا وصينا الكل بالأمانة والديانة والتقوى والناس ارتكبوا ما ناه به قلبي وقلبي امام ملكوت الله العزيز الحميد اذا فزت بلوحي وجدت عرف العناية من آياتي قل الهى الهى لك الحمد بما هديتني الى صراطك المستقيم ونبأك العظيم اسئلك يا اله الغيب والشهود بمكلم الطور الذي استوى بقدرتك وسلطانك على عرش الظهور ان تؤيدني على الاستقامة على حبك اى رب نور قلبي بنور معرفتك ثم اظهر لى ما تصلح به امورى فى الدنيا والآخرة اى رب انت الكريم ذو الفضل العظيم اسئلك ان لا تخيبنى عما عندك اشهد ان فى قبضتك زمام من فى السموات والأرضين

BLIB_Or15716.027.11

BH04913*To: Ghulam Qabl-i-Ali, in Kashan**Date: 1307-03-06 [1889-Oct-31]*

- 1 He is the Expositor, the All-Knowing
هو المبينّ العليم 1
- 2 O Ghulam qabl-'Ali, hear My call once again from the direction of My prison. Verily it will draw thee near to My court, give thee to drink of the Kawthar of My favor, show thee the Luminary of My bounty, and kindle thee with the fire of My love. Thy Lord, verily, is the One manifest in grace, the Ruler with justice, and He is the Mighty, the Glorious, the All-Bountiful.
يا غلام قبل على اسمع ندائى من شطر سجنى مرّة اخرى أنّه يقربك الى بساطى ويسقيك كوثر عنايتى ويريك نير عطائى ويشعلك بنار حى أنّ ربك هو الظاهر بالفضل والحاكم بالعدل وهو المقتدر العزيز الوهاب 2
- 3 My Most Exalted Pen beareth witness to thy service, thy remembrance, and thy steadfastness in this Cause whereby the limbs of idols have trembled. Neither the doubts of the deniers nor the allusions of those heedless of God, the Lord of the Final Return, have deterred thee.
يشهد قلبى الأعلى بخدمتك وذكرك وقيامك على هذا الأمر الذى به ارتعدت فرائص الأصنام ما منعتك شبهات المعرضين ولا اشارات الغافلين عن الله مالک يوم المآب 3
- 4 Counsel My servants to cultivate goodly character and praiseworthy deeds, and that whereby their stations may be elevated among the peoples. They who have cast away righteousness and committed unseemly acts - these have no portion of this ocean which surgeth before the faces of religions.
وصّ عبادى بالأخلاق الطيبة والأعمال المرضية وبما ترتفع به مقاماتهم بين الأحزاب أنّ الذين نبذوا التقوى وارتكبوا الفحشاء اولئك ليس لهم نصيب من هذا البحر الذى ماج امام وجوه الأديان 4
- 5 O concourse of My loved ones! Aid your Lord through deeds from which the fragrance of divine acceptance may be wafted. They who claim to love Me must needs adorn their heads with the crowns of detachment and their temples with the raiment of righteousness. Thus hath the Tongue of Grandeur spoken in most of the Tablets.
ان يا معشر الأولياء انصروا ربكم بأعمال يتضوّع منها عرف القبول من لدى الله ربّ الأرباب أنّ الذين يدعون حى ينبغى لهم ان يزینوا رؤوسهم بأكاليل الانقطاع وهياكلهم بأثواب التقوى هذا ما نطق به لسان العظمة فى اكثر الألواح 5
- 6 My concern is not with My enemies, but rather with those who claim belief yet commit that from which people flee. Thus have We sent down the verses unto thee and dispatched them to thee, that thou mayest rejoice and remind the people of that which hath been revealed from the Most Exalted Pen of God in the most sublime station. The glory from Us be upon thee, upon thy father, and upon those who hearken to thy word concerning the Cause of God, the Revealer of verses.
ليس همى من اعدائى بل من الذين يدعون الايمان ويرتكبون ما يفر منه العباد كذلك انزلنا لك الآيات وارسلناها اليك لتفرح وتذكر الناس بما نزل من قلم الله الأعلى فى اعلى المقام البهاء من لدنا عليك وعلى ابيك وعلى الذين يسمعون قولك فى امر الله منزل الآيات 6

INBA42:159, BLIB_Or15716.053.15

BH05236

To: Aqa Mirza Mihdi, in Tabriz

Date: 1307-03-06 [1889-Oct-31]

- 1 He is the One dawning from the horizon of the heaven of proof. 1 هو المشرق من افق سماء البرهان
- 2 O Mihdi, upon thee be My glory! In this divine springtime and luminous day, the friends of God must, with love and kindness and mercy and wisdom and utterance, make the people of the world aware and summon them to the Most Exalted Horizon. The first cause which led to the exaltation of the Blessed Word has been the unity and harmony of the friends. That honored one must hold fast, with both outer and inner tongue, to that which was mentioned, and must cling to unity, which is the greatest cause for the reformation of the world and the refinement of the nations. 2 يا مهدی علیک بهائی در این ربیع رحمانی و یوم نورانی باید اولیای الهی بحبّت و رأفت و رحمت و حکمت و بیان اهل امکانرا آگاه نمایند و بافق اعلی دعوت کنند سبب اول که علت ارتفاع کلمه مبارکه است اتحاد و اتفاق اولیا بوده باید آنجناب بلسان ظاهر و باطن بآنچه ذکر شد تمسک نمایند و باتفاق که علت کبری است از برای اصلاح عالم و تهذیب امم تشبث جویند
- 3 Say: Glory be unto Thee, O my God! I testify to Thy oneness and Thy singleness, and that with Thee is the knowledge of all things in a Book that none has comprehended save Thee. O my Lord! I beseech Thee by the ocean of Thy forgiveness and the heaven of Thy bounty and the sun of Thy grace to aid me in serving Thy Cause and in that which will diffuse the fragrance of Thy good-pleasure and will endure through the endurance of Thy Kingdom. Thou seest me, O my God, wholly turned toward Thee. I beseech Thee to confirm me in that which befits Thy days. Verily Thou art the Almighty, the Exalted, the All-Bountiful. 3 قل سبحانک اللهم یا الهی اشهد بوحدائیتک و فردائیتک و بأنّ عندک علم کلّ شیء فی کتاب ما اطلع علیه الا انت ای رب اسئلك ببحر عفوک و سماء عطائک و شمس فضلک ان تؤیّدنی علی خدمة امرک و علی عمل یتضوّع به عرف رضائک و یكون یاقیاً ببقاء ملکوتک ترانی یا الهی قد اقبلت بکلی الیک اسئلك ان تؤیّدنی علی ما ینبغی لایامک انک انت المقتدر العزیز الفضال
- 4 Make mention of the brethren and friends on behalf of the Wronged One. We beseech God to aid them and enable them to draw nigh unto Him. Verily He is the Hearer, the Answerer. 4 اخوان و دوستانرا از جانب مظلوم ذکر نما نسل الله ان یؤیّدهم و یوفّقهم علی ما یقرّبهم الیه انه هو السّامع المجیب
- 5 The Glory be upon you from God, the Almighty, the All-Powerful. 5 البهاء علیکم من لدی الله المقتدر القدیر

INBA41:327, BLIB_Or15716.030.21,
BLIB_Or15724.068

BH06818*To: Mirza Ali Akbar Khan, in Japaleq**Date: 1307-03-06 [1889-Oct-31]*

1 He is the Hearer and the Answerer

1 هو السامع المجيب

2 O thou who hast turned thy face toward the Countenance! We have desired to send thee a remembrance from the Mother Book, that it may draw thee to God, the Mighty, the Powerful, the Bestower. Hearken unto the call from the Divine Lote-Tree - verily He remembereth thee in the Most Great Prison with that whereby thy mention shall endure amongst the peoples. Thy Lord is indeed the Mighty, the All-Bountiful. Recite the verses of thy Lord by night and by day, at eventide and at dawn. He hath turned toward thee and revealed for thee that which causeth hearts to be attracted and mountains to pass away. When thou art blessed with the breezes of revelation, say:

2 يا أيها المتوجه الى الوجه انا اردنا ان نرسل اليك ذكراً من أم الكتاب ليجذبك الى الله المقتدر العزيز الوهاب اسمع النداء من سدره المنتهى انه يذكرك في السجن الأعظم بما يبقى به ذكرك بين الأمم ان ربك هو العزيز الفضال اتل آيات ربك في الليالي والأيام وفي العشي والاشراق انه اقبل اليك وانزل لك ما انجذبت به القلوب ومرت به الجبال اذا فزت بنفحات الوحي

3 "Glory be unto Thee, O my God! I beseech Thee by the power that hath subdued all things, and by Thy Name through which Thou hast made the names to be submissive, to aid me in serving Thy Cause amongst Thy servants. Then make me to be of those whom Thou hast adorned with the ornament of Thy loving-kindness and preferred above most of Thy creation. O my Lord! Thou seest this poor one standing at the door of Thy sanctuary, seeking from Thee that which will elevate his station among Thy creatures. Verily Thou art powerful over whatsoever Thou wilt through Thy word 'Be,' and it is."

3 قل سبحانك اللهم يا الهى اسئلك بالقدرة التى غلبت الأشياء و باسمك الذى سخرت به الأسماء بأن تؤيدنى على خدمة امرى بين عبادك ثم اجعلنى من الذين زينتهم بطراز عنايتك وفضلتهم على اكثر خلقك اى رب ترى المسكين قائماً على باب حرمك و اراد منك ما يرتفع به مقامه بين خلقك انك انت المقتدر على ما تشاء بقولك كن فيكون

INBA42:162, BLIB_Or15716.169a

BH06831*To: Aqa Husayn**Date: 1307-03-06 [1889-Oct-31]*

1 In the name of the One God

1 بنام خداوند یگا

2 O Husayn, upon thee be the Glory of God, the Lord of the Mighty Throne! Mention of thee hath been made in the presence of the Wronged One, and Haydar, upon him be My glory and loving-kindness, hath repeatedly expressed thy love and

2 يا حسين عليك بهاء الله رب العرش العظيم شما در ساحت مظلوم بوده و جناب حيدر عليه بهائى و عنايتى مكرر اظهار محبت و اشتعالت را

thy being set ablaze with the fire of affection. It is hoped that thou wilt occupy thyself with service to the Cause with utmost eagerness and yearning, attraction and rapture. This Wronged One hath from the earliest days until now been afflicted in the hands of enemies, especially in these days when the fire of malice and hatred hath been kindled in their breasts without any cause. Nevertheless, the Most Exalted Pen hath not been prevented from mention and praise, and night and day summoneth the peoples of the earth to the Most Exalted Horizon. No authority hath restrained Him and no fear hath seized Him. He hath spoken and continueth to speak before all faces: "Verily there is none other God but Me, the Counselor, the All-Knowing." Convey My greetings to the loved ones. Blessed is the servant whom nothing whatsoever hath prevented from drawing nigh unto God, the Lord of all worlds. The glory from Us be upon thee and upon them that have believed in God, the Mighty, the Praiseworthy.

بنار مودّت نموده امید آنکه بکمال شوق و اشتیاق و جذب و انجذاب بخدمت امر مشغول شوی این مظلوم از اول ایّام الی حین مابین ایادی اعدا مبتلی بوده مخصوص این ایّام که نار ضغینه و بغضا من غیر جهت در صدور مشتعل مع ذلک قلم اعلی از ذکر و ثنا منع نشده و در لیل و ایّام اهل ارض را بافق اعلی دعوت مینماید ما منعتہ سطوة و ما اخذه خوف نطق امام الوجوه و ينطق أنه لا اله الا انا النّاصح العليم اوليا را تکبير برسان طوبی لعبد ما منعه شیء من الأشياء عن التّقرب الی الله ربّ العالمین البهاء من لدنّا علیک و علی من آمن بالله العزیز الحمید

INBA42:153, BLIB_Or15716.029.12

BH06863

To: *Siyyid Muhammad*

Date: 1307-03-06 [1889-Oct-31]

1 In My Name, the Wronged One, the Stranger

2 O Muhammad, hear the call from this far-off spot. It summons thee to God, the Peerless, the All-Informed. Nothing whatever escapeth His knowledge, and He, verily, is cognizant of all things. The tyranny of the oppressors and the rejection of the deniers have not hindered Him from that which He desireth. We beseech God to assist thee to serve His Cause in such wise that the clamor of them that have disbelieved in the Day of Judgment shall not deter thee. Say: O people! Fear ye God, and follow not every sinful infidel. Judge fairly concerning that which hath appeared through the truth, and be not of them that deny. O people! The ocean of utterance surgeth before your faces, and the sun of knowledge shineth above your heads, and the rustling of the Lote-Tree of the furthestmost boundary is heard in your midst. Cast aside that which the people possess on this Day whereon the breeze of God, the Lord of the mighty throne, hath wafted. O Muhammad! We made mention of thee before, that thou mayest arise to celebrate My

1 بِسْمِ الْمَظْلُومِ الْغَرِيبِ

2 يَا مُحَمَّدُ اسْمِعِ الدَّاءَ مِنْ هَذَا الشَّطْرِ الْبَعِيدِ أَنَّهُ يَدْعُوكَ إِلَى اللَّهِ الْفَرْدِ الْخَبِيرِ لَا يَعْزُبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ لَمْ يَمْنَعْهُ عَمَّا أَرَادَ ظَلَمَ الظَّالِمِينَ وَلَا أَعْرَاضَ الْمَعْرُضِينَ نَسْتُلِ اللَّهَ أَنْ يُؤَيِّدَكَ عَلَى خِدْمَةِ أَمْرِهِ بِحَيْثُ لَا تَمْنَعَكَ ضَوْضَاءُ الَّذِينَ كَفَرُوا بِيَوْمِ الدِّينِ قُلْ يَا قَوْمَ خَافُوا اللَّهَ وَلَا تَتَّبِعُوا كُلَّ كَفَّارٍ أَتَمِ انصَفُوا فِيمَا ظَهَرَ بِالْحَقِّ وَلَا تَكُونُوا مِنَ الْمُنْكَرِينَ يَا قَوْمَ قَدْ مَاجَ بِحَرِّ الْبَيَانِ إِمَامَ وَجْوهِكُمْ وَاشْرَقَتْ شَمْسُ الْعِلْمِ فَوْقَ رُؤُوسِكُمْ وَارْتَفَعَ حَفِيفُ سَدْرَةِ الْمُنْتَهَى بَيْنَكُمْ ضَعُوا مَا عِنْدَ الْقَوْمِ فِي هَذَا الْيَوْمِ الَّذِي فِيهِ سَرَتْ نَسْمَةُ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ يَا مُحَمَّدُ أَنَا ذَكَرْنَاكَ مِنْ قَبْلِ أَنْتَقُومَ عَلَى ذِكْرِي وَثَنَائِي بَيْنَ عِبَادِي وَأَنَا

praise and glory amongst My servants. And I, verily, am the Ordainer, the All-Wise. The splendor from Our presence be upon thee and upon them that have quaffed the choice wine of utterance from the hand of My name, the All-Merciful. We bear witness that they are among the faithful.

الأمير الحكيم البهاء من لدنا عليك وعلى الذين
شربوا رحيق البيان من يد اسمي الرحمن نشهد أنه
من الأمنين

INBA42:154, BLIB_Or15716.029.19

BH08297

To: Ustad Rida (son of Ustad Mahmud Najjar), in Isfahan

Date: 1307-03-06 [1889-Oct-31]

1 He is the Hearer, the Answerer

1 هو السامع الجيب

2 Blessed art thou, O Rida, for thou hast held fast to thy craft. The craft of carpentry hath been practiced by those nigh unto God and His Messengers. Today the craftsman of a praise-worthy craft is loved in the sight of God and attaineth unto the glory of acceptance. Thy name was mentioned before the Wronged One, and there was revealed for thee that whose fragrance shall never cease to endure throughout the kingdom of God, the Lord of the worlds. Blessed is the soul that is engaged in a craft or profession. By the life of God! The practitioners of crafts have been and continue to be remembered before His countenance. Say:

2 طوبى لك يا رضا چه كه بصنعت تمسك
نمودى و صنعت نجارى از مقربين و مرسلين
بوده امروز صانع صنعت ممدوحه عندالله
محبوبست و بعز قبول فائز قد حضر اسمك لدى
المظلوم نزل لك ما لا ينقطع عرفه بدوام
ملكوت الله رب العالمين طوبى از براى نفسيكه
بصنعت و اقتراف مشغولست لعمري الله ارباب
صنایع امام وجه مذکور بوده و هستند

3 My God, my God! Praise be unto Thee for having remembered me when I was among the heedless. I beseech Thee by Thy Fig which was raised up in the Most Exalted Paradise, and by the Olive Tree which stood tall before the crimson chambers, and by Thy binding command which subdued the world, to assist me to remember Thee and praise Thee and to stand firm in Thy Cause. Verily Thou art the Almighty, the Powerful, the All-Bountiful.

3 قل الهى الهى لك الحمد بما ذكرتنى اذ كنت بين
ابدى الغافلين اسئلك بتينك الذى ارتفع فى
الفردوس الأعلى وبالزيتون الذى كان باسقا امام
الغرفات الحمراء و بأمرك المبرم الذى سخر العالم
بأن تؤيدنى على ذكرك و ثنائك و الاستقامة على
أمرك انك انت المقتدر العزيز الفضال

BLIB_Or15716.028.18

BH04417

To: Hashim Khalkhali Sarhang, in Tabriz

Date: 1307-03-09 [1889-Nov-3]

- 1 He is the One Who has dominion over all names. هو المهيمن على الأسماء 1
- 2 This servant has ever remembered the friends and summoned all to the supreme horizon, yet most have remained deprived of the fragrances of these days, for they have fixed their gaze upon the manifestations of fancy and idle imaginings. Glory be to God! The Sun of Revelation has dawned from the horizon of Sinai in such wise that none has any excuse to hesitate or delay. We beseech God to erase the traces of heedlessness and not to deprive His loved ones of the fruits of the Tree of Knowledge. این عبد لازال اولیا را ذکر نموده و کل را بافق
اعلی دعوت فرموده و لاکن اکثری از نفحات
ایام محروم مانده اند چه که بمظاهر اوهام و ظنون
ناظر بوده اند سبحان الله آفتاب ظهور از افق طور
بشائی مشرق و لائح که از برای احدی مجال
توقف نبوده و نیست از حق میطلبیم که آثار
غفلت محو فرماید و اولیایش را از اثمار سدره
دانائی محروم ننماید 2
- 3 O Ha' before Shin! Upon thee be My glory! Praise be to God, thou hast attained unto that which was mentioned and recorded in the divine Books. We hope that on this Day of God the loved ones will not be held back from the depths of the ocean of oneness and the effulgences of the Sun of Truth, and will remain protected from the barking ones, the doubtful, and the deniers. یا هاء قبل شین علیک بهائی لله الحمد فائز شدی
بآنچه که در کتب الهی مذکور و مسطور است
امید آنکه اولیا در یوم الهی از لجه بحر احدیه و
تجلیات آفتاب حقیقت منع نشوند و از ناعقین و
مریین و معرضین محفوظ مانند 3
- 4 The world is bewildered, for it is observed that the servants, out of love for two fleeting days, have closed and continue to close their eyes to everlasting, eternal blessings. Thus it is that the intoxication of heedlessness hath seized most of them. عالم متحیر چه که مشاهده میشود عباد بحب
دو یوم از نعمتهای دائمه باقیه چشم پوشیده و
می پوشند این است که سکر غفلت اکثری از آنها
را اخذ نموده 4
- 5 Say: My God, my God! Aid me in Thy days to truly witness and hearken, lest the idle fancies and vain imaginings of the people hold me back from drawing nigh unto the gate of Thy mercy, which Thou hast opened unto all who are in the heavens and on earth. Then ordain for me, O my God, that which will make me powerful through Thy power and willing through Thy Will. Thou art, verily, the Almighty, the All-Commanding, the All-Wise. قل الهی الهی آیدنی فی ایامک علی حق المشاهدة
والاصغاء لئلا تمنعنی اوهام الخلق و ظنونهم عن
التقرب الی باب رحمتک الذی فتحتہ علی من فی
السموات والأرضین ثم قدر یا الهی ما يجعلنی قویاً
بقدرتک و مریداً بارادتک انک انت المقتدر
الامر الحکیم 5
- 6 The glory be upon thee and upon those who have held fast to this mighty cord. البهاء علیک و علی الذین تمسکوا بهذا الحبل المتین 6
- 7 9 Rabi'u'l-Avval 1307 9 ربيع الأول 1307 7

INBA41:106

BH11696

To: Siyyid Ali Afnan son of Afnan Kabir

Date: 1307-03-20 [1889-Nov-14]

- 1 He is God, exalted be His station in grandeur and power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to the Lord of all desire, Who hath adorned cities and lands with the lights of the Sun of Truth and the radiance of recognition, and hath confirmed pure and holy ears to hearken unto the Call. Whoso attaineth unto true hearing attaineth unto steadfastness. The purpose of hearing hath ever been true hearing, as witnessed aforetime when they heard yet turned away, and hear yet object. Blessing and peace be upon His Beloved and Chosen One, Whom He chose for the manifestation of His Cause and the promulgation of His laws and ordinances, and upon His family and companions, through whom God's proof was perfected unto His creation and His might was made manifest among His servants. 2 حمد حضرت مقصود را سزاست که بانوار آفتاب حقیقت مدن و دیار را بنور معرفت مزین فرمود و آذان طاهره مقدسه را باصغاء ندا مؤید ساخت من فاز بالاصغاء فاز بالاستقامة مقصود از اصغاء حق الاصغاء بوده و هست چنانچه مشاهده شد از قبل قد سمعوا و اعرضوا و یسمعون و یعترضون و الصلوة و السلام علی حبیب و صفیه الّذی اختاره لاطهار امره و ابراز احکامه و اوامره و علی آله و اصحابه الذین بهم تمت حجة الله علی خلقه و ظهرت سطوة الله بین عباده
- 3 My spirit be a sacrifice unto your remembrance and your steadfastness! The blessed letter arrived and was indeed the bearer of glad tidings, for it conveyed news of your good health and well-being, and likewise was an informed herald of the degrees and stations of detachment, severance, adherence and devotion - a knower who was knowing, and a pure one who was eloquent and able. After its perusal and review, it was taken to the Sacred Presence and presented. He said: "We beseech God, blessed and exalted be He, to aid him in that which is befitting, to open before his face the gates of blessing and bounty, and to manifest through him that which will guide people to His path and adorn them with the ornament of trustworthiness and chastity. Verily, He is powerful over all things." 3 روحی لذكرکم الفداء و لاستقامتکم الفداء دستخط مبارک رسید فی الحقیقه حامل مردهها بود چه که صحت و سلامتی مزاج عالی را مبشر و همچنین مراتب و مقامات خلوص و انقطاع و تثبث و توسل را مخبر خیبری بود دانا و حنیفی بود ناطق و توانا و بعد از مشاهده و قرائت قصد مقام نموده امام وجه عرض شد فرمودند نسل الله تبارک و تعالی ان یوقفه علی ما ینبغی و یفتح علی وجهه ابواب البرکة و العناية و یظهر منه ما یرید الناس الی صراطه و یرزینهم بطراز الأمانة و العفة انه علی کلّ شیء قدير
- 4 We make mention of an Afnan from among the faithful who is named Siyyid Aqa, and We give glad tidings unto him who is named Muhammad-Rida. We beseech God, exalted be He, to inscribe for them from His Most Exalted Pen that which shall never be exhausted and shall endure as long as His most beautiful names and most exalted attributes endure. We make mention of Our loved ones there and beseech for them blessing and well-being from God, the Lord of all creation, and We say: "My God, my God! Make the end of their affairs to be good." End quote. 4 و نذكر افنانی من اهل الوفاء الّذی سمی بسید آقا و نبشر من سمی یحَمَّد قبل رضا و نسل الله تعالی ان یکتب لهما من قلبه الأعلى ما لا ینفد و یرزینهم باقیاً ببقاء اسمائهم الحسنی و صفاته العلیا و نذكر اولیائى هناك و نسل لهم البرکة و العافیة من الله مولی البریة و نقول الهی الهی فاجعل عاقبة امورهم خیراً انتهى
- 5 This evanescent servant hath ever besought from God, exalted be His glory, for each of the Afnan that which is the cause of the greatest bounty for all peoples. Verily, He is the Lord of 5 این خادم فانی لازال از حقّ جلّ جلاله از برای هر یک از افنان طلب نموده آنچه را که سبب فیض اعظم است از برای اممّ انه مالک العالم

the world and the Guide of His servants to His Most Ancient and Most Noble Name. Likewise, he hath besought for the loved ones, upon them be God's peace, whatsoever is worthy of His generosity. Verily, He is the Almighty, the Powerful, and worthy to answer prayers.

- 6 Mention was made of the spiritual beloved, Aqa Mirza Abu'l-Fadl, upon him be Baha'u'llah's glory, and likewise of the spiritual beloved Aqa Mirza 'Abdu'l-Karim and the loved ones of that land, namely 'Ishqabad. After presentation, He spoke words that were as the spring rains of bounty for the saplings of existence, and as the breeze of generosity for receptive souls both seen and unseen. Previously, two pages of utterances, from each word of which wafted the fragrance of grace, mercy and bounty, were sent to that land through the honored Afnan, upon him be the Most Glorious Beauty of God. And secondly, when that eminent one intended mention, the command was given to send a telegram. The servant beseecheth his Lord to confirm all in that which He loveth and is pleased with, and to aid them in that which will elevate their stations among the parties. Verily, He is the Powerful over whatsoever He willeth, and He is the Commanding, the All-Wise.

- 7 As regards Jinab-i-Mulla Muhammad-'Ali (Tafti), upon him be the Glory of God [Baha'u'llah], after presentation They stated that upon his arrival in prison he sent whatever he had, and permission was given to accept it, but until now We have not used it. And now, considering that he has again intended to send an amount, We will accept this sum provided that he also accepts this second amount from Us. This is a bounty from Us. Convey greetings from the Wronged One to him and give him the glad tidings of boundless favors. The Afnan know and are aware that this Wronged One's acceptance of the previous sum was purely out of love for them. Until now We have not accepted from most, but from him it was accepted the first time that it may reach Us a second time. We beseech God to open before his face the gates of His grace, His bounty and His blessing, and to make him among those who have attained to His mention in His lands and to the assistance of His Cause among His servants through wisdom and utterance. Verily, He is the Powerful, the Mighty, the All-Bountiful.

- 8 Again, mentioning the loved ones of the land of 'Ayn and Shin, They said: O My loved ones in that place! You are the keys to the gates of steadfastness among creation and the banners of guidance among all beings. Through you the unity of His Being

و هادی عبادۀ الی اسمہ الأقدم الأکرم و همچنین از برای اولیا علیهم سلام الله طلب نموده آنچه را که سزاوار بخشش اوست آنه هو المقتدر القدیر و بالا جوابۀ جدیر

6 ذکر محبوب روحانی جناب آقا میرزا ابوالفضل علیه ۹۶۹ [بهاء الله] را نمودند و همچنین حبیب روحانی جناب آقا میرزا عبدالکریم و اولیای آن ارض یعنی عشق آباد را فرمودید بعد از عرض فرمودند آنچه را که امطار ربیع عنایت است از برای نهالهای وجود و نسیم مکرمات است از برای نفوس مستعدۀ از غیب و شهود از قبل دو ورق از بیانات که از هر کلمۀ آن عرف فضل و رحمت و عنایت متضوع بود بتوسط آقای مکرم حضرت افنان علیه ۹۶۹ [بهاء الله] الأبی بآن ارض ارسال شد و در ثانیهم چون آنحضرت ارادۀ ذکر فرمودند امر یارسال سیالۀ برقیۀ شد یسئل الخادم ربہ بأن یؤید الکمل علی ما یحب و یرضی و یوقفهم علی ما یرتفع به مقاماتهم بین الأحزاب آنه هو المقتدر علی ما اراد و هو الامر الحکیم

7 اما فقرۀ جناب ملا محمد علی (تفتی) علیه ۹۶۹ [بهاء الله] بعد از عرض فرمودند جناب مذکور حین ورودش در سجن آنچه داشت ارسال نمود و امر باخذ شد ولکن الی حین تصرف ننمودیم و حال نظر باینکه ایشان مجدد ارادۀ ارسال مقداری نموده اند آنچه را قبول مینمائیم که او هم این وجه ثانی از جانب ما قبول نماید هذه عنایة من عندنا از قبل مظلوم باو سلام برسان و بعنایات لاتخصی بشارت ده افنان میدانند و مطلعن قبول اینظلم وجه قبل را محض محبت بایشانست الی حین از اکثری قبول نشده و از ایشان مرتبۀ اول بطراز قبول فائز لیصل منّا فقرۀ الثانیة نسئل الله ان یفتح علی وجهه ابواب عنایت و فضله و یرکته و یجعلہ من الذین فازوا بذکره فی بلاده و نصرة امره بین عبادہ بالحکمة و البیان آنه هو المقتدر العزیز المنان انتہی

8 مجدد در ذکر اولیای ارض عین و شین فرمودند با اولیائی هناک انتم مفاتیح ابواب الاستقامة بین البریة و رایات الهدایة بین الخلیقة بکم یثبت توحید ذاته و تنزیه کینونته نوصیکم یا اولیاء الله بالحکمة

and the sanctity of His Essence are established. We counsel you, O loved ones of God, to wisdom and to that whereby your stations and conditions may be exalted. Blessed are you and blessed is he who loves you purely for the sake of God, the Lord of earth and heaven and the Lord of the mighty throne. Beware lest the clamor of the people who have cast justice behind their backs, clinging to oppression, frighten you. Verily they are in grievous torment. They have no helper nor supporter. Soon will the breezes of chastisement seize them from all directions. Verily He is the One, the Powerful, the Mighty.

و بما یرتفع به مقاماتکم و شئونکم طوبی لکم و لمن یحبکم خالصاً لأمر الله رب الأرض و السماء و رب العرش العظیم آیا کم ان یخوفکم ضوضاء القوم الذین نبدوا العدل ورائهم متمسکین بالظلم الا انهم فی عذاب مهین لیس لهم ناصر و لا معین سوف يأخذهم نفحات العذاب من کل الجهات انه هو الأحد المقتدر القدير

- 9 What is needed is unity and harmony and wisdom and moderation in all matters. Blessed are they who have held fast to the cord of unity and acted in accordance with what they were commanded by One Who is All-Knowing, All-Wise.

9 آنچه لازم است اتحاد و اتفاق و حکمت و اعتدال در امور است طوبی للذین تمسکوا بحبل الاتحاد و عملوا بما امروا به من لدن علیم حکیم

- 10 As regards separation - it is in no wise permissible. Separation in that land causes the fire of hatred to be kindled. In all the lands of Iran, as that land belongs to another government, the means of freedom are obtained. However, this freedom becomes the cause of bondage for other friends in the lands of Iran. In any case, in all circumstances one must hold fast to moderation and to means that cause the attraction and drawing near of hearts, and this matter depends upon goodly deeds and praiseworthy character which are the cause of guidance and the drawing near of souls. Verily He is with you, witnessing and seeing, and He is the All-Hearing, the All-Seeing.

10 و اما فصل در هیچ احوال جائز نه فصل در آن ارض سبب اشتعال نار بغضا میشود در جمیع بلاد ایران آن ارض چون متعلق بدولت دیگر است اسباب حریت بدست میآید ولیکن این حریت سبب رقیّت سایر احباء است در بلاد ایران باری در جمیع احوال باعتدال و اسبابیکه سبب تقرب و انجذاب قلوب است باید تمسک نمود و اینفقره منوط باعمال طیبه و اخلاق مرضیه است که سبب هدایت و تقرب نفوس است انه معکم یشهد و یری و هو السميع البصیر انتهى

- 11 Regarding Jinab-i-Mir Muhammad-Husayn Beg, upon him be the Glory of God, and certain petitions from those parts which you wrote about - some time ago there was specifically revealed for him that which is an enduring proof for the world and its people, and it was sent. The servant beseeches his Lord that He may cause eyes to be gladdened by beholding it and ears by hearing it. Verily He is the Helper, the All-Wise. My beloved Mir and the loved ones of those parts, both men and women, have ever been and are mentioned in the Most Holy Court. Their station is evident and clear from the divine Tablets. Blessed are they. Your honor should write replies to their letters and express the bounties from before the True One.

11 در باره جناب میر محمد حسین بیک علیه ۹ ۶۶ [بها الله] و بعض عرایض آنجهات مرقوم داشتید چندی قبل مخصوص ایشان نازل شد آنچه که حجت باقیه است از برای عالم و اهل آن و ارسال گشت یسئل الخادم ربه بأن یقرّ الأبصار بمشاهدته و الآذان باصغائه انه هو المؤید الحکیم لازال محبوبي میر و اولیای آن اطراف از ذکور و اناث در ساحت اقدس مذکور بوده و هستند مقامشان از الواح الهی معلوم و واضحست هنیئاً لهم آنحضرت جواب نامه های ایشانرا مرقوم فرماید و اظهار عنایت از قبل حق مذکور نمایند

- 12 Regarding the exalted matters you wrote about - in all conditions We beseech and implore the True One for the exaltation of His Cause in the cities and regions and for the victory of the honored Afnan. Verily He is the Answerer of prayers.

12 در باره امورات علیه مرقوم داشتند در جمیع احوال از حق سائل و آمل اعزاز امرش را در مدن و دیار و نصرت حضرت افنان را انه مجیب السائلین

- 13 Regarding the Qur'an, it should be obtained from Aqa Husayn-'Ali, or a credible document bearing the seal of several people should be prepared with all details mentioned therein, and sent to His Holiness Haji Mirza Hasan (upon him be 966 [Baha'u'llah]) in the Land of Ta. This matter is most important, for much has been said and many calumnies have been attributed. However, they should request this from Aqa Husayn-'Ali in a spirit of friendship, and they should not enter into confrontation with anyone. Love and kindness for the sake of God is required towards every soul, except those who turn away—this commandment hath been sent down from the heaven of the divine decree in the Most Holy Book. Well is it with them that act accordingly. Peace, remembrance and glory be upon you and upon those who love you and hearken unto your words.

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13 و اما در باره قرآن باید با قرآن از آقا حسینعلی اخذ شود یا نوشته معتبری بمهر جمعی و تفصیل در آن مذکور گردد و در ارض طاء نزد جناب حاجی میرزا حسن علیه ۹۶۶ [بهاء الله] ارسال شود و این فقره بسیار لازم است چه که بسیار ذکر نموده اند و مفتریاتی نسبت داده اند و لکن بدوستی از آقا حسینعلی خواهش نمایند طرف معارضه واقع نشوند با هر نفسی لوجه الله محبت و شفقت لازم مگر نفوس معرضه این حکم در کتاب اقدس از سماء امر نازل طوبی للعاملین السلام و الذکر و البهاء علی حضرتکم و علی من یحبکم و یسمع قولکم

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BH00953

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

Date: 1307-03-20 [1889-Nov-14]

- 1 He is God, exalted be His majesty in grandeur and power.
- 2 Hallowed praise, sanctified above the vain imaginings of the peoples of creation, beseemeth and befitteth that Self-Subsisting One Who was not withheld, nor turned aside from His purpose, by the aversion of the froward, the denial of the faithless, the violence of the aggressors, or the malice of the ungodly. The onrushing potency of His blessed Word was not stayed by the opposition of the mighty, nor barred by the repudiation of the Pharaohs. Glorified be His majesty, and all-embracing His bounty. Out of the dust, by pure grace and bestowal, He caused a pure gem to appear, that His counsel might take effect, His Word bear fruit, and this by reason of His wisdom: that the peoples of the earth might not be seized with fear, but might attain His presence and be privileged to hearken. In the certainty of truth, the Sun of the blessed utterance, "His mercy hath surpassed all created things," shineth forth and dawneth from the horizons of hearts. Who is there that can praise Him for His gifts with praise worthy of Him? And who is able to thank Him as true thanksgiving demandeth? We beseech Him to aid His loved ones and

1 هو الله تعالى شأنه العظمة والاقدار

2 حمد مقدس از ظنون اهل امکان حضرت قیوم را لایق و سزا که اعراض معرضین و انکار منکرین و سطوت معتدین و بغضای مشرکین او را منع نمود و از اراده اش باز نداشت نفوذ کلمه مبارکه اش را منع جباره و انکار فراعنه سد نکرد جلّ جلاله و عمّ نواله محض فضل و عطا از خاک گوهر پاک ظاهر نمود تا نصیحتش اثر نماید و کلمه اش ثمر بخشد و حکمت آن اینکه اهل ارض وحشت ننمایند و بحضور و اصفا فائز گردند بیقین مبین شمس کلمه مبارکه سبقت رحمته علی العالمین از آفاق قلوب مشرق و لائح من یقدر ان یحمده علی عطایاه حقّ الحمد و من یستطیع ان یشکره حقّ الشکر نسله ان یؤید اولیائه و اصفیائه علی ما یحب و یرضی

His chosen ones in whatsoever He loveth and is well pleased withal.

- 3 My spirit be a sacrifice unto Your presence, unto your steadfastness be a sacrifice, and unto your utterance be a sacrifice. The letter of Your Excellency—which was indeed a sign of the glad-tidings of the Lord—even as a radiant morn illumined the darkness of the sorrows that had descended. In truth, whatsoever hath come, and cometh, from that august personage bringeth joy. This servant beseecheth his Lord to raise up Your Excellency for the promulgation of His Cause and the exaltation of His Word. Verily, He is the Almighty, the Unconstrained. And after it had been read and its contents made known, I repaired unto His presence, and after presentation He said:

- 4 He is the Help in Peril, the Almighty.

- 5 O My Afnan! Upon you be the peace of God, His grace, His bounty and His gifts! Thou art ever mentioned in the presence of the Wronged One, nay rather thou art ever in His presence and art illumined by the splendors of the Sun of loving-kindness. The sorrows that have befallen are known and evident to you, yet worldly events leave no trace upon the tablet of the heart. We are occupied with God and are engaged in His praise and utterance. These two days are not worthy of attention. Praise be to God, most of the transgressors have been and are being recognized. All who possess hearing, sight and heart bear witness to their lies and calumnies. We beseech God, blessed and exalted be He, to make you a door for the entrance of those who enter, and a key wherewith the hearts of those who turn to Him may be unlocked, to assist you with the hosts of utterance at all times, and to exalt you through His Name amongst all religions. Verily He is the Mighty, the Bestower. Peace and glory and splendor be upon you and upon your son and upon those who love you and hearken to your words concerning the Cause of God, the One, the All-Informed.

- 6 In these days it hath become clear and evident what manner of calumnies were spread in the past. The one who reported the existence of the Qa'im was a woman. When they asked the revered Ja'far whether the honored 'Askari had any male offspring, that wronged one refused and said that there had been a child two years before who had died. Those with ulterior motives rejected and cursed him and called him a liar, but the word of that lying woman, since it accorded with the desires and base interests of heedless souls, they accepted and proclaimed. In brief, the servant beseecheth his Lord to protect His servants from the calumnies, conjectures and imaginings of the people, and to either assist the heedless to return unto

3 روحی لحضرتکم الفداء و لاستقامتکم الفداء و لیبانکم الفداء دستخط حضرت عالی که آتی بود از آیات مبشره ربانی چون صبح نورانی ظلمت احزان وارده را روشن نمود فی الحقیقه آنچه از آنحضرت رسیده و میرسد فرح انگیز است یسئل الخادم ربه ان یرفع حضرتکم لاطهار امره و اعلاء کلمته انه هو المقتدر المختار و بعد از قرائت و اطلاع قصد مقام نموده بعد از عرض فرمودند

4 هو المعین القدير

5 یا افنانی علیک سلام الله و عنایت و فضله و عطائه لازال در ساحت مظلوم مذکوری بل مشهود و از تجلیات نیر عنایت منور احزان وارده نزد آنجناب معلوم و واضح ولكن حوادث عالم را بر کتاب قلب ذکرى وارد نه بحق مشغول و بثنایش ذا کرو ناطق این دو یوم لایق اعتنا نبوده و نیست لله الحمد معتدین را اکثری شناخته و میشناسند یشهد بکذبهم و مفتریاتهم کل ذی سمع و بصر و فؤاد نسل الله تبارک و تعالى ان یجعلک باباً لورود الواردين و مفتاحاً تفتح بک افئدة المقلین و یمدک بجنود البیان فیکل الاحیان و یرفعک باسمه بین الادیان انه هو العزیز المنان السلام و التکبیر و الهاء علیک و علی الابن و علی الذین یحبونکم و یسمعون قولکم فی امر الله الفرد الخبیر انتهى

6 این ایام معلوم شد و واضح گشت که مفتریات قبل چه قسم بوده راوی وجود حضرت قائم زنی بوده از حضرت جعفر سؤال نمودند آیا از برای حضرت عسکری اولاد ذکوری موجود آنمظلوم ابا نمود و فرمود دو سال قبل طفلی بوده و فوت شد صاحبان غرض او را طرد و لعن نمودند و کذابش گفتند و قول آن زن کاذبه چون موافق هوی و اغراض نفسانیّه نفوس غافله بود آنرا اخذ کردند و اعلان نمودند باری یسئل الخادم ربه بأن یحفظ عبادہ من مفتریات القوم و ظنونهم و

Him or to seize them with a compelling force from His presence. Verily He is the Commander, the All-Wise.

اوهاهم و یؤید الغافلین علی الرجوع او یاخذهم
بقهر من عنده انه هو الامر الحکیم

- 7 The spiritual friend His Holiness Haji Niyaz, upon him be Baha'u'llah's glory, came and attained the presence repeatedly, and hosted feasts repeatedly, and all was accepted with honor. It is hoped that God, exalted be His glory, will through his presence make the heedless aware and guide the seekers. He was repeatedly the recipient of kindness and favor. Blessed and congratulations be unto him.

7 حبیب روحانی جناب حاجی نیاز علیہ ۶۶ ۹
[بهاء الله] تشریف آوردند مکرر فائز گشتند و
مکرر ضیافت نمودند و کل بغز قبول فائز گشت
امید آنکه حق جل جلاله بوجود ایشان غافلین
را آگاه فرماید و طالبین را راه نماید مکرر مورد
التفات و عنایت گشتند هنیئاً له و مرثیاً له

- 8 As for the matter of the honored beloved His Holiness Haji Ha Qabla S, upon him be Baha'u'llah's glory, right was with him. Before his mention and news, emphasis was given to His Holiness Ism-i-Jud, upon him be Baha'u'llah's glory, to write to my beloved His Holiness Nazir, upon him be Baha'u'llah's glory, that the mention [writing] and mention of His Holiness Haji at the Threshold is in no way permissible. However, protection has been and is in the grasp of divine power. He will protect them and there has been ordained for them that which is the cause of exaltation and ascendancy. It is hoped they will, with utmost joy and expansion and steadfastness, hold fast to that which God has willed, that there may appear from him that which shall endure with the endurance of names and attributes. May his honor beseech God to enable all to achieve that which is the cause of the exaltation of His Word.

8 و اما در فقره محبوب مکرّم جناب حاجی حا
قبل س علیہ ۶۶ ۹ [بهاء الله] حقّ با ایشان بوده
قبل از ذکر و خبر ایشان بجناب اسم جود علیہ ۹
۶۶ [بهاء الله] تأکید رفت که محبوبی جناب
ناظر علیہ ۶۶ ۹ [بهاء الله] بنویسند که ذکر
[نوشته] و ذکر جناب حاجی در آستانه بیچوجه
جایز نه و لکن حفظ در قبضه قدرت الهی بوده
و هست ایشانرا حفظ میفرماید و از برای ایشان
مقدر شده آنچه که سبب علو و سمو است امید
آنکه ایشان بکمال فرح و انبساط و استقامت بما
اراده الله تمسک نمایند لیظهر من جنابه ما یکون
باقیاً ببقاء الأسماء و الصفات آنحضرت از حقّ
بطلبند جمیع را موفق فرماید بر آنچه سبب اعلاء
کلمه است

- 9 From all directions complaints have come about Muhammad-'Ali. From every direction money has come to him and out of pure greed and avarice he has wrongfully appropriated people's property and denied their rights. He and his companion have no equal in the world. It was not imagined such souls would appear in the world, but what was decreed was decreed. A person who considers himself a well-wisher of the world and counts himself a patriot, for a few dirhams has written that which he himself knows to be false, thinking these matters are harmful to the Cause. Nay, by the Self of God! Karim-i-Kirmani has written a book of refutation every year regarding the Primal Point, may the spirit of all else be sacrificed for Him, and likewise other divines of Iran have been and are engaged in cursing and execration from pulpits, and Mirza-yi-Sipihr has written in his history regarding His Holiness that which has caused all things to lament. In any case, I beseech God to aid His servants to truthfulness, sincerity, trustworthiness, religious devotion and faithfulness. Verily He has power over all things.

9 از اطراف از محمد علی شکایت نموده اند از هر
جهتی مال نزدش آمده و محض طمع و حرص
تصرف فی اموال الناس بالباطل و انکر حقوقهم
او و رفیقش در عالم شبه ندارند گمان نمیرفت
در دنیا چنین نفوسی ظاهر شوند و لکن قضی ما
قضی نفسیکه خود را خیر خواه عالم میداند و محب
وطن میشمرد بدراهم معدوده نوشته آنچه را که
خود بر کذب آن آگاهست بگمان آنکه این امور از
برای امر مضر است لا و نفس الله کریم کرمانی
در هر سنه کتاب ردی در حق نقطه اولی روح
ما سواه فداه نوشته و همچنین سایر علمای ایران بر
منابر بسب و لعن مشغول بوده و هستند و میرزای
سپهر در تاریخ خود نسبت بآنحضرت نوشته آنچه
را که حنین اشیاء مرتفعست باری از حق میطلبم
عباد خود را مؤید فرماید بر صدق و صفا و امانت
و دیانت و وفایه علی کل شیء قدیر

- 10 To the Star risen from the horizon of His Holiness the Afnan, His Honor Aqa Siyyid Aqa, upon him be Baha'u'llah's Most

Glorious Glory, I convey greetings and praise, and I beseech God, exalted be His glory, on his behalf for that which befits His generosity and bestowal. And likewise I send greetings to other friends in that land. All are mentioned in the presence and are recipients of favor. Peace and praise and remembrance and glory be upon your honor and upon those with you and those who love you and hear your word.

۱۰ خدمت نجم طالع از افق حضرت افنان جناب
آقا سید آقا علیه ۹۶۶ [بهاء الله] الاهی سلام و
تکبیر عرض مینمایم و از حق جلّ جلاله از برای
ایشان میطلبم آنچه را که لایق بخشش و عطای
اوست و همچنین خدمت سایر دوستان آن ارض
سلام میرسانم کلّ لدی الوجه مذکورند و بعنایت
فائز السلام و الثناء و الذکر و البهاء علی حضرتکم
و علی من معکم و یحبکم و یسمع قولکم

11 The servant 21 Rabi'u'l-Avval 1307

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To: Mulla Muhammad Qa'ini (Nabil-i-Akbar), in Tihiran

Date: 1307-04-05 [1889-Nov-29]

- 1 He is the Manifest, the Resplendent, the Self-Evident, the All-Knowing, the All-Informed
- 2 One manifestation of the Name “the Most Generous” cast its radiance upon the earth—bounty became manifest, the heavenly feast descended, and the ocean of generosity surged forth. And one manifestation of the Name “the All-Knowing” shed its effulgence upon the world—all were adorned with the raiment of knowledge, and the Herald of Glory from the right hand of the Throne of Grandeur proclaimed the blessed words “We have recorded all things in a clear Book.” O peoples of the earth! Harken unto that which hath been raised from the direction of the Most Sublime Vision of God. By God! This is the Day wherein every hidden thing hath been revealed, wherein the Hour hath come and the moon hath been cleft asunder. Beware lest the veils of them that have turned away and disbelieved prevent you, or the might of the denizens of hell-fire who have changed God’s bounty into ingratitude and turned away from the choice wine and the Kawthar.
- 3 O people! Fear God and oppose not Him through Whose light the earth and heaven were illumined and through Whom the decree of destiny was manifested. He hath come for your salvation and to draw you nigh unto God, the Lord of the mighty

۱ هو الظاهر الباهر المبين العليم الخبير

۲ یک تجلی از تجلیات اسم کریم بر ارض پرتوافکند
نعمت ظاهر مائده نازل بحر جود مواج و یک
تجلی از تجلیات اسم علیم بر عالم اشراق نمود کل
بطراز علم مزین و منادی عزّت از یمین عرش
عظمت بکلمه مبارکه کلّ شیء احصیناه کتاباً
ناطق یا معشر البشر اسمعوا ما ارتفع من شطر
منظر الله الاکبر تالله هذا يوم فيه ظهر کلّ امر
مستتر و به برزت الساعة و انشق القمر ایّام
ان تمنعکم حجاب من اعرض و کفر او تخوفکم
سطوة اصحاب السقر الذین بدلوا نعمة الله کفراً و
اعرضوا عن الرّحیق و الکوثر

۳ یا قوم اتقوا الله و لا تعترضوا علی الذی بنوره
اشرقت الارض و السماء و به ظهر حکم القدر
انه اتی لنجاتکم و تقرّبکم الی الله ربّ العرش العظيم
و الكرسي الرفیع انه لو یرید ان یزین الأشياء کلّها

throne and the elevated seat. Were He to will to adorn all things with the ornament of names at this moment and take it from them at another, He verily hath power to do so. None can say "Why?" or "Wherefore?" He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the All-Powerful.

بطراز الأسماء في هذا الحين و يأخذ عنها في حين
آخر ليقدر ليس لأحد أن يقول لم و بم أنه يفعل
ما يشاء و يحكم ما يريد و هو المقتدر القدير

- 4 Say: O Hadi! Harken unto the divine call. This Wronged One hath mentioned thee, and continueth to mention thee, for the sake of God, that thou mayest perchance find a way unto Him. Reflect upon thine acts, and likewise upon that which hath shone forth from the Dayspring of divine knowledge and power, that thou mayest haply return from the rivulet to the ocean, from tyranny to justice, and from oppression to equity. O Hadi! Forget not God's favor unto thee. Turn thy face toward God, the Most Exalted, the Most Glorious. End.

4 قل يا هادی بشنو ندای الهی را این مظلوم لوجه
الله ترا ذکر نموده و مینماید لعلک تتخذ لنفسک
الیه سبیلاً در اعمال خود تفکر نما و همچنین در
آنچه از مشرق علم و قدرت الهی اشراق نموده
شاید از غدیر بحر راجع شوی و از ظلم بعدل و
از اعتساف بانصاف یا هادی لا تنس فضل الله
علیک ول وجهک شطر الله العلی الابهی

- 5 Say: My God! I have forsaken what is with the factions who believed not in Thee and in Thy signs, and I have turned toward Thee. Take my hand through Thy power and sovereignty, then deliver me through Thy favors and bounties. O my Lord! I am Thy servant and the son of Thy servant. I acknowledge my heedlessness and error before the manifestations of the lights of the Sun of Thy knowledge, and my wrongdoing before the dawning of the Luminary of Thy justice. How many a day did the light of Thy bounty turn toward me from the horizon of the heaven of Thy grace, and I turned away from it. Alas! Alas! My vain imaginings prevented me from drawing nigh unto the Luminary of certitude which shone forth from the horizon of the heaven of Thy Will, and doubts veiled me at the appearance of Thy Name, the Self-Subsisting. O my Lord! I beseech Thee by the ocean of Thy signs, and the standards of Thy Manifestation and Thy power, and by Thy Most Exalted Word whereby the realities of all things were attracted, and by Thy most sweet call and the shrill voice of Thy Most Exalted Pen, to forgive my grievous sins. I testify that by Thy command the ocean of forgiveness surged in the contingent world and the fragrance of Thy Name, the All-Merciful, was diffused amongst all religions.

5 و قل الهی ترکت ما عند الأحزاب الذین ما
آمنوا بک و بآیاتک و اقبلت الیک خذ یدی
بقدرتک و سلطانتک ثم انقذنی بعنایتک و
الطافک ای رب انا عبدک و ابن عبدک
اعترف بغفلی و خطائی عند تجلیات انوار شمس
علمک و بظلمی عند اشراق نیر عدلک کم من
یوم توجه الی نور عطائک من افق سماء فضلك
و انا اعرضت عنه آه آه معتنی اوهامی عن
التقرب الی نیر الايقان الذی اشرق من افق
سماء مشیتک و حجبني الظنون عند ظهور اسمک
القیوم ای رب اسألک بحر آیاتک و رایات
ظهورک و اقتدارک و بکلمتک العلیا الی بها
انجذبت حقائق الأشياء و بندائک الاحلی و
صریر قلبک الاعلی ان تغفر جریاتی العظمی
اشهد ان بأمرک ماج بحر الغفران فی الامکان و
هاج عرف اسمک الرحمن بین الادیان

- 6 O thou who art attracted by My verses and soaring in the atmosphere of My love! We have repeatedly made mention of Hadi Dawlat-Abadi and summoned him to the most exalted horizon, yet that heedless one hath until now remained unaware and hath not attained unto the blessed word "I believe in God." He hath cast aside acceptance and chosen denial, manifesting an oppression unmatched and unparalleled. For he hath denied a station which, from the earliest days until now, hath stood manifest before the faces of the heedless, the believers

6 یا ایها المنجذب بآیاتی و الطائر فی هواء حی مکرر
هادی دولت آبادی را ذکر نمودیم و بافی اعلی
دعوت فرمودیم ولكن آن غافل الی حین ملتفت
نشده و بکلمه مبارکه "آمنت بالله فائز نگشته قد
وضع الاقرار و اخذ الانکار بظلمی ظاهر شده که
شبه و مثل نداشته چه که مقامی را انکار نموده
که از اول ایام الی حین امام وجوه غافلین و
موحدین و مشرکین قائم بوده و بأعلى النداء کل

and the ungodly, calling all with the most exalted call to the straight path and heralding the advent of the Great News.

را بصراط مستقیم راه نموده و بظهور نبأ عظیم
بشارت داده

- 7 Say: O Hadi! Great is the Cause this day. The Primal Point uttereth "I am the foremost of them that worship." Fear God. Consider that which hath been sent down from the heaven of thy Lord's will. Beware lest thou follow the ways of the ignorant. If thou seekest verses, they have indeed filled the horizons, and if thou seekest proofs, turn to the sacred writings. O thou who art devoid of justice! He declareth that if anyone should utter but a single verse, ye should not oppose him, and yet now there existeth and is manifest the equivalent of all the books of the first and the last. Come and behold! Train not the people of the Bayan as the Shi'ih sect was trained, and bar them not by their names from the Lord of all creation.

7 بگو یا هادی امر عظیم است امروز نقطه اولی
به انا اول العابدین ناطق اتق الله انظر فیما نزل من
سماء مشیه ربک ایاک ان تتبع سنن الجاهلین لو
ترید الآیات انها ملأت الآفاق و لو ترید اللینات
ارجع الی الآثار ای بنی انصاف میفرماید اگر نفسی
بیک آیه نطق نماید تعرض منماید و حال معادل
کتاب اولین و آخرین موجود و ظاهر بیا و بین
اهل بیان را مثل حزب شیعه تربیت منما و باسماء
ایشان را از مولی الوری منع مکن

- 8 Reflect upon the deeds and words of that sect; perchance thou mayest turn from doubt to certitude and from the left hand to the right. For the sake of God it is said, for the sake of God hear it: how many souls in that land, despite their glory, exaltation, wealth and power, have forsaken all before thy face and freely sacrificed their lives at the feet of the Best-Beloved of the worlds.

8 در اعمال و اقوال آن حزب تفکر نما شاید از وهم
یقین توجّه نمائی و از شمال بپیم لوجه الله گفته
میشود لوجه الله بشنو چه مقدار از نفوس مع
عزت و رفعت و ثروت و قدرت در آن ارض
مقابل وجهت از کل گذشته و جان را رایگان
بر قدوم محبوب عالمیان نثار نمودند

- 9 "Take heed, O ye whose darkness hath taken the place of admonition! Take heed, O ye whose whiteness hath appeared upon your cheeks!"

9 پند گیرید ای سیاهیتان گرفته جای پند پند
گیرید ای سپیدیتان دمیده بر عذار

- 10 The black spot of the heart's fancy hath prevailed over its radiance and obliterated its traces. At the mere mention of the Bab, fear seized thy limbs, to such extent that thou didst mount the pulpit and utter that which caused the people of the cities of justice and fairness to weep. Reflect upon thine own deeds and the deeds of the detached souls, that thou mayest not remain deprived of the ocean of grace, bounty and bestowal. Ponder upon that which thou didst utter from the pulpit. The martyrdom of His Holiness Ashraf, upon him be the glory of God and His mercy, had newly come to pass. Some reflection was needed concerning his protection and his sacrifice, that perchance thou mightest succeed and attain to confession after denial. His sacrifice testifieth to his truthfulness and steadfastness, while thy life beareth witness to thy falsehood, repudiation and calumny. Glory be to God! Love for the fleeting life of two days hath deprived thee of eternal grace and divine mercy. Thou didst satisfy Ibn-i-Dhi'b. I was present in the gathering of the divines when Ibn-i-Dhi'b spoke, saying: "O people! The renunciation, repudiation and denial of Hadi, who was among the leaders of the Babi party, and his cursing and execration, sufficeth us. He hath left no further proof for us to require. Therefore we consider him a believer

10 نقطه سودای قلب بر بیضا غلبه نموده و آثار آن
را محو کرده تو بجزرد ذکر بایست خوف ارکانت را
اخذ نمود بشأنی که بر منبر رفتی و تکلم نمودی
بآنچه که اهل مدائن عدل و انصاف گریستند
در اعمال خود و اعمال نفوس منقطعه تفکر نما
شاید از بحر فضل و عنایت و عطا محروم نمائی
در آنچه بر سر منبر ذکر نمودهئی تفکر کن امر
حضرت اشرف علیه بهاء الله و رحمته تازه واقع
شده در حفظ خود و انفاق او فی الجمله تفکر لازم
شاید موفق شوی و باقرار بعد از انکار فائز گردی
انفاق او گواه راستی و استقامت او و حیات تو
گواه کذب و تبّری و اقترای تو سبحان الله حب
دوروزه زندگی ترا از فضل ابدی و رحمت الهی
محروم نمود ابن ذئب را از خود راضی کردی
قد کنت حاضراً فی مجلس العلماء اذ نطق ابن
الذئب و قال یا قوم اعراض و تبّری و انکار
هادی از رؤسای حزب بابی و سب و لعنش
کافیست دیگر حجتی از برای ما باقی نگذاشت لذا
ما او را مؤمن بکتاب الهی یعنی فرقان میدانیم و

in the Divine Book, namely the Qur'an, and according to the outward law we cannot associate him with any but the party of salvation." In brief, he did that which caused the liver of them that are nigh unto God to melt. I know not by what proof he believed in God, and by what evidence he turned away from Him. We beseech God to aid him to return and repent. Verily He is the Oft-Returning, the Forgiving, the Merciful. We desire to behold him ascending to the heaven of knowledge and mysteries, and rising to the summit of truth, while he desired for himself the lusts of passion, turning away from what the Lord of all beings, the Possessor of the Hereafter and the First, desired for him.

دیگر بر حسب شرع ظاهر نمیتوان او را نسبت
بغیر طریقهء ناجیه دهم باری عمل نمود آنچه را
که کبد مقربین از آن گداخته لم ادر بآئی حجة
آمن بالله و بآئی دلیل اعرض عنه نسأل الله ان
یؤیّده علی الرجوع و الانابة انه هو التواب الغفور
الرحیم انا نرید ان نراه عارجاً الى سماء المعارف
و الدقائق و صاعداً الى ذروة الحقائق و هو اراد
لنفسه مشتهیات الهوی معرضاً عما اراد له مولی
الوری و مالک الآخرة و الأولى

- 11 One of the friends has been seen saying: "What has happened that Azal has become rejected?" Say: O thou who art devoid of justice, fear God! One through whose Word a thousand Azals have been and are being created - from Him thou hast turned away and hast uttered calumnies such that all things have cried out. Apart from this, thou knowest not from what source names have appeared. Ye have committed that which no oppressor hath ever committed.

11 یکی از اولیا را دیده گفته آیا چه شده که ازل
مردود گشته بگوای بی انصاف اتق الله نفسی
که هزار ازل بکلهاش خلق شده و میشود از
او اعراض نمودی و بمفتیاتی تکلم کردی که
صیحهء اشیاء مرتفع گشت از این گذشته تو
نمیدانی که اسماء از چه محلّ ظاهر شده عمل
نمودید آنچه را که هیچ ظالمی عمل ننمود

- 12 Ye have called the Dayyan 'Father of Evil' and the Friend of the All-Merciful 'Father of Calamities', and ye have passed judgment on and martyred many of the oppressed ones of the world, and like unto the Shi'ih sect ye have done that which causeth loss in this world and the next. This name which thou hast mentioned - from whom is it and who hath bestowed it? If thou sayest it is from the Source of the Bayan, the Bayan itself with loudest voice rejecteth thee and saith: "Silence thy tongue, O heedless one!" For it declareth: "Through the Bayan and its letters be not deprived of its Source and Manifestation." And if that name hath appeared from the Most Exalted Station, which is the station of the manifestation of the Most Great News, verily He doeth what He willeth. He giveth and He taketh away. He is praiseworthy in His acts and obeyed in His command.

12 حضرت دیان را ابوالشور نامیدید و خلیل
الرحمن را ابوالدواهی گفتید و بر جمعی از
مظلومهای عالم فتوی دادید و شهید کردید و
بمثابه حزب شیعه عمل نمودید آنچه را که سبب
خسران دنیا و آخرتست این اسمی که ذکر نمودی
از کیست و که عطا نموده اگر بگوئی از منزل
بیان بوده نفس بیان باعلی النداء ردت مینماید
و میفرماید صبه لسانک یا غافل چه که میفرماید
به بیان و حروفات آن از منزل و مظهرش محروم
نمانید و اگر آن اسم از مقام اعلی که مقام ظهور
نبأ عظیم است ظاهر شده انه هو المقتدر علی ما
یشاء یعطی و یأخذ انه محمود فی فعله و مطاع فی
امره

- 13 O heedless one! The banner "He doeth what He willeth" is unfurled before His face, despite thee and those who cast behind them God's Covenant and His Testament and disputed His verses. Harken unto the call of the Wronged One: Leave the gulf of names, then make for the ocean of meanings and utterance. This is what thou art commanded by the Truth, the Knower of the unseen. By God's life! Neither a name from among names, nor anything from among things shall profit thee except through this manifest Cause and this mighty News. Leave names and turn to the evidences that there may become clear and known to thee that which today is hidden from most.

13 یا غافل علم یفعل ما یشاء امام وجهش منصوب
رغمًا لک و للذین نبذوا عهد الله و میثاقه و جادلوا
بآياته اسمع نداء المظلوم دع خلیج الأسماء ثم اقصد
بحر المعانی و البیان هذا ما امرت به من لدی
الحقّ علام الغیوب لعمر الله لا ینفک اسم من
الأسماء و لا شیء من الأشیاء الا بهذا الأمر
المبین و هذا النبی العظیم اسماء را بگذار و آثار
رجوع نما تا بر تو واضح شود و معلوم گردد آنچه
الیوم از اکثری مستور است اگر صاحب بصر

If thou possessest sight and hearing, ponder this word of the Primal Point - exalted be His glory: "I have written a gem concerning His remembrance, which is that He shall not be known through any reference nor through what hath been revealed in the Bayan." After such a perfect and decisive word, is it possible to cling to the Bayan and be deprived of its Source? Nay, by His true Self! From this blessed word, argument through the Bayan is forbidden, and in the Most Great Manifestation mention of aught else was not and is not acceptable.

- 14 Today the Point of the Bayan uttereth "Verily, I am the first of them that worship," while ye are occupied with that which is unworthy of mention, although that same Point sacrificed His life in the path of this Most Great News and at all times spoke in remembrance of Him and was mindful and grieved for what would befall Him. The lamentation of the Bayan is raised on account of the oppressors' tyranny, but hearing ears are lacking and penetrating vision is not to be found. Where were ye in the days when this Wronged One was beneath chains and fetters - at times in stocks and under judgment, and at times in the hands of the heedless? In the land of Mim there befell this Wronged One that which hath befallen no one before or since. Were it not for the Glory, who would have spoken before all faces? And were it not for Him, who would have manifested the Cause of God, the Lord of existence? Say: Be fair, by God! He it is through Whom was hoisted the banner of 'He is God' upon the highest standards, and before the faces of all peoples surged the ocean of divine knowledge. In times of hardship they are the first to deny God, and in times of ease they are the first to claim belief in Him. The Pen is bewildered and the Tablet is bewildered as to what to recount. Although this Most Great Revelation hath never needed mention of aught else to establish its Cause, yet in consideration of the people's weakness, that which was recorded may guide the fair-minded to the horizon of the Cause and direct the seekers to the true Ka'bah. For four months in the presence of the Sultan, We endured such torments that pen and ink are powerless to describe, and the tongue is unable to recount.

- 15 Say: O company of the heedless! Today proofs and evidences circle round, yet veils of fancy and idle imagination have prevented eyes from beholding. Throughout all those grievous days, Mirza Yahya remained secure and protected beneath pavilions of grandeur, along with his wives and children, in utmost comfort. Every fair-minded and informed person beareth witness to this. On the day of separation, We left him with his wives and children in perfect health and well-being, and departed. The reason for this is clear and evident to the fair-minded. Not a single blow befell him or those with him. The

و سعی در این کلمه نقطه اولی تفکر نما قوله تعالی و قد کتبت جوهره فی ذکره و هو انه لا یستشار باشارتی و لا بما نزل فی البیان آیا بعد از این کلمه محکمه تامه میشود به بیان تمسک نمود و از منزل آن محروم گشت لا و نفسه الحق از این کلمه مبارکه استدلال به بیان ممنوع و در ظهور اعظم ذکر دوش مقبول نبوده و نیست

14 امروز نقطه بیان به اتنی انا اول العابدین ناطق و شما مشغولید بآنچه که ذکرش لائق نه و حال آنکه آن حضرت جانش را در سبیل این نبأ اعظم فدا نمود و در لیلی و ایام بذکرش ناطق و به ما یرد علیه ذاکر و محزون حنین بیان از ظلم ظالمین مرتفع ولكن اذان واعیه مفقود و ابصار حدیده غیر مشهود کجا بودید ایامی که این مظلوم تحت سلاسل و اغلال بود گاهی در کند و تحت حکم و هنگامی بین ایدی غافلین در ارض میم بر این مظلوم وارد شد آنچه که بر احدی از قبل و بعد وارد نشده لو لا البهاء من نطق امام الوجوه و لولاه من اظهر امر الله مالک الوجود قل انصفوا بالله هذا هو الذی به نصبت رایة انه هو الله علی اعلی الأعلام و ماج بحر العرفان امام وجوه الأنام در شدائد اول من کفر بالله اند و در رخا اول من آمن بالله قلم متحیر و لوح متحیر که چه ذکر نماید مع آنکه این ظهور اعظم در اثبات امرش محتاج بذکر دوش نبوده و نیست نظر بضعف قوم ذکر نموده آنچه که منصفین را بافق امر فائز نماید و قاصدین را بکعبه حقیقی هدایت فرماید چهار شهر در مقدمه حضرت سلطان بعدابی معذب که ذکر و شرح آن از قلم و مداد برنیاید و لسان از ذکرش عاجز و قاصر است

15 قل یا ملاً المعرضین امروز حجت و برهان طائف حولند ولكن حجبات ظنون و اوهام ابصار را از مشاهده منع نموده و در جمیع ایام شداد میرزا یحیی تحت قباب عظمت محفوظ و مصون مع جمعی اولاد و نساء بکمال راحت بوده یشهد بذلک کلّ منصف بصیر و کلّ عادل خیر و یوم فصل او را مع نساء و اولادش بکمال صحت و عافیت در محل گذاردیم و خارج شدیم و سبب

truthful witnesses are those souls who are now present and visible in Cyprus. Say: O concourse of the heedless! Harken unto the call of the Wronged One, and deprive not yourselves of the effulgent rays of the Orb of justice, equity, truthfulness and sincerity. If the fault of this Wronged One be the verses of God and the manifestation of His clear tokens, this matter hath ever been within the grasp of His might. Verily, He raised Me up when I was seated, the hand of His loving-kindness stirred Me when I was asleep, and He caused Me to speak forth amongst His servants when I was silent. He, verily, is the Ordainer, the All-Wise. He commanded Me to raise a call betwixt earth and heaven. My proof is that which hath appeared and shall appear through Me, and My evidence is My rising up to proclaim this Cause and to reveal that which I have been bidden by Him, in such wise that neither the might of the world nor the clamor of the nations hath deterred Me.

- 16 Have mercy upon yourselves and upon the Wronged One, through Whom God's sovereignty, power, grandeur and might have been made manifest. He hath revealed the Cause before the faces of the princes and kings, and hath delivered unto them the messages of God, His laws, His commandments; and in this He desired naught save the reformation of the world and the extinguishing of the fire of hatred and animosity in the hearts of the peoples. If the heedless ones would observe with justice, they would comprehend from Whose presence came the Tablets that were sent to the Primal Point. Verily, today this Wronged One declareth the Cause through that which hath been sent down from Him and revealed from His presence, and calleth all unto the Truth. Blessed are the just, blessed are the discerning, and joy be to them that have attained.

- 17 By the life of God! The deniers of the Bayan, be they Hadi or others, are not aware of the root of the Cause, for they were not with Us. Would that they had been vouchsafed but one drop from the ocean of knowledge! They cling to names while remaining deprived of Him Who raised them up and gave them life. Say: The names shall profit you not, nor that which ye possess of idle fancies and vain imaginings. By the Truth of God! The Possessor hath come with manifest sovereignty. Take ye what hath appeared from the Truth, and leave what the people possess. This is what ye have been commanded by God, the Help in Peril, the Self-Subsisting. Say: Cast away what ye possess of idle fancies. By God! The Sun of Certitude hath dawned from the horizon of your Lord's Will, He Who hath power over all that was and shall be.

آن نزد منصّفين معلوم و واضحست يك لطمه بر او و من معه وارد نه گواه صادقین حضور آن نفوس است كه حال در قبرس موجود و مشهود قل يا ملاء المعرضين بشنويد ندای مظلوم را و خود را از تجليات انوار نير عدل و انصاف و صدق و صفا محروم نمائيد اگر تقصير اين مظلوم آيات الهی و ظهور بينات او بوده اين فقره در قبضه اقتدار حق بوده و هست انه اقامنی از كنت قاعداً و هزئتني يد عنايته از كنت نائماً و انطقني بين عباده از كنت صامئاً انه هو الامر الحكيم قد امرني بالتداء بين الارض و السماء و برهاني ما ظهر و يظهر من عندي و حجتی قیامی علی الامر و اظهار ما امرت به من عنده بحيث ما منعني سطوة العالم و لا زماجیر الأمم

- 16 ارحموا على انفسكم و على المظلوم الذي به ظهرت سلطنة الله و قدرته و عظمته و اقتداره قد اظهر الامر امام وجوه الأمراء و الملوك و بلغ اليهم رسالات الله و احكامه و اوامره و ما اراد بذلك الا اصلاح العالم و اطفاء نار الضغينة و البغضاء في افئدة الأمم اگر معرضين بعدل و انصاف در آثار نظر نمائيد ادراك مينمائيد الواحي كه نزد نقطه اولی رفته از كه بوده باری اليوم اين مظلوم به ما نزل من عنده و ظهر من لدنه اظهار امر مينمايد و كل را بحق دعوت ميفرمايد طوبی للمنصفين و طوبی للمتفرسين و نعيماً للفائزين

- 17 لعمر الله معرضين بيان از هادی و غير او از اصل امر آگاه نه چه كه با ما نبوده اند ايكاش بيك قطره از بحر دانائی مرزوق ميكشند باسماء متمسكند و از مبتعث و محييش محروم قل لا تنفعكم الأسماء و لا ما عندكم من الأوهام و الظنون تالله الحق قد اتي المالك بسلطان مشهود خذوا ما ظهر من الحق تاركين ما عند القوم هذا ما امرتم به من لدى الله المهيمن القيوم قل ذروا ما عندكم من الأوهام تالله قد اشرق نير اليقين من افق ارادة ربكم المقتدر على ما كان و ما يكون

- 18 Behold the Tree and its fruits with your own eyes, and the Light and its radiance, and the Sun and its rays. Beware lest ye cast behind your backs the counsel of God. Take hold of it with the power granted by Him and the sovereignty conferred by Him. Verily, He aideth whom He willeth through His command "Be, and it is!" We have sent down from the heaven of grace that which hath illumined the kingdom of wisdom and utterance, and whereby eyes have been solaced. Blessed is he who hath clung to the verses of God, which have filled all regions. Say: Read ye what hath been sent down from the heaven of your Lord's Will to the princes and divines. Should anyone desire to witness with his own eyes the sovereignty and power of God, let him purify himself from the mention of all else and present himself before the Divine Countenance, that he might hear and see that for which the Manifestations of Justice and Daysprings of Knowledge died in their yearning.
- 19 I know not by what path he who hath turned away hath directed himself, by what proof he hath established his claims, or by what evidence he denieth Him Who from the earliest days hath been calling out in the name of God, the Lord of the Promised Day. Say: Fear God, and follow not the ways of those who have denied the Witness and the Witnessed. By the life of God! When the verses were sent down from the heaven of Will, the Primal Point prostrated himself and said: "I believe in Thee, O Sovereign of existence!" Say: This is a Revelation to which none before or after can comprehend except to a prescribed measure. Say: Hear what the tongue of the All-Merciful hath spoken in the Bayan: "He Whom God shall make manifest hath the right to reject him who is not above anyone on earth." Beware lest thou deny Him through Whose mention the Books of God, the Lord of the unseen and the seen, have been adorned.
- 20 Although it beseemeth not one like Me to adduce proof of His Cause through mention of aught else, yet when We perceived the weakness and frailty of the servants, We mentioned that which was revealed aforetime as a mercy from Us unto them. Verily thy Lord is the All-Bountiful, the Mighty, the All-Loving. Say: Fear God, O opposer, and be not of those who violated God's Covenant and His Testament by following every veiled barking one. Harken unto the Call which hath been raised from the Most Sublime Horizon in this Prison which hath been named the Most Great Prison by the Lord of eternity. He calleth thee for the sake of God and counseleth thee since He seeth thee wandering in the wilderness of passion. Verily thy Lord is the Truth, the Knower of the unseen. We make mention of thee and guide thee for the sake of God and desire from thee no recompense. We have opened before thy face the door of
- انظروا الشجرة وثمارها بعيونكم والنور واشراقه
والشمس وانوارها اياكم ان تضعوا نصيح الله
ورائكم خذوه بقوة من عنده وسلطان من لدنه
انه ينصر من يشاء بقوله كن فيكون قد انزلنا من
سمااء الفضل ما انار به ملكوت الحكمة والبيان
وما قرت به العيون طوبى لمن تمسك بايات الله
انها ملأت الجهات قل اقروا ما نزل من سمااء
مشية ربكم للأمراء والعلماء لو يريد احد ان يرى
سلطنة الله واقتداره بعينه له ان يظهر نفسه عن
ذكر ما سواه ويحضر امام الوجه لسمع ويرى ما
مات في حسرته مظاهر العدل ومشارك العلوم
- لم ادر ان الذي اعرض بأي صراط توجهه وبأي
حجة ثبت ما عنده وبأي برهان ينكر من كان من
اول الايام منادياً باسم الله مالک اليوم الموعود
قل اتق الله ولا تتبع سبل الذين كفروا بالشاهد و
المشهود لعمر الله لما نزلت الآيات من سمااء المشية
سجد النقطة الأولى وقال آمنت بك يا مالک
الوجود قل هذا ظهور لم يحط به علم احد من قبل
ومن بعد الا على قدر مقدور قل اسمع ما نطق
به لسان الرحمن في البيان حق لمن يظهره الله ان
يرد من لم يكن اعلى منه فوق الأرض اياک ان
تنكر من تزيت بذكره كتب الله مالک الغيب و
الشهود
- ولو ان لمثل لا ينبغي ان يستدل لاثبات امره بذكر
دونه ولكن لما رأينا ضعف العباد وعجزهم ذكرنا
ما نزل من قبل رحمة من عندنا عليهم ان ربك
هو الفضل العزيز الودود قل اتق الله يا معرض
ولا تكن من الذين نقضوا ميثاق الله وعهده بما
اتبعوا كل ناعق محبوب اسمع النداء انه ارتفع من
الأفق الأعلى في هذا السجن الذي سمي بالسجن
الأعظم من لدن مالک القدم انه يدعوک لوجه
الله ويتصحبک بما يراک هائماً في هيماء الهوى
ان ربک هو الحق علام الغيوب انا نذكرک و
نهدیک لوجه الله ولا نريد منک جزاء قد فتحنا
على وجهک باب الفضل لتدخل وترى بعينک

grace that thou mayest enter and behold with thine own eyes the Sun of knowledge and justice from God, the Lord of the Kingdom and the Realm.

- 21 Hear once again in the Persian tongue the call of the Blessed Tree, perchance thou mayest turn towards the House of God and sanctify thyself from idle fancies, vain imaginings and ancient tales. Throughout the ages, the Shi'ih sect engaged in disputation amongst themselves until finally they pronounced each other infidels. Now consider: what was the glory of that sect, and what became their recompense on the Day of God? Reflect with fairness: By My life! Until this time the true meaning of divine unity hath not been understood, nor hath anyone previously attained unto it. If thou desirest to understand, sanctify thyself from all thou hast heard, then ask God, thy Lord, the Lord of the Throne and of the earth, and the Lord of the last and the first, that He may cast upon thee that which shall deliver thee from the chains of self and passion, and guide thee to His straight path.

- 22 O people of the Bayan! Cleave ye unto the Book of the Temples which the All-Merciful hath sent down unto His Name, the Judge. Verily, it is the hidden knowledge, the treasured secret, and the preserved symbol which God hath deposited in the heart of him whom He named the Judge in the kingdom of the Bayan. Every soul must look into that Book, for He hath named it the hidden and treasured knowledge. One must ponder upon the cause of its revelation and the reason for its appearance, that haply they may attain unto that which God intended for His servants.

- 23 Glory be to God! Despite the entreaty of the Primal Point - may the spirit of all else be sacrificed for His sake - and His testament enjoining all to oppose not the Most Great Revelation, yet some, styling themselves mirrors, others claiming to be successors, and yet others calling themselves guardians, remain deprived of the Truth. Soon, like the sect before them, titles such as Chief and Noble will emerge, and perchance even a fourth pillar will be found.

- 24 Say: O ye who turn aside! Harken unto the Wronged One. Let not the Bayan keep you from the Purpose of all worlds. Say: By the life of God! Neither the Bayan nor what the people possess will profit you except through the Mother Book which speaketh at the final return. The Owner hath come, and sovereignty belongeth unto God, the Protector, the Self-Subsisting.

شمس العلم و العدل من لدى الله مالک الملک
و الملکوت

21 مجدد بلسان پارسی ندای سدره مبارکه را بشنو شاید قصد کعبه الله ثنائی و خود را از ظنون و اوهام و قصص اولی مقدس کنی حزب شیعه در قرون و اعصار با یکدیگر بجادله قیام نمودند بالأخره بر کفر یکدیگر حکم دادند حال تفکر نما افتخار آن حزب بچه بود و جزا در یوم الله چه شد قدری بانصاف تفکر نما لعمری الی حین معنی توحید حقیقی معلوم نه و از قبل احدی بآن فائز نه لو ترید ان تعرف قدس نفسک عموما سمعت ثم اسأل الله ربک رب العرش و الثری و رب الآخرة و الأولى لیلقی علیک ما ینجیک من سلاسل النفس و الهوى و ینھدیک الی صراطه المستقیم

22 یا اهل البیان علیکم بکتاب الهیاکل الذی انزله الرحمن لاسمه الدیان انه هو العلم المکنون و السر المخزون و الرمز المصون الذی اودعه الله فی قلب من سماه بالدیان فی ملکوت البیان باید هر نفسی در آن کتاب نظر نماید چه که او را علم مکنون مخزون نامیده و در سبب نزول و علت ظهور آن تفکر باید نمود شاید بمقصود الله عبادش فائز گردند

23 سبحان الله مع التماس نقطه اولی روح ما سواه فداء و وصیتش کل را در عدم اعتراض بظهور اعظم مع ذلک بعضی باسم مرآت و برخی باسم وصی و حزبی باسم ولی از حق محرومند عنقریب بمثابه حزب قبل اسم نقیب و نجیب هم بمیان میآید شاید رکن رابع هم یافت شود

24 بگو ای معرضین از مظلوم بشنوید به بیان از مقصود عالمیان محروم نمائید قل لعمر الله لا ینفعکم البیان و لا ما عند القوم الا بأم الكتاب الذی ینطق فی المآب قد اتی المالک و الملک و الملکوت لله المهیمن القیوم

25 و اگر نفسی از کتاب هیکل مقصود را ادراک ننماید باید بین یدی حاضر شود و بر مقصود عارف

25 If any soul fail to comprehend the purpose of the Book of the Temples, he should present himself before Us and become acquainted with its meaning, that he may enlighten the people of the Bayan, perchance they might find a way unto the Truth. In this Day, the Bayan and all else are contingent upon acceptance. Some, through the word Mustaghath, remain deprived of the river of divine mercy and the ocean of heavenly wisdom. Say: O heedless ones of the world! This word too was from the Bayan; by the words of the Point it is not permissible to cite it as proof. His exalted Word declares: Beware, beware lest thou be veiled by what was revealed in the Bayan. Repeatedly hath He said: Let not the Bayan and what is therein deprive you from the Sovereign of existence and the Lord of the seen and unseen.

26 After the mention of Mustaghath He declareth: Should He appear at this very moment, I would be the first to worship Him. And in another place He saith: None knoweth the time of the Revelation save God. Whenever it cometh to pass, all must acknowledge the Point of Truth and render thanks unto God. Some were and are unaware. Say: O servants! While time remaineth, strive that ye may attain unto that for which ye were created from nothingness.

27 Reflect upon the ignorance of the Guide at a time when the Ocean of divine utterance is manifest and visible, and the Sun of evidence is dawning from the horizon of the heaven of Will, manifest and apparent. Yet His followers have been commanded to reject Him, and now they are consumed by the fire of hatred and rancor, and perceive it not. Say: O heedless one! Again and again have We proclaimed that the Divine Lote-Tree hath appeared with innumerable fruits, and the Sun of Truth hath dawned from the horizon of the heaven of bounty. Behold with thine own eyes and hearken with thine own ears. If this Cause be denied, then by My life, no cause would be worthy of acceptance. To this testifieth every seeing one and every just and knowing soul. Were the Point of the Bayan (may the life of all else be sacrificed for His sake) present in these days, He would be engaged in writing before His face. Say: Cast away idle fancies and vain imaginings, and take what hath come to you from God, the Self-Subsisting, the All-Compelling. For the sake of God, let the possessors of justice and fairness - namely those souls who possess hearing and sight and are endowed with heart and mind - journey to the island and then to this land, that perchance they may be adorned with the ornament of justice and fairness and may speak the truth.

گردد و اهل بیان را آگاه نماید لعلهم يتخذون الى الحق سبيلاً باری الیوم بیان و دون آن معلّق بقبول است و بعضی بلفظ مستغاث از فرات رحمت الهی و دریای حکمت حمدانی محرومند بگو ای غافلهای عالم این لفظ هم از بیان بوده استدلال بآن بقول نقطه جائز نه قوله تعالی آياک آياک ان تحتجب بما نزل فی البیان مکرر فرموده از بیان و آنچه در اوست خود را از سلطان وجود و مالک غیب و شهود محروم نمائید

26 و بعد از ذکر مستغاث میفرماید اگر در این حین ظاهر شود من اول عابدینم و در مقام دیگر میفرماید چه کسی عالم بظهور نیست غیر الله هر وقت شود باید کل تصدیق بنقطه حقیقت نمایند و شکر الهی را بجا آورند بعضی آگاه نبوده و نیستند بگو ای عباد تا وقت باقی جهد نمائید شاید فائز شوید بآنچه که از برای آن از عدم بوجود آمده‌اید

27 در جهالت هادی تفکر نمائید مقامی که بحر بیان الهی در کلّ حین ظاهر و مشهود و نیر برهان از افق سماء اراده مشرق و لائح تابعانش را بررد او امر نموده و حال بنار ضغینه و بغضا مشتعلند و شاعر نیستند بگو ای غافل مکرر فرمودیم سدره منتهی بانمار لاتخصی ظاهر و آفتاب حقیقت از افق سماء عنایت مشرق بچشم خود نظر نما و بسمع خود اصغا کن اگر این امر انکار شود لعمری هیچ امری از امور لایق اقرار نه یشهد بذلک کل بصیر و کلّ منصف علیم اگر نقطه بیان روح ما سواه فداه این ایام حاضر بود امام وجه بتحریر مشغول میشد قل ضعوا الأوهام و الظنون و خذوا ما اتاکم من لدی الله المهیمن القیوم لوجه الله صاحبان عدل و انصاف یعنی نفوسی که صاحب سمع و بصیرند و دارای قلب و فؤاد به جزیره توجه نمایند و بعد باین ارض شاید بطراز عدل و انصاف مزین گردند و بحق نطق نمایند

- 28 The deniers are deprived of the eyes of sincerity, purity, justice and fairness, and are occupied with former lies and calumnies. The Book of Certitude was specifically revealed in the presence of the Uncle (upon him be the Most Glorious Beauty of God), and therein is mentioned the circumstances of this Wronged One's imprisonment and journey. Yet they have attributed it to another. Say: O heedless one! Ask of the Afnan, that it may become clear and evident unto thee.
- 28 معروضین از عیون صدق و صفا و عدل و انصاف محرومند و بکذب و مفتریات قبل مشغول کتاب ایقان مخصوص جناب خال علیه بهاء الله الأبهی در حضور نازل و کیفیت حبس و سفر این مظلوم در آن مذکور آن را بغیر نسبت داده اند بگو ای غافل از افنان سؤال نما تا بر تو واضح و معلوم گردد
- 29 One of the kinsmen who was named Muhammad-Hasan came to this land and upon his return was bearing seventy Tablets for the servants of God. After arriving in the land of Ta, they imprisoned him and then sent him to a known village where he ascended. Those Tablets were stolen by one of the women of that land and sent to her sister who resided in the land of Ta. God alone knoweth what she did with them - whether she gave them out in her own name or in the name of Mirza Yahya.
- 29 یکی از منتسبین الذی سَمی بجمّاد قبل حسن باین ارض آمد و در مراجعت حامل هفتاد لوح بود از برای عباد الله بعد از ورود ارض طاء حبسش نمودند و بعد او را بقریه معلومه فرستادند و در آن محل صعود نمود و آن الواح را یکی از نساء آن ارض سرقت نموده نزد اخت که در ارض طاء ساکنست فرستاد دیگر حقّ عالم است که آنها را چه کرده باسم خود یا باسم میرزا یحیی بمردم داده
- 30 By God's life! He was not with Us and was unaware of this matter. A grave error appeared from him in that he sent a leaf that was from the Friend and attributed to Him to the house of the enemy for the sake of worldly glory, and then he turned away and clung to another. His actions are known and evident to most. He is unable to read a single Tablet, yet he hath so added to the imaginings of the deluded ones that none but God is aware of it. Verily He heareth and seeth, and He is the All-Hearing, the All-Seeing. He was not with Us and was unaware; they were elsewhere. In any case, he became disappointed in his deed and turned to another.
- 30 لعمر الله او با ما نبوده و از این امر آگاه نه خطای بزرگی از او ظاهر و آن اینکه ورقهائی که از دوست بوده و باو منسوب لأجل عزّت ظاهره دنیا بخانه دشمن فرستاد و بعد اعراض نمود و بغیر تمسک جست حرکات او نزد اکثری معلوم و واضحست از قرائت لوحی عاجز و لکن بر او هام متوهمین بشأنی افزوده که غیر حقّ بر آن عالم نه آنه یسمع و یری و هو السّميع البصیر او با ما نبوده و مطلق نه در محلّ دیگر بوده اند باری از عمل خود مأیوس شد و بغیر توجه نمود
- 31 Glory be to God! Sixty years of his life have passed, and until now he hath not attained to what is befitting. Love of the world and station induced him to commit that which caused the sighs of those near unto God to rise and the tears of the sincere ones to flow. It is reported that he was also in search of the Book of Certitude to obtain it. It is not known what scheme he had devised for it and what he intended. We beseech God to assist him to return, to repent, and to submit. Verily He is the Ever-Forgiving, the Merciful, the Most Generous. And He is the All-Bountiful, the Munificent, the Mighty, the Kind.
- 31 سبحان الله شصت سال از عمرش میگذرد و الی حین فائز نشد بآنچه سزاوار است حبّ دنیا و جاه او را بر عملی داشت که زفرات مقرّین مرتفع و عبرات مخلصین نازل از قرار مذکور در تفحص کتاب ایقان هم بوده که بدست بیاورد دیگر معلوم نه که در آن چه تدبیر نموده و چه اراده کرده نسأل الله ان يؤیّدها علی الرجوع و علی الانابة و الخضوع انه هو التّواب الغفور الرّحیم و هو الفیاض الفضل العزیز الکریم
- 32 Say: O concourse of the heedless! The Point crieth out at this moment and saith: Have mercy, O people of the Bayan! By God! He hath appeared for Whose sake I sacrificed My life. I exhort you, counsel you, and enjoin upon you to behold His signs with your own eyes and to hearken with your own ears unto that which hath been sent down from the heaven of His
- 32 قل یا ملأ المعروضین انّ النّقطة یستغیث فی هذا الحین و یقول ارحموا یا ملأ البیان تالله قد ظهر من فدیة بنفسی فی سبیلہ اعظکم و انصحکم و اوصیکم بأن تنظروا آثاره بعیونکم و تسمعوا ما نزل من سماء مشیته بأذانکم خافوا الله و لا تدحضوا

will. Fear God, and reject not the truth by virtue of what ye possess. Reflect by what proof ye believed and by what evidence ye turned unto My countenance and took hold of My Book. By My life! The pavilion of glory hath been raised, and the tabernacle of grandeur pitched. Ye have attained unto a Day the like of which the eye of creation hath never beheld. Know ye His station. Do ye not see the Banner of the Bayan exalted upon the most sublime horizon? Do ye not behold the Standard of "There is no God but Him" amidst all religions?

33 Cast aside what ye possess. By the life of God! A single word of that which hath been sent down in truth from the heaven of His grace cannot be equaled. Ascend ye the steps of names that ye may perchance attain unto the heaven of inner meanings.

34 This is not the day of names. O people of Baha! The Wronged One hath become a victim of injustice, for the unjust ones of the world have transgressed beyond all bounds and have clung to iniquity. Today all must aid the Cause of God through purity and detachment. The penetration and influence of the Word dependeth upon the piety and detachment of its speaker. Some souls content themselves with words alone, yet the truthfulness of words is conditional upon deeds. Through deeds is one's station and rank made manifest. Words too must accord with that which hath proceeded from the mouth of God's Will in His Tablets. Were some souls to ponder upon what hath outwardly transpired, they would not have deprived the essence of their hearing from what behooveth them by heeding the words of certain liars and calumniators.

35 This Wronged One, by order of His Majesty the Sultan, journeyed from the Land of Ta to Iraq, accompanied by representatives from both the Persian and Russian embassies. Some time after Our arrival, Mirza Yahya appeared. Consider: had there been any place of safety other than the shadow of God, he would surely have turned to it. Furthermore, when We migrated from Zawra to the Great City, after informing the Vali, We proceeded in accordance with the ordinances of the Sublime State. At the time of departure, We summoned Yahya and bade him proceed to Persia, that he might safeguard the Writings of the Point which had been collected with great difficulty from various quarters. After Our departure, he abandoned the Writings and proceeded to Mosul with an Arab, where he awaited the arrival of the exiles from the Land. When We arrived, he joined Us.

الحقّ بما عندكم تفكّروا بأيّ امر آمنتم و بأيّ حجة اقبلتم الى وجهي و اخذتم كتابي لعمرى قد نصب خبَاء المجد و سرادق العزّ قد فزتم بيوم ما رأت عين الابداع شبهه اعرفوا مقامه اما ترون راية البيان على اعلى مقام الامكان و اما تنظرون علم انه لا اله الا هو بين الأديان

33 ضعوا ما عندكم لعمر الله لا يعادل بكلمة عمّا نزل بالحقّ من سماء فضله از مرعاة اسماء صعود ثنائيد شايد بسماء معاني فائز گرديد

34 امروز روز اسم نيست يا اهل بهاء تقوى مظلوم واقع شده چه كه بي انصافهاى عالم از آن گذشته اند و بفحشا تمسك جستند امروز بايد كل بتقديس و تنزيه حق را نصرت ثنائيد نفوذ و تأثير كلمه از تقوى و انقطاع مكلم است بعضى از عباد باقوال كفايت مينمايند صدق اقوال باعمال منوط و مشروط از عمل انسان رتبه و مقامش معلوم ميشود اقوال هم بايد مطابق به ما خرج من فهم ارادة الله فى الألواح باشد بر حسب ظاهر ظاهر اگر بعضى از نفوس در آنچه در ظاهر واقع شده تفكر مينمودند باقوال بعضى از كاذبين و مفترين جوهر سمع را از ماينبغى محروم نميساختند

35 اين مظلوم از ارض طاء بامر حضرت سلطان به عراق عرب توجه نمود و از سفارت ايران و روس هر دو ملتزم ركاب بودند و بعد از ورود چندي گذشت يومى از ايام ميرزا يحيى وارد حال ملاحظه ثنائيد اگر مقرر امنى جز ظلّ الله بود البته بان مقام توجه مينمود و از آن گذشته حين هجرت از زوراء به مدينه كبريه بعد از تبليغ والى احكام دولت عليه را بان شطر توجه نموديم حين حركت يحيى را خواستيم و امر نموديم كه بايد بشطر ايران توجه ثنائى چه كه آثار نقطه كه بهزار زحمت از اطراف جمع شده همراه بيرى كه از دست نرود بعد از خروج آفتاب حقيقت آثار را گذارده بايك نفر عرب به موصل توجه نمود و در آن محل منتظر ورود اسراى ارض و چون وارد شديم ملحق شد

- 36 Judge ye fairly by God! Had he observed a place of greater security and comfort than the shade of the Divine Lote-Tree, he would surely have turned thereunto. Say: O people of the Bayan! Reflect upon that which hath appeared in truth, then judge with fairness concerning that which hath befallen this Wronged One in the path of God, the Lord of all worlds. Despite these clear indications and manifest signs, they have said what the oppressors never said and done what the idolaters never did. During that migration seventy souls were present, and he was with that company day and night. Nevertheless, he wrote to some that he had not been with the group, and those embodiments of vain imaginings accepted this. In brief, whithersoever We turned, he came and joined Us. Were they to ponder upon that which hath streamed forth from the Most Exalted Pen and that which hath outwardly come to pass, all would turn from oppression and tyranny unto justice and fairness. Say:
- انصفوا بالله اگر مقام امن و راحت و آسایشی اعظم و ایهی از ظلّ سدره مشاهده مینمود البتّه بآن شطّر توجّه میکرد قل یا ملأّ البیان فکروا فیما ظهر بالحقّ ثمّ انصفوا فیما ورد علی هذا المظلوم فی سبیل الله ربّ العالمین مع این اشارات واضحه و علامات لائحہء ظاہره قالوا ما لا قاله الظالمون و عملوا ما لا عمله المشرکون در آن هجرت هفتاد نفر در حضور بودند و او هم شب و روز با آن جمع بوده مع ذلک بعضی نوشته ما با حضرات نبوده ایم و آن مظاهر اوہام ہم قبول نموده اند باری ہر جہت کہ توجّه نمودیم آمد و ملحق شد اگر در آنچه از قلم اعلی جاری شدہ و بر حسب ظاہر در ارض مشاہدہ گشتہ تفکر نمایند کل از ظلم و اعتساف بعدل و انصاف راجع شوند
- 37 O Hadi! Fear God, fear God, and follow not thy desires, nor the calumnies of those who have broken God's covenant and testament. Observe, observe: the ocean is before thy face. Hearken, hearken: the call hath been raised between earth and heaven. Return unto the signs of God and His mercy, that perchance they may draw thee to the horizon of glory and thou mayest find thyself seated upon the throne of justice from God, the Lord of bounty and grace.
- قل یا ہادی اتق الله اتق الله و لا تتبع اہوائک و لا مفتریات الذین نقضوا عہد الله و میثاقہ انظر انظر ان البحر امام وجهک اسمع اسمع ان النداء ارتفع بین الارض و السماء ارجع الی آثار الله و رحمته لعلّہ تجذبک الی افق العزّة و ترى نفسک مستویاً علی سریر الانصاف من لدی الله مالک العنایة و الألفاف
- 38 Some time ago We revealed a prayer from the Supreme Pen and sent it to the Land of Sad, that Hadi might recite it, detached from all save God, that he might attain unto return. However, the deaf rock was not moved by the breezes of the utterance of the Lord of Names, and received no portion from the waves of the ocean of bounty. We have commanded that prayer to be written in this Tablet and sent forth, for its recitation is most efficacious. We beseech God to aid all to do what He loveth and approveth.
- چندی قبل مناجاتی از قلم اعلی نازل بہ ارض صاد فرستادیم کہ ہادی منقطعاً عن دون الله قرائت نماید شاید برجوع فائز گردد و لکن صخرہء صمّاء از نفعات بیان مالک اسماء حرکت ننمود و از امواج بحر عطا نصیب برنداشت آن مناجات را امر نمودیم در این لوح بنویسند و ارسال دارند چہ کہ قرائت آن بسیار مؤثر است نسأل الله ان یوفّق کلّ علی ما یحب و یرضی
- 39 O thou who soarest in My atmosphere, who turnest toward the lights of My countenance, and drinkest the choice wine of My utterance! Hear My call: verily there is no God but He, the Mighty, the Commander, the All-Wise. Some time ago thy letter arrived, and an answer was revealed and sent forth from the divine Kingdom of utterance. The friends in the cities and regions were each illumined by the splendors of the Sun of Providence. By the life of God, they attained unto that which hath no like nor equal. We beseech Him to grant all the most great steadfastness.
- یا ایہا الطائر فی ہوائی و المتوجّه الی انوار وجہی و الشارب ریحیق یانی اسمع ندائی انّہ لا الہ الاّ هو المقتدر الامر الحکیم چندی قبل نامہات رسید و جواب از ملکوت بیان الہی نازل و ارسال شد اولیای مدن و دیار ہر یک باشرافات نیر عنایت منور گشت لعمر الله فائز شدند بآنچہ کہ شبہ و مثل نداشته از حقّ میطلبیم کل را باستقامت کبری فائز فرماید

- 40 O Nabil, O Nabil! Upon thee be My glory and My loving-kindness. Through divine power and celestial sovereignty We have arisen before the faces of all. Chains did not prevent Us, imprisonment did not hinder Us, events did not cause Us fear, might and clamor and ranks and hosts did not impede Us, until the Sun of the Cause shone forth from the horizon of every city, and through the power of the Supreme Pen and the influence of the Most Exalted Word, in every land the signs became manifest and the fragrances of utterance were diffused. Now from behind the veil a band hath emerged and committed that which made the very essence of truth to weep. O thou who clingest to the cord of My bounty! Despite the waves of the ocean of utterance and the effulgences of the Sun of Truth, the deniers did not turn, nor did they attain unto what was befitting.
- 41 Say: My God, my God! Praise be to Thee for having sent down Thy verses and manifested Thy clear tokens, and for having illumined the hearts of them that are nigh unto Thee with the light of Thy knowledge, and of the sincere ones with the radiance of Thy utterance. I beseech Thee by the ocean of Thy grace and the heaven of Thy generosity, and by that which was treasured in Thy knowledge and hidden in the stronghold of Thy protection, and by the pearls concealed in the treasuries of Thy Most Exalted Pen, and by the lights of Thy countenance, O Lord of all beings and Sovereign of the throne on high and of the dust beneath, to aid the deniers to turn, and the rejecters to acknowledge, and the heedless to return unto the court of Thy mercy and to repent before the gate of Thy pardon and forgiveness. Verily Thou art the Ever-Forgiving, the Pardoner, the All-Bountiful, the All-Knowing, the All-Wise.
- 42 He is the Hearing, the Answering
- 43 Say: Glory be to Thee, O my God! I turn to Thee in repentance, for verily Thou art the Forgiving, the Bountiful. Glory be to Thee, O my God! I testify that I have committed that which hath rent asunder the heavens of justice and split the earth of equity. Have mercy upon me through Thy bounty, for Thou art the Most Merciful of the merciful.
- 44 I am he through whose tyranny the sighs of Thy sincere ones have ascended, and the tears of Thy trusted ones have fallen. I am he whose disobedience hath torn the veil of Thy sanctity and caused the people of the cities of Thy knowledge and grace to lament. I testify that in transgression I have surpassed the wicked among Thy creatures and have wrought that which hath caused the hearts of Thy chosen ones to melt. Have mercy
- 40 نبیل نبیل علیک بهائی و عنایتی بقدرت الهی و سلطنت صمدانی امام وجوه کل قیام نمودیم زنجیر منع نفوذ حبس حائل نشد کند احداث خوف نکرد سطوت و وضو و صفوف و الوف مانع نشد تا آنکه نیر امر از افق هر مدینه اشراق نمود و از قدرت قلم اعلی و نفوذ کلمه علیا در هر بلد آثار موجود و نفحات بیان متضوع حال از خلف حجاب شرمهائی بیرون دویده اند و عمل نموده اند آنچه را که عین حقیقت گریست یا ایها المتمسک بجبل عطائی مع امواج بحر بیان و تجلیات آفتاب حقیقت معرضین اقبال نمودند و بما ینبغی فائز نگشتند
- 41 قل الهی الهی لک الحمد بما انزلت آیاتک و اظهرت بیناتک و نور افندة المقرین بنور عرفانک و المخلصین بضیاء بیانک اسألك ببحر فضلک و سماء جودک و ما کان مخزوناً فی علمک و مکنوناً فی کنز عصمتک و بالآلائ المستورة فی خزائن قلبک الأعلی و بأنوار وجهک یا مولی الوری و مالک العرش و الثری ان تؤید المعرضین علی الاقبال و المنکرین علی الاقرار و الغافلین علی الرجوع الی شطر رحمتک و الانابة لدي باب عفوک و غفرانک انک انت التواب الغفار الفضال العليم الحكيم
- 42 هو السامع المجيب
- 43 قل سبحانک اللهم یا الهی ثبت الیک انک انت التواب الکریم سبحانک اللهم اشهد انی ارتکبت ما انفطرت به سماء العدل و انشقت ارض الانصاف ارحمنی بجودک انک انت ارحم الراحمین
- 44 انا الذی بظلمی صعدت زفرات المخلصین من اولیائک و نزلت عبرات المقرین من امنائک انا الذی بعصیائی خرق ستر حرمتک و ناح اهل مدائن علمک و فضلک اشهد انی سبقت فی الخطاء اشرار خلقک و عملت ما ذابت به اکباد اصفیائک ارحمنی یا مالکی و سلطانی ثم اغفر لی بفضلک انک انت الغفار الکریم

upon me, O my Lord and my King, then forgive me through Thy grace, for Thou art the Forgiving, the Bountiful.

45 I testify that I have committed that which hath caused the radiant faces in the highest Paradise to pale, and the leaves of the loftiest Garden to fall. I beseech Thee, O Shelter of the fearful, Refuge of the distressed, and Ultimate Hope of the mystics, to blot out my misdeeds which have prevented me from entering the depths of the ocean of Thy bounty and favor, and from stepping upon the carpet of Thy glory and bestowals.

46 Alas! Alas! With the sword of my faithlessness I have cut down the tree of my hope, and with the fire of my rebellion I have burned the veil of my chastity and station. Where is the face, O my God, wherewith I may turn toward the lights of Thy countenance, and where is the worthiness whereby I may draw nigh unto the ocean of Thy pardon and mercy? Thou didst create me to exalt and elevate Thy Word, yet I have abased and brought it low. I am he who, O my God, hath denied Thy favor, disputed Thy signs, and rejected Thy proof and Thy testimony.

47 Thou seest, O my God, how my tears prevent me from the wonders of Thy remembrance and praise, and my sighs bear witness to my heedlessness and error before Thy knowledge. I am he who hath not been ashamed before the Dayspring of Thy verses, the Dawning-Place of Thy clear tokens, the Repository of Thy knowledge, and the Source of Thy commandments and ordinances. Alas! Alas! for my transgressions which have kept me far from the shore of the ocean of Thy nearness, and my sins which have prevented me from standing before the door of Thy grace.

48 Wilt Thou, O my God, deprive one who hath confessed his tyranny and acknowledged his sins, and hath testified to Thy abundant generosity and great bounty? Alas! Alas! The ocean of error turneth toward the ocean of Thy bestowal, and the sea of heedlessness and waywardness seeketh the ocean of Thy pardon and mercy.

49 By Thy might, O Desired One of the world and Beloved of the nations, I wish to weep and lament over myself throughout the duration of Thy dominion and kingdom. How can I not weep? I weep for my tyranny in days wherein the Sun of Thy justice hath shone forth from the horizon of the heaven of Thy will. How can I not weep? I weep for my remoteness from the court of Thy nearness, my error at the descent of Thy bestowal, and my denial at the manifestations of Thy favor and blessings.

50 I am he who, O my God, hath fled from the shadow of Thy mercy and taken for himself a station among Thy enemies.

45 أشهد أنّي ارتكبت ما تغيّرت به الوجوه النّوراء في الفردوس الأعلى وسقطت أوراق الجنّة العليا أسألك يا مأوى الخائفين و مهرب المضطّرين و غاية آمال العارفين إن تكفر عني سيئاتي التي منعتني عن الورود في لجة بحر جودك و عنايتك و الدّخول في بساط عزّك و عطائك

46 آه آه قطعت بسيف جفائي شجر رجائي و احرقت بنار عصياني ستر عفتي و مقامي اين الوجه يا الهى لأتوّجّه به الى انوار وجهك و اين الاستحقاق لأتقرب به الى عمان عفوك و رحمتك قد خلقتني لاعلاء كلمتك و ارتفاعها و انا ضيّعتها و انزلتها انا الذي يا الهى كفرت بنعمتك و جادلت بأياتك و انكرت حجتك و برهانك

47 ترى يا الهى عبراتي منعتني عن بدائع ذكرك و ثنائك و زفرائي تشهد بغفلتي و خطائي امام علمك انا الذي ما استحييت من مشرق آياتك و مطلع بيناتك و مبهط علمك و مصدر اوامرك و احكامك فآه آه من خطيئاتي التي ابعدتني عن شاطئ بحر قربك و اجتراحاتي التي منعتني عن القيام لدى باب فضلک

48 هل تحرم يا الهى من اقرّ بظلمه و اعترف بذنبه و اقرّ بكرمك العميم و جودك العظيم فآه آه بحر الخطاء اقبل الى بحر عطائك و عمان الغفلة و الغوى اراد عمان عفوك و رحمتك

49 وعزّرتك يا مقصود العالم و محبوب الأمم احبّ ان ابكي و انوح على نفسي بدوام ملكك و ملكوتك كيف لا ابكي ابكي لظلمي في ايام فيها اشرق نير عدلك من افق سماء ارادتك فكيف لا ابكي ابكي لبعدي عن ساحة قربك و خطائي عند نزول عطائك و كفراني عند ظهورات نعمتك و آلائك

Would that I had been content with that! But I uttered that which caused the hearts of the people of the pavilion of Thy glory and majesty to tremble, and blood to flow from the eyes of the people of the cities of Thy knowledge and wisdom.

50 انا الذي يا الهى هربت عن ظل رحمتك و
اتخذت لنفسى مقاماً عند اعدائك فيا ليت
اكتفيت بذلك بل نطقت بما تشبكت به افئدة
اهل سرادق عزرك و مجدك و جرى الدم من
عيون اهل مدائن عليك و حكمتك

51 Glory be to Thee, O my God and my Lord! How many a day didst Thou turn toward this servant and mention him through Thy bounty and call him to the ocean of Thy mercy and the horizon of Thy grace, while he turned away from Thee and Thy will and denied the wonders of Thy favors and gifts. O Lord! Have mercy upon him who hath no one to show him mercy except Thee, no refuge save Thee, no deliverance except through Thy bounty, and no escape save through Thy power.

51 سبحانك يا الهى و سيدى كم من يوم اقبلت الى
عبدك هذا و ذكرته بجودك و دعوته الى بحر
رحمتك و افق فضلك و هو اعرض عنك و
عن ارادتك و انكر بدائع عنايتك و مواهبك
اى رب ارحم الذى لا راحم له الا انت و لا
ملجأ له الا انت و لا خلاص له الا بجودك و
لا مناص له الا بقدرتك

52 I testify, O my God, that through my tyranny the fruits of the Lote-Tree of the utmost boundary have changed, and the leaves of the highest Paradise have yellowed. Thou seest me, O my God, turning unto Thee, remorseful for that which my hands, my tongue, my heart, my pen have wrought. I beseech bounty, O Lord of existence, and generosity, O Bestower of blessings. I testify, O my God, to Thy grace and favor, and to my wrongdoing and misbelief among Thy chosen ones and trustees.

52 اشهد يا الهى بظلمى تغيرت اثمار سدره المنتهى و
اصفرت اوراق الفردوس الاعلى ترانى يا الهى
راجعاً اليك و نادماً عما ارتكبت يدي و لسانى و
قلبي و قلبي اسأل الجود يا مالک الوجود و الکرّم
يا سايع النعم اشهد يا الهى بفضلک و عنايتک و
بظلمى و شرکى بين اصفياک و امنائک

53 Alas, alas! Through my wrongdoing, earthquakes have seized the tribes of the cities of justice and equity, and then those who circled round Thy throne, O Lord of all beings and Master of the throne and dust. I beseech Thee by Thy sovereignty, Thy majesty and Thy power which have encompassed Thy earth and Thy heaven, and by Thy ancient pardon and Thy all-pervading grace, to ordain for me that which will purify me from the defilement of my deeds which have prevented me from drawing nigh unto Thy most holy court and Thy sacred station.

53 آه آه بظلمى اخذت الزلازل قبائل مدائن العدل و
الانصاف ثم الذين طافوا عرشک يا مولى الورى
و رب العرش و الثرى اسألك بسلطانک و
عظمتک و قدرتك التى احاطت على ارضک
و سمائك و بعفوک القديم و فضلک العميم ان
تكتب لى ما يطهرنى من دنس اعمالى التى منعنى
عن التقرب الى بساطک الأقدس و مقامک
المقدس

54 I testify that I was among the worshippers of vain imaginings while supposing myself to be of the assured ones, and was an idolater while deeming myself among the believers. Alas, alas! My deeds have blackened my face in Thy presence, and my transgressions have barred me from the door of Thy bounty which was opened to all in Thy earth and Thy heaven. Alas, alas! The arrows of my idle fancies have pierced the body of Thy Cause, and the swords of my disobedience have fallen upon the temple of Thy Will. Alas, alas! Through the fire of my heedlessness the hearts of the near ones have been consumed, and through my wrongdoing all things have lamented.

54 اشهد انى كنت من عبدة الأوهام و ظننت انى
من الموقنين و مشرکاً و حسبت انى من الموحدين
فآه آه عملى سود وجهى فى حضورک و ارتکابى
اطردنى عن باب عطائك الذى فتح على من فى
ارضک و سمائك فآه آه قد وردت سهام اوهامى
على جسد امرک و اسيايف عصيانى على هيكل
مشيئتک فآه آه بنار غفلتى احترقت افئدة الأولياء
و بظلمى ناحت الأشياء

- 55 Will returning unto Thee bring me nigh unto the court of Thy glory, and will turning toward Thy gate deliver me from my self and its rebellion, and free me from the evil of its deeds, its wrongdoing and its heedlessness? Nay, by Thy might and Thy glory! The things created in the kingdom of creation profit me not except through Thy command and judgment. O Lord! I testify at this moment to the sanctification of Thy Being from all similitudes and the exaltation of Thy Essence above mention and utterance. Thou art the All-Glorious, the Most High, in the beginning and in the end.
- 56 My God, my God! Save me by the arm of Thy power from the pit of self and passion, and deliver me from the fire of tyranny and transgression. I know not, O my God, with what countenance to turn to Thee, after knowing that my trespasses and errors have come between me and Thy good-pleasure and nearness, and have prevented me from appearing before the throne of Thy justice.
- 57 I remember Thee, O my God, in the evening, and I call upon Thee, O my Beloved, at daybreak, and I supplicate Thee, O my Master, at dawn, by Thy name the All-Bountiful, by Thy name the Ever-Flowing, and by Thy name the All-Giving. By Thy might and the penetrating influence of the breaths of Thy revelation and the power of Thy Will, my hope hath well-nigh been cut off because of my evil deeds and actions.
- 58 O Lord! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. I have hastened to the ocean of forgiveness with a sin greater than the mountains and vaster than the field of imagination. I beseech Thee, O Most High and Self-Sufficing, by the wonders of Thy bounty and grace and mercy which have preceded the earth and the heavens, and by Thy pardon which hath encompassed all contingent beings. There is none other God but Thee, the Lord of names and attributes.
- 55 هل الرجوع اليك يقربني الى ساحة عزك و هل التوجه الى بابك يخجني من نفسي و طغيانها و يخلصني من سوء افعالها و ظلمها و غفلتها لا وعظمتك و عزتك لا تنفعني الا شياء عما خلق في ناسوت الانشاء الا بأمرك و حكمك اى رب اشهد هذا الحين بتقديس ذاتك عن الأمثال و تنزيه كينوتك عن الذكر و المقال انك انت الغني المتعال في المبدأ و المال
- 56 الهى الهى انقذنى بذراعى قدرتك من بئر النفس و الهوى و خلصنى من نار البغى و الطغى لم ادريا الهى بأى وجه اتوجه اليك بعد علمي بأن جريراتي و خطيئاتي حالت بيني و بين رضائك و قربك و منعتني عن الحضور امام كرسي عدلك
- 57 في العشي اذكرك يا الهى و في الاشرق اناديك يا محبوبى و في الأستحار ادعوك يا مالكي باسمك الفضل و باسمك الفياض و باسمك الوهاب و عزتك و نفوذ نفحات وحيك و اقتدار مشيتك كاد ان ينقطع رجائي من سوء فعلى و عملى
- 58 اى رب انا عبدك و ابن عبدك و ابن امتك قد سرعت الى بحر الغفران بذنب اكبر من الجبال و اوسع من ميدان الخيال اسألك يا غنى المتعال بدائع جودك و فضلك و رحمتك التى سبقت الأرضين و السموات و عفوك الذى احاط الممكنات لا اله الا انت مالک الأسماء و الصفات

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To: Siyyid Mustafa Rumi et al., in Rangoon

Date: 1307-04-05 [1889-Nov-29]

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

2 Praise be to God Who hath perfumed the world with the fragrances of His revelation and illumined the hearts of the sincere with the light of His knowledge. Blessings, peace, glory and splendor be upon His loved ones and chosen ones who have arisen to serve His Cause, whom neither the swords of His enemies nor the power of the wayward among His servants could deter. They have arisen with the power of detachment and aided God, the Lord of creation. No might or power could weaken them. These are servants through whom the decree of unity was established, the banners of detachment were raised, and the light of proof shone forth through the manifestation of His glorious and wondrous Name.

3 Glorified art Thou, O my God, my Lord, and my Support! Purify the ears of Thy servants with the waters of Thy bounty that they may hearken unto Thy call, and illumine their eyes to behold the horizon of Thy Revelation. O Lord! Thou seest how the Shi'ih party boasted of their knowledge and learning, yet when the promise was fulfilled and the light of the Cause shone forth, they denied Thy truth and disputed Thy signs, until they pronounced death upon the Dayspring of Thy grace, the Source of Thy clear tokens, and the Fountainhead of Thy commandments and ordinances. O Lord! Sanctify the hearts of Thy sincere ones from their tales and remembrances, then adorn them with the ornament of that which hath flowed from the Pen of Thy justice and the Reed of Thy utterance. O Lord! Thy favor hath encompassed and preceded all, and Thy mercy hath encompassed and preceded all. Ordain for those who seek Thee among Thy loved ones and those who are nigh unto Thee among Thy creation that which will cause them to be detached from all else save Thee and to hold fast unto that which Thou hast commanded them in Thy Book. Verily, Thou art the Almighty, the Powerful, and worthy of answering prayer.

4 And further: the letters of that honored brother arrived, each one a clear testament and faithful witness to his orientation, adherence and devotion to God, our Lord, the Self-Subsisting. After their reading, they were taken to His presence and presented before the countenance of the Lord of all beings, attaining the honor of His attention. This is what the Tongue of

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الْحَمْدُ لِلَّهِ الَّذِي عَطَّرَ الْعَالَمَ مِنْ نَفْحَاتِ وَحْيِهِ وَنُورِ
افْتِدَاءِ الْمُخْلِصِينَ بِنُورِ مَعْرِفَتِهِ الصَّلَوةِ وَالسَّلَامِ وَ
التَّكْبِيرِ وَالْبَهَاءِ عَلَى أَوْلِيَائِهِ وَأَصْفِيَائِهِ الَّذِينَ قَامُوا
عَلَى خِدْمَةِ أَمْرِهِ وَمَا مَنَعَتْهُمْ سِوْفُ أَعْدَائِهِ وَلَا
سُطُوةُ الْمُعْرِضِينَ مِنْ عِبَادِهِ قَامُوا بِقُوَّةِ الْإِنْقِطَاعِ وَ
نَصَرُوا اللَّهَ مَالِكِ الْإِبْدَاعِ مَا أضعَفَتْهُمْ قُوَّةُ وَلَا
قُدْرَةُ أَوْلِيائِكَ عِبَادِ الَّذِينَ بِهِمْ ثَبَتَ حُكْمُ التَّوْحِيدِ
وَارْتَفَعَتْ رَايَاتُ التَّجْرِيدِ وَاشْرَقَ نِيرُ الْبُرْهَانِ
بِظُهُورِ اسْمِهِ الْعَزِيزِ الْبَدِيعِ

3 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي وَسَيِّدِي وَسُنْدِي طَهَّرْ
أَذْنَ عِبَادِكَ بِكَوْثَرِ فَضْلِكَ لِأَصْغَاءِ نَدَائِكَ وَ
نُورِ أَبْصَارِهِمْ بِمُشَاهَدَةِ أَفْقِ ظُهُورِكَ أَيُّ رَبِّ
تَرَى حِزْبَ الشَّيْعَةِ كَانُوا أَنْ يَفْتَخِرُوا بِعُلُومِهِمْ وَ
فُنُونِهِمْ وَمَا عِنْدَهُمْ فَلَمَّا أَتَى الْوَعْدَ وَسَطَعَ نُورُ
الْأَمْرِ انْكَرَوْا حَقِّكَ وَجَادَلُوا بِآيَاتِكَ إِلَى أَنْ افْتَوَا
عَلَى سَفْكَ دَمِ مَشْرِقِ فَضْلِكَ وَمَطْلَعِ بَيْنَاتِكَ
وَمَصْدَرِ أَوَامِرِكَ وَأَحْكَامِكَ أَيُّ رَبِّ قَدَّسَ
افْتِدَاءَ مُخْلِصِيكَ مِنْ قَصَصِهِمْ وَادِّكَارِهِمْ ثُمَّ زَيْنَهُمْ
بِطَرَاظِ مَا جَرَى مِنْ قَلَمِ عَدْلِكَ وَرِاعَةِ بَيَانِكَ أَيُّ
رَبِّ فَضْلِكَ احْاطَ وَسَبَقَ وَرَحِمْتَكَ احْاطَتْ
وَسَبَقَتْ قُدْرُ الْهَارِدِينَ مِنْ أَحِبَّائِكَ وَالْمُقَرَّبِينَ
مِنْ خَلْقِكَ مَا يَجْعَلُهُمْ مُنْقَطِعِينَ عَنْ دُونِكَ وَ
مُتَمَسِّكِينَ بِمَا أَمَرْتَهُمْ بِهِ فِي كِتَابِكَ أَنْتَ
الْمُقْتَدِرُ الْقَدِيرُ وَالْبَالِغُ الْجَدِيرُ

4 وَبَعْدَ نَامَةِ هَآئِ أَنْ بَرَادِرِ مَكْرَمٍ رَسِيدِ هَرِ كَدَامِ
ذِكْرِي بُوْدِ مَبِينِ وَگَوَاهِي بُوْدِ آمِنِ اَزْ بَرَايِ تَوْجِهْ
وَتَمَسُّكِ وَاقْبَالِ إِلَى اللَّهِ رَبَّنَا الْغَنَى الْمُتَعَالِ وَبَعْدِ
اَزْ قَرَأَتِ قَصْدِ مَقَامِ نُمُودِهِ اِمَامِ وَجْهِ مَوْلَى الْوَرَى
عَرَضِ شَدِّ وَبُشْرِفِ اَصْغَا فَاثَرِ گُشْتِ هَذَا مَا

Utterance spoke forth in the Kingdom of knowledge. These are His mighty words and His glorious proof:

5 In the Name of God, the All-Knowing, the All-Wise!

6 O Mustafa! Upon thee be the peace of God, the Lord of earth and Creator of heaven. The servant in attendance before the Wronged One hath presented thy letter before His face. We have heard it and answer thee with clear verses that will draw thee near unto God, the Lord of all worlds. This is a Day wherein the Herald calleth out at every moment: "The Kingdom belongeth to God, the Lord of the Day of Judgment!" This is a Day in which every steadfast one hath attained, every ear hath heard, and every seeing one hath witnessed that which hath appeared, shone forth, become manifest and radiant from the horizon of God's will, the Lord of the mighty throne. He desireth naught save the sanctification of His servants and their purification from tyranny, indecency, wickedness and transgression. He, verily, is the Most Merciful of the merciful. When thou hearest the call from the Most Exalted Horizon and drinkest the choice wine of utterance from the cup of the bounty of the Lord of the Kingdom of Names, say:

7 My God, my God! I testify that Thou didst create Thy servants for none other than the recognition of the Dayspring of Thy signs and the Dawning-Place of Thy clear tokens, and didst fashion ears but to hearken to the shrill voice of Thy Pen, and eyes but to behold the lights of the horizon of Thy Revelation, and hands but to grasp Thy Book through Thy power and sovereignty, and hearts but to turn toward the Kaaba of Thy knowledge, might and command, and feet but to tread Thy path. I beseech Thee by the faces that were reddened with blood in Thy path, and by the breasts that were pierced by the arrows of the enemy in exaltation of Thy Word, and by the hearts that were not deterred by the oppressors' might nor frightened by the cannons of the idolaters, who turned to the Manifestation of Thy Self in Thy Name and circled round His will in their longing to attain Thy presence, to aid me in all conditions to hold fast to the cord of Thy Cause and to arise to serve Thee and make mention of Thee among Thy servants.

8 O Lord! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. I find myself bewildered by Thy Revelation, Thy dawning, and Thy signs that have encompassed Thy earth and heaven. I beseech Thee to adorn my head with the crown of detachment and my temple with the robe of humility and submissiveness before the appearance of Thy commandments and ordinances. O Lord! Assist me through Thy bounty and generosity to attain the wisdom wherewith Thou

نطق به لسان البيان في ملكوت العرفان قوله عز
بيانه و جل برهانه

5 بسم الله العليم الحكيم

6 يا مصطفى عليك سلام الله مالك الأرض و
فاطر السماء قد حضر لدى المظلوم العبد الحاضر
بكاتبك و عرضه امام الوجه سمعناه و اجبناك
آيات بينات انها تقربك الى الله رب العالمين
هذا يوم فيه ينادى المناد فيكل حين الملك لله
مالك يوم الدين هذا يوم فاز به كل مستقيم و
سمع كل اذن و شاهد كل ذي بصر ما ظهر و
اشرق و لاح و سطع من افق ارادة الله رب
العرش العظيم انه ما اراد الا تقديس العباد و
تنزيهم عن البغي و الفحشاء و المنكر و الطغي
انه هو ارحم الراحمين انك اذا سمعت النداء من
الأفق الأعلى و شربت رحيق البيان من كأس
عطاء مالك ملكوت الأسماء

7 قل الهى الهى اشهد انك ما خلقت العباد الا
لعرفان مشرق آياتك و مطلع بيناتك و ما
خلقت الاذان الا لاصغاء صرير قلبك و لا
الابصار الا لمشاهدة انوار افق ظهورك و لا
الأيادي الا لأخذ كتابك بقدرة من عندك و
سلطان من لدنك و لا القلوب الا للاقبال الى
كعبة عرفانك و عزك و امرك و لا الأرجل
الا للوصول الى صراطك استلك بالوجه التي
احمرت من الدم في سبيلك و الصدور التي
تشبكت من سهام الأعداء لاعلاء كلمتك و
بالأفئدة التي ما منعها سطوة الظالمين و ما خوفها
مدافع المشركين اقبلوا باسمك الى مظهر نفسك
و طافوا حول ارادته شوقاً للقائك بأن تؤيدنى
فيكل الأحوال على التمسك بجبل امرك و
القيام على خدمتك و ذكرك بين عبادك

8 اى رب انا عبدك و ابن عبدك و ابن امتك
اجد نفسى متحيرة في ظهورك و طلوعك و
آثارك التي احاطت ارضك و سماءك استلك
بأن تجعل رأسى مزينة بالكليل الانقطاع و هيكل
مطرزاً بطراز الخضوع و الخشوع لدى ظهور
اوامرك و احكامك اى رب ايدنى بجودك و
كرمك على الحكمة التي امرتني بها في صفك

hast bidden me in Thy Tablets and Scriptures, then enable me to achieve such steadfastness as Thou hast sent down its decree from the heaven of Thy knowledge and wisdom. O Lord! Strengthen this servant to arise to serve Thee with wisdom and utterance, then aid him with the power that encompasseth all things and the might that subdueth all existence. By Thy glory, O God of the world and desire of the nations! My soul findeth no tranquility save through Thy favors and loving-kindness, nor doth mine eye find solace except by witnessing Thy signs. I beseech Thee by Thy Most Great Name to inscribe me among the companions of the Crimson Ark, which the Herald of Thy Cause announced unto all creation and which Thou hast made specially for the people of Baha. I testify that Thou hast never disappointed those who have sought Thee, nor dost Thou disappoint those who have placed their hopes in Thee. There is none other God but Thee, the Forgiving, the Merciful.

و الواحک ثم وفتنی علی الاستقامة الّتی انزلت حکمها من سماء علیک و حکمتک ای ربّ قوّ عبدک هذا علی القيام علی خدمتک بالحکمة و البیان ثم انصره بالقدرة الّتی احاطت الکائنات و بالقوة الّتی غلبت الممکات و عزّتک یا اله العالم و مقصود الأمم لا تطمئنّ نفسی الا بعنايتک و الطافک و لا تقرّ عینی الا بمشاهدة آثارک اسئلك باسمک الأعظم بأن تکبني من اصحاب السفينة الحمراء الّتی بشر بها مبشّر امرک بین الوری و جعلتها مخصوصة لأهل البهاء اشهد انک ما خيبت قاصدیک و لا تخيب آملیک لا اله الا انت الغفور الرحيم

- 9 O Mustafa! With a wondrous voice, hearken unto the call of the Wronged One. Today the call is raised high, the light is radiant, the fragrance of utterance is diffused, the Kaaba of God is manifest, and the gate of bounty is flung open. Blessed are they who have sanctified themselves from the delusions of the former people and whatsoever tales and idols they possess, and who have, with pure hearing and hallowed sight, turned their attention and gazed upon that which hath appeared. Though in these days receptive ears and penetrating eyes, like justice and fairness, are rare - nay, non-existent.

9 یا مصطفی بلغة نورا ندای مظلوم را بشنو امروز ندا مرتفع و نور ساطع و عرف بیان متضوّع و کعبة الله مشهود و باب فضل مفتوح طوبی از برای نفوسیکه خود را از اوهمات حزب قبل و ما عندهم من القصص و التماثيل مقدّس نمودند و بسمع پاک و بصر مقدّس در آنچه ظاهر شده توجه و تفرّس کردند اگرچه این ایام آذان واعیه و ابصار حدیده بمثابه عدل و انصاف کمیاست بلکه نایاب

- 10 The first thing that is incumbent upon the sincere seeker is sanctification and detachment from the tales, proofs and arguments to which the Shi'ih party hath clung. By God! They are in manifest error. Their remembrances are but calumnies. Heedlessness hath reached such a point that they curse from their pulpits the Manifestations of God's attributes and names, and they perceive it not. They do that from which the oppressors of the earth have sought and seek refuge with God. We beseech God to make thee aware and to aid thee in the promotion of His Cause. The promotion of that which hath been sent down in the Book of Baha from the Most Exalted Pen hath been and is through deeds and character. These hosts are observed to be mightier and more valiant than the armies of the world.

10 اوّل امریکه از برای سالک صادق لازم است تقدیس و تنزیه است از قصص و ادله و براهینیکه حزب شیعه بآن تمسک جسته اند لعمر الله انهم فی ضلال مبین اذکارهم مفتریات غفلت بمقامی رسیده که بر منابر مظاهر صفات و اسماء الهی را لعن مینمایند و شاعر نیستند عاملند آنچه را که ظالمهای ارض از آن پناه بحق برده و میرند از حق میطلبیم آجناب را آگاه فرماید و بر نصرت امر تأیید نماید و نصرت آنچه در کتاب بها از قلم اعلی نازل شده باعمال و اخلاق بوده و هست این جنود اقدر و اشجع از جنود عالم مشاهده میگردد

- 11 Convey My greetings to the friends and say: The hosts of God today are goodly deeds and praiseworthy character. Hold ye fast unto them. By My life! Through these hosts the cities of hearts and minds have been and will be conquered. In this Most Great Revelation, the most great bounty is manifest and

11 اولیا را تکبیر برسان بگو جند الله امروز اعمال طیبه و اخلاق مرضیه است بآن تمسک نمائید لعمری باین جنود مدائن افتده و قلوب مستخر شده و میشود در اینظهور اعظم فضل اعظم

the supreme favor is evident. We have forbidden all to engage in cursing and execration, and likewise from deeds that cause grief and are the cause of anxiety and sorrow. O Mustafa! We beseech God, blessed and exalted be He, to aid thee in that which will cause thy remembrance to endure among all remembrances and thy name among all names, and to adorn thee with the word of His good-pleasure. Verily, He is the Mighty, the All-Bountiful. There is no God but Him, the Single, the One, the Powerful, the Most Generous.

- 12 Praise be to God that on this night, which is the fifteenth night of the month of Sha'ban the Glorified, they have attained unto the traces of the Most Exalted Pen and likewise unto the waves of the ocean of utterance of our Lord, the Most Merciful. Would that the people of the world might attain unto a drop from the ocean of divine justice and be illumined by the splendors of the Day-Star of fairness. Glory be to God! The essence of justice is manifest and the reality of grace is evident before all faces, and yet the unfair ones of the world, namely the people of Iran, are turning to vain imaginings and are turned away from the Lord of all beings. Through error they have passed by the eternal gift and through tyranny they are deprived of divine forgiveness and justice. They reckoned and knew themselves to be the best of mankind and the most excellent among nations, yet when the Finger of Power drew aside the veil, the opposite became manifest and apparent. They are bereft of human attributes and are recorded as companions of the Fire in the Most Great Scene. God is witness and aware that whenever this evanescent servant contemplates the divine favors, grief seizes him to such a degree that he nearly perisheth, inasmuch as every soul hath been and is a seeker of good and hopeful of grace; nevertheless they are observed to be deprived and forbidden.

- 13 My God, my God! Aid Thy servants to recognize what Thou hast intended for them through Thy bounty and generosity, and inspire them with what Thou hast purposed for them through Thy grace and bestowal. I beseech Thee by the lights of Thy countenance and the mysteries of Thy knowledge that Thou disappoint them not of the wonders of Thy grace and bounty. Thou art, verily, the Omnipotent over what Thou willest, and within Thy grasp are the reins of all who are in the heavens and on earth.

- 14 And whereas mention was made of the souls aforesaid—upon them be the Baha of God—after their names had been presented in the most holy and inviolable Presence, these exalted words shone forth and were revealed from the Dayspring of the Will of the Lord of names and attributes. This is that which

ظاهر و عنایت کبری مشهود کل را از سب و لعن منع نمودیم و همچنین از اعمالیکه سبب حزن و علت هم و غم است یا مصطفی نسل الله تبارک و تعالی ان یؤیدک علی ما یبقی به ذکرک بین الأذکار و اسمک بین الأسماء و یرزیک بکلمه رضائه انه هو العزیز الفضال لا اله الا هو الفرد الواحد المقتدر الفیاض انتهى

12 لله الحمد در این لیل که لیلۂ پانزدهم ۱۵ شهر شعبان المعظمست بآثار قلم اعلی فائز شدند و همچنین بامواج بحر بیان ربنا الرحمن ایکاش اهل عالم بقطره‌ئی از دریای عدل الهی فائز میگشتند و باشراقات انوار نیر انصاف منور میشدند سبحان الله کینونت عدل ظاهر و حقیقت فضل امام وجوه مشهود ولكن بی انصافهای عالم یعنی اهل ایران باوهم مقبلند و از مالک انام معرض بخطا از عطاى دائمی گذشته‌اند و بظلم از عفو و عدل الهی محرومند خود را از بهترین بشر و افضلترین امم میشمردند و میدانستند و چون اصبع قدرت پرده برداشت عکس آن ظاهر و باهر از صفات بشر محرومند و از اصحاب سقر در منظر اکبر مذکور حق شاهد و گواه هر زمان این خادم فانی در عنایات الهی ملاحظه میکند حزن او را اخذ مینماید بشأنیکه قریب بهلاکت میگردد چه که هر نفسی طالب خیر و آمل فضل بوده و هست مع ذلک محروم و ممنوع مشاهده میگردد

13 الهی الهی اید عبادک علی عرفان ما اردت لهم بجودک و کرمک و المهمهم ما قصدت لهم بفضلک و عطائک استلک بأنوار وجهک و اسرار علمک بأن لا تخیبهم عن بدائع فضلک و کرمک انک انت المقتدر علی ما تشاء و فی قبضتک زمام من فی السموات و الارضین

14 و اینکه ذکر نفوس مذکوره علیهم بهاء الله را نمودند بعد از عرض در ساحت امنع اقدس اینکلمات عالیات از مشرق اراده مالک اسماء و صفات مشرق و لائح هذا ما نطق به لسان

the Tongue of the Desired One hath uttered in remembrance of Jinab-i-Abu'l-Zafar Sahib—upon him be the Baha of God. Exalted be His utterance and glorified His proof.

المقصود في ذكر جناب ابوالظفر صاحب عليه بهاء الله قوله عزّ بيانته و جل برهانه

- 15 In the Name of God, the One, the Single, the All-Knowing, the All-Wise

15 بسم الله الفرد الواحد العليم الحكيم

- 16 O Abu'l-Zafar! The Wronged One makes mention of thee from the prison with that which will draw thee to God, the Lord of all worlds. He hath verily revealed in the Book that which guideth all parties unto His path and teacheth them what will draw them nigh unto Him. He is the All-Bountiful, the Most Generous. Victory, in the first instance, is belief in God and recognition of the Dawning-Place of His verses, the Dayspring of His Revelation and the Repository of His all-encompassing knowledge. The servant who is present hath brought a letter from him who is named Mustafa, upon him be the glory of God and His mercy, wherein mention was made of thee. We have made mention of thee with a mention that attracteth the hearts of them that have turned towards God. The Wronged One counseleth His loved ones with that which will exalt their stations among His servants. Blessed is he who hath hearkened unto the call and acted in accordance with that which hath been commanded by the Ordainer, the All-Wise. We have made mention of those who turned towards the Countenance both before and after they turned, as every just and perceiving one doth testify.

16 يا اباالظفر يذكر المظلوم في السجن بما يجذبك الى الله رب العالمين انه انزل في الكتاب ما يهدي الأحزاب الى صراطه ويعلمهم ما يقربهم اليه انه هو الفضل الكريم ان النصر في المقام الأول هو الايمان بالله والاقرار بمطلع آياته ومشرق وحيه ومهبط عليه المحيط قد حضر العبد الحاضر بكتاب من سمي بمصطفى عليه بهاء الله و رحمته و كان فيه ذكرك ذكرناك بذكر نتجذب به افئدة المقبلين ان المظلوم يوصي اوليائه بما ترتفع به مقاماتهم بين العباد طوبى لمن سمع النداء وعمل بما امر به من لدن امر حكيم انا ذكرنا الذين اقبلوا الى الوجه قبل اقبالهم وبعد اقبالهم يشهد بذلك كل منصف بصير

- 17 And this is what the Tongue of the Beloved hath spoken unto him who is named Khayru'd-Din:

17 وهذا ما نطق به لسان المحبوب لمن سمي بخير الدين صاحب [وخبيره] عليه بهاء الله

- 18 He is the One Who gazeth from His most exalted station

18 هو الناظر من مقامه الأعلى

- 19 O thou who hast turned towards God! Thy name was present in the prison. We have made mention of thee with that which causeth thee to find the sweet-scented breezes of thy Lord's loving-kindness, the All-Informed. Say: My God, my God! Praise be unto Thee for having given me to drink from the Kawthar of knowledge through the hands of Thy bounty and for having made mention of me through Thy Most Exalted Pen in such wise as nothing created on earth can equal, through Thy name, the All-Powerful. I beseech Thee, O Thou through Whose Most Exalted Word the names were attracted and through Whose Most Glorious Name all who are in earth and heaven were subdued, to make me one who speaketh Thy praise amongst Thy creation and uttereth Thy glorification amidst Thy servants. Then cause me to be steadfast in Thy love in such wise that neither the veils of the oppressors nor the might of the pharaohs shall hinder me. O my Lord! Thou seest the weak one clinging to Thy Name, the Mighty, the

19 يا ايها المقبل قد حضر اسمك في السجن ذكرناك بما تجدد منه نفحات عناية ربك الخبير قل الهى لك الحمد بما سقيتني كوثر العرفان من ابادى فضلك و ذكرتني من قلبك الأعلى بما لا يعادله ما خلق في الأرض باسمك القدیر اسئلك يا من بكلمتك العليا انجذبت الأسماء و باسمك الأبهي سخرت من في الأرض و السماء بأن تجعلني ناطقاً بذكرك بين خلقك و متكلاً بثنائك بين عبادك ثم اجعلني مستقيماً على حبك بحيث لا تمنعني سيحات الجبارة و سطوة الفراغة اى رب ترى الضعيف تمسك باسمك القوى و البعيد باسمك القريب و الفقير باسمك القوى الغالب القدیر اى رب انا الذى نبذت ما دونك متمسكاً بك و بما انزلته في كتابك اسئلك ان لا تخينني عما

distant one to Thy Name, the Near One, and the poor one to Thy Name, the Strong, the Dominant, the Powerful. O my Lord! I am he who hath cast aside all else but Thee, holding fast unto Thee and unto what Thou hast revealed in Thy Book. I beseech Thee not to deprive me of what lieth with Thee. Thou art, verily, the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the Great.

عندک آنک انت المقتدر علی ما تشاء لا اله الا انت العزيز العظيم

20 And this is what hath been revealed for Muhammad Isma'il:

20 و هذا ما نزل لجناب محمد اسمعیل صاحب علیه بهاء الله

21 He is the One Who speaketh before all faces

21 هو الناطق امام الوجوه

22 O Isma'il! Reflect upon the diverse parties of the world, what they believe in and what proofs and evidences they cling to. The Shi'ih party rejected the divine counsels, occupied themselves with their desires and were debarred from the Lord of all beings. When He Who was their heart's Desire, for Whom they had waited throughout centuries and ages, appeared, they pronounced Him an infidel and martyred Him through their tyranny. And now once again the deniers of the Bayan cling to the same vain imaginings and hold fast to the same suppositions. Say: My God, my God! I beseech Thee by the power through whose manifestation the power of the world was obliterated, and by the light of Thy countenance whereby the nations were illumined, to aid Thy servants to draw nigh unto the ocean of Thy knowledge and to turn unto the Dayspring of Thy bounty and the Treasury of Thy wisdom. Verily, Thou art the Ever-Flowing, the Omnipotent, the Forgiving, the Merciful.

22 یا اسمعیل در احزاب مختلفه عالم تفکر نما که بچه مؤمنند و بکدام حجت و برهان متمسک حزب شیعه وصایای الهی را نپذیرفتند بهوی مشغول و از مولی الوری ممنوع حضرت مقصودی را که در قرون و اعصار منتظرش بودند چون ظاهر شد بر کفرش فتوی دادند و بظلم شهیدش نمودند و حال مجدد معرضین بیان بهمان اوهام متمسک و بهمان ظنون متشبث قل الهی الهی اسئلک بالقدرة التي عند ظهورها تحت قدرة العالم و بنور وجهک الذي به اضاء الأمم بأن تؤيد عبادک علی التقرب الی بحر علیک و التوجه الی مطلع فضلک و مخزن حکمتک آنک انت الفیاض المقتدر الغفور الرحیم

23 O Siyyid Mustafa! Each of the mentioned souls has attained that which hath no peer or likeness. Convey greetings to the other friends on behalf of the Wronged One, and give them the glad-tidings of the effulgences of the Luminary of God's grace, exalted be His glory, that they may rejoice and be numbered among the thankful ones. We counsel all to observe trustworthiness, righteousness, purity and faithfulness - hosts that are the helpers of the Truth and the cause of the exaltation of the Word of God. Praiseworthy character and goodly deeds have repeatedly flowed from the Pen of the Wronged One. Blessed are they whose paramount concern is the betterment of the world and the education of its peoples. He, verily, is the All-Knowing Expositor. There is none other God but He, the Single, the One, the Sovereign over all who are in the heavens and on earth.

23 یا سید مصطفی هریک از نفوس مذکوره فائز شد بآنچه که شبه و مثل نداشته و ندارد و سایر اولیا را از قبل مظلوم سلام برسان و بتجلیات انوار نیر فضل حق جل جلاله بشارت ده لیفرحوا و یکنوا من الشاکرین کل را وصیت مینمائیم بامانت و دیانت و صفا و وفا جنودیکه ناصر حق و سبب اعلاء کلمة الله است اخلاق مرضیه و اعمال طیبیه بوده مکرر اینکلمه علیا از قلم مظلوم جاری و ظاهر طوبی از برای نفوسیکه همشان اصلاح عالم و تهذیب امم است انه هو المبین العليم لا اله الا هو الفرد الواحد المهيمن علی من فی السموات و الارضین انتی

24 O beloved of My heart! Under all conditions that honored one must observe wisdom, lest that which would disturb souls should appear. Wisdom is the cause of the salvation of the

24 یا حبیب فؤادی در جمیع احوال باید آنجناب ناظر بحکمت باشند لثلا یظهر ما تضطرب به النفوس حکمت سبب نجات عباد است و همچنین علت

servants and likewise the means of their protection and preservation. I beseech God to illumine His loved ones with its lights and to adorn them with its traces. Our Lord is, verily, the Faithful Speaker and the Manifest Counsellor. I make mention of the friends of that land with spiritual and gracious remembrances, convey greetings to them, and beseech for them that which is the cause of elevation and the source of exaltation. Verily God, our Lord, is the Almighty, the Powerful, and worthy to answer prayers.

- 25 In response to the petition of the honored beloved, Haji Siyyid Mihdi, upon him be the eternal glory of God, and his wife, upon her be the glory of God, two Most Holy, Most Exalted Tablets were revealed and sent. God willing, may they drink and give others to drink from the Kawthar of utterance. The Branches of the Blessed Tree, may my spirit be a sacrifice unto the dust of their footsteps, send special greetings and express their favors. Glory, remembrance and praise be upon you and upon those with you who have drunk the wine of recognition from the hands of the bounty of their Lord, the Giving, the Generous.

- 26 The servant 15th of the month of Sha'ban the Great, 1306

MIS.432-433x

حفظ و حراست از حقّ میطلبم اولیای خود را
بانوارش منور دارد و بآثارش مزین آن ربّنا هو
الناطق الأمين و الناصح المبين دوستان آن ارض
هر یک را باذکار لطیفه روحانیه ذکر مینمایم و
سلام میرسانم و میطلبم از برای ایشان آنچه را
که سبب علو و علّت سمو است آن الله ربّنا هو
المقتدر القدير و بالاجابة جدير

25 در جواب عریضه محبوب مکرم جناب حاجی
سید مهدی علیه بهاء الله الأبدی و ضلع ایشان
علیها بهاء الله دو لوح اقدس نازل و ارسال
شد انشاءالله از کوثر بیان بنوشند و بنوشاند
اغصان سدره مبارکه روحی لثراب قدومهم
الفداء مخصوص سلام میرسانند و اظهار عنایت
میفرمایند البهاء و الذکر و الثناء علی جنابکم و
علی من معکم من الدّین شربوا رحيق العرفان من
ایادی عطاء ربهم المعطى الکريم

- 26 خادام فی ۱۵ شهر شعبان المعظم سنة ۱۳۰۶

BRL_DA#256, AY12.060x

BH01084

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

Date: 1307-04-05 [1889-Nov-29]

- 1 He is the One Who speaketh in Justice!

- 2 Praise and glory besee the Almighty Lord Who, in the midst of tribulations and while in the hands of enemies, proclaimed "Verily, I am the Lord of all beings." The might of Pharaohs deterred Him not, nor did the power of tyrants hold Him back from His purpose. With the knowledge that He doeth whatsoever He willeth, He departed from the Realm of Eternity to the kingdom of creation, that He might quicken the dead through the divine breathings of revelation and heavenly inspirations, and lead them to the horizon of glory. The purpose of bearing countless afflictions and trials was that the world might be purified from the smoke of hatred and rancor, and that every soul

1 هو الناطق بالعدل

2 حمد و ثنا حضرت قوی قادریرا لایق و سزا که
در بحبوحه بلایا و مابین ایادی اعدا به اتنی انا
مولی الوری ناطق قوت فراعنه منعش ننود و
قدرت جباره از اراده اش باز نداشت با علم یفعل
ما یشاء از اقلیم بقا قصد ناسوت انشاء فرمود تا
عباد مرده را بنفحات وحی الهی و الهامات ربّانی
زنده نماید و بافق عزّت رساند و مقصود از حمل
بلایا و رزایای لایحصى آنکه عالم از دخان ضغینه
و بغضا مطهر شود و هر نفسی خود را در مقعد
صدق و محفل امن مشاهده کند

might find itself in the seat of truth and the gathering-place of security.

- 3 O thou who soarest in the atmosphere of My knowledge! The religion of God and His prescribed Law have ever been the cause of love and unity, yet through misunderstanding they have become the source of enmity and discord. Strive that perchance this span-long world might be illumined with the light of harmony. From that which hath been sent down from the heaven of divine knowledge, it is clear and evident what the purpose and intention hath been - that the servants of the world might turn from bestial characteristics toward spiritual and luminous qualities, and become purified from unseemly deeds and actions.
- 3 یا ایها الطائر فی هواء عرفانی مذهب الله و شریعه مشروعه مقننه سبب الفت و وداد بوده و لیکن از سوء ادراک علت ضغینه و عناد گشته همت نما شاید این یکشبر عالم بنور اتفاق منور گردد از آنچه از سماء علم الهی نازل واضح و مشهود است که مقصود چه بوده و اراده چه شاید عباد عالم از اخلاق سبعی باخلاق روحانی نورانی توجه نمایند و از اعمال و افعال نالایقه مطهر گردند
- 4 Beseech thou God that no party like unto the Shi'ih sect might again appear in the world. O thou who gazest upon My countenance! I swear by the Sun of Truth that until now this Wronged One hath not revealed the hidden mysteries. All the claims of those people have been and are like unto Jabulqa and Jabulsa. They have failed to distinguish between God and His creation. They have not even perceived the fragrance of true unity, and yet they count themselves among the most exalted of all people. No deed is witnessed from them save corruption, rejection and malediction.
- 4 از حق بطلب در عالم حزبی مثل حزب شیعه مجدد احداث نشود یا ایها الناظر الی وجهی قسم بافتاب حقیقت که الی حین اینظلوم اسرار مکنونه را ظاهر نفرموده جمیع مطالب آنقوم بمثابه جابلقا و جابلصا بوده و هست مابین حق و خلق فرق ننوده اند باری عرف توحید را نیافته اند و خود را افضل عالم میشمردند جز فساد و رد و لعن عملی مشهود
- 5 Beseech thou God to illumine the world with the light of justice and to assist and confirm His Majesty the Shah. Despite the impertinence of some in the early days, He hath repeatedly in recent years protected the oppressed from the tyranny of the ignorant - once in Ha and Mim, again in Qaf and Mim, and in other places, as when He graciously granted freedom to the prisoners in the Land of Ta.
- 5 نه از حق بطلب عالما بنور عدل منور فرماید و حضرت سلطان ایده الله را تأیید نماید و توفیق بخشد مع جسارت بعضی در اول ایام مکرر در این سنین اخیره مظلومانرا از ظلم جاهلان حفظ فرموده مرّۀ فی الهاء و المیم و اخری فی القاف و المیم و فی مقامات اخری چنانچه محبوسین ارض طا را بصرافت طبع مرخص فرمودند
- 6 My God, My God! Thou seest my state, my tribulation, my trials, my imprisonment and my sorrow. I beseech Thee by Thy Name through which Thou didst open the doors of hearts, and by the waves of the ocean of Thy utterance before all faces, to assist His Majesty the Shah in that which Thou lovest and art pleased with. Verily, Thou art the Lord of all beings and the Lord of the throne on high and of the dust below.
- 6 الهی الهی تری حالی و بلائی و ابتلائی و سنجی و حزنی استلک باسمک الذی به فتحت ابواب القلوب و بأمواج بحر بیانک امام الوجوه ان تؤید حضرة السلطان علی ما تحب و ترضی انک انت مولی الوری و رب العرش و الثری
- 7 O My Nabil! Upon thee be My glory and loving-kindness! Thou art well aware of how this Wronged One hath, from the inception of this Cause until now, arisen before the faces of all with manifest power and might, without any veil or covering. Whensoever the Cause of God was exalted and the Day-Star of His Revelation shone forth, some heedless one would emerge from behind the veil and act in such wise as would
- 7 یا نبیل علیک بهائی و عنایتی آنجناب مطلعند که اینظلوم بچه قدرت و قوتی از اول امر الی حین امام وجوه کل من غیر ستر و حجاب قیام نمود هر هنگام امر الله مرتفع و نور ظهور ساطع غافل از خلف حجاب برآمد و عمل نمود آنچه را که سبب توقف عباد گردید در ارض سرّ مع ظهور مباحله

cause the servants to hesitate. In the Land of Mystery, despite the manifestation of the mubahalih [spiritual contest], and the exaltation of the Word, Siyyid Muhammad-i-Isfahani rushed to Mushiru'd-Dawlih—upon him be the Glory of God—seeking refuge and requesting a daily stipend. By God! At this My heart, My Pen, and My very being lamented. And now Isfahani, together with his companion, is present at the Thresh-old, engaged in plundering wealth, consumed by such flames of greed and passion that the Pen is powerless to describe. Poor trustworthiness writhes beneath the talons of his treachery, while piety, like the phoenix, remains hidden and unseen. Yet despite all the afflictions that have befallen Us and these endless tribulations, neither tongue nor pen is restrained. The oppression of the oppressors and the might of the aggressors have not prevented Us. We beseech God, blessed and exalted be He, to aid those who have turned away to turn toward Him, and those who have denied to acknowledge Him. Verily, He is the Almighty, the Unconstrained.

- 8 Thy letter that thou didst send to this servant hath arrived. At that very moment, the Most Holy, Most Exalted Tablet was revealed from the heaven of the Divine Will, specifically for the aforementioned one—upon him be My glory. We beseech God to aid him to grasp it through His strength and His power. A blessed scroll was sent; peruse it and send copies thereof to the lands of Khah, Shahrud, and Mashhad, as well as to other cities. A volume of the Divine Book is being sent today from Ha [Haifa] that it may reach thee, and specifically for the names mentioned, wondrous, sublime and mighty verses have been revealed and dispatched. Would that they might understand from whence these verses are revealed and in what state they are revealed! By God! Were the people of the world to look with fairness, all would turn to the most exalted Summit. It is not known by what excuse the hesitant justify themselves.

- 9 By My life! Were the Primal Point [the Bab] present, He would surely arise before all faces and record that which descendeth from the Kingdom of grace and bounty. Say: O people! Look ye at My signs and that which hath proceeded from the ocean of My utterance. Verily, it will acquaint you with that which hath been hidden from you through His wisdom. He is verily the All-Patient, the Concealer, the All-Knowing, the All-Wise. The signs of thy grief have saddened this Wronged One. The glances of My loving-kindness have ever been directed towards thee. To this all things bear witness. Hold fast unto that which We have revealed for thee aforetime. Look not to the people and their ways, but unto the Truth and His sovereignty. Thou hast ever been and continue to be remembered, to this the

و اعلاي کله سيد محمد اصفهاني نزد مشيرالدوله عليه بهاء الله دويد و التجا نمود از براي معيشت دو يوم شهرت خواست لعمر الله بذلك ناح قلبي و قلبي و اركاني و حالهم اصفهاني موجود در آستانه مع رفيقش بتاراج اموال مشغول بشأني بنار حرص و هوى مشتعل كه قلم از ذكرش عاجز و قاصر امانت بپيچاره تحت برائن خيانتش معذب و تقوى بمثابهء عنقا مستور و غير مشهود ولكن مع جميع بلاياي وارده و رزاياي نامتناهيه لسان و قلم ممنوع نه ظلم ظالمين و سطوت معتدين منع ننوده نسل الله تبارك و تعالى ان يؤيد المعرضين على الاقبال و المنكرين على الاقرار انه هو المقتدر المختار

8 نامهء آنجناب كه بعد حاضر ارسال نموديد رسيد در همان حين لوح اقدس از سماء مشيت مخصوص جناب مذكور عليه بهائي نازل نسل الله ان يؤيده على اخذه بقوة من عنده و قدرة من لدنه و يك صحيفهء مباركه ارسال شد ملاحظه نمائيد و صورت آنرا بارض خا شاهرود و مشهد و همچنين بمدن اخري ارسال داريد يك جلد كتاب الهى از سمت ها امروز ارسال ميشود كه بآنجناب برسانند و مخصوص اسامي مذكوره هر يك آيات بديعهء منيعهء عظيمه نازل و ارسال گشت اى كاش عارف ميشدند كه اين آيات از كجا نازل و بچه حالتى نازل لعمر الله اگر اهل عالم بانصاف نظر كنند كل بذروهء عليا توجه نمايند معلوم نيست متوقفين بچه عذري متعذرند

9 لعمرى لو كان النقطه الأولى ليقوم امام الوجه و يحرر ما ينزل من ملكوت الفضل و العطاء قل يا قوم انظروا الى آثاري و ما خرج من بحر بياني انه يعرفكم ما ستر عنكم حكمة من عنده انه هو الصبار الستار العليم الحكيم آثار حزن آنجناب اينظلم را محزون نموده لازال لحظات عنايت بشما متوجه يشهد بذلك كل الأشياء تمسك بما انزلناه لك من قبل لا تنظر الى الخلق و اطوارهم بل الى الحق و سلطانه لازال مذكور بوده و هستي يشهد بذلك ام الكتاب فى هذا الحين قل الحمد لله رب العالمين

Mother Book beareth witness at this moment. Say: Praise be to God, the Lord of the worlds!

- 10 As to what thou didst mention regarding thy nephew Muhammad-'Ali—upon him be My glory—this dependeth upon thine own judgment and is acceptable in the sight of God. The glory that shineth from the horizon of this heaven be upon thee and upon those who are with thee, who love thee and hearken to thy words concerning the Cause of God, the Lord of the Mighty Throne and the Lord of this firm and impregnable Cause.

10 اینکه در بارهٔ اخوی زاده محمد علی علیه بهائی ذکر نمودی این معلق بمصلحت خود آنجاست و نزد حق مقبول البهاء المشرق من افق هذه السماء عليك وعلى من معك ويحبك وتسمع قولك في نبأ الله رب العرش العظيم ورب هذا الأمر الحكم المتين

INBA39:054, BLIB_Or07852.076,
BLIB_Or15690.077, BLIB_Or15728.215,
ASAT1.110x, ASAT5.271x

BH01333

To: Abu'l-Fadail Gulpaygani, in Ishqabad

Date: 1307-04-05 [1889-Nov-29]

- 1 In the Name of the One Peerless God!

1 بنام یگانه خداوند بیهمتا

- 2 Praise and glory befit those immersed in the ocean of detachment who, in the darkness of these days, the oppression of the people, and amidst sorrows descending and griefs and troubles overwhelming, remained not deprived of turning towards the Ocean of Oneness and the Eternal Sun. The veils of names withheld them not from the Lord of all things. They left behind all names and turned to the ocean of inner meanings. These are servants who have drunk, in My Name the Self-Subsisting, of My choice-sealed wine. All else besides God hath ever been and remaineth in their sight as a handful of dust and ashes. Through His Name they were not debarred from its Possessor. They have arisen to champion His Cause with such steadfastness as hath caused the limbs of the opposers of the Bayan to quake. Glorified be His power, exalted be His majesty, and there is none other God but Him.

2 حمد و ثنا متغمّسین بحر تجرید را لایق و سزا که در ظلمت آیام و اعتساف انام و احزان وارده و هموم و غموم نازله از توجّه بجز احدیه و شمس ابدیه محروم نماندند سبحات اسماء ایشان را از مالک اشیاء منع ننمود اسماء را گذاردند و بحر معانی توجّه نمودند انهم عباد شربوا باسمی القیوم رحیق المختوم ما سوی الله در نظرشان بمثابه کفی تراب و قبضهئی رماد بوده و هست باسم از مالک آن محروم نشدند باستقامتی بر امر قیام نموده اند که فرائض معرضین بیان از آن مضطرب جلت قدرته و جلّت عظمته و لا اله غیره

- 3 O thou who gazeth toward My horizon and unfurleth the banner of My victory through wisdom and utterance! I testify that thou hast sought to promote righteousness in all circumstances and hast counseled the servants unto piety and salvation. Blessed art thou and blessed is he who hath loved thee for My sake and hearkened unto thy word concerning My Cause. We beseech God, blessed and exalted be He, to aid thee with

3 یا ایها الناظر الی افق و الناشر لواء نصرتی بالحکمة و البیان اشهد انک اردت الاصلاح فی کلّ الأحوال و نصحت العباد بالبرّ و الفلاح طوبی لک و لمن احبک لوجهی و سمع قولک فی امری نسأل الله تبارک و تعالی ان یمدک بمجنود الغیب و الشّهادة انه ولیّ المحسنین قد سبقت رحمته

the hosts of the seen and the unseen. Verily, He is the Protector of those who do good. His mercy hath preceded and His loving-kindness hath encompassed all. Blessed is he who hath been just in His Cause, and blessed is he who hath spoken with equity concerning that which hath been manifested from His presence.

- 4 O Abu'l-Fadl! Upon thee be My glory, My loving-kindness and My mercy. That which hath come to pass in that land is known and evident. Blessed is He Who hath prevented His chosen ones from corruption, tyranny and unseemly deeds, and hath commanded them to righteousness, uprightness and the fear of God. Praise be to God that ye were slain in His path but slew not. Counsel the loved ones in all circumstances to remain serene and tranquil, to improve the affairs of men, to refine souls, and to be characterized by trustworthiness, faith, chastity and virtue. Verily, We were with thee in Ha and Mim, and thy deeds therein gained the glory of My acceptance and the honor of My good-pleasure, and in the land of Ya in accordance with that which befitteth thee in the Cause of thy Lord, the Inspirer, the Compassionate, the Trustworthy.

- 5 Say: O servants! In truth it is spoken and in truth hear ye! God, exalted be His glory, hath ever gazed and continueth to gaze upon the hearts of His servants. All else - whether of land or sea, ornaments or colors - He hath relinquished to kings, sovereigns and rulers, for the banner of "He doeth what He willeth" hath ever shone resplendent before His Manifestation. That which is necessary today is obedience to government and adherence to wisdom. In truth, the reins of preservation, tranquility and assurance outwardly lie within the grasp of governmental authority. Thus hath God willed it and thus hath He ordained it. I swear by the Sun of Truth which shineth from the horizon of the Most Great Prison: One government official is, in the sight of God, more distinguished, more excellent and more merciful than a host of divines. For that soul is occupied day and night in a service conducive to the peace and comfort of the people, while that host is engaged night and day in corruption, rejection, vilification, murder and pillage. For some time now in Iran, His Majesty the Shah - may God, the Blessed, the Most High, assist him - hath protected and continueth to protect these oppressed ones of the world from the evil of such souls. Nevertheless, they have not rested; each day they stir up some sedition and each day some tumult appeareth. It is hoped that one of the kings will, for the sake of God, arise to aid this oppressed community and thereby attain unto everlasting remembrance and eternal praise. God hath prescribed for this community the aid of those who help them, service to them, and faithfulness to their covenant. This community

و احاطت عنايته طوبى لمنصف انصف في امره
و لعادل نطق بالعدل فيما ظهر من عنده

4 يا ابا الفضل عليك بهائي و عنايتي و رحمتي آنچه
در آن ارض واقع شد معلوم و مشهود تبارک
الذی منع اصفیائیه عن الفساد و البغی و الفحشاء
و امرهم بالبر و الصلاح و التقوی لله الحمد در
سبیلش کشته شدید و نکشتید اولیا را در جمیع
احوال بسکون و اطمینان و اصلاح امور عباد
و تهذیب نفوس و امانت و دیانت و عصمت و
عفت و صیت نما انا کما معک فی الهاء و المیم و
فاز عملک فیما بعزّ قبولی و شرف رضائی و فی
ارض الیاء بما ینبغی لک فی امر ربک الملهم
المشفق الامین

5 بگوای عباد براستی گفته میشود و براستی بشنود
حقّ جلّ شأنه ناظر بقلوب عباد بوده و هست
و دون آن از بر و بحر و زخارف و الوان کل
را بملوک و سلاطین و امرا و اگذارده چه که
لازال علم بفعل ما یشاء امام ظهور بازغ و ساطع
و متألّی آنچه امروز لازمست اطاعت حکومت
و تمسک بحکمت فی الحقیقه زمام حفظ و راحت
و اطمینان در ظاهر در قبضه اقتدار حکومت
است حقّ چنین خواسته و چنین مقدر فرموده
قسم بافتاب راستی که از افق سماء سخن اعظم
مشرق و لائحت یک نفس از مأمورین دولت
از یک فوج ارباب عائم عندالله اقدام و افضل
و ارحم است چه که این نفس در لیالی و ایام
بخدمتی مأمور است که آسایش و راحت عباد
در اوست و لکن آن فوج در لیالی و ایام در فساد
و رد و سب و قتل و تاراج مشغولند مدّتیست
که در ایران حضرت سلطان ایده الله تبارک و
تعالی این مظلومهای عالم را از شرّ آن نفوس حفظ
نموده و مینماید مع ذلک آرام نگرفته اند هر یوم
شورش برپا و غوغائی ظاهر امید هست که یکی
از ملوک لوجه الله بر نصرت این حزب مظلوم
قیام نماید و بذکر ابدی و ثناء سرمدی فائز شود
قد کتب الله علی هذا الحزب نصرة من نصرهم

must arise under all conditions to serve their helper and ever hold fast to the cord of fidelity. Blessed is he who heareth and acteth, and woe unto those who forsake.

و خدمته و الوفاء بعهدۀ بايد اين حزب در جميع
احوال بر خدمت ناصر قيام نمايند و لازال بحبل
وفا متمسك باشند طوبى لمن سمع و عمل و ويل
للتاركين

- 6 O Pen! Leave off all mention, trusting in God, the Self-Subsisting, the Eternal. Then make mention of him who ascended to the Supreme Companion with a crimson visage and was consumed by the fire of love in the City of Love, and say:

يا قلم دع الأذكار متوكلاً على الله المهيمن القيوم 6
ثم اذكر من صعد الى الرفيق الأعلى بالوجهة الحمراء
واشتعل بنار العشق في مدينة العشق و قل

- 7 The first fragrance wafting from the musk of inner meanings and utterance be upon thee, O thou who didst sacrifice thy soul in the path of the All-Merciful! I testify that thou didst cast away idle fancies and didst turn with the light of certitude to the Dawning-Place of inspiration, and the attraction of the Call drew thee to the supreme horizon in days wherein the fire of hatred blazed in the breasts of those who cast away godliness and denied God's proof, the Lord of all beings and the Lord of the Throne on high and of earth below. I beseech Thee, O Thou the Desire of the world, by this blood which was shed in Thy love, to forgive Thy servants who have been faithful to Thy Covenant and Testament and have acknowledged that which Thou didst reveal in Thy perspicuous Book. Praise be unto Thee, O God of the worlds!

7 أول نفحة فاحت من مسك المعاني و البيان
عليك يا من انفتحت روحك في سبيل الرحمن
اشهد أنك نبذت الأهوام و اقبلت بنور اليقين
الى مشرق الانوار و اجتذبتك جذب النداء الى
الأفق الأعلى في أيام فيها اشتعلت نار البغضاء
في صدور الذين نبدوا التقوى و انكروا حجة الله
مولى الورى و رب العرش و الترى اسألك يا
مقصود العالم بهذا الدم الذى سفك في حبك
ان تغفر عبادك الذين وفوا بعهدك و ميثاقك
و اعترفوا بما انزلت في كتابك المبين الحمد لك يا
اله العالمين

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MAS8.121bx, SAAF.198-201, ASAT1.039-
040x, ASAT4.084x, ASAT4.106x,
ASAT4.373x, TISH.247-249

BH01366

To: Muhammad Baqir who has attained et al., in Najafabad

Date: 1307-04-05 [1889-Nov-29]

- 1 In the Name of the Lord of existence, from the Unseen and the Seen!
- 2 O thou who art present before the Wronged One! Hear once again His call. I swear by the Sun of utterance which hath shone forth from the horizon of the heaven of the Supreme Pen, were all who dwell on earth to attain unto the divine call in this spiritual springtime, all would turn from what they possess to what He possesseth, and would, with utmost joy and

1 بنام مالک وجود از غیب و شهود

2 يا ايها الحاضر لدى المظلوم ندائش را مرّة اخرى
بشنو قسم بأفتاب بيان كه از افق سماء قلم اعلى
اشراق نموده اگر جميع من على الأرض باصغاء
نداء الهى در اين ربيع روحانى فائز شوند كلّ
از ما عندهم بما عنده توجه کنند و ارواح را

radiance, sacrifice their spirits in His path. Today the Sinai circlet round the throne of His Revelation, and the Herald of Grandeur calleth out from the horizon of the heaven of might, "Blessed art thou, O Earth," for thou hast been honored by the footsteps of the Lord, the Self-Subsisting, and hast been illumined by the lights of the Sun of Truth.

- 3 O Muhammad-Baqir! Ismi Zayn, upon him be My glory and My loving-kindness, sent a letter to the Most Holy Court wherein mention was made of thee and the friends. Thus have ye been favored with the waves of the divine ocean of utterance. Blessed are ye and joy be unto you! Take ye the chalice of recognition from the hand of the bounty of your Lord, the All-Merciful, then drink therefrom despite every ignorant remote one and every doubting scholar.

- 4 Muhammad-Taqi, upon him be My glory, who hath taken his abode beneath My shadow, hath made and continueth to make mention of thee. We beseech God to ordain for each one that which is the cause of eternal life.

- 5 O Muhammad-Ibrahim, upon thee be My glory! In these days of sorrow, grief hath encompassed the Goal of all existence from every direction, for the claimants of love have manifested such tyranny as hath had and hath no parallel. They have shackled trustworthiness, truthfulness and sincerity. By the life of God! They have wrought that which hath caused the very essence of truth to weep.

- 6 O Ibrahim! The horizons are afflicted in the fire of discord. Today pure deeds are the helpers of His Cause, and true fear of God is its defender and aid. Convey My greetings to the friends in that land and counsel them to fear God and to detachment, that they may attain unto that which shall endure forever in the Book of God. Blessed art thou and blessed is he who hath attained unto My Day and hath drunk the choice wine of My utterance from the hand of My bounty.

- 7 O Muhammad-Mihdi! He who loveth Me hath mentioned thee, and We make mention of thee. Verily thy Lord is the All-Knowing Remembrancer. The deeds of the peoples have darkened the world. God, exalted be His glory, hath created mankind for the betterment of the world and the elevation of their stations, that all might become ready to hearken unto a Word at the mention of which both pen and ink stand powerless. However, a few have manifested such wickedness as hath had and hath no equal. Like unto wolves they have rent asunder His loved ones, hamstrung His she-camel, and caused His ark to sink. Fie upon them and their faithlessness! O friends! Hold fast unto wisdom and unto that which God hath chosen.

بکمال فرح و سرور در رهش فدا نمایند امروز
طور حول عرش ظهور طائف و منادی عظمت
از افق سماء عزّت به طوبی لک یا ارض ناطق
چه که بقدم حضرت قیوم فائز گشته و بانوار
آفتاب حقیقت منور شده

3 یا محمد قبل باقر اسمی زین علیه بهائی و عنایتی
ورق بساحت اقدس ارسال نمود و در آن ذکر تو
و اولیا مذکور لذا بامواج بحر بیان الهی فائز شدید
طوبی لکم و نعیماً لکم خذوا کأس العرفان من
ید عطاء ربکم الرحمن ثم اشربوا منها رغماً لكل
جاهل بعید و کلّ عالم مریب

4 جناب محمد تقی علیه بهائی الذی اتّخذ فی ظلّی
مقاماً لنفسه ذکر تو را نموده و مینماید از حق
میطلبیم از برای هر یک مقدّر فرماید آنچه که
سبب بقاء ابدی است

5 یا محمد قبل ابراهیم علیک بهائی این ایام احزان
از جمیع جهات مقصود عالمیانرا احاطه نموده چه
که مدعیان محبت بظلمی ظاهر شده‌اند که شبه
و مثل نداشته و ندارد امانت و صدق و صفا را
زنجر نموده‌اند لعمر الله عمل کرده‌اند آنچه را که
عین حقیقت گریست

6 یا ابراهیم خلیل آفاق در نار نفاق مبتلا امروز
عمل پاک ناصر امر است و تقوای حقیقی معین
و یاورش اولیای آن ارض را تکبیر برسان و
بتقوی و انقطاع وصیت نما شاید فائز شوند بآنچه
که ذکرش در کتاب الهی مخلّد گردد طوبی لک
و لمن فاز بیومی و شرب رحیق بیانی من ید عطائی

7 یا محمد قبل مهدی قد ذکرک من احبّنی ذکرناک
انّ ربّک هو الذّاکر العلیم علما اعمال امم
تاریک نموده حقّ جلّ جلاله خلق را از برای
اصلاح عالم و ارتقاء مقاماتشان خلق فرموده
تا کلّ مستعدّ شوند از برای اصغاء کلمه‌ئی
که آمه و خامه از ذکرش عاجز و قاصر است
ولکن معدودی بشقاوتی ظاهر گشتند که شبه
نداشته و ندارد بمثابه ذیاب مقربین را دریدند
و ناقه‌اش را پی نمودند و سفینه‌اش را غرق
کردند افّ لهم و لوفائهم ای دوستان بحکمت

Act in accordance with that which draweth nigh the servants and causeth the dwellers of all lands to be attracted. This is the divine counsel whose light hath shone forth from the horizon of the heaven of grace. Blessed is he who hath witnessed and seen, and woe unto the heedless!

- 8 O Muhammad-Taqi! Have not the deeds and traces of Truth been distinguished from those of others? Hath there been any doubt concerning the effulgences of the light of His Manifestation? Nay, by His own Self, the True One! Selfish desires have held men back from the most exalted horizon. Say: Have mercy upon yourselves and turn with penetrating vision and attentive ears that ye may not be deprived of witnessing and hearkening. This is the greatest counsel which the Most Great Announcement hath commanded. Blessed are they that act! O Muhammad-Qabl-Baqir! Praise be to God that thou hast attained unto the bounty of utterance and the table of divine knowledge - the goal of all the peoples of the world. Divine forgiveness and mercy have at this hour encompassed thee and thy parents, as a grace from God, the Ever-Forgiving, the Most Merciful, and as a bounty from the Kind, the Generous One. We make mention of thy wife who hath believed and responded when she heard the call of God, the All-Knowing, the All-Wise. O My handmaiden! Praise thou the Desired One, that thou hast been granted permission to attain unto this most exalted Word. Say: Thine is the praise, O Lord of the world, and Thine is the glory, O Desire of the nations, and Thine is the splendor, O Beloved of those who dwell in the heavens and on earth. We make mention of those whom God hath related unto thee, both female and male, and We give them the glad-tidings of My remembrance through which the fragrance of the garment hath been wafted abroad and the Temple of Sanctity hath spoken forth from the most exalted Paradise: "The Kingdom and the Dominion belong unto God, the Lord of creation, the Lord of the Throne on high and of the dust below." The glory from Us be upon you, O people of Baha, and upon those who love you for the sake of God, the Lord of the Day of Judgment.

تمسک نمائید و بما اختاره الله تشبث عمل نمائید
بآنچه سبب تقرب عباد و انجذاب من فی البلاد
است اینست وصیت الهی که نورش از افق
سما فضل اشراق نموده طوبی لمن شهد و رأى
و ویل للغافلین

8 یا محمد قبل تقی آیا اعمال و آثار حق از اعمال
غیرش ممتاز نبوده و آیا در تجلیات انوار نیر
ظهورش ربی بوده لا ونفسه الحق هواهای
نفسانیه وری را از افق اعلى منع نموده بگو
بر خود رحم نمائید و با ابصار حدیده و آذان
واعیه توجه کنید تا از مشاهده و اصغا محروم
نمانید اینست نصیحت عظمی که نبأ عظیم بآن
امر فرموده طوبی للعاملین یا محمد قبل باقر الحمد
لله بنعمت بیان و مائده عرفان مقصود عالمیان
فائز شدی و عفو و رحمت الهی تو و والدینت
را در این حین احاطه نمود فضلا من لدی الله
الغفور الرحیم و عنایه من لدن عطوف کریم
و نذکر ضلعت الی آمنت و اجابت اذ سمعت
نداء الله العلیم الحکیم یا امتی حمد کن حضرت
مقصود را که اذنت باینکلمه علیا فائز شد قوی
لک الحمد یا مولی العالم و لک الثناء یا مقصود
الأمم و لک البهاء یا محبوب من فی السموات
و الأرضین و نذکر الذین نسبهم الله الیک من
الاناث و الذکور و نبشرهم بذکری الذی به
فاحت نفحات القميص و نطق هیکل التقدیس
من الفردوس الأعلى الملک و الملکوت لله
مولی الوری و رب العرش و الثری البهاء من
لدنا علیکم یا اهل البهاء و علی الذین یحبونکم لوجه
الله مالک یوم الدین

BLIB_Or15690.088, BLIB_Or15728.209

BH01666

To: Mirza Muhammad Hasan Adib, in Tihiran

Date: 1307-04-05 [1889-Nov-29]

- 1 He is the One Who standeth manifest, speaking before all faces. 1 هو القائم الظاهر التّاطق امام الوجوه
- 2 O thou who art mentioned before the Wronged One! My Most Exalted Pen desireth to reveal unto thee the pearls of wisdom that lay hidden in its treasures, to cause thee to hear the call of God, and to show thee the waves of the ocean of utterance in these days wherein He Who was hidden hath appeared with His Name, the Self-Subsisting, and hath, with the hands of grace and bounty, proffered His sealed wine. Blessed is he who hath cast behind him all else, who hath advanced and hastened until he partook and drank thereof, and said: "Praise be unto Thee, O Thou Who art the Goal of all who are in the heavens and on earth!" 2 يا ايها المذكور لدى المظلوم انّ قلبي الأعلى اراد ان يظهر لك لآئى الحكمة التي كانت مكنونة في خزائنه ويسمعك نداء الله ويريك امواج بحر البيان في هذه الايام التي فيها ظهر المكنون باسمه القيوم و ادار بأيدى الفضل و العطاء رحيقه المختوم طوبى لمن نبذ الورى ورائه و اقبل و سرع الى ان اخذ و شرب و قال لك الحمد يا مقصود من في السموات و الأرضين
- 3 This is the Day whereon the breezes of the All-Merciful have wafted over all creation, wherein the Dove of proof hath warbled upon the loftiest branches, and given glad-tidings unto all on earth of that which was promised in the Books of God, the Lord of all worlds. Blessed art thou, inasmuch as thou hast heard the Call and turned unto it, and wert not hindered by the veils of the world, nor frightened by the might of the nations who broke God's Covenant and His Testament, and perpetrated that which caused the Faithful Spirit to lament. 3 هذا يوم فيه سرت نسمة الرحمن على من في الأكوان و غرّدت حمامة البرهان على اعلى الأغصان و بشرت من على الأرض بما كان موعوداً في كتب الله رب العالمين طوبى لك بما سمعت النداء و اقبلت اليه و ما منعتك حجاب العالم و ما خوفتك سطوة الأمم الذين نقضوا عهد الله و ميثاقه و ارتكبوا ما ناح به الروح الأمين
- 4 We took a handful of dust and breathed into it less than the eye of a needle of spirit from Our presence. When it stirred, it arose in sedition, having been beguiled by one who had no station with God, the Lord of the Mighty Throne. Arise to serve the Cause with a power from Us and a strength from Our presence, and say: "O concourse of the heedless! Be fair in your judgment, by God, then look into the traces of His Pen, and that which hath appeared from Him, and that whereof He hath informed in His Books, His Scrolls, and His Tablets, and be not of them who denied God's signs, His proof, His testimony, and His traces, and pronounced judgment against their Lord without clear evidence from God, the All-Knowing, the All-Informed." 4 انا اخذنا كفاً من التراب و نفخنا فيه اقلّ من سمّ الابرّة روحاً من لدنا فلما تحرّك قام على التفّاق بما غرّه من لم يكن له مقام عند الله ربّ العرش العظيم قم على خدمة الأمر بقوة من عندنا و قدرة من لدنا و قل يا ملأ المعرضين انصفوا بالله ثم انظروا في آثار قلبه و ما ظهر من عنده و اخبر به في كتبه و صحفه و الواحه و لا تكونوا ممن انكر آيات الله و برهانه و حجّته و آثاره و افق على موليه من دون بينة من الله العليم الخبير
- 5 He who loved Me and soared in Mine atmosphere and attained My presence and drank the choice wine of utterance from the cup of My bounty hath mentioned thee. We have remembered thee in this clear Book which calleth out with the most exalted call, saying: "By God, the Truth! The veil hath been 5 [قد ذكرك من احبّني و طار في هوائى] و فاز بلقائى و شرب رحيق البيان من كأس عطائى ذكرناك [بهذا الكتاب] المبين الذى ينادى بأعلى النداء و يقول تالله الحق قد كشف الحجاب و [انى

rent asunder and the All-Bountiful hath come, riding upon the clouds, desiring naught save the reformation of the world and the refinement of your souls, if ye be of them who know, and He hath forbidden all from corruption and commanded them to fear God, the Mighty, the Praiseworthy.”

- 6 Say: Aid your Lord through such conduct and deeds as will exalt the station of the blessed Word and your stations among the parties. He, verily, is the Counselor, the All-Knowing, the All-Wise. We counsel thee with wisdom in all circumstances, and with that which beseemeth man. Blessed is the All-Merciful Who hath commanded all with that which attracteth the hearts of them that have turned unto Him.

- 7 Know thou that the wolf hath devoured My sheep, the oppressor hath slain the She-Camel of God, the Lord of the exalted Throne, and the serpent hath opened its mouth and bitten him whom God made a light unto all who are in the heavens and on earth. Blessed art thou, inasmuch as there hath been sent down unto thee that which shall endure as long as God's names and attributes and His mighty and impregnable kingdom shall endure.

- 8 Preserve this most exalted station in the name of thy Lord, the Lord of all mankind, and say: “Glory be unto Thee, O God, O Thou Who art the Creator of the heavens and the Possessor of the Kingdom of Names! I beseech Thee by the blood that hath been shed in Thy path, and by Thy loved ones whom nothing whatsoever, nor the oppression of the enemies, could deter from drawing nigh unto Thee and attaining Thy presence, to aid me in that which shall make me detached from all else save Thee and holding fast to the cord of Thy loving providence. O my Lord! I have forsaken the community of a people who denied Thy bounty and the waves of the ocean of Thy utterance and the manifestations of the Sun of Thy Revelation. I beseech Thee, O Lord of eternity, by Thy Most Great Name, to make me steadfast in mentioning that which Thou didst reveal in the Qur'an unto the Dawning-Place of Thy Revelation and the Dayspring of Thy signs. Thou didst say, and Thy word is the truth: ‘Say: God; then leave them to their vain disputes.’ ‘Verily, we are God's, and to Him shall we return.’”

- 9 The glory from Us be upon thee and upon him who hath heard the rustling of the Lote-Tree of the Ultimate Boundary in the Most Exalted Paradise and hath said: “Praise be unto Thee, O Thou in Whose grasp is the dominion of names and in Whose right hand are the reins of all that was and shall be!”

الوهاب] راجعاً على السحاب وما اراد الا اصلاح العالم وتهذيب نفوسكم ان كنتم من العارفين ومنع الكل عن الفساد وامرهم بتقوى الله العزيز الحميد

6 قل انصروا ربكم بأخلاق واعمال يرتفع بها مقام الكلمة المباركة ومقاماتكم بين الأحزاب انه هو الناصح العليم الحكيم انا نوصيك بالحكمة في كل الأحوال وبما ينبغي للانسان تبارك الرحمن الذي امر الكل بما تجذب به افئدة المقبلين

7 ثم اعلم ان الذئب اقترس غنمي والظالم عقر ناقة الله رب الكرسي الرفيع والثعبان فغر فاه ولدغ من جعله الله نوراً لمن في السموات والأرضين طوبى لك بما نزل لك ما يكون باقياً بقاء اسماء الله وصفاته وملكوته العزيز المنيع

8 احفظ هذا المقام الأعلى باسم ربك مولى الورى وقل سبحانك اللهم يا فاطر السماء وملك ملكوت السماء استلكت بالدماء التي سفكت في سبيلك وبأوليائك الذين ما منعهم شيء من الأشياء ولا ظلم الأعداء عن التقرب اليك والحضور امام وجهك ان تؤيدني على ما يجعلني منقطعاً عن دونك وتمسكاً بجبل عنايتك اى رب قد تركت ملة قوم انكروا فضلك وامواج بحر بيانك وتجليات نير ظهورك استلكت يا مالک القدم باسمك الأعظم ان تجعلني مؤيداً على ذكر ما انزلته في الفرقان على مشرق وحيك ومطلع آياتك قلت وقولك الحق قل الله ثم ذرهم في خوضهم يلعبون انا لله وانا اليه راجعون

9 البهاء من لدنا عليك وعلى من سمع حفيف سدره المنتهى فى الفردوس الأعلى وقال لك الحمد يا من فى قبضتك زمام الأسماء وفى يمينك ازمة ما كان وما يكون

BLIB_Or15724.105b, BRL_DA#422

BH02182

To: *Haji Mirza Haydar Ali Isfahani*

Date: 1307-04-05 [1889-Nov-29]

- 1 He is the One speaking with truth! هو الناطق بالحق¹
- 2 Hear the call from the Crimson Tree at the hub of the most exalted Paradise - "God, there is no God but Him, the rightful Sovereign. He it is Who has manifested His Cause and fulfilled His promise and called all to unity and accord. Blessed is he who has heard and responded to his Lord and acted according to what he was commanded on the Day of Meeting. And woe to him who has turned away from the truth and followed the desires of those who have broken the Covenant." اسمع النداء من السدرة الحمراء في قطب الجنة العليا الله لا اله الا هو المالك بالاستحقاق هو الذي اظهر امره وانجز وعده ودعا الكل الى الاتحاد والاتفاق طوبى لمن سمع واجاب موليه وعمل بما امر به في يوم التلاق وويل لمن اعرض عن الحق واتبع اهواء الذين نقضوا الميثاق²
- 3 Say: O heedless ones! Do you not see what has shone forth and appeared from the horizon of Manifestation by which the horizons have been illumined? Say: Put aside what the people possess. The Self-Subsisting has come with that which will guide you to God, the Revealer of verses. قل يا ملأ الغافلين اما ترون ما اشرق ولاح من افق الظهور الذي به اشرقت الآفاق قل ضعوا ما عند القوم قد اتى القيوم بما يهديكم الى الله منزل الآيات³
- 4 The Most Exalted Pen of God has moved to mention those through whom the back of hypocrisy was broken. O thou who hast dawned from the horizon of the heaven of My love! Hear the divine call in the Persian tongue. The letters which thou didst send in the name of Jud, upon him be My glory, the servant presented before the Face. Blessed art thou, and blessed is thy steadfastness and those who love thee and make mention of thee according to what was revealed for thee from the Most Exalted Station. قد تحرك قلم الله الأعلى على ذكر الذين بهم انكسر ظهر التفاق يا ايها المشرق من افق سماء حتى ندأ الهى را بلسان پارسی بشنو نامه هاى شما كه باسم جود عليه بهائى ارسال نمودى عبد حاضر امام وجه عرض نمود طوبى لك ولاستقامتك و لمن يجبك ويذكرك بما نزل لك من اعلى المقام⁴
- 5 Thou didst mention the friends of the land of Ha and Mim. Praise be to God, each one is illumined with the light of recognition and has attained to goodly remembrance. We have mentioned each one of them with that which brings solace to the eyes. Some days ago a special Tablet was revealed from the heaven of favor and sent to Muhammad-i-Qabl-i-Baqir, upon him be My glory, that he might drink therefrom the Euphrates of God's mercy and bounty which has encompassed all who are in the earth and heaven. ذكر اولياى ارض ها و ميم را نمودى لله الحمد هر يك بنور معرفت منور و بذكر جميل فاخر انا ذكرنا كل واحد منهم بما قررت به الأبصار چند يوم قبل لوحى مخصوص جناب محمد قبل باقر عليه بهائى از سماء عنايت نازل و ارسال شد ليشرب منه فرات رحمة الله و عطائه الذى احاط من فى الأرضين و السموات⁵
- 6 Say: O people of God! It is hoped that ye will walk among the servants with the utmost wisdom. In this land the Law of God, that is, the Law of the Furqan (Qur'an) is in force. Praise be to God, some indolent ones have clung to deeds. In truth, a person without deeds has been and is fruitless. Especially for the sons of Khalil in that land several Most Holy, Most Exalted Tablets were sent. The Trustee has also made much قل يا حزب الله اميد آنكه بكمال حكمت ماين عباد مشى ثنائيد در اين ارض شريعة الله يعنى شريعت فرقان مجرى و ممضى لله الحمد بعضى تنبلها باعمال تمسك نموده اند فى الحقيقه انسان بيعمل بلاثر بوده و هست و مخصوص ابناء خليل در آن ارض چند لوح امنع اقدس ارسال شد جناب امين هم از حضرات بسيار ذكر کرده و وصف⁶

mention and praise of the friends. In any case, each of the souls mentioned in thy letter has been honored with a Tablet. What was not sent this time will, God willing, be sent later, that they may drink therefrom the Kawthar of steadfastness and bounty from God, the Lord of all beings.

نموده باری نفوس مذکوره در نامه آنجناب هر یک بلوحي فائز آنچه اين كره ارسال نشد لو شاء الله از بعد ارسال ميشود ليشرىوا منها كوثر الاستقامة و العطاء من لدى الله مولى الورى

- 7 Thou didst mention [Bahr] and two souls of that land. Two blessed Supreme Tablets in the Most Exalted handwriting and adorned with the seal of the Beloved were sent. By My life! Nothing among all things equals these two, nor what the people possess. Give them the glad tidings of My mention and illumine them with the lights of thy Lord's utterance, the Mighty, the Bestower.

7 ذكر [بهر] و نفسين آن ارض را [نموده ايد] دو لوح مبارك اعلى بخط ابيه و مزین بخاتم محبوب ارسال شد لعمري لا يعادل بهما شيء من الأشياء و لا ما عند القوم بشرهما بذكرى و نورهما بأنوار بيان ربك العزيز الوهاب و

- 8 Special Tablets have been repeatedly revealed and sent to Siyyid Muhammad. This time too a special Tablet was sent to him. Likewise, a special Tablet was sent for one of the sons of Khalil who has turned towards the land of Kaf and Ra. Beseech God not to deprive those on earth from the ocean of bounty. Verily He is the Mighty, the All-Bountiful, and the Powerful, the All-Forgiving.

8 مخصوص جناب سيد محمد مكرّر الواح نازل و ارسال شده اين كره هم لوحى مخصوص ايشان ارسال شد و همچنين مخصوص يكي از ابناء خليل كه بارض كاف و را توجه نموده از حق بطلب من على الأرض را از بحر عطا محروم نفرمايد انه هو العزيز الفضال و المقتدر الغفار

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BH11728

To: *Ustad Ali Akbar Banna Yazdi*

Date: 1307-04-05 [1889-Nov-29]

- 1 In the Name of Him Who is the Supreme Ruler over all Names!
- 2 The appointed time hath come, and from the heaven of God's command hath appeared the House of Revelation with a might that the malice of the wicked cannot weaken - they who have violated God's Covenant and Testament, and slain His loved ones without clear proof from Him or authority from His presence. We testify that they have wrought corruption in the land after its reformation, and rejected the blessing of tranquility after it had been established and spread through the justice of the Sovereign of the Kingdom and its Authority. Thus doth the Wronged One speak as He walketh in this place which hath been named the Most Great Prison in the world - a place cut off from the mention of all peoples. Blessed is he who hath heard what he was commanded by God, the Cleaver of Dawn.

1 بسمه المهيمن على الأسماء

2 قد اتى الميقات و اتى منزل الآيات من سماء الأمر بقوة لا يضعفها ظلم الأشرار الذين نقضوا عهد الله و ميثاقه و قتلوا اوليائه من دون بينة من عنده و سلطان من لدته نشهد انهم افسدوا فى الأرض بعد اصلاحها و كفروا بنعمة الرّاحة بعد اذ تحققت و اتيسطت بعدل ملك المملكة و سلطانها كذلك نطق المظلوم اذ يمشى في هذا المقام الذى سمي بالسّجن الأعظم فى العالم و بمقام انقطع عنه ذكر الأمم طوبى لمن سمع ما امر به من لدى الله فالتق الأصباح

3 We have forbidden all from corruption and commanded them to righteousness and godliness, yet the heedless have cast behind their backs that which would profit them and have followed rebellion and wickedness. Lo! They are among the lost in the sight of their Lord, the Most High. They have slain him who believed in God, aided His Cause, and spoke His praise by night and by day.

3 أَنَا مَنَعْنَا الْكُلَّ عَنِ الْفَسَادِ وَأَمَرْنَاهُمْ بِالْبِرِّ وَالتَّقْوَى
وَالْغَافِلُونَ نَبَذُوا مَا يَنْفَعُهُمْ وَرَاءَهُمْ وَاتَّبَعُوا الْبَغْيَ
وَالْفَحْشَاءَ إِلَّا أَنَّهُمْ مِنْ أَهْلِ الضَّلَالِ عِنْدَ رَبِّهِمْ
الْمُتَعَالِ قَتَلُوا مِنْ آمَنَ بِاللَّهِ وَنَصَرَ أَمْرَهُ وَنَطَقَ
بِثَنَائِهِ فِي اللَّيَالِي وَالْأَيَّامِ

4 O 'Ali-Akbar! Upon thee be My glory and My loving-kindness! Thy letter which thou didst send to one of the Afnan hath brought Us joy, and We found from it the fragrance of unity in days wherein people have differed regarding the News foretold by Moses in the Torah and the Beloved One in the Qur'an. We have mentioned thee time and again, and have revealed for thee that whereby all things were stirred and minds and spirits were attracted. Stand firm in aiding the Cause of thy Lord through the wisdom whose sun hath shone forth from the horizons of the Sacred Scriptures and Tablets. Thou hast been mentioned in the presence of the Wronged One. He hath aided thee to serve His Cause and hath shown thee the paths of guidance.

4 يَا عَلِيَّ قَبْلَ أَكْبَرٍ عَلَيْكَ بَهَائِي وَعَنَائِي قَدْ سَرَّنِي
كِتَابُكَ الَّذِي أَرْسَلْتَهُ إِلَى أَحَدِ أَفْنَانِي وَوَجَدْنَا مِنْهُ
عَرْفَ الْإِتِّحَادِ فِي أَيَّامٍ فِيهَا اخْتَلَفَ النَّاسُ فِي النَّبَأِ
الَّذِي بَشَّرَ بِهِ الْكَلِيمُ فِي التَّوْرَةِ وَالْحَبِيبُ فِي الْفُرْقَانِ
أَنَا ذَكَرْنَاكَ مَرَّةً بَعْدَ مَرَّةٍ وَانْزَلْنَا لَكَ مَا اهْتَزَّتْ
بِهِ الْأَشْيَاءُ وَانْجَذَبَتْ بِهِ الْعُقُولُ وَالْأَرْوَاحُ كُنْ
قَائِمًا عَلَى نَصْرَةِ أَمْرِ رَبِّكَ بِالْحِكْمَةِ الَّتِي اشْرَقَتْ
شَمْسُهَا مِنْ آفَاقِ الزَّيْرِ وَالْأَلْوَابِ قَدْ كُنْتَ مَذْكُورًا
لدى الْمُظْلُومِ أَنَّهُ أَيْدَكَ عَلَى خِدْمَةِ أَمْرِهِ وَعَرَّفَكَ
سَبِيلَ الرَّشَادِ

5 O Pen! Make mention of him who was martyred in the path of God and say: The first effulgence hath appeared from the horizon of the heaven of grace and bounty upon thee, O thou who wast named Muhammad-Rida! I testify that thou didst believe in the All-Merciful when the ocean of divine knowledge surged in the contingent world, and thou didst answer the Call when it was raised between earth and heaven, and thou didst drink the choice wine of revelation from the hand of the bounty of thy Lord, the Possessor of the Kingdom of Names. Thou art he whom neither the veils of the oppressors nor the allusions of the transgressors prevented, and who forsook the religion of people who wrought corruption in the earth after its reformation and denied God's favor after its descent. The Spirit be upon thee, O thou at whose calamity the near ones lamented and the sincere ones cried out! Blessed art thou and blessed is he who visiteth thee and reciteth what hath been revealed from the Supreme Pen in this Most Holy, Most Mighty, Most Luminous, Most Glorious Spot.

5 يَا قَلَمُ اذْكُرْ مِنْ اسْتَشْهَدَ فِي سَبِيلِ اللَّهِ وَ قُلْ
أَوَّلَ تَجَلَّى ظَهَرَ مِنْ أَفْقِ سَمَاءِ الْفَضْلِ وَالْعَطَاءِ
عَلَيْكَ يَا مَنْ سَمِيَتْ بِمُحَمَّدٍ قَبْلَ رِضَا أَشْهَدُ أَنَّكَ
آمَنْتَ بِالرَّحْمَنِ إِذْ مَاجَ بِحَرِّ الْعُرْفَانِ فِي الْإِمْكَانِ وَ
أَجَبْتَ النَّدَاءَ إِذْ ارْتَفَعَ بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَ
شَرِبْتَ رَحِيقَ الْوَحْيِ مِنْ يَدِ عَطَاءِ رَبِّكَ مَالِكِ
مُلْكُوتِ الْأَسْمَاءِ أَنْتَ الَّذِي مَا مَنَعَكَ حِجَابِ
الظُّلُمِينِ وَلَا سَبْحَاتِ الْمُعْتَدِينَ وَ تَرَكْتَ مِلَّةَ قَوْمِ
أَفْسَدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَ كَفَرُوا بِنِعْمَةِ
اللَّهِ بَعْدَ إِزَالِهَا الرُّوحَ لَكَ يَا مَنْ فِي مَصِيبَتِكَ
نَاحِ الْمُقْرَبِينَ وَ صَاحِ الْمَخْلُصُونَ طُوبَى لَكَ وَلِمَنْ
يُزُورُكَ وَيَقْرَأُ مَا نَزَلَ مِنَ الْقَلَمِ الْأَعْلَى فِي هَذَا
الْمَقَرِّ الْأَقْدَسِ الْأَعَزِّ الْأَنْوَرِ الْأَبْهَى

6 O 'Ali-Akbar! Upon thee be My glory and My loving-kindness! Remember My loved ones on My behalf and give them the glad-tidings of God's mercy, His grace and His loving-kindness. We counsel them to fellowship and unity. We beseech God to aid thee in improving their condition in all circumstances. Verily, He is the Self-Sufficient, the Most High, and He is the Mighty, the All-Bountiful.

6 يَا عَلِيَّ قَبْلَ أَكْبَرٍ عَلَيْكَ بَهَائِي وَعَنَائِي ذَكَرْتُ أَحِبَّائِي
مِنْ قَبْلِي وَبَشَّرُهُمْ بِرَحْمَةِ اللَّهِ وَ فَضْلِهِ وَ عَنَائِي أَنَا
نُوصِيهِمُ بِالْإِتِّفَاقِ وَالْإِتِّحَادِ نَسْتُلِ اللَّهَ أَنْ يُؤَيِّدَكَ
عَلَى إِصْلَاحِ أَحْوَالِهِمْ فِي كُلِّ الْأَحْوَالِ أَنَّهُ هُوَ الْغَنِيُّ
الْمُتَعَالِ وَ هُوَ الْعَزِيزُ الْفَضَّالُ

BRL_DA#412, TZH5.390-391, TISH.238-

BH02724

To: Mashhadi Muhammad Quli, in Ishqabad

Date: 1307-04-05 [1889-Nov-29]

1 He is the Single, the One, the All-Knowing, the All-Wise!

1 هو الفرد الواحد العليم الحكيم

2 O Muhammad-Quli! Upon thee be My glory! Hear My call from the prison's direction. Verily it giveth thee to drink of the Kawthar of utterance and draweth thee nigh unto God, the Protector, the Self-Subsisting. When the promise came to pass and that which had been inscribed by the Supreme Pen in the Books of the Prophets was made manifest, the people turned away. Among them were those who denied God's proof and His evidence, those who uttered that which none before had uttered, and those who pronounced judgment against God's chosen ones and His loved ones, until blood was shed and hearts were pierced. The perverse have wrought that which hath caused hearts to melt and souls to burn. They behold the grace of God yet deny it, and the signs yet turn away from them. Nay, they perceive not.

2 يا محمد قبل قلى عليك بهائى اسمع ندائى من شطر السجن انه يسقيك كوثر البيان ويقربك الى الله المهيمن القيوم فلما اتى الوعد وظهر ما كان مرقوماً من القلم الأعلى فى كتب الأنبياء اعرض الناس منهم من انكر حجة الله وبرهانه ومنهم من قال ما لا قاله الأولون ومنهم من افق على اصفياء الله واوليائه الى ان سفكت الدماء وتشبكت الصدور قد عمل المغلّون ما ذابت به الأكباد واحترقت به القلوب يرون النعمة وينكرونها والآيات و يعرضون عنها الا انهم لا يشعرون

3 We bear witness that thou hast attained unto that which was promised thee and hast performed that which hath won the honor of acceptance. Grieve not for what the ignorant have perpetrated out of enmity toward God, the Mighty, the Beloved. Soon shall they behold the recompense of their deeds in this world and the next. Verily thy Lord is the Just, the Mighty, the Kind. Blessed be thy hand and thy back, and thy deed whereby the call was raised in the Most Exalted Paradise. Blessed be God, the Lord of all beings, Who aided His servant in such wise as caused the limbs of the enemies to quake - they who violated God's Covenant, the Lord of what was and what shall be. Praise be to God!

3 نشهد انك فزت بما وعدت به وعملت ما فاز بعزّ القبول لا تحزن عما ارتكب الجاهلون بغياً على الله العزيز المحبوب سوف يرون جزاء اعمالهم فى الدنيا والآخرة ان ربك هو العادل العزيز الودود طوبى ليدك وظهرك ولعملك الذى به ارتفع النداء فى الفردوس الأعلى تبارك الله مولى الورى الذى ايد عبده على ما ارتعدت به فرائص الأعداء الذين نقضوا عهد الله مالک ما كان وما يكون لله الحمد

4 Thou didst turn, and didst achieve acceptance, and didst perform that which caused the people of Paradise to utter the blessed word "Blessed be God" and the people of the most exalted Paradise to remember "The power is from God." His is the grace and bounty, and His the generosity and munificence. He confirmed thee, guided thee, and strengthened thee until thou didst perform that which caused the Concourse on High to praise and divine verses to descend.

4 توجه نمودى و باقبال فائز گشتى و عمل نمودى آنچه را که اهل فردوس بکلمه مبارکه تبارک الله ناطق و اهل جنت عليا به القدرة من الله ذاكر له الفضل و العطاء وله الجود و السخاء ترا تأييد فرمود و راه نمود و قوت بخشود تا عمل نمودى آنچه را که سبب تحسين ملا اعلی و علت نزول آيات الهی گشت

5 Say: My God, my God! I beseech Thee by the stranger who was martyred in Thy path, by whom the earth was reddened with blood in Thy days, who was, in his life, set ablaze with the fire of Thy love, attracted by the breathings of Thy Revelation,

5 قل الهی الهی اسئلك بالغریب الذى استشهد فى سبيلك و احمرت الأرض بدمه فى ایامک و كان فى حياته مشتعلًا بنار حبک و منجذباً من نفحات وحيك و طائراً فى هواء قربك و منقطعاً

soaring in the atmosphere of Thy nearness, detached from all else but Thee, whose blood would boil in his veins from longing to shed it in Thy days - by him I implore Thee to send down upon Thy loved ones from the heaven of Thy bounty a mercy from Thy presence. O my Lord! Aid them in that whereby the standards of Thy guidance and the banners of Thy Cause shall be upraised. Thou art, verily, the Powerful, the Protector over the seen and unseen. There is no God but Thee, the Compeller, the Subduer, the All-Forgiving, the Unconstrained, the Single, the One, the Mighty, the Kind.

عن دونك و كان الدّم يغلي في عروقه شوقاً
لسفكه في أيامك بأن تنزل على أحبائك من سماء
جودك رحمة من عندك اي ربّ أيدهم على ما
ترتفع به اعلام هدايتك و رايات امرك انك
انت المقتدر المهيمن على الغيب و الشهود لا اله
الا انت الجبار القهار الغفار المختار الفرد الواحد
العزیز الودود

BLIB_Or15690.117, BLIB_Or15728.205,
TISH.286-287

BH11740

To: Aqa Mirza Ali Rashti

Date: 1307-04-05 [1889-Nov-29]

- 1 In the name of God, the All-Powerful over what He willeth through His command "Be" and it is!
- 2 God beareth witness that there is none other God but Him, and He Who hath come from the heaven of utterance with proof and evidence is verily the Dawning-Place of God's revelation, the Dayspring of His Cause, the Source of His wisdom, and the Repository of His knowledge, Who hath [stood] in His Own place in the human kingdom amongst all peoples. Whoso holdeth fast unto Him is among the choicest of all creation before Him, and whoso hesitateth is accounted among the oppressors in the Book of God, the Lord of all worlds. The Day hath come while the people remain in evident delusion. That which was hidden from sight hath appeared, and that which was treasured in the heaven of knowledge hath been sent down. Through it the trees have yielded their fruits, the rivers have flowed, the mysteries have been unveiled, and the nightingale of utterance hath warbled upon the highest branches. [By God!] He Who was treasured from time immemorial hath appeared, and He Whose advent was heralded in God's Books, the Mighty, the All-Praised, hath risen.
- 3 O 'Ali! Upon thee be My glory and My loving-kindness. Repeatedly hath thy mention flowed from the Most Exalted Pen and thou hast been favored with grace. Know thou the station of this station, then preserve it through the name of thy Lord, the Preserver, the Powerful.

1 هو المقتدر على ما يشاء بقوله كن فيكون

2 شهد الله انه لا اله الا هو و الذي اتى من سماء
البيان بالحجة والبرهان انه مشرق وحى الله و مطلع
امرته و مصدر حكمه و مهبط علمه و [قام] مقام
نفسه في ناسوت الانشاء بين الورى من تمسك
به انه من خيرة الخلق عنده و الذي توقف انه من
الظالمين في كتاب الله رب العالمين قد اتى اليوم و
القوم في وهم مبين و ظهر ما كان مستوراً عن
الأبصار و نزل ما كان مكنوناً في سماء العلم و به
اثمرت الأشجار و جرت الأنهار و برزت الأسرار
و غرّد عندليب البيان على اعلى الأغصان [تالله]
قد ظهر من كان مخزوناً في ازل الآزال و طلع
من بشرت بظهوره كتب الله العزيز الحميد

3 يا على عليك بهائي و عنايتي مكرّر ذكرت از قلم
اعلى نازل و بعنايت فائز اعرف مقام هذا المقام
ثم احفظه باسم ربك الحافظ القدير

4 O 'Ali! In the great city the fire of hatred, treachery, calumny, greed, tyranny and corruption blazeth bright. They have taken up faithlessness and cast away trustworthiness in opposition to God and His Cause. Thus have their heedless souls enticed them. They have broken God's Covenant and His Bond, and were not moved by God's counsel and His Word. We beseech God, blessed and exalted be He, to assist them to return. Verily He is the Ever-Forgiving, the Merciful.

4 یا علی در مدینه کبیره نار بغضا و خیانت و افترا و طمع و بغی و فحشا مشتعل قد اخذوا الخیانة و نبذوا الأمانة بغیاً علی الله و امره كذلك سولت لهم انفسهم العافلة قد نقضوا میثاق الله و عهده و ما تأثر فیهم نصیح الله و کلمته نسل الله تبارک و تعالی ان یؤیدهم علی الرجوع انه هو التواب الغفور الرحیم

5 O Pen! Thou hast mentioned him who loved Thee. Make mention of him who drank the wine of martyrdom from the hands of submission and contentment, and repaired to the Most Exalted Paradise by the command of God, the All-Knowing, the All-Wise. Say: May the first fragrance that wafted from the garment of thy Lord, the Most High, the Most Glorious, be upon thee, O fruit of the Tree of bounty, O pillar of faithfulness in the kingdom of names, O word of the Book of God, Lord of the throne on high and of the dust below. Thou art he whom neither commerce nor trade deterred from the remembrance of God. I beseech God by thee and by those who loved thee to open before the faces of His servants the gates of justice and fairness, and to send down upon them from the heaven of His bounty the rain of His mercy and His gifts. Verily He is the Mighty, the All-Bountiful.

5 یا قلم ذکرمت من احبک اذکر من شرب ریحق الشهادة من ایدای التسلیم و الرضاء و قصد الفردوس الأعلى امرأ من لدی الله العلیم الحکیم و قل اول نفحة تضوعت من قیص ربک العلی الأبهی علیک یا ثمرة شجرة العطاء و رکن الوفاء فی ملکوت الأسماء و کلمة کتاب الله رب العرش و الثری انت الذی ما اهتک التجارة و لا بیع عن ذکر الله اسئل الله بک و بمن احبک ان یفتح علی وجوه عباده ابواب العدل و الانصاف و ینزل علیهم من سماء جوده امطار رحمته و عطائه انه هو العزیز الفضال

BRL_DA#429

BH03089

To: *Mashhadi Ali Urdu-Abadi, in Russia*

Date: 1307-04-05 [1889-Nov-29]

1 He is the Speaker in every instant

1 هو الناطق فی کلّ الأحيان

2 The veil of falsehood and faithlessness hath obscured the light of truth and fidelity, and piety hath been tormented beneath the talons of waywardness. The flame of greed and covetousness hath compassed about beleaguered trustworthiness. One unto whom the people of Bahá had shown the utmost love arose in hypocrisy, and through desire for worldly possessions turned away from the All-Sufficing, the Most Exalted.

2 حجاب کذب و جفا نور صدق و وفا را ستر نموده و تقوی تحت برائن طغی معذب گشته شعله حرص و طمع امانت بیچاره را احاطه کرده نفسیکه کمال محبت را اهل بها در باره اش مجری داشتند بر نفاق قیام نمود بطمع اموال از غنی متعال چشم پوشید

3 O Pen! Leave the mention of these, and speak rather of those who were set aflame with the fire of love and faithfulness, in such wise that neither the power of the oppressors, nor the

3 یا قلم دع ذکر هؤلاء ثم اذکر الذین اشتعلوا بنار المحبة و الوفاء بحیث ما منعتهم سطوة الظالمین و

clamour of the aggressors, nor the cawing of the criers could deter them. They turned unto the Most Exalted Horizon with illumined hearts and radiant faces. They cast aside fear and trembling, out of longing for the breaths of Revelation in the eternal homeland.

- 4 O Ali! Upon thee be My glory and My loving-kindness. Thou hast been mentioned repeatedly in the presence of the Wronged One, and thy deeds in the path of God have been accepted. It behooveth thee to say: "Here am I, here am I, O Thou Who didst call me from Thy Most Great Prison! Here am I, here am I, O Thou Who didst turn toward me from Thy most firm and impregnable stronghold! Here am I, here am I, O Thou through Whom the Herald proclaimed on the Day of Return: 'The Kingdom belongeth to God, the Lord of creation!'"

- 5 Praise be to the Desired One of the worlds Who aided thee to render a service from which the fragrance of His good-pleasure was wafted. Well is it with thee, and again, well is it with thee!

- 6 Say: "My God, my God! I beseech Thee by the hearts of them that are nigh unto Thee which were melted in their separation from Thee, and by the souls of the sincere which were sacrificed in Thy path, and by the heads of the yearning ones which were raised upon spears in their love for Thee, and by this martyr through whom the fire of hatred was kindled in the breasts of the ungodly and the light of love shone forth in the hearts of the believers, to make me detached from all else save Thee, to cling to the hem of Thy bounty, and to hold fast unto the cord of Thy mercy with such firmness as cannot be shaken by the doubts of the world - a firmness that cannot be prevented by the hatred of the nations - a firmness that is adorned by Thy will and illumined by the light of Thy purpose. O Lord! I beseech Thee by him, and by his limbs and members, his heart and tongue and eyes, to ordain for me and for the people of Baha the good of this world and the world to come. Verily, Thou art God, the One, the Single, the All-Powerful, the All-Knowing, the All-Wise."

لا ضوضاء المعتدين ولا نعاق الناعقين اقبلوا الى الأفق الأعلى بقلوب نوراء و وجوه بيضاء نبدوا الخوف و الاضطراب شوقاً لنفحات الوحي فى المآب

4 يا على عليك بهائى و عنايتى ذكرت نزد مظلوم مكرراً مذکور و عملت در سبيل الهى مقبول ينبغى لك ان تقول لبيك لبيك يا من ناديتنى من سجنك الأعظم و لبيك لبيك يا من اقبلت الى من حصنك الأمتن الأحكم و لبيك لبيك يا من بك نادى المناد فى المعاد الملك لله مالک الایجاد

5 حمد كن مقصود عالميان را كه ترا تأييد فرمود بر خدمتيك از آن عرف رضا متضوع هنيئاً لك و مريئاً لك

6 قل الهى الهى اسئلك بأجساد المقرّين التى ذابت فى فراقك و بأرواح المخلصين التى فدوا بها فى سبيلك و برؤوس المشتاقين التى ارتفعت على الرماح فى حبك و بهذا الشهيد الذى به اشتعلت نار البغضاء فى صدور المشركين و سطع نور المحبة فى أفئدة الموحدين ان تجعلنى منقطعاً عن دونك و متشبثاً بذيل عطائك و متمسكاً بحبل رحمتك تمسكاً لا تقطعه شبهات العالم تمسكاً لا تمنعه بغضاء الأمم تمسكاً يكون مزيئاً بارادتك و منوراً بنور مشيئتك اى رب اسئلك به و بأركانه و جوارحه و قلبه و لسانه و عينه ان تقدر لى و لأهل البهاء خير الآخرة و الأولى انك انت الله الفرد الواحد المقتدر العليم الحكيم

BLIB_Or15690.132, BLIB_Or15728.204b

BH03416

To: Aqa Siyyid Muhammad, in B R

Date: 1307-04-05 [1889-Nov-29]

1 He is the Faithful Speaker!

1 هو الناطق الأمين

2 O thou who soarest in the atmosphere of the love of thy Lord! Harken unto the call of the Wronged One and convey unto the people that which hath been sent down from the heaven of His bounty and bestowal, that perchance they may cast away what they possess of idle fancies and vain imaginings, and may take fast hold of the cord of God's loving providence, the Help in Peril, the Self-Subsisting.

2 يا أيها الطائر في هواء محبة ربك اسمع نداء المظلوم وبلغ الناس ما نزل من سماء فضله و عطائه لعل يضعن ما عندهم من الأوهام والظنون ويتمسكن بحبل عناية الله المهيمن القيوم

3 Say: O people of the Bayan! Fear ye the All-Merciful, and follow not every rejected transgressor and every veiled heedless one. Say: Hear ye the counsel of the Wronged One and ponder, that haply ye may not be deprived of the ocean of utterance in the Divine Day.

3 قل يا ملاء البيان اتقوا الرحمن ولا تتبعوا كل فاجر مردود و كل غافل محجوب بگو بشنود وصیت مظلوم را و تفکر نمائید شاید [از بحر بیان] در یوم الهی محروم نمانید

4 Reflect upon the turning away of the divines of the former Faith and their followers. What was the cause that all were deprived on the Day of His Manifestation, and were forbidden from Him Whom they had sought with humility and supplication at all times, nay more, issued the verdict for and carried out the shedding of His most pure blood? The cause of this loss and the reason for this ruination was that they regarded not His signs and verses with their own hearing and sight, but were captive to the idle fancies of the former divines.

4 در اعراض علای حزب قبل و تابعین تفکر نمائید آیا سبب چه بود که کل در یوم ظهور محروم گشتند و حضرت مقصودی را که در لیلی و ایام بعجز و ابتهال لقایش را میطلبیدند از او ممنوع بلکه بر سفک دم اطهرش فتوی دادند و شهیدش نمودند سبب این خسارت و علت این هلاکت آنکه بسمع و بصر خود در آثار و آیات [منزله] نظر ننمودند و باوهامات علای قبل گرفتار بودند

5 Say: O people of the Bayan! Fear ye God. Behold His signs with His eye, then hear His verses with His ear. By the life of God! Had there been a soul worthy of mention, this Wronged One would not have borne the tribulations of the world for the sake of manifesting the Cause. Where, at last, hath fairness gone, and what hath become of justice? Through a brackish drop they deprived themselves of the Euphrates of mercy and were forbidden from the ocean of bounty.

5 بگو ای اهل بیان اتقوا الله انظروا آثاره بعینه ثم اسمعوا آیاته بأذنه لعمر الله اگر نفسی قابل ذکر بود این مظلوم بلا یای عالم را لأجل اظهار امر حمل نینمود آخر انصاف کجا رفته و عدل چه شده بقطره اجاج از فرات رحمت محروم گشتند و از بحر فضل ممنوع

6 With the hand of power, rend ye asunder the veils, that perchance ye may attain unto the splendors of the light of the Day of God. The former people clung to names and were deprived of their Owner. Ye too have followed that people and count yourselves among the people of the Bayan. Say: We bear witness that the Bayan is innocent of you and of what ye say and

6 بید اقتدار کشف حجاب نمائید که شاید بتجلیات انوار یوم الله فائز گردید حزب قبل با سماء تمسک جستند و از مالک آن محروم شما هم متابعت آن قوم نموده اید و خود را از اهل بیان می شمرد قل نشهد انّ البیان بریء منکم و عما تقولون و تعملون

do. Hear ye My counsel, then return unto God. Verily He is the Ever-Forgiving, the Pardoner, the Merciful.

اسمعوا نصحي ثم ارجعوا الى الله انه هو التواب
الغفور الرحيم

BLIB_Or15716.026.15

BH03764

To: Muhammad Taqi, in Najafabad

Date: 1307-04-05 [1889-Nov-29]

1 He is the Speaker of Truth!

1 هو الناطق بالحق

2 O Muhammad-Qabl-i-Taqi! Hear the call of the Wronged One. He makes mention of thee through His grace, reminds thee of His verses, and illumines thee with the lights of His utterance. He hath revealed for thee that which brings solace to eyes and vision. Know thou that the world hath deluded the divines of Iran and prevented them from turning to the Dawning-Place of revelation and the Source of inspiration. Heedlessness hath so seized them that they are held back from drawing nigh unto God, the Lord of all mankind. They have followed their own desires and taken them as lords besides God. They are indeed among the companions of the fire. They have devoured God's sheep and hamstrung the she-camel. By God's life! They have committed that which none before them hath committed, as the Mother Book doth testify in the final abode.

2 يا محمد قبل تقى اسمع نداء المظلوم انه يذكرک
بفضله و يذكرک بآياته و ينورك بأنوار بيانه و
انزل لك ما قرت به العيون و الأبصار ثم اعلم
قد غزت الدنيا علماء الايران و منعهم عن التوجه
الى مشرق الوحي و مطلع الالهام و اخذتهم الغفلة
على شأن منعوا عن التقرب الى الله مولى الأنام
قد اتبعوا هواهم و اتخذوها لأنفسهم ارباباً من
دون الله الا أنهم من اصحاب النار قد افترسوا
اغنام الله و عقروا الناقة لعمر الله أنهم ارتكبوا ما
لا ارتكبه احد من قبل يشهد بذلك أم الكتاب
في المآب

3 Blessed art thou for having heard the call and responded, and for having attained unto the traces of God in days wherein all things cried out: "O people of the earth! Fear God and believe in Him Who hath come to you from the horizon of might with power and sovereignty!" This is the Day whereof God's books of old gave you glad tidings. Turn ye unto Him and follow not every doubting idolater. This is the Day whereon He Who conversed on Sinai hath seated Himself upon the throne of Revelation, and the Point of the Bayan hath proclaimed before His Lord, the All-Merciful: "Verily, I am the first to worship Him."

3 طوبى لك بما سمعت النداء واجبت و فزت بآثار
الله في أيام فيها نادت الأشياء يا ملأ الأرض اتقوا
الله آمنوا بالذى اتاكم من افق الاقتدار بقدره و
سلطان هذا يوم بشرتكم به كتب الله من قبل اقبلوا
اليه و لا تتبعوا كل مشرك مرتاب و هذا يوم
فيه استوى مكلّم الطور على عرش الظهور و نطق
نقطة البيان امام وجه ربه الرحمن انتى انا اول
العابدين

4 Thus hath the Ancient Beauty spoken from His Most Great Prison and given you glad tidings of that which hath appeared from God, the Lord of all men. He Who circumambulated the House hath mentioned thee. We make mention of thee with that which causeth spirits to be attracted when they hear the creaking of My Pen. Say: "Praise be to Thee, O my God,

4 كذلك نطق جمال القدم في سجنه الأعظم و بشرتكم
بما ظهر من عند الله مالک الرقاب قد ذكرک
من طاف البيت ذكرناک بما انجذبت به الأرواح
اذا سمعت صرير قلى قل لك الحمد يا الهى بما
ذكرتني اذ كنت في اخب البلاء اسئلك ان

for having remembered me when I was in the most desolate of lands. I beseech Thee to ordain for me that which will draw me nigh unto Thee and enable me to arise to serve Thee and to serve Thy loved ones. Thou art, verily, the Mighty, the All-Bountiful. Thou seest me yearning for the waves of the ocean of Thy bounty and the rain-clouds of Thy mercy. I beseech Thee not to disappoint me of the wonders of Thy grace. Thou art, verily, the All-Powerful, the Unconstrained.”

تقدّر لی ما یقرّبنی الیک و یقومنی علی خدمتک
و خدمة اولیائک انک انت العزیز الفضال ترانی
راجیاً امواج بحر عطائک و امطار سخاب رحمتک
اسئلك ان لا تخیبنی عن بدایع فضلک انک
انت المقتدر المختار

INBA18:113

BH03639

To: Haji Musa Sarraf (Mashhad) et al., in Samarqand

Date: 1307-04-05 [1889-Nov-29]

1 Praise becometh that Desired One Who hath illumined the realm of inner meaning with the light of true unity...

1 حمد حضرت مقصود را لایق و سزااست که بنور
توحید حقیقی عالم معانی را روشن نمود و منور
فرمود ...

2 This evanescent servant has ever mentioned that cherished one of my heart and has besought at the Most Holy Court that which betokens the heaven of generosity and the sun of the favors of God, exalted be His glory. I beseech Him to make that honored one exalted in both worlds and to aid him in that which would bear witness to his service, his connection and his steadfastness. This is not difficult for God, our Lord. Praise be to God! Dear in His presence, dear in His absence, dear in his devotion, and dear in his service. O cherished one of my heart! Can you render adequate thanks and praise for these mentioned bounties? Without divine confirmation it is difficult; when confirmation comes, difficulty remains no more. Ease upon ease, joy upon joy, bounty upon bounty it becomes. When confirmation comes, difficulties become easy, just as when the wind comes, the mosquito departs. If you say no, Rumi, upon him be mercy, has said:

2 لازال این خادم فانی ذکر عزیز قلبی را نموده
و در ساحت اقدس طلب کرده آنچه را که
دلیل است بر سماء کرم و شمس عنایت حقّ جلّ
جلاله از او میطلبم جناب عزیز را در دارین
معزز فرماید و تأیید نماید بر آنچه که شاهد و
گواه باشد بر خدمت و نسبت و استقامت ایشان
لیس هذا علی الله ربنا بعزیز لله احمد عزیز فی
الحضور و عزیز فی الغیب و عزیز فی الاقبال و
عزیز فی الخدمة یا عزیز قلبی آیا میتوانی از عهده
شکر و حمد این نعمتهای مذکوره برآئی مشکل
بی تأیید نمیشود تأیید که آید دیگر مشکل نماند
آسان در آسان فرح اندر فرح نعمت اندر نعمت
است تأیید که آمد مشکلهای سهل میگردد چنانچه
باد میآید پشه میرود اگر میفرمائی نه مولوی علیه
الرحمه گفته

3 “When rose the wind in rushing might, The gnat straight fled in hurried flight.”

3 باد چون بشنید آمد تیز تیز پشه بگرفت آزمان راه
گزیز

4 In all conditions I beseech glory and bounty and steadfastness for that dear one, soul and spirit, and the brethren, and all the sons of the Friend and the heirs of Him Who conversed

4 در همه حال عزّت و نعمت و استقامت آن عزیز
جان و روان و اخوان و جمیع ابناء خلیل و وراث
کلیم را میطلبم انّ ربنا هو المعطی العزیز الکریم

MSHR2.172x

with God. Verily our Lord is the Bestower, the Mighty, the Generous.

BH03605

To: Ghulam Husayn Mirza

Date: 1307-04-05 [1889-Nov-29]

- 1 He is the One Who speaks the truth in the Kingdom of Utterance!
- 2 Verily the Most Great Ocean hath turned toward thee from the direction of the Prison to show thee the pearls of wisdom and utterance hidden within the shells of grace and bounty, as a mercy from His presence, for He is the Compassionate, the All-Knowing, the All-Wise. This is the Day wherein the heaven calleth out with its most exalted voice: "By God! The Lord of all beings hath come, and there floweth from His right hand the Kawthar of immortality, and from His left hand the Salsabil of bounty. Draw nigh, O people of the earth, and be not of the heedless ones. Beware lest the might of the people prevent you from drawing near unto God, the Lord of the mighty Throne." This is the Day wherein the Most Glorious Beauty giveth to drink, with the hands of bounty, His sealed wine named after the Self-Subsisting to those who have turned toward the Supreme Horizon. Harken, O people, and be not of the patient ones. Indeed patience is praiseworthy except in this Cause which was heralded in the Books of God, the Mighty, the Most Lauded. When thou hast attained unto the verses of the Kingdom and art seized by the rapture of the Call raised from the Realm of Might, say:
- 3 "Glory be unto Thee, O my God! Thine is the greatness and the grandeur, and Thine the might and the splendor. This servant testifieth to the sanctification of Thy Being from all similitudes and the exemption of Thine Essence from mention and utterance, and that Thou art God; there is no God but Thee. Thou hast ever been established upon the throne of utterance and wilt ever continue to be what Thou hast been from all eternity. I beseech Thee, O Lord of the worlds, by the Most Great Name through which appeared the decree of reversal and the mystery of sanctification, and through which earthquakes appeared among the tribes, to strengthen me to serve Thee

1 هو الناطق بالحق في ملكوت البيان

2 أن البحر الأعظم اقبل اليك من شطر السجن ليريك لآئ الحكمة والبيان المكنونة في اصداف الفضل والعطاء رحمة من عنده وهو المشفق العليم الحكيم هذا يوم فيه تنادى السماء بأعلى النداء تالله قد اتى مولى الورى وجرى عن يمينه كوثر البقاء ومن يساره سلسيل العطاء اقبلوا يا ملا الأرض ولا تكونوا من الغافلين اياكم ان تمنعكم سطوة القوم عن التقرب الى الله رب العرش العظيم هذا يوم فيه يسقى طلعة الأبهى من اقبل الى الأفق الأعلى بأبأدى العطاء رحيقه المختوم باسمه القيوم اسمعوا يا قوم ولا تكونوا من الصابرين أن الصبر محبوب إلا في هذا الأمر الذى بشرت به كتب الله العزيز الحميد أنك اذا فزت بأيات الملكوت واخذك جذب النداء المرتفع من الجبروت

3 قل سبحانك اللهم يا الهى لك العظمة والكبرياء ولك العزة والبهاء يشهد عبدك هذا بتقديس ذاتك عن الأمثال وتزيه كينوتك عن الذكر والمقال وبأنك انت الله لا اله الا انت لم تزل كنت مستويًا على عرش البيان ولا تزال تكون بمثل ما كنت فى ازل الأزال اسئلك يا مولى العالم بالاسم الأعظم الذى به ظهر حكم التنكيس وسر التقديس وبه ظهرت الزلازل بين القبائل بأن تؤيدنى على خدمتك بين

amongst Thy creation and to mention Thee amongst Thy servants. O my Lord! I beseech Thee by the lights of Thy face to protect Thy servants from the evil of self and passion, and to illumine them with the lights of guidance and righteousness. Verily Thou art the Lord of all beings. There is no God but Thee, the Most Exalted, the Supreme."

خَلَقَكَ وَذَكَرَكَ بَيْنَ عِبَادِكَ أَيُّ رَبِّ اسْئَلِكَ
بِأَنْوَارِ وَجْهِكَ بِأَنْ تَحْفَظَ عِبَادَكَ مِنْ شَرِّ النَّفْسِ
وَالْهَوَى وَتُورِهِمْ بِأَنْوَارِ الْهُدَايَةِ وَالتَّقْوَى أَنْتَ
أَنْتَ مَوْلَى الْوَرَى لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْأَعْلَى

BLIB_Or15716.128b, BLIB_Or15724.157

BH04337

To: *Haji Ali (Ali Qabl-i-Akbar), in Najafabad*

Date: 1307-04-05 [1889-Nov-29]

1 He is the Ever-Abiding without decline

1 هو الباقي بلا زوال

2 O Haji, O 'Ali qabl-i-Akbar! Upon thee be the Glory of God, the Lord of Power. From the time of thy departure until the time thou wert mentioned in the presence of the Wronged One, the Speaker of Sinai and He Who is established upon the throne of Revelation hath remembered thee. The servant in attendance before the Countenance repeatedly made mention of thee and beseeched from the heaven of the Divine Will a wondrous and exalted Tablet for thee. Now, on the second night of the month of Rabi'u'th-Thani, he again made mention of thee and this perspicuous Book was revealed from the horizon of the favor of the Lord of the worlds, that thou mayest know with clear certainty that thy services at all times have not been forgotten, nor will they be forgotten. By the life of God! All are recorded and inscribed by the Most Exalted Pen in the Crimson Book. Such is the testimony of the Wronged One concerning thee, and with this testimony all the treasures of the earth cannot compare.

2 یا حاجی یا علی قبل اکبر علیک بهاء الله مالک
القدر از حین هجرت آنجناب الی حین ذکرَت در
ساحت مظلوم مذکور و الذاکر هو مکلم الطور
و المستوی علی عرش الظهور عبد حاضر لدی
الوجه مکرر ذکرَت را نموده و از سماء مشیت
رحمانی لوح بدیع منبع از برایت مسئلت کرده
حال که لیلہء دوم شهر ربیع الآخر است مجدد
ذکرَت را نمود و این کتاب مبین از افق عنایت
رب العالمین نازل تا یقین مبین بدانی خدمتہایت
در لیلای و ایام از نظر زفتہ و غیروود لعمر الله
در صحیفہء حمرا از قلم اعلی کل مرقوم و مسطور
اینست شہادت مظلوم در حقّت و باین شہادت
معادلہ نمینماید کنوز ارض کلّها

3 Say: My God, my God! Praise be unto Thee for having enabled me to serve Thee, wherein I have taken up, in Thy vicinity, a station and place for Thy remembrance, Thy praise, and that which Thou hast commanded me in Thy days. I beseech Thee, O Cleaver of the dawn, and the One Who confirmeth success and prosperity, by Thy Most Great Name through which Thou hast subdued the cities of the hearts of the nations, to assist me in all conditions to remember Thee and to remember that which Thou hast commanded me in serving at Thy gate and whatsoever is related unto Thee. Verily Thou art the All-Bountiful, the Generous. And I beseech Thee to ordain for me

3 قل الہی الہی لک الحمد بما ایدتني علی خدمتک
بحیث اتخذت فی جوارک مقراً و محلاً لذكرک
و ثنائک و ما امرتني به فی ایامک اسئلك
یا فالق الأصباح و المؤید علی النجاح و الفلاح
باسمک الأعظم الذی به سخرت مداین قلوب
الأمم ان توقفنی فیکل الأحوال علی ذکرک و
ذکر ما امرتني به فی خدمۃ بابک و ما ینسب
الیک انک انت الفضل الکریم و اسئلك ان
تکتب لی مصباحاً فی نور معرفتک لتکون معی

a lamp in the light of Thy knowledge, that it may be with me in every world of Thy worlds. Verily Thou art the Almighty, the Powerful, and worthy of answering prayers.

فیکلّ عالم من عوالمک آنک انت المقتدر القدير
و بالا جابة جدير

BLIB_Or15724.108

BH04706

To: Haji Muhammad Husayn Yazdi, in Alexandria

Date: 1307-04-05 [1889-Nov-29]

¹ Praise and glory befitteth the King of the Throne of eternity, Who from a single seed hath made manifest the realm of trees, leaves and fruits, and from a single countenance hath revealed cities of lovers, attraction, rapture, and wonderment. What then was this Word, which at times was mentioned as a seed, at times as a countenance, and at times as a drop - from which drop emerged an ocean, from which countenance emerged faces, and from which seed emerged a world? Such a Word that the description of those who describe cannot reach it, and the comprehension of the knowers cannot grasp it. Can one mention or describe the station of the Bearer of the Word, the Creator of the Word, the Manifestation of the Word, and the Revealer of the Word? Nay, by His very Self, the Truth, for He cannot be known, and therefore cannot be described.

¹ حمد و ثنا سلطان سریر بقا را لایق و سزا که از
یک حبه عالم اشجار و اوراق و اثمار ظاهر و از
یک وجه مدائن عشاق و جذب و انجذاب و
شور و وله باهر آیا آنکله چه بود که گاهی بحبه
ذکر شد و هنگامی بوجه و وقتی بقطره و از قطره
دریا و از وجه و جوه و از حبه عالم ظاهر چنین
کلمه که وصف واصفین بآن نرسد و ادراک
عارفین آنرا ادراک ننماید آیا مقام صاحب کلمه
و موجد کلمه و مظهر کلمه و منزل کلمه را میتوان
ذکر نمود یا وصف کرد لا و نفسه الحق چه که
شناخته نمیشود تا بوصف درآید

² All existence testifieth to His sanctification from all else and His exaltation above all things. Neither can the eye behold Him, nor can the faculty of understanding comprehend Him. Nevertheless, mention and praise are necessary, for they are the cause of tranquility, solace and joy to the friends. And in view of His infinite loving-kindness and boundless grace, He hath permitted mention of Him. Therefore I mention Him by saying that He cannot be mentioned by any mention other than His own.

² یشهد کلّ الوجود بتقدیسه عن دونه و تنزیهه عما
سواه نه بصر قادر بر مشاهده و نه قوه مدرکه
لایق ادراک مع ذلک ذکر و ثنا لازم و آن سبب
تسکین و تسلیه و فرح اولیاست و نظر بعنایت
بینتی و فضل لایحیی اذن ذکر فرموده لذا اذکره
بأنه لا یذکر بذکر دونه

³ The august letter arrived, and from every word thereof the wine of reunion was quaffed. In truth, the remembrance of the friends is auspicious to the Friend....

³ دستخط عالی رسید و از هر کلمه ثی شربت وصال
آشامیده شد فی الحقیقه یاد یاران یار را میمون بود
...

MSHR5.384x

BH04802

To: Mulla Yusuf

Date: 1307-04-05 [1889-Nov-29]

- 1 In the Name of Him through Whom the gates of divine knowledge have been opened before all who are in the contingent world! 1 بِسْمِ الَّذِي بِهِ فَتَحَ بَابَ الْعِرْفَانِ عَلَى مَنْ فِي الْأَمْكَانِ

- 2 The Book of God speaketh forth from the most exalted station before the faces of all humanity. Blessed is he who hath shattered the idols of vain imaginings and turned toward Him with manifest humility. We were seated upon the throne and, gazing in all directions, beheld thee advancing toward Our horizon. We make mention of thee with that which hath enraptured the hearts of those who have heard and responded to their Lord, the Almighty, the All-Knowing, the All-Wise. Blessed be thine ear, for it hath heard My call; and thine eye, for it hath attained unto My traces; and thy heart, for it hath been illumined with the light of My knowledge; and thy hand, for it hath taken hold of My perspicuous Book. Thus have We sent down the verses and dispatched them unto thee that thou mayest rejoice and be of them that are thankful. 2 كَتَابُ اللَّهِ يَنْطِقُ فِي أَعْلَى الْمَقَامِ إِمَامَ وَجْهِهِ الْأَنَامِ طُوبَى لِمَنْ كَسَرَ أَصْنَامَ الْأَوْهَامِ وَاقْبَلَ إِلَيْهِ بِخُضُوعٍ مُبِينٍ قَدْ كُنَّا مُسْتَوِيًّا عَلَى الْعَرْشِ وَنَظَرًا إِلَى الْجِهَاتِ رَأَيْنَاكَ مُقْبِلًا إِلَى أَفْقَى ذِكْرِنَاكَ بِمَا انْجَذَبَتْ بِهِ أَفْتِدَةُ الَّذِينَ سَمِعُوا وَاجَابُوا رَبَّهُمُ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ طُوبَى لِأَذْنِكَ بِمَا سَمِعَتْ نِدَائِي وَلِعَيْنِكَ بِمَا فَازَتْ بِأَثَارِي وَلِقَلْبِكَ بِمَا تَوَرَّعَ بِنُورِ مَعْرِفَتِي وَلِيَدِكَ بِمَا اخْذَتْ كَلَامِي الْمُبِينِ كَذَلِكَ أَنْزَلْنَا الْآيَاتِ وَأَرْسَلْنَاهَا إِلَيْكَ لِتُفْرَحَ وَتَكُونَ مِنَ الشَّاكِرِينَ

- 3 Say: O concourse of the earth! The call hath been raised in your midst, and the verses have been sent down unto you, and the gates of bounty have been opened before your faces. Hasten, and be not of them that tarry. This is the Day which ye were promised aforetime by God, the True, the Faithful. Cast aside what is with the people, for the Self-Subsisting hath come unto you and summoneth you unto this Wine which calleth out, saying: "O friends of God and His party! Turn ye unto that which hath appeared in truth, and be not of the heedless." When thou hast drunk from the hand of My favor the cup of My loving-kindness, say: 3 قُلْ يَا مَلَأَ الْأَرْضِ إِنَّ النَّدَاءَ ارْتَفَعَ بَيْنَكُمْ وَالْآيَاتُ نَزَلَتْ عَلَيْكُمْ وَأَبْوَابُ الْفَضْلِ فَتَحَتْ عَلَى وَجُوهِكُمْ اسْرِعُوا وَلَا تَكُونُوا مِنَ الْمُتَوَقِّفِينَ هَذَا يَوْمٌ وَعَدْتُمْ بِهِ مِنْ قَبْلِ مَنْ لَدَى اللَّهِ الصَّادِقِ الْأَمِينِ ضَعُوا مِنْ عِنْدِ الْقَوْمِ أَنْ الْقَيُّومِ اقْبَلِ إِلَيْكُمْ وَيَدْعُوَكُمْ إِلَى هَذَا الرَّحِيقِ الَّذِي يَنَادِي وَيَقُولُ يَا أَوْلِيَاءَ اللَّهِ وَحُزْبِهِ اقْبَلُوا إِلَى مَا ظَهَرَ بِالْحَقِّ وَلَا تَكُونُوا مِنَ الْغَافِلِينَ أَنْتَ إِذَا شَرَبْتَ مِنْ يَدِ فَضْلِي قَدْ حَسَنَ عَنَائِي

- 4 My God, my God! Thou beholdest me speaking forth Thy praise, seeking refuge in Thy presence, and hastening to the door of Thy mercy. I beseech Thee to ordain for me from Thy Pen that which will preserve me from all else save Thee and draw me nigh unto Thee. O my Lord! My tongue, both outward and inward, beareth witness to Thy oneness and singleness, Thy power, Thy grandeur, and Thy sovereignty. I ask of Thee that which becometh the heaven of Thy generosity, the ocean of Thy bestowal, and the sun of Thy grace. Wilt Thou, O my God, deny this seeker who hath sought the ultimate goal beneath the pavilions of Thy greatness, and disappoint him after he hath acknowledged Thy grace which hath encompassed 4 قُلْ أَلْهِهِ أَلْهِهِ تَرَانِي نَاطِقًا بِثَنَائِكَ وَعَائِدًا بِحُضْرَتِكَ وَسَارِعًا إِلَى بَابِ رَحْمَتِكَ أَسْأَلُكَ بِأَنْ تَقْدِرَ لِي مِنْ قَلْبِكَ مَا يَحْفَظُنِي عَنْ دُونِكَ وَيُقَرِّبُنِي إِلَيْكَ أَيْ رَبِّ يَشْهَدُ لِسَانُ ظَاهِرِي وَبَاطِنِي بِوَحْدَانِيَّتِكَ وَفِرْدَانِيَّتِكَ وَقُدْرَتِكَ وَعَظَمَتِكَ وَسُلْطَانِكَ وَأَسْأَلُ مِنْكَ مَا يَنْبَغِي لِسَمَاءِ جُودِكَ وَبَحْرِ عَطَائِكَ وَشَمْسِ فَضْلِكَ هَلْ تَمْنَعُ يَا أَلْهِهِ هَذَا الْقَاصِدَ الَّذِي قَصَدَ الْغَايَةَ الْقَصْوَى فِي ظِلِّ قَبَابِ عَظَمَتِكَ وَهَلْ تَخَيِّبُهُ بَعْدَ مَا أَقْرَبَ بِفَضْلِكَ الَّذِي أَحَاطَ الْأَشْيَاءُ لَا وَعَزَّتْكَ أَشْهَدُ فِي هَذَا الْحَيْنِ بِأَنَّكَ أَنْتَ مَا

all things? Nay, by Thy glory! I bear witness in this moment that Thou hast never disappointed those who have hoped in Thee, nor turned away those who have sought Thee. Thou hast taken their hands with the hands of Thy power, delivered them from the pit of vain imaginings through Thy will and purpose, and given them what they desired from the heaven of Thy bounty. Verily, Thou art the Almighty Whom the affairs of Thy creation have never frustrated. There is none other God but Thee, the Almighty, the Single, the One, the All-Bountiful, the All-Generous.

خَيْبَتِ آمَلِيكَ وَ مَا مَنَعْتَ قَاصِدِيكَ قَدْ اخَذْتَ
اِيَادِيَهُمْ بَايَادِي قُدْرَتِكَ وَ نَجَّيْتَهُمْ مِنْ بُئْرِ الْأَوْهَامِ
بِمَشِيَّتِكَ وَ ارَادَتِكَ وَ اعْطَيْتَهُمْ مَا ارَادُوا مِنْ
سَمَاءِ جُودِكَ أَنْتَ الْمُقْتَدِرُ الَّذِي مَا مَنَعْتِكَ
شُؤُونَاتُ خَلْقِكَ لَا إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْفَرْدُ
الْوَحِيدُ الْمُعْطَى الْكَرِيمُ

BLIB_Or15695.008

BH05505

To: *Mirza Yusuf*

Date: 1307-04-05 [1889-Nov-29]

1 He is the Summoner before the faces of humanity

1 هو المنادي امام وجوه الورى

2 This is a Book sent down in truth for whosoever taketh unto Him a path, that the verses of God may draw him to a station wherein he ariseth to serve the Cause and remindeth the people of that which draweth them nigh unto Him on a Day illumined by the lights of His countenance. Say: O people of the Bayan! He Who speaketh before all faces hath no need of aught else to prove His Cause. He hath come unto you from the heaven of bounty with the Kingdom of verses and the Dominion of clear proofs, with a sovereignty that encompasseth all worlds. Read ye what hath been sent down from His presence - verily it guideth you unto a path that is straight through justice. Were it not for My Cause, the Point would not have appeared and the Bayan would not have been revealed - to this testifieth he who is powerful in the Cause. Blessed is he who heareth and respondeth, and woe unto him who remaineth far from nearness.

2 كِتَابُ نَزَلَ بِالْحَقِّ لِمَنْ اتَّخَذَ إِلَيْهِ سَبِيلًا لِتَجْذِبَهُ آيَاتُ
اللَّهِ إِلَى مَقَامٍ يَقُومُ عَلَى خِدْمَةِ الْأَمْرِ وَ يَذْكُرُ النَّاسَ
بِمَا يَقْرَبُهُمْ إِلَيْهِ فِي يَوْمٍ كَانَ بِأَنْوَارِ الْوَجْهِ مِنْيرًا قُلْ يَا
مَعْشَرَ الْبَيَانِ الَّذِي يَنْطِقُ إِمَامُ الْوَجْهِ أَنَّهُ لَا يَحْتَاجُ
فِي اثْبَاتِ أَمْرِهِ بِدُونِهِ أَنَّهُ اتَّكَمَ مِنْ سَمَاءِ الْعَطَاءِ
بِمَلَكُوتِ الْآيَاتِ وَ جَبَرُوتِ الْبَيِّنَاتِ بِسُلْطَانِ كَانَ
عَلَى الْعَالَمِينَ مُحِيطًا أَقْرَأُوا مَا نَزَلَ مِنْ عِنْدِهِ أَنَّهُ يَهْدِيكُمْ
إِلَى صِرَاطٍ كَانَ بِالْعَدْلِ مُسْتَقِيمًا لَوْ لَا أَمْرِي مَا
ظَهَرَتِ النُّقْطَةُ وَ مَا نَزَلَ الْبَيَانُ يَشْهَدُ بِذَلِكَ مَنْ
كَانَ عَلَى الْأَمْرِ قَوِيًّا طُوبَى لِمَنْ سَمِعَ وَ اجَابَ وَ
وَيْلٌ لِمَنْ كَانَ عَنِ الْقَرَبِ بَعِيدًا

3 Say: Cast aside your names, for they profit you not, even as they profited not those who came before you. Thus hath the Supreme Pen spoken before the faces of the learned and the princes, that He might guide you to a station illumined by the lights of His countenance. O thou who gazeth upon the Face! Read unto them what was revealed before the Day when God shall come with a Cause that encompasseth all worlds. We testify that they cast the Command of God behind their backs

3 قُلْ ضَعُوا الْأَسْمَاءَ إِنَّهَا لَا تَنْفَعُكُمْ كَمَا مَا نَفَعَتْ قَوْمًا
قَبْلَكُمْ كَذَلِكَ نَطْقُ الْقَلَمُ الْأَعْلَى إِمَامُ وَجْهِ الْعُلَمَاءِ
وَالْأُمَرَاءِ لِيَهْدِيَكُمْ إِلَى مَقَامٍ كَانَ بِأَنْوَارِ الْوَجْهِ مُضِيئًا
يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ أَقْرَأْ لَهُمْ مَا نَزَلَ مِنْ قَبْلِ
يَوْمٍ يَأْتِي اللَّهُ بِأَمْرٍ كَانَ عَلَى الْعَالَمِينَ مُحِيطًا نَشْهَدُ
أَنَّهُمْ نَبَذُوا أَمْرَ اللَّهِ وَرَاءَهُمْ وَ اخَذُوا مَا مَنَعَ عَنْهُ فِي

and took what was forbidden them in a Tablet sent down from the heaven of Revelation. The Glory be upon thee from Us, and upon those who have taken no friend unto themselves.

لوح كان من سماء الوحي منزولا البهاء من لدنا
عليك وعلى الذين ما اتخذوا لأنفسهم خليلا

BLIB_Or15716.027.03

BH06878

To: Aqa Mihdi Rafia Arjumand, in Hamadan

Date: 1307-04-05 [1889-Nov-29]

- 1 He is the Caller from the Divine Lote-Tree of Man! 1 هو المنادي في سدرۃ الانسان
- 2 O Mihdi! Today the Lote-Tree speaks forth "The Truth hath come!" and the Call of Sinai is raised high. The Lord Moses with but one staff struck down the swords of the world, and the Ancient King with but one Pen hath vanquished the imaginings and idle fancies of the peoples. 2 يا مهدى امروز سدره به قد اتى الحق ناطق و
ندای طور مرتفع حضرت کلیم با یک عصا بر
اسیاف عالم زد و مالک قدم با یک قلم بر ظنون
و اوهمات امم
- 3 Praise be to the Lord of all worlds that thou hast hearkened to His call and attained unto the signs of His Pen. Know thou the worth of this station and arise to serve His Cause. This is God's binding command. Blessed art thou and blessed is he who hath attained unto that which was ordained in His preserved Tablet. 3 حمد کن مقصود عالمیان را که ندایش را شنیدی
و بآثار قلبش فائز شدی قدر این مقام را بدان و
بخدمت امر قیام نما اینست امر مبرم الهی طوبی
لک و لمن فاز بما امر به فی لوحه المحفوظ
- 4 Say: My God, my God! Praise be to Thee for causing me to hear Thy call and behold Thy signs, and for honoring me with attaining unto Thy Tablet from whose horizon shone forth the light of Thy loving-kindness. I testify that Thou art the All-Bountiful, that Thou art the Ever-Flowing, the Forgiving, the Merciful. I beseech Thee not to deprive me from the ocean of Thy generosity nor from the lights of the Sun of Thy bestowal. I testify, and all created things testify, to Thy loftiness and Thy transcendence. Ordain for me and for those who have believed in Thee that which Thou hast ordained for Thy chosen ones. Verily Thou art the Generous, the All-Bountiful. Praise be unto Thee, for verily Thou art the Goal of them that know Thee. 4 قل الهی الهی لک الحمد بما اسمعتنی ندائک و
اریتنی آثارک و شرفتنی بقاء لوحک الذی لاح
من افقه نیر عنایتک اشهد انک انت الفضل
وانک انت الفیاض الغفور الرحیم اسئلك ان
لا تحبینی عن بحر جودک ولا عن انوار شمس
عطائک اشهد و يشهد الکائنات یعلوک و سموک
قدر لی و لمن آمن بک ما قدرته لأصفیائک
انک انت الجواد الکریم الحمد لک اذ انک انت
مقصود العارفين

BLIB_Or15716.047.20,

SFI01.149,

MSBH4.456

BH06609*To: Majid Khan**Date: 1307-04-05 [1889-Nov-29]*

1 The Hand of God is above the hands of His servants

2 The Wronged One beareth witness unto that which the Books of God have witnessed before and after. Blessed are they who know. O thou who speaketh in My Name! Say: O people of the earth! Do ye doubt God, or this Light whereby the heavens and earth were illumined, or His signs which have filled the horizons? Say: Be fair, O people, and follow not those who have denied God, the Lord of all names. Behold what hath appeared in truth, then be fair, and be not of those who said "God is our Lord," but when He came from the horizon of might they said "This is naught but a lying impostor." The trumpet hath been sounded in truth, yet the people are in doubt and strife. Say: Look ye, look ye, for the Sun hath risen from the horizon of proof. Hearken ye, hearken ye, for the Call hath been raised from all religions. Thus hath the ocean of utterance surged from the Pen of the All-Merciful. Blessed is he who hath attained and said: "Praise be unto Thee, O Lord of all mankind!" The glory from Us be upon thee and upon those who broke not the Covenant on the Day of Separation.

1 يد الله فوق ايادي العباد

2 شهد المظلوم بما شهدت كتب الله من قبل و من بعد طوبى لقوم يعرفون يا ايها التاطق باسمى قل يا ملاء الأرض أ في الله شك أم في هذا النور الذى به اشرقت السموات و الأرض أم في آياته التى ملأت الآفاق قل انصفوا يا قوم ولا تتبعوا الذين كفروا بالله مالک الرقاب انظروا فيما ظهر بالحق ثم انصفوا ولا تكونوا من الذين قالوا الله ربنا فلما اتى من افق الاقتدار قالوا ان هذا الا مفتر كذاب قد نفخ فى الصور بالحق و القوم فى مرية و شقاق قل انظروا انظروا ان الشمس اشرقت من افق البرهان اسمعوا اسمعوا ان النداء ارتفع من الأديان كذلك جرى بحر البيان من قلم الرحمن طوبى لمن فاز و قال لك الحمد يا مولى الأنام البهائم من لدنا عليك و على الذين ما نقضوا الميثاق فى يوم الطلاق

BLIB_Or15716.188d

BH07438*To: Aqa Yahuda, in Hamadan**Date: 1307-04-05 [1889-Nov-29]*

1 In His Name, the One Who has dominion over all names!

2 O Yahuda! God willing, mayest thou be confirmed in that which causes the exaltation of the Word of God. The station of this Day is the station of this blessed word: "Say: God; then leave them to amuse themselves in their vain discourses." Naught but God is mentioned in the Most Holy Court. We counsel all to sanctification and detachment. That which his honor, the name of God Haydar-'Ali, hath mentioned - all must hear it with attentive ears.

1 بسمه المهيمن على الأسماء

2 يا يهودا انشاء الله مؤيد باشى بر آنچه سبب ارتفاع كلمة الله است مقام يوم مقام اين كلمه مبارك است قل الله ثم ذرهم فى خوضهم يلعبون ما سوى الله در ساحت اقدس مذکور نه كل را وصيت مينمائيم بتقليدس و تنزيه جناب اسم الله

- 3 The Most Exalted Pen beareth witness to his orientation, his turning to God, and the loftiness and excellence of his station before God, exalted be His glory. He hath made mention of the loved ones in that land, and therefore from the heaven of divine Will, sacred and luminous Tablets have been revealed and sent down especially for some. Convey My greetings to the handmaidens of God. Blessed is the handmaiden who hath held fast to the cord of sanctification - she is indeed among the devout ones in My perspicuous Book. Take hold of the Book with the strength bestowed by Us and say: Praise be unto Thee, O Thou Who art the Goal of all who are in the heavens and on earth!

حیدر قبل علی آنچه ذکر نموده باید کلّ باذان
واعیه بشنوند

3 قلم اعلیٰ شهادت میدهد بر توجّه و اقبال و علوّ
و سموّ مقامش نزد حقّ جلّ جلاله ذکر اولیای
آن ارض را نموده لذا مخصوص بعضی از سماء
مشیت الهی الواح مقدّسه نورانی نازل و ارسال
شد امّا الله را از قبل مظلوم تکبیر برسان طوبی
لأمة تمسکت بحبل التقديس أنّها من القانتات في
كتابي المبين خذ الكتاب بقوة من عندنا و قل لك
الحمد يا مقصود من في السموات و الأرضين

BLIB_Or15716.047.09

BH07947

To: Mirza Rubin Uncle of Mirza Mihdi Khan, in Hamadan

Date: 1307-04-05 [1889-Nov-29]

- 1 He is the Caller on the Mount of Knowledge!
- 2 O Rubin! Harken to the call of God, the King, the True, the Manifest. Verily He is with thee and hath witnessed thy deeds in His path and thy cry in His remembrance. Nothing whatsoever escapeth His knowledge. Blessed art thou for having held fast to My cord and clung to the hem of My holy and luminous robe.
- 3 Ask thou of God that He may sanctify the hems of His servants from the dust of self and passion. The penetrating influence of the Word hath ever been and will continue to be dependent upon the sanctification of the heart.
- 4 Say: My God, my God! Illumine the hearts of Thy servants with the light of Thy sanctification and Thy knowledge, then aid them to perform that which will diffuse the fragrance of Thy good-pleasure. O my Lord! I am Thy servant and the son of Thy servant. I have turned unto the ocean of Thy bounty and the sun of Thy grace. I beseech Thee by the pearls treasured within the vaults of Thy Most Exalted Pen and the lights shining from the horizons of Thy most exalted Words to aid me in that which beseemeth Thy days. Then send down upon

1 هو المنادى في طور العرفان

2 يا روبين اسمع نداء الله الملك الحقّ المبين أنّه
معك و رأى عملك في سبيله و ندائك في ذكره
أنّه لا يعزب عن علمه من شيء طوبى لك بما
تمسكت بحبل و تشبّثت بذيل المقدّس المنير

3 از حقّ بطلب اذیال عباد را از غبار دنس و
هوی مقدّس فرماید نفوذ کلمه منوط بتقدیس
قلب بوده و هست

4 قل الهی الهی نور قلوب عبادک بنور تقدیسک
و معرفتک ثمّ ایدهم علی عمل يتضوّع منه عرف
رضائک ای ربّ انا عبدک و ابن عبدک اقبلت
الی بحر عطائک و شمس فضلک اسئلك
بالآلئ الخزونة في خزائن قلبک الأعلى و الأنوار
المشرقة من آفاق کلماتک العلیا بأن تؤیّدنی علی
ما ینبغی لأیامک ثمّ انزل لی من سماء کرمک

me from the heaven of Thy generosity that which beseemeth
Thy glory and Thy majesty. Verily Thou art the Almighty,
the Mighty, the All-Bountiful.

ما ينبغي لعزّي و جلالک انک انت المقتدر
العزیز الفضال

INBA27:418, BLIB_Or15716.048.08

BH07991

To: *Mirza Yaqub Hamadani*

Date: 1307-04-05 [1889-Nov-29]

1 He speaketh forth before the faces of all men

1 هو الناطق امام الوجوه

2 O Yaqub! We have been with you and heard your cry regarding this irrevocable Cause. Hear the call from the Supreme Horizon: "Verily, there is no God but Me, the Single, the One, the Powerful, the Mighty." His Holiness Moses conveyed the Word of God to the Pharaoh of his time, and in the early days a strong party secretly supported him. However, the King of existence and the Sovereign of the seen and unseen summoned all kings without any veil or barrier, and guided them to the Supreme Horizon, at a time when there was no helper visible and no supporter apparent. The might of the divines and rulers did not prevent Him from speaking the word of truth. He spoke that which was the cause of exaltation and ascension. We beseech God, blessed and exalted be He, to confirm you with a confirmation that the oppression of oppressors cannot prevent. Praise be to God, the Lord of the worlds.

2 يا يعقوب قد سمّا معک و سمعنا نداءک فی هذا الأمر المحتوم اسمع النداء من الأفق الأعلى انه لا اله الا انا الفرد الواحد المقتدر القدير حضرت کلیم به فیرعون وقت کلمة الله را القا نمود و در اول ایام حزبی قوی در سر سر با او بوده ولكن سلطان وجود و مالک غیب و شهود جمیع ملوک را من دون ستر و حجاب دعوت فرمود و بافق اعلى راه نمود در حالتیکه ناصر مفقود و معین غیر مشهود سطوت علها و امرا او را از کلمه حق بازداشت فرمود آنچه را که سبب علو و سمو است نسل الله تبارک و تعالی ان يؤیدک تأییداً لا یمنعه ظلم الظالمین الحمد لله رب العالمین

BLIB_Or15716.048.03

BH08368

To: *Baha'is of Jewish background, in Hamadan*

Date: 1307-04-05 [1889-Nov-29]

1 He is the One Who speaks the truth.

1 هو الناطق بالحق

2 Say: My God, my God! Praise be to Thee for having given me to drink, from the cup of Thy bounty, the living waters of Thy utterance, and for having made me to know the Dawning-Place

2 قل الهی الهی لک الحمد بما سقیتنی من کأس عطائک کوثر بیانک و عرفتنی مشرق آیاتک و

of Thy verses and the Source of Thy clear tokens - He from Whose Pen has flowed the water of life throughout all creation. I beseech Thee by the mysteries of Thy Book and the lights of the horizon of Thy Revelation to make me steadfast in Thy Cause, firm in Thy love, clinging to the cord of Thy grace, and arising to serve Thy Cause. Then ordain for me, O my God, that which will draw me nigh unto Thee and that which befits the ocean of Thy generosity and the heaven of Thy bounty. Verily Thou art the Munificent, the Generous. I beseech Thee to make me detached from all else but Thee and soaring in the atmosphere of Thy love in such wise that the hosts of kings and rulers will not hinder me. O Lord! Aid them to turn unto Thee and to exalt Thy Word and make manifest Thy Cause. Verily Thou art the Powerful, the Commander, the All-Wise.

مطلع بيناتك الذي من قلبه جرى رحيق الحيوان
في الامكان اسئلك بأسرار كتابك و انوار افق
ظهورك بأن تجعلني ثابتاً على امرك و راسخاً في
حبك و متمسكاً بحبل فضلك و قائماً على خدمة
امرك ثم قدّر لي يا الهى ما يقربني اليك و ما
ينبغي لبحر كرمك و سماء عطائك انك انت
الجواد الكريم اسئلك بأن تجعلني منقطعاً عن
دونك و طائراً في هواء حبك بحيث لا تمنعني
جنود الملوك و السلاطين اى رب ايدهم على
الاقبال اليك و اعلاء كلمتك و اظهار امرك
انك انت المقتدر الأمر الحكيم

BLIB_Or15716.047.16

BH08608

To: Aqa Mashhadi Nasrullah

Date: 1307-04-05 [1889-Nov-29]

- 1 He is the Witness from His most exalted horizon.
- 2 O Nasru'llah! Your name was present before the Wronged One, Who made mention of you with the verses of God, the Help in Peril, the Self-Subsisting. When you attain unto the fragrances of revelation and drink the choice wine of utterance from the cup of mystical understanding, say:
- 3 "Praise be unto Thee, O my God, my Purpose and my Beloved, for having guided me to Thy straight path and made me aware of Thy mighty announcement. I beseech Thee, O Lord of the world and Educator of the nations, by Thy irrevocable Command which hath encompassed earth and heaven, to ordain for me through Thy Most Exalted Pen that which shall profit me in all the worlds of Thy worlds. O Lord! Thou seest me standing firm and steadfast at the door of Thy bounty. Ordain for me that which Thou hast ordained for Thy trusted ones, through whose deeds Thy signs were spread abroad and through whose attributes Thy attributes were made manifest. Verily, Thou art the Omnipotent over whatsoever Thou wilt,

1 هو الشاهد من افقه الأعلى

2 يا نصرالله قد حضر اسمك لدى المظلوم ذكرک
بآيات الله المهيمن القيوم انك اذا فزت بنفحات
الوحي و شربت رحيق البيان من كأس العرفان
قل

3 لك الحمد يا الهى و مقصودى و محبوبى بما هديتنى
الى صراطك المستقيم و عرفتنى نبأك العظيم
اسئلك يا مالک العالم و مربى الأمم بأمرک
المبرم الذى احاط الأرض و السماء ان تقدّر
لى من قلبك الأعلى ما ينفعنى فيكلّ عالم من
عوالمک اى ربّ ترانى قائماً ثابتاً راسخاً لدى باب
جودک قدّر لى ما قدرته لأمنائك الذين بأعمالهم
نشرت آثارک و بصفاتهم صفاتک انك انت
المقتدر على ما تشاء و بك ظهر ما هو المكنون
فى ازل الأزال

BLIB_Or15728.220c, BLIB_Or15734.1.088a

and through Thee was revealed that which was hidden throughout all eternity.”

BH08955

To: Abdu'l-Husayn Khi Alif, in Hamadan

Date: 1307-04-05 [1889-Nov-29]

1 He is the All-Knowing, All-Wise Revealer

1 هو المنزل العليم الحكيم

2 Say: Glory be unto Thee, O my God and the God of all who are in earth and heaven, and my Goal and the Goal of those who dwell in the most exalted Paradise and the highest Heaven! Unto Thee be praise and glorification, and unto Thee be grace and bounty, for having adorned my deeds with the glory of Thy acceptance and sent down to me that whereby the signs of Thy loving-kindness have been spread throughout Thy dominion. I beseech Thee to make me sincere for Thy sake and to hold fast unto that which will exalt the station of Thy Most Great Word amongst humanity. O my Lord! I beseech Thee by Him and by His sovereignty to adorn me with the ornament of steadfastness and to crown me with the crown of Thy remembrance and Thy love. Verily Thou art the Powerful through Thy might and the Dominant through Thy will. There is no God but Thee, the Mighty, the All-Praised.

2 قل سبحانك اللهم يا الهى و اله من فى الأرض و السماء و مقصودى و مقصود من فى الفردوس الأعلى و الجنة العليا لك الحمد و الثناء و لك الفضل و العطاء بما جعلت اعمالى مزينة بعز قبولك و انزلت لى ما انتشرت به آيات عنايتك فى مملكتك اسئلك ان تجعلنى خالصاً لوجهك و متمسكاً بما يرتفع به مقام كلمتك العليا بين الورى اى رب اسئلك به و بسلطانه بأن تجعلنى مزيناً بطراز الاستقامة و مكللاً باكليل ذكرک و حبک انک انت المقتدر باقتدارک و المهيمن باختيارک لا اله الا انت العزيز الحميد

BLIB_Or15724.162b

BH08803

To: Husayn

Date: 1307-04-05 [1889-Nov-29]

1 In the Name of Him Who is Sovereign over all names.

1 بسمى المهيمن على الأسماء

2 A remembrance sent down from the Creator of heaven unto him who hath heard the Call, responded, and turned toward the horizon of Revelation when every heedless one remained veiled. O Husayn! Hearken unto the call of Him Who is wronged. He

2 ذكر نزل من لدن فاطر السماء لمن سمع النداء و اجاب و اقبل الى افق الظهور اذ اعرض كل غافل محجوب يا حسين اسمع نداء المظلوم انه

verily will aid thee and raise thee to His praiseworthy station. Beware lest that which is with the people prevent thee from God, the Protector, the Self-Subsisting. Say: O concourse of earth! Answer Him Who calleth you unto God, and follow not those who have denied the Witness and the Witnessed. Cast away vain imaginings - the Sun of Certitude hath dawned from the horizon of the heaven of thy Lord's will, the Mighty, the Loving. Hear My call and follow not your desires. He Who is the Goal hath appeared with a sovereignty before which armies cannot stand. Thus hath the Supreme Pen spoken, while the Lord of all mankind was in this exalted station.

يُؤَيِّدُكَ وَيَرْفَعُكَ إِلَى مَقَامِهِ الْمَحْمُودِ أَيَّاكَ إِنْ
يَمْنَعُكَ مَا عِنْدَ الْقَوْمِ عَنْ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ قُلْ يَا
مَلَأَ الْأَرْضَ اجْبِيبُوا مِنْ يَدْعُوكُمْ إِلَى اللَّهِ وَلَا تَتَّبِعُوا
الَّذِينَ كَفَرُوا بِالشَّاهِدِ وَالْمَشْهُودِ ضَعُوا الْأَوْهَامَ قَدْ
اشْرَقَ نَبْرُ الْإِيقَانِ مِنْ أَفْقِ سَمَاءٍ مَشْيَةِ رَبِّكُمْ الْعَزِيزِ
الْوَدُودِ اسْمَعُوا نِدَائِي وَلَا تَتَّبِعُوا أَهْوَاءَكُمْ قَدْ ظَهَرَ
الْمَقْصُودُ بِسُلْطَانٍ لَا يَقُومُ مَعَهُ الْجُنُودُ كَذَلِكَ نَطَقَ
الْقَلَمُ الْأَعْلَى إِذَا كَانَ مَوْلَى الْوَرَى فِي هَذَا الْمَقَامِ
الْمَرْفُوعِ

BLIB_Or15728.220b, BLIB_Or15734.1.087c

BH09526

To: *Zaynul-Abidin*

Date: 1307-04-05 [1889-Nov-29]

- 1 He dawns from the horizon of the heaven of names!
- 2 This is a Book which the All-Merciful hath sent down to him who hath attained unto His days and heard the Call when it was raised between earth and heaven, and hath witnessed that which the Tongue of Grandeur did utter when He was established upon the throne with manifest sovereignty. Harken unto the call of the Wronged One - He counseleth thee and those who have believed in that whereby your remembrance shall endure through the eternity of My kingdom, the Mighty, the Wondrous. Cast away that which the people possess, clinging fast to My Name, the Self-Subsisting, through which the limbs of names have trembled, and the hearts of the learned were troubled, and the essence of the divines who broke the Covenant lamented on the Day of Separation, when the horizons were illumined by the lights of the Revelation which had been hidden in knowledge and treasured in the stronghold of God's protection, the Mighty, the Praiseworthy.

1 هو المشرق من افق سماء الأسماء
2 كُتِبَ أَنْزَلَهُ الرَّحْمَنُ لِمَنْ فَازَ بِأَيَّامِهِ وَسَمِعَ النَّدَاءَ إِذَا
ارْتَفَعَ بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَشَهِدَ بِمَا نَطَقَ لِسَانُ
الْعَظَمَةِ إِذَا اسْتَوَى عَلَى الْعَرْشِ بِسُلْطَانٍ مَبِينٍ اسْمِعْ
نَدَاءَ الْمَظْلُومِ أَنَّهُ يَنْصَحُكَ وَالَّذِينَ آمَنُوا بِمَا تَبَقَّى بِهِ
إِذَا كَرِهَ بَدْوَامَ مَلِكُوتِ الْعَزِيزِ الْبَدِيعِ ضَعُوا مَا عِنْدَ
الْقَوْمِ مَتَمَسِّكِينَ بِأَسْمَى الْقَيُّومِ الَّذِي بِهِ ارْتَعَدْتَ
فَرَائِصَ الْأَسْمَاءِ وَاضْطَرَبْتَ أَفْتِدَةَ الْعِلَاءِ وَنَاحَتْ
كَيْنُونَةُ الْفَقْهَاءِ الَّذِينَ نَقَضُوا الْمِيثَاقَ فِي يَوْمِ الطَّلَاقِ
إِذَا ضَاءَتْ الْآفَاقُ مِنْ أَنْوَارِ الظُّهُورِ الَّذِي كَانَ
مَكْنُونًا فِي الْعِلْمِ وَمَخْزُونًا فِي كَنْزِ عَصْمَةِ اللَّهِ الْعَزِيزِ
الْحَمِيدِ

BLIB_Or15728.221a, BLIB_Or15734.1.110c

BH09984*To: Shaykh Muhammad Ali Qaini**Date: 1307-04-05 [1889-Nov-29]*

1 In My Name, that standeth before the faces of all men!

1 بِسْمِ الْقَائِمِ إِمَامِ الْوَجْهِ

2 This is a Book sent down by the Wronged One to him who hath drunk the choice sealed wine from the hand of the bounty of His Name, the Self-Subsisting, that the utterance may attract him to the most exalted station and draw him nigh unto God, the Lord of existence. Say: Praise be unto Thee, O my God, for having given me to drink the wine of Thy knowledge and guided me to the effulgences of the lights of the Luminary of Thy Cause, and made known unto me that which lay hidden within Thy knowledge and treasured within the shell of the ocean of Thy wisdom. I beseech Thee to make me confirmed in Thy remembrance and praise and in serving Thy Cause amidst Thy creatures in such wise that the veils of the people of the world in Thy lands shall not prevent me. Verily, Thou art the Powerful, the Single, the Mighty, the All-Wise.

2 كِتَابُ أَنْزَلَهُ الْمَظْلُومُ لِمَنْ شَرِبَ الرَّحِيقَ الْمُخْتَوَمَ مِنْ يَدِ عَطَاءِ اسْمِهِ الْقَيُّومِ لِيَجْذِبَهُ الْبَيَانُ إِلَى أَعْلَى الْمَقَامِ وَيُقَرِّبَهُ إِلَى اللَّهِ مَالِكِ الْوُجُودِ قُلْ لَكَ الْحَمْدُ يَا إِلَهِي بِمَا سَقَيْتَنِي رَحِيقَ عِرْفَانِكَ وَهَدَيْتَنِي إِلَى تَجَلِّيَاتِ أَنْوَارِ نِيرَانِكَ وَعَرَّفْتَنِي مَا كَانَ مَكْنُونًا فِي عِلْمِكَ وَمَخْزُونًا فِي صَدْفِ عَمَانِ حَكْمَتِكَ اسْأَلُكَ أَنْ تَجْعَلَنِي مُؤَيَّدًا عَلَى ذِكْرِكَ وَثَنَاتِكَ وَخِدْمَةِ أَمْرِكَ بَيْنَ خَلْقِكَ بِحَيْثُ لَا تَمْنَعُنِي حِجَابَاتِ أَهْلِ الْعَالَمِ فِي بِلَادِكَ أَنْتَ الْغَالِبُ الْوَاحِدُ الْعَزِيزُ الْحَكِيمُ

BLIB_Or15728.220a, AQA7#384 p.088

BH10107*To: Muhammad-Ali**Date: 1307-04-05 [1889-Nov-29]*

1 He is the One Who gazeth from the horizon of eternity

1 هُوَ الْنَاطِرُ مِنَ افْقِ الْبَقَاءِ

2 O Muhammad-Qabli-'Ali! Bear thou witness even as God hath testified that there is none other God but Him Who hath appeared with the truth. He, verily, is the One promised in the Books of God, the Lord of the unseen and the seen. Through Him were revealed the names and attributes, and through Him were raised the standards of Divine unity in the most exalted station and the banners of power in the highest places. Blessed is the soul that hath found the fragrance of His raiment and turned toward His horizon and quaffed the living waters from the cup of His bounty. And woe unto him who hath denied His Manifestation and disbelieved in His favor which hath been

2 يَا مُحَمَّدُ قَبْلَ عَلَى أَشْهَدُ بِمَا شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِي ظَهَرَ بِالْحَقِّ أَنَّهُ هُوَ الْمَوْعُودُ فِي كُتُبِ اللَّهِ مَالِكِ الْغَيْبِ وَالشَّهَادَةِ بِهِ ظَهَرَتِ الْأَسْمَاءُ وَالصِّفَاتُ وَنُصِبَتِ أَعْلَامُ التَّوْحِيدِ عَلَى أَعْلَى الْمَقَامِ وَرَايَاتُ الْاِقْتِدَارِ عَلَى أَعْلَى الْبَقَاعِ طُوبَى لِنَفْسٍ وَجَدَتْ عَرَفَ قَيْصِهِ وَاقْبَلَتْ إِلَى افْقِهِ وَسَقَتْ كُوْثَرَ الْحَيَوَانِ مِنْ كَأْسِ عَطَائِهِ وَوَيْلٌ لِمَنْ أَنْكَرَ ظُهُورَهُ وَكَفَرَ بِنِعْمَتِهِ الَّتِي نَزَلَتْ مِنْ سَمَاءِ فَضْلِهِ وَجَادَلَ بِآيَاتِهِ الَّتِي احَاطَتْ بِالأَرْضِينَ وَالسَّمَوَاتِ

BLIB_Or15728.219b, BLIB_Or15734.1.121a

sent down from the heaven of His grace, and disputed His verses that have encompassed the earth and the heavens.

BH10443

To: Hasan

Date: 1307-04-05 [1889-Nov-29]

- 1 He Who is established upon the throne of utterance!
- 2 O Hasan! Rejoice thou that the Wronged One of the horizons hath turned toward thee - He Who was imprisoned for having summoned all mankind unto the Day of the Covenant. We desired the life of the world, its sanctification and exaltation, yet he desired to shed My blood and cause My tribulation. Blessed is the soul that hath cast away all else save Me and hath turned unto the lights of My countenance and the effulgences of the Orb of My loving-kindness. Verily he is of the people of My land and the companions of My ark. We beseech God to adorn him with such an ornament as shall illumine the earth and all who dwell therein. Verily He is the Almighty over what He willeth, and He is the Single, the One, the All-Knowing, the All-Informed.

- 1 هو المستوى على عرش البيان
- 2 يا حسن افرح بما اقبل اليك مظلوم الآفاق الذى
يخرج بما دعا الكل الى يوم الميثاق انا اردنا حيوة
العالم و تقدسه و علوه انه اراد سفك دمي و
ابتلائي طوبى لنفس نبذت ما سوائى و اقبلت
الى انوار وجهي و تجليات نير عنايتي انه من اهل
ديارى و اصحاب سفينتي نسأل الله ان يزينه بطراز
تستضيء به الأرض و من عليها انه هو المقتدر على
ما يشاء و هو الفرد الواحد العليم الخبير

BLIB_Or15728.219a, BLIB_Or15734.1.120c

BH10717

To: Yusuf Khan, in B H

Date: 1307-04-05 [1889-Nov-29]

- 1 He is the One Who speaks from His most exalted horizon.
- 2 O Most Exalted Pen! Mention with the Most Glorious Writing him who has turned to the Lord of all humanity, that the Call may so attract him that the doubts of the suspicious ones will not prevent him. O Yusuf Kha, upon thee be My glory! We have beheld thy heart and heard thy call. We have made mention of thee with that which nothing created on earth can

- 1 هو الناطق من افقه الأعلى
- 2 يا قلم الأعلى اذكر بخط الأبهى من اقبل الى
مولى الورى ليجذبه النداء بحيث لا تمنعه شبهات
المربين يا يوسف خا عليك بهائى قد رأينا قلبك
و سمعنا ندائك ذكرناك بما لا يعادله ما خلق فى

equal. Give thanks unto thy Lord for this manifest bounty. Then make mention of thy wife on My behalf and give her the glad tidings of God's loving-kindness, the Lord of all worlds.

الأرض اشكر ربك بهذا الفضل المبين ثم اذكر
ضلعك من قبلي وبشرها بعناية الله رب العالمين

BLIB_Or15716.048.15

BH10966

To: Aqa Muhammad 'Ali, in Bahramabad

Date: 1307-04-05 [1889-Nov-29]

1 He is the True One, the Knower of things Unseen

1 هو الحق علام الغيوب

2 O Muhammad-Qabli-'Ali! We have turned toward thee and found the love of God wafting from thee, and We have remembered thee in a Tablet from whose horizon shineth the light of thy Lord's gracious favor. Convey My greetings to those who are with thee and remind My loved ones through this perspicuous Book. Verily We hear and see them, and We are the All-Hearing, the All-Seeing.

2 يا محمد قبل على قد وردنا عليك و كان حب الله
متضوعاً منك وجدناه و ذكرناك بلوح لاح من
افقه نير عناية ربك الكريم كبر من معك من
قبلي و ذكر اوليائي بهذا الكتاب المبين انا معهم
نسمع و نرى و انا السميع البصير

BLIB_Or15716.048.18

BH00774

To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Istanbul

Date: 1307-04-16 [1889-Dec-10]

1 He is God, exalted is His in Grandeur and Power!

1 هو الله تعالى شأنه العظمة والاقدار

2 Praise be to the peerless Creator Who created creation through His most exalted Word and made known to them that which harmeth and profiteth them, He Who hath need of nothing whatsoever. His mercy hath preceded all things and His grace hath encompassed all. Through pure bounty He adorned sheer nothingness with the ornament of being, and His purpose hath been the elevation of existence and its advancement, that through His destined decrees and all-encompassing favors they might become ready for the manifestation of His greatest bounty and most great mercy.

2 حمد خالق يگا را که خلق را بکلمهء عليا خلق
فرمود و بر ما يضرهم و ينفعهم آگاه نمود من دون
احتياجه بشيء من الأشياء رحمتش سبقت گرفته
و عنايتش احاطه نموده محض فضل نيست بحت
را بطراز هستي مزين داشت و مقصود ارتفاع
وجود و ارتقاء آن بوده تا از تقديرات مقدّره و
عنايات محيطة مستعد شوند از براي ظهور فضل
اكبر و رحمت كبرى جلّت عنايته و عظم سلطانه
ولا اله غيره

Glorious is His grace and mighty is His dominion. There is none other God but Him.

- 3 The letter from that honored one was the cause of joy, nay rather it was the very essence of joy, for it bore testimony to that soul's degrees of sincerity, certitude, and well-being. After its reading and perusal, We repaired to the Sacred Spot and presented it before His countenance. He said: "God willing, may you be mindful in all conditions, be observant of wisdom in association and gatherings, and conduct affairs through consultation. We beseech God, blessed and exalted be He, to make what hath proceeded from you a treasure for you, to preserve it through His power, protection, might and grandeur, to adorn your deeds with the glory of acceptance, to ordain for you the good of this world and the next, and to decree for you that which shall endure through the endurance of His Kingdom. Verily He is the Mighty, the All-Bestowing."

- 4 We make mention of the loved ones in that land and convey Our greetings, counseling all to unity, wisdom and utterance. The honored Afnan, upon him be God's peace and grace, hath been and is mentioned; in all matters they should be mindful of liberality and bounty. Jinab-i-Nazir, the honored Shaykh, and the son of the honored Samandar, upon them be God's peace and mercy, are mentioned. We have ever besought and continue to beseech the True One that He may illumine hearts with the light of harmony and agreement, and confirm each one in that which leadeth to the exaltation of existence. Verily He hath power over all things.

- 5 Some time ago this servant submitted a detailed letter laden with pearls of wisdom and utterance. God willing, it hath arrived and eyes have been blessed by it and light hath shone forth from the horizons of hearts. To those possessed of insight, the station of that heedless party hath ever been and shall continue to be evident. The decree for these matters came from the Island, and that heedless oppressor who promoteth his cause in that land - Dawlat-Abadi - hath committed that which no heedless one hath ever committed.

- 6 O my God, my God! I beseech Thee by the sighing of the hearts of the oppressed, by the tears from the eyes of Thy near servants, and by the blood that hath been shed in Thy path, to aid the heedless to act with justice and the deniers to turn unto Thee and to face toward Thy Prophets and Messengers and to cling to the hem of Thy bounty. Verily, Thou art the Forgiver, the Bestower, the Mighty, the Generous.

3 دستخط آنحضرت علت فرح شد بل خود جوهر فرح بود چه که حاکی از مراتب خلوص و ایقان و سلامتی وجود آنجناب بوده بعد از قرائت و اطلاع قصد مقام نموده امام وجه عرض شد فرمودند انشاءالله در جمیع احوال متذکر باشید و در مراوده و مجالست بحکمت ناظر و در امور بمشورت نسل الله تبارک و تعالی ان یجعل ما ظهر منکم ذخیره لکم و یحفظها بقدرته و عصمته و عزّه و کبریائه و یجعل اعمالکم مزینة بعزّ القبول و یقدر لکم خیر الآخرة و الأولى و یکتب لکم ما یكون باقیاً بقاء ملکوته انه هو العزیز الوهاب

4 اولیای آن ارض را ذکر مینمائیم و سلام میرسانیم و کل را با اتحاد و حکمت و بیان وصیت مینمائیم جناب افنان علیه سلام الله و عنایت مذکور بوده و هستند و در امور باید بیسط و اتفاق ناظر باشند جناب ناظر و جناب شیخ و ابن جناب سمندر علیهم سلام الله و رحمته مذکورند لازال از حق طلبیده و میطلبیم قلوب را بنور الفت و اتفاق منور فرماید و هر یک را مؤید نماید بر آنچه سبب اعلاء وجود است انه علی کل شیء قدیر انتهى

5 چندی قبل هم اینبعد نامه مفصلی معروض داشت و حامل لای حکمت و بیان بوده انشاءالله رسیده و عیون فائز گشته و نور از آفاق قلوب ساطع شده نزد متبصرین شأن آنحزب غافل لازال ظاهر شده و میشود فتوای آن امور از جزیره است و مروج غافل ظالمیکه باسم او در آن ارض موجود دولت آبادی مرتکب شده آنچه را که هیچ غافلی مرتکب نشده

6 الهی الهی اسئلك برفرات افئدة المظلومین و بعبرات عیون عبادک المقربین و بالدماء المسفوكة فی سبیلک ان تؤید الغافلین علی العدل و المعرضین علی الاقبال الیک و التوجه الی انبیائک و رسلک و التشبث بأذیال عطائک انک انت الغفار الفضال العزیز الکریم

- 7 This servant has ever beseeched and continues to beseech the True One, exalted be His glory, not to deprive His servants of that which is the cause of their glory and advancement, and not to withhold from them the light of truthfulness and uprightness. Verily, He is the Hearer, the Answerer.
- 7 این عبد لازال از حقّ جلّ جلاله مسئلت نموده و مینماید که عباد خود را از آنچه سبب عزّت و ارتقا است محروم نفرماید و از نور راستی و درستی منع ننماید آنه هو السّميع و هو المجيب
- 8 To the honored presence of his eminence Afnan, upon him be the Most Glorious Glory of God, I offer heartfelt praise, remembrance and greetings. In these days, his eminence the Afnan of the Land of Ha, upon him be the Most Glorious Glory of God, sent a letter to his honored eminence the Greater Afnan, upon him be all the Most Glorious Glory. After it was presented before Him, He said: "He hath spoken with justice. That which is mentioned therein must be carried out." We beseech God, blessed and exalted be He, to open before the faces of His Afnans the gates of favors and blessings. Verily, He is the Generous, the Merciful. End quote. Surely they will send the details thereof to them.
- 8 خدمت آقای مکرم حضرت افنان علیه ۹۶۹ [بهاء الله] الأبهی از دل و جان ذکر و ثنا و سلام عرض مینمایم این ایام حضرت افنان ارض هاء علیه ۹۶۹ [بهاء الله] الأبهی نامهئی خدمت آقای معظم حضرت افنان کبیر علیه منکّل ۹ [بهاء] ابهه ارسال داشته بعد از عرض در حضور فرمودند قد نطق بالعدل باید آنچه در آن مذکور مجری گردد نسل الله تبارک و تعالی ان یفتح علی وجوه افنامه ابواب العنایات و البرکات آنه هو الکریم الرّحیم انتهی البتّه تفصیل آنرا نزد ایشان ارسال میفرمایند
- 9 The most luminous star, his eminence Afnan, Aqa Mirza Muhsin, upon him be the Glory of God and His favors, has departed for the Land of Ha in perfect health and well-being. God willing, may he arrive at his destination in complete health and be assisted in that which is the cause of setting affairs aright.
- 9 نجم انور حضرت افنان جناب آقا میرزا محسن علیه ۹۶۹ [بهاء الله] و عنایت به کمال صحت و سلامت عازم ارض هاء شدند انشاء الله بصحت کامل بمنزل برسند و موفق شوند بر آنچه که سبب اصلاح امور است
- 10 Furthermore, I convey greetings to the beloved of my heart, Jinab-i-Nazir, and the spiritual beloved, his eminence Shaykh, and the apple of the eye, the son of his eminence S.M., upon them be the Glory of God and His favors. May God assist them to achieve success, prosperity and righteousness. Verily our Lord is the Forgiving, the Generous, and He is the Helper, the Merciful.
- 10 عرض دیگر خدمت محبوب فؤاد جناب ناظر و محبوب روحانی جناب شیخ و قرّة عین ابن حضرت س م علیهم ۹۶۹ [بهاء الله] و عنایاته سلام میرسانم انشاء الله موفق شوند بر نجاح و فلاح و صلاح انّ ربّنا هو الغفور الکریم و هو المعین الرّحیم
- 11 Another matter: The beloved of my heart, Jinab-i-Nazir, upon him be the Glory of God, has sent a letter to the beloved of the spirit, his eminence Haji Aqa Muhammad, upon him be the Glory of God (in the Land of S), requesting a sum. The honored ones have written to this servant about this matter. After it was presented, He said that the spreading and publicity of these matters is not permissible. Moreover, it may not be outwardly possible for them, and may not be easily attainable. Regarding the amount requested, it was commanded that ten Ottoman liras be given to them specifically for the expenses of certain souls there, and the aforementioned amount that was promised should also be paid. For the sake of establishing justice and setting affairs aright, there has been and is no objection to this matter. Detailed instructions were written
- 11 عرض دیگر محبوب فؤاد جناب ناظر علیه ۹۶۹ [بهاء الله] نامهئی بمحبوب روح جناب حاجی آقا محمد علیه ۹۶۹ [بهاء الله] (ارض اس) ارسال داشته اند و مبلغی طلب نموده اند این فقره را حضرات باین عبد نوشته اند بعد از عرض فرمودند انتشار و شهرت این امور جایز نه و دیگر شاید از برای ایشان بر حسب ظاهر ممکن نباشد و بسهولت دست ندهد و وجهی که خواسته اند ده لیره عثمانی از قبل امر شد که بایشان داده شود مخصوص مصارف بعض نفوس آنجا و وجه مذکور هم که وعده داده شده باید ادا شود لأجل احقاق حقّ و اصلاح امور بأسی نبوده و نیست در این فقره از قبل تفصیلی نوشته ارسال شد و مکرر اینفانی امثال این ذکر را از لسان

and sent regarding this, and this evanescent one has repeatedly heard from the blessed tongue, saying "We love charitable giving." The attention to that direction has been for the sake of God, and whatever has occurred returns to Him. Therefore, there is no objection if that mentioned amount is given. What is essential is that God grant success so that those in authority may judge with justice. Surely the reward for deeds done with justice is not limited to what has been mentioned. Certainly from the treasury of the unseen will also be bestowed that which indicates His all-encompassing favor and His precedent all-pervading mercy. In certain instances, negligence is not permissible. Furthermore, the matter of certain ones remaining in that land and their movement depends on consultation. In all conditions, they must keep their gaze fixed upon the glory of the Cause. In this case, whatever occurs is beloved.

مبارک استماع نموده فرمودند ما اتفاق را دوست میداریم توجه بآشطر لوجه الله بوده و آنچه هم واقع باو راجع لذا آتمقدار مذکور اگر داده شود باسی نیست آنچه لازم است اینست که حق توفیق عنایت فرماید تا صاحبان حکم بحق امر نمایند البته اجر عملیکه بحق واقع شود منحصر بآنچه ذکر شد نیست البته از خزانه غیب هم عطا میشود آنچه که مدلل بر عنایت محیطه و رحمت منبسطه مسبوقه باشد در بعضی از مواقع اجمال جایز نه و دیگر در ابقای بعضی در آن ارض و حرکت آنها معلق بمشورتست در جمیع احوال باید بعز امر ناظر باشند در اینصورت آنچه واقع شود محبوبست

12 And regarding the funds, what his eminence the Afnan, upon him be the Glory of God and His favors, has mentioned is correct. The documents mentioned in his eminence's letter will be sent from the other direction.

12 و در باره وجوه آنچه حضرت افنان علیه ۹۶ [بهاء الله] و عنایته ذکر فرموده اند صحیحست اوراق مذکوره در نامه آنحضرت از شطر آخر ارسال میشود

13 Concerning his honor Aqa Rasul, upon him be Baha'u'llah's glory, and the other matters they have written about - this is acceptable. It is evident that his honor is diligent and striving in the duties assigned to him, and in all conditions holds fast to God's grace and attains His good-pleasure. This deserves a hundred thousand congratulations.

13 و در باره جناب آقا رسول علیه ۹۶ [بهاء الله] و سایر امور که مرقوم داشته اند مقبولست معلومست آنحضرت در امور مرجوعه بخود سعی و جاهدند و در جمیع احوال بعنایت حق متمسک و برضا فائز جای صدهزار هنیئاً است

14 Regarding his honor Aqa Mirza 'Abdu'llah, upon him be Baha'u'llah's glory, several years ago they had expressed their wish to free themselves and obtain a divorce, but permission was not granted until these days when they said to do whatever they deemed advisable. That woman's actions were not and are not acceptable, to which the fair-minded ones of the world and the manifestations of His justice bear witness.

14 و در باره جناب آقا میرزا عبدالله علیه ۹۶ [بهاء الله] چند سنه قبل اظهار کرده بودند که خود را فارغ نمایند و طلاق دهند و لکن اذن حاصل نشد الا این ایام فرمودند آنچه مصلحت میدانند عمل نمایند اعمال آن زن مقبول نبوده و نیست یشهد بذلک منصفین العالم و مظاهر عدله

15 Concerning the matter of the funds of Ibn Jinab Alif and Ha, upon them both be Baha'u'llah's glory - that is, the funds of Yapunchi - these were received through the honored Mr. Afnan 'Ali, upon him be the Most Glorious Beauty of Baha'u'llah, and a receipt was issued. Peace, remembrance and glory be upon you and upon God's loved ones there and upon God's righteous servants.

15 و در فقره وجه ابن جناب الف و حا علیهما ۹۶ [بهاء الله] یعنی وجه یاپونچی بتوسط آقای مکرم حضرت افنان ۱۱۰ [علی علیه ۹۶ [بهاء الله] अभी رسید و ورقه وصول داده شد السلام و الذکر و البهاء علی حضرتک و علی اولیاء الله هناك و علی عباد الله الصالحین

16 The servant 16 Rabi'u'th-Thani 1307

16 خادم فی ۱۶ ربیع الثانی سنه ۱۳۰۷

INBA15:174, INBA26:174

BH06691*To: Muhammad Husayn who has attained, in Mosul**Date: 1307-05 [1889-Dec]*

1 In the name of Him Who is Sovereign over all names.

2 Say: Praise be unto Thee, O my God, for having guided me to the Dawning-Place of Thy signs, the Day-Spring of Thy clear tokens, the Manifestation of Thy Self, and the Horizon of Thy commandments. I beseech Thee by Him through Whom Thou didst raise up the banner of unity amongst Thy servants, and by His family and His companions, to aid me in Thy remembrance and in that which Thou hast commanded me in Thy Book. O my Lord! Thou seest the wronged one knocking at the door of Thy justice, and him who is deprived clinging to the cord of Thy bounty. I beseech Thee by Thy Cause through which Thou didst subdue the world and guide the nations, to make me in all conditions to gaze toward the horizon of Thy grace and to hope for the wonders of Thy generosity.

3 O my Lord! I beseech Thee by the Manifestations of Thy Self and by Thy power which hath conquered Thy heaven and Thy earth, to protect me from the harm of the idolaters among Thy servants. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Forgiving, the Generous. Then send down upon this servant of Thine and upon Thy servants from the heaven of Thy bounty a blessing from Thy presence. Verily Thou art the Sovereign over all names. By Thy word "Be" and it is. There is none other God but Thee, the Single, the One, the Powerful, the Mighty, the Beloved.

1 بِسْمِهِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 قُلْ لَكَ الْحَمْدُ يَا أَلْهِ بِمَا هَدَيْتَنِي إِلَى مَطْلَعِ
آيَاتِكَ وَمَشْرِقِ بَيِّنَاتِكَ وَمُظْهِرِ نَفْسِكَ وَافْتِ
أَوَامِرِكَ اسْتَغْلِكَ بِالَّذِي بِهِ نَصَبْتَ رَايَةَ التَّوْحِيدِ
بَيْنَ عِبَادِكَ وَبَالِهِ وَاصْحَابِهِ أَنْ تُؤَيِّدَنِي عَلَى
ذِكْرِكَ وَمَا أَمَرْتَنِي بِهِ فِي كِتَابِكَ أَيُّ رَبِّ تَرَى
الْمَظْلُومَ قَرَعَ بَابَ عَدْلِكَ وَالْمَحْرُومَ تَمَسَّكَ بِحَبْلِ
عَطَائِكَ اسْتَغْلِكَ بِأَمْرِكَ الَّذِي بِهِ سَخَّرْتَ الْعَالَمَ
وَهَدَيْتَ الْأُمَمَ أَنْ تَجْعَلَنِي فِي كُلِّ الْأَحْوَالِ نَازِلًا
إِلَى افْتِقَارِ فَضْلِكَ وَرَاجِيًا بِدَائِعِ جُودِكَ

3 أَيُّ رَبِّ اسْتَغْلِكَ بِمُظَاهَرِ نَفْسِكَ وَبِقُدْرَتِكَ
الَّتِي غَلَبَتْ سَمَائِكَ وَأَرْضَكَ أَنْ تَحْفَظَنِي مِنْ شَرِّ
الْمُشْرِكِينَ مِنْ عِبَادِكَ أَنْتَ الْمَقْتَدِرُ عَلَى مَا
تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الْكَرِيمُ ثُمَّ أَنْزِلْ عَلَى
عَبْدِكَ هَذَا وَعِبَادَكَ مِنْ سَمَاءٍ كَرَمَكَ بَرَكَهَ مِنْ
عِنْدِكَ أَنْتَ الْمُهَيْمِنُ عَلَى الْأَسْمَاءِ بِقَوْلِكَ
كُنْ فَيَكُونُ لَا إِلَهَ إِلَّا أَنْتَ الْفَرْدُ الْوَاحِدُ الْمَقْتَدِرُ
الْعَزِيزُ الْحَبِيبُ

INBA61:050, ADM2#048 p.082,
AQMM.073, RAHA.027

BH09403*Date: 1307-05 [1889-Dec]*

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, my Beloved, and my Heart's Desire! I beseech Thee by the revelation of Thy verses and

1 بِسْمِ رَبَّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سَيِّحَانِكَ يَا أَلْهِ وَمُحِبُّونِي وَمَقْصُودِي اسْتَغْلِكَ
بِنَزُولِ آيَاتِكَ وَظُهُورِ بَيِّنَاتِكَ وَبِاثَارِكَ وَ

the manifestation of Thy clear tokens, and by Thy signs and Thy works, to ordain for him who hath sought Thee the good of this world and of the world to come. O my Lord! Thou seest him turning toward Thee and gazing toward Thy horizon. Disappoint him not of Thy bounty which hath encompassed existence, nor of Thy generosity which hath embraced the world. Thou art the Lord of the nations and the One manifest through the Most Great Name. There is none other God but Thee, the Compassionate, the All-Knowing, the All-Wise. Moreover, I beseech Thee, O Lord of all beings, to forgive Thy handmaiden who hath ascended unto Thee, and to cause her to associate with the countenances of Paradise on high in the white and crimson chambers. Verily, Thou art the Munificent, the Generous, the Bountiful, the Merciful.

JHT_S#076

اعمالك ان تقدّر لمن ارادك خير الآخرة و
الأولى اى ربّ تراه مقبلاً اليك و ناظراً الى
افقك لا تخيّبه عن جودك الذى احاط الوجود
ولا عن كرمك الذى احاط العالم انك انت
مولى الأمم و الظاهر بالاسم الأعظم لا اله الا
انت المشفق العليم الحكيم ثم اسئلك يا مولى
الورى ان تغفر امتك التى سعدت اليك ثم
اجعلها معاشرة مع طلعات الفردوس الأعلى فى
الغرفات البيضاء و الحمراء انك انت الفيّاض
الكريم و الفضال الرحيم

ADM3#100 p.119

BH03085

To: Aqa Siyyid Mustafa, in Isfahan

Date: 1307-05-03 [1889-Dec-26]

1 He is the Expositor, the All-Knowing

2 Mim, Sad: Upon thee be My glory! Know thou with clear certitude that the glance of God's loving-kindness, exalted be His glory, hath been and continues to be directed toward the land of S. Within that land are concealed and treasured the divine trusts. Say: Blessed, blessed art thou, O Land of Sad! What land can be likened unto thee? God hath made thee the repository of His names and attributes, next to the sacred and specially designated lands. It was honored by the presence of the two Husayns, whom neither the swords of hatred nor the might of the oppressors could hold back from God, the Lord of the worlds. They advanced to the field of martyrdom, yearning for reunion with the Creator of heaven, and sacrificed their souls in the manifest and straight Path. They cast behind them the world, its riches, glory, bounties and pleasures - to this every fair-minded and discerning one bears witness. And before them, al-Kazim and those with him performed such deeds in the path of God as bewildered the hearts of those near unto Him. And after them came al-Ashraf, through whose blood God adorned the cities of justice and equity and the countenances of the lovers throughout all regions. We testify that

1 هو المبينّ العليم

2 م ص عليك بهائى ييقين مبين بدان لحاظ عنايت
حقّ جلّ جلاله بارض ص بوده و هست در آن
ارض امانتهائى الهى مكنون و مخزون قل بخ بخ
لك يا ارض الصاد اى ارض تكون مثلك قد
جعلك الله مخزن اسمائه و صفاته بعد الاراضى
المقدسة المذكورة المخصوصة انها تشرفت بقاء
الحسين الذين ما منعتهما اسياف البغضاء و لا
سطوة الظالمين عن الله رب العالمين اقبالا الى
مشهد الفداء شوقاً للقاء فاطر السماء و انفقوا
ارواحهم فى سبيل الواضح المبين قد نبذا الدنيا و
ثروتها و عثرها و آلائها و الوانها يشهد بذلك كل
منصف بصير و من قبلهما الكاظم و من معه
عملوا فى سبيل الله ما تحيرت به افئدة المقرّين و
من بعدهم الأشرف الذى بدمه زين الله مدائن
العدل و الانصاف و وجوه العشاق فى الآفاق
نشهد انه فاز بقاء الله و حضوره و سمع نداءه
العزیز البديع و بكت عليهم عيون اصحاب الميثاق

he attained the presence and meeting with God and heard His mighty and wondrous call. The eyes of the companions of the Covenant in the City of the Lovers wept for them. Thus hath spoken the Luminary of the horizons from His mighty prison. It behooveth the people of God to remember them with goodly remembrance and according to what the Pen of God, the Help in Peril, the Mighty, the Wise, hath recorded.

- 3 The Pen of Command in the Most Great Scene, from the presence of the Lord of Destiny, now giveth thee glad tidings that thou mayest thank thy Lord, the Compassionate, the Generous. Thou hast attained the service of My Cause, and whoso attaineth unto it is, in the Mother Book, among the people of Baha and the companions of the Crimson Ark which the Lord of creation sent down in the Qayyumu'l-Asma', a command from My presence - and I am the Ordainer, the Ancient of Days. Thou art, in the sight of God, the Lord of creation, among the people of the Ark. We beseech God to aid thee to preserve this most exalted station and this supreme and abiding glory. Verily He is the Powerful over whatsoever He willeth, and He is the All-Bountiful, the Mighty, the Powerful. Glory be upon thee from Us, and upon those whom neither commerce, nor trade, nor wealth, nor glory hath withheld from God, the Mighty, the Most Praised.

فی مدینه العشاق کذلک نطق لسان نیر الآفاق
فی سجنه العظیم ینبغی لحزب الله ان یذکروها
بالخیر و علی ما تحرک علیه قلم الله المهیمن العزیز
الحکیم

3 و تبشّرک فی هذا الحین یراعة الأمر فی المنظر
الأکبر من لدن مالک القدر لتشکر ربّک المشفق
الکریم انک فزت بخدمة امری و من فاز به الله فی
أمّ الکتاب من اهل البهاء واصحاب السفينة الحمراء
التي انزلها مولى الوری فی قیوم الأسماء امرأاً من
عندى و انا الأمر القديم انت من اهل السفينة
عند الله مولى البریة نسل الله ان يؤیدک علی
حفظ هذا المقام الأعلى و العزة الباقية الکبری
انه هو المقتدر علی ما یشاء و هو الفیاض المقتدر
القدير البهاء من لدنا علیک و علی الذین ما منعهم
بیع و لا تجارة و لا ثروة و لا عزة عن الله العزیز
الحمد

BLIB_Or15716.033.02

BH03589

To: Muhammad Husayn, in Qaf
Date: 1307-05-03 [1889-Dec-26]

- 1 In the Name of the One Beloved
- 2 This Day is the Day whereof all Prophets and Messengers have, from the Lord of the worlds, given glad-tidings unto all peoples. Even as the proof of the Interlocutor of the Mount was manifested through His staff, so hath the proof of this Wronged One shone forth through the Pen. With but a single rod did He smite the swords of the world, and with but a single Pen hath this Revelation [conquered] all peoples. And in another instance, the proof of Moses was the Torah, and the evidence that remained of Christ was and is the leaves of the Gospel, and the enduring testimony of the Seal of the Prophets was

1 بنام مقصود یگا

2 یوم یومی است که جمیع نبیین و مرسلین از
جانب ربّ العالمین کل را بشارت بآن داده‌اند
و همچنین بظهور مکلم طور برهان کلیم بعضا
ظاهر و برهان این مظلوم بقلم باهر حضرتش با
یک عصا بر اسیاف عالم زد و اینظهور با یک
قلم بر جمیع امم و در مقام دیگر برهان کلیم
توریه بوده و دلیلیکه از حضرت مسیح باقی
مانده اوراق انجیل بوده و هست و حجت باقیه

the Book of the Furqan, which distinguished between truth and falsehood.

- 3 Glory be to God! Now there hath appeared and been made manifest that which equalleth all the heavenly Books of the past and future, that concerning which every person of insight hath testified that it hath no peer or likeness. Nevertheless, the people remain veiled from the divine Day and deprived of the sealed wine.
- 4 Today, whosoever desireth to enter the depths of the ocean of divine oneness must sanctify his heart from the stories of old, that the effulgences of the Sun of Truth may shine upon it and illumine it.
- 5 O Muhammad-Qabliḥ-Husayn! Blessed art thou for having rent asunder the veils and turned toward the horizon of thy Lord's Revelation, the Lord of all men.
- 6 Say: Praise be unto Thee, O Lord of the worlds and Desire of the nations, for having given me to drink from the ocean of Thy knowledge, and made me to recognize the Dawning-Place of Thy verses, and guided me to Thy path. I beseech Thee by Thy Most Exalted Word, which Thou hast made as a light unto them that have drawn nigh and as a fire unto them that have turned away, to make me speak forth Thy praise and call out Thy Name amidst Thy creation. O my Lord! Leave me not to myself. Preserve me through Thy power that hath encompassed all created things, and through Thy command that hath pervaded all existence, from vain imaginings and idle fancies. Verily Thou art the Almighty, the All-Glorious, the All-Knowing. There is no God but Thee, the Single, the One, the All-Knowing, the All-Wise.

حضرت خاتم کتاب فرقان که فارق بین حق و باطل است

3 سبحان الله حال معادل کتب سماوی از قبل و بعد نازل و مشهود ظاهر شد آنچه که هر صاحب بصری شهادت داده بر اینکه شبه و مثل نداشته و ندارد مع ذلک قوم از یوم الهی محبوب و از رحیق مختوم محروم

4 امروز هر نفسی اراده ورود در لجة بحر احدیه نماید باید قلب را از قصص اولی مقدس نماید تا تجلیات انوار آفتاب حقیقت بر آن پرتو افکند و منور سازد

5 یا محمد قبل حسین طوبی لک بما خرقت الأجاب و اقبلت الی افق ظهور ربک مالک الرقاب

6 قل لک الحمد یا مولی العالم و مقصود الأمم بما سقیتنی من بحر عرفانک و عزّفتنی مشرق آیاتک و هدیتنی الی صراطک اسئلك بکلمتک العلیا الّتی جعلتها نوراً للمقبلین و ناراً للمعرضین بأن تجعلنی ناطقاً بثنائک و منادياً باسمک بین خلقک ایرب لا تدعنی بنفسی احفظنی بقدرتک الّتی غلبت الکائنات و امرک الذی احاط الموجودات من الظنون و الأوهام انک انت المقتدر العزیز العلام لا اله الا انت الفرد الواحد العلیم الحکیم

INBA33:160, BLIB_Or15716.020.22, AVK2.317.10x, AY11.357x, TRZ2.258x

BH05618

To: Nur son of Nurullah, in Qazvin

Date: 1307-05-03 [1889-Dec-26]

- 1 He is the radiant and manifest Light
- 2 O Nuru'llah, upon thee be His glory and His peace! In these days the wolves of the earth have surrounded the divine sheep. The Supreme Pen hath, in countless Tablets, commanded the

1 هو النور الساطع المبین

2 یا نورالله علیک بهائه و سلامه این ایام ذئاب ارض اغنام الهی را احاطه نموده قلم اعلی در

servants to trustworthiness, religious devotion, righteousness and the fear of God. Yet the heedless have cast away godliness and embraced depravity, committing that which hath caused trustworthiness and religion to lament. A group, at the instigation of their leader, have risen up to harm the people of God. Each day they cling to some new falsehood, having in all circumstances arisen to undermine the Cause of God, and they have uttered that which no oppressor hath ever uttered. Soon shall they behold the recompense of their calumnies from the presence of the Just, the Equitable, the Wise One.

- 3 O Nuru'llah! Praise be to God, thou hast attained unto mention and praise. We beseech God to open through thee the doors of the hearts of His servants. Verily He is the Powerful, the Mighty. We have heard thy call and witnessed thy turning toward Us. We have turned toward thee and revealed for thee that which hath brought joy to the eyes of them that are nigh. We beseech Him, exalted be He, to assist thee with the hosts of wisdom and utterance, and to aid thee in that which will exalt His Cause among His servants and His remembrance in His lands. Nothing whatsoever escapeth His knowledge. He heareth and seeth, and He is the All-Hearing, the All-Seeing.

- 4 And upon thee be the glory from Us, and upon those with thee and upon all who are steadfast and firm.

الواح لا تحصى عباد را بامانت و دیانت و برّ و تقوی امر نموده ولكن غافلين نبذوا التقوی و اخذوا الفحشاء و ارتكبوا ما ناحت به الأمانة و الديانة جمعی باغواي رئيس بر ضرّ حزب الله قیام نمودند هر یوم بکذبى متمسک در جميع احوال بتضییع امر الله قیام کرده اند و گفته اند آنچه را که هیچ ظالمی نگفته سوف یرون جزاء مفتریاتهم من لدن عادل منصف حکیم

3 یا نور الله الحمد بذكر و ثنا فائزى نسل الله ان يفتح بك ابواب قلوب عبادہ انه هو المقتدر القدير قد سمعنا ندائك و رأينا توجهك اقبلنا اليك و انزلنا لك ما قربت به اعين المقربين نسله تعالى ان يؤيدك بجنود الحكمة و البيان و يوفقك علي ما يرتفع به امره بين عبادہ و ذكره في بلاده انه لا يعزب عن علمه من شيء يسمع و يرى و هو السميع البصير

4 و البهاء من لدنا عليك و على من معك و كل ثابت مستقيم

BLIB_Or15716.022.15, BLIB_Or15724.115

BH00078

To: Muhammad Rida Qaini et al., in Sarchah

Date: 1307-05-04 ? [1889-Dec-27]

- 1 In the name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord!
- 2 Praise and glory befit the dwellers of eternity's realm unto the Lord of Names, Whose most pure hem hath ever been and shall remain sanctified from the calumnies of the people of hatred. Whatsoever hath issued from the mouths of the deceivers hath never found and shall never find access to His court of glory. These faithless, ignorant people have failed to comprehend the station of "He doeth whatsoever He willeth" and speak according to their own desires and idle fancies. Sanctified is the

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 حمد و ثنای اهل بقا مالک اسماء را لایق و سزااست که ذیل اطهرش از مفتریات اهل بغضا مقدس و مبرا بوده و هست آنچه از افواه مغلین ظاهر بساحت عرش راه نداشته و ندارد این خلق جاهل بیوفا مقام یفعل ما یشاء را ادراک ننمودند و بنفس و هوی ناطق و ذاکر تقدس ذکر ربنا من همزاتهم و همساتهم و فوّهاتهم و دعواتهم و

remembrance of our Lord from their whisperings, their murmurings, their utterances, their supplications and their invocations. Exalted is His grandeur and supreme is His sovereignty. There is no God but Him.

- 3 The letter from that honored friend arrived, and its contents were the cause of joy, for the fragrances of love for the Lord of the Revelation wafted therefrom. After its reading, We repaired to the Most Holy Court and presented it before the countenance of the Lord of creation, where it attained the honor of His attention. This is what the Tongue of Grandeur spoke forth while seated upon the Throne in a place named Junayni. Exalted be His utterance and mighty His proof: "There is no Revelation but His Revelation."

- 4 In My Name, the Wronged One, the Stranger

- 5 O Rida! Upon thee be the Glory of God, the Lord of Names! Thy letter hath arrived and the servant in attendance before the Throne presented it at a time when sorrows encompassed Me from all directions. Verily, the M followed the M in his tyranny and oppression, cast aside the Lord and followed one who hath no mention in the court of God's glory, the Creator of heaven. He hath lost in his deeds and gone astray in his endeavors. Soon shall he find himself in abasement and loss. Hear thou the call from the direction of Akka - it calleth in the kingdom of creation and commandeth all to righteousness, piety, trustworthiness, religion, truthfulness and fidelity. Blessed is he who heareth and acteth upon that which he hath been commanded by God, the Lord of all beings. Blessed art thou and thy father who hath taken for himself a station beneath the shade of his Lord's grace, the Mighty, the Bestower. We have mentioned him with verses whose fragrance shall never cease and which the happenings of the world cannot alter. To this God's Book in this station doth testify. The Glory from Us be upon him and upon thee and upon those who have attained and have ascended through the light of recognition unto God, the Lord of Lords.

- 6 Hear thou in the Persian tongue: Convey Our greetings to all the kinsmen on behalf of the Wronged One. The loved ones have ever been and shall ever be remembered. The spiritual youth, upon him be My glory and favor, hath ever been mentioned and is witnessed before the Throne. His letter arrived previously and an answer was revealed in a realm sanctified above words, but until now it hath not descended from the world of meaning to the world of utterance. Know ye with absolute certainty that the loved ones of God have never been and shall never be forgotten from His sight, and the glances

مناجاتهم جلت عظمته و علت سلطنته و لا اله غيره

3 نامه آن حبيب مكرم رسيد آنچه در آن مذکور علت سرور گشت چه كه نفحات حب مالک ظهور از آن متضوع و بعد از قرائت قصد مقام احديه نمود امام وجه مالک بریه عرض شد و بشرف اصفا فائز گشت هذا ما نطق به لسان العظمة اذ كان مستویاً علی العرش فی مقام سمي بجنینی قوله عزّ بیانه و جل برهانه و لا ظهور الا ظهوره

4 بسمی المظلوم الغریب

5 یا رضا علیک بهاء الله مالک الأسماء قد حضر کتابک و عرضه العبد الحاضر لدى العرش فی حین احاطتني الأحزان من کل الجهات ان المیم اتبع المیم فی بغیه و ظلمه نبذ المولی و اتبع من لا ذکر له فی ساحة عزّ الله فاطر السماء قد خسر فی عمله و ضلّ فی سعيه سوف یرى نفسه فی ذلة و خسران اسمع النداء من شطر عکاء انه ینادی فی ناسوت الانشاء و یأمر الکّل بالبرّ و التّقوی و بالأمانة و الذیانة و الصدق و الوفاء طوبی لمن سمع و عمل بما امر به من لدى الله مالک الرقاب نعیماً لک و لأیک الذی اتّخذ لنفسه مقاماً فی ظلّ عنایة ربه العزیز الوهاب اتا ذکرناه بآیات لا ینقطع عرفها و لا تغیرها حوادث العالم یشهد بذلك کتاب الله فیها المقام البهاء من لدنا علیه و علیک و علی الذین فازوا و صعدوا بنور العرفان الی الله ربّ الأرباب

6 بلسان پارسی بشنو منتسبین طراً را از قبل مظلوم تکبیر برسان اولیا لازال مذکور بوده و هستند جناب جوان روحانی علیه بهائی و عنایتی لازال مذکور و لدى العرش مشهود نامه ایشان از قبل رسید و جواب هم در عالمی که مقدس از الفاظ است نازل ولكن الى حین از عالم معانی قصد عالم الفاظ ننموده بیقین مبین بدانید اولیای حق از نظر زفته و نمیروند و لحاظ عنایت لازال متوجه بوده و هست دوستانرا وصیت مینمائیم بحکمت و

of His grace have ever been and shall ever be directed towards them. We counsel the friends to wisdom and to such deeds as will cause the attraction of hearts and the turning of souls unto God. In the land of 'Ayn and Shin, there occurred at the hands of the oppressors that which transformed the world of joy into grief. Glory be to God! In such instances both supreme joy and profound sorrow are manifest - consider this, O ye who possess insight! Praise be to God that they were slain but slew not, they acted in accordance with divine counsels. They took patience as their helper in the path of God, the Lord of the worlds. We beseech God to assist all to be ever mindful of His counsels and exhortations.

- 7 That which occurred in the month of Muharram regarding the Manifestation of the Herald and the Great Announcement - none but the people of truth have been or are aware of it. Therefore, the expression of joy in those days becometh the cause of revolution and hatred and rancor among the people. Wisdom doth not sanction the manifestation of joy and delight in those days. O loved ones of the All-Merciful in all lands! Take ye that which will attract the hearts of the servants and draw them nigh unto God, the Lord of creation. We make mention of all the loved ones and give them the glad-tidings of the effulgences of the light of divine providence. O people of God! Resolution is needed. We hope that through your words of guidance the saplings of being may attain to maturity and development, and that all on earth may be nourished by their fruits and effects. The Cause of the Most Great Announcement is mighty. The princes and divines have turned away and the people follow them. The wise among the servants should hold fast to that which will purify existence from the disease of ignorance and folly. At all times, pure and holy deeds and radiant, pleasing character are the helpers and supporters of the Cause. Blessed are they who hold fast unto these! Ahmad, the son of him who found repose beneath the shade of his Lord's grace, is remembered.

- 8 He Who remembereth the one who hath been mentioned under the shadow of his Lord's loving-kindness. Letters have repeatedly arrived from him. We beseech God, blessed and exalted be He, to aid him in that which will cause his remembrance to be exalted amongst His creation. Verily, He is powerful over all things. Say: O people! The divine Books, both of the past and present, have testified to the blessedness of these days, for the Sun of Truth shineth resplendent before all faces, the light of utterance is radiant and brilliant, the stream of mercy floweth and circulateth, and the breezes of God are wafting. Were a soul to contemplate the bounty bestowed upon a single leaf of the tree, he would, throughout his life, unceasingly utter "Thou

باعمالیکه سبب انجذاب افئده و اقبال عباد است در ارض عین و شین از ظالمین وارد شد آنچه که عالم فرح را بهم تبدیل نمود سبحان الله در امثال این مقام سرور اعظم و هم مبرم هر دو ظاهر فاعتبروا یا اولی الأبصار لله الحمد که کشته شدند و نکشتند بوصایای الهی عمل نمودند قد اتخذوا الصبر لأنفسهم معیناً فی سبیل الله رب العالمین از حق میطلبیم کل را تأیید فرماید تا در جمیع احوال بنصایح و مواعظش ناظر باشند

7 آنچه در ماه محرم در ظهور مبشر و نبأ عظیم واقع شده جز اهل حق بر آن آگاه نبوده و نیستند لذا فرح آن ایام سبب انقلاب و ضغینه و بغضای عباد می گردد حکمت اظهار فرح و سرور آن ایام را تصدیق نمینماید یا اولیاء الرحمن فی البلدان خذوا ما تنجز به افئدة العباد و یقرّبهم الی الله مالک الایجاد اولیا طراً را ذکر مینمائیم و بتجلیات انوار نیر عنایت الهی بشارت میدهم یا حزب الله همت لازم امید آنکه نهالهای وجود از کوثر بیان شما بمقام بلوغ و رشد فائز شود و از اثمار و آثارش من علی الأرض مرزوق گردند امر نبأ اعظم عظیم است امرا و علما معرض و قوم هم تابع حکمای عباد باید بآنچه که سبب تطهیر وجود است از مرض جهل و نادانی تمسک نمایند در هر حال اعمال طیبه طاهره و اخلاق نورانیه مرضیه ناصر و معین امر است طوبی للمتمسکین

8 جناب احمد ابن من نام فی ظلّ عنایة ربّه مذکورند و نامه های ایشان مکرر رسیده نسل الله تبارک و تعالی ان يؤیّده علی ما یرتفع به ذکره بین خلقه انه علی کلّ شیء قدیر قل یا قوم بر مبارکی این ایام کتب الهی از قبل و بعد شهادت داده چه که آفتاب حقیقت امام وجوه مشرق و لائح و نور بیان ساطع و لامع و فرات رحمت جاری و ساری و نسمة الله در هبوب اگر نفسی در مقام عنایتی که بیریگی از شاخسار متوجه است تفکر نماید مادام الحیات

art the Merciful” and “Thou art the Bountiful.” The glory shining from the horizon of the heaven of My loving-kindness be upon you, O people of Baha, and upon every steadfast and firm one, and every one constant and trustworthy.

به انت الرحيم و انت الكريم ناطق شود البهاء
المشرق من افق سماء عنايتي عليكم يا اهل البهاء
و على كل ثابت مستقيم و كل راسخ امين

- 9 The fragrant breezes of divine revelation have pervaded the realm of meaning and utterance, yet the heedless servants are ever occupied in preventing it. This is a practice that hath persisted from ancient times. In all the days of Manifestation, they have striven to extinguish the light of divine unity and quench the fire of the Sacred Tree. The servant beseecheth his Lord to adorn His servants with that which becometh His days. Verily, He is the Forgiving, the Bountiful.

9 انتهى نفحات وحي الهى عالم معانى و بيانرا اخذ
نموده ولكن عباد غافل در هر حين بر منع آن
مشغول هذه من سنة قد خلت من قبل در جميع
ايام ظهور بر اطفاء نور احديده و انحداد نار سدره
ساعى و جاهد بوده و هستند يستل الخادم ربه ان
يزين عبادته بما ينبغي لايامه انه هو الغفور الكريم

- 10 Mention hath been made of Muhammad-Quli, upon him be the glory of God, and likewise his righteous deed. Praise be to God, after his deed was presented, it was accepted, and one Most Holy, Most Exalted Tablet was revealed for him from the heaven of the divine Will and sent forth. God willing, he will attain unto it. Well is it with him for what he hath wrought in the path of God. Likewise, mention was made of the friends of Khusif, upon them be the glory of God, the King, the Mighty, the Kind, the Compassionate, and the other friends, upon them be the glory of God, which was accepted before the face of the Lord of all mankind.

10 ذكر جناب محمد قلى خا عليه بهاء الله را نموده اند و
همچنين عمل مبرور ايشان را الله الحمد بعد از عرض
عمل شان بغير قبول فائز و يك لوح اقدس از
سما مشيت ربانى مخصوص ايشان نازل و ارسال
شد انشاء الله بآن فائز شوند هنيئاً له بما عمل فى
سبيل الله و همچنين ذكر اوليائى خوسف عليهم
بهاء الله الملك العزيز العطوف الرؤف و سائر
اوليا عليهم بهاء الله امام وجهه مولى الورى بغير
اصغا فائز

- 11 This is what was revealed for Muhammad, upon him be the glory of God. His word, exalted be His majesty and glory:

11 هذا ما نزل لجناب محمد عليه بهاء الله قوله جلّ
جلاله و عزّ بيانه

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

12 هو الذّاكر العالم الخبير

- 13 O Muhammad! There hath come upon Us in the Most Great Prison that which hath caused the realities of existence to lament. The oppressor hath been consumed by the fire of greed and passion, and hath wrongfully devoured the property of the people. Verily, he is of the people of tyranny. He hath cast away godliness and seized upon passion, and hath committed that which hath caused tears to flow from eyes. We have heard thy call and have called thee from the Mount of Knowledge. God, there is none other God but He, the Protector, the Self-Subsisting. Preserve the verses of thy Lord, then recite them in such wise that hearts are attracted thereby, then drink in My name from the cup of My utterance, My choice sealed wine. The glory from Us be upon thee and upon those who have believed in God, the Lord of the invisible and the visible.

13 يا محمد قد ورد علينا فى السجن الأعظم ما ناح
به حقائق الوجود قد اشتعل الظالم بنار الحرص
و الهوى و اكل اموال الناس بالباطل الا انه
من اهل الطاغوت نبذ التقوى و اخذ الهوى و
ارتكب ما ذرفت به الدّموع من العيون انا سمعنا
ندائك ناديناك من طور العرفان الله لا اله الا
هو المهيمن القيوم احفظ آيات ربك ثم اقرأها
بربوات تجذب بها القلوب ثم اشرب باسمى من
كأس بيانى رحيقى المختوم البهاء من لدنا عليك
و على الذين آمنوا بالله مالک الغيب و الشهود

- 14 And this is what was revealed for Mulla 'Ali, upon him be the everlasting glory of God. His word, blessed and exalted be He:

14 و هذا ما نزل لجناب ملا على عليه بهاء الله الأبدى
قوله تبارك و تعالى

- 15 He is the Most Exalted, the Most High

15 هو العلىّ الأعلى

- 16 O Ali! The wolves of the earth have surrounded the sheep of God, and the beast of the world seeks to harm the loved ones of the Most Great Name. Tyrants from every direction have openly arisen in oppression, and pharaohs from every quarter are engaged in transgression. Yet in such circumstances the Tongue of Grandeur speaks in praise of His loved ones, for this handful of dust is as naught in the sight of God and His loved ones. By God's life! The clanking chains of the world are but as the buzzing of a fly to the faithful, and its buildings and prosperity are as a spider's web, nay less than that. Convey My greetings to the loved ones on behalf of this Wronged One. Soon these days shall come to an end. Strive that ye may attain to that which shall be accepted and adorned with everlasting glory. The Day is the Day of deeds. Fix your gaze upon trustworthiness and hold fast to righteousness. He verily counsels His servants and advises them with that which shall exalt them. He is the All-Bountiful, the Generous.
- 17 This was revealed for Ali Kh. Upon him be the Glory of God. The Lord, exalted and sanctified be He, speaks:
- 18 He is the Most Holy, the Most Great
- 19 O Ali! Upon thee be My Glory! The oppressor of the world has opened the door of counsel. Say: O heedless one! It behooveth thee first to counsel thyself. By God's life! Blood hath been shed, wealth hath been plundered, oppression hath been wrought, and that hath been committed which hath caused all things to lament, as well as the dwellers of Paradise and those who circle round the Throne at eventide and at dawn. He hath been seized for his sin, yet he perceiveth it not. Soon shall he behold the recompense of his deeds from God, the Avenger, the Almighty. The transgressor hath followed the oppressor in his tyranny and hath written that which caused the companions to cry out and hath been consumed with the fire of hatred in such wise that the realities of being trembled and the tears of the righteous flowed. We beseech God to protect His servants from his evil. He verily is the Almighty, the Unconstrained. Thy name was mentioned before the Wronged One. He remembered thee with such remembrance as caused the very stones to soar. Glory be upon thee and upon those whom the oppression of the oppressors hath not deterred from turning unto God, the Lord of Lords.
- 20 O My loved ones in the letters Kha and Vav! Hear My call. It verily draws you nigh unto the supreme horizon and guides you to the Dayspring of guidance. Deprive not yourselves of the Dawning-Place of Revelation. Cast aside what the people possess, holding fast to that which ye have been commanded
- یا علی ذئاب ارض اغنام الهی را احاطه نموده
و سبع عالم قصد اولیای اسم اعظم کرده جباریه
از هر جهتی متجاهر بظلم و فراعنه از هر سمتی
باعتساف مشغول و لسان عظمت در چنین حالتی
بذکر اولیا ناطق چه که این یکشبر خاکی نزد حق
و اولیائش معدوم و مفقود لعمر الله زماجر عالم
نزد اصحاب وفا بمثابه طنین ذباب و عمار و آبادی
آن بمثابه بیت عنکبوت بل احقر از آن اولیا را از
قبل مظلوم تکبیر برسان عنقریب ایام بآخر رسد
جهد ننماید شاید فائز شوید بآنچه که بعز قبول
فائز گردد و بطراز ابدی مزین شود یوم یوم عمل
است بامانت ناظر باشید و بدیانت متمسک آنه
نصح عباد و ينصحهم بما یرفعهم آنه هو الفیاض
الکریم
- و هذا ما نزل لجناب علی خا علیه بهاء الله قول
الربّ تعالی و تقدّس
- هو الأقدس الأعظم
- یا علی علیک بهائی ظالم عالم باب نصیحت گشوده
قل یا غافل ینبغی ان تصحح اولاً نفسك لعمر الله
قد سفک الدماء و نهب الأموال و قام بالظلم و
ارتکب ما ناح به الأشياء و اهل الفردوس و
الذین طافوا العرش فی العشی و الاشرار قد اخذ
بذنبه ولكن ما استشعر فی نفسه سوف یری جزاء
عمله من لدی الله المنتقم القهار ان الطاغی اتبع
الباغی فی ظلمه و کتب ما صاح به الاصحاب و
اشتعل بنار البغضاء علی شأن ارتعدت به حقائق
الوجود و ذرفت دموع الأبرار نسل الله ان یحفظ
عباده من شره آنه هو المقتدر المختار قد حضر
اسمک لدی المظلوم ذکرک بذکر طارت به الأجار
البهائم علیک و علی الذین ما منعهم ظلم الظالمین
عن التوجه الی الله ربّ الأرباب
- یا اولیائی فی الخاء و الواو اسمعوا ندائی آنه یربکم
الی الأفق الأعلى و یدیکم الی مطلع الرشاد لا
تمنعوا انفسکم عن مشرق الوحی ضعوا ما عند
القوم متمسکین بما امرتم به من لدی الله مالک

by God, the Lord of all directions. We have mentioned you before in numerous Tablets with such mention as hath illumined the horizons. It endeth here. His is the praise and the glory, His the thanks and the splendor. He hath remembered His loved ones with that which shall cause their names to endure throughout the duration of His most excellent names and exalted attributes. Our Lord is verily the Almighty, the Glorious, the All-Bestowing.

21 We beseech God that He may cause all to attain unto that which is the cause of the spreading of His signs among His servants. This spreading, as mentioned in the revealed Tablets, hath ever been and shall continue to be dependent upon goodly deeds and praiseworthy character, for deeds and character that are manifested in the path of God attract hearts and souls, and this attraction is the cause of drawing nigh, and drawing nigh is the cause of awareness and the station of propagation. God willing, may all attain thereunto.

22 Mention was made of the honored uncle, Mulla Ali-Akbar, upon him be the Glory of God. This is what was revealed for him from the heaven of the bounty of our Most Glorious Lord. He, exalted be His majesty and mighty be His utterance, speaks:

23 In My Name, the One Who calleth from the Supreme Horizon

24 O Akbar! After 'Ali strange matters have appeared and peculiar signs have become manifest. The wolf counsels God's sheep, saying "Drink not blood and rend not flesh"; the serpent admonishes the fish to be patient, and the bear the cockrel; and the embodiment of tyranny says to the embodiment of justice "Oppress not, seize not the people's wealth, fear God." Indeed the world has changed - wickedness and iniquity counsel righteousness and piety and command godliness. Such deception and craftiness have appeared in the world as have had and have no equal. One who would sell the realm of holiness for a penny claims to serve the world and love all peoples. By God! For a dinar he would deliver the righteous into the hands of the wicked and corrupt. He speaks of patriotism while secretly and openly shedding the blood of the sovereign. They are worshippers of money yet count themselves among the righteous. It behooveth us to leave mention of them and remember thee who hast turned to a Cause from which all in the land have turned away, save those whom the hands of divine power have delivered, God, the Lord of all mankind.

25 We have mentioned thee before, and at this time with verses which, when revealed, caused the sun of knowledge to shine forth and illumined all lands. Convey My greetings to the

الجهات انا ذكرناكم من قبل في الواح شتى بذكر منه تتورت الافاق انتهى له الحمد والثناء وله الشكر والبهاء قد ذكر اوليائه بما تبقى به اسمائهم بدوام اسمائه الحسنى وصفاته العليا ان ربنا هو المقتدر العزيز الوهاب

21 از حق میطلبیم جمیع را فائز فرماید بآنچه که سبب انتشار آثار اوست مابین عباد و این انتشار در الواح منزله سبب و علتش اعمال طیبه و اخلاق مرضیه بوده و هست چه که اعمال و اخلاق که فی سبیل الله ظاهر شود جذاب افتده و قلوب است و جذب سبب تقرب است و تقرب علت آگاهی و مقام انتشار انشاء الله کل بان فائز شوند

22 ذکر عم مکرم جناب ملا علی اکبر علیه بهاء الله را نموده بودند هذا ما نزل له من سماء عنایة ربنا الابهی قوله جل جلاله و عز بیانه

23 بسمی المنادی من الأفق الأعلى

24 یا اکبر بعد علی امورات عجیبه ظاهر و آثار غریبه باهر ذنب غم الله را نصیحت مینماید و میگوید خون مخور و حیوان مدر ثعبان حوت را یپردباری وصیت میکند و دب دیک را و هیکل ظلم بهیکل عدل میگوید ظلم مکن مال مردم را مبر از خدا بترس فی الحقیقه عالم تغییر نموده بغی و فحشا بر و تقوی را موعظه میکند و پرهیزکاری امر مینماید خدعه و مکرری در عالم ظاهر شده که شبه و مثل نداشته و ندارد نفسیکه بیک فلس عالم تقدیس را میفروشد ادعای خدمت عالم و محبت امام مینماید لعمر الله بیک دینار اختیار را بدست اشرار و بقرار میسپارد حب وطن ذکر مینماید و دم سلطان سر و عن را میریزد عبده دینارند و از اختیار خود را می شمارند ینبغی ان ندع اذکارهم و تذکرک بما اقبلت الی امر اعرض عنه من فی البلاد الا الذین انقذتهم ایادی الاقتدار من لدی الله مولی العباد

25 انا ذکرناک من قبل و فی هذا الحین بآیات اذ نزلت اشرفت بها شمس العلم و اضاءت بها البلاد اولیای

loved ones in that land on behalf of the Wronged One. Say: At a time when I am surrounded by enemies and serpents are visible on the right and left, I speak forth verses and make mention of you. Strive that ye may succeed in achieving that which is befitting and worthy on this day. The glory from Us be upon thee and upon those whom God has related to thee, both men and women. Thy Lord is verily the Mighty, the All-Bountiful.

- 26 The days are mighty and great days. It would be a great pity should they pass in heedlessness. O friends of God and His loved ones! Striving is necessary that ye may succeed in accomplishing that which will endure in God's Book. He is indeed the Generous, the Merciful, the Mighty, the Great. The relatives of that honored friend have repeatedly been mentioned by the Tongue of Grandeur. Divine favors are beyond the reckoning of the servants. Were ye to count God's favors ye would not be able to number them. But the people have heedlessly done that which no oppressor in any age has done. Their deeds bear witness to this before all faces. Soon shall they see their recompense from the presence of the Just, the Wise. Mention was made of the cousin, upon them both be the glory of God. After being submitted before the Holy Presence, these sublime and exalted verses were revealed. His blessed and exalted Word: He is the All-Mentioning, the All-Knowing.

- 27 O Muhammad! Today all things are in a state of rapture, ecstasy and exultation through the manifestation of the Lord of the Kingdom of Names, and they congratulate one another, uttering the words "how our eyes have been refreshed." Blessed is the one who has recognized the station of these days and is occupied with the praise and glorification of the Desired One of all worlds. Today the world has another light, the sea another wave, and the Sadrat of Sinai another melody. Blessed is he that hath ears to hear and eyes to see, and woe unto the heedless! Say: Praise be unto Thee, O my God, for having illumined my heart with the light of Thy knowledge, mine ears with the hearkening unto Thy call, and mine eyes with beholding Thy signs. I beseech Thee by Thy Kingdom and its mysteries, and by the heaven of Thy utterance and its stars, to ordain for me that which will exalt me amongst Thy servants and draw me nigh unto Thee, and to provide for me from the table of Thy heavenly grace. Verily, Thou art the Compassionate, the Generous. The glory of God rest upon thee, thy mother, thy brothers and thy sister, from God, the Lord of all who are in the heavens and on earth.

- 28 After mention was made of his father, his wife, and the two servants named Ghulam-Husayn and Habibullah, upon them

آن ارض را از قبل مظلوم تکبیر برسان بگو در
حینیکه مابین اعدا مبتلا و از یمن و یسار حیات
مشهود بآیات ناطق و شما را ذکر مینماید جهد
نمائید شاید فائز شوید بعملیکه الیوم لایق و سزاوار
است البهآء من لدنا علیک و علی الذین نسبهم الله
الیک من الذکور والاناث ان ربک هو العزیز
الفیاض انتهى

- 26 آیام آیام عظیم و بزرگبست بسیار حیف است
بغفلت بگذرد یا اولیاء الله و احبائه جهد لازم
شاید فائز شوید بعملیکه در کتاب الهی باقی و
پاینده ماند انه هو الکریم و هو الرحیم و هو العزیز
العظیم منتسبین آن حبیب مکرم مکرر از لسان
عظمت ذکرشان ظاهر عنایات الهی خارج از
احصاء عباد است ان تعدوا عنایاته لا تحصوها
ولکن خلق غافل عامل شدند آنچه را که هیچ
ظالمی در هیچ عهدی عمل ننموده تشهد بذلک
اعمالهم امام الوجوه سوف یرون جزائها من لدن
عادل حکیم ذکر ابن عم علیهما بهآء الله را نمودند
بعد از عرض در ساحت عز احدیه این آیات
بدیعه منیعه نازل قوله تبارک و تعالی هو الذاکر
العلیم

- 27 یا محمد امروز جمیع اشیاء بظهور مالک ملکوت
اسماء در جذب و وله و شورد و با یکدیگر تهنیت
میگویند و بکلمه قوت عیوننا ناطق طوبی از
برای نفسیکه بمقام آیام عارف شد و بحمد و
ثنای مقصود عالمیان مشغول گشت امروز عالم را
نوری دیگر و بحر را موجی دیگر و سدره طور را
نغمه دیگر است طوبی لذی اذن و لذی بصر سمع
و رأی و ویل للغافلین قل لک الحمد یا الهی بما
نورت قلبی بنور عرفانک و اذنی باصغاء ندائک
و بصری بمشاهدة آثارک استلک بملکوتک و
اسراره و سماء بیانک و انجمها ان تکتب لی ما
یرفعنی بین عبادک و یقرّبنی الیک و یرزقنی مائدة
سماء فضلک انک انت المشفق الکریم البهآء
علیک و علی امّک و اخوانک و اختک من
لدى الله رب من فی السموات و الارضین

be the glory of God, and after their names were presented before the countenance of the Lord of all beings, these blessed verses were revealed from the heaven of grace - exalted be His majesty and abundant be His favors:

28 انتهى ذكر والده و ضلع و غلامين الموسومين
بغلامحسين و حبيب الله عليهم بهاء الله را نمودند
بعد از عرض امام وجه مولی الوری این آیات
مبارکات از سماء فضل نازل قوله جل جلاله و
عم نواله

- 29 O Muhammad-Rida! Praise be to God that thou hast attained unto the Kawthar of utterance of the Desired One of all worlds and hast drunk from the sealed wine. And thy kindred - thy mother, thy wife, and thy two sons - all have been mentioned before the Lord of Names. The remembrances of the world and what is with the peoples cannot compare with this remembrance, for the divine mention in the Tablet endureth as long as the kingdom and the realm endure, while all else returneth to nothingness. Convey My greetings to each one of them from the Wronged One and give them the glad-tidings of the effulgences of the Light of Providence. The loved ones have ever been and shall ever remain beneath the glance of grace, as attesteth He with Whom is the mighty Book.

29 یا محمد قبل رضا لله الحمد بکوثر بیان مقصود
عالمیان فائز شدی و از رحیق مختوم آشامیدی
و منتسین از ام و ضلع و ابنین کل بذكر مالک
اسماء فائز گشتند باین ذکر معادله نمینماید اذکار
عالم و ما عند الأمم چه که ذکر الهی در لوح
بدوام ملک و ملکوت باقی و دائم است و
مادونش بفنا راجع هر یک را از قبل مظلوم
تکبیر برسان و بتجلیات انوار نیر عنایت بشارت
ده لازال اولیا تحت لحاظ فضل بوده و هستند
یشهد بذلك من عنده کتاب عظیم

- 30 And We make mention at this time of thy brother who was named Ali, that this remembrance may draw him to the highest horizon and the Hand of Bounty may give him to drink of the Kawthar of eternity. Blessed is he who hath attained to the outpourings of these days, and woe unto the heedless ones! O Ali, upon thee be My glory! Say: My God, my God! Praise be to Thee for having guided the thirsty one to the ocean of Thy mercy, the hungry one to the table of Thy heaven, the needy one to the sun of Thy generosity, and the sinful one to the heaven of Thy forgiveness. I beseech Thee, O Thou through Whose Name the Kawthar of bounty hath flowed from Thy Most Exalted Pen, to ordain for me that which will exalt me, preserve me, and benefit me in every world of Thy worlds. Thou knowest what is with me, and I know not what is with Thee. Verily, Thou art the Mighty, the Glorious, the All-Bountiful.

30 و نذكر في هذا الحين اخاك الذي سمي بعلي ليجذبه
الذكر الى الأفق الأعلى و تسقيه يد العطاء كوثر
البقاء طوبى لمن فاز بفيوضات الأيام و ويل
للغافلين يا علي عليك بهائي قل الهی الهی لك
الحمد بما هديت الظمان الى بحر رحمتك و الجوعان
الى مائدة سمائك و المحتاج الى شمس كرمك و
العاصي الى سماء غفرانك اسئلك يا من باسمك
جری كوثر العطاء من قلبك الأعلى ان تقدر لي
ما يرفعني و يحفظني و ينفعني في كل عالم من
عوالمك تعلم ما عندي و لا اعلم ما عندك و
انك انت المقتدر العزيز الوهاب

- 31 O Muhammad-Qabli-Rida! The Glory of God be upon you and upon your brother from Us. We give you both glad tidings of what hath been sent down unto you from the All-Knowing, the All-Wise. We have revealed unto him who hath drunk from the Kawthar of attainment and hath gained what was inscribed in the Books of God, the Mighty, the Praiseworthy - through which the sun of the loving-kindness of the All-Merciful hath shone forth, the ocean of forgiveness hath surged, and the fragrance of the mercy of his Lord, the Forgiving, the Merciful, hath wafted. Verily, they who have ascended in My days have attained unto that which none before them hath attained. This

31 یا محمد قبل رضا البهاء من لدنا عليك و علی
اخيک و نبشركا بما نزل لكما من لدن علم حکیم و
انزلنا لمن شرب كوثر اللقاء و فاز بما كان مسطوراً
في كتب الله العزيز الحميد و اشرفت به شمس عناية
الرحمن و ماج بحر الغفران و هاج عرف رحمة ربه
الغفور الرحيم ان الذين صعدوا في ايامي اولئك
فازوا بما لم يفز به احد من قبل يشهد بذلك ما
نزل من لدن عزيز عظیم

is attested by that which hath been sent down from the presence of the Mighty, the Great.

- 32 We make mention of Our loved ones there. The Wronged One, in the midst of tribulations and sorrows, remembereth them with that which the treasures of the world cannot equal, that they may rejoice and be of the thankful. Convey My greetings unto them and remind them of that which hath been sent down unto them from the heaven of the bounty of their Lord, the Generous.
- 32 و نذكر اوليائي هناك انّ المظلوم في مجبوحة البلايا والأحزان يذكرهم بما لا تعادله كنوز العالم ليفرحوا ويكونوا من الشاكرين كبر من قبلي على وجوههم و ذكرهم بما نزل لهم من سماء عناية ربهم الكريم
- 33 O loved ones of God in that land! The like of these days hath never been seen. This is the Day for deeds and steadfastness. All must be intent on reformation and associate with all the peoples of the world in the light of love, except him who hath turned away from this Most Great Announcement, the meeting with Whom had been the hope of those near unto God. Holding fast unto this cord, they must be detached from the world, must pass beyond the world of names, that they may attain unto a station which is sanctified from all similitude, peer, doubt, conjectures and vain imaginings of men. Know ye with clear certainty that whosoever in this Day attaineth unto but one word, he is mentioned in the Book of God as being of the Concourse on High.
- 33 يا اوليآء الله هناك شبه اين آيام ديده نشده يوم يوم عمل و استقامت است بايد كلّ باصلاح ناظر باشند و بنور محبت با عموم اهل عالم مجالس و معاشرآلا من اعرض عن هذا النبأ الأعظم الذي كان لقاءه امل المقرّبين متمسكين باين حبل بايد از عالم منقطع باشند از عالم اسم بگذرند تا فائز شوند بمقاميكه مقدّس است از شبه و مثل و ريب و ظنون و اوهام عباد بيقين مبين بدانيد هر نفسى اليوم بكلمه ئى فائز شد او از اهل ملأ اعلى در كتاب الهى مذکور
- 34 O loved ones! Arise with zeal that perchance ye may, through wisdom and utterance, awaken the heedless souls and give them to drink of the Kawthar of steadfastness. The station of steadfastness is such that should all who are in heaven and on earth endeavor to prevent one from the straight path, they would find themselves utterly impotent. This is the most exalted station, the supreme pinnacle, and the crimson Tree. Blessed is he who hath cast away the world and taken hold of that which he hath been bidden by the One Who commandeth from ancient times.
- 34 يا اوليا همّت نمائيد شايد بحكمت و بيان نفوس غافله را آگاه سازيد و از كوثر استقامت بنوشانيد مقام استقامت مقامى است كه اگر ما سوى الله كلّ اراده نمائيد نفسى را از صراط مستقيم منع كنند خود را عاجز مشاهده نمائيد اينست مقام اعلى و ذروهء عليا و سدرهء حمرا طوبى لمن نبذ العالم و اخذ ما امر به من لدن امر قديم
- 35 O Muhammad-Qabli-Husayn! O shoemaker! Reflect upon the grace and bounty of God. The shoemaker hath crossed the bridge while the learned have stumbled. Thou hast attained unto the Kawthar of knowledge and arrived, while the jurists remain bewildered in the wilderness of their fancies. Say: Praise be unto Thee, O God of all who are in the heavens and the earth, and thanksgiving be unto Thee, O Thou in Whose grasp is the dominion of the first and the last! Thou hast guided whom Thou didst will and who desired Thee, and hast forsaken those who sought other than Thee. I testify that Thou doest what Thou pleasest and ordainest what Thou desirest. There is none other God but Thee, the Mighty, the Praiseworthy.
- 35 يا محمد قبل حسين يا كفّاش در فضل و عنایت حق تفکر نما كفّاش از صراط گذشت و علما لغزیدند تو بكوثر عرفان فائز شدی و رسیدی و فقها در هیما و اوهام متحیر قل لك الحمد يا اله من فى السموات والأرضين و لك الشكر يا من فى قبضتك زمام الأولين و الآخرين قد هدیت من اردت و ارادك و تركت من قصد غيرك اشهد انك تفعل ما تشاء و تحكم ما تريد لا اله الا انت العزيز الحميد

- 36 O Husayn! O farmer! Blessed art thou, for thou hast, through divine confirmation, rent asunder the veil of fancy and, through His grace, hast torn away the intervening veils. Beseech God to grant thee steadfastness, for the croakers lie in ambush and the doubtful ones wait in observation posts. Say: My God, my God! Increase the light of my knowledge, then preserve me through Thy power which hath encompassed all created things, lest my feet slip through the doubts of the skeptical ones and the croaking of the croakers who have broken Thy Covenant and desired to prevent Thy servants from the stream of Thy mercy and Thy manifest, clear, and evident path.
- 37 As to the matter of requesting visitation and circumambulation by proxy through this evanescent servant, on this day, which is the sixth of the month of Rabi'u'th-Thani, six hours past dawn, the visitation was performed on behalf of that spiritual friend and was honored with acceptance. Blessed am I and art thou, and blessed is he who hath attained unto this supreme bounty and mighty favor.
- 38 He Whose utterance is the Remembrance maketh mention of My beloved Haji Muhammad Kazim, upon him be 9 66 [Baha'u'llah], and likewise of the news concerning what transpired in the great city. Glory be to God! Greed and avarice have deprived those souls of the shore of trustworthiness, religion, justice and fairness. Would that it had ended with this matter! But no, by God! Each day they utter a new calumny and cling to fresh lies. One who was known for tyranny and wickedness, and who turned away from godliness in this land - out of care and protection they ordered him to leave. He went to the great city and united with one like himself, and they clung to such calumnies that the greatest terror became manifest from all things, and justice and fairness engaged in wailing and lamentation. This is the way of these people, and thou shalt never find any change in their ways. Haji Muhammad Karim Khan Kirmani wrote a book of refutation every year, and likewise some poets of the age have said that which their recompense is established and confirmed with the Just, the Wise One, and the punishment for this rebellion shall have no end and no conclusion. Similarly, Sipihir the historian wrote that from which the pen seeks refuge with the Truth. In any case, these matters have been and are inwardly the cause of the exaltation of the Word and the spread of the Cause. The servant beseecheth his Lord to adorn His servants with that which draweth them nigh unto Him and causeth them to speak with justice and fairness. Verily, He is our Protector and our Goal, and He is the Ever-Forgiving, the Most Generous.
- یا حسین یا زارع طوبی از برای تو چه که حجاب
وهم را بتأیید الهی دیدی و سبحات حائله را
بعنایتش خرق نمودی از حق بطلب استقامت
عطا فرماید چه که ناعقین در کین بوده و هستند
و متوهمین بر مرصده منتظر قل الهی زد فی نور
معرفتی ثم احفظنی بقدرتک الّتی غلبت الکائنات
لثلاً یزلّ قدمی من شبهات المربیین و نعاق النّاعقین
الّذین نقضوا میثاقک و ارادوا ان یمنعوا عبادک
عن فرات رحمتک و سبیلک الظّاهر الواضح المبین
- 37 انتهى ذکر مسئلت زیارت و طواف که بوکالت
این خادم فانی نموده بودند در این یوم که ششم
شهر ربیع الثانی است شش ساعت از روز گذشته
از قبل آن حبیب روحانی زیارت بعمل آمد و
بعز قبول فائز گشت هنیئاً لی و لجنابک و لمن
فاز بهذا الفضل الأكبر و الفیض العظیم
- 38 ذکر محبوبی جناب حاجی محمد کاظم علیه ۶۶۹
[بهاء الله] نموده بودند و همچنین اخبار ایشانرا
در آنچه در مدینه کبیره واقع شده سبحان الله
حرص و طمع آن نفوس را از شاطی بجرامانت و
دیانت و عدل و انصاف محروم نموده ایکاش باین
فقره ختم میشد لا والله هر یوم بافترائی ناطق و
بکذبی متمسک نفسی که بیغی و فحشا معروف و
از تقوی معرض در این ارض بوده محض عنایت
و حفظ او را امر بخروج فرمودند بمدینه کبیره
رفته مع مثل خودی متحد گشت و بمفتریاتی
تمسک جستند که فزع اکبر از جمیع اشیاء ظاهر
و عدل و انصاف بنوحه و ندبه مشغول هذه من
سنه القوم و لن تجد لسنّهم تبدیلاً حاجی محمد
کریم خان کرمانی در هر سنه کتاب ردّی نوشته
و همچنین شعرای عصر بعضی گفته اند آنچه را
که جزایش نزد عادل حکیم ثابت و محقق و جزای
این عصیان انتها نیابد و تمامی نپذیرد و همچنین
سپهر صاحب تاریخ نوشته آنچه که قلم از شرش
بحق پناه برده باری این امور در باطن سبب اعلاء
کلمه و انتشار امر بوده و هست یستل الخدام ربّه
ان یزین عبادہ بما یقرّبهم الیه و ینطقهم بالعدل و
الانصاف انه ولینا و مقصودنا و هو التّوّاب الکریم

- 39 The spiritual friend, Aqa Muhammad, upon him be the Glory of God and His favors, gave thy letters to this servant, and each was presented before the Most Holy, Most Exalted Presence. In truth, these letters became the cause of the manifestation of the greatest grace. Blessed is he who hath attained unto the cup of utterance of his Lord, the Most Merciful. The servant testifieth that he is among those who are nigh unto God in the Book of God, the Lord of the Mighty Throne. I convey greetings and glory to all the friends of that land, both small and great, female and male, and I have sought and do seek for each one an eternal reward and everlasting good. And I beseech Him, exalted be He, to preserve them through His bounty and give them to drink from the cup of steadfastness from the hands of His bestowal. Verily, He is the Generous, the Munificent.
- 39 حبيب روحانی جناب آقا محمد علیہ بہاء اللہ و عنایتہ نامہای شما را باین عبد دادہ و در ساحت امنع اقدس ہر یک عرض شد و فی الحقیقہ آن نامہا سبب ظہور فضل اکبر گشت ہنئاً لمن فاز بکأس بیان ربہ الرحمن یشہد الخادم انہ من المقربین فی کتاب اللہ ربّ العرش العظیم خدمت اولیای آن ارض از صغیر و کبیر اناث و ذکور تکبیر و بہا میرسانم و از برای ہر یک طلبیدہ و میطلبم اجر ابدی و خیر سرمدی را و اسئلہ تعالی ان یحفظہم بچودہ ویسقیم کأس الاستقامۃ من ایادی عطائہ انہ ہو الجواد الکرم
- 40 The Branches of the Divine Lote-Tree - may my spirit be a sacrifice for the dust of their footsteps - make mention of that spiritual friend and his relatives and the aforementioned friends, upon them be the Glory of God, and they beseech God, exalted be His Glory, for each one an enduring blessing and heavenly sustenance. Verily, He is God, there is none other God but Him, the Manifestor of that which was hidden in knowledge and concealed from sight. Verily, He is the Helper, the Chosen One.
- 40 اغصان سدرہء الہیہ روحی لتراب قدومہم الفداء آن حبيب روحانی و منتسبین و اولیای مذکورین علیہم بہاء اللہ را ذکر میفرمایند و از برای ہر یک نعمت باقیہ و ماندہء سمائیہ از حقّ جلّ جلالہ مسئلت مینمایند انہ ہو اللہ لا الہ الاّ ہو مظهر ما کان مکنوناً فی العلم و مستوراً عن الأبصار انہ ہو المؤید المختار
- 41 Mention was made of Haji Mulla Baqir and Haji Rida and Aqa Muhammad Husayn and Aqa Ali, upon them be the Glory of God. After being presented before the Presence, there was revealed for each one specifically that which giveth glad tidings of eternal life. Blessed are they who have attained.
- 41 ذکر جناب حاجی ملا باقر و حاجی رضا و آقا محمد حسین و آقا علی علیہم بہاء اللہ را نمودہ بودند بعد از عرض امام وجہ مخصوص ہر یک نازل شد آنچہ کہ بحیات ابدی بشارت میدہد طوبی للفائزین
- 42 This is what was revealed for Haji Mulla Baqir, upon him be the Glory of God - exalted be His utterance and sublime be His proof:
- 42 هذا ما نزل لجناب حاجی ملا باقر علیہ بہاء اللہ قوله عزّ بیانہ و جلّ برہانہ
- 43 He is the All-Remembering, the All-Knowing, the All-Wise
- 43 هو الذّاکر العلیم الحکیم
- 44 O Muhammad-i-Baqir! Hear the call of the Wronged One. Verily He hath appeared with the truth and hath spoken before all faces. The Command is God's, the Omnipotent, the Supreme, the Self-Subsisting. God's proof hath been perfected unto His creation and His testimony unto His servants, yet most of the people perceive not. The Spring of Life hath welled forth before the faces of all religions, and the Euphrates of mercy hath flowed from the Pen of God, Lord of what was and what shall be. This is the Day wherein the light of utterance hath shone forth from the horizons of the heaven of the tablets of thy Lord, the Possessor of all being. Blessed is the eye that hath attained
- 44 یا محمد قبل باقر اسمع نداء المظلوم انہ ظہر بالحقّ و نطق امام الوجہ الأمر للہ المقتدر المہيمن القیوم قد تمت حجۃ اللہ علی خلقہ و برہانہ علی عبادہ ولكنّ القوم اکثرہم لا یشعرون قد فاضت عین الحیوان امام وجہ الأديان و جرى فرات الرحمة من قلم اللہ ربّ ما کان و ما یكون هذا يوم فيه سطع نور البیان من آفاق سماء الواح ربّک مالک الوجود طوبی لعین فازت بالآثار و لأذن سمعت نداءه الأحلى و

unto His traces, the ear that hath heard His sweetest call, and the hand that hath taken hold of His sealed Book. Aid thy Lord through wisdom and utterance, then open the doors of hearts through His Name, the Mighty, the Loving. Thus have We lit the lamp of utterance in the niche of the wisdom of God, the Lord of the visible and invisible. God hath heard thy call and revealed for thee that which cooleth the eyes. The splendor from Us be upon thee and upon those who have attained unto Our sealed wine.

45 This was revealed for Haji Rida, upon him be the glory of God:

46 In My Name through which the fragrance of divine knowledge hath wafted through all possibility

47 O Rida! Thy name hath been present before the Most Glorious Horizon. We have mentioned thee with that which hath diffused the fragrance of thy Lord's loving-kindness, the Lord of all beings. Say: By God's life! The ocean hath surged before all faces and the fragrance of God, the Lord of lords, hath wafted. Blessed is he who hath witnessed and found, and woe unto him who hath denied what hath been sent down from the heaven of God's bounty, the Lord of the beginning and the end. When thou hast attained unto the reading of My verses and the witnessing of My signs, say: My God, my God! I testify that Thou hast manifested Thyself unto all who dwell in the realm of being, and the Euphrates of Thy mercy hath flowed amidst all religions. I beseech Thee by the lights of Thy Most Great Throne and the mysteries of Thy Cause, O Lord of eternity, to make me detached from all else save Thee and to hold fast unto the mountain of Thy grace. O Lord! Thou seest Thy loved ones among the oppressive ones among Thy servants, and Thy chosen ones among the deniers who have been enkindled with the fire of hatred in Thy days. I beseech Thee by Thy power which hath encompassed all created things to preserve them through Thy bounty and aid them through Thy power. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the Bestower.

48 This was revealed for Muhammad-Husayn, upon him be the glory of God:

49 In My Name through which the Herald hath called out between earth and heaven

50 O Muhammad-Husayn! This Wronged One, while in the hands of His enemies, hath turned toward thee and maketh mention of thee, that perchance thou mayest be ignited with the heat of God's remembrance - an ignition which the doubts of the workers of iniquity and immorality cannot prevent thee from

ليد اخذت كتابه المحتوم انصر ربك بالحكمة و
البيان ثم افتح ابواب القلوب باسمه العزيز الودود
كذلك اوقدنا مصباح البيان في مشكوة حكمة
الله مالک الغيب والشهود قد سمع الله ندائك
وانزل لك ما قررت به العيون البهائم من لدنا
عليك وعلى الذين فازوا برحمتنا المختوم

45 وهذا ما نزل لجناب حاجي رضا عليه بهاء الله

46 بسمي الذي به هاج عرف العرفان في الامكان

47 يا رضا قد حضر اسمك في المنظر الأبهى
ذكرناك بما فاح به عرف غناية ربك مالک
الأنام قل لعمر الله ان البحر ماج امام الوجوه و
هاج عرف الله رب الأرباب طوبى لمن شاهد
و وجد و ويل لمن انكر ما نزل من سماء عطاء
الله مالک المبدء والمآب انك اذا فزت بقراءة
آياتي و مشاهدة آثارى قل الهى الهى اشهد انك
اظهرت نفسك لمن في الامكان و جرى فرات
رحمتك بين الأديان اسئلك بأنوار عرشك
الأعظم و اسرار امرک يا مالک القدم ان
تجعلنى منقطعاً عن دونک و متمسكاً بجبل
فضلک اى رب ترى اولياک بين الظالمين من
عبادک و اصفياک بين المنكرين الذين اشتعلوا
بنار البغضاء فى ايامک اسئلك بقدرتک
التي احاطت الکائنات ان تحفظهم بجودک و
تصرهم بقدرتک انک انت المقتدر على ما تشاء
لا اله الا انت العزيز الوهاب

48 وهذا ما نزل لجناب محمد حسين عليه بهاء الله

49 بسمي الذي به نادى المناد بين الأرض والسماء

50 يا محمد قبل حسين اين مظلوم بين ايادى اعدا بتو
توجه نموده و ترا ذکر مينمايد که شايد بجزارت
ذكر الهى مشتعل شوى اشتعالیکه شبهات اهل بغى
و فحشا ترا از افق اعلى منع تنماید جميع اهل عالم

attaining the Most Exalted Horizon. All the people of the world were waiting and still wait, yet when the Sun of Manifestation shone forth from the horizon of the Mount of Sinai, all turned away save whom thy Lord willed. Praise the Desired One of the world Who confirmed thee in turning toward Him and mentioned thee with verses that shall endure in the Perspicuous Book. It behooveth thee to say in this station: Praise be unto Thee, O Desired One of all who are in the heavens and the earth!

منتظر بوده و هستند و چون نیر ظهور از افق سماء
طور اشراق نمود کل اعراض نمودند الا من شاء
ربک حمد کن مقصود عالم را که ترا بر اقبال
تأیید فرمود و ترا ذکر نمود بآیاتیکه مخلص است در
کتاب مبین ینبغی ان تقول فی هذا المقام لک الحمد
یا مقصود من فی السموات و الارضین

51 This was revealed for Ali, upon him be the glory of God:

51 و هذا ما نزل لجناب علی علیه بهاء الله

52 In My Name through which the earth and heaven were illumined

52 بسمی الذی به اشرقت الارض و السماء

53 O Ali, upon thee be My glory! Today the cloud of divine mercy is, at every moment, bestowing that which causeth the growth of the ears of knowledge and inner meanings. The Sun of Thy Lord's bounty shineth resplendent before the faces of His servants, yet the people remain heedless and veiled, save those whom the hand of the power of thy Lord, the All-Bountiful, the Most Generous, hath delivered. We beseech God to assist His loved ones to comprehend His infinite bestowals. By My life! Were the people of the earth to recognize but one word of His utterances and its effects in the realm of earth and heaven, they would all assuredly forsake whatsoever they possess and cling to that which is with God. Say: My God, my God! Deny me not the outpourings of Thy days, and deprive me not of that which Thou hast ordained for Thy chosen ones. I testify that Thou art the Most Generous, the Possessor of the Most Great Message.

53 یا علی علیک بهائی امروز ابر رحمت الهی در کل
حین عطا میفرماید آنچه را که سبب و علت
انبات سنبلات معارف و معانی است آفتاب
کرم رحمانی امام وجوه عباد مشرق و لایح و لکن
قوم غافل و محجوب الا من اقتدته ید اقتدار
ربک الفیاض الکریم از حق میطلبیم اولیای خود
را تأیید فرماید بر ادراک بخششهای لا یحصایش
لعمری اگر اهل ارض فائز شوند بعرفان یک
کلمه از کلماتش و آثار آن در ملک و ملکوت
هرآینه کل از ما عندهم بما عند الله تمسک نمایند
قل الهی الهی لا تمنعنی من فیوضات ایامک و لا
تجعلنی محروماً عما قدّرت له لأصفیائک اشهد انک
انت الکریم ذو النبا العظیم انتی

54 The Luminary of bounty and generosity has dawned and shone forth with its rays upon His chosen ones, His sincere ones, and His loved ones. Blessed is he who is illumined by it, detached from all else - he is truly among the triumphant ones in God's Books, His Scriptures and His Tablets. In truth, divine favor and bounty have reached such a degree that the drop seeks the station of the ocean, and the atom the station of the sun. This evanescent servant ever submits: "My God, my God! Deprive not Thy servants of the Kawthar of steadfastness in Thy Cause, such that names withhold them not from their Possessor."

54 قد اشرق نیر الجود و الکریم و تجلی بأنواره علی
اولیائه و اصفیائه و احبائه طوبی لمن تنور به
منقطعاً عن دونه انه من الفائزین فی کتب الله
و زبره و الواحه فی الحقیقه عنایت و عطا بمقامی
رسیده که قطره مقام بحر را رجا نموده و ذره
مقام شمس را این خادم فانی لازال عرض
مینماید الهی الهی لا تحرم عبادک من کوثر
الاستقامه علی امرک بحیث لا تمنعهم الاسماء
عن مالکها

55 At this point a story comes to mind which is worthy to be related: Some years ago, one named Siyyid Taqi attained the presence [of Baha'u'llah] and dwelt for a time in this land. After departing, he met on his way one Hussein known as Sukhte who asked him whence he came. He mentioned 'Akka. Hussein said "Why do you not go to Cyprus? Mirza Yahya is the successor of the Point." With these words, all his ranks of

55 در این مقام حکایتی بنظر آمد عرضش محبوب
است و آن اینکه سید تقی نامی چند سنه قبل
بحضور فائز مدتی در این ارض ساکن و بعد
از رجوع در عرض راه به حسین معروف به
سوخته رسید سؤال از او نمود از کجا می آئی ذکر
نمود از عکا گفت چرا به جزیره نمیروی میرزا
یحیی وصی نقطه است باین کلمه جمیع مراتبش

steadfastness, faith and devotion were scattered to the winds. He thereafter went to Cyprus and returned to Iran with a book of falsehoods. Glory be to God! How can one claiming divine love be turned from the straight path of the Lord by a single word, when that person himself knew that the aforementioned Hussein had no knowledge of anything? Indeed it is the recompense of deeds that leads man into vain imaginings and deprives him of the light of certitude.

از استقامت و ایمان و اقبال بر باد رفت و بعد به جزیره رفته به ایران مراجعت نمود با یک کتاب کذب سبحان الله چگونه میشود مدعی محبت الهی بیک کلمه از صراط مستقیم ربّانی منحرف شود و حال آنکه خود آن شخص آگاه بود که حسین مذکور از جائی اطلاع نداشته و ندارد باری جزای اعمال است که انسانرا باوهم راه مینماید و از نور یقین محروم میسازد

56 Today the people of Baha have passed beyond the gulf of names and set their course toward the ocean of inner meanings. They have placed the whole world beneath their feet and taken the final step to the Most Exalted Station. The Command is in the hand of God, our Lord, the Lord of earth and heaven. Also Nafsi from Jadhba went to Kirman some years ago and there was deprived by one fabricated word from the Mother Book. Would that he had stopped at that! He engaged in deception, falsification, lies and calumny. Through guile and deceit he obtained one of this servant's letters that had been sent to one of the friends, intending to copy and send it to the opponents.

56 امروز اهل بها از خلیج اسماء گذشته اند و قصد بحر معانی نموده اند جمیع عالم را زیر قدم گذارده اند و قدم آخر بر مقام اعلی الامر بید الله ربّنا ربّ الأرض و السّماء نفسی هم از جذبا چند سنه قبل به کرمان رفته و در آنجا بیک کلمهء مجعوله از امّ الکتاب محروم گشته و کاش باین قدر کفایت می نمود بخدعه و تزویر و کذب و افترا پرداخت یکی از مکاتیب این عبد را که نزد یکی از اولیا ارسال شده بود بحیله و مکر اخذ نموده و سواد آن را اراده کرده نزد معاندین ارسال دارد

57 This servant submits: "My God, my God! Protect Thy servants from the evil of the opposers, the deniers and the barking ones, and aid them all to justice and fairness that they may behold Thy signs with their own eyes and hear Thy verses with their own ears. Verily Thou hast power over all things."

57 این عبد عرض میکند الهی الهی عبادت را حفظ نما از شرّ معرضین و منکرین و ناعقین و کلّ را تأیید فرما بر عدل و انصاف لینظروا آثارک بعیونهم و یسمعوا آیاتک بأذانهم انک انت علی کلّ شیء قدير

58 Every movement of the Desire of all mankind is a manifest proof and a shining testimony; yet selfish desire hath become a veil. On a certain day the Tongue of Grandeur uttered this exalted word, which melted the liver with anguish. He, exalted be His utterance and glorified His sovereignty, said: "O servant in attendance! Would that the opposers of the Bayan had but reflected to this extent: that We would have established this Cause firmly and immovably amongst the people of Persia, and would have raised it unto the loftiest station and most exalted rank. Then, unto whatsoever soul was found worthy, We would have committed it. Yet each day, after countless toils, when the Cause had in some measure been uplifted, souls arose who, out of sheer malice, perpetrated in those days that whereby the Cause of God was brought to naught. In times of grievous trial all were hidden behind veils; but when the light shone forth and the Cause became manifest, they rushed on with swords and committed deeds such as no oppressor had committed. And now some, with turban and cloak, like the people of former times, are busied with whisperings. We verily witness, and

58 هر حرکتی از حرکات مقصود عالمیان حقی است واضح و برهانی است لائح و لکن غرض حجاب شده یومی از آیام لسان عظمت باین کلمهء علیا نطق فرمود که کبد را گداخت قوله جلّ بیانه و عزّ سلطانه یا عبد حاضر کاش معرضین بیان این قدر تأمل مینمودند که ما این امر را مابین اهل ایران ثابت و راسخ مینمودیم و بمقام اعلی و رتبهء علیا میرساندیم آن هنگام هر نفسی قابل بود باو میسرپرديم هر یوم بعد از زحمتهای لاتحصى که امر فی الجمله مرتفع شد نفوسی محض بغضا ارتکاب نمودند آنچه را که سبب تضییع امر الله بوده در آیام شداد کلّ خلف حجاب مستور و چون نور ساطع و امر ظاهر با اسیاف میتاختند و عمل مینمودند آنچه را که هیچ ظالمی عمل نموده حال بعضی با عمامه و ردا مثل حزب قبل بوسوسه مشغول انا نشهد و نری و نسترو انا السّتر العلیم الحکیم انتهى

behold, and conceal; and I am the Concealer, the All-Knowing, the All-Wise." Thus ended His saying.

59 This servant hath ever sought, and still seeketh, protection. Yet certain people who were never apprised of the very source of the Cause have laid claim to knowledge, and have been, and continue to be, the cause of leading the people astray. In every circumstance there is hope in His grace and bounty that He may sanctify His loved ones from that which beseemeth them not. He is the Mighty, the Powerful. There is none other God but Him, the Most Exalted, the Most Glorious.

60 You wrote making mention of Jinab-i-Aqa Mirza Qushid Kha—upon him be the Baha of God. After that mention had been presented in the Most Holy and Inviolable Presence, these firm and perspicuous verses were revealed from the heaven of the loving-kindness of God, glorified be His majesty. He, exalted be His utterance and glorified His sovereignty, saith:

61 He Who is the Ruler over whatsoever He willeth

62 Thy name hath come before the Wronged One, Who hath made mention of thee in verses from which hath shone forth, from the horizon of each word thereof, the Sun of God's loving-kindness, the Lord of all worlds. This is the Day whereon the Sun proclaimeth "Sovereignty belongeth unto God, the Almighty, the All-Wise," and wherein the Ocean proclaimeth "Greatness belongeth unto God, the Goal of them that have known Him." Blessed is the servant who hath heard the call raised by all things in celebration of God, the Lord of all creation, and woe betide every heedless and remote soul. We beseech God, blessed and exalted be He, to illumine thee with the light of recognition and to kindle thee with the fire of His love. He, verily, is the All-Bountiful, and within His grasp lie the reins of all who are in the heavens and on earth. When thine eyes are cheered by the traces of My Most Exalted Pen, say: My God, my God! Praise be unto Thee for having made mention of me, and caused me to hear and to see, and thanksgiving be unto Thee for having guided me unto Thy manifest path and Thine evident, mighty, and unshakeable Cause. I beseech Thee by Thy generosity which hath encompassed all existence to make me steadfast in Thy Cause, that my footsteps slip not through the doubts of them that have turned away from Thy straight path. Thou, verily, hast power over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

63 He Who is manifest and standeth before kings and subjects alike

59 این خادم لازال طلب حفظ نموده و می نماید
ولکن عبادیکه از اصل امر آگاه نبوده اند ادّعی
آگاهی نموده اند و سبب اضلال ناس شده و
میشوند در هر حال از فضل و بخشش او امید
هست اولیای خود را مقدس فرماید از آنچه
سزاوار نیست اوست قادر و توانا لا اله الا هو
العلیّ الأبهی

60 ذکر جناب آقا میرزا قوشید خا علیه بهاء الله را
مرقوم داشتند بعد از عرض در ساحت امنع
اقدس این آیات محکمات از سماء عنایت حقّ جلّ
جلاله نازل قوله عزّ بیانه و جلّ سلطانه

61 هو الحاکم علی ما یشاء

62 قد حضر اسمک لدی المظلوم ذکّرک بآیات
اشرقت من افق کلّ کلمة منها شمس عنایة
الله ربّ العالمین هذا یوم فیه تنطق الشمس
الملک لله العزیز الحکیم وینادی البحر العظمة
لله مقصود العارفین طوبی لعبد سمع النداء من
الأشیاء فی ذکر الله مولی الوری وویل لكلّ
غافل بعید نسل الله تبارک و تعالی ان ینورک
بنور العرفان ویشعلک بنار محبته انه هو الکریم
و فی قبضته زمام من فی السموات والأرضین
اذا فازت عینک بآثار قلبی الأعلى قل الهی الهی
لک الحمد بما ذکرته و اسمعتنی واریتنی و لک
الثناء بما عزّفتنی سبیلک الواضح المبین و امرک
الظاهر الحکم المتین اسئلك بجلودک الذی احاط
الوجود ان تجعلنی مستقیماً علی امرک لئلا
یزلّ قدمی من شبهات المعرضین عن صراطک
المستقیم انک انت المقتدر علی ما تشاء لا اله الا
انت العلیم الحکیم انتهی و همچنین بعد از عرض
ذکر جناب حاجی محمد حسن علیه بهاء الله این
آیات کبری از ملکوت مشیة الله نازل قوله
جلّ جلاله و عزّ برهانه

63 هو الظاهر القائم امام الملوک و المملوک

- 64 A Book that speaketh the truth and summoneth mankind unto the supreme horizon, the station wherein the Call hath been raised and wherein hath appeared that which was recorded by the Pen of Revelation in the Books of God, the Lord of the Mighty Throne. He Who was promised by the Tongue of Grandeur hath come, and He Who was inscribed by the Pen of God, the Almighty, the All-Praised, hath been made manifest. Blessed be the soul that hath heard and turned unto Him and attained His presence, and woe betide him that hath turned away from this manifest grace.
- 64 كُتِبَ يَنْطِقُ بِالْحَقِّ وَ يَدْعُو الْخَلْقَ إِلَى الْأَفْقِ الْأَعْلَى الْمَقَامِ الَّذِي فِيهِ ارْتَفَعَ الدَّاءُ وَ ظَهَرَ مَا كَانَ مَسْطُوراً مِنْ قَلَمِ الْوَحْيِ فِي كُتُبِ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ قَدْ أَتَى مَنْ كَانَ مَوْعُوداً مِنْ لِسَانِ الْعِظْمَةِ وَ ظَهَرَ مَنْ كَانَ مَرْقُوماً مِنْ قَلَمِ اللَّهِ الْعَزِيزِ الْحَمِيدِ طُوبَى لِنَفْسٍ سَمِعَتْ وَ اقْبَلَتْ وَ فَازَتْ وَ وَيْلَ لِمَنْ أَعْرَضَ عَنْ هَذَا الْفَضْلِ الْمُبِينِ
- 65 O Muhammad-Qabl-i-Hasan! We have heard thy call and make mention of thee with that which transcendeth all the remembrances of the people, that thou mayest aid thy Lord through wisdom and utterance and be of those who are assured. Take thou the Kawthar of steadfastness from the hand of the bounty of thy Lord, then drink it in His Name, the One Who ruleth over all names. Verily thy Lord is the Commander, the Counsellor, the All-Knowing. Beware lest the whisperings of the turbaned folk debar thee from the Most Great Ocean, and beware lest the intimations of the worshippers of names withhold thee from this resplendent and shining horizon.
- 65 يَا مُحَمَّدُ قَبْلَ حَسَنِ سَمِعْنَا نَدَائَكَ ذَكَرْنَاكَ بِمَا لَا تَعَادِلُهُ إِذْكَارُ الْقَوْمِ لِنَصْرِ رَبِّكَ بِالْحِكْمَةِ وَ الْبَيَانِ وَ تَكُونُ مِنَ الْمُوقِنِينَ خُذْ كَوْثَرَ الْإِسْتِقَامَةِ مِنْ يَدِ عَطَاءِ رَبِّكَ ثُمَّ أَشْرِبْهُ بِاسْمِهِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ إِنَّ رَبَّكَ هُوَ الْأَمْرُ النَّاصِحُ الْعَلِيمُ أَيَّاكَ أَنْ تَمْنَعَكَ هِمَزَاتِ أَهْلِ الْعِمَائِمِ عَنِ الْبَحْرِ الْأَعْظَمِ وَ أَيَّاكَ أَنْ تَحْجِبَكَ إِشَارَاتُ عِبْدَةِ الْأَسْمَاءِ عَنْ هَذَا الْأَفْقِ الْمَشْرِقِ الْمُنِيرِ
- 66 Say: O people! This is the Day of God, did ye but know it, and this is the Day which was promised in the Books of God, both of the past and of the future, did ye but recognize it. He Who was hidden in knowledge and promised by God, the Protector, the Self-Subsisting, hath come. Say: Fear God, O peoples of the earth! Cast away what ye possess and take hold of the tokens of God through His power, then recite them with the melodies of the Most Exalted Paradise. These shall guide you and bring you nigh unto His praiseworthy station. He who is assured of His power and His authority shall not be shaken by the doubts of men, nor by the signs of those who have denied the Promised Day.
- 66 قُلْ يَا قَوْمِ هَذَا يَوْمُ اللَّهِ لَوْ أَنْتُمْ تَعْلَمُونَ وَ هَذَا يَوْمُ بُشِّرْتُ بِهِ كُتِبَ اللَّهُ مِنْ قَبْلِ وَ مِنْ بَعْدِ لَوْ أَنْتُمْ تَعْرِفُونَ قَدْ أَتَى مَنْ كَانَ مَكْنُوناً فِي الْعِلْمِ وَ مَوْعُوداً مِنْ لَدَى اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ قُلْ اتَّقُوا اللَّهَ يَا مَلَأَ الْأَرْضَ ضَعُفُوا مَا عِنْدَكُمْ وَ خَذُوا آثَارَ اللَّهِ بِقُدْرَةِ مَنْ عِنْدَهُ ثُمَّ اقْرَؤُوهَا بِنِعْمَاتِ الْفَرْدُوسِ الْأَعْلَى أَنَّهَا تَهْدِيكُمْ وَ تَقْرِبُكُمْ إِلَى مَقَامِهِ الْمَحْمُودِ مَنْ كَانَ مُوقِناً بِإِقْتِدَارِهِ وَ اخْتِيَارِهِ لَا تَزَلْهُ شَبَاهَاتُ الْعِبَادِ وَ لَا إِشَارَاتُ الَّذِينَ كَفَرُوا بِالْيَوْمِ الْمَوْعُودِ
- 67 Say: My God, my God! Withhold me not from the Most Great Steadfastness in Thy Cause, O Lord of all being, and number me not with them who believed in Thy proof and then denied it by following the manifestations of idle fancies and vain imaginings. Strengthen me, O my God, that I may rend asunder all veils through Thy Name, the Strong, the Mighty, the One Who ruleth over what hath been and what shall be. Thus hath the fragrance of revelation been diffused and creation been perfumed through the sweet-scented breezes of the utterance of thy Lord, the All-Merciful. Be thankful and say: Unto Thee be praise, O Lord of Names, and unto Thee be glory, O Desire of hearts and minds.
- 67 قُلْ إِلَهِي إِلَهِي لَا تَمْنَعْنِي عَنِ الْإِسْتِقَامَةِ الْكُبْرَى فِي أَمْرِكَ يَا مَوْلَى الْوَرَى وَ لَا تَجْعَلْنِي مِنَ الَّذِينَ آمَنُوا بِحُجَّتِكَ ثُمَّ أَنْكَرُوهَا بِمَا اتَّبَعُوا مَظَاهِرَ الْأَوْهَامِ وَ الظُّنُونِ قَوْنِي يَا إِلَهِي لِأَخْرِقَ الْحِجَابَ كُلَّهُ بِاسْمِكَ الْقَوِيِّ الْغَالِبِ الْمُهَيْمِنِ عَلَى مَا كَانَ وَ مَا يَكُونُ كَذَلِكَ تَضَوُّعِ عَرَفِ الْوَحْيِ وَ تَعَطُّرِ الْأَمْكَانِ مِنْ نَفْحَاتِ بَيَانِ رَبِّكَ الرَّحْمَنِ اشْكُرْ وَ قُلْ لَكَ الثَّنَاءُ يَا مَوْلَى الْأَسْمَاءِ وَ لَكَ الْبَهَاءُ يَا مَقْصُودَ الْأَفْتَدَةِ وَ الْقُلُوبِ

68 Then know thou that We have revealed in Our Most Holy Book, at the outset of Our arrival in the Most Great Prison, that which appeared in the land of Kaf and Ra, and We informed the people of what would transpire therein. Verily thy Lord is the Truth, the Knower of the unseen. We beseech God to strengthen thee and make thee steadfast in His Cause in such wise that neither thou nor His loved ones shall be hindered by the whisperings of them that have turned away from the Truth. Verily He is the Powerful over what He willeth, and in His grasp are the reins of all affairs. We beseech God, exalted be He, to aid thee in serving His Cause and in remembering Him amongst His servants. He, verily, is the Helper, the Forgiving, the All-Kindly. The glory be upon thee and upon those who have hearkened and have said: "Praise be unto Thee, O Lord of the Kingdom and of the realms above!"

68 ثم اعلم قد انزلنا في كتابنا الأقدس في أول ورودنا في السجن الأعظم ما ظهر في ارض الكاف والراء واخبرنا الناس بما يظهر فيها ان ربك هو الحق علام الغيوب نسل الله ان يؤيدك و يجعلك مستقيماً على امره بحيث لا تمنعك و اوليائه همزات من اعرض عن الحق انه هو المقتدر على ما اراد و في قبضته زمام الأمور نسل الله تعالى ان يؤيدك على خدمة امره وذكره بين عباده انه هو المؤيد الغفور العطف البهاء عليك و على الذين سمعوا وقالوا لك الحمد يا مالک الملک و الملکوت انتهى

69 It is hoped that the sweet savours of the divine verses may take possession of the world and make His loved ones mindful of the events that transpired among the previous party, that they may not be deprived of the Names through their Lord, and may not accept the insinuations of every infidel. May they arise to serve with clear certitude, that perchance the earth may be illumined by the light of divine wisdom. Verily our Lord is the All-Hearing, the All-Seeing, and worthy to answer prayer. Again do I make mention that each of the loved ones hath been and is remembered with heartfelt remembrances, and for all do I beg bounty from the ocean of bounty and perpetuity from the sun of perpetuity. Verily He is the Protector of those who do good and the Goal of them that seek. Glory and remembrance and praise be upon thee and upon them that are with thee and upon the loved ones and friends of God there and in all directions, and praise be unto Him Who is the Goal of all who are in the heavens and on earth.

69 امید آنکه نفحات آیات الهی عالم را اخذ نماید و اولیای خود را از امورات واقعه در حزب قبل متنبه سازد تا باسما از مالک آن محروم نمانند و وسوس هر ملحدی را نپذیرند یقین مبین بر خدمت قیام نمایند که شاید ارض بنور حکمت الهی منور گردد ان ربنا هو السميع البصير و بالاجابة جدیر مجدّد ذکر مینمایم اولیا هر یک باذکار قلبیه متذکر بوده و هستم و از برای کلّ از بحر عطا عطا میطلبم و از شمس بقا بقا انّه ولیّ المحسنين و مقصود الطالبين البهاء و الذکر و الثناء علی جنابک و علی من معک و علی اولیاء الله و احبائه هناك و فی کلّ الجهات و الحمد له اذ هو مقصود من فی الارضين و السموات

70 The servant 4 Jamadiyu'l-Avval 1307

70 خادم فی ۴ جمادی الأولى ۱۳۰۷

71 May what has been sent be directed to the Land of Jadhba and Ba and Shin and certain other places, for this would be well-pleasing. The two rugs which were previously sent have arrived and have been graciously accepted. According to the command, whatsoever is sent to those regions should reach the beloved of the heart, that spiritual youth, upon him be the glory of God and His grace and bounty and mercy. They should make copies and deliver to their owners. This evanescent servant conveys greetings and praise to that spiritual one, upon him be the Most Glorious Glory of God, and to the delight of eye and vision, Ahmad. Their mention hath ever been and still is in the Most Holy Court, especially at this time when the Tongue of Grandeur hath spoken this exalted word: "O servant

71 صورت آنچه ارسال شده اگر بارض جذبا و با و شین و بعض جهات اخري ارسال شود محبوب است دو فردی قالی که از قبل ارسال داشتند رسید و بعض قبول فائز حسب الامر آنچه بان اطراف ارسال میشود محبوب فؤاد جناب جوان روحانی علیه بهاء الله و عنایت و فضله و رحمت برسد سواد بردارند و بصاحبش برسانند این خادم فانی خدمت حضرت روحانی علیه بهاء الله الاهی و قره عین و بصر جناب احمد تکبیر و بها و ثنا میرسانم لازال ذکرشان در ساحت اقدس بوده و هست مخصوص در این حین لسان عظمت باین کلمه علیا ناطق یا

in attendance!" God willing, a reply shall be sent to that spiritual one, upon him be My glory and My loving-kindness, and likewise a reply to Ahmad, upon him be My glory.

عبد حاضر انشاء الله جواب جناب روحانی علیه بهائی و عنایتی ارسال میشود و همچنین جواب جناب احمد علیه بهائی

- 72 Blessed be they both and may they rejoice in what cometh to them from God, their Lord.

72 هنئاً لهما و مرئاً لهما من لدی الله مولیهما انتی

INBA44:182, BRL_DA#001, NSS.204ax

BH01605

To: Muhammad Mihdi, in Beirut

Date: 1307-05-05 [1889-Dec-28]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 God is the Most Great, God is the One, God is the Self-Subsisting, acknowledging His Books and His Messengers and His chosen ones and His pure ones, and their loftiness and their transcendence and their might and their grandeur and their stations and their attributes before God, our Lord, the Lord of earth and heaven and Lord of the mighty Throne. 2 الله اكبر الله الأحد الله الصمد معترفاً بكتبه و رسله و اولیائه و اصفیائه و بعلوهم و سموهم و عزهم و عظمتهم و مقاماتهم و شأونهم عند الله ربنا رب الأرض و السماء و رب العرش العظيم
- 3 In truth, the food of the spirit is the remembrance and praise of God, exalted be His glory. If, God forbid, this most great bounty and supreme grace should be cut off, would life remain? Nay, by God! What of life - all would perish. 3 فی الحقیقه غذای روح ذکر و ثنای حق جلّ جلاله است اگر خدای نخواسته این فیض اعظم و فضل اکبر قطع شود آیا حیات باقی لا والله حیات چه کل فانی خواهد شد
- 4 Praise be unto Thee, O my God, for having caused us to acknowledge Thy unity and recognize Thy Books and Thy Messengers, and to stand before the gate of Thy grace, beseeching the wonders of Thy gifts and favors. O Lord! Withhold not from Thy servant and Thy loved ones the wonders of Thy grace, nor the rain from the heaven of Thy knowledge. We are poor and weak; we seek Thy conquering strength and Thy all-encompassing power. O Lord! Thou seest Thy loved ones in the lands of Iran among the enemies of Thy Cause. I beseech Thee to protect them through Thy sovereignty and the power of Thy Will. Verily, Thou art the Almighty, the Ruler, the Commander, the All-Knowing, the All-Informed. 4 لك الحمد يا الهی بما جعلتنا معترفين بتوحيديك و مقربين بكتبك و رسلك و قائمين لدى باب فضلك و سائلين بدائع مواهبك و الطافك ای رب لا تمنع خادمك و اولیائك عن بدائع فضلك و لا عن امطار سماء عرفانك نحن فقراء ضعفاء نريد قوتك الغالبه و قدرتك المهيمنه ای رب ترى اولیائك فی بلاد الايران بین اعدای نفسك استلک ان تحفظهم بسلطانک و اقتدار مشیتک انک انت المقتدر الحاکم الامر العلم الخبير
- 5 The letter of that spiritual beloved arrived, praise be to God, adorned with Divine unity and mention of His Prophets and chosen ones who strove in His path with befitting striving and 5 نامه آنحبيب روحانی رسيد الحمد لله مزین بود بتوحيد الهی و ذکر انبیائه و اولیائه الذين جاهدوا فيه حق الجهاد و سخطوا باسمه العباد و البلاد و

conquered the servants and lands through His Name. After its reading and review, proceeding to the Sacred Presence, after presentation They said: "God willing, may he be assisted in all conditions in that which causes the elevation of existence."

بعد از قرائت و اطلاع قصد مقام نموده بعد از عرض فرمودند انشاء الله در جميع احوال مؤيد باشد بر آنچه سبب ارتقاء وجود است

- 6 O Mihdi! Upon thee be the peace of God and His loving-kindness. Thy letter was honored to be heard, from which the fragrance of love was diffused. We beseech God, blessed and exalted be He, to open before thy face the gates of gifts and favors, to give thee to drink at all times from the Kawthar of divine knowledge, and to adorn thee with that which will elevate thy station among His servants. Verily, He is the Master of creation and the Ruler in the beginning and in the return.

6 يا مهدی عليك سلام الله و عنايته نامه شما باصفا فائز عرف حب از آن متضوع نسل الله تبارک و تعالى ان يفتح على وجهك ابواب المواهب و الألطاف ويسقيك في كل الأحيان كوثر العرفان و يزینك بما يرتفع به مقامك بين العباد انه هو مالک الایجاد و الحاكم في المبدء و المعاد

- 7 We make mention of and send greetings to him whose heart was illumined by the lights of the knowledge of God, the Lord of the worlds, and whose countenance was brightened by the radiance of His face - he who was named Muhammad-i-Rida in the Book of Names - and to God's loved ones there who were not prevented by anything from His remembrance and praise. We beseech God on their behalf for that which befits His generosity and bounty. Verily, He is the Single, the One, the Forgiving, the Merciful.

7 و نذكر و نسلّم على الذي توار قلبه بأنوار معرفة الله رب العالمين و وجهه بضياء وجهه الذي سمي بمحمد قبل رضا في كتاب الأسماء و على أولياء الله هناك الذين ما منهم شيء عن ذكره و ثنائه و نسل الله لهم ما ينبغي لكرمه و جوده انه هو الفرد الواحد الغفور الرحيم انتهى

- 8 Praise be to God, thou art mentioned in the Holy Presence and art the recipient of favor. The kindred are, praise be to God, adorned with the ornament of health. I beseech the True One to assist that spiritual beloved in that which will cause his remembrance to endure and persist. Verily our Lord is the Answerer of His servants' prayers and fulfills them through His grace and sovereignty. There is no God but He, the Mighty, the Generous.

8 الحمد لله در ساحت حضور مذكوريد و بعنايت فائز منتسين الحمد لله بطراز صحت مزینند از حق مسئلت مينمايم آتحيب روحاني را مؤيد فرمايد بر آنچه كه ذكرش باقى و دائم است ان ربنا هو مجيب مسئله عباد و يقضى لهم بكرمه و سلطانه لا اله الا هو العزيز الكريم

- 9 I convey remembrance, greetings and praise to the beloved of the heart, his honor Haji - upon him be the Glory of God and His loving-kindness. He has ever been and continues to be mentioned. His honor, the apple of the eye, Aqa Mirza Mustafa - upon him be the Glory of God - is today present and successful in his stead, and adorned with the glory of acceptance. Likewise, I convey greetings to the other loved ones of that land. God is witness and testament that this evanescent servant, in times of attendance, both outwardly and inwardly makes mention of them and seeks true success for all. In all conditions I have been and am turned toward Him and beseeching at the gate of His generosity. Verily, He is the Munificent, the All-Bountiful, and He is the Self-Sufficient, the Most Exalted.

9 عرض ذكر و سلام و ثنا خدمت محبوب فؤاد حضرت حاجى عليه ٩ ٦٦ [بهاء الله] و عنايته مينمايم لازال مذكور بوده و هستند جناب قره عين آقا ميرزا مصطفى عليه ٩ ٦٦ [بهاء الله] اليوم بنيابت ايشان حاضر و فائز و بعز قبول مزين و همچنين خدمت ساير اوليائى آن ارض عرض سلام ميرسانم حق شاهد و گواه كه اين خادم فاني در احيان حضور ظاهراً و باطناً ذكرشانرا مينمايد و از براى كل توفيق حقيقى ميطلبدر جميع احوال باو ناظر و از باب كرمش سائل بوده و هستم انه هو الجواد الفضال و هو الغنى المتعال

- 10 The Star bulbs all arrived. Certainly, if the apple soldiers from right and left like marshalled hosts and ordered ranks - your

10 پيازهاى كوكب تمام رسيد البته اگر عسكر تفاح از يمين و يسار بكنود مجنده و صفوف مصفّفه

reward is with God, the Lord of grace and bestowal, and the Master of remembrance and praise. There is no God but He, the Most High, the Most Exalted. It is hoped that at some time you will see them when their flowers appear. Verily, He is the Helper, the Powerful, the All-Wise. Peace and mercy and glory be upon thee and upon God's righteous servants.

اجركم على الله ربّ الفضل والعطاء ومالك الذّكر
والتّناء لا اله الا هو العليّ الاعلى اميد انك وقتي
از اوقات حين ظهور ازهارش برسيد و بينيد انه
هو المؤيد القادر الحكيم السلام والرحمة والبهاء
عليك وعلى عباد الله الصّالحين

BLIB_Or15731.530

BH02226

To: *Mirza Husayn, in Yazd*

Date: 1307-05-17 [1890-Jan-9]

1 He is the Hearer, the Answerer

1 هو السّامع المجيب

2 The Book of God proclaims: There is none other God but He, the All-Compelling, the Self-Subsisting. The Divine Lote-Tree calls out: The Kingdom belongeth unto God, Lord of what was and what shall be. And the Supreme Pen declares: The Promise hath come, and the Promised One hath descended from the heaven of His Will, bearing the banner "He is God, the Mighty, the Glorious, the All-Loving." And He Who conversed on Sinai, seated upon the throne of Manifestation, crieth out with loudest voice, yet the people comprehend not.

2 كتاب الله ينطق انه لا اله الا هو المهيمن القيوم
وسدرة المنتهى تنادى الملك لله ربّ ما كان
وما يكون والقلم الاعلى يقول قد اتي الوعد و
الموعود نزل من سماء الارادته ومعه راية انه هو
الله المقتدر العزيز الودود ومكّم الطّور على عرش
الظهور بأعلى التّداء ينادى ويتكلم ولكنّ القوم
لا يفقهون

3 O thou who speakest in praise of thy Lord! Knowest thou Who maketh mention of thee in the Most Great Prison? Say: God, the Lord of the seen and the unseen. And knowest thou Who hath turned toward thee? Say: Yea, the Supreme Pen of God, through Whose movement were revealed the hidden secrets of His knowledge. Thy letter came before the Wronged One, and one of My Branches presented it. We answer thee with this irrevocable Tablet, from which the near ones perceive the fragrance of God, the Mighty, the Well-Beloved.

3 يا ايها النّاطق بثناء مولئك هل تعرف من
يذكرك في السّجن الأعظم قل الله مالك الغيب
والشّهود و هل تعلم من اقبل اليك قل بلى
قلم الله الاعلى الذي بحركته ظهرت اسرار علمه
المكنون قد حضر كتابك لدى المظلوم وعرضه
احد اغصاني اجبتاك بهذا اللّوح المحتوم الذي
يجد منه المقرّبون عرف الله العزيز المحبوب

4 We have heard thy call and thy verse and prose in praise and glorification of God, and found therein the sweet savors of thy turning unto Him, thy devotion, thy humility and lowliness before God, the Lord of existence. Blessed is the tongue that hath succeeded in praising God, and the ear that hath heard His verses, and the heart illumined with the lights of His knowledge, and the hand that hath taken hold of His Book, and the foot that hath attained unto supreme steadfastness, and the eye that hath beheld His traces and wept for what befell Him at

4 انا سمعنا ندائك ونظمك ونثرك في مدح الله و
ثناءه وجدنا منهما عرف اقبالك وتوجهك و
خضوعك وخشوعك لله مالك الوجود طوبى
للسان فاز بثناء الله ولسمع سمع آياته ولقلب تنور
بأنوار عرفانه وليد اخذت كتابه ولرجل فازت
بالاستقامة الكبرى ولعين رأت آثاره وبكت
بما ورد عليه من الذين كفروا بالشّاهد والمشهود
لعمركم الله قد ظهر بظهوره كلّ سرّ مستور وبرزت

the hands of such as denied the Witness and the Witnessed. By the life of God! Through His appearance every hidden secret hath been revealed, and from the treasury of His Supreme Pen have appeared the pearls of wisdom and utterance. Blessed are they who know.

- 5 Say: O people! Fear God and follow not the sources of fancy and vain imaginings. Take unto yourselves the fear of God as a command from Him Who is the Lord of creation, and abandon transgression and unseemly deeds. He counseleth you and acquainteth you with that which shall profit you in the world to come and in this first life. He is the One, the Single, the All-Forgiving, the All-Kind.

- 6 The Wronged One, caught between the fangs of wolves, calleth upon the Lord of Lords: "My God, my God! Adorn Thy servants with the ornament of justice and illumine their hearts with the light of equity. My Lord, Thou knowest that I have desired naught in Thy realm save the extinction of the fire of hatred and animosity from the hearts of Thy servants, and I desire for them naught save that which draweth them nigh unto the court of Thy holiness. O Lord! I beseech Thee by the Most Great Word whereby Thou didst subdue the kingdom of glory and bounty and didst open the door of Thy grace unto all in the realm of creation, and by Thy firm decree and Most Great Name whereby Thou didst subdue the nations, to ordain for Thy loved ones that which shall exalt them through Thy Name amongst Thy servants, and to inscribe for them from Thy Supreme Pen the reward of attaining Thy presence. Thou art He, O my God, through Whose Name the ocean of bounty surgeth and the Dove of Utterance warbleth upon the branches of the Divine Lote-Tree. The spears of the oppressors weaken Thee not, nor doth the might of the tyrannical dismay Thee. Thou doest what Thou wilt by Thy sovereignty. There is none other God but Thee, the Mighty, the Bountiful, the Generous. O Lord! Ordain for him who hath voiced Thy praise that which beseemeth Thy bounties and favors. Verily, Thou art the One, the Single, the All-Knowing, the All-Wise."

من خزائن قلبه الأعلى لآلى الحكمة والبيان طوبى
لقوم يعرفون

5 قل يا قوم اتقوا الله ولا تتبعوا مطالع الأوهام
والظنون خذوا التقوى امرأ من لدى الله مولى
الورى وضعوا البغى والفحشاء أنه ينصحكم و
يعرفكم ما ينفعكم فى الآخرة والأولى أنه هو الفرد
الواحد الغفور العطوف

6 انّ المظلوم بين انياب الذئاب ينادى ربّ
الأرباب الهى الهى زينّ عبادك بطراز العدل
و نور قلوبهم بنور الانصاف اى ربّ انت تعلم
أتى ما اردت فى الملك الا انحام نار الضغينة
و البغضاء من افئدة عبادك و ما اريد لهم الا
ما يقرّبهم الى ساحة قدسك اى ربّ اسئلك
بالكلمة العليا التى بها سخرت ملكوت العزّ و
العطاء و فتحت باب عنايتك على من فى ناسوت
الانشاء و بأمرك المبرم و اسمك الأعظم الذى
به سخرت الأمم بأن تقدر لأوليائك ما يرفعهم
باسمك بين عبادك و يكتب لهم من قلبك
الأعلى اجر لقائك انت الذى يا الهى باسمك
ماج بحر العطاء و غرّدت حمامة البيان على
اغصان سدرة المنتهى لا تضعفك شوكة المعتدين
ولا تخوفك سطوة الظالمين تفعل بسلطانك ما
تشاء لا اله الا انت المقتدر الفضال الكريم اى
ربّ قدر لمن نطق بشنائك ما ينبغى لعنايتك و
مواهبك انك انت الفرد الواحد العليم الحكيم

BLIB_Or15716.031.22

BH02926

Date: 1307-05-17 [1890-Jan-9]

- 1 He is God, exalted be His station, the Greatness and the Power
 1 هو الله تعالى شأنه العظمة والاقْتدار
- 2 I beseech God, glorified be His majesty, for health, well-being, glory and elevation for the gentlemen. God willing, may all attain to that which is the cause of an enduring mention and an everlasting name. In the nights I beseech God, blessed and exalted be He, and in the days I implore the wonders of His bounty for His loved ones, and I ask Him to open before their faces the gates of His grace and bestowal. Verily He is the All-Forgiving, the All-Merciful, and He is the Answerer, the All-Knowing, the All-Wise.
 2 از حقّ جلّ جلاله صحتّ و سلامتی و عزّت و رفعت از برای آقایان میطلبم انشاءالله کُلّ فائز شوند بآنچه که سبب ذکر باقی و اسم باقیست فی الیالی استلّ الله تبارک و تعالی و فی الاّیام اطلب بدائع جوده لأولیائه و اسئله ان یفتح علی وجوههم ابواب فضله و عطائه آنّه هو الغفور الرّحیم و هو المجیب العلیم الحکیم
- 3 And furthermore, whatsoever that beloved of the heart hath mentioned hath been and is being carried out. God willing, may all affairs be adorned with righteousness, inasmuch as at all times the purpose hath been and is none other than to act according to the divine laws and religion. I beseech God, glorified be His majesty, for enabling grace that in these few days He may cause His servants to attain unto eternal outpourings. Verily He is powerful over all things and worthy to answer.
 3 و بعد آنچه آنحجب فؤاد ذکر نموده اند عمل شده و میشود انشاءالله جمیع امور باصلاح مزین گردد چه که در هر حال مقصود جز عمل بمحدود و شریعت الهی نبوده و نیست از حقّ جلّ جلاله توفیق میطلبم که در این آیام قلیله عباد خود را بفیوضات ابدیه فائز فرماید آنّه علی کُلّ شیء قدیر و بالا جابة جدیر
- 4 Previously rice was requested, that his honor the esteemed Afnan, upon him be the Most Glorious Beauty of God, should send. He sent two containers. Although according to his own statement it was old, yet its cooking is very good. If possible, let him send from that same kind or another kind.
 4 از قبل برنج طلب شد که حضرت آقای مکرم جناب افنان علیه ۹۶ [بهاء الله] الأبی ارسال دارند دو ظرف ارسال داشتند اگرچه بفرمایش خودشان کهنه بود و لکن طبخش بسیار خوبست اگر ممکن شود از همان و یا غیر آن بفرستند
- 5 From Iran they had written an account of the manifestation of justice and the attention of His Majesty the King, may God exalt him. This evanescent one testifies that if the divines of Iran would permit it, His Majesty the King would rule with justice and fairness and would treat the various religions in one way. Although the opinion is the King's opinion, the divines have not been and are not capable of anything. It is hoped that his blessed heart may become kind toward the well-wishers of government and nation, and that he may rule with justice, fairness and mercy. And we ask God to protect him with His hosts and to aid him in that whereby his mention shall endure in the Supreme Concourse and the Most Exalted Paradise. Verily our Lord is the Compassionate, the Mighty, the All-Bountiful.
 5 از ایران شرحی در ظهور عدالت و التفات حضرت سلطانی آیده الله تعالی نوشته بودند اینفانی شهادت میدهد اگر علمای ایران بگذارند حضرت سلطان بعدل و انصاف حکم میفرمایند و با مذاهب مختلفه بیک نهج رفتار مینمایند اگرچه رأی رأی پادشاهست علما قادر بر امری نبوده و نیستند امید آنکه قلب مبارکش بر خیرخواهان دولت و ملت مهربان گردد و بعدل و انصاف و مرحمت حکم فرمایند و نستلّ الله ان یحفظه بجنوده و یؤیّده علی ما یتقی به ذکره فی الملأ الأعلى و الجنة العلیا ان ربنا هو المشفق العزیز الفیاض

6 Regarding what you wrote about Aqa Rahmatullah, 'Inayat-ullah, permission was granted. Let them proceed. Peace and remembrance and glory be upon you and upon God's righteous servants.

6 اینکه در باره جناب آقا رحمة الله علیه عنایت
الله مرقوم [داشتید] اذن عنایت شد توجّه نمایند
السلام و الذکر و البهاء علیکم و علی عباد الله
الصالحین

7 The servant 17 Jamadiyu'l-Avval 1307

7 خادام ۱۷ جمادی الأولى سنه ۱۳۰۷

INBA28:495

BH05446

To: Sadiq, in Yazd

Date: 1307-05-17 [1890-Jan-9]

1 He is the Summoner between earth and heaven!

1 هو المنادی بین الأرض و السماء

2 Sorrows have encompassed Us from all directions, yet the Wronged One, beneath the talons of hatred, calls out to all who dwell in the realm of creation and summons them to God, the Lord of Names and Attributes. We have named this prison the Most Great Prison - consider this, O people of insight! Nothing escapes His knowledge, and He is the Mighty, the All-Knowing, the All-Informed. He hears and sees, and He is the All-Powerful, the Mighty, the All-Seeing. When the appointed time came, the trumpet was sounded and those who denied God, the Lord of all beings, were thunderstruck.

2 قد احاطتنا الأحزان من کلّ الجهات و المظلوم
تحت براثن البغضاء ینادی من فی ناسوت الانشاء
و یدعوهم الى الله مالک الأسماء و الصفات انا
ستینا هذا السجن بالسجن الأعظم فاعتبروا یا اولی
الأبواب لا یعزب عن علمه من شیء و هو المقتدر
العزیز العلام یسمع و یری و هو المهیمن العزیز
البصیر فلما اتی المیقات نفخ فی الصور و انصعق
الذین کفروا بالله مالک الرقاب

3 When thou hast drunk the Choice Wine sealed from the hand of the bounty of thy Lord, the Self-Subsisting, say: My God, my God! Adorn the thrones of the world with the manifestations of Thy justice and the dawning-places of Thy grace. O Lord! Thou art the Generous One, possessed of great bounty. I beseech Thee by Thy most sweet call and the movement of Thy Most Exalted Pen, and by the lights of Thy countenance, O Creator of earth and heaven, to ordain for me and for Thy servants that which will draw them nigh unto Thee and strengthen them to stand firm in Thy Cause - the Cause through which every remote oppressor has lamented. O Lord! Thou seest me clinging to Thy sure handle and holding fast to the hem of Thy mercy, O Lord of the Kingdom of Names. I beseech Thee not to deny me the waves of the ocean of Thy bounty, nor to deprive me of that which Thou hast ordained for Thy chosen ones. Verily Thou art the Sovereign of existence and the Lord

3 انک اذا شربت الرّحیق المختوم من ید عطاء
ربّک القیوم قل الھی الھی زین سرر العالم بمظاهر
عدلک و مشارق فضلک ای ربّ انت الکریم
ذو الفضل العظیم اسئلك بنداکی الأحلی و
صریر قلبک الأعلى و بأنوار وجهک یا فاطر
الأرض و السماء بأن تکتب لی و لعبادک
ما یقریبهم الیک و یؤیدهم علی الاستقامة علی
امرک الذی به ناح کلّ ظالم بعید ای ربّ
ترانی متمسکاً بعروتک الوثقی و متشبّثاً بأذبال
رحمتک یا مالک ملکوت الأسماء اسئلك ان
لا تحییینی من امواج بحر عطائک و لا تجعلنی
محروماً عما قدرته لأصفیائک انک انت سلطان
الوجود و مالک الغیب و الشهود لا اله الا انت
الحق علام الغیوب

BLIB_Or15716.032.17

of the seen and unseen. There is none other God but Thee, the Truth, the Knower of things unseen.

BH05735

To: Shaykh Muhammad Sad, in Yazd

Date: 1307-05-17 [1890-Jan-9]

- ¹ He is manifest with truth in the Kingdom of Utterance before the followers of all religions!
- ² Praise and thanksgiving befit those who dwell in the depths of oneness, who have passed beyond the gulf of names and made their way toward the ocean of inner meanings. Names did not become a veil to them, nor did the hatred and malice of the people of creation prevent them. Through divine power and heavenly grace they arose to educate the souls of nations and reform the world. They recline upon the cushions of detachment and hold fast to the fear of God. Neither self nor desire prevented them from drawing nigh to the supreme horizon nor held them back from turning toward it. We have heard thy call and have answered thee with that which will exalt thy station in all the worlds of thy Lord. Verily He ordains for whomever He wishes the good of the hereafter and of this world, and He is the Single, the One, the Powerful, the Almighty. We counsel thee to perform goodly deeds and whatsoever will draw thee near to the All-Informed One. Say: Praise be unto Thee for having mentioned me in Thy letter and sent down for me that which transforms ignorance into knowledge, fire into light, and poverty into wealth. I testify that Thou hast manifested what was hidden from all eyes and minds. There is no God but Thee, the One empowered over whatsoever Thou wilt through Thy firm and mighty command.

¹ هو الظاهر بالحق في ملكوت البيان امام وجوه الأديان

² حمد و ثنا اهل لجهء احديه را لايق و سزاست كه از خليج اسماء گذشته اند و قصد بحر معاني نموده اند اسماء حجاب نشد ضعيفه و بغضاي اهل انشاء منع نمود بقدرت الهى و عنايت رباني قصد تهذيب نفوس امم و اصلاح عالم نمودند ايشان بر وسائد انقطاع متكئند و بتقوى الله متمسك نفس و هوى ايشان را از تقرب باقى اعلى منع نمود و از توجه بازداشت انا سمعنا ندائك اجبناك بما يرتفع به مقامك فى كل عالم من عوالم ربك انه يقدر لمن اراد خير الآخرة والأولى و هو الفرد الواحد المقتدر القدير انا نوصيك بالأعمال الطيبة و ما يقربك الى الفرد الخبير قل لك الحمد بما ذكرتنى فى كتابك و انزلت لى ما ينقلب به الجهل بالعلم و النار بالنور و الفقر بالغناء اشهد انك انت اظهرت ما كان مستوراً عن الأبصار و العقول لا اله الا انت المقتدر على ما تشاء بأمرك المحكم المتن

BLIB_Or15690.165a, BLIB_Or15716.062.17,
BLIB_Or15728.226

BH06663*To: Ghulam-Ali Tajir Khurasani, in Yazd**Date: 1307-05-17 [1890-Jan-9]*

¹ O Ghulam-'Ali, upon him be the Glory of God! He is the All-Seeing, the All-Informed!

¹ هو الشاهد الخبير

² All things have testified to the appearance of the Creator of Heaven, and the Concourse on High have been seized by the rapture of the Call, yet most people perceive it not. Riches have occupied them, turning them away from their final end, and vain imaginings have prevented them from God, the Protector, the Self-Subsisting. They have cast the Book of God behind their backs, clinging to idols and suppositions.

² قد شهدت الأشياء بظهور فاطر السماء و اخذ جذب النداء الملائ الأعلى و القوم اكثرهم لا يشعرون قد شغلتهم الأموال عن المال و منعتهم الأوهام عن الله المهيمن القيوم نبدوا كتاب الله ورائهم متمسكين بالتأثيل و الظنون

³ Your name was mentioned in the presence of the Wronged One, whereupon the ocean of utterance surged, and the Countenance of the Ancient of Days turned toward you, revealing that which attracts the minds and hearts. Grieve not over worldly events and changes. In all matters place your trust in God, the Lord of the Promised Day. Say: Praise be unto Thee, O Lord of Names, and glory be unto Thee, O Creator of Heaven! I beseech Thee by the lights of the Throne and the mysteries of the Cause to make me steadfast in the cord of constancy in Thy love and firm in what Thou hast commanded me in Thy Tablets. Thou seest, O my God, this servant detached from all else save Thee, beseeching Thy generosity and bounty. Ordain for him what befits the heaven of Thy grace and the ocean of Thy giving. Verily Thou art powerful over what Thou willest. There is no God but Thee, the Ever-Forgiving, the Kind.

³ قد حضر اسمك لدى المظلوم اذا ماج بحر البيان و اقبل وجه القدم اليك و انزل لك ما انجذبت به الأفئدة و القلوب لا تحزن من حوادث الدنيا و تغييرها توكل في كل الأمور على الله مالک اليوم الموعود قل لك الثناء يا مولی الأسماء و لك البهاء يا فاطر السماء استلک بأنوار العرش و اسرار الأمر بأن تجعلني متمسكاً بجبل الاستقامة في حبك و متشبهاً بما امرتني به في الواحك ترى يا الهی عبدك هذا منقطعاً عن دونك و سائلاً جودك و كرمك قدر له ما ينبغي لسماء فضلك و بحر عطائك انك انت المقتدر على ما تشاء لا اله الا انت الغفور العطوف

BLIB_Or15695.068, ABDA.043

Study guide to this volume

The first volume from 1307 A.H. opens the final year and a half of Baha'u'llah's earthly ministry. This collection bears the marks of a Dispensation entering its closing phase: the covenantal crisis deepens, internal treachery becomes more flagrant, and Baha'u'llah's responses alternate between sharp pastoral rebuke and an expanding universalism that addresses Jews and Christians directly, situates the Holy Land in its full prophetic significance, and reflects on the ultimate question of what endures when all outward things pass away. The volume's emotional register is simultaneously grieved and serene — the grief of one who has spent a lifetime counseling faithfulness and continues to witness its betrayal, combined with the serenity of one who knows that the divine Word transcends the vicissitudes of those who receive it.

Universal Address: Sinai, Zion, and the Call to Jews and Christians

Key Passages

O Haqq-Nazar! Thy mention hath been made in the Most Great Scene... O people of the Torah and the Gospel! He Who revealeth the verses hath come with manifest sovereignty. Today the Mount of Sinai circleth round the Manifestation, and the Blessed Tree hath attained to the fragrance of reunion, and all atoms in those regions cry out "He Who revealeth the verses hath come!" Rapture and mighty ecstasy have seized all. Heaven saith unto earth: "Blessed art thou in that God hath made thee the seat of His mighty throne, honored thee with His presence and adorned thee with His signs." — BH00461

O Yehudah! Blessed art thou for having turned unto God, the Sovereign, the Self-Subsisting. Say: O people of the Torah! By God! The Ten Words have been revealed in a single Word, and all things do speak forth this day: "Blessed be the Lord of Names Who hath revealed Himself among His people and in His realm, and honored Moses with His presence and appearance before His countenance." Blessed be the city wherein the call of the Beloved was raised, and the synagogue wherein His glorious Name was mentioned. Verily, Zion crieth out and announceth unto all things the meeting with the Lord. — BH00461

O Isaac! Praise be to God that the horizons are illumined with the light of His Manifestation. We beseech God for the unity and harmony of hearts and souls, that all may unite and arise to aid His Cause. By the life of God! Its victory is dependent upon

goodly utterance and righteous deeds. Should anyone speak otherwise, know ye that he
is a lying impostor. — BH00461

Context for Study

BH00461 is among the most remarkable tablets in this volume for the way it shifts seamlessly from specific pastoral responses to named believers — disputes, instructions about the *Huquq'u'llah*, warnings about specific opponents — into a sudden, cosmic address to “the people of the Torah and the Gospel.” When Baha'u'llah says that “the Ten Words have been revealed in a single Word,” He is making a claim of enormous theological density: the entire revelation given to Moses through the Decalogue is now concentrated, fulfilled, and surpassed in the single Word of the new Manifestation. This connects to the traditional Jewish understanding of the Torah as a unitary divine utterance whose complexity is the unfolding of one originary Word, and to the Christian Logos theology in which the multiplicity of scripture is the expression of a single divine Word that becomes flesh (John 1:14). The personification of Zion crying out and the call to Jerusalem echo Isaiah 40 (“Cry out, spare not”) and the song of Psalm 48 (“Great is the Lord in the city of our God, in His holy mountain”). That Baha'u'llah writes these addresses from the prison of *Akka* — a city He had entered in chains, on the same Palestinian coastline as Jerusalem — gives them an additional geographical resonance. The Holy Land is not merely a metaphor; it is the specific landscape in which these prophetic traditions are being simultaneously re-enacted and transcended. The counsel that the Cause's victory depends on “goodly utterance and righteous deeds” links this universal proclamation directly to the personal ethics that pervades every section of the volume.

Questions for Reflection

1. Baha'u'llah says that “the Ten Words have been revealed in a single Word.” What is the theological logic of this claim — is it a claim of abrogation, fulfillment, or transcendence? How does it compare with Jesus' statement that He came “not to abolish the Law but to fulfill it” (Matthew 5:17)?
2. The image of Sinai “circling round” the Manifestation reverses the usual spatial relationship between a fixed sacred site and the pilgrim who circles it. What does this reversal suggest about the nature of this Revelation in relation to the revelations that preceded it?
3. The address to “O Yehudah” (Judah) and “O Isaac” situates Jewish believers within the Baha'i Dispensation by their covenantal names. What is the theological significance of invoking the names of the patriarchs rather than the ethnic or religious category “Jew”?
4. The passage links the personification of Zion to the *Lawh-i-Karmil* in volume 92. In what ways do these two tablets form a diptych on the sacred geography of Palestine and its prophetic fulfillment?
5. Baha'u'llah writes from within a city adjacent to the sites He invokes — Jerusalem, Sinai, Zion are all within the geographical horizon of *Akka*. How does the physical proximity of the prison to the sacred landscape function in these tablets, and what precedent does it find in prophetic traditions of exile and vision?

What Endures: Verses, Deeds, and the Impermanence of the World

Key Passages

Where are the Pharaohs of the earth and its mighty ones? Where are the tyrants of the lands and their men?... God hath brought them down from palaces to graves. Take heed, O ye who possess vision!
— BH01778

Today, whosoever hath attained unto a single word from the words of the Most Exalted Pen is independent of all that hath been limited by names. The love of children is for the sake of perpetuating one's name and mention, and this is contingent upon their being righteous, not wicked... However, divine verses revealed in the name of any soul are immortalized in the Book — they do not change or alter, they have been and ever shall be eternal and everlasting.
— BH01778

We have heard thy call and that wherewith thou didst commune with God. We have sent down for thee that which hath enraptured the hearts of them that are endued with understanding. By My life! There hath been sent down for thee that which cannot be equalled by riches and sons, and which shall endure as long as the names of God, the Lord of Lords, shall endure. That which thou beholdest today shall change and perish, but that which hath been sent down for thee shall not be altered by centuries and ages.
— BH04062

Context for Study

BH01778, the meditation on transience and permanence occasioned by a believer's personal loss, is one of the most philosophically searching tablets in this volume. It begins with a litany of vanished power — Pharaohs, tyrants, rulers reduced from palaces to graves — that echoes Shelley's *Ozymandias* and the Hebrew Psalms' meditations on the brevity of earthly greatness ("A thousand years in Thy sight are like a day that has just gone by," Ps. 90:4). But Baha'u'llah's specific contribution is the argument about what genuinely endures. Human beings seek permanence through their children and heirs, but this is contingent — children may be wicked, legacies may fail. What genuinely endures is the revealed verse: "divine verses revealed in the name of any soul are immortalized in the Book — they do not change or alter." This is a remarkable claim: the permanence that human beings typically seek through biological lineage is available through spiritual recognition, through having one's name written in the divine utterance. BH04062 intensifies this: "That which thou beholdest today shall change and perish, but that which hath been sent down for thee shall not be altered by centuries and ages." The Neoplatonic structure is clear — the temporal world is the realm of change and decay, the divine word is the realm of the eternal and unchanging. But unlike pure Platonism, Baha'u'llah does not require escape from the temporal; the eternal inscribes itself in the temporal through the act of divine address.

Questions for Reflection

1. Baha'u'llah argues that having a divine verse revealed in one's name is more enduring than having righteous descendants. How does this compare with the Jewish tradition of *zekhut avot*

- (the merit of the fathers) and with the Christian theology of intercession of the saints? What is the specific claim about the relationship between personal identity and divine memory?
2. The litany of fallen Pharaohs echoes both Hebrew prophecy and Persian classical literature (Hafiz, Sa'di). What is the rhetorical and spiritual function of this accumulation of vanished power, and how does Baha'u'llah transform it beyond a simple *memento mori*?
 3. BH04062 contrasts what "thou beholdest today" (impermanent) with what "hath been sent down for thee" (eternal). This distinction assumes that the revelation survives the circumstances of its occasion. What are the hermeneutical challenges of this assumption, and how does it compare with Paul's claim that God's word "will not return to Him void" (Isaiah 55:11)?
 4. The promise that revealed verses "shall not be altered by centuries and ages" is given to specific individuals in a specific historical moment. What is the logic of universalizing from a personal promise to a claim about the nature of divine speech?
 5. How do these meditations on what endures relate to the eschatological note sounded in the previous volumes — "prepare yourselves and be ready for ascension" (vol. 88)? Is Baha'u'llah's teaching on permanence a consolation for death, a preparation for it, or something more?

Character as the Army of God: Goodly Conduct Amid Covenantal Crisis

Key Passages

O Abul-Qasim! The Supreme Pen moveth at morn and at eventide in remembrance of the friends... We counsel Our loved ones to perform goodly deeds and to manifest praiseworthy conduct. O friends! The hosts that can render this Cause victorious have ever been and are goodly character and virtuous deeds. Strive ye that ye may be enabled to achieve victory. — BH00461

O thou who gazest upon My countenance! Endless complaints have arrived from various quarters about certain ones, causing boundless grief. My grief is not from My enemies, but from those who attribute themselves to My Cause... Had they been fair-minded and held fast to that which God commanded them, all of Iran would now be adorned with the ornament of faith. — BH00461

Although the unseemly deeds of the servants have darkened the world, yet the Ancient Beauty, being in Himself luminous, remains unchanged and bestows without receiving... The deniers have appeared with calumnies unprecedented, and despite their greed, avarice, vain desire, and betrayal of people's wealth, they still claim truthfulness. — BH01093

Context for Study

The covenantal crisis of 1307 A.H. is centered on specific individuals — Hadi-i-Dawlat-Abadi, Shaykh Muhammad in Constantinople, and their networks — who have combined theological rejection with financial misconduct, spreading calumnies about Baha'u'llah while “wrongfully consuming people’s wealth.” Baha'u'llah’s response is characteristically dual: specific and general, disciplinary and constructive. The specific is the naming of the perpetrators and the exposure of their contradictions (claiming truthfulness while practicing treachery). The general is the reiterated teaching that “goodly character and virtuous deeds” are the only effective counter to this pattern. The claim that these are the “hosts that can render this Cause victorious” is not merely a spiritual counsel but a strategic judgment: the credibility of a cause depends ultimately on the character of its adherents, not on its intellectual arguments or institutional power. The passage from BH01093 — “the Ancient Beauty, being in Himself luminous, remains unchanged and bestows without receiving” — is a Christological claim: the Manifestation’s luminosity is intrinsic and unaffected by what is reflected back to Him. This connects to the theological tradition of divine *aseity* (self-sufficiency) and to the Sufi concept of the divine Beloved as the source of all beauty, unmoved by the lover’s fluctuations. The practical corollary is that the Manifestation’s generosity is unconditional, even to those who betray Him.

Questions for Reflection

1. Baha'u'llah identifies “goodly character and virtuous deeds” as the “hosts” of the Cause. This is a significant departure from the usual understanding of religious propagation through argument, miracles, or institutional authority. How does this compare with Gandhi’s *satyagraha* (truth-force) as a political strategy, and with the early Christian apologist Tertullian’s claim that “the blood of martyrs is the seed of the Church”?
2. The grief Baha'u'llah expresses is “not from My enemies, but from those who attribute themselves to My Cause.” What does this reveal about the nature of the relationship between a sacred cause and its claimants, and why is insider betrayal qualitatively different from external opposition?
3. The image of Baha'u'llah as one who is “luminous in Himself” and “bestows without receiving” introduces a strong asymmetry into the relationship between Manifestation and believer. How does this asymmetry compare with the Christian theology of grace (*agape* as unconditional gift), with the Sufi concept of the divine Beloved’s indifference to the lover’s worship, and with the Buddhist concept of Buddha-nature as intrinsic and inexhaustible?
4. The opponents in this volume combine theological rejection with financial misconduct (“wrongful consumption of people’s wealth”). Why does Baha'u'llah treat financial integrity as a theological issue, and how does this compare with the prophetic tradition’s linking of idolatry and economic injustice (Amos, Isaiah)?
5. How does the teaching that character is the primary instrument of religious victory relate to the practical challenges of community governance? If trustworthiness cannot be imposed by external authority, how does a religious community cultivate it?

A Guiding Question for the Whole Volume

The first volume of 1307 A.H. opens the final period of Baha'u'llah's ministry with a characteristic double movement: universal address and intimate pastoral grief. The call to Jews and Christians from within the prison of the Holy Land, the meditation on what endures when Pharaohs fall to their graves, the reiterated teaching that character is the only effective weapon against betrayal — these are not separate themes but aspects of a single vision. Baha'u'llah writes as one who sees the whole arc of sacred history from Sinai to Carmel, who knows that the divine word will endure while the world's power fades, and who remains, despite everything, a teacher — counseling, consoling, rebuking, and illuminating a community that continues to require all of these simultaneously.

A guiding question for the whole volume might therefore be: **What does it mean to trust that “what hath been sent down shall not be altered by centuries and ages” while simultaneously working with urgency to cultivate the goodly character that the Cause requires — and how does Baha'u'llah's own serenity amid betrayal and grief serve as the primary demonstration of the answer?**