



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 94:

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



Version: 1.0 • Revision date 23-May-2026

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 94

This second 1307/1889-1890 volume is dominated by late-‘Akka themes of steadfastness, communal consolidation, and the ethical vindication of the Cause in the face of opposition. Again and again the Tablets return to unity, trustworthiness, patience under affliction, and the transformation of suffering into moral and spiritual victory. Several pieces also show Baha’u’llah’s late style at its most outward-facing: the community is urged not merely to endure, but to display such rectitude and conciliatory conduct that its public reputation becomes itself a form of proof. That broader social emphasis appears especially clearly in BH11690, which links the believers’ steadfastness with “victory,” insists that “all success lieth in unity and concord,” and strikingly designates the revelation of this dispensation as the “Mother Book,” apparently in order to distinguish it from older Babi terminology and to assert the universal scope of the new revelation. In the same Tablet, intercession for the oppressed and the answering of injustice with love are elevated into marks of the community’s world-reforming mission.

Several individual Tablets stand out for especially distinctive historical or doctrinal content. BH11735 is notable for its explicit gratitude toward the “illustrious Russian State” for having defended justice and delivered the Wronged One from oppression, and it calls on the believers to remember that benefaction permanently; it is one of the clearest late expressions of Baha’u’llah’s appreciation for offered imperial intervention on behalf of persecuted Baha’is. BH01419, the Ziyarat-Namiy-i-Zahra Bagum, is among the most moving texts in the volume: a visitation tablet of consolation for bereaved members of the Holy Family, it combines grief, exaltation of the steadfast women of the family, and an assurance that their afflictions serve the ultimate triumph of the Cause. BH00964 is memorable for its very practical discussion of sending quince, apricot, and grape cuttings for a place of recreation, while at the same time interpreting such horticultural gifts as enduring acts of beneficence; it offers a concrete glimpse of the material and domestic world surrounding the late ‘Akka household. BH00474 is similarly valuable for the same reason: despite its opening meditation on grief, joy, death, and life, it turns into a deeply human letter of consolation to the Afnan and even comments on tea and lychee sent from China, thus revealing the global and familial networks now surrounding the community.

Other Tablets are significant for the way they address internal and external threats during this late period. BH03563 and BH04123 both warn against figures and terminologies that obscure recognition of the Manifestation, attacking rival claimants and naming conventions that had misled earlier communities; these pieces are valuable evidence for Baha’u’llah’s continuing concern with post-Babi schism and with the danger of being trapped in inherited categories rather than turning to the revealed Word itself. BH00697 is particularly rich in this respect: it celebrates steadfastness after covenantal rupture, praises believers who remained firm when others fell away, commemorates martyrs and families of martyrs, and culminates in an emphatic call to purify the world through praiseworthy character. Alongside these, short but forceful exhortatory Tablets such as BH02692,

BH03056, BH03537, BH04351, and BH04693 reiterate core late themes—detachment from the world, proclamation of the Day of God, direct summons to divines and seekers, and service through wisdom and utterance. Taken together, the volume shows a community no longer defined chiefly by apocalyptic announcement, but by mature endurance, ethical self-presentation, family memory, and the steady shaping of a distinct Baha'i social identity under the final years of Baha'u'llah's ministry.

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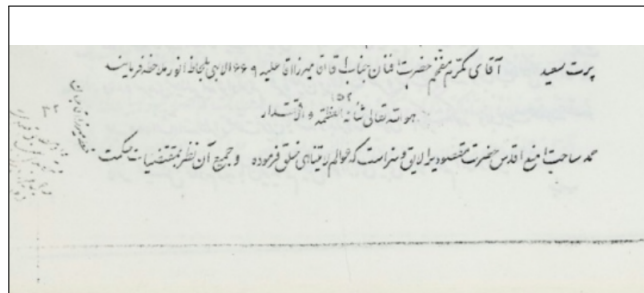
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BH00474

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

Date: 1307-06-02 [1890-Jan-24]



INBA31

- 1 He is God, exalted be His glory, the Greatness and the Power. 1 هو الله تعالی شأنه العظمة والاقدار
- 2 Praise befiteth the most holy and exalted Court of the Desired One, Who hath created infinite worlds, and all of these have appeared according to the requirements of His consummate wisdom. For each He hath ordained effects, manifestations, signs and laws. For instance, He established the world of grief, and likewise revealed the world of joy, the world of love and longing, of rapture and attraction. And His world of separation which is in truth a consuming fire for lovers, and the world of union and meeting which giveth life to the temples of His servants in both beginning and return. The worlds of death and life, though outwardly opposed and contrary to one another, are inwardly connected by a mighty bond. Thus it hath been said that until a delicate, sound seed changeth and loseth its outward beauty, no verdant fresh ear of corn will spring therefrom. Assuredly, in the destruction of these temples lieth concealed a mighty edifice, and infinite prosperities are made manifest and visible thereby. None knoweth this save the All-Wise One Who hath encompassed all things through His all-encompassing knowledge and His all-pervading and penetrating wisdom. 2 حمد ساحت امنع اقدس حضرت مقصودیرا لایق و سزاست که عوالم لایتناهی خلق فرموده و جمیع آن نظر بمقتضیات حکمت بالغه ظاهر گشته و از برای هر یک آثاری و ظهوراتی و آیاتی و احکامی مقدر مثلاً عالم هم قرار فرمود و همچنین عالم فرح و عالم عشق و اشتیاق و وله و انجذاب ظاهر نمود و عالم فراقش که فی الحقیقه ناراست سوزنده از برای عشاق و عالم وصال و لقا که روح بخش هیاکل عباد است در مبدء و معاد عالم موت و حیات اگرچه در ظاهر نقیض و مخالف یکدیگرند و لکن در باطن بربطی محکم مربوط اینست که گفته اند دانه لطیف صحیح تا تغییر نیابد و حسن صورت ظاهره را تمام نکند سنبله سبز خرم از آن برنیاید البته در خرابی این هیاکل عمار عظیم کلی مستور و آبادیهای لانهای بآن ظاهر و مشهود لایعلمها الا الحکیم الذی احصى کل شیء بعلیه المحیط و حکمته المحیطة النافذة
- 3 Every utterance and every mention requireth confirmation and proof, save one matter which is in truth the sovereign of all commands and prohibitions, whose truth is as manifest as the sun, nay more manifest, and whereby the hearts of the chosen ones, the pure ones, they that are nigh unto God, and the sincere ones are assured and gladdened - and that is that there hath never been and never shall be any doubt that the Absolutely Wise One would not, without cause or reason, extend the hand of will toward destruction, nor would He turn His attention to construction and edification without proof. Exalted be His wisdom and sublime be His effects, His mention and His sovereignty. 3 هر بیان و هر ذکر را مصدق لازم و گواهی واجب مگر یک امر که فی الحقیقه سلطان اوامر و نواهی است و حقیقتش بمثابه آفتاب بل اظهر ظاهر و ثابت و افنده اولیا و اصفیا و مقربین و مخلصین بآن مطمئن و مسرور و آن اینکه شک و شبههئی نبوده و نیست که حکیم علی الاطلاق من دون سبب و جهت بخرابی ید اراده را نیالاید و همچنین تعمیر و آبادی را من غیر دلیل بآن توجه نفرماید جلّت حکمته و علت آثاره و ذکره و سلطانه

- 4 Glorified art Thou, O my God! This evanescent one desireth to make mention of Thy Afnan and console him in what hath come upon him through Thine irrevocable decree, though he seeth this as above his station. Yet, when he beholdeth his being as naught before the revelations of the Orb of Thy Manifestation and its pillars, and whatsoever he possesseth as non-existent before Thy Will and Purpose, he maketh mention of Thee in such wise as would establish Thy favors toward Thy Afnan and manifest Thy grace and bounty toward them through Thy bestowals, and their ascension to the heaven of Thy acceptance and the horizon of Thy good-pleasure. I beseech Thee, O Lord of the kingdoms of knowledge and understanding, and Mover of the ships of grandeur and majesty upon the ocean of utterance, to illumine his presence with the light of joy and gladness. Transform, O my God, his constraint into expansion and his sorrow into delight.
- 5 Though I acknowledge his patience and steadfastness, his acceptance and contentment with whatsoever hath come and will come from Thee, yet since Thou hast commanded me to make mention and to hold fast to the means, I therefore make mention and hold fast to the cord of Thy bounty, that Thou mayest send down from the heaven of Thy mercy and the clouds of Thy grace upon Thy Afnan, whom Thou hast related unto Thyself and made him the Afnan of Thy Lote-Tree at all times, as a mercy from Thee and a resplendent light from Thy presence. Verily Thou art the All-Bountiful, the Generous, and Thou art the Forgiving, the Merciful.
- 6 O Lord! Thou seest his humility and submissiveness, his supplication and his attachment to the Tree of Thy Cause, and his clinging to the hem of Thy mercy and might. I beseech Thee, O God, O my God, by the river of Thy mercy and the ocean of Thy knowledge and the sea of Thy wisdom, and the mysteries concealed in Thy Book, and the lights shining from the horizon of Thy Will by Thy Command, to ordain for him whom Thou hast related unto Thyself that which will make him a guardian of Thy Cause and a protector of Thy loved ones through Thy power and might. Verily Thou art the Almighty, the All-Knowing, the All-Wise.
- 7 May my spirit be a sacrifice for your love, your sorrow and your steadfastness! Your letter was like a wondrous lamp and a brilliant, radiant light, for each word therein was a mirror reflecting devotion, steadfastness and love for the Lord of all worlds - may my spirit and all in the kingdoms of command and creation be a sacrifice for Him. After receiving the sweet fragrance of love and affection from pen and ink, I proceeded to the Most Holy Court where it was presented. Thereupon
- سبحانک یا الهی انّ الفانی اراد ان يذكر افنانک و يعزیه فيما ورد عليه من قضائک المبرم مع انه یرى ذلک فوق مقامه ولكن لما یرى وجوده فانیا عند تجلیات نیر ظهورک و ارکانه و ما عنده معدوماً لدی ارادتک و مشیتک یدکرک بما یثبت به عنايتک فی افنانک و ظهور فضلک و جودک علیهم باحسانک و ارتقاءهم الی سماء قبولک و افق رضائک استلک یا مالک ممالک العلم و العرفان و محرک سفائن العظمة و الاجلال علی بحر البیان ان تور حضرته بنور الفرح و السرور بدّل یا الهی ضيقه بالانبساط و همّه بالنشاط
- ولو انی اعترفت بصبره و اصطباره و قبوله و رضائه بما ورد من عندک و یرد من لدنک ولكن لما امرتني بالذکر و بالتسک بالاسباب لذا اذکر و اتمسک بحبل عطائک بأن تنزل من سماء رحمتک و سحاب فضلک علی افنانک الذی نسبته الی نفسک و جعلته افنان سدرتک فیکلّ الأحيان رحمة من عندک و نوراً ساطعاً من لدنک انک انت الفضال الکريم و انت الغفور الرحيم
- ای ربّ ترى خضوعه و خشوعه و ابتهاله و تسمکة بسدره امرک و تشبّهه بذیل رحمتک و عزّک استلک اللهم یا الهی بفراش رحمتک و بحر علمک و عتمان حکمتک و الأسرار المستورة فی کتابک و الأنوار المشرقة من افق ارادتک بأمرک ان تقدّر لمن نسبته الی نفسک ما يجعله حافظ امرک و حارس احبائک بقدرتک و قوتک انک انت المقتدر العليم الحکيم
- روحی لحبکم و حزنکم و قیامکم الفداء دستخط حضرت عالی کاته سراجی بود بدیع و نوری بود ظاهر و لمیع چه که هر کلمه آن مرآت بود حاکی از توجّه و استقامت و محبت مولی العالم روح من فیملکوت الأمر و الخلق فداء و بعد از اخذ طیب محبت و وداد از خامه و مداد قصد مقام نموده امام وجه عرض شد اذاً ماج بحر

the ocean of utterance surged and the fragrance of our Lord the All-Merciful's favor wafted, and two Most Holy Tablets were revealed - one specifically for your honor and the other for the Leaf of the Divine Lote-Tree and those with her, upon her be the Glory of God the Most Glorious. In each, the Pen of Grace made mention of tribulations, visitation, and that which befiteth His bounty and generosity. The gifts and favors are of such magnitude as cannot be limited or come to an end. This servant beseeches his Lord and Beloved to assist your honor with the hosts of grace and bounty and with that which befiteth His generosity that hath encompassed existence and His mercy that hath preceded both the unseen and the visible. God willing, you will attain unto the presence of the two blessed Tablets and, as commanded, after reading them will send them to the land of Shin.

- 8 In truth, the presence of that exalted Leaf - upon her be the Glory of God - was a sign for those left behind and a comfort to them. From the time that the Most Exalted Leaf, the sacred consort - upon her be the Glory of God, His mercy, His light, His grace, His remembrance and His praise - ascended, repeated mention was made until now of these two exalted Leaves in the Most Holy Court. In these days this fresh news became the cause of grief to the circling men and women, such that it affected the people of the pavilion of chastity and each one besought a fresh bestowal. It is hoped that the remaining kindred who reside in the land of Shin may, through God's grace - exalted be His glory - be adorned with the garment of beautiful patience and be content with that which hath been ordained by the Desired One. I beseech and implore God - exalted be His glory - to transform the grief of all in this great calamity into the dawning-place of joy and delight. He is verily the Powerful, the Answerer of what is asked. He is the One Who hath named Himself the All-Bountiful, the Most Generous, the Most Munificent, the Most Merciful. His generosity and grace have encompassed all, how much more the branches who have appeared from Him, who return unto Him, who are related to Him and who are mentioned by Him.

- 9 I mention the honored Star - upon him be God's most luminous light - both outwardly and inwardly, convey greetings to him and seek for him that which is the cause of nearness and eternal remembrance. And to the other loved ones who are in that land serving your honor, I convey greetings to each one and beseech God - exalted be His glory - for their glory and blessing. Verily our Lord is the Forgiving, the Kind. There is none other God but Him, the Single, the One, the Mighty, the Best-Beloved.

البیان و حاج عرف غایه ربنا الرحمن و دو لوح اقدس ابی ظاهریکی مخصوص آنحضرت و آخر مخصوص ورقه سدره و من معها علیها ۹ ۶۶ [بهاء الله] الابی و در هر یک از قلم عنایت ذکر مصائب و زیارت و ما ینبغی لفضله و عطائه مشهود مواهب و الطاف بمقامیست که تحدید نپذیرد و انتها قبول نکند یسئل الخادم مقصوده و محبوه ان یمد حضرتکم بجنود الفضل و العطاء و بما ینبغی لجوده الذی احاط الوجود و رحمته الّتی سبقت الغیب و الشهود انشاء الله بلقاء لوحین مبارکین فائز میشوند و حسب الامر بعد از قرائت بارض شین ارسال فرمایند

8 فی الحقیقه وجود آن ورقه علیا علیها ۹ ۶۶ [بهاء الله] الابی آیتی بود از برای بازماندگان و راحتی بود از برای ایشان از ایامیکه حضرت ورقه علیا حضرت حرم علیها ۹ ۶۶ [بهاء الله] و رحمته و نوره و فضله و ذکره و سنائه صعود فرمودند مکرر الی حین ذکر آن دو ورقه علیا در ساحت اقدس بوده و این ایام این خبر جدید سبب حزن طائفین و طائفات گردید بقسمیکه اهل سرادق عصمت را اخذ نمود و هر یک مسئلت عنایت جدیده نمودند امید آنکه بقیه آل که در ارض شین ساکنند یعنایت حق جل جلاله بقمیص صبر جمیل مزین گردند و بما قضی من لدی المقصود راضی شوند از حق جل جلاله سائل و آمل که حزن کل را در این مصیبت کبری مطلع فرح و سرور فرماید اوست مقتدر و مجیب علی ما یسئل هو الذی سئى نفسه بالفضل و بالفیاض و بالکریم و بالرحیم کرم و فضلش کل را احاطه فرموده تا چه رسد بافتانیکه از او ظاهرند و باور راجع و باو منسوب و باو مذکور

9 حضرت نجم علیه نور الله الأنور را بلسان ظاهر و باطن ذکر مینمایم و سلام میرسانم و از برایشان میطلبم آنچه را که سبب تقرب و ذکر ابدیست و سایر اولیا که در آن ارض در خدمت آنحضرتند خدمت هر یک سلام میرسانم و از حق جل جلاله عزت و برکت از برای ایشان میطلبم ان ربنا هو الغفور العطوف لا اله الا هو الفرد الواحد العزیز الودود

- 10 Mention is made of His Honor Aqa 'Ali-Akbar, upon him be the Glory of God, and of his steadfastness, love, ardor, and occupation, as recorded by the Pen of His Holiness. Praise be to God that he is confirmed in service, and assuredly he doth, in the service of that sacred Threshold, acquire that from which true profit is manifest and evident.
- 11 On the day of departure, when he was honored by attainment to the Most Holy Presence, His Holiness enjoined upon him that which is the cause of the exaltation of station and the elevation of trust and faithfulness. In that land it is known that he hath preserved the Word in the treasury of his heart.
- 12 All this is from God's confirmations to His loved ones. Should He so desire, He would assist whomsoever hath turned unto Him to reform the entire world, and would seize, through His all-pervading sovereignty, from whomsoever He willeth, all that hath been and shall be. It behooveth the servant to commit all affairs unto Him and place his trust in Him. These are two mighty portals leading to the bounty and mercy of God, glorified be His majesty. We hope they shall be opened before the faces of His loved ones and chosen ones through the key of love and fellowship. Verily, He hath power over all things.
- 13 The letter from the spiritual friend, His Honour Aqa 'Ali-Muhammad, upon him be 9 66 [Baha'u'llah], likewise reached this servant and was presented before Him. He said: Let him hold fast unto what We counselled him in Our presence and what We sent with Siyyid Javad, upon him be the peace of God, the Lord of creation. Then shall the gates of blessing from God, the All-Forgiving, the All-Bountiful, be opened before his face. We beseech Him to protect him and assist him in that which He loveth and is pleased with. Verily, He is the Counsellor, the Compassionate, the All-Forgiving, the All-Merciful.
- 14 This servant ever beseecheth and imploereth God to ordain for him that which causeth expansion, joy and gladness. Verily God is the All-Powerful, the Almighty, and worthy to answer prayers. His greetings reached all, and each one returneth greetings and beseecheth God, glorified be His majesty, for might and exaltation. God willing, may they be confirmed and assisted in all conditions.
- 15 The missive from His Honour Aqa Muhammad, upon him be 9 66 [Baha'u'llah], also arrived. As the deed was performed purely for His love, it is beloved. In truth, His Honour Aqa Muhammad is adorned with the ornament of love and sincerity. This servant beseecheth his Lord to increase what he possesseth
- 10 ذکر جناب آقا علی اکبر علیه ۹ ۶۶ [بهاء الله] و استقامت و محبت و [اشتغال] و شغلشان از قلم آنحضرت مرقوم الحمد لله موفقند و البته در خدمت آنحضرت هم کسب مینمایند آنچه را که ربح حقیقی از آن ظاهر و مشهود
- 11 روز وداع که بساحت اقدس مشرف گشتند وصیت فرمودند آنچه را که سبب اعلاء مقام و ارتفاع امانت و دیانت است در آن ارض معلومست ایشان کلمه را در کز قلب محفوظ داشته‌اند
- 12 کلّ ذلك من تأیيدات الله احبائه لو يريد يؤيد من اقبل اليه على اصلاح العالم كله و يأخذ عن اراد بسلطانه المهيمن على ما يكون و ما قد كان ينبغي للعبد ان يفوض الامر اليه و يتوكل عليه اين دو باب بزرگست از برای نعمت و رحمت حق جل جلاله امید آنکه بمفتاح محبت و وداد باز شود بر وجه احبّ و اولیائش آنه علی کلّ شیء قدیر
- 13 نامه حبیب روحانی جناب آقا علیمحمد علیه ۹ ۶۶ [بهاء الله] هم باینجید رسید و در حضور عرض شد فرمودند له ان يتمسك بما نصحنه في الحضور و ما ارسلناه مع سيد قبل جواد عليه سلام الله مالک الایجاد اذا يفتح علی وجهه ابواب البركة من لدی الله الغفور الکریم نسئله ان يحفظه و يؤيده علی ما يحب و يرضی انه هو الناصح المشفق الغفور الرحيم انتهى
- 14 لازال این خادم از حقّ میطلبد و مستلت مینماید از برای او مقدر فرماید آنچه را که سبب انبساط و فرح و نشاطست ان الله هو المقتدر القدیر و بالاجابة جدیر سلام ایشان بکل رسید و [هریک سلام] میرسانند و از حقّ جلّ جلاله عزّت و رفعت را سائل و آملند انشاء الله در جمیع احوال مؤید و موفق باشند
- 15 مرسله جناب آقا محمد علیه ۹ ۶۶ [بهاء الله] هم رسید چون عمل خالصاً لوجه واقع محبوبست فی الحقیقه هم جناب آقا محمد مزینست بطراز محبت و خلوص یسئل الخادم ربّه ان یزید علی

of affection and attachment at all times. Verily, He is the Giver, the Bestower, the Mighty, the All-Bountiful.

- 16 Henceforth, good ... is also found here. God's bounties are innumerable, encompassing from every direction, and His grace is evident at all times. We beseech God to assist His loved ones, friends and servants to praise and thank Him. Who is able to thank Him as He deserveth to be thanked? Therefore He thanketh Himself with His own tongue, saying "Be thankful unto Me and I shall be thankful unto you." His is the praise and the glory, and His is the thanksgiving and the splendor at all times.

- 17 Another submission: the missive from the honored Mr. Afnan of the land of China, upon him be 966 [Baha'u'llah], has arrived. The tea sent was good and excellent. Glory be to God! The full nature of tea has not yet been revealed - many teas appear desirable but prove otherwise in brewing, and vice versa. However, this shipment has proven acceptable. Praise be to God Who revealed him, established him, caused him to speak, and made his presence a means for His servants to hold fast to his connection to the Tree of His Cause. We beseech God, blessed and exalted be He, to assist him and reveal to him whatsoever He desires of the wonders of His generosity, munificence, grace and bestowal. Verily, He is the Powerful, the Mighty, the All-Bountiful. It is hoped that this prayer will be answered. Since these submissions are for the sake of God, and service to the Afnan is likewise for the sake of God, it will surely be accompanied by acceptance. The lychee also arrived, and it too was superior to last year's. The Command is in God's hands - He changes as He pleases and reveals as He wills, and He is the Mighty, the Praiseworthy. Glory, remembrance and praise be upon you and upon those with you who love you and hear your words concerning the Cause of God, Lord of the earthly realm and the heavenly kingdom.

- 18 The servant 2 Jamadiyu'th-Thani 1307

- 19 The cherished gift from his honor Haji Niyaz Effendi, upon him be 966 [Baha'u'llah], has arrived. This is very clear and evident - whatever comes from a friend [is good], especially from friends who have drunk from the flowing Euphrates beneath the divine Throne. Their homeland is the shadow of God, their goal the meeting with God, their hope drawing near unto God, their trust in God, and their affairs are committed to God. They began from Him and return to Him, and this is the seal of discourse.

ما هو عليه من المودة والوداد في كلّ الأحيان
أنّه هو المعطى الواهب العزيز المتأن

- 16 از بعد اینجا هم [پنیر] خوب یافت میشود نعمت
الهی لاتحصی از هر جهت احاطه نموده و فضلش
در كلّ حين مشهود نستل الله ان يؤيد اوليائه
و احبائه و عبادہ علی حمده و شكره من يقدر
ان يشكره حق الشكر لذا يشكر نفسه بلسانه بقوله
اشكروا لى اشكرکم له الحمد و الثناء و له الشكر و
البهاء في كلّ الأحيان

- 17 عرض دیگر مرسله آقای مکرم حضرت افنان
ارض صین علیه ۶۶۹ [بهاء الله] الأبهی رسید
چای مرسله خوب و ممتاز سبحان الله امر چای
بتمامه هنوز ظاهر نشده بسا چایها بظاهر مرغوب
ولکن در طبع غیر آن و همچنین بالعکس ولكن
مرسله این کره مقبول واقع شد الحمد لله الذى
اظهره و اقامه و انطقه و جعل حضرته سبباً
لتسک عبادہ لنسبته الى سدرۃ امره نستل الله
تبارک و تعالی ان یمدّ حضرته و یظهر له ما یرید
من بدائع جوده و کرمه و فضله و عطائه انه هو
المقتدر العزيز الفضال امید هست دعا مستجاب
شود چون این عرایض لوجه الله است و خدمت
افنان هم لوجه الله البتہ باجابت مقرونست و
همچنین لیجی هم رسید آنهم این کره از سنه
قبل ممتاز بود الأمر ید الله یدلّ کیف یشاء و
یظهر کیف یرید و هو العزيز الحمید البهاء و الذکر
و الثناء علی حضرتکم و علی من معکم و یحبکم و
یسمع قولکم فی امر الله ربّ الملك و الملکوت

- 18 خادام فی ۲ جمادی الثانی سنة ۱۳۰۷

- 19 نیاز محبوب قلب جناب حاجی نیاز افندی علیه ۹
۶۶ [بهاء الله] رسید این بسی واضح و معلوم هرچه
از دوست میرسد [نیکوست] خاصه دوستانیکه
از فرات جاری تحت عرش الهی آشامیده اند اما
وطنهم ظلّ الله و مقصدهم لقاء الله و رجائهم
التقرب بالله و توکلهم علی الله و تفویض امورهم
الی الله قد بدئوا منه و رجعوا الیه و هذا ختم
الکلام

INBA31:158

BH11690

To: Mirza Abdul-Karim et al., in Ishqabad

Date: 1307-06-02 [1890-Jan-24]

- 1 He is the Most Holy, Most Great, Most Exalted, Most Glorious! 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 All praise be unto that Desired One Who accepted the afflictions and adversities of the world for the peace, exaltation, and glory of the nations.... 2 حَمْدُ حَضْرَتِ مَقْصُودِي رَا لَايِقْ وَسَزَا كِهْ بِأَسَاءِ
وَضَرَّايِ عَالَمِ رَا مَخْصُوصِ رَاحَتِ وَ رَفَعَتِ وَ
عَزَّتِ اَمِّ قَبُولِ فَرمود ...
- 3 He is the Hearer, the Answerer. 3 هُوَ السَّامِعُ وَ هُوَ الْمَجِيبُ
- 4 O bird that soarest in the atmosphere of thy Lord's will and gazest toward the horizon of His Manifestation! The servant who standeth before the presence of the Wronged One hath read what thou didst send, and it hath wholly attained the honor of being heard and accepted. From thy call We perceived the fragrance of faithfulness amidst humanity and the sweet savors of submission and contentment in days wherein sorrows have encompassed Us from those who cast the Covenant and the Book behind their backs, clinging to the ropes of idle fancies and vain imaginings. O party of God! Your oppression, your patience, your steadfastness, your tranquility and your dignity have aided Me with such a victory as the eye of creation hath never witnessed its like. The Book of God, the All-Compelling, the Self-Subsisting, beareth witness to this. These are hosts which no earthly armies can match, nor can the ranks of the world stand against them. Thus hath the Wronged One spoken that joy and gladness from God, the Lord of the seen and unseen, might take hold of you. 4 يَا أَيُّهَا الطَّائِرُ فِي هَوَاءِ ارَادَةِ رَبِّكَ وَ النَّاطِرُ إِلَى افقِ
ظُهُورِهِ قَدْ حَضَرَ الْعَبْدَ الْحَاضِرَ إِمَامَ وَجْهِ الْمَظْلُومِ وَ
قَرَأَ مَا أَرْسَلْتَهُ أَنَّهُ بِتَمَامِهِ فَازَ بَعْزُ الْأَصْغَاءِ وَ الْقَبُولِ
وَ وَجَدْنَا مِنْ نِدَائِكَ عَرَفَ الْوَفَاءِ بَيْنَ الْوَرَى
وَ رَوَائِحِ التَّسْلِيمِ وَ الرِّضَاءِ فِي أَيَّامِ فِيهَا احْاطَتْنَا
الْأَحْزَانُ مِنَ الَّذِينَ نَبَذُوا الْعَهْدَ وَ الْكَلْبَ وَرَائِهِمْ
مَتَمَسِّكِينَ بِجِبَالِ الْأَوْهَامِ وَ الظُّنُونِ يَا حِزْبَ اللَّهِ قَدْ
نَصَرْنِي مَظْلُومِيَّتَكُمْ وَ صَبْرَكُمْ وَ اصْطِبَارَكُمْ وَ سَكُونَكُمْ
وَ وَقَارَكُمْ بِنَصْرَةٍ مَا رَأَتْ عَيْنَ الْإِبْدَاعِ شَبَّهًا يَشْهَدُ
بِذَلِكَ كِتَابُ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ هَذِهِ جُنُودُ لَنْ
يَقَابِلُهَا جُنُودُ الْأَرْضِ وَ لَا تَقُومُ مَعَهَا صُفُوفُ الْعَالَمِ
كَذَلِكَ نَطَقَ الْمَظْلُومُ لِأَخَذِكُمُ الْفَرْحَ وَ الْإِتْبَاحَ
مَنْ لَدَى اللَّهِ مَالِكُ الْغَيْبِ وَ الشَّهَادَةِ
- 5 O My loved ones! Ye have attained unto that which hath no peer or likeness. Your deeds are your witness. We hope that the sun of unity and concord, of humility and lowliness, may shine forth from the men of that city. Be not grieved by worldly events. Through your name the Standard of Victory hath been raised there, and through your love the Dove of the Throne hath warbled upon the highest branches in such wise as to attract the hearts of all parties. 5 يَا أَحِبَّائِي هُنَاكَ فَائِزٌ شَدِيدٌ بِأَنْجِيهِ كِهْ شَبَّهٍ
وَ مِثْلِ نَدَاشْتِهْ گَوَاهِ شَمَا اَعْمَالِ شَمَا اَمِيدِ أَنْكِهْ
آفتَابِ اتِّحَادِ وَ اتِّفَاقِ وَ خُضُوعِ وَ خُشُوعِ اَز
رِجَالِ اَتَمَدِينِهْ اِشْرَاقِ نَمَائِدِ اَز حَوَادِثِ دُنْيَا
مَحْزُونِ مَبَاشِيدِ بِاسْمِكُمْ اَرْتَفَعَ عِلْمُ النَّصْرِ هُنَاكَ وَ
بِحَبِّكُمْ غَنَّتْ حَمَامَةُ الْعَرْشِ عَلَى اَعْلَى الْأَغْصَانِ بِمَا
انْجَذَبَتْ بِهِ افْتَدَاةُ الْأَحْزَابِ
- 6 If outward means are sometimes delayed, it mattereth not. By My life! In the midst of tribulation ye stand, in God's sight, at the most exalted station and are adorned with the highest rank. The thought that the Sun of Justice would shine from the horizon of Iran's heaven - and now from the horizon of the heaven of justice hath shone forth a government which is the greatest of the world's powers. The reward of this momentous 6 اِگَرِ اسبابِ ظاهِرِهْ در بعضی از اوقات توقّف
نماید بَأْسِی نیست لَعْمَرِي در بِحُوحِهْ بَلَا عِنْدَ اللَّهِ
در مقامِ اَعْلَى قَائِمِدِ وَ بَرْتَبِهْ عَلِیَا مَزِينِ گَانِ أَنْكِهْ
نَبَرِ عَدَلِ اَز افقِ سَمَاءِ اِيرانِ اِشْرَاقِ نَمَائِدِ وَ حَالِ اَز
افقِ سَمَاءِ اِنْصَافِ دَوْلَتِي اِشْرَاقِ نموده كِهْ اَعْظَمِ
دَوْلِ عَالَمِ اِستِ اِجْرَا اِنْعَمَلِ بزرگِ عَظِيمِ اِستِ

deed is immense. This party must never forget this favor until the end that hath no end, and must ever behold it before their faces. The friends of God and those immersed in the sea of divine bounty must at all times beseech the Self-Sufficient Lord to adorn the sovereign of Iran with the crown of justice and the ornament of equity. This Wronged One hath loved and continueth to love faithfulness. If, through God's grace, the fire of hatred and animosity that blazeth in the hearts and souls of Iran's divines be quenched and extinguished, His Majesty the Shah would deal with utmost favor and compassion, even as in certain instances he hath protected and safeguarded the oppressed ones from the wrongdoing of the servants....

باید اینخیزب الی الآخر الذی لا آخر له این عنایت را فراموش ننماید و لازال امام وجه مشاهده کنند و باید اولیای الهی و متغمسین بحر عطاء ربانی در جمیع احوال از غنی متعال مستلت نمایند که سلطان ایران را با کلیل عدل و طراز انصاف مزین فرماید اینظلوم وفا را دوست داشته و دارد اگر بعنایت حق نار ضغینه و بغضا که در افنده و قلوب علمای ایران مشتعل است اطفاء گردد و خاموشی پذیرد حضرت سلطان بکمال عنایت و شفقت معامله فرماید چنانچه در بعضی از موارد بلایا و رزایا مظلومانرا از ظلم و تعدی عباد حفظ نمود و حراست فرمود ...

- 7 O servant in attendance! This exalted word from the Most Exalted Pen is as an ornament upon the brow of the divine victory, glorified be His majesty: 'Verily all success lieth in unity and concord.'" For should the foundation of fellowship be shaken even slightly, complete ruin would result. Although in the presence of the honored beloved one, Jinab-i-Mirza Abu'l-Fadl, upon him be the Glory of God the Most Glorious, and the spiritual beloved 'Ustad 'Ali-Akbar, upon him be the Glory of God, the pillars of love and affection appear firm, nevertheless you must at all times remind those beloved ones and the loved ones that no matter should arise that might cause this lofty reputation to decline. Now the favor and bounty of the Desired One of the world have so encompassed the loved ones of that land that their good mention is heard from every direction. It would be most regrettable should this most exalted, wondrous and glorious reputation change. According to His command, all must conduct themselves with the people of that city in such a way that none may find occasion for aught but good mention. This evanescent servant beseeches the eternal Truth day and night that He may adorn the loved ones of that land each day with the ornament of goodly deeds and character. Verily He hath power over all things.

7 یا عبد حاضر از قلم اعلی اینکلمه علیا غره غزاست از برای جبین هیکل نصرت الهی جلّ جلاله اتما الفوز که فی الاتحاد و الاتفاق انتهی چه اگر فی الجمله اساس الفت حرکت نماید خرابی کلی وارد شود اگرچه باوجود حضرت محبوب معظم جناب آقا میرزا ابوالفضل علیه بهاء الله الابهی و حبیب روحانی استاد علی اکبر علیه بهاء الله ارکان محبت و مودت محکم بنظر میآید ولیکن در هر حال باید آنخوب و محبوبان اولیاء را در هر حین و حان متذکر دارید که مباد امری حادث شود و سبب تنزل این صیت مرتفعه گردد حال عنایت و فضل مقصود عالم اولیای آن ارض را بشأنی احاطه نموده که ذکر خیرشان از هر جهت مذکور بسیار حیفست این صیت ارفع ابداع اعلی تغییر نماید حسب الامر باید کل با اهالی آئندینه بقسمی رفتار نمایند که از برای احدی جز ذکر خیر مجال نماند این خادم فانی از حق باقی در آیام و لیالی مسئلت مینماید که اولیای آن ارض را در هر یوم بطراز اخلاق و اعمال مزین فرماید آنه علی کل شیء قدیر

- 8 All that hath transpired in that land was presented before the presence of the Lord of the worlds, and from His blessed lips flowed the waters of mercy. However, He stated that although they were truly correct in referring to the Book - meaning that which hath been and will be revealed from the Most Exalted Pen - as the Bayan, yet since in this Most Great Revelation the carpet of mighty mercy is spread wide and the heaven of grace is upraised, this matter should be rectified lest others misunderstand. At this time, after presentation before the Most Holy Court, that which hath been revealed in this Most

8 آنچه در آن ارض واقع شده تلقاء وجه مولی العالم عرض شد و از لسان مبارک فرات رحمت جاری ولیکن فرمودند اینکه ذکر کتاب یعنی ما ظاهر و یظهر من القلم الأعلی را بیان گفته اند اگرچه فی الحقیقه مصابند در این امر چه که ذکر غیر آن نبوده ولیکن چون در این ظهور اعظم بساط رحمت عظیمه منبسط و سماء فضل مرتفع لذا باید اینکلمه را تدارک نمود که گمان دیگر نمایند در این حین بعد از عرض در ساحت

Great and Most Glorious Revelation hath been designated as the Mother Book, for in truth, in the eyes of those possessed of insight, that which hath been revealed in truth is the Mother of all the world's books. Repeatedly from the tongue of Grandeur have the terms Mother Book, Mother of Tablets, and Mother of the Bayan been revealed, and now it hath been designated solely as the Mother Book. This matter should be established in the minds of the questioners in a pleasing manner. Truly a Cause hath appeared that is supreme over all the religions of the world and is a supreme mercy unto all peoples, for all bestial qualities and oppressive conditions have been strictly forbidden in the Book of our Lord, the Lord of the Mighty Throne. And the means for the advancement of government and nation, and the cause of the comfort and tranquility of the people of the world, have been revealed and established. Blessed are they that attain, and blessed are they that are possessed of insight....

اقدس آنچه در این ظهور اعظم ایهی نازل شده به امّ الکتاب موسوم چه که فی الحقیقه نزد متبصرین ما نزل بالحقّ امّ کتابهای عالم است و مکرّر هم از لسان عظمت امّ الکتاب و امّ الألواح و امّ البیان نازل و حال به امّ الکتاب وحده موسوم فرمودند باید بقسم خوشی این فقره را در اذهان مستنطقین راسخ و ثابت نمود فی الحقیقه امری ظاهر شده که مهیمن است بر جمیع شرایع عالم و رحمتی است کبری از برای امم چه که جمیع صفات سبعیه و شئون ظالمه نبی شده نبیاً عظیماً فی کتاب ربنا ربّ العرش العظیم و اسبابیکه سبب ارتفاع دولت و ملت و علت راحت و آسایش اهل عالم است نازل و ثابت طوبی للفائزین و طوبی للمتبصرین...

- 9 ...the Lord, exalted and sanctified be He, speaks: O Abdul-Karim, upon thee be the Glory of God, the Lord of the Day of Judgment! One great deed which is truly regarded and counted as among the most mighty of deeds in the sight of the Self-Sufficient, the Exalted, is intercession for the oppressed party against the oppressors - that is, those souls who without proof or evidence or argument or explanation did that which caused grief to those near to God and the sincere ones. We testify that you have done that which has transformed sorrow into joy and grief into gladness. In truth, good deeds in these days have been recorded by the Supreme Pen as the king of all deeds, for this party has been created for the reformation of the world and the education of the peoples and has been brought from nothingness into being. Blessed be this deed through which the countenance of existence has smiled.

9 قول ربّ تعالی و تقدّس یا عبدالکریم علیک بهاء الله مالک یوم الدّین یک عمل بزرگ که فی الحقیقه نزد غنی متعال از اعظم اعمال مذکور و محسوب شفاعت حزب مظلوم است ظالمین را یعنی نفوسیکه من غیر دلیل و برهان و حجت و بیان عمل نمودند آنچه را که سبب حزن مقررین و مخلصین گشت نشهد المظلوم بانکم عملتم ما بدل الهمم بالسرور و الحزن بالفرح فی الحقیقه عمل طیب در این ایام از سلطان اعمال از قلم اعلی مرقوم چه که این حزب از برای اصلاح عالم و تهذیب نفوس امم خلق شده اند و از عدم بوجود آمده اند طوبی لهذا العمل الذی به افتقر ثغر الوجود

- 10 The honored Afnan and the honored Amin, upon them be the Glory of God and His favors, have repeatedly mentioned you in presence and absence, especially in these days. We beseech God, blessed and exalted be He, to assist His loved ones there to that which will attract the servants and draw them near unto Him. Verily He is the Powerful, the Mighty. The Helper and Assister of the True One, exalted be His glory, has been good deeds and praiseworthy attributes, and through you it is a mighty helper. In truth it is the banner of triumph and victory. Praise be to God Who has assisted you to a deed from which the fragrance of His good-pleasure has been wafted. Verily He is the Helper, the Powerful, the Mighty, the All-Knowing.

10 جناب افنان و جناب امین علیهما بهاء الله و عنایتیه مکرّر ذکر شما را در حضور و غیاب نموده اند مخصوص این ایام انا ندعو الله تبارک و تعالی ان یؤید اولیائیه هناك علی ما ینجذب العباد و یقرّبهم الیه انه هو القوی القدير ناصر و معین حق جلّ جلاله اعمال طیبیه و اخلاق مرضیه بوده و توسط شما ناصر است عظیم فی الحقیقه رایة ظفر و نصر است الحمد لله الذی ایدکم علی عمل تضويع منه عرف رضائه انه هو المؤید المقتدر العزیز العلیم انتهى

- 11 Praise be to God that you have attained to the word of acceptance and contentment, which is among the greatest of deeds.

11 لله الحمد بکلمه قبول و رضا که از اعظم اعمال است فائز شدید حضرت نقطه روح ما سواه فداه

The Point [the Bab], may the spirit of all else be sacrificed for Him, declares that all existence is for the sake of being mentioned but once in His presence. The friends in that land have repeatedly partaken of the rain-showers of the clouds of mercy. Blessed be your patience and your tranquility. At one time He said that the intercession of the party of God for their enemies became the cause of eternal joy, and from the day when news of the oppression of the party of God in that land was presented before His face, the countenance of the Goal of the worlds appeared with a smile and spoke. It is hoped that the friends will strive and calm with the waters of love and kindness the fire of hatred and animosity that burns in hearts and minds. Verily their Lord is their Helper and their Supporter and He is with them, hearing and seeing, and He is the Hearer, the Answerer.

میفرماید کلّ وجود از برای آنست که یکمرتبه در ساحت او ذکر شود اولیای آن ارض مکرّر از امطار سخاب رحمت قسمت برده‌اند طوبی لصبرکم و سکونکم وقتی فرمودند شفاعت حزب الهی اعدای خود را سبب فرح ابدی شد و از یومیکه خبر مظلومیت حزب الله در آن ارض امام وجه عرض شد ثغر مقصود عالمیان با تبسم ظاهر و متکلم امید آنکه اولیا همت نمایند و نار ضغینه و بغضا را که در افتده و قلوب مشتعل است بماء محبت و شفقت ساکن کنند آن ربهم معینهم و مؤیدهم و هو معهم یسمع و یری و هو السّامع المحیب

- 12 Glory be to God! One is astonished - the Shi'ih party counted themselves the highest, most learned and most excellent of all the people of the world, and, God forbid, considered others unclean. Now we must reflect with justice and fairness upon the deeds of the Baha'i party and the heedless party, and speak the truth. In any case, the deeds of the Baha'i party have caused the appearance and waves of the ocean of love, evident and manifest before all faces. No excuse remains for the heedless ones unless they completely abandon justice and transgress beyond fairness.

12 سبحان الله انسان متحیر است حزب شیعه خود را اعلی و اقله و اعلم و افضل اهل عالم می‌شمردند و نعوذ بالله سایرین را نجس میدانند حال باید به عدل و انصاف در عمل حزب بهیه و حزب غافل تفکر نمائیم و بحق تکلم کنیم باری اعمال حزب بهیه سبب ظهور و امواج بحر محبت گشت و امام وجوه کلّ ظاهر و موجود دیگر از برای غافلین عذری باقی نگذاشته مگر آنکه از عدل بالمره بگذرند و از انصاف تجاوز نمایند

- 13 I convey greetings and praise to all the friends in that city, and I beseech for each one whatsoever His generosity requires. Verily He is the Most Merciful of the merciful ones and the Most Generous of the generous ones.

13 جمیع اولیای آتمدینه را سلام و تکبیر می‌رسانم و از برای هریک مسئلت مینمایم آنچه را که کرم او اقتضا مینماید آنه هو ارحم الراحمین و اکرم الأکرمین

- 14 The supplication of the revered Beloved One, upon Him be all the most glorious Glory, and your honor were again presented before His face. After repeated presentations He showed His favor, and in one instance these words were revealed from the Kingdom of grace - His word, exalted be His glory:

14 مناجات حضرت محبوب معظم علیه منکّل بهاء ابهاء و آنجناب مرّة اخری امام وجه عرض شد بعد از عرض مکرّر اظهار عنایت فرمودند و در یکمقام این بیان از ملکوت فضل نازل قوله جلّ جلاله

- 15 O Fadl, O Abdul-Karim! Upon you both and upon My friends in that place be the Glory of God, the Lord of the mighty throne. We have found the fragrance of that wherewith you both called upon the Wronged One in this manifest prison, and every word of your words bore witness and acknowledged and confessed your sincerity and your turning toward Him and your attraction to the commanding Word of God through which the Hour appeared and the Cry was raised, and the faces of the people of Baha were illumined among all beings while the faces of those who denied the rain-showers of His mercy and the

15 یا فضل یا عبدالکریم علیکما و علی اولیائی هناک بهاء الله ربّ العرش العظیم انا وجدنا عرف ما نادیتما به المظلوم فی هذا السّجن المبین و کان کلّ کلمه من کلماتکما شهد و اقرّ و اعترف بخلوصکما و توجّهکما و انجذابکما من کلمه الله المطاعه الّتی بها ظهرت السّاعه و ارتفعت الصّیحه و ابیضت و وجوه اهل البهاء بین الوری و اسودت وجوه الذّین انکروا امطار رحمته و امواج بحر عطائه نسئل الله ان یؤیدکما علی احویاء الأموات بقدرته و اقتداره

waves of the ocean of His bounty were darkened. We beseech God to aid you both to quicken the dead through His power and His might and His grandeur and His sovereignty, and to ordain for you the pearls hidden in the depths of wisdom and utterance that thereby all beings may be attracted. Verily He is God, the Single, the One, the Powerful over whatsoever He willeth. Neither the authority of the oppressors, nor the clamor of the heedless ones, nor the whisperings of the slanderers who broke God's covenant and His testament and denied what was sent down from the heaven of His bounty and disputed His sovereignty that embraceth all in the heavens and the earths, can prevent Him....

و عظمته و سلطانه و يقدر لكما اللآئى المستوره فى
عمان الحكمة و البيان لتجذب بها من فى الامكان
انه هو الله الفرد الواحد المقتدر على ما يشاء لا
يمنعه سطوة الظالمين و لا ضوضاء الغافلين و لا
همزات المفترين الذين نقضوا عهد الله و ميثاقه و
انكروا ما نزل من سماء عطائه و جادلوا بسلطانه
الذى احاط من فى السموات و الارضين ...

TISH.251-255x

BH01419

Ziyarat-Namiy-i-Zahra Bagum

To: Maryam Sultan Afnan Alai, in Port Said

Date: 1307-06-02 [1890-Jan-24]

1 He is the Comforter, the Consoler, the Mighty, the Generous

1 هو المعزى المسلى العزيز الكريم

2 O leaves of My Tree! Upon you be the Glory of God, the Lord of the worlds. O fruits of My Tree of loving-kindness! Upon you be the Light of God, the radiant, the dawning, the luminous. O remnants of My Holy Family! The Divine Lote-Tree remembereth you from the Most Exalted Horizon, and desireth to console its leaves, its branches, its boughs and its fruits in all that hath come upon them through God's irrevocable decree and His destined ordinance, inscribed by His mighty and wondrous Pen. By God's life! Your affliction hath grieved Me and that which hath befallen you, and likewise those who have circled round Me and have clung to the cord of My bounty and My mercy which have preceded all who are in the heavens and on earth.

2 يا اوراق سدرتى عليكى بهاء الله رب العالمين يا
اثار شجر عنايتى عليكى نور الله الساطع المشرق
اللبيع يا بقية افنانى يذكركن سدره المنتهى فى الأفق
الأعلى و تريد ان تعزى اوراقها و افنانها و اغصانها
و ثمارها بما ورد عليهن من قضاء الله المحتوم و
قدره المرقوم من قلبه العزيز البديع لعمر الله احزننى
مصائبكم و ما ورد عليكم ثم الذين طافوا حولى و
تمسكوا بجبل عطائى و رحمى التى سبقت من فى
السموات و الارضين

3 Unceasingly have you been remembered in the Most Holy and Exalted Court, and the glances of loving-kindness have been directed toward that quarter. Although this supreme affliction hath befallen you, yet since its source and return are from God and unto God, there is no harm in it. We beseech God - exalted be His glory - to transform the fire of sorrow into the light of joy, and to sanctify the hem of trust and detachment from the

3 لازال ذكر شما در ساحت امنع اقدس بوده و
هست و لحاظ عنايت بان شطر متوجه اگرچه
مصيبت كبرى بر شما وارد شده ولكن چون
مبدء و مرجع من الله و الى الله بوده باسى نيست
از حق جل جلاله ميطلبم نار حزن را بنور فرح

dust of worldly events and the grime of the imaginings of the peoples.

- 4 In the path of God there hath befallen you the greatest of the world's afflictions. How many nights and days have you been sorrowful due to the oppression of the servants, and the greatest of afflictions is separation, which hath appeared, and the obstacles that have intervened. Know with absolute certitude that a station hath been ordained for you, whereof were a needle's eye worth to be unveiled, all the world would turn from what they possess unto what God possesseth, and would circle round it. The oppressors and heedless ones of the world imagine they can frustrate the Cause, but that which appeareth hath been and shall be the cause of the exaltation of the Word. The power of the world cannot withhold its might, nor can the calumnies of the nations weaken its power.

- 5 From the beginning of the Cause until now, We have rendered assistance through the Pen alone, until the Cause hath reached such a station as hath truly become the cause of reflection and wonderment to the peoples of the world. Sublime utterances have been revealed in both eloquent Arabic and radiant Persian. Their recitation is beloved and is the cause of the solace of hearts and minds.

- 6 We have desired at this time to make mention of My two most exalted leaves among the handmaidens with a mention whereby the hearts of the Concourse on High and the Most Exalted Paradise have been attracted, such that its fragrance shall never cease to endure through the permanence of His most beautiful names and His most exalted attributes.

- 7 O first light that shone forth from the horizon of the heaven of the loving-kindness of the Lord of all beings, and first word uttered by the Tongue of Grandeur, and first fragrance that wafted from the garment of My Most Great Name amongst the nations! Upon thee, O dawning-place of fidelity and thou who art mentioned by the Most Glorious Tongue in the prison of Akka! I testify that thou didst hear the Call in the earliest days and didst turn to God, the Lord of all beings, and didst take the cup of recognition and drink thereof from the hands of bounty and bestowal. Thou art she whom neither the derision of the wicked nor the doubts of the perfidious deterred. Thou didst forsake the religion of the people and turn to God, the Lord of the Throne on high and of the dust below, the Possessor of the hereafter and this world.

- 8 O first light that shone forth and gleamed from the horizon of the heaven of bounty! Upon thee, O luminous leaf! I testify that thou didst turn and acknowledge that which the Tongue of

مبدل فرماید و ذیل توکل و انقطاع را از غبره حوادث عالم و قتره اوهام امم مقدس دارد

4 در سبیل الهی وارد شد بر شما اعظم مصائب عالم چه بسیار از لیلی و ایام که از ظلم عباد محزون بوده‌اید و اعظم مصائب فراقست که ظاهر شده و اسبابیست که حائل گشته بیقین مبین بدانید مقامی از برای شما مقدر شده که اگر مقدار سم ابره کشف شود جمیع عالم از ما عندهم به ما عند الله توجه نمایند و طائف حول گردند ظالمها و غافلها عالم بگمان خود بتضییع امر مشغولند و لکن آنچه ظاهر شود علت اعزاز کلمه بوده و هست قوتش را قوت عالم منع ننماید و قدرتش را مفتریات امم ضعیف نسازد

5 از اول امر الی حین بقلم وحده نصرت نمودیم تا آنکه امر بمقامی رسیده که فی الحقیقه سبب تفکر و علت تحیر اهل عالم گشته کلمات عالیات بلغت فصیحی و نورا هر دو نازل شده قرائت آن محبوبست و سبب تسلی افتاده و قلوب

6 انا اردنا فی هذا الحین ان نذكر ورقی العلیاء بین الاماء بذکر انجذبت به افئدة الملاء الاعلی و الجنة العلیا بحیث لا ینقطع عرفه بدوام اسمائه الحسنی و صفاته العلیاء

7 اول نور اشراق من افق سماء عنایة مولی الوری و اول کلمة نطق به لسان الکبریاء و اول عرف تضویع من قیص اسمی الأعظم بین الأمم علیک یا مطلع الوفاء و المذکورة بلسان الأبهی فی سجن عکاء اشهد انک سمعت النداء فی اول الايام و اقبلت الی الله رب الأنام و اخذت كأس العرفان و شربت منها من ایدای الفضل و العطاء و انت التي ما منعتک شماتة الأشرار و لا شبهات الفجار ترکت ملّة القوم و اقبلت الی الله رب العرش و الثری و مالک الآخرة و الأولى

8 و اول نور سطوع و لمع من افق سماء العطاء علیک یا ایها الورقة النوراء اشهد انک اقبلت و اعترفت

Grandeur uttered in the kingdom of creation, then didst take His sealed nectar in His self-subsisting Name and drink before the faces of the handmaidens of God and His leaves. Thou art she whom neither the ranks of the divines, nor their clamor, nor the croaking of the people of tyranny and indecency, nor their doubts deterred. Thou hast rent asunder the veils through the name of thy Lord, the Bestower, and hast acknowledged God's compelling Word and held fast unto it in days wherein the handmaidens of the earth abandoned it and its men cast it behind them, save those whom God, the Lord of the Exalted Throne, willed.

9 Blessed art thou, O My leaf, and blessed is he who seeketh thy resting place, visiteth thy dust, draweth nigh through thee unto God, thy Lord, and mentioneth that which the Supreme Pen hath uttered concerning thy tribulations and afflictions.

10 Glory be unto Thee, O my God, God of the Kingdom and the Realm, and Sovereign of grandeur and might! I beseech Thee by the branches of the Tree of Thy singleness and Thy chosen ones who have been set ablaze with the fire of Thy love and have spent their substance and their spirits in Thy path, to forgive me and those who have believed in Thee and in Thy signs. O my Lord! I beseech Thee by Thy sovereignty that hath encompassed existence and by Thy mercy that hath preceded the seen and the unseen, to fulfill my needs and ordain for me that which will draw me nigh unto Thee and be as a light before my face in every world of Thy worlds. Verily, Thou art the All-Powerful, the Most Generous, the All-Forgiving, the All-Merciful.

GEN.121-122

بما نطق به لسان العظمة في ناسوت الانشاء ثم اخذت رحيقه المختوم باسمه القيوم وشربت امام وجوه اماء الله واوراقه انت التي ما منعك صفوف العلماء ولا وضوئهم ولا نعاق اصحاب البغي والفحشاء ولا شبهاتهم قد خرقت الأجاب باسم ربك الوهاب واعترفت بكلمة الله المطاعة و تمسكت بها في أيام تركتها اماء الأرض و نبذها رجالها الا من شاء الله رب الكرسي الرفيع

9 طوبى لك يا ورقتي و لمن قصد رمسك و زار تربك و تقرب بك الى الله ربك و ذكر ما نطق به القلم الأعلى في مصائبك و رزاياك

10 سبحانك اللهم يا الهى و اله الملك و الملكوت و سلطان العظمة و الجبروت اسئلك بأغصان سدره فردائيتك و اصفياك الذين اشتعلوا بنار حبك و انفقوا اموالهم و ارواحهم في سبيلك بأن تغفر لى و لمن آمن بك و بآياتك اى رب اسئلك بسلطانك الذى احاط الوجود و برحمتك التى سبقت الغيب و الشهود بأن تقضى حوائجى و تقدر لى ما يقربنى اليك و يكون نوراً امام وجهي في كل عالم من عوالمك انك انت المقتدر الفياض الغفور الرحيم

INBA51:343, BLIB_Or15716.034.12, KHAf.188

BH11735

To: *Mirza Husayn M Y*

Date: 1307-06-02 [1890-Jan-24]

1 He is the Protector, the Mighty, the Powerful

1 هو الحافظ المقتدر القدير

2 O Husayn, upon thee be My glory! We testify that thou hast attained unto that which was inscribed in the Tablet and recorded by the Supreme Pen from God, the Lord of the worlds. Blessed art thou for having drawn nigh unto the Most Great Ocean and beheld its waves and the pearls hidden in the shells

2 يا حسين عليك بهائى نشهد انك فزت بما كان مسطوراً في اللوح و مرقوماً من القلم الأعلى من لدى الله رب العالمين طوبى لك بما اقبلت الى البحر الأعظم و رأيت امواجه و الآلى المكنونة

of His utterance, and heard that which was raised from the highest horizon through the grace of God, the Lord of the glorious throne.

3 O My friends in all lands! Know ye the station of Him Who hath aided you and judged between you with pure justice. We beseech God to assist this party in His remembrance, His praise and His service, and to manifest from them that which becometh His manifest, holy, mighty and great work.

4 O people of Baha! The sun of justice was indeed concealed and veiled beneath the clouds of oppression, but God hath assisted His Majesty the illustrious Russian State to cause its shining forth and appearance, and its deliverance from every thick veil and mighty cloud. We beseech God, blessed and exalted be He, to assist him and his friends and princes through whom the standard of victory was raised there and the flag of triumph was unfurled before the faces of mankind, in spite of those who imprisoned justice and equity and prevented their shining forth, their light and their manifestation, that He may deliver the oppressed through the arms of justice and equity, even as He delivered them and saved them from the oppressors, the transgressors and the deniers. Thus hath the matter been decreed from God, the All-Knowing, the All-Wise.

5 In the Persian tongue, hear thou the call of the Wronged One: All the friends must, from this Thursday, the 2nd of Jamadiyu'th-Thani 1307, until the endless end, recognize the worth of the benevolence of the illustrious State—may God assist it—and arise to do that which becometh this justice. Those souls who, without any veil or covering, supported and assisted justice, and aided and delivered this imprisoned Wronged One from the dark pit through the strong cord of equity, are deserving of a mighty recompense from God—exalted be His glory and universal be His bounty. The Wronged One testifieth that they are the ones who aided the servants of God and secured the rights of the oppressed from every obstinate oppressor and suspicious transgressor. God willing, may the friends be assisted throughout ages and centuries to reciprocate this supreme benevolence which hath been manifested from the blessed and just State. Glory and light and majesty and praise be upon His Majesty and upon those who ruled on his behalf with pure justice and restrained the oppressors from their oppression and seized them with the grip of one mighty and powerful.

في اصداف بيانه و سمعت ما ارتفع من الأفق
الأعلى بعناية الله ربّ العرش العظيم

3 يا اوليائي في الممالك اعرفوا مقام من نصركم و
حكم بينكم بالعدل الخالص نسل الله ان يؤيد هذا
الحزب على ذكره و ثنائه و خدمته و يظهر منهم ما
ينبغي لعمله الظاهر المقدس العزيز العظيم

4 يا اهل البهّاء قد كان نير العدل مستوراً محجوباً
تحت غمام الظلم ولكن الله ايد حضرة الدولة البهية
الروسية على اشراقه و ظهوره و نجاته من كلّ
حجاب غليظ و سحاب عظيم نسل الله تبارك و
تعالى ان يؤيده و اوليائه و امرائه الذين بهم نصبت
راية النصر هناك و علم الظفر امام وجوه الخلق
رغمًا للذين حبسوا العدل و الانصاف و منعوهما
عن اشراقهما و نورهما و ظهورهما على ان يخلص
المظلومين بذراعي العدل و الانصاف كما خلّصهم
و نجاهم من الظالمين و المعتدين و المنكرين كذلك
قضى الأمر من لدى الله العليم الحكيم

5 بلسان پارسی ندای مظلوم را بشنو باید احباً طراً
از این یوم پنجشنبه ۲ جمادی الثانی سنه ۱۳۰۷
الی الآخر الذی لا آخر له قدر عنایت دولت بهیه
ایدها الله را بدانند و آنچه سزاوار این عدل است
بر آن قیام نمایند و نفوسیکه من غیر ستر و حجاب
عدل را تأیید نمودند و نصرت فرمودند و آتمظلوم
مسجون را از برّ ظلها بجبل متین انصاف برآوردند
و نجات بخشیدند سزاوار پاداش عظیمند از حقّ
جلّ جلاله و عمّ نواله يشهد المظلوم بأنهم هم
الذین نصرّوا عباد الله و اخذوا حقّ المظلومين من
کلّ ظالم عنید و فاجر مریب انشاء الله اولیای
حقّ موفق شوند در قرون و اعصار بر تدارک
این عنایت کبری که از دولت مبارکه عادلّه
ظاهر شد البهّاء و النور و العز و الثناء علی حضرته
و علی الذین حکموا من جانبہ بالعدل الخالص و
منعوا الظالمين عن ظلمهم و اخذوهم اخذ عزیز
مقتدر

BRL_DA#520, TZh5.394-395, TISH.242-

243

BH11745

To: *Ustad Ali Akbar Banna Yazdi, in Russia*

Date: 1307-06-02 [1890-Jan-24]

- 1 He dawns from the horizon of the heaven of the Kingdom! 1 هو المشرق من افق سماء الملوكوت
- 2 Praise be to God Who has enabled His loved ones to remain steadfast in the Most Great Steadfastness, and aided them to exalt the Cause, elevate the Word, and uplift the Station. He has lit from the wick of His grace a lamp to ever guide their faces and direct them to the straight path and to the Light that has shone forth from the horizon of the heaven of His mercy upon the Hands of His Cause, whom God has described in the Books of old and in the Mother Book in such wise that all the pens of the world are powerless to recount and the hearts of all beings are unable to comprehend. 2 الحمد لله الذي وفق اوليائه على الاستقامة الكبرى وايدهم على اعلاء الامر وارتفاع الكلمة وارتقاء المقام واوقد من ذبالة فضله سراجاً يمشي امام وجوههم في كل الاحيان ويهديهم الى سواء الصراط والنور الذي اشرق من افق سماء رحمته على ايدى امره الذين وصفهم الله في كتب القبل وفي ام الكتاب ما عجزت عن احصائه اقلام العالم وعن عرفانه افتدة العباد
- 3 O 'Ali-i-Akbar! Upon thee be My Glory! Harken unto My call, for verily it makes mention of thee with such mention that when it appeared all things proclaimed: "The Kingdom is God's, the Lord of Lords!" We have enjoined upon all to show forth fellowship, love and affection—a command from God, the Mighty, the Exalted. 3 يا على قبل اكبر عليك بهائي اسمع ندائي انه يذكرك بذكر اذ ظهر نطقت الأشياء الملك لله رب الارباب انا وصينا الكل بالألفة والمحبة والوداد امراً من لدى الله العزيز المتعال
- 4 Today what is obligatory and essential is the unity and accord of the loved ones in that land. For if even a slight matter should arise or a word be uttered, it would become a cause of great weakness in the eyes of all. You must, in the days and nights, hold fast to the reconciliation of hearts. All Tablets are adorned with this exalted Word, and from its horizons its light is manifest and evident. The hosts of God today amongst the people have ever been goodly deeds and pleasing character. Blessed is he who holds fast unto these—verily he is of the people of Baha in the Crimson, Hidden, Treasured Book. 4 امروز آنچه لازم و واجبست اتحاد و اتفاق اوليای آن ارض است چه اگر في الجملة امری ظاهر شود و یا کلمه ئی بلسان آید سبب وهن اعظم است نزد کل باید آجناب در لیالی و ایام بتألیف قلوب تمسک نمایند جمیع الواح باین کلمه علیا مزین و از آفاقش نور آن مشرق و لائح جند الله اليوم بین قوم اعمال طیبه و اخلاق مرضیه بوده طوبی لمن تمسک بها انه من اهل البهاء فی الصحیفة المکنونة المخزونة الحمراء
- 5 A hundred thousand blessings upon the one who, with complete determination, attains to this Most Great Cause. Today the tongue of counsel is necessary and perfect effort is beloved, that matters may be confined to the reconciliation of the hearts of God's loved ones and His chosen ones—those whom the vain imaginings of the Shi'is have not prevented from the Law of God, the Lord of the earth and the heavens. 5 صد هزار طوبی از برای نفسیکه بهمت تمام باین امر اعظم فائز شود امروز لسان نصیح لازم و همت کامل محبوب لیتقصر الامور علی تألیف افتدة اولیاء الله و اصفیائه الذين ما منعتهم اوهامات الشيعة عن شریعة الله مالک الارضین و السموات
- 6 Those souls whom you have mentioned have each been blessed with the mention of the Wronged One and adorned with the effulgences of the lights of the Luminary of utterance, the Goal of all worlds. Give them glad tidings from Me and illumine them with this Light which has shone forth and risen, through 6 نفسی را که آجناب ذکر نموده اند هر یک بذکر مظلوم فائز و بتجلیات انوار نیر بیان مقصود عالمیان مزین بشهرهم من قبلی و نورهم بهذا النور الذي سطع و اشرق و به اشرق ارض المعانی و سماء

which the earth of inner meanings and the heaven of utterance have been illumined, from God, the Helper of His loved ones in all conditions. Verily, He is the Mighty, the Glorious, the All-Bountiful.

البيان من لدى الله معين اوليائه في كلّ الأحوال
أنه هو المقتدر العزيز الفضل

TISH.051-052

BH03537

To: Muhammad ma'ruf bi-Ardikani, in Qum

Date: 1307-06-02 [1890-Jan-24]

- 1 He is the One Who calleth before the faces of all creatures 1 هو المنادى امام وجوه الورى
- 2 This is a Book that calleth and summoneth the servants unto the Lord of creation in their final goal. Verily it is the perspicuous Book from God, the Lord of all men, guiding those who turn unto the supreme horizon, this station wherein the atoms proclaim: "The Kingdom belongeth unto God, the Lord of lords!" Whoso turneth unto it is assuredly among those drawn nigh in the Book of the righteous. Whoso turneth away hath no portion of the heavenly waters of his Lord, the Master of the Day of Rising. He hath appeared and made manifest what He willeth, and called the people to the most exalted station. 2 كتاب ينادى ويدع العباد الى مالک الایجاد في المآب انه هو الكتاب المبين من لدى الله مالک الرقاب يهدى المقبلين الى الأفق الأعلى هذا المقام الذى فيه تنطق الذرات الملك لله ربّ الأرباب من اقبل انه من المقربين في كتاب الأبرار من اعرض ليس له نصيب من فرات ربه مالک يوم القيام قد ظهر و اظهر ما اراد ودعا الناس الى اعلى المقام
- 3 O Muhammad! Hear the call from the direction of 'Akka: "There is no God but Me, the Almighty, the Unconstrained." This is a Day wherein the Tree crieth out and the Rock exclaimeth, and all things proclaim: "O people of the earth! Turn ye and open your eyes!" The Interlocutor of the Mount hath been established upon the throne of manifestation, and that which was recorded by the Most Exalted Pen in the Mother Book hath appeared. 3 يا محمد اسمع النداء من شطر عكا انه لا اله الا انا المقتدر المختار هذا يوم فيه ينادى السدرة وتصبح الصخرة وتقول الأشياء يا ملأ الأرض اقبلوا ثم افتحوا الأبصار قد استوى مكلم الطور على عرش الظهور وظهر ما كان مسطوراً من القلم الأعلى في أم الكتاب
- 4 We perceive the fragrance of Our loved ones from that place and make mention of them in the mystery of mysteries, lest a band of wolves assault them. Blessed are they and joy be unto them! We testify that they have attained unto that which the people of the Crimson Ark attained in their final goal. 4 نجد عرف اوليائى من هناك و ذكرناهم في سرّ السرّ لئلا تزحف عليهم شرذمة من الذئاب طوبى لهم و نعيماً لهم نشهد انه فازوا بما فاز به اهل السفينة الحمراء في المآب
- 5 Thy letter came before the Wronged One and was presented by one of My Branches who is named Diya. We answer thee with that whereby the sincere ones perceive the fragrances of bounties and favors. It behooveth every soul to recognize the station of that land wherein flowed the rivers of submission and contentment from God, the Dayspring of lights. Their 5 قد حضر كتابك لدى المظلوم و عرضه احد اغصانى الذى سمى بالضيآ اجيناك بما يجد منه المخلصون عرف المواهب و الألفاف ينبغي لكل نفس ان يعرف مقام تلك الأرض و ما جرى فيها انهار التسليم و الرضى من لدى الله

names have been inscribed by the Most Exalted Pen in the Crimson Tablet which none hath understood save God, Who controlleth the winds. We glorify them and send Our greetings and prayers upon them, as a mercy from Us upon them, and I am verily the Compassionate, the All-Bountiful. The glory from Us be upon thee and upon those who have drunk the choice wine of revelation from the hand of the generosity of thy Lord, the Lord of daybreak.

مشرق الأنوار قد رقم اسمائهم من القلم الأعلى في
الصحيفة الحمراء التي ما أطلع بها إلا الله مستخر
الأرياح أنا نكبر عليهم ونسلم عليهم ونصلي عليهم
رحمة من عندي عليهم وانا المشفق الفياض
البهاء من لدنا عليك وعلى من شرب رحيق
الوحي من يد عطاء ربك مالك الأصباح

BLIB_Or15716.055.17

BH03563

To: Siyyid Ahmad, in Qum

Date: 1307-06-02 [1890-Jan-24]

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

1 هو الناصح العليم الحكيم

2 O Ahmad! Upon thee be the Glory of God, the One, the Single! We have mentioned thee before in verses by which the Concourse on High were attracted, and the dwellers of Paradise, then those who circle round the Throne of thy Lord's mercy at eventide and at dawn. Praise be to God that thou hast attained and turned thyself unto a Cause from which the people of the world have turned aside, save those whom God, the Lord of Lords, hath willed. Now what is required is steadfastness in the Cause and teaching the people with wisdom and utterance, for the barking ones are striving with a hundred thousand deceits and stratagems to lead astray the party of God. Hadi of Dawlatabad, despite never having been with Us and being heedless, veiled and unaware of the root of the Cause, hath arranged for himself a leadership and gathered riches, and sometimes through the words of the Bayan and at times through riches preventeth the servants of God from the Truth. They seize the wealth of the people falsely and dispose of it however they please. It is hoped that from your honor and the friends of that land the effulgences of the light of steadfastness will at all times appear and shine forth.

2 يا احمد عليك بهاء الله الفرد الأحد أنا ذكرناك
من قبل بآيات انجذبت بها الملائة الأعلى وسكان
الفردوس ثم الذين طافوا عرش رحمة ربك
في العشي والاشراق لله الحمد بندا فائز شدى و
اقبال نمودى بامر بركة اهل عالم از آن معرضند الا
من شاء الله رب الأرباب حال انجته لازمست
استقامت بر امر و تبليغ ناس بحكمت و بيان چه
كه ناعقین بصد هزار خدعه و مكر در اضلال
حزب الله ساعى و جاهدند هادى دولت آبادى
مع آنكه با ما نبوده و از اصل امر غافل و
محبوب و بخبر رياستى از براى خود ترتيب
داده و زخارفى جمع كرده و عباد الله را گاهى
بكلمات بيان و هنگامى بزخارف از حق منع
مينمايد اخذوا اموال الناس بالباطل و يتصرفون
فيها كيف يشاؤون اميد آنكه از آنجناب و اوليائى
آن ارض تجليات انوار نير استقامت در كل
حين ظاهر شود و اشراق نمايد

3 Remind the friends at all times and convey unto them greetings from the Wronged One. We beseech God, blessed and exalted be He, to make each one of them a firmly-fixed mountain, steadfast in His Cause, that neither the fierce winds of Hadi nor the storms of Mihdi nor the hosts of those who have

3 ذكر الأولياء فى كل الأحيان و كبر عليهم من
لدى المظلوم نسل الله تبارك و تعالى ان يجعل
كل واحد منهم جبلاً راسخاً ثابتاً على امره لئلا
تحرکه قواصف الهادى و لا عواصف المهدى

denied the beginning and the return may move them. Hadi is known, but as for Mihdi, he is Siyyid Mihdi who is occupied with leading astray in the regions of Sad. No soul knoweth by what thing they believed in the Point and by what cause they turned away from the Great News of God. The world hath deluded them with its ornaments. Soon shall they behold the recompense of their deeds from God, the Just, the Commanding, the Wise. The Glory shining and radiant from the horizon of the Tablet be upon thee and upon My friends and My leaves and upon every steadfast and firm one.

و لا جنود الذين كفروا بالمبدء و المآب هادی معلوم اما مهدی سید مهدیست که در اطراف ارض صاد باضلال مشغول لم یدر نفس بأی شیء آمن بالنقطة و بأی امر اعرضاً عن نبأ الله العظیم قد غرتهما الدنيا بزخرفها سوف یرون جزاء اعمالهم من لدی الله العادل الامر الحکیم البهاء الظاهر المشرق من افق اللوح علیک و علی اولیائی و ورقائی و علی کل ثابت مستقیم

BLIB_Or15716.031.06

BH04123

To: Ni'matullah al-Baha'i Hamadani, in Qum

Date: 1307-06-02 [1890-Jan-24]

1 He overshadoweth all names

1 هو المهيمن على الأسماء

2 O Ni'mat! Reflect upon the divine bounties, and likewise upon His gifts and favors. Upon an animal so tiny and small as to be invisible to the eye, He has bestowed hearing, intelligence, sight, perception and knowledge - truly a clear book to those possessed of insight. Read what the All-Merciful has revealed in the Qur'an: "We have recorded everything in a Book." Ask of God that He may illumine hearts and minds with the light of recognition, so that, being purified from the tales of the past and the gulf of names, they may set forth toward the ocean of inner meanings. The names prevented the previous community from the lights of justice and fairness - some through the word "successor", others through mention of "guardian", and some parties through the terms "deputy" and "noble one" and "fourth pillar" and "mirror" remained deprived of the revealer of verses and possessor of names and attributes, and were forbidden the sealed wine. Say: Praise be to Thee, O my God, for having aided me to rend asunder the veils and guided me to the Mother Book. I beseech Thee to make me steadfast in Thy love, such that the oppression of the oppressor may not frighten me, nor the might of the heedless, nor the croaking of the croaker, nor the doubts of the learned. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Single, the One, the Mighty, the Loving. O my Lord! Ordain for me that which shall profit me in Thy lands amongst Thy

2 يا نعمت در نعمتهای الهی تفکر نما و همچنين در مواهب و الطافش حیوانیکه از غایت خوردی و کوچکی بنظر نماید گوش و هوش و بصر و ادراک و علم عطا فرموده نزد متبصرین گنایست مبين اقرء ما انزله الرحمن فی الفرقان کل شیء احصیناه کتاًباً از حق بطلب افتده و قلوب را بنور عرفان منور فرماید تا از قصص اولی و خلیج اسماء مطهر شده قصد بحر معانی نمایند اسماء حزب قبل را از انوار نیر انصاف و عدل محروم نمود بعضی بلفظ وصی و برخی بذکر ولی و حزبی باسم نقیب و نجیب و رکن رابع و مرآت از منزل آیات و مالک اسماء و صفات محروم مانده اند و از حقیق محتوم ممنوع قل لک الحمد یا الهی بما آیدتی علی خرق الأجباب و دللتنی الی امّ الکتاب اسئلك بأن تجعلنی مستقیماً علی حبک بحیث لا یخوفنی ظلم ظالم و لا سطوة غافل و لا نفاق ناعق و لا شبهات عالم انک انت المقتدر علی ما تشاء لا اله الا انت الفرد الواحد العزیز الودود ای رب قدر لی ما ینفعنی فی بلادک بین عبادک انت اعلم منی بما هو خیر لی اشهد انک

servants. Thou knowest better than I what is good for me. I testify that Thou art the All-Knowing, the All-Informed. Your letter arrived and this Most Sublime, Most Holy, Most Pure Tablet was revealed in your name. Say: Praise be to Thee, O God of all who are in the heavens and earths.

انت العليم الخبير نامهات رسيد و اين لوح ابدع
امنع اقدس باسمت نازل قل لك الحمد يا اله من
في السموات والأرضين

BLIB_Or15716.056.06

BH11636

To: *Mirza Zaynu'l-'Abidin Burujird*

Date: 1307-06-02 [1890-Jan-24]

- 1 Praise be to God Who hath made me an oppressed captive in the hands of His servants and His creatures...
- 2 As for what thou hast mentioned concerning Ibn-i-Abhar - upon him be the fragrances of the Most Sublime Vision - We have indeed remembered him in numerous Tablets and gave him to drink from the chalices of grace and bestowal, and We have rained down upon him from the heaven of knowledge that which consoled the eyes of those who have turned unto God. He is among those who attained the Meeting and drank the choice wine when the people were in manifest thirst. We beseech God to make him the cup-bearer of the Kawthar of His utterance among His servants, to make him attracted by His verses among His creation, to open through him the hearts of the heedless, and to give them to drink of the Salsabil of knowledge. Verily, He draweth them nigh unto Him. To this doth the Mother Book testify in the Return, despite those who denied His clear Book on the Day of Judgment.
- 3 We make mention of Our loved ones in that land and counsel all to manifest the Greater Steadfastness, to be trustworthy and godly, and to achieve harmony and unity, and all that will exalt the station of the party of God in the world and amidst the nations. We beseech Him, exalted be He, to unite all hearts and make them treasures of the pearls of His love and remembrance. Verily, He is the Hearer, the Answerer. Say: O party of God! Rejoice that the Tongue of Grandeur hath moved to make mention of you at this time. We send you Our greetings. Blessed is he who is attracted by the breezes of revelation and is seized by the fragrance of divine inspiration from God, the Strong, the Mighty, the All-Knowing, the All-Wise.

1 الحمد لله الذي جعلني مظلوماً اسيراً بين ايادي
عباده و خلقه ...

2 وما ذكرت في ابن ابهر عليه نفحات المنظر الأكبر
انا ذكرناه في الواح شتى و سقناه من كووس
الفضل والعطاء و امطرنا عليه من سماء العرفان
ما قرت به عين المقبلين انه ممن فاز باللقاء و
شرب الرحيق اذ كان القوم في ظمأ مبين نسل
الله ان يجعله ساقى كوثر بيانه بين عباده و منجذباً
بآياته بين خلقه و يفتح به افئدة الغافلين و يسقيهم
سلسبيل العرفان انه يقربهم اليه يشهد بذلك ام
الكتاب في المآب رغماً للذين انكروا كتابه المبين في
يوم الدين

3 و نذكر اوليائي هناك و نوصي الكل بالاستقامة
الكبرى و بالأمانة و الديانة و بالاتفاق و الاتحاد
و بما يرتفع به مقام حزب الله في العالم و بين
الأمم و نسئله تعالى ان يؤلف بين القلوب و يجعلها
كنائز لآلئ حبه و ذكره انه هو السامع المجيب
قل يا حزب الله افرحوا بما تحرك على ذكركم
لسان العظمة فهذا الحين انا نكبر عليكم طوبى لمن
انجذب من نفحات الوحي و اخذه عرف الالهام
من لدى الله القوى الغالب العليم الحكيم و اما ما
ذكرت في قيامه و خدمته على الأمر طوبى له انه

As to what thou hast mentioned regarding his arising and service to the Cause, blessed is he, for he hath acted according to what We had previously revealed. Blessed is he who ariseth to serve humanity, and blessed is he who adorneth his head with the crown of piety and his temple with the robe of detachment, and who limiteth his affairs to the service of the servants of God, the Lord of the mighty throne....

عمل بما انزلناه من قبل طوبى لمن اصبحت قائماً على
خدمة العالم وطوبى لمن زين رأسه باكليل التقوى
وهيكله برداء الانقطاع واقتصر اموره على خدمة
عباد الله رب العرش العظيم ...

OSAI_TC 28r-29v, YIA.190-191x

BH07312

To: Abu'l-Fadail Gulpaygani, in Ishqabad

Date: 1307-06-02 [1890-Jan-24]

1 He is the Speaker of Truth

1 هو الناطق بالحق

2 O Abul-Fadl! Upon thee be My glory and My loving-kindness. Blessed art thou for thy ardor in the love of God, for thy utterance in His Cause, for thy remembrance in His days, for thy attraction to the fragrances of His verses, and for thy steadfastness in His service amongst His servants, whereby neither the clamor of the wicked from various regions weakened thee, nor the might of the oppressors from different quarters frightened thee. The Tongue of Grandeur beareth witness unto thee in this hour, as My manifest Temple walketh in this exalted mansion, that thou hast turned with thy whole being to God, the Lord of the worlds. Thou didst aid His Cause before all faces and didst hold fast to that whereby His mention was exalted among His servants. Blessed art thou and blessed is he who heareth thy words and loveth thee. We beseech God to reinforce thee with the hosts of utterance at all times and to aid thee with the power of the Spirit. Verily, He is the Almighty, the Forgiving, the Merciful. The glory from Us be upon thee and upon whosoever hath acknowledged that which thy tongue, both outward and inward, hath acknowledged concerning this Announcement, at which the limbs of the ungodly have quaked.

2 يا اباالفضل عليك بهائي و عنايتي طوبى لك
ولاشتعالك في حب الله ولييانك في امره
وذكرك في ايامه و جذبك من نفحات آياته
و استقامتك على خدمته بين عبادته بحيث ما
اضعفتك ضوضاء الأشرار من الأقطار و ما
خوفتك سطوة الظالمين في الأطراف يشهد لك
لسان العظمة في هذا الحين الذي يمشي هيكلي المبين
في هذا القصر الرفيع بأنك اقبلت بكلك الى الله
رب العالمين نصرت امره امام الوجوه وتمسكت
بما ارتفع به ذكره بين عبادته طوبى لك و لمن
يسمع قولك و يحبك نسل الله ان يمدك بجنود
البيان في كل الأحيان و ينصررك بقوة الروح انه
هو المقتدر الغفور الرحيم البهاء من لدنا عليك و
على من اعترف بما اعترف به لسان ظاهره و
باطنه في هذا النبأ الذي به ارتعدت فرائص
المشركين

BLIB_Or15724.162a, PYB#122 p.05

BH07390*To: Mirza Abdul-Karim, in Ishqabad**Date: 1307-06-02 [1890-Jan-24]*

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

1 هو السّامع و هو الناظر

2 O Abdu'l-Karim! Upon you be My glory. The fragrance of your love has been diffused and your steadfastness in the Cause of God is evident. Soon shall this world pass away, and there shall remain for you and My steadfast loved ones that which hath been ordained in the [gardens] of bounty and bestowals. He, verily, is the Fulfiller, the Compassionate, the Forgiving, the Merciful. Say:

2 يا عبدالكريم عليك بهائي نفحات حبّ متضوّع
واستقامت در امر الله مشهود سوف يفنى الدنيا
و يبقى لك و لأوليائي المستقيمين ما قدّر في
[جنان] الفضل و العطاء أنّه هو الموقى المشفق
الغفور الرحيم قل

3 Glory be unto Thee, O my God! Praise be unto Thee for having guided me when I was heedless, and raised me up when I was seated, and caused me to speak when I was silent. By Thy might and majesty, and Thy bounty and bestowals, were I to possess a thousand souls and sacrifice them all in Thy path, they would not equal a single one of Thy favors and a single mention from among Thy mentions which have flowed and been revealed from Thy Most Exalted Pen in Thy Most Glorious Horizon. O my Lord! I am Thy servant and within Thy grasp. Move me as Thou wilt and cause me to stand as Thou desirest. Verily, Thou art the Munificent, the Lord of supreme bounty. There is none other God but Thee, the All-Knowing, the All-Wise.

3 سبحانك اللهم يا الهى لك الحمد بما هديتني و
نصرتني اذ كنت غافلاً و اقتنتي اذ كنت قاعداً
و انطقتني اذ كنت صامتاً و عزّرتك و عظمتك
و فضلك و عطائك لو تكون لى الف روح و
انفقها فى سبيلك لا تعادل بعناية من عناياتك و
بذكر من اذكارك التى جرت و نزلت من قلبك
الأعلى فى افقك الأبهى اى ربّ انا عبدك و فى
قبضتك حرّكه كيف تريد و وقفه كيف تشاء
أنك انت الكريم ذو الفضل العظيم لا اله الا انت
العليم الحكيم

BLIB_Or15724.069a

BH10519*To: son of Naddaf, in Qum**Date: 1307-06-02 [1890-Jan-24]*

1 He is the One Who commandeth with wisdom and utterance.

1 هو الأمر بالحكمة و البيان

2 I beseech Thee, O my God, by the exaltation of Thy Most Sublime Word and the power of Thy Most Exalted Pen, to assist Thy party in that which beseemeth Thy Cause, O Sovereign of all names and Creator of the heavens! Then I implore Thee, by the rustling of the Divine Lote-Tree of Thy Command and the light of Thy countenance, to ordain for him who hath clung to

2 اسئلك يا الهى باعزاز كلمتك العليا و اقتدار
قلبك الأعلى ان تؤيد حزبك على ما ينبغى
لأمرك يا مالک الأسماء و فاطر السّماء ثمّ
اسئلك بحفيف سدره امرک و نور وجهک
ان تكتب لمن تمسک بک و بآياتک ما يرتفع به

Thee and to Thy verses that whereby his station may be exalted in Thy dominion. Verily, Thou art the Powerful through Thy sovereignty. There is none other God but Thee, the Help in Peril, the Self-Subsisting.

مقامه في ملكوتك أنك انت المقتدر بسلطانك
لا اله الا انت المهيمن القيوم

BLIB_Or15696.186f, QUM.097

BH00964

To: Aqa Muhammad Rida Nahhas (Nazareth), in Nablus

Date: 1307-06-07 [1890-Jan-29]

- 1 He is God, exalted be His glory, His grandeur, and His power! 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 Praise be to God Who made the seasons manifestations of His names amongst His servants, through which He takes and gives, that all existence, both seen and unseen, may be assured that He is the Bountiful Giver and the Just Taker. We find ourselves now in a cold that tells of bitter frost, through which man bears witness to the grace of spring. Verily, He is the Unveiler of all things through His might and sovereignty, the Sender-down of His signs and the Manifestor of His traces. For this let the competitors compete. To God do we belong and to Him do we return. Blessings and peace be upon the Manifestation of His Name, the Self-Subsisting, through Whom He subdued what was and what will be, and through Whom He revealed the mysteries of His Books and what was hidden in His knowledge, and upon His family and companions whom God made the dawning-places of His power and the daysprings of His might, through whom necks were made submissive to God's command, the Lord of Lords. 2 الحمد لله الذي جعل الفصول مظاهر اسمائه بين عباده وبها يأخذ ويعطي ليوقن كل الوجود من الغيب والشهود بأنه هو المعطي الفضل وهو الآخذ العدل ونحن في هذا الحين في برد يحكي عن الزمهرير الذي به يشهد الانسان بعناية الربيع انه هو كاشف الامور بقدرته وسلطانه ومنزل آياته ومظهر آثاره وبذلك فليتنافس المتنافسون انا لله وانا اليه راجعون والصلوة والسلام على مظهر اسمه القيوم الذي به سخر ما كان وما يكون وبه اظهر اسرار كتبه وما كان مكنوناً في علمه وعلى آله واصحابه الذين جعلهم الله مشارق قدرته ومطالع اقتداره وبهم خضعت الرقاب لأمر الله رب الأرباب
- 3 The letters from that spiritual friend arrived in succession. Praise be to God, each was a truthful messenger, a blessed courier, and a beloved herald, for the fragrance of love, affection and devotion wafted from them. After reading, I approached the Sacred Threshold where, after presentation, it was said: "O Muhammad-Rida, upon thee be the peace of God, the Lord of the Kingdom of Names! I was seated upon the throne, contemplating God's power, sovereignty, might, grandeur and strength, when there came one who loved Me and read thy letter before My face. From it We found the fragrance of trust in God and detachment, and thy adherence to righteousness and godliness. Say: Praise be to Thee, O my God, for having made me acknowledge the unity of Thy Being 3 نامه های آنخیب روحانی متواتر رسید الحمد لله هریک پیکی بود صادق و قاصدی بود مبارک و مبشری بود محبوب چه که عرف محبت و مودت و توجه از آن متضوع و بعد از قرائت قصد مقام نموده بعد از عرض فرمودند یا محمد رضا علیک سلام الله مالک ملکوت الأسماء قد كنت مستویاً على السرير ومتفكراً في قدرة الله وسلطانه وعزه وعظمته واقتداره ورد من احبني وقرأ كتابك امام وجهي ووجدنا منه عرف التوكل والانقطاع وتمسكك بالبر والتقوى قل لك الحمد يا الهی بما جعلتني معترفاً بتوحيد ذاتك

and the sanctity of Thy Self above the recognition of Thy creatures. I beseech Thee, O Bestower of bounties and Quickener of moldering bones, by Thy Most Great Name, to assist me to exercise justice and fairness. O Lord! Thou seest the believers in the hands of the ungodly who have broken Thy covenant and Thy pact and have surrounded Thy cities and lands. O Lord! Ordain for me and Thy servants the good of the hereafter and of this world. Verily, Thou art the Lord of the Throne and earth, and in Thy grasp is the reins of all things. There is no God but Thee, the Omnipotent, the Powerful.”

- 4 This evanescent one begs his Everlasting Lord to rain down upon you from the clouds of grace the showers of His bounty, and to adorn you in all conditions with the ornament of health, well-being and favor. Verily, He is the Self-Sufficient, the Most High. Mention was made of His Eminence the Effendi, may God, blessed and exalted be He, strengthen him. In truth, from his name joy appears in the heart. This is naught but a divine hidden grace deposited in his innermost being. Then, according to his desire, he attained the presence, and after presentation of his mention, it was said: “We beseech God, the Lord of all beings, the Lord of the Sacred House, the Sacred Monument and Station, to ordain for him every good that He has sent down in His Book, to open before his face the gate of munificence and generosity, and the gate of blessing, glory and wealth among the nations, and to give him to drink, at all times, from the Kawthar of divine knowledge. Verily, He is the All-Bountiful, the Bestower, the Powerful, the Mighty, the Gracious.”

- 5 Praise be to God that they have been mentioned in this most exalted remembrance. Verily this Tree of Remembrance hath had and shall ever have its traces and fruits, which shall be made manifest in due time. This is a great glad-tiding. This servant also beseecheth God and imploreth Him to ordain for his honor that which will exalt him amongst His servants and make him a sign of His glory amidst His creation. He, verily, is the Hearer, the Answerer, and the Fulfiller of the needs of every penitent supplicant.

- 6 O beloved of my heart! Regarding what was repeatedly mentioned in the letters about journeying to Syria during the season for the sake of certain trees which are the source of goodness in the world - I express my gratitude for this matter even before its execution and am truly thankful, for whatsoever that beloved of the heart hath written hath been and is from the depths of the heart. In this case, journeying to that direction is not necessary.

و تقدیس نفسک عن عرفان خلقک اسألك یا
سایغ النعم و محیی الرّمم بالاسم الأعظم ان تؤیّدنی
علی العدل و الانصاف ای ربّ ترى الموحدین بین
ایادی المشرکین الذین نقضوا عهدک و میثاقک
و احاطوا مدنک و دیارک ای ربّ قدر لی و
لعبادک خیر الآخرة و الأولى انک انت ربّ
العرش و الثری و فی قبضتک زمام الأشياء لا
اله الا انت المقتدر القدر انتهى

4 یسأل الفانی ربّه الباقی ان ینزل علی جنابک من
سحاب الفضل امطار عطائه و یرزیک فی کلّ
الأحوال بطراز الصّحة و العافیة و الافضال انه
هو الغنی المتعال ذکر حضرت افندی ایدہ اللہ
تبارک و تعالیٰ را نمودہ اند فی الحقیقہ از اسمشان
از برای قلب فرحی ظاهر این نیست مگر عنایت
غیبی الهی کہ در سرّ ایشان ودیعه گذاشته شدہ
و بعد بمقتضای ارادہٗ ایشان بحضور فائز و بعد
از عرض ذکر ایشان فرمودند نسأل اللہ مالک
الأنام و ربّ البیت الحرام و المشعر و المقام ان
یقدر لہ کلّ خیر انزلہ فی کتابہ و یفتح علی وجہہ
باب الجود و الکرم و باب البرکة و العزّة و الثروة
بین الأمم و یسقیہ فی کلّ الأحيان کوثر العرفان
انه هو الفیاض الفضال المقتدر العزیز المنان انتهى

5 الحمد لله باین ذکر بلند اعلیٰ مذکور گشتند و البتہ
سدرہٗ این ذکر را آثار و اثمار بودہ و هست و وقتی
از اوقات ہم ظاهر خواهد شد این بشارتست
بزرگ این فانی ہم یدعو اللہ و یسأله ان یقدر
لحضرتہ ما یرفعہ بین عبادہ و یجعلہ آیة عزّہ بین
خلقه انه هو السّامع الحیب و قاضی حاجة کلّ
سائل منیب

6 یا حبیب فؤادی اینکہ در نامہ ہا مکرّر مذکور
داشته اند کہ در موسم بارض شام توجہ نمائید
لأجل بعض اشجار کہ مطلع خیراتست در عالم این
فقرہ قبل از عمل ممنونیت خود را اظهار میدارم
و شکر میگذازم و فی الحقیقہ ممنونم چہ کہ آنچه
آنحبیب فؤاد مرقوم داشته اند از صمیم قلب بودہ
و هست در اینصورت توجہ بآن شطر لازم نہ

7 And concerning what was written about His Honor the Effendi - may God, blessed and exalted be He, strengthen him - having willed to send quince from that direction to this direction: yes, quince is good and is also available in this city. And if distinguished trees from there can be sent without trouble, and likewise the Mastaki apricots that were mentioned, it would be beloved. And this too, considering that it is a good deed done in his name that shall remain and endure in a place specifically arranged for the recreation of the believers, is assuredly acceptable before God and before those near to Him. For one of the primary reasons for the creation of the world is what was mentioned - namely, that beneficent and charitable works from assured souls should be remembered and all should attain unto them. This is why God, exalted be His glory, hath mentioned in His Perspicuous Book, which distinguisheth between truth and falsehood, the mention of paradise and fruits and trees. And this matter, in one respect, is purely for the education of creation, that they might act virtuously and through this blessed deed attain unto lofty stations. The servant testifieth that all bounty is in His right hand - He doeth what He willeth and ordaineth what He pleaseth.

8 And regarding the matter of the Salihyiyah grapes, if without difficulty and with utmost ease, whatever amount of its branches can be sent, God willing, may it be the cause of increased reward for His Honor the Afandi - may God assist him. Whatsoever is truly the cause and reason for good works and virtuous deeds hath been mentioned and accepted in the divine books of the past and present. God willing, may the effects of these good deeds be made manifest in the material world and yield their fruits. Verily God is the Generous Giver and He is the Powerful, the Mighty.

9 The apple of my eye, His Honor Aqa Mirza Mustafa - upon him be God's loving-kindness - is mindful, praise be to God, and now too sendeth greetings and praise, maketh mention of you, and beseecheth from God, exalted be His glory, on your behalf whatsoever is worthy of His bestowal. He is the One through Whose name the ocean of generosity surged and the sun of bounty shone upon the world. There is no God but He, the Forgiving, the Merciful. Peace and mercy and loving-kindness from God be upon you and upon God's righteous servants. And praise be to God, for He is the Lord of the worlds and the Master of the Day of Judgment.

10 The servant 7 Jamadiyu'th-Thani 1307

11 The Branches of the Blessed Tree and the people of the pavilion of infallibility all make mention of your honor and send their

7 و اینکه مرقوم داشته‌اند که حضرت افندی آید
الله تبارک و تعالی اراده ارسال بکاد از آن شطر
باین شطر فرمودند بلی بکاد خوبست و در این شهر
هم موجود و اگر شجر ممتاز آن من غیر زحمت
ارسال شود و همچنین مشمش مصطکاوی که
ذکر نموده‌اند محبوبست و اینهم نظر بآنکه عمل
خیری باسم ایشان در مقامیکه مخصوص تفریح
موحدین ترتیب شده باقی و برقرار میگردد البته
عندالله و عندالمقریین مقبولست چه که اصل
عالم یکی از سببهای خلقت آن اینست که ذکر
شد یعنی بقای خیرات و مبرات از نفوس مطمئنه
مذکور گردد و کل بآن فائز شوند اینست که
حق جل جلاله در کتاب مبین که فارق بین حق
و باطلست ذکر جنت و اثمار و اشجار را فرموده و
این فقره در یک مقام محض تعلیم خلقتست که
بمعروف عمل نمایند و باین عمل مبارک صاحب
درجات عالیات شوند یشهد الخادم بآن الفضل
فی یمینه یفعل ما یشاء و یحکم ما یرید

8 و فقره غنص صالحیه هم اگر بدون عسر و کمال
یسر هر قدر ممکن باشد قضبان آن ارسال شود
انشاءالله علت مزید اجر حضرت افندی و فقه
الله گردد آنچه فی الحقیقه سبب و علت خیرات و
حسناتست در کتب الهی از قبل و بعد مذکور
و مقبول انشاءالله این حسنات در عالم ملک
اثرش ظاهر شود و ثمرش را بنماید آن الله هو
المعطی الکریم و هو المقتدر القدر

9 قره عین جناب آقا میرزا مصطفی علیه عنایه الله
الحمد لله متذکرند و حال هم سلام و ثنا میرسانند
و ذکر مینمایند و از حق جل جلاله از برای شما
میتطلبند آنچه را که لایق بخشش اوست هو الذی
باسمه ماج بحر الجود و اشرق نیر الکریم علی العالم
لا اله الا هو الغفور الرحیم السلام و الرحمة و
العنایه من الله علیکم و علی عباد الله الصالحین و
الحمد لله اذ هو رب العالمین و مالک يوم الدين

10 خادم فی ۷ جمادی الثانی سنة ۱۳۰۷

greetings, and beseech from the Lord of existence exaltation and elevation for that beloved spirit.

11 اغصان سدره مبارکه و اهل سرادق عصمت کلّ
آنجناب را ذکر مینمایند و سلام میرسانند و علو
و سمو آنحبيب روح را از مالک وجود میطلبند

BLIB_Or15736.065

BH00697

To: *Haji Muhammad Kazim*

Date: 1307-06-16 [1890-Feb-7]

- 1 In the name of Him Who is the All-Compelling over what was and what shall be!
- 2 Praise sanctified above the recognition of all contingent beings befiteth the Lord of the invisible and the visible, Who by His Most Exalted Word distinguished the people of Baha from all else. This is what the All-Merciful hath revealed in the Qur'an regarding the Day of Resurrection in His exalted words: "One party shall be in Paradise, and one party in the Fire." This is that Day unto which the countenance of the divine Books was turned, and wherein the mysteries of the heavenly Scriptures were made manifest and clear. He is the Almighty One Whom neither the tyranny of the oppressors nor the calumnies of the slanderers could deter from His purpose. Exalted, exalted be this Day wherein the treacherous one was brought low and the trustworthy was elevated. Command and judgment belong unto God, the Lord of all worlds.
- 3 Say: Glory be unto Thee, O my God! Praise be unto Thee for having manifested that which was hidden in hearts and concealed in breasts. I testify that Thou hast revealed Thy Cause before all faces and called everyone unto Thy manifest and visible horizon. Among the people are those whom the hand of Thy power hath delivered from the pit of idle fancies and vain imaginings, and among them are those who violated Thy Covenant and Thy Testament, taking vain imaginings as their lord instead of Thee and a god other than Thee. I beseech Thee, O Thou in Whose grasp is the reins of power and in Whose right hand are the reins of all choice, by the waves of the seas of Thy grandeur and bounty, and by the light of Thy Cause whereby the cities of Thy knowledge and wisdom were illumined, to send down upon Thy loved ones from the clouds of Thy grace the rains of Thy blessings and wealth. Then

1 بسمی المهيمن على ما كان و ما يكون

2 حمد مقدّس از عرفان اهل امکان مالک غیب
و شهود را لایق و سزااست که بکلمه علیا اهل
بهاء را از دوش ممتاز و واضح فرمود هذا ما انزله
الرحمن فی الفرقان فی ذکر یوم القیام بقوله تعالى
فریق فی الجنة و فریق فی السعیر اینست آن یومی
که وجوه کتب الهی بان متوجه و اسرار صحف
ربّانی در آن ظاهر و آشکار اوست مقتدری که
ظلم معتدین و مفتريات مفتترین از اراده اش منع
نمود تعالى تعالى هذا الیوم الذی فیہ وضع الخائن
و رفع الامین الامر و الحکم لله رب العالمین

3 قل سبحانک یا الهی لک الحمد بما اظهرت ما
کان مکنوناً فی القلوب و مستوراً فی الصدور
اشهد انک اظهرت امرک امام الوجوه و دعوت
الکل الی افقک الظاهر المشهود من الناس من
انقذته ید قدرتك من بثر الأوهام و الظنون و
منهم من نقض عهدهک و میثاقک و اتخذ الوهم
لنفسه معبوداً دونک و الها غیرک اسألك یا
من فی قبضتک زمام الاقتدار و فی یمینک ازمة
الاختیار بأمواج بحار عظمتک و عطائک و بنور
امرک الذی به اشرفت مدائن علیک و حکمتک
بأن تنزل علی احبابک من سحاب فضلك امطار
برکتک و غنائک ثم احفظهم من شرّ اعدائک

protect them from the evil of Thine enemies who denied Thy truth, disputed Thy signs, cast behind their backs Thy laws, and denied Thy proof.

الَّذِينَ انكروا حَقَّكَ و جادلوا بآياتك و نبذوا احكامك و انكروا برهانك

- 4 O Lord! I am Thy servant and the son of Thy servant. I heard Thy call and hastened to the horizon of Thy manifestation, and attained unto that which was recorded in Thy Books. I beseech Thee, O God of the Kingdom and the Dominion, and Lord of might and power, by Thy Name through which Thou didst deliver Thy Prophets and Thy chosen ones from the oppression of the Pharaohs of the earth and its tyrants, not to disappoint me from that which Thou hast ordained for those of Thy servants who are detached and those of Thy creatures who are sincere, whose heads Thou hast adorned with the crowns of detachment and whose temples Thou hast adorned with the ornament of righteousness. Verily, Thou art the Almighty over what Thou willest, and in Thy grasp are the reins of all affairs. There is none other God but Thee, the All-Loving, the All-Forgiving.

4 ای ربّ انا عبدک و ابن عبدک سمعت ندائک و سرعت الی افق ظهورک و فزت بما کان مذکوراً فی کتیبک اسألك یا اله الملک و الملکوت و مالک العزّ و الجبروت باسمک الّذی به نجت انبیائک و اولیائک من ظلم فراعنة الأرض و جابرتها ان لا تخيبي عمّا قدرته للمنتقطعين من عبادک و الخالصين من بریتک الذین زینت رؤوسهم بأکلیل الانقطاع و هیاکلهم بطراز التقوی أنّک انت المقتدر علی ما تشاء و فی قبضتک زمام الأمور لا اله الاّ انت العطوف الغفور

- 5 O Kazim! Upon thee be the light shining from the horizon of Revelation. The letters thou didst send in the name of Jud, upon him be My glory, attained Our presence and were heard. Praise be to God, from them wafted the fragrances of the garden of inner meanings, utterance, wisdom and mystical knowledge. Today, whosoever hath turned unto Him and hath drunk the choice sealed wine from the hand of the bounty of the Desired One is, in the estimation of God, possessed of all stations. He is the learned one in God's sight, even though he be unable to read a single word. Blessed is the soul that hath attained unto this most exalted station and supreme summit.

5 یا کاظم عیك النور المشرق من افق الظهور نامه‌های آن جناب که باسم جود علیه بهائی ارسال نمودی بحضور و اصغافا لله الحمد حقیقه معانی و بیان و حکمت و عرفان از آن متضوع الیوم هر نفسی که اقبال نمود و از ید عطاء حضرت مقصود رحیق مختم آشامید او عندالله دارای جمیع مقامات بوده و هست اوست عالم عندالله اگرچه از قرائت کلمه واحده عاجز باشد طوبی از برای نفسی که باین مقام اعلی و ذروه علیا فائز گشت

- 6 O Kazim! Praise the Desired One of the world Who granted you steadfastness. How many souls have turned towards Him and then, for the slightest reason, turned away from the True Cause! Blessed is the servant who fixeth his gaze upon the blessed words "He doeth whatsoever He willeth." Such a one is among the companions of the Crimson Ark. No command deterreth him, nor doth anything cause him to slip. He holdeth fast unto the cord of God in such wise that the peoples of the world are powerless to separate him from it.

6 یا کاظم حمد کن مقصود عالم را که شما را باستقامت فائز فرمود چه بسیار از نفوس که اقبال نموده‌اند و بعد باندک سببی از مسبب حقیقی اعراض کردند طوبی از برای عبدیکه بکلمه مبارکه یفعل ما یشاء ناظرست اوست اهل سفینه حمراء لا یمنعه امر و لا یزله شیء یکون متمسکاً بحبل الله بشأنی که اهل عالم از فصل او عاجز و قاصر

- 7 Convey My greetings to the loved ones. Say: O people of God! Today the rustling of the Lote-Tree of the utmost boundary is raised from the highest paradise. Have ears worthy of hearing been created and raised up? Say: Yea, verily! Through the effulgences of the Day-Star of favor, beings have been raised up the like of which the eye of the world hath never seen. They have, in the name of the Peerless Friend, set out for the place of sacrifice and have scattered the pearls of the spirit, which

7 اولیا را از قبل مظلوم تکبیر برسان بگو یا حزب الله الیوم حقیف سدره متنبی از قطب فردوس اعلی مرتفع آیا آذانی که لایق اصغافا باشد موجود شده و مبعوث گشته قل بلی بلی از تجلیات انوار نیر عنایت خلقی مبعوث شده‌اند که عین عالم شبه آن را ندیده باسم دوست یگا قصد مقرر فدا کرده

are the most precious gems in the world, at the feet of their Beloved.

- 8 Say: My God, my God! Aid Thy servants to draw nigh unto Thee, that they may hearken unto Thy most sweet call and the shrill voice of Thy Most Exalted Pen. Then enable them to read Thy verses and to turn unto the light of Thy countenance. O Lord! Withhold not Thy servants from the ocean of Thy knowledge, nor the learned ones from that which Thou hast sent down from the heaven of Thy will. I testify that Thy mercy hath encompassed all created things and Thy grace hath preceded all existence. Make known unto Thy servants Thy straight path and Thy tidings at which the limbs of the idolaters have quaked. There is no God but Thee, the Almighty, the Powerful, the All-Conquering, the Omnipotent.

- 9 To Nabil convey, on behalf of the Wronged One, His greeting of exaltation unto Ha and Sin. We bear witness that he hath quaffed the choice wine of Revelation from the hand of the bounty of his gracious Lord. In the presence of the Wronged One is he remembered, and within His court is he seen and accounted present. Say: Grieve thou not for aught. Thou hast been commemorated by the Pen of God with that which neither the pearls of the seas, nor the treasures of men, nor the wealth of those who have heeded not the remembrance of their Lord, the Sovereign of the Day of Judgment, can ever equal. Verily, We have been with him under all conditions; unto this beareth witness that which My Tongue uttereth at this very hour.

- 10 The loved ones in the land of 'Ayn and Shin have ever been, and continue to be, beneath the sheltering gaze of divine favor. And in particular, for the martyr Marfu'—upon him be the Most Glorious Baha'u'llah—there was revealed from the Kingdom of Utterance, from the Desire of all mankind, that whereunto the tongues of the realities of all things give voice in the blessed words: Praise be to God, the Lord of the dominion of names. Jinab-i-Muhammad, formerly Rida, was vouchsafed that whose fragrance shall never cease to breathe through the world. A most holy and unassailable Tablet was revealed especially for him and sent forth. And We make mention of him who was named 'Ali, that he may rejoice and be of them that render thanks. O 'Ali! Upon thy father and upon thee be My peace and My loving-kindness.

- 11 Render thanks unto the Desire of the world that He aided Jinab-i-Kazim to engage in remembrance, praise, and service. This is a mighty station, and one of those offices which are sanctified and exalted above the ranks of earth. O 'Ali, say: O my God, praise be unto Thee in that Thou hast caused me to

و لآلى روح را که اعزّ جواهر عالمست بر قدوم دوست نثار نمودند

8 قل الهی الهی آید عبادک علی التّقرّب الیک لیسّمعوا ندائک الأعلی و صریر قلبک الأعلی ثمّ وقفهم علی قرائة آثارک و التّوجّه الی انوار وجهک ای ربّ لا تمنع عبادک عن بحر علمک و لا العلّماء عما انزلته من سماء مشیتک اشهد أنّ رحمّک احاطت الکائنات و عنایتک سبقت الموجودات عزّف عبادک صراطک المستقیم و نبأک الذی به ارتعدت فرائص المشرکین لا اله الا انت المقتدر القویّ الغالب القدير

9 جناب نبیل قبل حا و سین را از قبل مظلوم تکبیر برسان نشهد أنّه شرب ریحیّ الوحی من ید عطاء ربّه الکریم در ساحت مظلوم مذکورند و در بساطش مشهود و موجود قل لا تحزن من شیء قد ذکرّت من یراعة الله بما لا تعادله لآلی البحار و لا کنوز العباد و لا ثروة الذین غفلوا عن ذکر ربهم مالک يوم الدين انا کما معه فی کلّ الأحوال یشهد بذلك ما نطق به لسانی فی هذا الحین

10 اولیای ارض عین و شین تحت لحاظ عنایت بوده و هستند و مخصوص شهید مرفوع علیه بهاء الله الأبهی از ملکوت بیان مقصود عالمیان نازل شد آنچه که السن حقائق اشیاء بکلمه مبارکه الفضل لله مالک ملکوت الأسماء ناطق جناب محمد قبل رضا علیه بهائی فائز شدند بآنچه که عرفش از عالم منقطع نشود یک لوح اقدس مخصوص او نازل و ارسال شد و نذکر من سمی بعلی لینفرح و یکون من الشاکرین یا علی علی ایّک و علیک سلامی و عنایتی

11 حمد کن مقصود عالم را که جناب کاظم را تأیید فرمود بر ذکر و ثنا و خدمت این منصب عظیمست و از مناصب ارض مقدّس و مبرّی یا علی قل یا الهی لک الحمد بما اسمعتنی ندائک

hear Thy most sweet call which hath been lifted up from Thy most exalted Horizon, and hast made me to know the ocean of Thy verses and the sun of Thy bounty. I beseech Thee, by the surging waves of the sea of Thy generosity and the showers of the cloud of Thy grace, to strengthen me to remain steadfast in Thy love. Thou, verily, art the All-Bounteous, the Most Generous.

- 12 O Kazim! Make mention of the kinsmen of the exalted martyr on behalf of the Wronged One. Perchance the fragrance of God's remembrance may seize them and enable them to attain unto the greatest steadfastness. Give them glad-tidings from Me and remind them of My verses and illumine them with the light that shineth resplendent from the horizon of the heaven of grace - a bounty from God, the All-Knowing, the All-Wise.

- 13 Today the blessed, all-embracing Word hath encompassed all things and the Sun of Revelation hath shone forth and become manifest from the horizon of the heaven of power. The loved ones of God must, through kindly counsels and praiseworthy character, purify and sanctify the people of the earth from bestial qualities and guide them to the horizon of justice. Perchance the fire of sedition and corruption may be quenched by the living waters of love and the world may be illumined with a fresh radiance. During nights and days We have enjoined what is right and forbidden what is wrong, yet some have attained to that which they are commanded while others are still observed to be heedless. We beseech God to assist all to do that which He loveth and pleaseth. Verily He is powerful over what He willeth and He is the Hearing, the Answering One.

- 14 At the end of this epistle We make mention of him who is named Ahmad, who attained Our presence and heard Our call. We testify that he is among those who have attained in the Book of God, the All-Knowing, the All-Wise.

- 15 O Ahmad! Upon thee be the Glory of God, the One, the Single. We have counseled the people of God to be sincere and pure, to show forth love and devotion, to be trustworthy and faithful. When the sun of trials dawned from the horizon of the heaven of the Will of the Desired One of all worlds, some hearts were troubled, some feet faltered, while a group, by God's might and power, remained firm and steadfast. Blessed art thou and blessed is he who hath attained unto the traces of God. He is indeed among those who are drawn nigh.

- 16 The names thou didst send have each been remembered. Verily He remembereth His loved ones at eventide and at dawn, and He is the One manifest on the Day of Meeting. He commandeth all to observe the Covenant and Testament. O Kazim! Convey

الأحلى الذى ارتفع من افقك الأعلى و عرفنى بحر آياتك و شمس عطائك اسألك بأمواج بحر جودك و امطار سخاب كرمك بأن تؤيدنى على الاستقامة على حبك أنك انت الفضل الكريم

يا كاظم منتسبين شهيد مرفوع را از قبل مظلوم ذكر نما شايد عرف ذكر الهى ايشان را اخذ نمايد و باستقامت كبرى فائز فرمايد بشرهم من قبلى و ذكرهم بآياتى و نورهم بالتور الساطع المشرق من افق سماء الفضل فضلاً من لدى الله العليم الحكيم

امروز كلمه مباركه جامعه احاطه نموده و آفتاب ظهور از افق سماء اقتدار مشرق و لائح بايد اولياى الهى بنصائح مشفقانه و اخلاق مرضيه اهل ارض را از صفات سبعى طاهر و مقدس دارند و بايق عدل راه نمايند شايد نار فتنه و فساد يكوثر محبت خاموشى پذيرد و عالم بروشنى تازه منور گردد در ليالى و ايام بمعروف امر نموديم و از منكر نهى ولكن بعضى فائز شده اند بآنچه كه مأمورند و برخى الى حين غافل مشاهده ميشوند نسأل الله ان يؤيد الكل على ما يحب و يرضى انه هو المقتدر على ما يشاء و هو السامع المجيب

و نذكر فى آخر الكتاب من سمي بأحمد الذى حضر امام وجهى و سمع ندائى نشهد انه من الفائزين فى كتاب الله العليم الحكيم

يا احمد عليك بهاء الله الفرد الأحد حزب الله را وصيت نموديم بصدق و صفا و محبت و ولا و امانت و وفا و چون نير امتحان از افق سماء اراده مقصود عالميان اشراق نمود بعضى از قلوب مضطرب و برخى از ارجل متحرك و حزبي بحول الله و قوته ثابت و مستقيم هنيئاً لك و لمن فاز بآثار الله انه من المقربين

اسامى مذكوره كه ارسال نمودى هر يك بذكر فائز انه يذكر اوليائه فى العشي و الاشراق و هو الظاهر فى يوم التلاق و امر الكل بحفظ العهد

glory and praise to God's loved ones from the Wronged One. Blessed is the ear that hath heard the praise of God, the Self-Subsisting, the All-Compelling, and blessed is the eye that hath beheld His sacred court, sanctified from the mention of all that was and shall be.

والميثاق يا كاظم اولياء الله را از قبل مظلوم
مجد و تكبير برسان طوبى لأذن سمعت تكبير الله
المهيمن القيوم و لبصر رأى بساطه المقدس عن
ذكر ما كان و ما يكون

BLIB_Or15695.072

BH02692

To: *Mirza Asadu'llah, in Qaf Vav*

Date: 1307-06-16 [1890-Feb-7]

- 1 He is the Help-in-Peril, the All-Powerful, the Almighty
- 2 Glorified be He Who hath come from the heaven of utterance with proof and evidence, and hath summoned all to the supreme horizon, the station wherein the Tongue of Grandeur hath proclaimed: "The Kingdom and the Dominion belong unto God, the All-Knowing, the All-Wise!" Blessed is the ear that hath heard the Call when it was raised from the Most Exalted Horizon, and woe unto every heedless and remote one. We have made mention of thee as a token of grace from Our presence, that thou mayest be assured that thy Lord is indeed the All-Bountiful, the Most Generous. Say: O people of the lands! The Lord of creation hath come and guideth all to the straight path of God. He desireth naught save to purify your hearts from rancor and hatred, and to teach you that which shall profit you in all the worlds of God, the Almighty, the Powerful. Take, in the Most Great Name, the Kawthar of eternity, then drink thereof despite every denier who hath denied the Cause of God, the Glorious, the Praised. Say: O mystics! By God, the gate of bounty hath been opened before the faces of all peoples - draw nigh and be not of them that turn aside. Say:
- 3 Praise be unto Thee, O my God, for having given me to drink the wine of immortality from the hand of Thy bounty, and for having illumined my heart with the light of Thy knowledge, O Thou Who art the Sovereign of the kingdom of names! I beseech Thee not to withhold from me the ocean of Thy generosity and the heaven of Thy grace. Verily Thou art the All-Powerful, the All-Bountiful, the Forgiver, the Merciful.

1 هو المهيمن المقتدر القدير
2 سبحان الذى اتى من سماء البيان بالحقّة و البرهان
و دعا الكل الى الذروة العليا المقام الذى نطق فيه
لسان العظمة الملك و الملكوت لله العليم الحكيم
طوبى لسمع سمع النداء اذ ارتفع من الأفق الأعلى
و ويل لكل غافل بعيد انا ذكرناك فضلاً من لدنا
لتوقن بان ربك هو الفضل الكريم قل يا اهل
البلاد قد اتى مالک الایجاد و يهدى الكل الى
صراط الله المستقيم انه ما اراد الا تطهير قلوبكم
من الضغينة و البغضاء و تعليمكم ما ينفعكم فى كل
عالم من عوالم الله المقتدر القدير خذ باسم الأبى
كوثر البقاء ثم اشرب منه رغماً لكل منكر انكر
امر الله العزيز الحميد قل يا معشر العرفاء تأله فتح
باب الكرم على وجوه الأمم اقبلوا ولا تكونوا من
المعرضين

3 قل لك الحمد يا الهى بما سقيتني رحيق البقاء
من يد العطاء و نورت قلبي بنور معرفتك يا
مالک ملکوت الاسماء اسألك ان لا تخيبنى
عن بحر جودك و سماء كرمك انك انت
المقتدر الفضل الغفور الرحيم

4 O Asad! Arise to serve the Cause with wisdom and utterance. Beware lest the deeds of the transgressors and the words of the heedless sadden thee. Say: O people! Fear God, then help your Lord, the All-Merciful, through deeds from which the fragrance of acceptance may be wafted from the presence of God, the Sovereign of the kingdom of the heavens and earths. Say: Your acceptance doth not profit Him, nor doth your rejection grieve Him. Thus hath the Pen spoken when the Lord of the worlds was in the hands of the deniers. O Asad! Hear the call from the direction of Akka. He desireth for your prince naught save nearness unto God, the Mighty, the Wise. Say: Cast aside the doubts and intimations of the people, turn thy face toward the Wronged One, and take what thou hast been given from the presence of One knowing and informed. Say:

4 يا اسد قم على خدمة الأمر بالحكمة والبيان آياك ان تحزنك اعمال المعتدين و اقوال الغافلين قل يا قوم اتقوا الله ثم انصروا ربكم الرحمن باعمال يتضوع منها عرف القبول من لدى الله مالک ملکوت السموات والأرضين قل لا يسره اقبالكم ولا يحزنه اعراضكم كذلك نطق القلم اذ كان مولی العالم بين ايدي المنكرين يا اسد اسمع النداء من شطر عكاء انه ما راد لأمرکم الا التقرب الى الله العزيز الحكيم قل ضع شبهات القوم واساراتهم ول وجهک شطر المظلوم وخذ و ما اوتيت من لدن عليم خبير

5 My God, my God! Draw me nigh unto Thee and illumine my heart with the light of Thy knowledge. I testify that I know not what profiteth me. Verily Thou art the Single, the One, the Mighty, the Great. O Lord! Withhold me not from the waves of the ocean of Thy bounty, and disappoint me not of that which Thou hast ordained for Thy chosen ones. I beseech Thee by the Most Great Name through which Thou hast illumined the world, to ordain for me the good of this world and the next. Verily Thou art powerful over whatsoever Thou wilt by Thy binding command.

5 قل الهی الهی قربنی الیک و نور قلبي بنور معرفتک اشهد انی لا اعلم ما ینفعنی انک انت الفرد الواحد العزيز العظيم ای رب لا تمنعنی عن امواج بحر عطائك و لا تخيبنى عما قدرته لأصفیائک اسألك بالاسم الأعظم الذى به نور العالم ان تكتب لى خير الآخرة والأولى انک انت المقتدر على ما تشاء بأمرک المتين

BLIB_Or15695.078

BH03056

To: Mihdi Gulpayigani, in Isfahan

Date: 1307-06-16 [1890-Feb-7]

1 He is the One manifest and resplendent before the faces of the servants.

1 هو الظاهر الباهر امام وجوه العباد

2 Praise be to God Who hath quickened the servants with the Kawthar of His knowledge, guided them to His path, acquainted them with His Cause, and given them glad tidings of His manifestation, His appearance and His sovereignty through His words "On the Day when mankind shall stand before the Lord of the worlds." His grace hath encompassed all, His mercy hath preceded all things, the ocean of His generosity hath surged, and the fragrance of the garment hath

2 الحمد لله الذى احيا العباد بكوثر عرفانه و هديهم الى صراطه و عرفهم نباه و بشرهم بظهوره و بروزه و سلطانه بقوله يوم يقوم الناس لرب العالمين قد احاط فضله و سبقت رحمته و ماج بحر جوده و تضوع عرف القميص امرأ من عنده و هو الأمر الحكيم

been diffused as a command from His presence - and He is the Wise Commander.

- 3 There hath come before the Wronged One what thou didst send to Ism-i-Jud, upon him be My glory, and it was read before His face. We have sent down for thee a Tablet that cannot be equaled by what all the learned ones and divines of the earth have composed, that thou mayest rejoice and be among the thankful. Through it God hath quickened His servants both in the past and in this time wherein He Who conversed with God on Sinai hath seated Himself upon the throne of Revelation, despite every remote scholar and suspicious commander. Blessed art thou, for the Supreme Pen hath moved to make mention of thee in the prison of Akka, as a favor from God, the Kind, the Generous.
- 4 We make mention of him whom thou didst mention, who is named Ahmad, and We have revealed for him that which coo- leth the eyes of the mystics. We beseech God to assist him to steadfastness supreme, draw him nigh unto Him, and ordain for him every good thing He hath sent down in His Clear Book.
- 5 When thou hearest the Call and art seized by the rapture of thy Lord's utterance, say: "My God, my God! Praise be to Thee for having made mention of me and sent down for me that which caused the lovers to soar throughout all regions when the Herald proclaimed: 'He Who was hidden in the eter- nity of eternities hath appeared!' I beseech Thee, O Lord of the kingdoms of wisdom and utterance, by Thy Command through which all possibility was encompassed, and by Thy Manifesta- tion through which the dwellers of the graves arose and every hidden secret was revealed, to make me in all conditions one who gazeth toward Thy horizon, who speaketh Thy praise, who holdeth fast to Thy cord, who soareth in the atmosphere of Thy love, and who spreadeth Thy verses. O my Lord! Thou seest the poor one standing before the gate of Thy bounty, beseech- ing Thy gifts and favors. I beseech Thee not to disappoint him from the ocean of Thy mercy, the heaven of Thy generosity and the sun of Thy grace. Verily Thou art the One with power over whatsoever Thou willest. There is no God but Thee, the Powerful, the Mighty, the Unconstrained."

3 قد حضر لدى المظلوم ما ارسلته الى اسم الجود عليه بهائي و قرء امام الوجه انزلنا لك لوحاً لا يعادله ما آلفه علماء الأرض و فقهاءها لتفرح و تكون من الشاكرين و به احيا الله عبادته من قبل و في هذا الحين الذي استوى مكلم الطور على عرش الظهور رغماً لكل عالم بعيد و أمر مررب طوبى لك بما تحركت على ذكرك القلم الأعلى في سجن عكاً فضلاً من لدى الله المشفق الكريم

4 و نذكر من ذكرته الذي سمي بأحمد و انزلنا عليه ما قرئت به عيون العارفين نسل الله ان يؤيده على الاستقامة الكبرى و يقربه اليه و يقدر له كل خير انزله في كتابه المبين

5 أنك اذا سمعت النداء و اخذك جذب بيان ربك الرحمن قل الهى الهى لك الحمد بما ذكرتني و انزلت لى ما طارت به العشاق فى الآفاق و نادى المناد قد ظهر من كان مكنوناً فى ازل الآزال اسئلك يا مالک ممالک الحکمة و البيان بأمرک الذى به احاط الامکان و بظهورک الذى قام به اهل القبور و ظهر كل سر مستور ان تجعلنى فى كل الأحوال ناظراً الى افقک و ناطقاً بشائک و متمسكاً بحبلک و طائراً فيہواء حبک و ناشراً آياتک ای رب ترى الفقير قائماً لدى باب جودک و سائلاً مواهبک و الطافک اسئلك ان لا تنجیہ عن بحر رحمتک و سماء کرمک و شمس فضلک أنك انت المقتدر على ما تشاء لا اله الا انت المقتدر العزيز المختار

BLIB_Or15695.081

BH03836

To: *Haji Mirza Muhammad Taqi*

Date: 1307-06-16 [1890-Feb-7]

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

2 A remembrance from Our presence to him who has attained to hearkening unto the Call when it was raised amongst mankind and who hath testified to that which the Supreme Pen hath testified: God, there is no God but Him, the Single, the One, the Powerful, the All-Knowing, the All-Wise. The pavilion of glory hath been raised up and the Ancient Beauty hath been established upon the Most Great Throne and hath spoken before the faces of all nations. The appointed time hath come and the Revealer of verses hath spoken the truth and said: O people of the earth! The door of generosity hath been opened with the key of My Most Great Name. Hasten with your hearts toward the direction of the Beloved, then turn unto Him, as commanded by God, the Lord of the worlds. This is a Day wherein that which ye possess shall not profit you - to this doth the Mother Book testify in this exalted and glorious station. Verily those who have turned away are in manifest ignorance. They have no portion of this Most Great Sea nor any path unto God, the Mighty, the Praiseworthy. Can the dumb one speak before the Kingdom of Utterance? Nay, by His own Self, the Most Merciful! But the people have taken their own vain imaginings as lord besides God. Thus have their souls enticed them and today they are in manifest loss. He who hath turned to My countenance and arisen to serve My Cause hath made mention of thee. We have remembered thee with decisive verses that thou mayest rejoice and be of the thankful ones.

3 When thine eyes attain to beholding these signs, say: O my Lord, the Chosen One! I beseech Thee by Thy Cause whereby Thou hast subdued all created things, to make me steadfast and firm in Thy remembrance and praise amongst Thy servants in such wise that their tyranny and oppression shall not frighten me, nor their might and power weaken me, nor their clamor silence me, nor their hosts prevent me. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Strong, the Dominant, the Mighty.

1 هو الناظر العليم

2 ذكر من لدنا لمن فاز باصغاء النداء اذا ارتفع بين الورى و شهد بما شهد به القلم الأعلى الله لا اله الا هو الفرد الواحد المقتدر العليم الحكيم قد ارتفع خباء المجد واستوى جمال القدم على العرش الأعظم ونطق امام وجوه الأمم قد اتى الميقات ومنزل الآيات نطق بالحق وقال يا ملأ الأرض قد فتح باب الكرم بمفتاح اسمى الأعظم اسرعوا بالقلوب الى شطر المحبوب ثم اقبلوا اليه امراً من لدى الله رب العالمين هذا يوم لا ينفعكم فيه ما عندكم يشهد بذلك أم الكتاب في هذا المقام العزيز الرفيع ان الذين اعرضوا اولئك في جهل مبين ليس لهم نصيب من هذا البحر الأعظم ولا سبيل الى الله العزيز الحميد هل الأخرس يقدر ان يتكلم امام ملكوت البيان لا ونفسه الرحمن ولكن القوم اتخذوا الوهم لأنفسهم رباً من دون الله كذلك سولت لهم انفسهم وهم اليوم في خسران عظيم قد ذكرك من اقبل الى وجهي وقام على خدمة امرى ذكرناك بآيات محكمات لتفرح وتكون من الشاكرين

3 اذا فازت عينك بمشاهدة الآثار قل يا ربى المختار استلک بأمرک الذى سخرت به الكائنات بأن تجعلنى ثابتاً راسخاً فى ذکرک و ثنائک بين عبادک بحيث لا تخوفنى سطوتهم و ظلمهم ولا تضعفنى قوتهم و اقتدارهم ولا تصمتنى ضوضائهم ولا تمنعنى جنودهم انک انت المقتدر على ما تشاء لا اله الا انت القوى الغالب القدير

BLIB_Or15716.033.16

BH04351*To: Muhammad Husayn, in Turbat**Date: 1307-06-16 [1890-Feb-7]*

1 In the Name of the Desire of the world

1 بنام مقصود عالمان

2 O Muhammad-Husayn! Reflect upon the heedlessness of the servants. For the sake of two fleeting days of life, they amass such means and implements that the pen is unable and powerless to enumerate them. Yet they have never given thought to preparing for that station wherein they must dwell forever in the kingdom of earth and heaven. Say: O people! Hearken unto the call of the Wronged One and arise to make good what hath been lost. Where are the Pharaohs and the sons of Pharaohs? Where are their swaying branches, their hidden treasures, their concealed ornaments and their decorated, lofty palaces? Say: O servants! Reflect upon the graves and what hath befallen their inhabitants, and take heed. Today the power of the Supreme Pen and the potency of the Most Exalted Word have encompassed the world. Deprive not yourselves of the Lord of all names in these days through vain imaginings. Strive that ye may attain unto that which diffuseth the fragrance of the divine mercy. We have previously made mention of the people of the city of Turbat. Blessed are My loved ones there. We beseech God to give them to drink from the Salsabil of bounty which floweth from His Most Exalted Pen, to make them enkindled with the fire of His love, attracted by His verses, and holding fast to the cord of His bounty. Verily He is the All-Bountiful, the Most Generous. O Party of God in that place! This is the Most Great Day of Joy. Ye must aid the Cause of God through goodly deeds and praiseworthy character. Verily He will assist you and aid you through His grace. There is no God but Him, the Manifest, the Helper, the Evident, the True, the Trustworthy.

2 یا محمد قبل حسین در غفلت عباد تفکر نما از برای دو روزه عمر و زندگانی فراهم میآورند اسبابی را که قلم از احصای آن عاجز و قاصرست ولكن مقامیکه باید بدوام ملک و ملکوت در آن ساکن شوند و منزل گیرند ابداً در فکر تدارک آن نبوده و نیستند بگو ای قوم ندای مظلوم را بشنوید و بر تدارک مافات قیام نمائید این الفراعنة و ابناء الفراعنة و این اغصانهم المتمايلة و خزانهم المستورة و زخارفهم المكنونة و قصورهم المشيدة المزخرفة بگو ای عباد در قبور و ما ورد علی اهلها تفکر نمائید و پند گیرید امروز قدرت قلم اعلی و نفوذ کلمه علیا عالم را احاطه نموده باوهم از مالک انام در این ایام محروم نمانید جهد کنید شاید فائز شوید بآنچه که عرف رحمت الهی از آن متذووعست اهل مدینه تربت را از قبل ذکر نمودیم طوبی لأولیائی هناك نسأل الله ان یسقیهم سلسبیل العطاء الذی جرى من قلبه الأعلی و یجعلهم مشتعلین بنار حبه و منجذبین بآياته و متمسکین بحبل عطائه انه هو الجواد الکریم یا حزب الله هناك یوم فرح اکبرست باید حق را باعمال طیبیه و اخلاق مرضیه نصرت نمائید انه مؤیدکم و ممدکم فضلاً من عنده لا اله الا هو الظاهر الناصر المبین الصادق الأمين

BLIB_Or15695.079

BH04693

To: Aqa Muhammad Ali, in Quchan

Date: 1307-06-16 [1890-Feb-7]

- 1 He is the One Who speaketh forth in truth 1 هو الناطق بالحقّ
- 2 Jinab-i-Ahmad, upon him be My glory, made mention of the friends of that land, seeking a gift and token for each one from the pearls of the ocean of the favor of the Goal of the world's peoples. Therefore, the pearls of wisdom and utterance that were hidden in the shells of the sea have flowed forth from the Most Exalted Pen as a bounty from His presence to His loved ones. 2 جناب احمد عليه بهائی ذکر اولیای آن ارض را نموده و از برای هر یک از لآلی عثمان عنایت مقصود عالمیان ارمغانی طلب کرده و هدیه خواسته لذا لآلی حکمت و بیان که در اصداف بحر مستور بوده از قلم اعلی جاری و ساری فضلاً من عنده علی احبائه
- 3 Say: O concourse of divines! How long will ye follow your selfish desires? Say: In the name of God and by God! He will deliver you from the clay of idle fancies and draw you nigh unto God, the One, the All-Informed. Say: He hath come from the heaven of proof with a manifest light, and on His right hand is the ocean of knowledge and on His left the Concourse on high. Say: O company of jurisprudents! Come forth from your homes at the bidding of the Ordainer, the Ancient of Days. This is the Day of Arising, this is the Day of Divine Grace, this is the Day whereon men have stood before the Lord of the worlds. Read ye the Qur'an and then judge with fairness concerning that which hath been revealed in truth, and be not of the heedless. Thus hath the Tongue of the Wronged One spoken while He was in the hands of the aggressive ones. 3 قل یا معشر العلماء الی متی تتبعون اھوائکم قولوا بسم الله و بالله انه یخلصکم من طین الأوهام و یقرّبکم الی الله الفرد الخبیر قل انه اتی من سماء البرهان بنور مبین و عن یمینہ بحر العلم و عن یسارہ ملاً العالین قل یا معشر الفقہاء اخرجوا من بیوتکم امرأ من لدن آمر قدیم هذا یوم القیام و هذا یوم الفضل و هذا یوم قام الناس لربّ العالمین اقرؤوا الفرقان ثم انصفوا فیما ظهر بالحقّ و لا تكونوا من الغافلین کذلک نطق لسان المظلوم اذ کان بین یدی المعتدین
- 4 Grieve thou not at anything. Take the Tablet with the power granted by Him and the sovereignty bestowed by Him. Verily thy Lord is the Almighty, the All-Powerful. Blessed art thou and those upon whom the verses of God, the One, the All-Informed, have been sent down. A single word thereof cannot be compared with the books of the people, to this doth the Sadratu'l-Muntaha bear witness from this most exalted horizon. Blessed are they that hear. 4 انّک لا تحزن من شیء خذ اللوح بقوة من عنده و سلطان من لدنه انّ ربّک هو المقتدر القدير طوبی لک و للذین نزّلت علیهم آیات الله الفرد الخبیر لا تعادل بکلمة منها کتب القوم یشهد بذلک سدرۃ المنتهی من هذا الأفق الأعلی طوبی للسامعین

BLIB_Or15695.077

BH04956

*To: Abdu'l-Rasul**Date: 1307-06-16 [1890-Feb-7]*

1 He is the Speaker in the Kingdom of Utterance

2 This is a day whose excellences were mentioned aforetime in the divine Books. In these days a mighty festival is being celebrated, for the servants were given the glad tidings of the appearance of these days. There is nothing that doth not speak forth in this Most Great Revelation and give glad tidings unto the peoples. Blessed is he who hath heard and seen, and woe unto the heedless! Glory be to God! They have forsaken the Kingdom of utterance and the heaven of knowledge, and have taken demons for their guides. We testify that they have taken for themselves lords besides God. The call of the King of the Kingdom of names hath been raised from the most exalted horizon at all times, and the ocean of utterance hath appeared before the faces of all religions, yet the people remain heedless save whom God willeth, the Lord of the worlds.

3 Blessed art thou for having rent asunder the veils in thy return and for having won the days of God, the Lord of lords. We beseech God that He may aid thee to be steadfast, for the treacherous ones and the thieves lie in wait at the paths, perchance they may cause one who hath turned toward Him to turn away. Say: My God, my God! Praise be to Thee for having guided me unto Thy path and caused me to hear Thy call in Thy days. I beseech Thee by the ocean of Thy verses and the mysteries of Thy Book to aid me in that which will cause the fragrance of Thy good-pleasure to be diffused. Verily Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the All-Bountiful, the All-Knowing, the All-Wise.

1 هو الناطق في ملكوت البيان

2 امروز روزیست که از قبل فضایلش را ذکر نموده‌اند در کتب الهی این ایام جشن عظیم برپا چه که عباد را بظهور این ایام بشارت داده ما من شيء الا ينطق في هذا الظهور الأعظم و يبشر الأمم طوبى لمن سمع و رأى و ويل للغافلين سبحان الله ملكوت بيان و جبروت علم را گذارده‌اند و دیوان را هادیان خود قرار داده‌اند نشهد انهم اتخذوا لأنفسهم ارباباً من دون الله ندای مالک ملکوت اسماء در لیالی و ایام از افق اعلی مرتفع و بحر بیان امام وجوه ادیان ظاهر ولكن خلق غافل محبوب الا من شاء الله رب العالمين

3 طوبى لك بما خرقت الأجاب في المآب وفزت بأيام الله رب الأرباب از حق میطلبم ترا تأیید فرماید بر استقامت چه که خائنین و سارقین بر مرصد منتظر که شاید بر مقبلی القای اعراض نمایند قل الهی الهی لك الحمد بما هديتني الى صراطك و اسمعتني ندائك في أيامك اسئلك بجز آیاتك و اسرار كتابك بأن تؤيدني على ما يتضوع به عرف رضائك انك انت المقتدر على ما تشاء لا اله الا انت الفضال العليم الحكيم

BLIB_Or15716.034.03

BH05564

To: Mirza Ahmad, in Yazd

Date: 1307-06-16 [1890-Feb-7]

- 1 He is the One Who gazeth upon His most exalted horizon. 1 هو الناظر الى افقه الأعلى
- 2 O Ahmad! Upon thee be the peace of God, the One, the Single! We testify that thou hast attained unto that which was inscribed by the Supreme Pen in the Books of God, the Lord of all worlds, and thou hast attained to the presence and drunk the choice wine of reunion from the hand of the bounty of thy Lord, the All-Bountiful. Blessed art thou and blessed is he who hath cast away the world and taken that which he was bidden by the One Who commandeth, the All-Wise. Grieve not at anything, but in all matters place thy trust in Him. Verily, He is with those whom He loveth. He ordaineth what He pleaseth for whom He pleaseth. There is no God but Him, the Single, the All-Powerful, the Almighty. The idolaters desired to extinguish the light by their vain imaginings. Nay! They are among the most lost in My Great Book. Soon shall We seize them as We seized those before them. Verily thy Lord is powerful over whatsoever He pleaseth through His sovereignty which overshadoweth all who are in the heavens and on earth. 2 يا احمد عليك سلام الله الفرد الأحد نشهد انك فزت بما كان مرقوماً من القلم الأعلى في كتب الله رب العالمين وفزت بالحضور وشربت رحيق الوصال من يد عطاء ربك الكريم طوبى لك ولمن نبذ العالم واخذ ما امر به من لدن امر حكيم لا تحزن من شيء توكل فيكل الأمور عليه انه مع من احبه يقدر لمن يشاء ما يشاء لا اله الا هو الفرد المقتدر القدير ان المشركين ارادوا ان يطفئوا النور بأهوائهم الا انهم من الأخسرين في كتابي العظيم سوف نأخذهم كما اخذنا قوماً قبلهم ان ربك هو المقتدر على ما يشاء بسلطانه المهيمن على من في السموات والأرضين
- 3 Say: Praise be unto Thee, O my God, for having given me to drink of the choice wine of reunion, and for causing me to hear Thy call, and for guiding me unto Thy path, and for honoring me with Thy presence, and for acquainting me with the Dayspring of Thy signs. I beseech Thee to ordain for me the good of this world and the next. Verily Thou art the Lord of all beings and the Lord of the exalted Throne. 3 قل لك الحمد يا الهى بما سقيتني رحيق الوصال و اسمعتني ندائك و هديتني الى صراطك و شرفتني بحضورك و عرفتني مشرق آياتك استلک بأن تقدر لي خير الآخرة و الأولى انک انت مولی الوری و رب الكرسي الرفیع
- 4 The Tablet which thou didst request from the Most Holy Court hath been revealed and sent. Deliver it specifically to his honor who bears the same name. Some time ago a Tablet was revealed and graciously bestowed upon him. 4 الواحیکه از ساحت اقدس طلب نمودی نازل و ارسال شد برسانید مخصوص جناب سمي چندی قبل لوح نازل و عنایت شد

BLIB_Or15695.082

BH06063*To: Haji Mirza Mihdi**Date: 1307-06-16 [1890-Feb-7]*

- 1 He is the Counselor, the All-Knowing, the All-Wise.
- 2 Verily We have commanded all to observe pure justice and forbidden them from tyranny in numerous Tablets. To this bears witness He Who speaks in every condition: "Verily I am God, there is none other God but Me, the Single, the All-Informed." And We commanded them to be trustworthy and chaste, but they cast the command of God behind their backs, following every remote delusion. Say: Fear God and take hold of that which ye are commanded. It will profit you in all the worlds of His worlds and protect you from the evil of the calumniators. Thy name was mentioned before the Wronged One, Who hath sent down for thee this Tablet, the mighty, the wondrous. When thou attainest unto it and findest the fragrance of revelation, say: "My God, my God! Praise be to Thee for having given me to drink the Kawthar of immortality from the hands of Thy bounty, and thanks be to Thee for having guided me unto Thy path. O my Lord! I am Thy servant and the son of Thy servant. I have placed my soul between the hands of Thy bounty and Thy mercy. Ordain for it from the ocean of Thy generosity that which becometh Thy grace and Thy favor. Verily Thou art the Powerful over whatsoever Thou willest, and in Thy grasp are the reins of all who are in earth and heaven. There is none other God but Thee, the Mighty, the Subduing, the All-Knowing, the All-Wise."

1 هو النَّاصِح العليم الحكيم

2 أَنَا أَمَرْنَا الْكُلَّ بِالْعَدْلِ الْخَالِصِ وَنَهَيْنَاهُمْ عَنِ الظُّلْمِ فِي الْوَاحِ شَيْءٍ يَشْهَدُ بِذَلِكَ مِنْ يَنْطَلِقُ فِي كُلِّ شَأْنٍ أَنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْفَرْدُ الْخَبِيرُ وَأَمَرْنَاهُمْ بِالْأَمَانَةِ وَالْعِفَّةِ وَهُمْ نَبَذُوا أَمْرَ اللَّهِ وَرَائِهِمْ بِمَا اتَّبَعُوا كُلَّ مَتَوَهِّمٍ بَعِيدٍ قُلْ خَافُوا اللَّهَ وَخُذُوا مَا أَمَرْتُمْ بِهِ إِنَّهُ يَنْفَعُكُمْ فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِهِ وَيَحْفَظُكُمْ مِنْ شَرِّ الْمُفْتَرِينَ قَدْ حَضَرَ اسْمُكَ لَدَى الْمَظْلُومِ أَنْزَلَ لَكَ هَذَا اللَّوْحَ الْعَزِيزَ الْبَدِيعَ إِذَا فَرَزْتَ بِهِ وَوَجَدْتَ نَفْحَاتِ الْوَحْيِ قُلْ أَلْهِمْنِي يَا أَلْهِم لَكَ الْحَمْدُ بِمَا سَقَيْتَنِي كَوْثَرَ الْبَقَاءِ مِنْ إِيَادِي عَطَائِكَ وَلَكَ الشُّكْرُ بِمَا هَدَيْتَنِي إِلَى صِرَاطِكَ أَيُّ رَبِّ أَنَا عَبْدُكَ وَابْنُ عَبْدِكَ قَدْ أَوْدَعْتَ نَفْسِي بَيْنَ إِيَادِي عَطَائِكَ وَرَحْمَتِكَ قَدَّرَ لِي مِنْ بَحْرِ جُودِكَ مَا يَنْبَغِي لِكِرْمِكَ وَفَضْلِكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَفِي قَبْضَتِكَ زَمَانٌ مِنْ فِي الْأَرْضِ وَالسَّمَاءِ لَا إِلَهَ إِلَّا أَنْتَ الْقَوِيُّ الْغَالِبُ الْعَلِيمُ الْحَكِيمُ

BLIB_Or15716.045.02

BH06716*To: Siyyid H N, in Isfahan**Date: 1307-06-16 [1890-Feb-7]*

- 1 He is the One Who ruleth over all names!
- 2 This is a Book which the Wronged One hath sent down that He might guide mankind to the straight path, draw them nigh unto the supreme horizon, and illumine them with the lights

1 هو المهيمن على الأسماء

2 كِتَابٌ أَنْزَلَهُ الْمَظْلُومُ لِيَهْدِيَ النَّاسَ إِلَى سَوَاءِ الصِّرَاطِ وَيَقْرِبَهُمْ إِلَى الْأَفْقِ الْأَعْلَى وَيُنَوِّرَهُمْ بِأَنْوَارِ بَيَانِ رَبِّهِمْ مَوْلَى الْأَنَامِ اسْمِعِ النَّدَاءَ مِنْ

of the utterance of their Lord, the Master of all men. Harken unto the call from this most exalted Station. Verily it will protect thee from those who have disbelieved and will make known unto thee the path of guidance. Before Our presence hath appeared thy letter which thou didst send to Ism-i-Jud, upon him be My Glory. We have made mention of thee and have sent unto thee that through which the fragrance of the All-Merciful hath been wafted throughout all possibility. Grieve thou not over anything. Arise to serve the Cause of thy Lord with such steadfastness as cannot be hindered by the hosts of the world nor by the might of them that have disbelieved in God, the Lord of lords. Blessed art thou for having turned unto the Dayspring of the verses of thy Lord when they that are on earth turned away from Him, save such as God, the Lord of creation, did will. Be thou steadfast in the Cause and teach the people, with wisdom and utterance, that which will draw them nigh unto the Self-Subsisting, the Most High. The glory from Us be upon the people of Baha who have not violated the Covenant of God and His Testament and who have quaffed the choice wine of revelation from the hand of the bounty of their Lord, the Possessor of all existence.

هذا المقام الأعلى أنه يحفظك من الذين كفروا
ويعرفك سبيل الرشاد قد حضر امام الوجه
كتابك الذي ارسلته الى اسم الجود عليه بهائي
ذكرناك و ارسلنا اليك ما فاحت به نفحة
الرحمن في الامكان لا تحزن من شيء قم على
خدمة امر ربك باستقامة لا تمنعها جنود العالم
و لا سطوة الذين كفروا بالله رب الأرباب
طوبى لك بما اقبلت الى مشرق آيات ربك اذ
اعرض عنه من على الأرض الا من شاء الله
مالك الرقاب استقيم على الأمر و بلغ الناس
بالحكمة والبيان ما يقربهم الى الغنى المتعال البهاء
من لدنا على اهل البهاء الذين ما نقضوا ميثاق
الله وعهده و شربوا رحيق الوحي من يد عطاء
ربهم مالك الابد

BLIB_Or15695.080

BH05083

To: *Mirza Ali et al.*

Date: 1307-07 [1890-Feb]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious.
- 2 God testifies that there is none other God but Him. His is the grace and bounty, and His the grandeur and majesty. He gives and withholds, and He is the Mighty, the Bountiful.
- 3 My God, my God! I love to remember Thee at all times with every tongue, for this servant has found nothing sweeter in the world than Thy remembrance, nor loftier than Thy praise among the nations. I beseech Thee, O Creator of earth and heaven and Cleaver of the dawn, by Thy power that overshadows all things, and by Thy command whereby Thou hast subdued all in the kingdom of creation, to assist Thy loved ones

1 بسم ربنا الأقدس الأعظم العليّ الأبهى

2 شهد الله أنه لا اله الا هو له الفضل والعطاء و
له العظمة والكبرياء يعطي و يمنع و هو العزيز
الفضال

3 الهي الهي احب ان اذكرك في كل الأحيان
بكل اللسان لأن عبدك هذا ما وجد احلى من
ذكرك شيئاً في العالم و لا اعلى من ثنائك بين
الأمم اسئلك يا خالق الأرض و السماء و
فالق الأصباح بقدرتك المهيمنة على الأشياء و
بأمرك الذي به سخرت من في ناسوت الانشاء
ان توقف اوليائك على ذكرك و ثنائك بحيث

to remember and praise Thee in such wise that neither the oppressors nor the tyrannical shall prevent them. O Lord! Thou seest and knowest that they have believed in Thee and in Thy signs, and they are surrounded by the wolves of Thy earth. I beseech Thee by Thy name the Preserver, and by Thy name the Helper, and by Thy name the Triumphant, to protect them from the oppression of every remote oppressor and every obstinate transgressor. Verily Thou art the Powerful, the Mighty, the All-Praised.

لا تمنعهم الجبارة و لا تصدّهم الفراعنة اى
ربّ ترى و تعلم بأنّهم آمنوا بك و بآياتك قد
احاطتهم ذئاب ارضك اسئلك باسمك الحافظ
و باسمك الناصر و باسمك الغالب ان تحفظهم
من ظلم كلّ ظالم بعيد و كلّ فاجر عنيد و انك
انت المقتدر العزيز الحميد

4 He is the Helper

4 هو المؤيد

5 The contribution of ten Ottoman liras from Aqa Mirza Ahmad (upon him be the Glory of God) and likewise the contribution of nine tumans from Aqa Mirza 'Ali (upon him be the Glory of God) through the Afnan and with the knowledge of the Ismullah (upon them both be the Most Glorious Glory of God) reached the servant in the month of Rajab 1307.

5 مرسله جناب آقا ميرزا احمد عليه بهاء الله مبلغ
ده ليره عث و همچنين مرسله جناب آقا ميرزا
على عليه بهاء الله مبلغ نه ۹ تومان بتوسط حضرت
افنان و اطلاع حضرت اسم الله عليهما بهاء الله
الأبى به خادم رسيد في شهر رجب سنة ۱۳۰۷

AQMJ2.110

BH00758

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

Date: 1307-07-01 [1890-Feb-21]

1 He is God, exalted be His station, the Most Great, the All-Powerful

1 هو الله تعالى شأنه العظمة والاقتدار

2 Glorified be He Who created all beings to ascend unto the heaven of His knowledge and commanded them to unite for the exaltation of His Word and the tranquility of His servants. Verily He, exalted be His glory, hath desired unity for the manifestation of gathering, and the manifestation of gathering for the promotion of mutual aid amongst them and the ordering of their affairs as befitteth them. He is the Sovereign Who hath prescribed for His creation that which shall profit them in all the worlds of His worlds. I beseech Him, exalted be He, and say:

2 سبحان من خلق الخلق للارتقاء الى سماء عرفانه
وامرهم بالاتحاد لاعلاء كلمته وراحة عباده انه
جلّ جلاله اراد الاتحاد لظهور الجمع و ظهور الجمع
لترويج الاعانة بينهم و ترتيب امورهم بما ينبغي لهم
انه هو السلطان الذي كتب للخلق ما ينفعهم في
كلّ عالم من عوالمه

3 My God, my God! Aid them to accomplish what Thou hast desired for them in Thy perspicuous Book and Thy mighty Tablet. O Lord! Make known unto them that which will exalt them, assist them, and preserve them from that which is unworthy

3 اسئله تعالى و اقول الهى الهى ايدهم على ما اردت
لهم في كتابك المبين و لوحك العظيم اى ربّ
عزّهم ما يرفعهم و ينصرهم و يحفظهم عما لا

of them. Verily, Thou art the All-Merciful, the All-Wise, the Gracious Commander.

4 And peace and blessings be upon Him through Whom the kingdom of earth and heaven was adorned, and through Whom was revealed that which lay hidden in His all-encompassing knowledge of what was and what is to be, and upon His family and companions, the dawning-places of might and the manifestations of the power of God, the Almighty, the All-Powerful, the Unconstrained.

5 And then, O beloved of my heart, thy distinguished letter, which was like a fruitful tree, arrived. Praise be to God, its root is firmly established in the soil of love and its fruit is present before our face. We eat and we praise, we eat and we give thanks. A hundred thousand tongues and a hundred thousand beings would be needed to perhaps fulfill the obligation of gratitude for it. But alas, alas! Reason declareth this to be an unworthy utterance - what hath dust to do with the Lord of Lords? Therefore submission and the admission of powerlessness are befitting, and I say:

6 I ask Thy forgiveness, O God of earth and heaven, for that which my tongue hath uttered and my pen hath written. Thou seest, O my God, how from every hair of my being are raised the hands of my hope toward the heaven of Thy pardon, Thy bounty, Thy mercy and Thy favors. Do not, O my God, send them back disappointed and at a loss. Take them through Thy generosity, for verily Thou art the Munificent, the All-Generous.

7 And after reading and becoming informed, I proceeded to the Most Holy Court where it was presented before the countenance of my Lord and was honored to be heard. He said: "O Amin, upon thee be the peace and favor of God. In all conditions we must offer praise and thanksgiving to God, glorified be His majesty, for He hath, from the ocean of generosity and the heaven of bounty, adorned His loved ones amidst the peoples with the ornament of trustworthiness, truthfulness and sincerity, and guided them to the straight path - that is, the most upright path - that is, the most firm, clear and strong path. Jest in speech is as salt in food." Say:

8 "Praise be to Thee, O Lord of existence and Sovereign of the seen and unseen, for having sent down the blessing of Thy utterance and manifested the pearls of the ocean of Thy grace. I testify that through Thy will Thou hast opened the doors of generosity upon existence and the gates of bounty upon the world. I beseech Thee, O Thou in Whose grasp is the kingdom of proof and in Whose right hand is the dominion of certitude,

يليق لهم أنك انت المشفق الحكيم والأمر الكريم

4 و الصلوة و السلام على من تزين به الملك و الملكوت و ظهر ما كان مكنوناً في علمه المحيط على ما كان و ما يكون و على آله و اصحابه مشارق الاقتدار و مظاهر سطوة الله المقتدر المهيمن المختار

5 و بعد يا محبوب فؤادی دستخط عالی که بمثابة شجر باثمر بود رسید الحمد لله اصلش در ارض محبت ثابت و ثمرش امام وجه حاضر هی نأكل و هی نحمد و هی نأكل و هی نشكر صد هزار لسان باید و صد هزار وجود شاید که شاید از عهدۀ شکرش بدرآید ولكن هیات هیات عقل میگوید اینکله ایست نالایق ما للتراب و رب الأرباب اذا تسلیم و اظهار عجز سزاوار

6 و اقول استغفرک یا اله الأرض و السماء عما نطق به لسانی و جرى من قلبي ترى يا الهی من كل شجرة من شعراتی ایدای رجائها مرتفعة الى سماء عفوك و عطائك و مراحمک و الطافک لا ترجعها يا الهی خائبة خاسرة خذها بجودک أنك انت الجواد الكريم

7 و بعد از قرائت و اطلاع قصد مقام نموده امام وجه مولی عرض شد و بشرف اصغافا گشت فرمودند یا امین علیک سلام الله و عنایتہ در جمیع احوال باید حق جل جلاله را شکر و ثنا گوئیم چه که از بحر جود و سماء کرم اولیای خود را مابین امم بطراز امانت و صدق و صفا مزین نمود و براه راست یعنی بسیار مستقیم یعنی بسیار محکم مبین متین هدایت فرمود مزاح در کلام بمثابة ملح در طعام است

8 قل لك الحمد يا مالك الوجود و سلطان الغیب و الشهود بما انزلت نعمة بیانک و اظهرت لآلئ عمان فضلك اشهد بارادتك فتحت ابواب الوجود على الوجود و ابواب الكرم على العالم اسئلك يا من في قبضتك ملكوت البرهان و في يمينك جبروت الايقان بجودک الظاهرة من قلبک الأعلى و بنفوذہ فی ناسوت الانشاء ان

by Thy hosts that have appeared from Thy Most Exalted Pen and by its influence in the world of creation, to ordain for me and Thy loved ones that which will exalt us through Thy Name and preserve us from the evil of Thine enemies. O Lord! Aid us to cling fast to Thy will and to hold to the hem of Thy decree. Verily, Thou art the Generous, the Bountiful, the Merciful, the All-Bestowing."

- 9 O Trustee of God! Praise be to God that thou wert assisted in delivering that wronged and oppressed one, namely the Trust of God, for that helpless one was, like this Wronged One in the prison of Ta, bound in fetters and chains for a long time due to the oppression of the oppressors and the calumnies of the slanderers. In any case, through God's assistance - glorified be His majesty - that wronged one was delivered. The visit of the honored Afnan and yourself to the Holy Threshold hath momentous consequences and mention thereof shall be immortalized in the Book. This is of His great bounty and His supreme loving-kindness. Rejoice at these glad tidings through which the decree of joy and gladness was made manifest among the servants of God and His loved ones. Convey greetings from this Wronged One to the friends of that land. By the life of God, they were and are remembered in the arena of imprisonment. We beseech God, blessed and exalted be He, to ordain for them the good of this world and the next, and to decree for them the reward of those who stood before the Seat of Justice and spoke that whereby the scrolls of truth and fairness were spread abroad. Verily, He is the Hearer, the Answerer. There is none other God but Him, the Mighty, the All-Praised.

- 10 Mention was made of the honored Afnan and the friends, and likewise of the zeal and dignity of A. and ?. upon them be greetings. Praise be to God, they have attained unto the essence of knowledge and deeds, certitude and recognition. We beseech God, blessed and exalted be He, to assist him and his loved ones and strengthen them to remember Him, praise Him, and manifest His attributes throughout the duration of the earthly realm and the Kingdom. Verily, He is the Mighty, the Powerful.

- 11 And as to thy repeated mention of the son of S.M., upon them both be greetings - this is a bounty from God. The people of that house have been favored with recognition and service from the beginning of the Cause. In those days which were as dark as night, when the intensity of wrath was directed from every side - now ask thou God to protect them and preserve them from whatsoever is unworthy of His days. Verily, He is the Generous, the Lord of great bounty, and He is the Mighty, the Forgiving, the Merciful.

تکتب لی و لأولیائک ما یرفعنا باسمک و یحفظنا
من شر اعدائک ای رب ایدنا علی التمسک
بارادتک و التّشبّث بأذیال مشیتک انک انت
الکریم الفضال و الرحیم الفیاض

9 یا امین لله الحمد مؤید شدی بر نجات مظلوم
مقهور یعنی امانت الله چه که آنمسکین از ظلم
ظالمین و اقترأ مفترین مدتها در آن ارض بمثابه
ایمظلوم در سجن ارض طاء در کند و زنجیر بود
باری باعانت حق جلّ جلاله آمظلوم نجات یافت
رجوع جناب افنان و شما به آستانه دارای آثار
عظیمه بوده و ذکرش در کتاب مخطّد خواهد شد
ذلک من فضله العظیم و عنایته الکبری افرحوا
بهذه البشارة الّتی منها ظهر حکم الفرح و السرور
بین عباد الله و احبائه اولیای آن ارض را از قبل
مظلوم سلام برسان لعمر الله در عرصهء سجن
مذکور بوده و هستند نسل الله تبارک و تعالی
ان یقدر لهم خیر الآخرة و الأولى و یکتب لهم
اجر من قام امام کرسی العدل و نطق بما ظهرت
به دفاتر الصدق و الانصاف فی الأطراف انه هو
السامع المحیب لا اله الا هو العزیز الحمید

10 ذکر جناب افنان و اولیا و همچنین همت و وقار
الف و حا علیه سلامی را نمودند لله الحمد بجوهر علم
و عمل و ایقان و عرفان فائزند نسل الله تبارک
و تعالی ان یمده و یؤیّده و احبائه علی ذکره و ثنائه
و اظهار اخلاقه بدوام الملک و الملکوت انه هو
المقتدر القدیر

11 و اینکه ذکر ابن جناب س م علیهما سلامی را مکرّر
نمودند العنایة من الله اهل آن بیت از اول امر
باقبال و خدمت فائز بوده اند آن ایامیکه بمثابه
لیل مشاهده میشد و سطوت غضب از هر جهتی
متوجه بوده حال از حق بطلب ایشان را حفظ
فرماید و از آنچه سزاوار ایام نیست محفوظ دارد
انه هو الکریم ذو الفضل العظیم و هو المقتدر
الغفور الرحیم

- 12 How can tongue and pen fulfill their task? How can a drop reach the ocean, or an atom the sun? Praise be to God, all are assisted and favored with His grace. This grace hath ever been, and shall ever be, sanctified above any likeness or comparison. Well is it with them that have attained! These days, letters have arrived from Iran, each adorned with mention of that Beloved of hearts. Specifically, a letter arrived from Ibn-i-'Attar (may God's mercy be upon him), upon him be the Glory of God, wherein he wrote about a trust that was in his possession. After being presented before His presence, the command was issued that some should be delivered to the friends of that land and some should be sent to that Beloved of hearts.
- 12 انتهی لسان و قلم کجا از عهده برآید ذکر قطره کجا بجز رسد و یا ذره بخورشید لله الحمد کل موقتند و بعنایت فائزین عنایت از شبه و مثل مقدس و مبرا بوده و هست هنبئا للفائزین این ایام از ایران نامه ها رسیده و هریک بذکر آنحیوب فؤاد مزین مخصوص از جناب ابن عطار (رح) علیه بهاء الله مکتوبی رسید و شرحی در باره امانتی که نزدشان بود مرقوم داشته اند بعد از عرض امام وجه امر صادر که بعضی را باولیای آن ارض تسلیم نمایند و بعضی را نزد آنحیوب فؤاد ارسال دارند
- 13 As to what thou didst write concerning Aqa Rahmatu'llah, upon him be the Glory of God - praise be to God, the glad tidings of permission reached him, and now, praise be to God, it is several days that he is present and circumambulating. The servant beseecheth his Lord to assist him and all who are on earth to do what He loveth and is pleased with. Verily, He is the Fulfiller of the needs of all humanity. His companion hath also come. Praise be to God, there is a gathering present. In these days permission to return hath been granted. Praise be to God, the purpose was achieved and they attained unto the blessing of pilgrimage.
- 13 اینکه در باره جناب آقا رحمة الله علیه ۹۶۹ [بهاء الله] مرقوم داشتند الحمد لله مژده اذن بایشان رسید و حال الحمد لله چند یوم است که حاضر و طائفند یسئل الخادم ربه ان یؤیده و من علی الأرض علی ما یحب و یرضی انه قاضی حوائج الوری رفیق ایشانم آمده ماشاء الله جمعیت موجود این ایام اذن رجوع فرموده اند الحمد لله مقصود بعمل آمد و زیارت فائز گشتند
- 14 And regarding the affairs, they should, as commanded, execute and implement whatever they deem advisable.
- 14 و در باره امورات حسب الأمر آنچه را مصلحت دانند مجری دارند و ممضی است
- 15 As to what you wrote concerning whether a person who is trustworthy and knows the Turkish language would be needed if the honored Afnan intends to stay - indeed, after consultation and deliberation, such an arrangement would be necessary. However, in the land of A and S and these regions, while trustworthy individuals can be found, those who know the language cannot be found. In all matters consultation is necessary and then action according to it is beloved. In all conditions, praise be to God, they have been and are victorious and triumphant. As commanded, mention was made of the honored Afnan and that beloved one in letters sent to various regions. I convey greetings and remembrances to the friends of that land, and I beseech from the Tree of Divine Favor inexhaustible fruits for each one. Verily He is the Generous Giver and He is the Mighty, the All-Knowing. Peace and remembrance and praise be upon you and upon the righteous servants of God, and praise be to God, the Lord of the Worlds.
- 15 و اینکه مرقوم [داشتند] اگر نفسی با امانت و صاحب لسان باشد یعنی ترکی بداند از برای حضرت افنان اگر اراده توقف داشته باشند لازمست فی الحقیقه بعد از مشورت و مصلحت توقف اینفقره لازم و لکن در ارض الف و سین و این اطراف وجود ندارد صاحب امانت موجود و لکن لسان دان یافت نمیشود در امور مشورت لازم و بعد عمل بان محبوب در جمیع احوال الحمد لله منصور و مظفر بوده و هستند و حسب الأمر در نامه های اطراف ذکر حضرت افنان و آنحیوب نوشته ارسال شد خدمت اولیای آن ارض ذکر و سلام میرسانم و از برای هر یک از سدره عنایت ثمر لاینفد میطلب انه هو المعطی الکریم و هو العزیز العظیم السلام و الذکر و الثناء علی حضرتک و علی عباد الله الصالحین و الحمد لله رب العالمین
- 16 The servant, on the first of Rajab 1307
- 16 خادم فی غرة رجب سنة ۱۳۰۷

- 17 That beloved one continues to be mentioned in the presence of the Branches of the Blessed Tree - may my spirit be sacrificed for the dust of their footsteps - and likewise the people of the Pavilion of Infallibility all send their greetings.

17 لا زال ذكر آنحبيب نزد اغصان سدرهء مباركه
روحى لتراب قدومهم الفداء بوده و همچنين اهل
سرادق عصمت و كل سلام ميرسانند

INBA15:166, INBA26:167

ADMS#254x

BH11697

To: *Mirza Abul-Qasim Gulistanih*

Date: 1307-07-01 [1890-Feb-21]

- 1 He is God - exalted be His glory, His grandeur and His power!
- 2 Praise be to God Who hath uttered a Word from among His supreme Words whereby He hath distinguished between the servants in the world of creation, and through it hath manifested His sovereignty and revealed His power, and through it the oceans of meanings and utterance have surged in the realm of possibility, and the Most Great Book hath spoken forth among the peoples: "O concourse of earth and heaven! By God, He Who is the Dawning-Place of certitude hath come, and with Him the Criterion whereby truth hath been separated from error. At this all the tribes have trembled save whom God, the Lord of the worlds and the Goal of the mystics, hath willed."
- 3 Glory be unto Thee, O my God, my Lord and my Support! I beseech Thee by Thy resplendent and manifest Light, by Thy firm Cord, and by Thy revelations on the Day of Judgment, to illumine the hearts of Thy loved ones with the light of Thy knowledge, then grant them the Kawthar of steadfastness from the hands of Thy bounty. O Lord! Thou hast created them to exalt Thy Cause and manifest Thy Word. Thou beholdest them detached from all else save Thee and hastening to the shore of the ocean of Thy oneness, having cast aside the idle fancies and vain imaginings whereby Thy servants were prevented from drawing nigh unto the court of Thy glory and the carpet of Thy grandeur. Ordain for them, O Thou Goal of the world, that which befitteth the heaven of Thy generosity and the ocean of Thy grace. Verily, Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all affairs. There is none other God but Thee, the Master of the Day of Resurrection.

1 هو الله تعالى شأنه العظمة والاقترار

2 الحمد لله الذى نطق بكلمة من كلماته العليا و بها
فصل بين العباد فى ناسوت الانشاء و بها اظهر
سلطانه و ابرز اقتداره و بها ماجت بحور المعانى
و البيان فى الامكان و نطق الكتاب الاعظم بين
الأمم يا ملأ الأرض والسماء تالله قد اتى مشرق
الايقان و معه الفرقان الذى به فرق بين الحق و
الباطل بذلك ارتعدت فرائص القبائل الا من
شاء الله رب العالمين و مقصود العارفين

3 سبحانك يا الهى و سيدى و سدى استلك
بنورك الساطع المبين و بحبلك المتين و
بتجلياتك فى يوم الدين ان تنور قلوب اوليائك
بنور معرفتك ثم ارزقهم كوثر الاستقامة من
ايادى عطائك اى رب قد خلقتهم لاعلاء
امرك و اظهار كلمتك تريهم منقطعين عن
دونك و مسرعين الى شاطئ بحر توحيدك
بحيث نبذوا الأوهام و الظنون التى بها منع
عبادك عن التقرب الى ساحة عزك و بساط
عظمتك قدر لهم يا مقصود العالم ما ينبغي
لسماء جودك و بحر فضلك انك انت المقتدر
على ما تشاء و فى قبضتك زمام الأمور لا اله
الا انت مالك يوم النشور

4 Thereafter, O my beloved, the heart of this evanescent one soared when he heard the cooing of the nightingale of thy praise in describing God, our Lord and thy Lord, our Goal and thy Goal, and the reins of tranquility were taken from my hands such that I proclaimed before all faces: "Sovereignty belongeth unto Him Who hath, throughout all ages and centuries, drawn His servants unto Himself through His call." By God's glory and grandeur, joy hath taken hold of me from all directions in that thy honor hath rent asunder the veils that prevented the servants from turning to the supreme horizon and the most exalted summit. It is as though I heard from the traces of thy pen the verses of thy attraction, thy burning, and thy longing for God, the Powerful, the All-Forgiving, the All-Loving. When I read and became acquainted therewith, I approached the Presence and presented it before His Countenance. The Master - may our souls be a sacrifice for Him - said: "O Abu'l-Qasim! Upon thee be the peace of God and His loving-kindness. The servant in attendance hath appeared before the Face and presented thy letter. We found therein the fragrance of thy love, thy turning unto God, thy sincerity, thy certitude, thy steadfastness, and thy humility before God, the Lord of the visible and invisible, and the Lord of the mighty throne. By My life! Were anyone to hearken with the ear of his true nature, he would hear from the very rock: 'The kingdom, the dominion, the glory and the power belong unto God, the Lord of the worlds.' Blessed is thine ear for having heard the Call, and thine eye for having beheld the supreme horizon, and thy standing before the Seat of Justice, and thy mention and praise on a day wherein the idolaters have encompassed the cities of God, the Master of what was and what shall be."

5 O thou who soarest in the atmosphere of the love of God! It behooveth thee and the believers to cling to the hem of the robe of God's loving-kindness and to beseech from the heaven of His grace and the ocean of His bounty that He protect them from the evil of the idolaters and change their weakness into strength and their powerlessness into might. Verily, He is the One Who hath power over whatsoever He willeth, and in His grasp are the reins of all names. There is none other God but Him, the Powerful, the Mighty, the Praiseworthy. When thou hearest the call of the Wronged One, turn thy face toward the Kaaba of God, the Help in Peril, the Self-Subsisting, and say:

6 Praised be Thou, O my God, for having guided me unto Thy straight path, and given me the glad-tidings of Thy mighty announcement, and illumined my heart with the light of Thy oneness, and caused my tongue to speak of that which Thou hast revealed in Thy Books, Thy Scrolls and Thy Tablets. Glorified art Thou, O Sender of the winds and Cleaver of the dawn!

4 و بعد يا حبيبي قد طار قلب الفاني اذ سمع هدير عندليب ثنائك في وصف الله ربنا وربك و مقصودنا و مقصودك و اخذ زمام السكون عن كفتي بحيث نطقت امام الوجوه الملك لمن اجتذب بندائه عباده في الأعصار والقرون وعزة الله و عظمته قد اخذني الفرح من كل الجهات بما خرق حضرتك الحجاب التي ما منع العباد عن التوجه الى الأفق الأعلى و الذروة العليا كاتي سمعت من آثار قلمكم آيات التجذباكم و اشتعالكم و اشتياقكم الى الله المقتدر الغفور العطوف فلما قرأت و اطلعت قصدت المقام و عرضت امام الوجه قال المولى ارواحنا فداء يا ابا القاسم عليك سلام الله و عنايته قد حضر العبد الحاضر امام الوجه و عرض كتابك وجدنا منه نفحات حبك و اقبالك و خلوصك و ايقانك و استقامتك و خشوعك لله رب ما يرى و ما لا يرى و رب العرش العظيم لعمرى لو يتوجه احد بسمع الفطرة لسمع من الصخره الملك و الملكوت و العز و الجبروت لله رب العالمين طوبى لأذنتك بما سمعت النداء و لبصرک بما رأى الأفق الأعلى و لقيامک امام كرسي العدل و لذكرک و ثنائک في يوم فيه احاط المشركون مدن الله مالک ما كان و ما يكون

5 يا ايها الطائر في هواء محبة الله ينبغي لك و للموحدين ان يتشبثوا بأذيال رداء عناية الله و يستلوا من سماء فضله و بحر عطائه ان يحفظهم من شر المشركين و يبدل ضعفهم بالقوة و عجزهم بالاعتدال انه هو المقتدر على ما يشاء و في قبضته زمام الأسماء لا اله الا هو المقتدر العزيز الحميد انك اذا سمعت نداء المظلوم ول وجهك شطر كعبة الله المهيمن القيوم و قل

6 لك الحمد يا الهى بما هديتني الى صراطك المستقيم و بشرتني بظهور نبئك العظيم و نور قلبي بنور توحيدك و انطقت لساني بما انزلته في كتبك و صحفك و الواحك سبحانه يا مرسل الأرياح و فائق الأصباح اسئلك

I beseech Thee by Thy Lamp which hath been assailed by the tempests of the tyrannical among Thy servants and the storms of the oppressors throughout the lands, to assist whosoever hath acknowledged Thy oneness and confessed to that which Thou hast revealed in Thy Books. O Lord! Thou hearest my yearning in Thy love, and my longing and passion aroused by the breezes of Thy Revelation. I beseech Thee to aid me in giving the glad-tidings to Thy servants of the appearance of Thy signs and the manifestation of Thy evidences. Verily Thou art the Almighty, the All-Bountiful, the Generous. There is no God but Thee, the All-Knowing, the All-Wise.

- 7 This servant is amazed at how the grace, favor, justice and bounty of God, exalted be His glory, has influenced and continues to influence the world of being. The requirements of wisdom confirmed His presence in a station from which all have turned away, and enabled the hearing of utterances from which all are debarred and deprived, save those whom His prevailing Will and triumphant Purpose have chosen. Indeed the world has been made new. The mysteries of utterance have, by the will of the Desired One of the worlds, emerged from the unseen into the visible realm, and from concealment into manifestation. Since these favors have outwardly appeared and been unveiled for that exalted one, it is hoped that he may become the leader of God's hosts, namely righteousness and piety. Praiseworthy character is regarded as the mightiest of hosts before the Lord of eternity. God willing, may they with these hosts conquer the cities of wisdom and utterance, and illumine the world with the light of knowledge. This matter hath never been difficult in God's sight. With one word He attracted the pure gem of justice and exalted it above the heavens. He is the One Who doeth what He willeth by His word "Be" and it is.

- 8 From your determination, assurance is gained that you will summon a number of the heedless to the horizon of wisdom and cause them to attain that which will make the tongues of all realities proclaim the blessed words "The Kingdom is God's." All the friends in that land have been and are remembered before their Lord, and this servant hath besought for each one blessings that are beyond reckoning and limitation.

- 9 Regarding what you wrote about the mention that would cause the awareness of the servants - this is not permitted in those lands according to the Command, for most of the people do not distinguish between the mischief-maker and the reformer. Rather, they have regarded and continue to regard the reformer as the mischief-maker and the mischief-maker as the reformer. The pillars of justice have been weakened, and likewise justice.

بمصباحک الّذی احاطته عواصف فراعنة العباد و قواصف جبارة من فی البلاد ان تؤید من اقر بتوحیدک و اعترف بما انزلته فی کتیبک ای رب تسمع حنینی فی حبک و شوقی و شغفی من نفحات و حیک اسئلک ان توقفنی لأبشّر العباد بظهور آیاتک و بروز یناتک انک انت المقتدر الفضال الکریم لا اله الا انت الیم الیم الکریم انتی

7 اینفانی متحیر که فضل و عنایت و عدل و عطای حق جلّ جلاله چه تصرفی در عالم وجود داشته و دارد مقتضیات حکمت آنحضرت را مؤید فرمود بر حضور در مقامیکه کل از آن اعراض نموده‌اند و موفق نمود بر اصغاء بیانیکه جمیع از آن ممنوع و محرومند الا من شئت مشیتة النافذة و ارادته الغالبة فی الحقیقه عالم جدید شده اسرار بیان باراده مقصود عالمیان از غیب بشهود و از ستر ظهور آمده چون این عنایات بر حسب ظاهر از برای آنحضرت ظاهر شده و کشف نقاب نموده امید هست قائّد جنود الله یعنی بر و تقوی گردند اخلاق مرضیه از اقوی جنود عالم نزد مالک قدم مذکور انشاء الله باین جنود مدائن حکمت و بیان را تصرف نمایند و عالم را بنور معرفت منور دارند این امر لدی الله صعب نبوده و نیست بیک کلمه گوهر پاک عدل را جذب نمود و بر سموات برتری داد هو المقتدر علی ما یشاء بقوله کن فیکون

8 از همت آنحضرت اطمینان حاصل که جمعی از غافلین را بافی دانائی دعوت نمایند و فائز فرمایند بآنچه که السن حقایق بکلمه مبارکه الملک لله ناطق گردد اولیای آن ارض طراً نزد مولی مذکور بوده و هستند و اینفانی از برای هریک طلب نموده نعمتهائی را که از احصا خارجست و از تحدید فارغ

9 اینکه در باره ذکریکه سبب آگاهی عباد است مرقوم فرمودند در آن اراضی حسب الامر جایز نه چه که اکثری از عباد مابین مفسد و مصلح فرق نگذاشته‌اند بلکه مصلح را مفسد و مفسد را مصلح دانسته و میدانند ارکان انصاف را سستی اخذ نموده و کذلک عدل را باید اینعبد و

This servant and you must beseech God to adorn His servants with the ornament of fairness. That which is the cause of joy and the source of gladness is that you were not deprived of the ocean of favor and partook of that which shall endure forever and shall always be remembered. May the unseen reinforcement render its assistance manifest, for the movement and intention have been and are for the sake of God. The servant beseecheth his Lord to draw you near, to fulfill your needs, and to assist you in His remembrance and praise through wisdom and utterance. Verily our Lord is the Almighty, the Powerful, the Helper.

آنجناب از حقّ بطليم عباد خود را بطراز انصاف مزین دارد امریکه سبب فرح و علت سرور است اینست که آنحضرت از بحر عنایت محروم نگشتند و نوشیدند آنچه را که ذکرش الی الأبد باقی و برقرار است و لازال مذکورند مدد غیبی اعانتش را ظاهر فرماید چه که حرکت و تبت لوجه الله بوده و هست یسئل الخادم ربّه ان یقرّبکم و یوفّکم ویؤیّدکم علی ذکره و ثنائه بالحکمة والبیان ان ربنا هو المقتدر العزیز المستعان

- 10 Concerning the mention of Haji Mirza Abu-Talib - may God strengthen him - since it occurred before awareness of the Cause that hath appeared, there was and is no harm in it. I beseech God to ordain for him what He hath ordained for His trusted ones and chosen ones. Verily He is the Almighty, the Unconstrained. It is hoped that henceforth he may be remembered before his Lord and not remain deprived of the Most Great Ocean.

10 اینکه ذکر جناب حاجی میرزا ابوطالب آیده الله را نمودند چون قبل از اطلاع بر امر ظاهر شده بآسی نبوده و نیست اسئل الله ان یقدر له ما قدره لأمنائه واصفیائه انه هو المقتدر المختار امید آنکه از بعد بذکر مولی مذکور آیند و از بحر اعظم محروم نمانند

- 11 Concerning what was written about the blessed Book of Iqan, God willing, all of it will reach your honor. Those who circle round about all send their greetings and beseech God, exalted be His glory, for your confirmation. Peace, remembrance and praise be upon your honor and upon the righteous servants of God. May He bestow upon all a portion from the effulgences of the Orb of divine favor - a portion that is enduring and everlasting. Similarly, all other items were received. This is quite clear and evident: that any matter which is blended with love is reckoned among the great bounties in the sight of God. I convey greetings to all the loved ones in that land, and I beseech God, exalted be His glory, on behalf of each one, for that which its fragrance shall never cease to waft from the cities of the sincere and detached ones. Verily He has power over all things.

11 و اینکه در باره کتاب مبارک ایقان مرقوم داشتند لو شاء الله تمام آن بآنجناب میرسد طائفین حول طراً سلام میرسانند و از حقّ جلّ جلاله از برای آنجناب تأیید میطلبند السلام و الذکر و الثناء علی جنابکم و علی عباد الله الصالحین کلّ را از اشراقات نیر سماء عنایت قسمت عطا فرماید قسمتی که باقی و دائم است و همچنین سایر اشیاء کلّ رسید این بسی واضح و معلوم است امریکه بحبّت ممزوج است آن از نعمتهای عظیمه عندالله محسوب اولیای آن ارض طراً را سلام میرسانم و از برای هریک از حقّ جلّ جلاله میطلبم آنچه را که عرفش از مدائن مخلصین و منقطعین قطع نشود انه علی کلّ شیء قدیر

- 12 His honor Aqa Mirza Kazim, upon him be the peace of God - during the previous occasion, at the time of the arrival of your letter, permission was granted. It is hoped that he will attain to that which he desires. Peace, remembrance and glory be upon your honor and upon those with you and upon those who have attained unto the Word of God and His love and who have acted according to that which they were commanded in His mighty and impregnable Book. And praise be to God, the Lord of the worlds.

12 جناب آقا میرزا کاظم علیه سلام الله در کوه قبل حین ورود دستخط آنحضرت اذن عنایت شد امید آنکه بما اراد فائز شوند السلام و الذکر و البهاء علی جنابکم و علی من معکم و علی الدّین فازوا بکلمه الله و حبه و عملوا بما امروا به فی کتابه المحکم المتین والحمد لله رب العالمین

BRL_DA#525

BH00942

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

Date: 1307-07-01 [1890-Feb-21]

- 1 He is God - exalted be His glory, His grandeur and His might! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to that sovereign Lord who has raised up among the servants of the world the banner proclaiming "Verily I am the Lord of existence." Through the sword of His utterance, He has freed the mute and stammering ones of the world from the darkness of names and the pit of suspicions and vain imaginings. The banner of His justice was not prevented by the oppression of the deniers, nor was His Testament of Truth followed by obliteration. Glorified be His majesty, all-pervading be His bounty, and exalted be His station! And blessings and peace be upon the Speaking Book of God and His Speaking Scripture, His manifest Mystery and His supreme, triumphant, and all-revealing Word, at whose birth the Kingdom and all therein proclaimed "Unto God, the Lord of all worlds!" And upon His kindred and companions, through whom the light of justice shone forth from the horizon of the heaven of God's grace, the Mighty, the Great - such blessings as will draw unto them all hearts and souls and cause all created things to ascend. 2 حمد حضرت مالکی را لایق که مابین مملوکهای عالم علم آتئی انا مالک الوجود برافراخت اخرس والکنهای عالم را سیف بیانش از ظلمت اسماء و بثرظنون و اوهام فارغ و آزاد فرمود رایة عدلش را ظلم منکرین منع نمود و صحیفه اثباتش را محو از پی درنیامد جلّ جلاله و عمّ نواله و عظم شأنه و الصلوة و السلام علی کتاب الله الناطق و صحیفته الناطقة سرّه الظاهر و کلمته الکاشفة الفائقة الغالیة الذی اذا ولد نطق الملک و المملوکوت لله رب العالمین و علی آله و اصحابه الذین بهم اشرق نور العدل من افق سماء فضل الله العزیز العظیم صلوة تنجذب بها الأفئدة و القلوب و ترتقی بها هیاکل الوجود
- 3 My spirit be a sacrifice unto your steadfastness, your love, and your service! The blessed Tablet which was adorned by the Most Pure Pen of my Lord and Master, His Holiness the Greater Branch - may my soul and my very essence be a sacrifice unto the dust of His feet - illumined the eye of the body and flesh, and the sight of the heart and spirit. The greater portion of that blessed Tablet made mention of the steadfastness, devotion, sincerity, service, and favor of His Holiness. Every word among its words beareth witness to the love and affection of His Holiness. In truth, it is the choice wine of utterance, the dawning-place of joy and the dayspring of gladness. All this is through the bounty of God, our Lord and the Lord of our fathers, and the Lord of all who are in the heavens and on earth. 3 روحی لاستقامتکم و حبکم و خدمتکم الفداء صحیفه مبارکه که بقلم اطهر آقائی و مولائی حضرت غصن اکبر روحی و ذاتی لتراب قدومه الفداء مزین بود چشم جسم و جسد و بصر قلب و حقیقت را منور فرمود اکثری از آن صحیفه مبارکه در ذکر استقامت و توجه و خلوص و خدمت و اقبال آنحضرت بوده هر کلمه ای از کلمات آن حاکی از محبت و وداد آنحضرت فیالحقیقه ریحیق بیان مطلع نشاط و مشرق انبساط است کلّ ذلک من فضل الله ربنا و رب آبائنا و رب من فی السموات و الأرضین
- 4 I submit one of the blessed words so that the degrees of His favor may become clear and evident. His sweetest words are: "At present I am occupied with writing in the home of the honored Afnan, upon him be the Glory of God, the Most Merciful. I am deeply abashed and affected by their troubles and love. I hope they will present this at the Most Holy Court and that mention will be made concerning them from the Source 4 یک کلمه از کلمات مبارکه را عرض میکنم تا مراتب عنایتشان واضح و مشهود گردد قوله الأحلّ الحین در منزل جناب افنان علیه ۹ [بهاء] الرحمن بتحریر مشغول بسیار از زحمات و محبت ایشان نجل و منفعلم امیدوارم در ساحت اقدس عرض نمایند و ذکرى در این باب در باره ایشان

of Grace, such that will relieve this servant's embarrassment. We can do nothing greater than this for them, nor is there anything greater." Likewise this blessed word was recorded: "Their presence and being in this land is necessary and serves the needs of all travelers to this region in a way that cannot be surpassed." Praise be to God, His traces have perfumed and illumined those regions.

- 5 After submitting these matters, He spoke these words before me: "God willing, there shall appear from my Afnan that which will guide the people to the Light that has shone forth and gleamed from the horizon of God's Will, the Master of the Day of Judgment. O my Afnan! Upon you be my peace, my remembrance and my praise." I beseech and we beseech God, exalted be His glory, to free and deliver His servants from names that are the dawning-places of idle fancies and vain imaginings. He is the All-Bountiful, Whose bounty the opposition of His servants has not prevented, and Whose generosity the darkness of existence has not veiled.

- 6 O Afnan! This is the Day wherein the Dawn of Manifestation has unfurled its banner and the Temple of Justice its standards. Blessed are those servants who hold fast to the Truth and are detached and free from all else. This Wronged One counsels that the honored Afnan not be saddened by what has occurred. In truth, you have been and are partner with the Wronged One in the tribulations that have befallen Him. Glory be to God! God, exalted be His glory, has made the land of Shin the dawning-place of light and fire - that is, the manifestation of these two is more evident and mighty in that land before God, for the fire of corruption from the tree of opposition appeared and blazed forth in that land and city before all other lands. The arrows of the oppressors and the swords of the malicious ones who broke the Covenant and Testament and denied God's decree on the day of separation have assailed the Manifestation of Justice.

- 7 These days are, in the sight of God, days of supreme rejoicing, for the Sovereign of Manifestation is established upon the throne of Sinai, and the call of the blessed Lote-Tree is raised at every moment. Therefore, should the kindred be summoned from that land, it would be acceptable in the sight of God and adorned with the embellishment of divine permission. After the sorrows that have been experienced, this mighty glad-tiding which proceedeth from the Most Exalted Horizon hath been and shall ever remain the cause and source of immeasurable joy and gladness. The Greater Branch hath likewise made entreaty concerning this matter. Now it hath come to

از مصدر فضل نازل شود که رفع نجلت این عبد گردد اعظم از این در باره ایشان کاری از دست ما نیاید و لا شیء اعظم منه و همچنین اینکمه مبارکه مرقوم وجود ایشان و کونشان در این ارض لازم و بکار عموم مسافری این سمت میخورند بخوکیه فوق آن ممکن نه الله الحمد آثار آنحضرت آنجهات را معطر و منور نموده

- 5 و بعد از عرض اینتراتب امام وجه فرمودند انشاء الله يظهر من افناني ما يهدي الناس الى النور الذي سطع و لاح من افق ارادة الله مالک يوم الدين يا افناني عليك سلامي و ذکری و ثنائی از حق جلّ جلاله بطلب و میطلبیم عباد خود را از اسمائیکه مطالع ظنون و اوهامست آزاد نماید و فراغت بخشد اوست کریمیکه کرمش را اعراض عباد منع ننوده و جودش را ظلمت وجود حایل نشده

- 6 یا افنانی هذا يوم فيه نشر فجر الظهور لوائه و هیکل العدل رایاته طوی از برای عبادیکه بحق متمسکند و از دوش فارغ و آزاد وصیت اینظلم آنکه جناب افنان از آنچه واقع شد محزون نباشند فی الحقیقه در بلایای وارده یا مظلوم شریک بوده و هستید سبحان الله حق جلّ جلاله ارض شین را مطلع نور و نار قرار فرموده یعنی ظهور این دو در آن ارض اظهر و اعظم است عندالله چه که نار فساد از سدره اعراض قبل از کلّ اراضی در آن ارض و مدینه ظاهر و مشتعل قد ورد علی مطلع العدل سهام الظالمین و اسیاف الشامتین الذین نقضوا العهد و الميثاق و انکروا حکم الله فی يوم الطلاق

- 7 این ایام عندالله ایام فرح اکبر است چه که مالک ظهور بر عرش طور مستوی و ندای سدره مبارکه در هر حین مرتفع لذا اگر منتسبین را از آن ارض طلب نمایند عندالله مقبول و بطراز اذن منور و مزین بعد از احزان وارده این بشارت کبری که از افق اعلی میرود سبب و علت بهجت و سرور بی اندازه بوده و خواهد بود غصن اکبر هم اینفقره را مسثل نموده حال هم موافق مشورت و هم مطابق اراده واقع شده

pass in accordance both with consultation and with the divine Will. For a long time this Wronged One hath been mindful of them. In any case, this news is relief after affliction and joy after sorrow.

مَدَّتْهَا اِيْمْظَلُوم در فِكر اِيْشان بُوْدِه در هر حال اِيْمْخَبَر
فَرَج بَعْد از كَرْبَت و فَرَج بَعْد از حَزْنَسْت

- 8 O Afnan! At this moment the Sun of permission has risen and shone forth from the horizon of the heaven of will. Give glad tidings to the Leaf and those with her on My behalf of My permission, which is the ultimate hope of the seekers and the goal of the hearts of the mystics. The glory from Us be upon you, O Afnan, and upon the son, and upon those who have believed in God and performed good deeds and what they were commanded in the Book of God, the Mighty, the Praiseworthy.

8 يا افنانی در این حین شمس اذن از افق سماء اراده
مشرق و لائِخ بَشْر الورقة و من معها من قبلی باذنی
الَّذی یكون غاية رجاء المریدین و مقصود افئدة
العارفین البهاء من لدنا علیک یا افنانی و علی الابن
و علی الذین آمنوا بالله و عملوا بالمعروف و بما امروا
به فی کتاب الله العزیز الحمید انتهى

- 9 From this bestowed permission, boundless joy is attained. In truth, this is a great bestowal regarding those who are wronged in the path of God. This evanescent servant has at all times beseeched and continues to beseech that He may bring forth from potentiality to the realm of manifestation the means of nearness and meeting for those who have been consumed by the fire of separation from His presence for years, and from concealment to disclosure. Verily, He is powerful over all things. It is hoped that this matter will be arranged with utmost joy and delight, and that the Causer of causes will manifest a cause that will become the source of joy for the hearts of His male and female servants. He is the Bestower, the Mighty.

9 از اذن عنایتی فَرَج لَانْهائِه حاصل فی الحقیقه این
عنایتیست بزرگ در باره آمْظَلُومهای فی سبیل
الله این خادم فانی در هر حین مسئلت نموده و
مینماید که اسباب قرب و لقای اِشانرا که سالها
بنار فراق آنحضرت محترقند از قوه بعالم ظهور آرد
و از ستر بکشف آنّه علی کُلّ شیء قدیر امید آنکه
این امر بکمال خوشی و خرمی فراهم آید و مسبب
الأسباب سببی ظاهر فرماید که علت فَرَج قلوب
عباد و اماء گردد اوست بخشنده و توانا

- 10 As commanded, this letter must be preserved, for people are inclined to objection rather than justice and fairness. One Most Holy, Most Exalted Tablet was revealed specifically for the Afnan of the land of Shin, upon him be the Most Glorious Glory of God, and was sent. Your honor should review it and forward it. I present my greetings to the service of the brilliant star, his honor Afnan Aqa Siyyid Aqa, upon him be the glory of God and His favors, and likewise to the loved ones of that land. For all, I seek that which is the cause of the elevation of character among people and unity among the servants. Peace, remembrance, and glory be upon your honor and upon those with you, and those who love you and hear your words in their turning to God, the Lord of the Mighty Throne.

10 حسب الأمر حفظ اینکتوب لازم چه که نظر
ناس بر اعتراض است نه بعدل و انصاف یک
لوح امنع اقدس مخصوص افنان ارض شین علیه
بهاء الله الأبهی نازل و ارسال شد آنحضرت
ملاحظه [فرمائید] و ارسال [دارید] خدمت
نجم انور جناب افنان آقا سید آقا علیه ۹ ۶۶
[بهاء الله] و عنایته سلام عرض مینمایم و
همچنین خدمت احبای آن ارض و از برای کُلّ
میطلب آنچه را که سبب ارتقاء اخلاق است
مابین خلق و اتحاد است مابین عباد السلام و
الذکر و البهاء علی حضرتکم و علی من معکم و
یحِبُّکم و یسمع قولکم فی توجّههم الی الله ربّ
العرش العظیم

- 11 The servant First of Rajab 1307

11 خادم غرّه رجب سنه ۱۳۰۷

INBA31:142

BH01021

To: Abdullah Samandari

Date: 1307-07-01 [1890-Feb-21]

1 He is the One Who Expoundeth, the All-Knowing, the All-Wise!

1 هو المبین العليم الحكيم

2 O servant of God! Upon thee be the grace and loving-kindness of God. The letter of the honorable sheikh (may God, the Blessed, the Most High, strengthen him) was perused. Praise be to God, they have attained His favors. We beseech God, the Blessed, the Most High, to strengthen him and assist him in that which He loveth and is pleased with, and to rain down upon him from the clouds of His mercy a blessing from His presence and a bounty from His own Self. Verily, He is the All-Bountiful, the All-Generous.

2 يا عبدالله عليك فضل الله و عناية نامہ جناب شيخ ايده الله تبارك و تعالى ملاحظه شد الله الحمد بعنايت فائزند نسل الله تبارك و تعالى ان يؤيده و يوفقه علي ما يحب و يرضى و ينزل له من سخاب رحمته بركة من عنده و عناية من لدنه انه هو الفضال الكريم

3 O servant of God! Upon thee be the peace and bounty of God. The true and manifest tidings are that one manifestation from the manifestations of the Sun of Truth pertains to him, and one word from the words of the Mother Book hath he attained, and one melody from the melodies hath reached the Kingdom of utterance, and one letter from the attraction of the Call hath arrived at the gate of the Most Great Name. Upon Javad be My glory and loving-kindness; he hath become connected with the ocean of divine generosity. We have heard of his ascension, his turning and his devotion, and We have sent down for him that which causeth the realities of all things to be attracted. By My life! Through My mention the ocean of forgiveness surged in the Most Exalted Kingdom, and the sun of pardon and bestowal shone forth from the horizon of the Will of God, the Lord of the Mighty Throne and the Sublime Seat. Verily, We have purified him with the water of utterance and caused him to enter a station adorned with the glances of loving-kindness, embellished with the lights of the Countenance, and illumined with the light of recognition. Exalted is the All-Merciful Who hath sent down the verses and manifested the clear proofs and hath spoken that wherefrom the fragrance of utterance hath been wafted throughout contingent being. Verily, He is the Forgiving, the Merciful.

3 يا عبدالله عليك سلام الله و جوده خبر صحيح صريح آنكه يك تجلی از تجليات شمس حقيقت باو راجع و يك كلمه از كلمات بام الكتاب فائز و يك رنه از رنات بملکوت بيان متوجه و يك حرف از جذب ندا بباب اسم اعظم وارد جواد عليه بهائي و عنايتي بجر جود الهي متصل سمعنا صعوده و توجهه و اقباله و انزلنا له ما انجذبت حقايق الاشياء لعمري بذكرى ماج بحر الغفران في الملكوت الاعلى و اشرفت شمس العفو و العطاء من افق ارادة الله رب العرش العظيم و الكرسي الرفيع انا طهرناه بماء البيان و ادخلناه في مقام كان مزينا بلحاظ العناية و مطرزا بانوار الوجه و منورا بنور العرفان تعالى الرحمن الذي انزل الايات و اظهر بينات و نطق بما تضيوع منه عرف البيان في الامكان انه هو الغفور الرحيم

4 We testify that Javad hath attained unto the ocean of generosity and bounty among the nations, and turned unto God when most of creation turned away from Him, and acknowledged this Day when the people denied it, and showed forth love and devotion when the fire of hatred was kindled. Upon him be My

4 نشهد ان جوادا فاز بعمان الجود و الكرم بين الامم و اقبل الى الله اذ اعرض عنه اكثر الخلق و اعترف بهذا اليوم اذ انكره القوم و اظهر الحب و الولاء اذ اشتعلت نار البغضاء عليه بهائي و

glory and the glory of those in God's Kingdom and dominion, and the glory of those in the heavens and the earth.

5 We enjoin the loved ones to patience and steadfastness, and We beseech the True One to illumine all with the lights of the Orb of grace. O people of God! Be not grieved by that which hath befallen you. We testify that ye have attained unto that which cannot be equaled by treasures nor by the wealth of the princes of the earth. This Manifest Book beareth witness to this. Take, in My Name, the All-Glorious, the cup of joy, then drink therefrom once in My Name, and again in My remembrance, and yet again by My command, in spite of Mine enemies, and yet again by the light of My wondrous Cause.

6 Praise be to God that in this time each of the friends hath attained that which hath no likeness or equal. They have attained the choice wine of My remembrance in the Kingdom of My utterance from the cup of one of My branches who is present before My face and who writeth My verses by My all-compelling will that prevaieth over all who are in the heavens and the earth.

7 O servant of God! We beseech the True One to assist the loved ones in that land to such deeds as will cause the elevation of the Cause of God. By the life of God! The helper of the Truth hath ever been deeds and character. Say: My God, my God! Assist Thy loved ones in that which will cause the exaltation of Thy Most Exalted Word in the world of creation, then aid them to triumph in Thy Cause through wisdom and utterance. Verily, Thou art the Mighty, the Glorious, the Bestower. The friends of Ishqabad have acted in a way that has been accepted in glory - they transformed the weapons of warfare into conciliation and love. Blessed are they! When tribulations descended upon them, they held fast to patience by the command of the All-Patient Lord and maintained forbearance. Two deeds which are truly considered among the greatest of all deeds in the sight of the Self-Sufficient, the Most High, were manifested by them: first, refraining from retaliation against the oppressors, namely the tyrannical Shi'ih party, and second, interceding with the authorities on behalf of their enemies. This is the conduct that has been and is worthy of the people of Baha. Glory be to them, joy be to them, and light be to them! Now beseech ye God to illumine the hearts of the friends of that land with the light of unity, that the horizons of the world may be brightened by a single light, lest there appear from them that which would prevent them from attaining the most exalted station and the supreme summit.

بهاء من فی ملکوت الله و جبروته و بهاء من فی السموات و الارضین

5 منتسبین را بصبر و اصطبار امر مینمائیم و از حق میطلبیم کل را بانوار نیر فضل منور فرماید یا حزب الله لا تحزنوا عما ورد علیکم نشهد انکم فزتم بما لا تعادله الكنوز و لا ثروة امراء الارض يشهد بذلك هذا الكتاب المبين خذوا باسمی البهّاج کوثر الابهّاج ثم اشربوا منه مرّة باسمی و اخرى بذکری و کرة بأمری رغماً لأعدائی و اخرى بنور امری البديع

6 لله الحمد در این حین هریک از اولیا فائز شد بآنچه که شبه و مثل نداشته و ندارد قد فازوا برحقیق ذکری فی ملکوت بیانی من کأس احد اغصانی الذی حضر امام وجهی و یحرر آیاتی بارادتی المهيمنة علی من فی السموات و الارضین

7 یا عبدالله از حق میطلبیم اولیای آن ارض را باعملیکه سبب ارتقاء امر الله است مؤید فرماید لعمر الله ناصر حق اعمال و اخلاق خلق بوده قل الهی اید اولیائک علی ما یرتفع به کلمتک العلیا فی ناسوت الانشاء ثم ایدهم علی نصره امرک بالحکمة و البیان انک انت المقتدر العزیز المنان اولیای عشق آباد عمل نموده اند آنچه را که بعز قبول فائز شد سلاح حرب را باصلاح و محبت تبدیل کردند هنیئاً لهم آنچه بر ایشان وارد شد بامر حضرت صبار بصبر تمسک جستند و ستر نمودند دو عمل که فی الحقیقه از اعظم اعمال نزد غنی متعال مذکور و محسوب از ایشان ظاهر اول عدم تعرض بظالمین یعنی حزب شیعه ظالمه و ثانی شفاعت احباً از اعدا نزد امرا اینست عملیکه لایق اهل بها بوده و هست عزراً لهم و مرئاً لهم و نوراً لهم حال از حق بطلبید قلوب اولیای آن ارض را بنور اتفاق منور فرماید تا آفاق عالم بیک نور روشن گردد لئلا یظهر منهم ما یمنعهم عن المقام الاعلی و الذروة العلیا

- 8 In these days Jinab-i-Samandar, upon him be My glory and My loving-kindness, has mentioned the deceased and elevated one, and likewise has repeatedly mentioned the friends of that land. Jinab-i-Javad, upon him be My glory and My loving-kindness - We beseech God, exalted be He, to assist him with the hosts of grace and to confirm him in that which He loves and is pleased with. Indeed, steadfastness has been manifested by him and those associated with the aforementioned one.
- 9 Yesterday Ismu'llah attained Our presence and mentioned Jinab-i-Darbaghi, upon him be My glory and My loving-kindness, and afterwards sent his letter to Our presence. Blessed is he and joy be unto him! Praise be to God, they have succeeded in teaching the Cause of God, and there was revealed from the Most Exalted Pen especially for him that which caused pure gems to appear from dust and transcended the heavens. His mention has been remembered and his name renowned. We beseech God, exalted be His glory, to cause the servants of that land to become detached through the loving counsels of His friends and to guide them to the highest horizon.
- 10 Some time ago Hibatu'llah, upon him be My glory, sent a letter to the Most Holy Court wherein he mentioned the friends. Each one has been blessed with divine favors and received their portion from the ocean of utterance. The door of grace is open, the sun of mercy is shining, the ocean of generosity is surging before all faces - blessed are they that attain! We make mention of each of the handmaidens of God and give them the glad-tidings of the effulgences of the light of divine favor. O My handmaidens and My leaves! Ye have attained to that which most of the men on earth are deprived of. Today, the steadfast and assured maidservants are recorded and mentioned in the Crimson Book above the men. We counsel the handmaidens of God to observe the Most Great Chastity, trustworthiness, religiosity, truthfulness and purity.
- 11 O my God, O my God! Aid Thy loved ones, both men and women, to achieve such deeds and character as will cause the fragrance of Thy good pleasure and acceptance to be diffused. The light that shineth resplendent from the horizon of the heaven of bounty be upon the people of Baha, whom the hosts have not weakened nor the ranks intimidated. They have turned unto Thee and said: "We believe in Thee, O Thou the Goal of the mystics and the Beloved of all who are in the heavens and on earth!"
- این ایام جناب سمندر علیه بهائی و عنایتی ذکر مرحوم مرفوع مذکور را نموده و همچنین ذکر اولیای آن ارض را جناب جواد علیه بهائی و عنایتی را مکرر ذکر نموده نسل الله تعالى ان یمده بجنود الفضل و یؤیده علی ما یحب و یرضی فی الحقیقه استقامت از ایشان ظاهر او و منتسبین مذکور بوده و هستند
- 9 یوم قبل اسم الله بحضور فائز و از جناب درباغی علیه بهائی و عنایتی ذکر نمود و بعد نامه اش را بحضور ارسال داشت طوبی له و نعیماً له الله الحمد بتبلیغ امر الله فائز بوده اند و از قلم اعلی مخصوص او نازل شد آنچه که از خاک گوهر پاک ظاهر گشت و از افلاک گذشت قد کان ذکره مذکوراً و اسمه معروفاً از حق جلّ جلاله میطلیم عباد آن ارض را بنصایح مشفقانه اولیا منقطع فرماید و بافق اعلی راه نماید
- 10 چندی قبل هبه الله علیه بهائی نامهائی بساحت اقدس ارسال نمود و در آن ذکر احباً بوده هریک بعنایت الهی فائز شدند و از بحر بیان قسمت و نصیب برداشتند باب فضل مفتوح آفتاب رحمت مشرق بحر جود امام وجوه موج طوبی للفائزین اماء الله هریک را ذکر مینمائیم و بتجلیات انوار نیر عنایت الهی بشارت میدهم یا امائی و ورقاتی فائزید بآنچه که اکثر رجال ارض از آن محرومند امروز اماء مقبلات مطمئنات در صحیفه همراه از رجال مذکور و مرقوم وصیت مینمائیم اماء الله را بعصمت کبری و امانت و دیانت و صدق و صفا
- 11 الهی اید اولیائک من الذکور و الاناث علی اعمال و اخلاق یتضوع منها عرف رضائک و قبولک النور الظاهر الساطع من افق سماء العطاء علی اهل البهائ الذین ما اضعفتهم الجنود [و] ما خوقتهم الصفوف اقبلوا و قالوا آمنا بک یا مقصود العارفين و محبوب من فی السموات و الارضین

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RAHA.071-072x

BH01234

To: *Mirza Abdullah Tabib et al., in Tihiran*

Date: 1307-07-01 [1890-Feb-21]

- 1 He is the Hearer of Justice and the Answerer through Grace! هو السامع بالعدل و المجيب بالفضل 1
- 2 The ocean of joy hath surged and the countenance of God, the Help in Peril, the Self-Subsisting, hath smiled, inasmuch as the Call hath been raised from the Land of Ta unto the Most Exalted Horizon and hath gladdened the dwellers of the Most Glorious Paradise and the Supreme Heaven by the arising of the Hands of the Cause and the Manifestations of Utterance before the Kaaba of God with a clear covenant and firm pledge, that the world and all that dwell therein might be illumined by the light of unity and concord. Exalted, exalted is this most high station! Exalted, exalted is this Covenant through which the scrolls of names have been renewed and the stations of the people of Baha have been elevated among all humanity! قد ماج بحر السرور و ابتسم نغرا لله المهيمن القيوم بما بلغ النداء من ارض الطاء الى الأفق الأعلى و بشر اهل الفردوس الأبهى و الجنة العليا بقيام ايدى الأمر و مظاهر البيان امام كعبة الله بميثاق مبين و عهد متين ليستضى العالم و من فيه بنور الاتحاد و الاتفاق تعالى تعالى هذا المقام الأعلى تعالى تعالى هذا العهد الذى به تجددت دفاتر الأسماء و ارتفعت مقامات اهل البهاء بين الورى 2
- 3 O my God, O Fashioner of names and Creator of heaven! By Thy might and Thy majesty, Thy power and Thy sovereignty, I find no hosts more mighty than the covenant of Thy chosen ones before Thy face and their pledge to aid Thy Cause and exalt Thy Word. O Lord! Assist them with the hosts of righteousness and piety, and with that detachment whereby the gates of glory and bounty were opened to all who dwell on earth and in heaven. O Lord! Aid them with the banners of Thy utterance and the standards of Thy remembrance and praise, and ordain for them that which shall make them manifestations of Thy virtues and names and dawning-places of Thy generosity and bestowals. Thou seest them, O my God, turning toward the horizon of Thy grace and desiring to serve Thy Cause amongst Thy servants. Write down for them, then, with Thy Most Exalted Pen, every good thing Thou hast sent down in Thy Books and Thy Scriptures, Thy Scrolls and Thy Tablets. Verily Thou art He through Whose Most Great Name the world was subdued and through Whose Most Noble Name the gates of munificence and bounty were opened unto all peoples. I beseech Thee, O Thou Who art the Object of the knowledge of the wise and the Beloved of all who dwell in the heavens and the earth, to assist His Majesty the Sultan to turn unto Thee and to manifest Thy justice through Thy name. O Lord! Aid him through Thy party, then preserve him with the hosts of the seen and the unseen. Verily Thou art the Lord of all creation. There is none other God but Thee, the Strong, the Triumphant, the Almighty, the All-Powerful. اللهم يا اله الأسماء و فاطر السمآء وعزتك و عظمتك و قدرتك و اقتدارك لا اجد جنداً اقوى من عهد اصفياك امام وجهك و ميثاقهم لنصرة امرك و اعلاء كلمتك اى رب ايدهم بجنود البر و التقوى و بالانقطاع الذى به فتحت ابواب العز و الغناء على من فى الأرض و السمآء اى رب انصرهم برايات بيانك و اعلام ذكرك و ثنائك و قدر لهم ما يجعلهم مظاهر اخلاقك و اسمائك و مطالع جودك و عطائك تراهم يا الهى اقبلوا الى افق فضلك و ارادوا خدمة امرك بين عبادك فاكتب لهم من قلبك الأعلى كل خير انزلته فى كتبك و صفحك و زبرك و الواحك انك [انت] الذى باسمك الأعظم سخرت العالم و باسمك الأكرم فتحت ابواب الجود و العطاء على الأمم اسألك يا مقصود العارفين و محبوب من فى السموات و الأرضين بأن تؤيد حضرة السلطان على الاقبال اليك و اظهار عدلك باسمك اى رب انصره بجزيك ثم احفظه بجنود الغيب و الشهادة انك انت مولى البرية لا اله الا انت القوى الغالب المقتدر القدير 3

4 O Ali-Qabil-Akbar! Upon thee be My glory and loving-kindness. Thy letters have attained unto Our presence and been heard. In truth, all that was mentioned therein was the cause of joy and gladness, for its words and letters were perfumed with the fragrance of unity and concord. I truly say: This New Covenant is in itself a mighty host. We have ordained it for the conquest of the citadels of hearts through Our Name, the Mighty, the Beloved. We hope that through these new and wondrous means the foundation of God's Cause will be made firm and steadfast. Some time ago these verses were revealed and sent to one of the wise ones - upon him be My glory: O Wise One! The power and structure of faith has grown weak in all regions of the world. The supreme remedy is needed. The dross of nations has seized them; the greatest elixir is required. O Wise One! Has the crown of victory such power as to transform diverse elements in a single thing and bring them to the station of pure gold? Though such transformation appears difficult and complex, yet the transformation of earthly power to heavenly power is possible in the sight of this Wronged One. That which effects this transformation is greater than the elixir. This station and this power are specific to the Word of God. It is the essence that transforms fear into certitude, weakness into strength, and abasement into glory.

5 One drop from the ocean of divine wisdom struck Badi' and like a ball of fire he sought martyrdom. His moisture was transformed to heat, his weakness to power, his sluggishness to swiftiness. At this time, what is needed is to seek healing from the Incomparable Almighty for prevalent chronic diseases. We beseech from the ocean of bounty of God, exalted be His glory, protection for you and the friends of that land. Verily He will protect you and aid you as He protected and aided you before. Behold the prison and its transformation, and the Cause and its sovereignty. In utter weakness complete power is manifest, and in poverty the kingdom of wealth is evident. Blessed are they who perceive and are fair-minded.

6 The glad-tidings of unity and concord illumined the horizons. Glory be to God! The oppression of the friends in Ishqabad became as conquering hosts and rendered a great victory to the Cause of God. These are the results of the wisdom revealed from the Supreme Pen in scriptures and tablets. Blessed are they who understand.

7 The essence of counsel and advice is this: if any of the friends commits an unseemly deed or manifests anything improper, the trusted ones of the Cause should, with utmost love and kindness, wisdom and care, gently and affectionately counsel

4 یا علی قبل اکبر علیک بهائی و عنایتی نامه‌های آن جناب بحضور و اصفا فائز فی الحقیقه آنچه در آن مذکور علت بهجت و سرور چه که کلمات و حروفات بعطر اتحاد و اتفاق ممزوج برآستی میگویم این عهد جدید بنفسه جندیست قوی قدرنا به فتح مدائن القلوب باسما العزیز المحبوب امید آنکه باین اسباب جدید بدیعه اساس امر الهی محکم و ثابت گردد چندی قبل یکی از حکما علیه بهائی این آیات نازل و ارسال شد یا حکیم قوه و بنیه ایمان در اقطار عالم ضعیف شده دریاق اعظم لازم سواد نحاس امم را اخذ نموده اکسیر [اعظم] باید یا حکیم آیا اکیل غلبه دارای آن قدرت بوده که اجزاء مختلفه در شیء واحد را تبدیل نماید و بمقام ذهب ابریز رساند اگرچه تبدیل آن صعب و مشکل بنظر میآید ولیکن تبدیل قوه ناسوتی بقوه ملکوتی ممکن نزد این مظلوم آنچه این قوه را تبدیل نماید اعظم از اکسیر است این مقام و این قدرت مخصوصست بکلمه الله اوست جوهری که خوف را باطمینان و ضعف را بقوت و ذلت را بعزت تبدیل فرماید

5 یک قطره از بحر حکمت الهی بر بدیع زد بمثابة کره نار قصد فدا نمود رطوباتش بحرارت و ضعفش باقتدار و بطئش بسرعت تبدیل شد در این حین آنچه لازم طلب شفاء است از قادر بیچون از برای امراض مزمنه غالبه از بحر عطای حق جل جلاله حفظ آن جناب و اولیای آن ارض [را] میطلبیم انه یحفظکم و ینصرکم کما نصرکم و حفظکم من قبل انظر فی السجن و تبدیله و الأمر و سلطانه در کمال ضعف کمال قدرت ظاهر و در فقر ملکوت غنا مشهود طوبی للمتفرسین و للنصفین

6 مرده اتحاد و اتفاق آفاق را منور نمود سبحان الله مظلومیّت اولیا در عشق آباد از جنود غالبه مشهود امر الله را نصرت نمود نصرت عظیمی اینست نتایج حکمتی که از قلم اعلی در زیر والواح نازل و مرقوم طوبی للعارفين

7 جوهر وصیت و نصیح آنکه اگر از نفسی از اولیا ترک اولی و یا عملی منافی ظاهر شود اولیای امر بنصایح مشفقانه و مواظب حکیمانه مع کمال شفقت و رفق و وداد او را آگاه نمایند و نصیحت

and advise that soul. Surely such words, when offered purely for the sake of God, will be penetrating, helpful and nurturing.

- 8 Say: My God, my God! Aid all on earth to attain unto Thy presence and cause them to recognize what Thou hast ordained for them in Thy Books. Then adorn the teachers with the ornament of sanctity among Thy servants. Then through Thy power make their words penetrating. Then make them bearers of the standard of detachment and righteousness. Verily Thou art the Lord of creation, and the One with power over whatsoever Thou wilt. There is none other God but Thee, the Commander, the All-Wise.

- 9 The glory shining from the horizon of the heaven of My mercy be upon thee and upon those who are with thee and who hearken to thy words concerning this firm, wise Cause.

GWB#099x, GPB.217x, PDC.184x, WOB.181x

کنند البتہ آن کلمہ چون لوجه الله ظاهر میشود
نافذ و معین و مربی است

8 قل الهی الهی اید من علی الارض علی الحضور
امام وجهک و عرفهم ما قدرت لهم فی کتبک
ثم زين المبلغین بطراز التقديس بین عبادک ثم
اجعل فی کلماتهم نفوذاً بقدرتک ثم اجعلهم
حاملين لواء الانقطاع و التقوی انک انت مولی
الوری و المقتدر علی ما تشاء لا اله الا انت
الامر الحکیم

9 البهاء المشرق من افق سماء رحمتی علیک و علی
من معک و یسمع قولک فی هذا الامر المبرم
الحکیم

BLIB_Or15716.066.07x, BN_suppl.1753.116-
118, BRL_DA#648, GWBP#099 p.131x,
LHKM3.375, PYB#156 p.03x

BH03408

To: *Mirza Muhammad Ibrahim Tabib, in Yazd*

Date: 1307-07-01 [1890-Feb-21]

- 1 He is the All-Hearing, the All-Knowing, the All-Wise!

- 2 O Abraham! A Friend [of God] hath appeared from God, and the Hand of Divine favor preserved him from the fire of the idolaters, nay rather, transformed that vengeance into bounty and mercy. His mention is renowned throughout the world and is a mighty cause for those who mount the pulpit. Most of the peoples of the world are occupied with his remembrance and that of his son, who in the Book of Deeds was designated and mentioned as the Sacrifice of God by the Pen of the Self-Sufficient, the Exalted.

- 3 Yet in this Most Great Revelation, how many pure, assured, well-pleased and enkindled souls have intended the place of sacrifice and offered up their lives! However, the unjust servants have veiled the high and most exalted stations of these souls through the veils of self and desire. Glory be to God! What has become of justice and fairness? Where have hearing and sight gone?

1 هو السامع العليم الحکیم

2 يا ابراهيم یک خليل من عند الله ظاهر و يد
عنایت حقّ او را از نار انفس مشرکه حفظ
فرمود بلکه آن نعمت را بنعمت و رحمت تبدیل
نمود و ذکرش در عالم مشهور و اسبابیست عظیم
از برای صاحبان [منبر] اکثری از احزاب عالم
بذکر او و ابن او که در کتاب اعمال از قلم غنی
متعال بذیح الله موسوم و مذکور مشغول

3 و در این ظهور اعظم چه مقدار از نفوس طیّبه
مطمئنّه مرضیه مشتعلّه قصد مقرّ فدا نمودند
و جان را نثار کردند و لکن عباد بی انصاف
مراتب و مقامات بلند اعلای آن نفوس را
بججبات نفس و هوی ستر نمودند سبحان الله
عدل و انصاف چه شده سمع و بصر کجا رفته

4 O Abraham! The first sacrifice attained to sacrifice and returned to his place, but in this Revelation all have achieved the most great martyrdom. Say: O people! Observe with divine vision and hearken with true hearing, that perchance ye may attain unto that which hath no likeness or peer. Ask of God that He may aid His servants to that which beseemeth them, and adorn the people of the world with the light of detachment and the raiment of godliness. He is powerful and mighty. There is no God but Him, the Powerful, the Most High, the Most Glorious.

5 Praise be to God! That soul hath attained to recognition and likewise to serving the servants in the path of God - servants who have detached themselves from the world and clung to the horizon of Revelation. Blessed art thou and blessed is he who hath aided and will aid the friends of God in His earth and His trusted ones in His lands. The glory from Us be upon thee and upon those who have turned to the Most High Horizon and believed in the One, the All-Informed.

4 یا ابراهیم ذبیح اول بفدا نائل و بمقرّ خود راجع
ولکن در این ظهور کلّ بشهادت کبری فائز
گشتند بگوای اهل یا ببصر الهی ملاحظه نمائید
و بسمع حقیقی اصغا کنید شاید فائز شوید بانچه
که از شبه و مثل مقدّس و منزّه و مبرّاست
از حقّ بطلب عباد خود را مؤیّد فرماید بر آنچه
سزاوار است و اهل عالم را بنور انقطاع و طراز
تقوی مزین نماید اوست قادر و توانا لا اله الا هو
المقتدر العلیّ الابهی

5 لله الحمد آنجناب باقبال فائز شدند و همچنین
بخدمت عباد فی سبیل الله عبادیکه از عالم
گذشتند و بافق ظهور تمسک نمودند طوبی لک
و لمن نصر و ينصر اولیاء الله فی ارضه و امنائه
فی بلاده البهاء من لدنا علیک و علی الذین اقبلوا
الی الأفق الأعلى و آمنوا بالفرد الخیر

BLIB_Or15695.083, BRL_DA#196,
ANDA#67-68 p.05

BH05146

To: Haji Siyyid Hashim, in Yazd

Date: 1307-07-01 [1890-Feb-21]

1 In the Name of Him through Whom We have subdued the horizons.

2 The emigrant is present and, after the dawning of the Luminary of Permission from the horizon of Will, he acted as thy deputy in that which leadeth to salvation and eternal life. Beseech thou God to preserve this most exalted station through the hosts of piety. O Hashim! We implore God, glorified be His majesty, to aid thee and His loved ones to shatter the idols of vain imaginings and to rend asunder the veils of the peoples. This is not difficult for God. Time and again have We stated that the Shepherd of sheep became the Guide of nations, and the Fisher of fish was endowed with divine wisdom. Say: My God, my God! Praise be to Thee for having given me to drink, from the hand of Thy bounty, the Kawthar of Thy knowledge, and for having caused me to turn toward Thy most exalted horizon, holding fast to Thy firm cord. I beseech Thee, O God of Names and Creator of heaven, by Thy Most Great

1 بسمی الذی به تخّرنا الآفاق

2 مهاجر حاضر و بعد از اشراق نیر اذن از افق
اراده بنیابت آنجناب عمل نمود آنچه را که سبب
رستگاری و حیات ابدیست از حق بطلب این مقام
اعلی را بجنود تقوی حفظ فرماید یا هاشم از حق
جلّ جلاله میطلبیم تو و اولیای خود را موفق نماید
بر کسر اصنام اوهام و خرق حجابات انام لیس
هذا علی الله بعزیز مکرر فرمودیم راعی غنم هادی
امم شد و صیّاد ماهی دارای حکمت ربّانی
گشت قل الهی الهی لک الحمد بما سقیتنی من
ید عطائک کوثر عرفانک و جعلتنی مقبلاً الی
افقک الاعلی متمسکاً بعروتک الوثقی استلک یا
اله الأسماء و فاطر السّماء باسمک الأعظم الذی

Name through which Thou hast subdued the nations, to ordain for me that which will draw me nigh unto Thee and to grant me, from the hand of Thy grace, the Kawthar of reunion with Thee. O Lord! The mountain of rebellion seeketh the ocean of Thy forgiveness, and the abased one calleth upon Thee by Thy name, the Mighty, the Bountiful. O Lord! Grant us the sweetness of Thy utterance and the vision of the pearls of Thy knowledge and wisdom which Thou hast manifested from the treasures of Thy Most Exalted Pen. Verily Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all things. There is none other God but Thee, the Possessor of the Day of Resurrection.

به سخرت الأمم ان تقدّر لی ما یقرّبنی الیک
و یرزقنی کوثر وصالک من ید فضلک ای
ربّ جبل العصیان اراد بحر غفرانک و الدلیل
یدعوک باسمک العزیز الکریم ای ربّ ارزقنا
لذّة بیانک و مشاهدّة لآلئ علمک و حکمتک
الّتی اظهرتها من خزائن قلمک الأعلى انک انت
المقتدر علی ما تشاء و فی قبضتک زمام الأمور
لا اله الا انت المالك فی يوم النّشور

BLIB_Or15695.084

BH10748

To: Aqa Siyyid Ahmad Afnan, in Istanbul

Date: 1307-07-01 [1890-Feb-21]

...I beseech God, glorified be His majesty, to assist each one to be adorned with those virtues that are the cause of the spread of justice and equity among all parties. In truth, in the first degree and primary station, the purpose of creation has been and is the manifestation of trustworthiness, religiosity, truthfulness and sincerity, for these attributes are the cause of rest, assurance and tranquility. Blessed are those souls who have attained unto these....

...از حقّ جلّ جلاله میطلبم هر یک را بطراز
اخلاقیکه سبب و علت انتشار عدل و انصافست
مابین احزاب مؤید فرماید فی الحقیقه در رتبهء
اولی و مقام اول مقصود از خلق ظهور امانت و
دیانت و صدق و صفا بوده و هست چه که این
صفات سبب راحت و اطمینان و فراغت است
طوبی از برای نفوسیکه بآن فائز گشته اند ...

BRL_TRUST#07x, BSW#06.13x, COC#2019x

COMP_TRUSTP#07x, UAB.044bx

BH01300

To: Aqa Muhammad Rida Nahhas (Nazareth), in Nablus

Date: 1307-07-07 [1890-Feb-27]

- 1 He is God, exalted be His glory, might, grandeur and power!
- 2 Praise be to God Who taught the Supreme Pen that whereby the realities of all things were attracted, and caused it to speak

- 1 هو الله تعالى شأنه العزة والعظمة والاقترار
- 2 الحمد لله الذی علّم القلم الأعلى ما انجذبت به حقایق
الأشیاء و انطقه بذکره و ثنائه فی ملکوت الأسماء

His praise and glorification in the kingdom of names. And peace and blessings be upon the Lord of His chosen ones, the Dawning-Place of His knowledge amongst His servants, and the Source of His command throughout His lands - He through Whose grace speech was revealed and Whom God taught expression - and upon His family and companions, the daysprings of the horizons of His might, power, grandeur and sovereignty.

و الصلوة والسلام على سيد اصفیائه و مطلع علمه
بین عبادہ و مصدر امره فی بلاده الذی بعنايته
ظهر اللسان و علمه الله البیان و علی آله و اصحابه
مشارك آفاق عزّه و اقتداره و عظمتہ و سلطانه

- 3 To proceed: Your letters arrived repeatedly, each one a perfect blessing and all-encompassing joy that seized the foundations and adorned them with the ornament of delight. After reading them, I proceeded to His presence and presented them before Him. The Lord - may our souls be a sacrifice for Him - spoke thus:

3 و بعد نامه‌های شما مکرر رسید هر یک نعمتی
بود کامل و فرحی بود شامل ارکان را اخذ
نمود و بطراز سرور مزین داشت و بعد از قرائت
قصد مقام نموده امام وجه عرض شد قال المولی
ارواحن فداه

- 4 Praise be to God! The station is desirable and the companion sought after, for truly rare indeed has it been and continues to be. In truth, a soul adorned with human attributes is seen as rare as red sulphur, nay rarer still. Should a soul be confirmed and perceive the fragrance of the utterance of the Purpose of all worlds from the Surih of the All-Merciful, then at that moment this station and its loftiness will become somewhat evident. His blessed and exalted Word states: "The All-Merciful taught the Qur'an, created man, taught him utterance." Now man is the station of the gathering of all gatherings. God hath made him the Dawning-Place of His most beautiful names, the Dayspring of His most exalted attributes, the recipient of His knowledge amidst humanity, and the source of His commandments and ordinances in the realm of creation. Verily, he is the gate of God's wisdom amongst His servants and the treasure of knowledge amidst His creation. Through him God hath manifested whatsoever He hath willed. Verily, He is the Master of creation, and within His grasp lies the reins of all matters from beginning to end.

4 الحمد لله محل مرغوب و مؤانس مطلوب چه که
بسیار کمیاب بوده و هست فی الحقیقه نفسیکه
بصفات انسانیت مزین باشد بمثابه کبریت احمر
بل اقل دیده میشود اگر نفسی مؤید شود و عرف
بیان مقصود عالمیان را از سوره رحمن بیابد آن
حین این مقام و علو آن فی الجمله ظاهر میگردد قوله
تبارک و تعالی الرحمن علم القرآن خلق الانسان
علمه البیان حال انسان مقام جمع الجمع است قد
جعل الله مشرق اسمائه الحسنی و مطلع صفاته
العلیا و مهبط علمه بین الوری و مصدر او امره و
احکامه فی ناسوت الانشاء انه باب حکمة الله بین
عباده و کنز المعرفة بین خلقه به اظهر الله ما اراد
انه هو مالک الایجاد و فی قبضته زمام الأمر فی
المبدء و المعاد

- 5 Jinab-i-Mizban Shuma, may God the Blessed, the Most High, strengthen him, is among those of the aforementioned station, meaning he is considered human in the sight of God. Blessed be he! We beseech God to strengthen him, assist him, and ordain for him that which will exalt his name in His lands among His servants. Verily, He has power over all things.

5 و جناب میزبان شما ایده الله تبارک و تعالی
از اهل مقام مذکوره اند یعنی عندالله از انسان
محسوب هنیئاً له و مرئاً نسأل الله ان يؤیده و
یمیده و یقدر له ما یرفعه باسمه فی بلاده بین عبادہ
انه علی کل شیء قدیر انتهى

- 6 Praise be to God! In every instance, His Honor Effendi, may God strengthen him through His Eternal Name, is mentioned, and surely there are effects and fruits from this mention. We beseech God, the Blessed, the Most High, to strengthen His Honor and manifest for him what has been ordained. Verily, He is the All-Bountiful, the Generous.

6 لله الحمد در هر کره حضرت افندی ایده الله
باسمه الأبدی مذکورند و البتہ از برای این ذکر
اثرها و ثمرهاست نسأل الله تبارک و تعالی ان
یؤید حضرتہ و یظهر له ما قدر له انه هو الفیاض
الکریم

- 7 In your previous letter, spiritual friend, you mentioned the feast gathering and attendance thereat, as well as the presence of the distinguished orator, namely His Honor Shaykh Abbas, may God the Most High assist him. Although this servant has not had the honor of meeting him, I beseech the True One, exalted be His glory, to sanctify the orators of the world and adorn them with the ornament of knowledge and deeds. Verily, our Lord is the Hearer, the Answerer.
- 7 در مکتوب قبل آنجیب روحانی ذکر مجلس ضیافت و ورود در آن مذکور و همچنین حضور حضرت خطیب عالم اعنی جناب شیخ عباس و ققه الله تعالی در آن مجلس اگرچه این عبد خدمت ایشان نرسیده و لکن از حق جلّ جلاله میطلب خطیبهای عالم را مقدس فرماید و بطراز علم و عمل مزین دارد انّ ربنا هو السّامع المجیب
- 8 However, when your letter arrived, a learned person present recognized him and said that he is truly a servant of the government with sincerity, and has revealed the secrets of certain religious leaders who are in fact opposed to the nation and government, this being the result of association and friendship. Then another person said that according to your mention, he is an inspector from the government. This servant stated that we do not know these things - we consider all as servants of God unless we witness wrongdoing with our own eyes, and in any case, we pray for all and have no secrets ourselves except the mention of God and His oneness.
- 8 و لکن حینیکه نامه آنجناب رسید شخصی از افاضل حاضر شناخت ایشانرا و فرمود ایشان فی الحقیقه خادم دولّتند بصدّقت و اسرار بعض مشایخین را که فی الحقیقه مخالف ملّت و دولّتست ایشان ظاهر نموده اند و اسباب آنهم معاشرت و رفاقت بوده بعد شخص آخر فرمود از قرار ذکر شما ایشان مفتشند از جانب دولت این عبد عرض نمود ما این چیزها را نمیدانیم ما عباد الله را خوب میدانیم مگر آنکه برأی العین امر منکری دیده شود و در هر حال در حقّ کلّ دعا میکنیم و خود هم اسراری نداشته و نداریم جز ذکر الله و توحید او
- 9 Then he wished to say a few words, but it was observed that perhaps words might arise causing displeasure to both parties, so this servant arose and the meeting concluded. In truth, what causes joy and delight to this servant is that you are in the presence of an accomplished and distinguished person, namely His Honor Effendi. This is a great bounty and an exalted station. Thanks be to God, the Powerful, the Mighty.
- 9 بعد خواست چند کلمهئی بگوید ملاحظه شد شاید بالأخره کلماتی بمیان آید که سبب کدورت طرفین گردد باین جهت این عبد برخاست و مجلس منقضی شد فی الحقیقه امریکه سبب فرح و سرور این عبد است اینست که آنجناب نزد شخص کامل جلیلی هستند یعنی حضرت افندی این نعمتیتست بزرگ و مقامیتست کبیر الشکر الله المقتدر القدیر
- 10 Regarding what you wrote about His Honor and his good deeds, good intentions, and good fellowship - yes, yes, this servant bears witness, and likewise the friends of this land and their chief all testify that His Honor possesses praiseworthy qualities and laudable attributes. I beseech the True One, exalted be His station, to increase his station at all times. Verily, He is the Mighty, the Generous, and He is the Forgiving, the Merciful.
- 10 اینکه در باره حضرت ایشان و حسن عمل و حسن نیت و حسن معاشرتشان مرقوم داشتند بلی بلی این عبد گواه و همچنین دوستان این ارض و سرور ایشان کلّ گواهی میدهند که حضرت ایشان صاحب اخلاق مرضیه و دارای صفات محموده بوده و هستند از حقّ تعالی شأنه سائل و آمل که در هر حین بر آنمقام پیفزاید انه هو العزیز الکریم و هو الغفور الرحیم
- 11 The friends around the Master all send greetings and especially ask for you that which befits His generosity. And now, the apple of our eye, His Honor Aqa Mirza Mustafa, upon him be 9 6 6 [Baha'u'llah], sends greetings and mentions that spiritual friend in various stations. We beseech God to strengthen him and you and His loved ones in what He loves and is pleased
- 11 دوستان حول مولی کلّ سلام میسرانند و مخصوص آنجناب میطلبند آنچه را که سزاوار بخشش اوست و حال قرّه عین جناب آقا میرزا مصطفی علیه ۹ ۶ ۶ [بهاء الله] سلام میسرانند و ذکر آنجیب روحانی را در مقامات

with. Verily, He is the Lord of all beings and the Master of the last and the first.

متعدده مینماید نسأل الله ان يؤيده و جنابك و
احبائه على ما يحب و يرضى انه هو مولى الورى
و مالک الآخرة و الأولى

- 12 Peace and mercy be upon you and upon God's righteous servants.

12 السّلام و الرّحمة على جنابك و على عباد الله
الصّالحين

- 13 The servant 7 Rajab 1307

13 خادم ۷ رجب سنه ۱۳۰۷

BLIB_Or15736.050

BH00236

To: *Haji Siyyid Muhammad Afnan son of Afnan Kabir et al.*

Date: 1307-07-15 [1890-Mar-7]

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

1 بسم ربنا الأقدس الأعظم العلى الأبهى

- 2 Verily doth praise its Lord and say: O concourse of the righteous! O assembly of the chosen ones! This Day is My Day, for He hath appeared Who was promised, He for Whose sake the essence of praise and thanksgiving and glorification was created and brought forth from nothingness into being. Glory be to God! Spiritual contentions have arisen - from one direction praise and thanksgiving are heard, from another sight and hearing. Yet this servant hath confirmed and doth confirm them all, for in the first rank and primal station, this Day is indeed the Day of the aforementioned four. That which stands as a barrier and veil is naught but the vain imaginings of the former people and their suppositions. This veil hath been rent asunder by the blessed word "I have turned my face toward Him Who hath created the heavens and the earth" - but this is evident only to those possessed of true power and divine might, not to the foolish rabble.

2 انّ الحمد يحمده الله ربّه و يقول يا ملأ الأبرار و
يا ملأ الأخيار يوم يوم من است چه كه ظاهر
شده موعوديكه جوهر حمد و شكر و ثنا از براي
او خلق شده و از عدم بوجود آمده سبحان الله
جدالهای معنوی برپا شده يك سمت حمد و شكر
ناطق و از جهت اخرى بصر و سمع ولكن اينعبد
كل را تصديق نموده و مینماید چه كه در رتبه
اولی و مقام اول يوم يوم اربعه مذكوره بوده
و هست آنچه حایل و حجابست اوهامات حزب
قبل و ظنون ايشانست و اينحجاب بكلمه مباركّه
وجهت وجهی للذى فطر السموات و الأرض
خرق شده ولكن نزد صاحبان قوه حقيقى و
قدرت الهى نه همج رعاع

- 3 Glory be to Thee, O Helper of the chosen ones and Revealer of mysteries! I beseech Thee by the fire of the Tree beyond which there is no passing, whereby Thou didst cause Thy sweetest call to be heard and didst cast Thy most exalted Word upon those who have witnessed and seen. I testify, O my God, that that which was hidden in Thy knowledge and treasured within the stronghold of Thy protection and infallibility hath been revealed. O God of existence and Lord of the seen and unseen! I beseech Thee by Thy greatest bounty and by the mysteries

3 سبحانك يا معين الأخيار و مظهر الأسرار
استلك بنار السّدره التى بها اسمعت ندائك
الأحل و القيت كلمتك العليا على من شهد و
رأى اشهد يا الهى بأن ظهر ما كان مكنوناً فى
علمك و مخزوناً فى حصن حمايتك و عصمتك
يا اله الوجود و مالک الغيب و الشهود استلك
بعنايتك الكبرى و الأسرار المكنونه المخزونه
عندك يا مولى الورى ان تفتح ابواب الرّخاء و

hidden and treasured with Thee, O Lord of all beings, to open the doors of ease and hope to the faces of the people of Baha. O Lord! This is Thy Day which Thou hast exalted through Thy grace above the heavens of Thy power, wherein Thou hast caused to flow from Thy Most Exalted Pen the Kawthar of immortality, making each drop thereof the water of life for all contingent beings, reviving thereby worlds which none but Thyself hath discovered and which none but Thy knowledge hath encompassed.

- 4 O Lord! After my confession of that which Thou hast revealed in Thy Books, manifested through Thy Pen, and uttered by the tongue of Thy grandeur, I beseech Thee by the Lord of all names, Who hath chosen for Himself a prison in 'Akka, that Thou mayest raise up, through Thy Will which Thou hast placed above the knowledge of Thy servants, souls possessed of great might and powerful sovereignty to exalt Thy Cause amidst all religions through wisdom and utterance - souls who have cast away the world and all that is therein and have taken hold of that which Thou hast commanded them through Thy bounty and generosity, that the signs of Thy sovereignty may be manifested in Thy lands and the evidences of Thy Will may encompass Thy servants.

- 5 O Lord! These are they who have cast aside what they possessed in hope of what lieth with Thee, and who desire naught on earth save to establish Thy Cause, to exalt Thy Word, and to manifest Thy power and might. Strengthen them, O my God, at every moment with the hosts of Thy majesty and power, that there may appear that which they have purposed in Thy days. Verily, Thou art the Almighty, unto Whose power all the atoms of creation have testified, and before Whose wrathful glance the mountains have melted away.

- 6 I beseech Thee at the end of my remembrance, O my Lord and my Support, to assist Thy loved ones and then enable those who have violated Thy Covenant and Thy Testament to seek forgiveness in the court of Thy holiness and to return to the horizon of Thy mercy and might. O Thou Who art the Beloved of the Messengers and the Desire of the hearts of them that are nigh unto Thee! The servant desireth naught in all creation save what Thou hast desired for him through Thy bounty and ordained for him through Thy grace. Yet he beseecheth Thee and imploreth from the heaven of Thy generosity the deliverance of Thy servants and their purification from all that becometh them not in the presence of the revelations of the lights of the Orb of Thy manifestation. O Lord! Aid them through Thy bestowal, strengthen them through Thy sovereignty, and inspire in them, through Thy grace which hath encompassed

الرجاء على وجوه اهل البهاء ايرب هذا يومك و
رفعته بفضلك عن سموات قدرتك و اجرته
فيه من قلبك الاعلى كوثر البقاء و جعلت كل
قطرة منه ماء الحيوان لأهل الامكان و احيت
به عوالم ما اطلع بها الا نفسك و ما احاطها الا
علبك

4 اى رب بعد اعترافى بما انزلته فى كتبك و اظهرته
من قلبك و نطق به لسان عظمتك اسئلك
بقيوم الاسماء الذى اتخذ لنفسه سجناً فى عكاء ان
تبعث بارادتك التى جعلتها فوق عرفان عبادك
عباداً اولى قدرة عظيمة و سلطنة قوية لاعلاء
امرك بين الأديان بالحكمة و البيان الذين نذبوا
العالم و ما فيه و اخذوا ما امرتهم به بجودك و
كرمك لتظهر آثار قيويمتك فى بلادك و احاطة
مشيتك بين عبادك

5 ايرب هم الذين نذبوا ما عندهم رجاء ما عندك
و ما اردوا فى الأرض الا اثبات امرك و اعلاء
كلمتك و اظهار قدرتك و سطوتك ايدهم يا
الهي فيكل آن بجنود عظمتك و اقتدارك ليظهر
ما ارادوا به فى ايامك انك انت المقتدر الذى
شهدت الذرات الكائنات بقدرتك و ذابت
الجبال من لحاظ قهرك

6 اسئلك فى آخر ذكرى يا سيدى و سدى ان
تؤيد اوليائك ثم الذين نقضوا عهدك و ميثاقك
على الاستغفار فى ساحة قدسك و الرجوع
الى افق رحمتك و عزتك يا محبوب المرسلين
و مقصود افئدة المقربين ان الخادم ما اراد فى
الملك الا ما اردت له بجودك و قدرت له
بفضلك ولكن يسئلك و يطلب من سماء
كرمك نجاة عبادك و تطهيرهم عما لا ينبغي
لهم عند تجليات انوار نير ظهورك ايرب و فقهم
بعطائك و ايدهم بسطائك ثم اهمهم ما فات
عنهم بعنايتك التى غلبت الوجود من الغيب و
الشهود لا اله الا انت المقتدر العزيز الودود

all existence both seen and unseen, that which hath escaped them. There is none other God but Thee, the Almighty, the Glorious, the All-Loving.

- 7 May my spirit be a sacrifice for your service, your steadfastness, and your devotedness. Your letter was like the morning rain, watering the soil of the heart. Immediately the saplings of joy and delight sprouted and grew tall. I beseech the Most High to raise them ever higher, for verily He is the Powerful, the Mighty, the Bestower.
- 8 After being enkindled by the fire ignited in your words and learning their contents, I approached the Most High Kingdom and, after gaining full permission, presented your letter. These firm verses were revealed from the Kingdom of Utterance. His mighty word and exalted proof states:
- 9 In My Name, the Manifest, the Speaker, the All-Knowing
- 10 O My Afnan! Upon thee be My glory and loving-kindness. The servant in attendance came before Us and read thy letter, and We hearkened unto it with the ear of grace. Thereupon the ocean of thy Lord's utterance surged, revealing unto thee the pearls of wisdom and utterance as a token of His grace, for He is the Mighty, the All-Bountiful. This is a Day wherein every one who hath turned unto Him hath prospered, and every deceitful opposer hath lost. Say: O people! By the life of God, ye were created for this Day. The Most Great Book, its letters and words, and its Mother Book bear witness to this, as ordained by God, the Lord of all men. We testify that thou hast spoken the truth in what thou hast mentioned regarding these matters. We beseech God to assist His Afnan in pure justice and to adorn them with the raiment of the Most Great Trustworthiness. Verily, He is the Powerful, the Chosen One.
- 11 O thou who soarest in the atmosphere of My love! We have revealed in the Tablets that which will elevate the stations of those who have turned to the Countenance and witnessed what the Tongue of Grandeur hath spoken in the final abode. By the life of God! Should anyone hold fast to what hath been ordained, he would find himself in the highest station. No thing would harm him, nor the objections of any treacherous denier. Say: He hath come for the salvation of the world and the elevation of your stations. Fear God and follow not every heedless doubter.
- 12 In Persian We say: That which that Afnan hath mentioned is the truth, without doubt. Ask from the Truth that He may assist all to attain unto that which leadeth to the glory of the Cause and its acceptance. Whoso is for God, God is for
- 7 روحی نخدمتکم الفداء واستقامتکم و اقبالکم الفداء دستخط حضرت تعالی بمثابه باران سحرگاهی وارد و اراضی قلب و دلرا سقایه نمود فوراً نهالهای فرح و سرور برآمد و بلند شد اسئله تعالی ان یرفعها فیکل الاحیان انه هو المقتدر العزیز المتان
- 8 و بعد از اشتعال بنار موقده در کلمات آنحضرت و اطلاع بما فیها قصد ملکوت اعلى نموده امام وجه حاضر و بعد از اذن تمام دستخط عرض شد و این آیات محجکات از ملکوت بیان نازل قوله عزّ بیانه و جل برهانه
- 9 بسمی الظاهر الناطق العليم
- 10 یا افنای علیک بهائی و عنایتی قد حضر العبد الحاضر امام الوجه و قرأ کتابک و سمعناه باذن العناية اذاً ماج بحر بیان ربک و اظهر لک اللالی الحکمة و البیان فضلاً من عنده و هو العزیز الفضال هذا يوم فيه فاز کل مقبل و خسر کل معرض مکار قل یا قوم لعمر الله قد خلقتم لهذا اليوم یشهد بذلك الکتاب الأعظم و حروفه و کلماته و امه امراً من لدی الله مالک الرقاب نشهد انک نطق بالحق فیما ذکرته فی الأمور نسئل الله أن یؤید افنانه علی العدل الخالص و یزینهم بطراز الأمانة الکبری انه هو المقتدر المختار
- 11 یا ایها الطائر فیہواء حیّ انا انزلنا فی الألواح ما ترتفع به مقامات الذین اقبلوا الی الوجه و شهدوا بما نطق به لسان العظمة فی المآب لعمر الله لو یتسک احد بما امر به لیجد نفسه فی اعلى المقام لا یضره شیء من الأشياء و لا اعتراض کل خائن کفار قل انه اتی لنجاة العالم و ارتقاء مقاماتکم اتقوا الله و لا تتبعوا کل غافل مرتاب
- 12 بلسان پارسی ذکر میشود آنچه آن افنان ذکر نموده اند حق لا ریب فیہ از حق بطلبید کل را تأیید فرماید بر آنچه بعز امر و قبول فائز من کان

him. Today all must gaze toward the horizon and be engaged in service. This is the station of the Afnan of the Blessed Tree. In previous years bounty and blessings were sent down from the heaven of generosity, but due to certain deeds they were suspended. Say: Aforetime all proclaimed: "My God, my God! Thou seest and knowest what hath appeared from Thy loved ones in Thy days. I beseech Thee to assist them to arise to compensate for what hath passed them by in exalting Thy Word. Then inspire them with that which will draw them nigh unto Thee and elevate them through Thy name among Thy servants. Verily, Thou art the Powerful, the Guardian, the Mighty, the Self-Subsisting."

- 13 The Glory from Us be upon thee and upon those who are with thee, who love thee and hearken to thy word concerning the Cause of God, the Lord of what was and what shall be.
- 14 O honored Afnan Muhsin, upon thee be My glory and loving-kindness! Whatsoever he hath heard from the tongue of the Wronged One he will surely mention, for he hath attained unto Our presence and meeting for extended periods and hath heard that which hath been and is the cause of the descent of heavenly sustenance and eternal blessing. We send from this spot Our glorification unto him and give him the glad-tidings of God's mercy and bounty. We beseech God to grant him success and assist him in that which He loveth and is pleased with, and to ordain for him what He hath ordained for His trusted ones. Verily, He is the Powerful, the Mighty, the All-Bestowing.
- 15 We convey Our greetings to the loved ones in that land. We beseech God to protect them from the evil of His enemies and to send down upon them from the heaven of bounty that which shall endure as long as His most beautiful names endure. Verily, He is the Powerful, the Mighty, the All-Bountiful. End.
- 16 The blessed, exalted and decisive words each testify to the mercy, grace and favor of the Truth, exalted be His glory, in relation to the Afnan, upon them be the glory of the All-Merciful. From the earliest days until now, His Holiness has been gazing toward the horizon of God's Cause and has arisen to serve to the extent possible. This word has repeatedly been heard from the Divine tongue: no deed among deeds can equal this testimony. The grace of the Divine Tree has encompassed all, appearing at every moment with manifest splendor and evident radiance. Blessed are ye and those with you.
- 17 The details of matters that must be presented by command are as follows: After the arrival of the honored Afnan, Mr. A and H, and the esteemed Amin, upon them be the Most Glorious Glory of God, some days passed. One day Amin was present

لله كان الله له امروز باید کل بافق ناظر باشند و بخدمت مشغول اینست شأن افنان سدره مبارکه در سنین قبل از سماء عطا نعمت و برکت نازل ولكن نظر ببعضی اعمال توقف نمود قل من قبل الكل الهی الهی تری و تعلم ما ظهر من اولیائک فی آیامک استلک ان تؤیدهم علی القيام علی ما فات عنهم فی اعلاء کلمتک ثم الهمهم ما یقرّبهم الیک و یرفعهم باسمک بین عبادک انک انت المقتدر المهیمن العزیز القیوم

13 البهآء من لدنا علیک و علی من معک و یحبک و یسمع قولک فی امر الله ربّ ما کان و ما یكون

14 جناب افنان محسن علیه بهائی و عنایتی آنچه از لسان مظلوم اصغا نموده البته ذکر مینماید چه که مدتها بحضور و لقا فائز بوده اند و اصغا نموده اند آنچه را که سبب انزال مائدهء سمائی و نعمت ابدیه بوده و هست انا نکبر من هذا المقام علیه و نبشّره برحمة الله و جوده و نستل الله ان یوفقه و یؤیده علی ما یحب و یرضی و یقدر له ما قدره لأنمائته انه هو المقتدر العزیز الوهاب

15 اولیای آن ارضا تکبیر میرسانیم نستل الله ان یحفظهم من شرّ اعدائهم و ینزل علیهم من سماء العطاء ما یكون باقیاً بقاء اسمائه الحسنی انه هو المقتدر العزیز الفیاض انتهى

16 کلمات طیبہء عالیہء محکمہ ہر یک گواہست بر رحمت و فضل و عنایت حق جلّ جلالہ نسبت بافنان علیہم بہآء الرحمن آنحضرت از اول آیام الی حین بافق امر الله ناظر بوده اند و بر خدمت بقدر مقدور قائم اینکلمہ مکرر از لسان احدیہ استماع شدہ هیچ عملی از اعمال باین شہادت معادلہ نمینماید فضل سدرہ احاطہ نموده در ہر حین بشأنی ظاہر و بظہوری باہر نعیماً لحضرتکم و لمن معکم

17 تفصیل امور کہ حسب الأمر باید عرض شود آنکہ بعد از ورود حضرت افنان آقای الف و حا و جناب امین علیہما بہآء الله الأبہی چندی کہ گذشت یومی از آیام حضرت امین بین یدی

before Him and He said: "O Amin, praise be to God, the Afnan has arrived and attained the presence. Now they should occupy themselves with their commercial affairs." In response he submitted: "According to what is known, the honored Aqa Siyyid Mirza has deemed it advisable that they proceed to Bombay, however they have had and have no inclination whatsoever toward that direction."

- 18 He said: "If this is so, let them proceed to the Great City, that perchance the calumnies of the objectors and slanderers may be dispelled and the people of that city may become aware of the truth of the Cause, for the honored Afnan - the honored Aqa Siyyid Ahmad and the honored Aqa Siyyid Muhsin and the honored Amin and the honored Nazir and other companions - all suddenly departed from the Great City toward the Prison. The deniers and objectors found occasion and wrote to various places that 'these people have taken large sums of our money and fled.' And Abbas-Ali Kazerouni sent letters to Egypt; those very letters were forwarded to the Most Holy Court. We seek refuge in God from the calumnies contained in those inflammatory papers. In any case, that heedless liar united with two others and spread that which became the cause and reason for preventing the servants from turning to and drawing near."

- 19 Therefore, by command the honored Afnan and the honored Amin proceeded to the Great City, and some time after their departure, a letter arrived either from the Holy Land or from the honored Afnan Haji Siyyid Mirza, upon him be the Most Glorious Glory of God, stating that the honored Afnan Aqa Siyyid Ahmad, upon him be the Glory of God and His favor, should proceed to the land of Ha.

- 20 After this matter was presented in the Most Holy, Most Exalted Court, He said: "Write to Ahmad, upon him be My Glory and favor, that since Mirza has so intended, thou must proceed with utmost speed." However, this servant knew and knows with absolute certainty that if any benefit would have appeared from his presence in the land of Ha, surely the command to proceed to the Sublime Gate would not have been issued, although it was necessary, in view of the honor of the Cause and the exaltation of the Word and the manifestation of trustworthiness and religiosity and truthfulness and sincerity in that city. The honored Afnan Aqa Siyyid Muhsin, upon him be the Glory of God and His favor, is aware of the details and will mention them before His Holiness.

- 21 At one time this supreme blessed word emerged from the Dayspring of Will, exalted be His glory: The honored Afnan,

حاضر فرمودند یا امین لله الحمد افنان وارد و زیارت فائز حال باید بامور تجارت خود مشغول شوند در جواب عرض نمود از قرار معلوم جناب آقا سید میرزا مصلحت دیده اند ایشان به بمبائی تشریف ببرند و لکن ایشان بهیچوجه میل بان سمت نداشته و ندارند

- 18 فرمودند اگر چنین است بمدینه کبیره توجه نمایند شاید مفتریات معرضین و مفترین زائل شود و اهل آمدینه بر حقیقت امر آگاه گردند چه که حضرات افنان جناب آقا سید احمد و جناب آقا سید محسن و جناب امین و جناب ناظر و سایر همراهان کل از مدینه کبیره بغتة بشطرنجین توجه نمودند منکرین و معرضین اسبابی بدستشان آمد باطراف نوشتند حضرات مبالغی از مال ما را برداشتند و فرار نمودند و مکاتیبی عباسعلی کازرانی به مصر فرستاد بعینه آتمکاتیب را بشطراقدس ارسال نمودند نعوذ بالله از مفتریات مندرجه در آن اوراق ناریه باری آن کذاب غافل مع نفسین متحد شده انتشار دادند آنچه را که سبب و علت منع عباد شد از توجه و تقرب

- 19 لذا حسب الامر حضرت افنان و جناب امین بمدینه کبیره توجه نمودند و بعد از توجه چندی بعد خطی از اراض یا از حضرت افنان جناب حاجی سید میرزا علیه بهاء الله الاهی رسید که حضرت افنان جناب آقا سید احمد علیه بهاء الله و عنایت بارض ها توجه نمایند

- 20 بعد از عرض اینفقره در ساحت امع اقدس اعلی فرمودند بنویس به احمد علیه بهائی و عنایتی که میرزا همچو اراده نموده باید بقوادم سرعت متوجه گردی و لکن اینعبد بیقین مبین دانسته و میدانست که اگر در اراض ها بحضور ایشان فائدهئی ظاهر میگشت هرآینه امر بتوجه بعلیه صادر نمیشد با آنکه لازم بود نظر باعزاز امر و اعلاء کلمه و ظهور امانت و دیانت و صدق و صفا در آمدینه حضرت افنان جناب آقا سید محسن علیه بهاء الله و عنایت از تفصیل آگاهند و نزد آنحضرت ذکر مینمایند

- 21 وقتی از اوقات اینکلمه مبارکه علیا از مشرق اراده ظاهر قوله تبارک و تعالی جناب افنان

that is Mirza, upon him be My Glory, must consider the outcome of every matter and then execute it. However, due to the multiplicity of occupation, most of which neither nourishes nor satisfies, they have been heedless, having failed to observe the affairs from all sides and to reflect upon their outcome. Now we beseech God, exalted be His glory, to open a door of bounty and to set all matters aright. We informed Our servant who was present, the Afnan, that is, Aqa Siyyid Ahmad, to proceed to that direction, but it was and is without fruit. Now hope of fruit lies in the return of the Afnan himself, Aqa Siyyid Mirza, to that land.

- 22 After news arrived of the summons of the honored Afnan of the Land, or the esteemed Afnan, that is His Honor A. and H., upon them both be the Most Glorious Beauty of God, no further command or prohibition issued forth from the Source of the Cause. The initial intention was altered. In any case, this evanescent servant now beseeches God, exalted be His glory, to assist the honored Afnans in that which befits them and is worthy of these days. All that His Honor wrote has been confirmed by the Desired One. Now, trusting in God, His Honor and those with him must occupy themselves with setting matters aright. We beseech the Most High to open before your faces the gates of grace, blessing and bounty. Verily He is the Generous, the Bestower, and He is the Merciful, the All-Bountiful.

- 23 At this moment this blessed word, from which in truth flows an ocean of joy, was revealed from the Tongue of Grandeur. His word, exalted, mighty and great be His utterance: "O My Afnan! Upon thee be My glory and My loving-kindness. Your supplications and your mentions, in your stations of humility and submissiveness, of powerlessness and entreaty, of trust and attachment and detachment, have been heard and adorned with acceptance. Blessed art thou for having spoken that which was honored by being heard and for having uttered that which attained the right of acceptance and good-pleasure. Thou hast grasped the truth of the matter. Most are heedless of this point. In numerous Tablets, in accordance with your request, it was previously revealed from the Supreme Pen that it behooveth the Afnan to turn to the service of the Cause. This is for them true commerce and spiritual profit. By the life of God! This profit can never be seized by loss nor altered. Blessed be thy pen in having moved in accordance with that which hath appeared from the Pen of God, the Help in Peril, the Self-Subsisting.

- 24 "O My Afnan! The Divine Cause has been and is in exaltation. In no century or age has any cause spread with such rapidity.

یعنی میرزا علیه بهائی باید در هر امری عاقبت آترا تفکر نمایند و اجرا دارند و لکن ایشان نظر بکثرت شغل که اکثر آن لایسمن و لایغنی بوده از مشاهده اطراف امور و تفکر در عاقبت باز مانده حال از حق جل جلاله میطلبیم باب عنایتی بگشاید و امور را اصلاح فرماید یا عبد حاضر ما افنان یعنی آقا سید احمد را اخبار نمودیم بتوجه بآشطر و لکن پیشمر بوده و هست باز امید ثمر از رجوع خود افنان آقا سید میرزاست بآن ارض انتهی

- 22 بعد از ورود خبر احضار حضرت افنان ارض یا جناب افنان یعنی حضرت الف و حا علیهما بهاء الله الاهی را دیگر امر و نبی از مصدر امر ظاهر نه اراده اولیه تغییر نمود باری این خادم فانی حال از حق جل جلاله میطلب حضرت افنانرا تأیید فرماید بر آنچه سزاوار ایشان و لایق ایام هست آنحضرت آنچه مرقوم فرموده اند بتصدیق حضرت مقصود فائز دیگر حال متوکلاً علی الله آنحضرت و من معه باصلاح امور باید مشغول باشند نسله تعالی ان یفتح علی وجوهکم ابواب النعمة والبركة والعناية انه هو الکریم الفیاض و هو الرحیم الفضال

- 23 در این حین اینکلمه مبارکه که فی الحقیقه بحر سرور از آن جاریست از لسان عظمت ظاهر قوله جل و عز و عظم بیانه یا افنانی علیک بهائی و عنایتی مناجاتهای شما و اذکار شما در مراتب خضوع و خشوع و عجز و ابتهال و توکل و توسل و انقطاع باصفا فائز و بقبول مزین طوبی لک بما نطقتم بما تشرف بحق الاصغاء و تکلمت بما فاز بحق القبول والرضاء حق مطلب را ادراک نموده ای اکثری از اینفقره غافلند در الواح متعدده مطابق طلب آنجناب از قلم اعلی از قبل نازل که شأن افنان آنکه بخدمت امر توجه نمایند اینست در حق ایشان تجارت حقیقی و ربح معنوی لعمر الله این ربح را خسارت اخذ ننماید و تغییر نیابد طوبی لقلکم بما تحرک علی ما ظهر من قلم الله المهیمن التیوم

- 24 یا افنانی امر الهی در علو بوده و هست در هیچ قرنی از قرون هیچ امری باین زودی انتشار ننمود

Now all things are engaged in supporting this Cause. Soon will the deniers behold that from which they were heedless. In no wise is hesitation in any matter permissible. That which is necessary today, and which the Tongue of God pronounceth, is this which He speaks before the faces of the world: O My Afnan! Thou hast spoken the truth. We bear witness that ye were created for the triumph of God's Cause, the exaltation of His Word, and the spreading of His signs, in such wise that nothing whatsoever shall frighten you, nor shall the veils of the peoples and the manifestations of idle fancies in the world cause you grief. By My life! The fire hath been kindled in the Blessed Tree, and it speaketh at this moment, saying: 'O My Afnan! Forsake the world and what the peoples possess. Arise for the triumph of the Cause. And the triumph that hath no equal is your detachment from all that ye possess, that the atoms may bear witness to your elevation, your exaltation, your advancement and your ascent.' Penetrating eyes from the Supreme Concourse are fixed upon you and your deeds."

- 25 O Afnan, O Mirza, upon thee rest the Glory of God, the Lord of all names. Hear thou the Voice of this Wronged One and cleave thou, as befitteth thy kinship to the Sacred Tree, unto that which is meet and seemly. Thou art foremost in rank and station to serve the Cause. With utmost endeavor thou must prevent the dark and defiling winds and dust of this world from sullyng the most holy and sacred Hem. That which will today elevate your stations and exalt the Cause is this: that ye should enter, detached from the world, into the realm of detachment, and assign to its rightful owners whatsoever ye possess for the exaltation of God's Word. That is, whatever ye possess, whether little or much, place it at the disposal of trade and commerce, and with the utmost joy and fragrance discharge the debts ye owe to others. This is your station and that which hath been ordained for you by the Pen of God, the Help in Peril, the Self-Subsisting.

- 26 O Mirza, upon thee be My Glory! Should you act upon what hath been mentioned, it will serve as the supreme means for the manifestation of detachment and of the fear of God, the Mighty, the Praised. Take what thou hast been commanded by the Truth and cast aside all that the people possess of idle fancies and vain imaginings. We have revealed unto thee that which will draw thee nigh unto God and make thee powerful through His might. Verily thy Lord is the All-Bountiful, the Generous.

- 27 O Afnan! I desire not for you that which I desire not for Myself. Hear thou the call of this Wronged One and arise with complete resolve to discharge the debts owed to others. This

حال جميع اشیاء بتأیید این امر مشغول سوف بیرون المنکرون ما غفلوا عنه در امور بهیچوجه تردید جایز نبوده و نیست آنچه الیوم لازم و لسان الله بآن ناطق اینست که امام وجوه عالم بآن نطق میفرماید یا افنانی قد نطق بالحق نشهد انکم خلقتم لنصرة امر الله واعلاء كلمته وانتشار آثاره بحيث لا يخوفکم شیء من الاشياء ولا تحزنکم سبجات الأمم ومظاهر الأوهام فی العالم لعمری قد اشتعلت النار فی السدرة المبارکة وانها تنطق فیهذا الحین وتقول یا افنانی دعوا العالم وما عند الأمم قوموا لنصرة الأمر والنصرة الّتی لا عدل لها هی انقطاعکم عما عندکم لتشهد الذرات بعلوکم و سموکم و ارتفاعکم و ارتقاءکم ابصار حدیده از ملأ اعلی بشما و اعمالتان ناظر

25 یا افنانی یا میرزا علیک بهاء الله مالک الأسماء ندای مظلومرا بشنو و بما یلیق لنسبتک الی السدرة تمسک نما شما در مقام اول و رتبه اولی بخدمت امر مخصوصید باید بتمام همت اریاح کدره و غبار تیره دنیویہ را از ذیل اطهر اقدس منع نمائید آنچه الیوم سبب ارتقاء مقامات شما و ارتفاع امر است اینست که منقطعاً عن الدنیا در عرصه انقطاع وارد شوید و آنچه موجود لاعزاز کلمه الله بصاحبان و اگذارید یعنی آنچه موجود است از قلیل و کثیر در معرض بیع و شری درآورید و بکمال روح و ریحان دیون عباد را ادا نمائید اینست شأن شما و ما قدر لکم من قلم الله المهیمن القیوم

26 یا میرزا علیک بهائی آنچه ذکر شده اگر عمل نمائی سبب اعظم است از برای اظهار انقطاع و تقوی الله العزیز الحمید خذ ما امرت به من لدی الحق و ضع ما عند الناس کله من الأوهام و الظنون قد التی الیه الیک ما یقرّبک الله و یجعلک عزیزاً بعزه ان ربک هو الفیاض الکریم

27 یا افنانی نمیپسندم از برای شما آنچه را از برای خود نمیپسندم بشنو ندای مظلومرا بهمت تمام بر ادای دیون عباد قیام نما امراً من لدی الله

is commanded by God, the Help in Peril, the Self-Subsisting. This deed is the master of deeds and the lord thereof in the sight of the Self-Sufficient, the Most High. Your dominion lies in the divine Kingdom, not in the clay of earth. Hear My call and be of the thankful ones. Do what thou hast been commanded and be of the contented ones. Hold fast unto what the Lord of the worlds hath desired for thee and be of the detached ones. Grasp the hem of thy Lord's bounty and say: O my God, my Lord, and my Support! Thou seest me clinging to the hem of Thy bounty and holding fast to the cord of Thy grace. I desire to discharge what is incumbent upon me through that which Thou hast bestowed upon me through Thy generosity and bounty, that it may be proven to all that Thy Being is sanctified, Thy Essence holy, and that Thy loved ones are detached from the dust and ornaments of the world, that there might shine forth from the horizon of my deeds the light of trustworthiness and religiosity, through Thy grace and bounty, O Thou Who art the Lord of the Kingdom of Names and the Ruler over all who dwell in the realm of creation. O Lord! I beseech Thee by the fire of Thy Sacred Tree and the light of Thy countenance to aid Thy Afnan in accomplishing what they desire in Thy days, that all may witness that the ornaments of earthly dominion hold no station with Thy loved ones and chosen ones. Thereupon the words of God were concluded with this most exalted Word: The Kingdom belongeth unto God, the Omnipotent, the Single, the Mighty, the Bestower.

- 28 The outward and inward well-being of the Afnan lies in ceasing their scattered and diverse trading ventures and being content with one or two enterprises. Verily blessing lieth in His grasp and the kingdom of bounty in His right hand. He enricheth whomsoever He willeth, as bidden by Him. Verily the All-Sufficient hath acknowledged the poverty of His servants in His saying: "O ye people! Ye are but paupers in need of God, and God is the Self-Sufficient, the Praised." If thou shouldst attain unto that which hath flowed from the Most Exalted Pen, assuredly the doors of blessing, bounty, generosity and grace of the Lord of ancient days shall be opened before your faces in such wise as to astonish all. Do what thou hast been commanded and be of the assured ones.

- 29 In the earliest days of arrival in the prison, that which would enlighten those possessed of insight became manifest, namely that the manufacture of opium is not acceptable in the sight of God. Nevertheless, your honor engaged in that which was not permissible. Now must ye cleave unto that which is worthy of acceptance. Verily God commandeth you to justice and kindness and to that which will exalt you in every world of His

المهيمن القيوم اينعمل مالک اعمالست و سيد
آن نزد غنى متعال ملک شما در ملکوت الهی
محقق است نه در آب و گل زمین اسمع ندائی و
کن من الشاکرين اعمل ما امرت به و کن من
الراضين تمسک بما اراد لك مولی العالم و کن
من المنقطعین خذ ذیل عنایه ربک و قل یا الهی
و سیدی و سندی ترائی متشبثاً بذیل عطائک
و متمسکاً بجبل فضلک و ارید ان اؤدی ما
علی بما اعطيتنی بجودک و کرمک لیثبت علی
العباد تقدیس ذاتک و تنزیه کینوتک و انقطاع
اولیائک عن غبار الدنیا و زخرفها لیسطع من افق
اعمالی نور الأمانة و الدیانة بجودک و کرمک یا
مالک ملکوت الأسماء و المهيمن علی من فی
ناسوت الانشاء اربیب استلک بنار سدرتک و
نور وجهک ان تؤید افنانک علی ما ارادوا فی
ایامک لیشهد کلک بأن زخارف الملک لیس
لها شأن عند اولیائک و اصفیائک عند ذلک
انتهت کلمات الله بهذا الکلمة العلیا الملک لله
المقتدر الفرد العزیز الوهاب

28 مصلحت ظاهر و باطن افنان آنکه تجارتهای
متشبهه مختلفه را موقوف نمایند بیک چشمه یا
دو چشمه کفایت کنند ان البرکة فی قبضته و
ملکوت العطاء فی یمینه یغنی من یشاء امرأ من
عنده ان الغنی اقر بفقر عباده بقوله یا ایها الناس
انتم الفقراء الی الله و الله هو الغنی الحمید اگر فائز
شوی بآنچه از قلم اعلی جاری شده البتہ ابواب
برکت و عنایت و جود و کرم مالک قدم بر
وجه شما باز شود بشأنیکه کل متحیر شوند
اعمل ما امرت به و کن من الموقنین

29 در اول ایام ورود در سجن ظاهر شد آنچه که
متبصرین را آگاه نمود بر اینکه عمل تریاک عندالله
مقبول نه معذک آنجناب عمل نمودند آنچه را که
جایز نبوده حال باید تثبث نمائید بآنچه که بعز
قبول فائز هست ان الله امرکم بالعدل و الاحسان

worlds. He is, in truth, the Almighty, the Mighty, the Most Generous.

و بما یرفعکم فیکلّ عالم من عوالمه أنّه هو المقتدر
العزیز الفضّال انتهى

- 30 O my God! Grant confirmation. O my God! Bestow success. The servants are weak, even though they may be Afnan. I beseech from Thee Thy ancient and fresh favors, that Thou mayest confirm Thy Afnan in that which is befitting, and ordain for them that which is conducive to their progress, ascendancy, exaltation and elevation. Thou art the Bestower, the Kind. There is no God but Thee, the Powerful, the Mighty, the All-Bountiful.

30 الهی تأیید فرما الهی توفیق عطا نما عباد ضعیفند
اگرچه افنان باشند از تو عنایت قدیم و جدید ترا
میطلبم که تأیید فرمائی افنانت را بر آنچه سزاوار
است و مقدر نمائی از برای ایشان آنچه را که
سبب ارتقا و ارتفاع و سمو و علو است توئی
بخشنده و مهربان لا اله [الا] انت المقتدر العزیز
المنان

- 31 His Holiness the Afnan, the Most Luminous Star, upon him be the Most Effulgent Glory of God, has arrived and will undoubtedly relate that which he has heard from the precincts of the Throne. It has been repeatedly conveyed that whatsoever his honor has written is in accordance with the Will. One must hold fast and cling to it, that there may descend from the heaven of grace and bounty what We desire of the wonders of His generosity and munificence. Night and day, mention of them and their presence has been and is, both outwardly and inwardly. The servant beseeches his Lord to confirm his honor and grant him success in that which will set affairs aright. Verily, He is the Powerful, the Mighty, the All-Forgiving.

31 حضرت افنان نجم انور علیه بهاء الله الأنور الأنور
الحمد لله وارد شدند و البته آنچه از ساحت عرش
اصفا نموده اند ذکر مینمایند مکرر عرض شده که
آنچه آنحضرت مرقوم داشته اند مطابقست با اراده
باید بآن تمسک جست و تشبث نمود لیزل من
سماء الفضل و العطاء ما نرید من بدائع جوده و
کرمه در لیالی و ایام ذکر ایشان و حضور ایشان
در ظاهر و باطن بوده و هست یستل الخادم ربّه
ان یؤید حضرته و یوفق جنبه بما تصلح به الامور
انه هو المقتدر العزیز الغفور

- 32 To the other Afnan and the loved ones of that land, upon them be the Glory of God, His mercy and His favor, I convey greetings and salutations. I beseech the True One, exalted be His glory and abundant be His favors, to send down uninterruptedly from the heaven of grace and bounty for each one that which will rectify affairs and be the cause of joy and gladness. Verily, He is powerful over whatsoever He willeth through His word "Be" and it is. The Command is in His grasp, and He is the Powerful, the Supreme, the Self-Subsisting.

32 سایر آقایان افنان و اولیای آن ارض علیهم بهاء
الله و رحمته و عنایتیه را تکبیر و سلام میرسانم
و از حقّ جلّ جلاله و عمّ نواله از برای هر
یک میطلبم من غیر تعطیل از سماء فضل و عطا
نازل فرماید آنچه را که سبب اصلاح امور و
علت فرح و سرور است انه هو المقتدر علی ما
یشاء بقوله کن فیکون الامر بیده و هو المقتدر
المهیمن القیوم

- 33 Glory and remembrance and praise be upon your honor and upon those who are with you and who love you and who hear-ken to your words and your mention and your call in the Cause of God, the Lord of the Mighty Throne and the Exalted Seat.

33 البهاء و الذکر و الثناء علی حضرتکم و علی من معکم
و یحبّکم و یسمع قولکم و ذکرکم و ندائکم فی امر الله
ربّ العرش العظیم و الكرسی الرفیع

- 34 The servant 15 Rajab 1307

34 خادم ۱۵ رجب سنه ۱۳۰۷

INBA31:188

BH00735

To: Aqa Siyyid Mirza Afnan son of Siyyid Hasan Afnan Kabir, et al.

Date: 1307-07-15 [1890-Mar-7]

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

2 Praise be unto Him Who is worthy of all glorification - He Who, through the Most Exalted Pen, hath raised up hosts and through them hath conquered the cities of men's hearts. Were the heedless world and ignorant people possessed of insight, they would have observed the penetrating power of the Word and the might of God's Will, would have conducted themselves with due measure, and would have cast aside the veils of idle fancies and vain imaginings which have held back most of humanity from the Lord of the Day of Resurrection. Then would the Herald of Glory proclaim the words "Blessed are the ears and eyes!" Exalted be the majesty of our Lord, universal His grandeur, supreme His sovereignty, and widespread His fragrances! Glory, radiance, light and praise be upon the Branches of the Divine Lote-Tree and its Afnan, through whom His verses were spread abroad, His signs were made manifest, His mysteries were brought forth, His proof encompassed all things, and His testimony was established; and upon those who have believed in God and His signs, acknowledged His sovereignty, quaffed the choice wine of revelation from the cup of His bounty, and spent what they possessed with such steadfastness as amazed the Concourse on High - these are honored servants who act according to His command.

3 May my spirit be a sacrifice for your love and steadfastness! The ultimate hope was dispatched in the form of a letter and arrived - a herald that filled all limbs, members, and every atom of being with boundless joy. What hope could be greater than the well-being of your honor, or more exalted than the safety of the Afnan of the Divine Lote-Tree? Nay, by God! This station is the ultimate aspiration of those who are detached, sincere, and loving, and remains so. After its reading, intent was made toward the ultimate goal. After entry into the Kingdom and permission, the entire letter was presented and was blessed to attain the audience of Him Who is the Intended One. This is what was revealed in response from God, the Lord of all men. Glorious is His utterance and mighty His sovereignty:

4 In My Name, the Supporter, the Helper

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد حضرت مقصود را لایق و سزااست که از قلم اعلیٰ جنودی [تریت] فرمود و از آن جنود مدائن قلوب را تسخیر نمود عالم غافل و خلق جاهل اگر دارای بصر بودند نفوذ کلمه و اقتدار ارادة الله را ملاحظه مینمودند و بمقدار خود حرکت میکردند و حجابات ظنون و اوهام که اکثر خلق را از مالک یوم قیام منع نموده از میان مرتفع میشد آنحین منادی عزّت بکلمهء فازت الآذان و الأبصار ناطق جلّ جلال ربّنا و عمّ عظمته و علت سلطنته و فاحت نفحاته و التّکبیر و البهاء و الثّور و الثّناء علی اغصان السّدره و افنانها الذّین بهم انتشرت آیاته و ظهرت آثاره و برزت اسراره و احاطت حجّته و ثبت برهانه و علی الذّین آمنوا بالله و آیاته و اقروا بسلطانته و شربوا رحيق الوحی من کأس عطائه و انفقوا ما عندهم باستقامة تحیرت منها الملائة اعلیٰ اولئک عباد مکرمون و هم بأمره يعملون

3 روحی لحبکم و استقامتکم الفداء غایة امل بر هیئت نامه مبعوث و رسید مبشری بود که اعضا و اجزاء و جمیع ذرات وجود را بسرور بی اندازه فائز فرمود کدام امل اعظم از صحّت وجود آنحضرت است و اعلیٰ از سلامتی افنان سدرهء مقصود است لا والله این مقام منتهی [....] رجای منقطعین و مخلصین و محبّین بوده و هست و بعد از قرائت قصد غایة قصوی نموده بعد از ورود در ملکوت و اذن نامه بتمامه عرض شد و باصغاء حضرت مقصود فائز هذا ما تزل فی الجواب من لدی الله مالک الرقاب قوله عزّ بیانه و عظم سلطانه

4 بِسْمِ الْمُؤَيَّدِ الْمُعِينِ

- 5 A mention from Us to one of the Afnans who was stirred by the fragrances of My revelation, drawn to the paradise of My presence, admitted into the pavilion of My grace, and made to hear that which ears were prevented from hearing, save whom God, the Lord of all worlds, willed. O Afnan! Upon thee be My glory and My mercy. That which thou didst hear in the Most Holy Court from the Tongue of Grandeur concerning the elevation of the stations of the honored Afnans and the deeds that befit their station - mention it in such wise that may acquaint the honored Afnan, Siyyid Mirza, upon him be My glory and My loving-kindness, with the Will of God and that which befitteth His Day. Delay and neglect in matters is not permissible. They must raise high their resolve and manifest before the faces of the servants the essence of trustworthiness and detachment, and whatever is in the first instance most beloved and desired by them, they must bring to the notice of the evaluators for sale and give to the followers of the Faith.
- 5 ذکر من لدنّ لأحد افناني الذي حرّكته نفحات وحيي واجتذبه الى فردوس لقائي و ادخلته في سرادق فضلي و اسمعته ما منعت الاذان عن اصغائه الا من شاء الله رب العالمين يا افناني عليك بهائي و رحمتي آنچه در ساحت اقدس از لسان عظمت در ارتفاع مقامات حضرات افنان و اعماليكه لايق شأن ايشانست اصغا نمودی ذکر نما ذكريكه جناب افنان سيد ميرزا عليه بهائي و عنايتي را بر مراد الله و آنچه سزاوار يوم اوست آگاه نمايد توقف و اهمال در امور جايز نه بايد همت را بلند نمايند و امام وجوه عباد بجوهر امانت و انقطاع ظاهر شوند و آنچه در مقام اول نزدشان محبوبتر و مرغوبتر است باطلاع مقومين در مقام بيع درآورند و بصاحبان دين بدهند
- 6 O Mirza! These are the days for such action and the expression of such words. Not every day hath this excellence. Rise not merely upon hearing the Word of God - if thou art in bed, come forth; if seated, stand up; if standing, hasten with utmost speed to complete that which thou art commanded. This is the firm decree that hath appeared from the court of the Most Great Name. Take it with hands of submission and acceptance, and be of them that act.
- 6 يا ميرزا اين ايام مقام اينعمل و اظهار اين بيانست هر يوم را اين فضيلت نه بجزّد اصغاء كلمة الله اگر در فراشي بيرون آي و اگر نشسته برخيز و اگر ايستاده بسرعت تمام قصد اتمام بآنچه مأمور شده نما اينست حكم محكم [كه] از ساحت اسم اعظم ظاهر خذه بآيادي التسليم و الرضا و كن من العالمين
- 7 O Mirza! If thine eye should oppose thee in what God hath commanded, pluck it out; if thy rib should oppose thee, divorce it; if thy brother, abandon him, holding fast to the cord of God's commandments, the Lord of the mighty throne. By My life! None shall profit thee save Him, and none shall deliver thee save Him. Take God's decree with strength from Him and power from His presence, and be not of the patient ones. By My life! My commandments and My laws are manifestations of My loving-kindness to My creation and dawning-places of My mercy to My servants. Verily thy Lord is the Most Merciful of the merciful ones and the Most Generous of the generous ones. Glorify on My behalf the faces of My loved ones there, remind them of My verses, and illumine them with the lights of My wondrous utterance. The glory shining from the horizon of the heaven of My grace be upon thee and upon them that love thee and hear thy word concerning God's mighty announcement. The end.
- 7 يا ميرزا لو [يخالفك] فيما امرت به من لدی الله عينك ضعها و لو [يخالفك] ضلّعتك طلقها و لو اخوك اتركه متمسكاً بحبل اوامر الله ربّ العرش العظيم لعمرى لا ينفعك الا هو و لا يخفيك الا هو خذ حكم الله بقوة من عنده و قدرة من لدنه و لا تكن من الصّابرين لعمرى انّ اوامري و احكامي مظاهر عنايتي لخلقى و مشارق رحمتي لعبادي انّ ربك هو ارحم الراحمين و اكرم الأكرمين كبر من قبلى على وجوه اوليائى هناك و ذكرهم بآياتي و نورهم بأنوار بياني البديع البهآء المشرق من افق سمآء فضلي عليك و على من يحبك و يسمع قولك فى نبأ الله العظيم
- 8 From the very divine verses and the fragrances of commands and laws that have been revealed, the station of the doers has become distinguished from the neglectful ones as light from darkness. It is hoped that the honored master, His Holiness
- 8 انتهى از نفس آيات الهى و نفحات اوامر و احكام كه ظاهر شده مقام عاملين از تاركين بمثابه نور از ظلمت ممتاز گشت اميد آنكه آقاى مكرم

the Afnan, the honorable Aqa Siyyid Mirza, upon him be the Most Glorious Glory of God, will taste the sweetness of God's command and decree, especially in this deed with which he is charged, through the execution of which the rivers of trustworthiness, religiosity and truthfulness will flow and spread throughout the world. Verily our Lord is the Compassionate, the Generous. He commandeth not His servants save that which benefiteth them and preserveth them. To this testifieth every insightful believer.

حضرت افنان جناب آقا سیّد میرزا علیہ بہاء اللہ
الابہی لذت امر و حکم الہی را بیابد مخصوص
در اینعمل کہ بآن مأمورند از اجراء آن انہار
امانت و دیانت و صدق در عالم جاری و ساری
گردد آن ربّنا ہو المشفق الکریم لا یأمر عباده
الا بما ینفعہم و یحفظہم یشہد بذلک کلّ موقن
بصیر

- 9 Mention of the ascension of His Holiness the Afnan, the honorable Aqa Mirza Mahmud, and the child, and the leaf who was the sister of the wife of the late honored one, upon them be the Glory of God and His mercy, has repeatedly been made in the Most Holy Court, and at every moment a mention from the heaven of the Most Great Mercy specifically for them hath been revealed that their names and remembrances may endure forever. And at this time these manifest verses have been revealed - His mighty utterance and mighty mention:

9 ذکر صعود حضرت افنان جناب آقا میرزا محمود و
طفل و ورقہ اخت ضلع حضرت مرحوم علیہم
بہاء اللہ و رحمۃ در ساحت اقدس مکرّر شدہ و
ہر حین ذکرى از سماء رحمت کبری مخصوص
ایشان نازل [تبتقی] بہ اسمائہم و اذکارہم الی
الابد و در این حین این آیات باہرات نازل قولہ
عزّ بیانہ و عزّ ذکرہ

- 10 In My Name through which the ocean of forgiveness surged in contingent existence

10 بسمی الذی بہ ماج بحر الغفران فی الامکان

- 11 O My Most Exalted Pen! Make mention of him who hath ascended unto God, the Lord of lords, he who was named Mahmud in the heaven of names. He is among those who attained the love of God and His remembrance, as the Most Great Book beareth witness to this in its most exalted station. Blessed art thou, O Mahmud, in that thou hast been mentioned at this hour by the Tongue of Grandeur, which when It speaketh, all things speak: "The Kingdom belongeth unto God, the Almighty, the All-Bountiful." Through My remembrance the ocean of forgiveness surgeth, and the fragrance of God's mercy, the Lord of all religions, is wafted abroad. We beseech God to forgive thee, to pass over thy transgressions, and to ordain for thee the reward of what escaped thee in His days. He, verily, is the Almighty, the All-Knowing.

11 یا قلبی الاعلی اذکر من صعد الی اللہ ربّ الارباب
الذی سَمی بحمود فی سماء الاسماء اَنہ مَن فاز
بحبّ اللہ و ذکرہ یشہد بذلک الکتاب الأعظم
فی اعلی المقام طوبی لک یا محمود بما ذکرک فی
هذا الحین من لسان العظمتہ الذی اذا نطق نطق
الأشیاء الملک للہ العزیز الوہاب بذکرى ماج بحر
الغفران و ہاج عرف رحمۃ اللہ مالک الأدیان
نسئل اللہ ان یغفرک و یتجاوز عنک و یکتب
لک اجر ما فات عنک فی ایامہ اَنہ ہو العزیز
العلام

- 12 I desire at this hour to make mention of My leaf who took the cup of My love from the hand of My bounty and drank it in My Name, the Mighty, the Wondrous. We beseech God, blessed and exalted be He, to cause her to enter the Most Exalted Paradise and to associate her with the leaves who circle round the Throne at eventide and at dawn, and to ordain for her in the highest chambers a noble station and an exalted dwelling place. We have, verily, purified her at the time of her ascension, adorned her with the ornament of My favor, and sent down upon her from the heaven of My bounty a mercy from My presence. I am, verily, the Mighty, the All-Bountiful.

12 احبّ فی هذا الحین ان اذکر ورقتی الّتی اخذت
کأس محبتی من ید عطائی و شربت باسمی العزیز
البدیع نسئل اللہ تبارک و تعالی ان یدخلها فی
الفرדوس الاعلی و یعاشرها مع الأوراق الالائی
طفن العرش فی العشیّ و الاشرار و یقدّر لها فی
الغرفات العلیا مقاماً علیاً و مقراً رفیعاً انا طهرناها
حین صعودها و زیناها بطراز عنایتی و انزلنا علیها
من سماء جودی رحمۃ من عندی و انا العزیز
الفضال

13 O My leaf! Behold, then remember the grace of thy Lord. Thou art in the Most Exalted Paradise while thy Lord mentioneth thee in the prison of 'Akka. Through the breezes of His remembrance at this hour, the fragrances of loving-kindness and favor are diffused in all regions. The radiant light shining from the horizon of the heaven of bounty be upon thee, O My handmaiden and My leaf, and upon the handmaidens who have turned unto God, hearkened, and believed in God, the Single, the One, the Mighty, the Chosen. We have made mention of the child in his station with a remembrance whereby the hearts of the righteous are attracted. Here endeth the utterance.

13 یا ورقتی انظری ثم اذكری فضل مولیک انت فی الفردوس الأعلى و مولیک یذكرک فی سجن عکاء و بنفحات ذکره فی هذا الحین تضوّع نفحات العناية والألطف فی کلّ الأطراف النور الساطع من افق سماء العطاء علیک یا امتی و ورقتی و علی الاماء اللائی اقبلن و سمعن و آمن بالله الفرد الواحد العزیز المختار انا ذکرنا الطفل فی مقامه بذكر انجذبت به افئدة الأخیار انتهى

14 Unto Him be praise, glory, thanksgiving and bounty. His favors have at all times been and continue to be directed towards the Afnan, in such wise that none can deny it. This lowly one beseecheth the True One to aid all to act in accordance with that which they have been commanded, for that is the supreme remedy for every illness and malady. Verily, He is the Helper of those who act and the Educator of all who are in the heavens and on earth. The greetings and praise of that honored one were conveyed to the Branches of the Blessed Tree - may my spirit be a sacrifice for the dust of their footsteps - and to the people of the pavilion [of greatness]. Each one expressed their consideration, and they beseech and hope from the Exalted True One that He will cause that honored one to return soon to the divine homeland. They say that there hath not been and is not any prayer better, more beloved and more desired than this. Glory and remembrance and praise be upon you and upon those who are with you and who love you and hearken to your words concerning the Cause of God, the Mighty, the Praiseworthy.

14 له الحمد و الثناء و الشکر و العطاء در جمیع احوال عنایاتش متوجه افنان بوده و هست بشأنیکه احدی قادر بر انکار نه اینفانی از حق میطلبد جمیع را موفق فرماید بر عمل بآنچه بآن مأمورند چه که آنست دریاق اعظم از برای هر مرضی و هر علّی اّنه هو معین العالمین و مربّی من فی السموات و الأرضین تکبیر و ثناء آنحضرت خدمت اغصان سدرهء مبارکه روحی لثراب قدومهم الفداء و اهل سرادق [عظمت] عرض شد و هر یک اظهار التفات فرمودند و از حق منبع سائل و آملند که آنحضرت را بزودی بوطن الهی راجع فرماید و میفرمایند دعائی از این خوبتر و محبوبتر و مرغوبتر نبوده و نیست البهاء و الذکر و الثناء علی حضرتکم و علی من معکم و یحبکم و یسمع قولکم فی امر الله العزیز الحمید

INBA31:211

BH00877

To: Aqa Ali Haydar, in Tihiran
Date: 1307-07-15 [1890-Mar-7]

- 1 In the Name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord!
- 2 Praise and glory befit the Lord of Creation and Sovereign of the seen and unseen, Who hath adorned the world of existence with the ornament of names and through the blessed word "there

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 حمد و ثنا حضرت قیوم و مالک غیب و شهود را لایق و سزاست که عالم وجود را بطراز اسماء

is naught but doth glorify His praise” hath made manifest the purpose of creation. His is the creation and the command, His the bounty and the bestowal. There is none other God but He, the Almighty, the Glorious, the Most Luminous.

- 3 Thy noble letter, like a spiritual messenger from the city of Divine love, arrived bearing glad tidings of health and well-being and of the unity and harmony of God's loved ones. After perusal it was presented before the Presence of the Lord of creation and attained the honor of His attention. His word, exalted be His glory and mighty His utterance, and there is none other God but Him:

- 4 In My Name, the All-Knowing, the All-Wise!

- 5 O thou who gazeth upon My horizon, who cleaveth fast to the cord of My loving-kindness, and drinketh the choice wine of mystical knowledge from the hand of My bounty! Hear My call from the direction of My prison. Verily, there is none other God but He, the Mighty, the Glorious, the All-Bountiful. Say: O concourse of creation! By your Lord, the All-Merciful! The ocean of bounty hath revealed its pearls, the Most Great Treasury its jewels of mysteries, the ocean of generosity its waves and sovereignty, and the Sun of Truth its lights and effulgence. Beware lest anything among all things, or any name among all names, or any cause among all causes prevent you from turning unto God, the Lord of the Final End.

- 6 Glory be to God! All have heard and seen mention of the Day of God in the holy books, tablets and sacred scriptures. Nevertheless they remain occupied with names and are heedless and veiled from Him Who giveth life and death. Most have been and are worshippers of names - some of the name of successor, some of guardian, some of mirror, some of chief and deputy and the like - veiled from the Sovereign of existence by Whose will all have been created. Praise be to God that thou hast attained unto a Cause that hath no equal or likeness. We beseech God, blessed and exalted be He, to assist thee and enable thee to conquer the citadels of hearts through His Name, the Mighty, the Beloved, and to ordain for thee in every world of His worlds that which shall gladden all beings and console all eyes.

- 7 Convey My greetings to the loved ones in that land. By My life! Through unity the horizons shall become illumined and radiant. We beseech God to aid them with hosts of angels and with the forces of wisdom and utterance. Verily He is the One Who hath power to do as He willeth through His word “Be” and it is. Make mention of those who are related to thee and

مزین فرمود و بکلمه مبارکه ان من شیء الا
یسبح بحمده مقصود از خلقت خلق را ظاهر و
هویدا نمود له الخلق و الامر وله الجود و العطاء
لا اله الا هو المقتدر العزيز الاهی

- 3 نامه عالی چون پیک روحانی از مدینه حبّ
الهی وارد با بشارات صحت و سلامتی و اتحاد
و اتفاق اولیای الهی و بعد از اطلاع قصد مقام
مالک ابداع نموده امام وجه عرض شد و بعز
اصغا فائز گشت قوله جل جلاله و عزّ بیانه و لا
اله غیره

- 4 بسمی العلیم الحکیم

- 5 یا ایها الناظر الی افقی و المتمسک بحبل عنایتی و
الشارب ریحی العرفان من ید عطائی اسمع ندائی
من شطر سجینی انه لا اله الا هو المقتدر العزيز
المنان قل یا ملاً الامکان وربکم الرحمن قد اظهر
بحر العطاء لآئی اصدافه و الكنز الأعظم جواهر
اسرار و عثم الكرم امواجه و سلطانه و شمس
الحقیقة انوارها و اشراقها ایاً کم ان یمنعکم شیء من
الأشیاء او اسم من الأسماء او سبب من الأسباب
عن التوجه الی الله مالک المآب

- 6 سبحان الله کلّ در کتب مقدّسه و الواح و صحف
منزله ذکر یوم الله را شنیده و دیده اند مع ذلك
بذكر اسماء مشغول و از محیی و ممیتش غافل و
محبوب اکثری عبده اسمای بوده و هستند بعضی
باسم وصی و برخی باسم ولی و حزبی باسم مرآت
و قومی باسم نجیب و نقیب و امثالهما از سلطان
وجود که باراده او کل خلق شده محبوب و
ممنوع لله الحمد آن جناب فائز شد بامری که شبه
و مثل نداشته و ندارد نسأل الله تبارک و تعالی
ان یؤیدک و یوفقک علی فتح مدائن القلوب
باسمه العزيز المحبوب و یقدّر لک فی کلّ عالم من
عوالمه ما یفرح به الوجود و تقرّ به العیون

- 7 اولیای آن ارض را از قبل مظلوم تکبیر برسان
لعمری باتفاق اولیا آفاق روشن و منیر گردد نسأل
الله ان یمدّهم بقبیل من الملائكة و یجنود الحکمة
و البیان انه هو المقتدر علی ما یشاء بقوله کین
فیکون منتسبین خود را ذکر نماید و بعنایت حق
بشارت ده انه مع من احبه و یحبه و هو الفضال

give them the glad tidings of God's loving-kindness. Verily He is with those who love Him and whom He loveth. He is the All-Bountiful, the Forgiving, the Generous. The glory from Us be upon thee and upon those with thee, and may He assist thee in thy endeavors and love thee for the sake of God, the Lord of the mighty throne.

الغفور الكريم البهاء من لدنا عليك و على من معك و يعينك في امرك و يحبك لوجه الله رب العرش العظيم انتهى

- 8 Praise be to the Goal of the world, that in every moment the ocean of His bounty surgeth with a wave and the heaven of His grace shineth with a light. His mercy hath no bound and His grace hath no end. All things today rejoice in the manifestation of Him Who conversed on Sinai - a joy the like of which the eye of the world hath never beheld. Blessed are they that are fair-minded and that have attained.

8 حمد مقصود عالم را که در هر حین بحر عطایش بموجی ظاهر و آسمان فضلش بنوری باهر رحمتش را حدی نه و فضلش را انتهای نبوده و نیست جمیع اشیاء امروز بظهور مکمل طور مسرور سروری که چشم عالم شبه آنرا ندیده طوبی از برای منصفین و فائزین

- 9 You have made mention of the deceased and elevated Jinab-i-Bayk, upon him be the Glory of God, the Most Glorious, and likewise mentioned his box which was illumined with divine verses and heavenly tablets. Now let that beloved one consider how many tablets were revealed specifically for one soul, yet they have turned away from this station whose verses and evidences have encompassed the world, and have clung to what their own selves and desires have commanded them. The servant beseeches his Lord to aid them to return unto Him, verily He is the Forgiver, the Generous. The expenses for transport, burial and other necessary arrangements were bestowed, specifically intending that whatever was spent would be from funds dedicated to God, exalted be His glory. According to His command, the box and its contents shall remain with that beloved one until God brings about His decree. Repeatedly has this exalted word flowed from the tongue of the Lord of all beings: "O servant in attendance! We counsel the friends to show kindness and forbearance, and should you observe anyone heedless, you must remind them through loving counsels and wise exhortations, that perchance they may become mindful or fear God and hold fast in the Day of God to that which befitteth them. Verily our Lord is the Counselor, the Wise."

9 ذکر مرحوم مرفوع جناب بیک علیه بهاء الله الابهی را نمودید و همچنین ذکر جعبه ایشان را که منور بود بآیات الهی و الواح صدائی حال آن محبوب ملاحظه نمایند که مخصوص یک نفس چه مقدار از الواح نازل مع ذلک از این مقام که آیات و بیناتش عالم را احاطه نموده گذشته اند و به ما امرتهم به النفس و الهوی متمسک و متشبث یسأل الخادم ربّه ان يؤیّدهم علی الرجوع الیه انه هو التّوّاب الکریم و مصروف حمل و دفن و سایر اسباب لازمه عنایت شد مخصوص اراده آنکه آنچه صرف شده از مالی که نسبتش بحق جلّ جلاله است باشد حسب الامر جعبه و آنچه در او هست نزد آن محبوب بماند الی ان یأتی الله بأمره مکرر این کلمه علیا از لسان مولی الوری جاری یا عبد حاضر اولیا را وصیت مینمائیم به رفق و مدارا و اگر نفسی را غافل مشاهده نمائید باید بنصائح مشفقانه و مواظط حکیمانه او را متذکر دارید لعلّ یتذکر او یحشی و یتمسک فی یوم الله بما ینبغی له ان ربنا هو الناصح الحکیم

- 10 The letter received this time was in the handwriting of the beloved of the heart, at whose name's mention the fragrance of love wafts among the servants - Jinab-i-Haydar-'Ali, upon him be the Glory of God, the Most Glorious. After it was presented at the Most Holy Court, the seas of favors and kindness surged. Indeed, from the beginning of the Cause until now he has been occupied in service and blessed with special bounties. We beseech God - our Lord and the Lord of our fathers - to protect him and His loved ones in all regions and to adorn them with the ornament of detachment and righteousness. Verily our Lord is the Hearer, the Answerer.

10 نامه مرسله این کره خط حضرت محبوب فؤاد الذی عند ذکر اسمہ یتضوّع عرف الوداد بین العباد جناب حیدر قبل علی علیه بهاء الله الابهی بوده و بعد از عرض در ساحت اقدس بحور عنایات و الطاف مواج فی الحقیقه ایشان از اول امر الی حین بخدمت مشغول و بنعمت تخصیص مرزوق نسأل الله ربنا و رب آبائنا ان یحفظه و اولیائه فی الاطراف و تزینهم بطراز الانقطاع و التقوی ان ربنا هو السامع المجیب

- 11 In the letter of the beloved of the heart, mention was made of the gathering of the Hands of the Cause, upon them be the Glory of God, the Most Glorious, in that land, and great joy and delight were expressed at this matter. By His command, those words must be written, and they are these: "Jinab-i-Haji Mirza Haydar-'Ali and other special souls who are teachers - may God increase their like and multiply their peers and aid them in service and triumph and enable them to exalt the Word - all are gathered in this land. Their blessed presence has made this land a rose garden. Though the hand of God's power has banished this exile from His presence, yet through His grace He has blessed me with meeting His near loved ones. Praise be to God, again praise be to God." And after this passage was presented in the Most Holy Court, the Ancient Beauty's face showed joy and smile, and likewise He uttered verses beyond this servant's ability to count. The servant beseeches his Lord to aid them in all conditions to that which He loves and is pleased with, that through them the means of unity and accord may spread throughout the lands.

11 در نامه حضرت محبوب فؤاد جناب علی اکبر علیه بهاء الله الأبهی و ذکره الأعلى ذکر اجماع ایادی امر علیهم بهاء الله الأبهی در آن ارض بوده و از این فقره اظهار فرح و سرور کلی فرموده اند حسب الامر صورت آن کلمات باید نوشته شود و آن اینست جناب حاجی میرزا حیدر علی و سایر نفوس مخصوصه مبلغه کثر الله امثالهم و زاد اقرانهم و آیدهم علی الخدمة و النصرة و وقفهم علی ارتفاع الکلمه جمیع در این ارض مجتمع وجود مبارکشان این ارض را گلستان نموده اگر دست قدرت حقّ این مهجور را از جوار خود مطرود فرموده و لکن بمن خود بلقay اولیای مقررین فائز نموده حمداً له ثم حمداً له و بعد از عرض این فقره در ساحت امنع اقدس وجه قدم به بشاشت و تبسمی ظاهر و همچنین بآیاتی ناطق که فوق احصای این عبد بوده و هست یسأل الخادم ربّه ان یؤیدهم علی ما یحبّ و یرضی فی کلّ الأحوال لینتشر بهم اسباب التوجه و الاتحاد فی البلاد

- 12 Another submission is that the beloved of the heart, Jinab-i-Amin, upon him be the Glory of God, the Most Glorious, has had his letter reach the Most Holy Court every month, and in each letter that beloved one and the Hands of the Cause are mentioned by name. Indeed their love and affection for the friends is great. I beseech God, exalted be His glory, to increase their success, verily He is the Merciful, the Generous. Glory and praise and laudation be upon you and upon God's loved ones and friends there, and upon every accepting, assured, firm and steadfast soul.

12 و عرض دیگر آنکه حضرت محبوب فؤاد جناب امین علیه بهاء الله الأبهی در هر شهر نامه ایشان بساحت اقدس فائز و در هر نامه ذکر آن محبوب و ایادی امر باسمه و رسمه مذکور فی الحقیقه محبت و مودّشان باولیا عظیمست از حقّ جلّ جلاله میطلبم بر توفیقانشان بیفزاید انه هو الرحیم و هو الکریم البهاء و الذکر و الثناء علی جنابکم و علی اولیاء الله و احبائه هناك و علی کلّ مقبل موقن و راسخ مستقیم

BLIB_Or15717.277

BH04714

To: Aqa Mirza Muhammad Hasan

Date: 1307-07-15 [1890-Mar-7]

1 In My Name that holdeth sovereignty over all names.

1 بِسْمِ الْمَهِيْمِنِ عَلَى الْأَسْمَاءِ

2 Call thou to remembrance, on Our behalf, My servants who have cast away that which the people possess, and have clung fast unto that which is with God, the Help in Peril, the Self-Subsisting. Say: This is the Day whereon the earth hath brought forth its treasures and revealed that which had lain hidden within it, as a bounty from God, the Lord of being. Blessed is the strong one who turned unto the Most Exalted Horizon in such wise that neither the of every oppressor nor the aversion of every denier withheld him. He turned, with a shining countenance, unto God, the Lord of all that hath been and all that is to be.

2 ذَكَرَ مِنْ لَدُنَّا عِبَادِي الَّذِينَ نَبَذُوا مَا عِنْدَ الْقَوْمِ مَتَمَسِّكِينَ بِمَا عِنْدَ اللَّهِ الْمَهِيْمِنِ الْقَيُّومِ قُلْ هَذَا يَوْمٌ أَنْخَرَجْتَ الْأَرْضَ كَنُوزِهَا وَأَظْهَرْتَ مَا كَانَ مَكْنُونًا فِيهَا فَضْلًا مِنْ لَدَى اللَّهِ مَالِكِ الْوُجُودِ طُوبَى لِقَوِي أَقْبَلَ إِلَى الْأَفْقِ الْأَعْلَى بِحَيْثُ مَا مَنَعَهُ ظَلَمَ كُلَّ ظَالِمٍ وَلَا أَعْرَاضَ كُلِّ مُعْرِضٍ أَقْبَلَ بِوَجْهِهِ مِنْبَرًا إِلَى اللَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ

3 O Muhammad-Hasan! Upon thee be the Glory of God, the Lord of the seen and unseen. We have remembered thee in this Most Great Prison with that which causeth those near unto God to perceive the fragrance of God, the Mighty, the Loving. Cast aside what the people possess and take what thou hast been given by God, the Lord of the Promised Day. Say: My God, my God! Praise be to Thee for having guided me to Thy straight path and made known to me Thy mighty announcement. I beseech Thee by the lights of Thy throne and by Thy Name through which Thou didst raise the standard of Thy justice in Thy kingdom and the banner of Thy oneness in Thy lands, to ordain for me that which shall profit me in all the worlds of Thy worlds.

3 يَا مُحَمَّدَ قَبْلَ حَسَنِ عَلَيْكَ بِهَاءِ اللَّهِ مَالِكِ السَّرِّ وَالْعَلَنِ أَنَا ذَكَرْنَاكَ فِيهِذَا السَّجْنِ الْأَعْظَمِ بِمَا يَجِدُ مِنْهُ الْمُقَرَّبُونَ عَرَفَ اللَّهُ الْعَزِيزُ الْوَدُودُ ضَعُ مَا عِنْدَ الْقَوْمِ وَخُذْ مَا أُوتِيتَ مِنْ لَدَى اللَّهِ مَالِكِ الْيَوْمِ الْمَوْعُودِ قُلْ الْهُيَ الْهُيَ لَكَ الْحَمْدُ بِمَا هَدَيْتَنِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَعَرَفْتَنِي نَبَأَكَ الْعَظِيمِ اسْأَلُكَ بِأَنْوَارِ عَرْشِكَ وَبِاسْمِكَ الَّذِي بِهِ نَصَبْتَ رَايَةَ عَدْلِكَ فِي مَمْلَكَتِكَ وَعِلْمَ تَوْحِيدِكَ فِي بِلَادِكَ بِأَنْ تَقْدِرَ لِي مَا يَنْفَعُنِي فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ

4 O Lord! I am Thy servant and the son of Thy servant, acknowledging Thy singleness and Thy oneness and that which Thou hast sent down in Thy Books and inspired Thy Messengers with. I beseech Thee by the ocean of Thy bounty and the banners of Thy signs to ordain for me the good of the hereafter and of the first life. Verily Thou art the Protector of all beings. There is none other God but Thee, the Compassionate, the Generous.

4 أَيْ رَبِّ أَنَا عَبْدُكَ وَابْنُ عَبْدِكَ مُعْتَرِفًا بِفِرْدَاوَيْتِكَ وَوَحْدَانِيَّتِكَ وَبِمَا أَنْزَلْتَهُ فِي كِتَابِكَ وَالْهَمْتُ بِهِ رِسْلَكَ اسْأَلُكَ بِبَحْرِ جُودِكَ وَرَايَاتِ آيَاتِكَ بِأَنْ تَكْتُبَ لِي خَيْرَ الْآخِرَةِ وَالْأُولَى إِنَّكَ أَنْتَ مَوْلَى الْوَرَى لَا إِلَهَ إِلَّا أَنْتَ الْمَشْفُقُ الْكَرِيمُ

INBA51:201b, BLIB_Or15695.271,
KB_620:194-195, ADM1#051 p.097x,
LHKM3.123

BH05476

To: Jinab-i-Abdu'l-Hani ibn Muhammad Shafi', in Nayriz

Date: 1307-07-15 [1890-Mar-7]

- 1 He is the One Who speaks in the Kingdom of Utterance 1 هو الناطق في ملكوت البيان
- 2 The Book of God speaks with truth and commands the people to that which draws them nigh unto Him. Verily He is the All-Bountiful, the Most Generous. That which was hidden from all eyes hath been revealed and the All-Giving hath come, riding upon the clouds at His return. Blessed is he who hath witnessed and seen. Woe unto the heedless ones! 2 كتاب الله ينطق بالحق ويأمر الناس بما يقربهم اليه أنه هو الفيض الكريم قد ظهر ما كان مستوراً عن العيون و اتى الوهاب راجعاً على السحاب في المآب طوبى لمن شهد و رأى ويل للغافلين
- 3 O 'Abdu'l-Husayn! Hearken unto the call of God, the King, the All-Powerful, the All-Knowing, the All-Wise. Verily He hath made mention of thee and thy father, and this is yet another token of His grace. Be grateful and say: "Praise be unto Thee, O Thou the Goal of them that know!" Beware lest the affairs of the world hold thee back from the Lord of all mankind, or the claws of the ungodly frighten thee - they who have torn apart the sheep and hamstrung the she-camel of God, the Lord of the worlds. Soon will God exalt His Cause through a sovereignty from His presence, for He is the Almighty, the Powerful. We made mention of thy father aforesaid in verses that all the treasures of the world cannot equal. Every discerning scholar beareth witness to this. Convey My greetings to the faces of My loved ones there and give them glad tidings of that which hath been ordained for them from the presence of a Mighty, Generous Lord. The glory that shineth forth from the horizon of the heaven of My loving-kindness be upon thee and upon My chosen ones who have not broken My Covenant and My Testament, who have not denied My bounty, who have turned towards Me and have said: "Praise be unto Thee, O Lord of the world, and glory be unto Thee, O Beloved of the hearts of them that are nigh!" 3 يا عبدالحسين اسمع نداء الله الملك المقتدر العليم الحكيم انه ذكرك و اباك و هذه مرة اخرى فضلاً من عنده اشكر و قل لك الحمد يا مقصود العارفين اياك ان تمنعك شؤونات الدنيا عن مولى الورى او تخوفك براثن المشركين الذين افترسوا الأغنام و عقروا ناقة الله رب العالمين سوف يرفع الله امره بسلطان من عنده و هو المقتدر القدير انا ذكرنا اباك من قبل بآيات لا تعادلها زخارف الدنيا يشهد بذلك كل عالم بصير كبر من قبلى على وجوه اوليائى هناك و بشرهم بما قدر لهم من لدن عزيز كريم البهاء المشرق من افق سماء عنايتى عليك و على اصفياى الذين ما نقضوا عهدى و ميثاقى و ما كفروا بنعمتى اقبلوا و قالوا لك الحمد يا مولى العالم و لك الثناء يا محبوب افئدة المقرين

BLIB_Or15695.270

BH06172*To: Mulla Ali Bi Zi, in Tihiran**Date: 1307-07-15 [1890-Mar-7]*

1 He is the One Who speaks with grace!

1 هو الناطق بالفضل

2 The choice wine of the utterance of the Goal of all the worlds hath seized pure and holy souls and illumined and sanctified hearts, to such extent that all have aimed for the Most Exalted Station and the Most Glorious Horizon, that they might attain to that for which they were brought from nothingness into being. O people of God! The glance of the favors of God, exalted be His glory, hath been and is directed towards you. None of those who have turned to Him and are assured have been deprived. Today the lights of the Most Great Luminary have encompassed the world. Blessed are those whom neither the opposition of the opposers nor the cawing of the ravens have prevented from the Light that shineth from the manifest Horizon.

2 رحيق بيان مقصود عالمیان نفوس مطهره مقدسه و قلوب منوره طاهره را اخذ نموده بشأنيکه کل قصد مقام اعلى و افق ايهی نموده اند تا فائز شوند بآنچه که از برای آن از عدم بوجود آمده اند یا حزب الله لحاظ عنایت حق جلّ جلاله متوجه بوده و هست هيچیک از مقبلين و مطمئنين محروم نگشته امروز انوار نير اعظم عالم را احاطه نموده طوبی از برای نفوسیکه اعراض معرضين و نفاق ناعقين ایشانرا از نور مشرق لائح مبین منع ننمود

3 O 'Ali! Thou didst intend to circumambulate the Most Exalted Paradise and the Supreme Heaven. In these days the deniers and oppressors lie in wait at the outposts and are aflame with the fire of tyranny and hatred. Therefore the requirements of divine wisdom decree a delay. However, the ocean of generosity is surging and the sun of bounty is shining and manifest. We beseech from the heaven of grace and giving that He inscribe for thee, from His Most Exalted Pen, the reward of attaining His presence. Verily He is the One with power over whatsoever He willeth. There is no God but Him, the Most High, the Most Exalted.

3 يا علی قصد مطاف فردوس اعلى و جنت عليا نمودی این ایام منکرين و ظالمين بر مراصد مترصد و بنار بغی و بغضا مشتعل لذا مقتضیات حکمت الهی امر بتوقف مینماید ولکن بحر کرم مواج و آفتاب جود مشرق و لائح نسل من سماء الفضل و العطاء ان یکتب لک اجر اللقاء من قلبه الأعلى انه هو المقتدر علی ما یشاء لا اله الا هو العلی الاعلى

INBA23:089a

BH09047*To: Mir Muhammad Bayk Farani**Date: 1307-07-15 [1890-Mar-7]*

1 He is the Light that shineth resplendent from the horizon of the heaven of proof.

1 هو النور المشرق الساطع من افق سماء البرهان

2 We testify that thou hast aimed for the ultimate goal, the loftiest summit, and the highest horizon, and hast heard the rustling of the Divine Lote-Tree, and achieved that which was inscribed by the Pen of God, the Mighty, the Loving. Thou hast established for thyself a station beneath the canopies of grandeur, as attested by the Book of God, Lord of the Throne and of the dust, and the One Who ruleth this praiseworthy station. Thou didst speak the truth when thou didst appear before the face of him who disbelieved in God and believed in the Evil One. We beseech God to record for thee the reward of thy utterance and thy steadfastness in this mighty and beloved Cause. Blessed be thy tongue and thy heart, and woe unto him who hath denied the proof of God, the Lord of existence.

2 نشهد أنك قصدت المقصد الأقصى و الذروة العليا و الأفق الأعلى و سمعت حفيف سدرة المنتهى و فزت بما كان مسطوراً من يراعة الله العزيز الودود و اتخذت لنفسك مقاماً في ظلّ قباب العظمة يشهد بذلك كتاب الله ربّ العرش و الثرى و مالك هذا المقام المحمود و نطقك بالحقّ اذ حضرت امام وجه من كفر بالله و آمن بالطاغوت نسأل الله ان يكتب لك اجر بيانك و استقامتك في هذا الأمر العزيز المحبوب طوبى للسانك و لقلبك و ويل لمن انكر حجة الله مالك الوجود

BLIB_Or15695.177b

BH09539

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

Date: 1307-07-15 [1890-Mar-7]

- 1 He is seated upon the throne of "He doeth whatsoever He willeth"
- 2 This is a noble Book from God, the Lord of the worlds, and a perspicuous Tablet from One Who is All-Knowing, All-Wise. Blessed is the ear that hath heard the Call when it was raised between earth and heaven, and blessed is the eye that hath beheld the horizon of God, the Lord of the mighty Throne. This is a Tablet wherein the atoms cry out through this Name, by which the hearts of the deniers were disturbed. When thou hast drunk the choice wine of utterance, say:
- 3 Praise be unto Thee, O my Lord, the Most Merciful, for having guided me and honored me and mentioned me while I was in Thy Most Great Prison amidst Thy heedless servants. Thus have We sent down unto thee that which cannot be equaled by the treasures of the earth nor by that which the kings and rulers possess.

1 هو المستوى على عرش يفعل ما يشاء

2 كتاب كريم من لدى الله ربّ العالمين و لوح مبين من لدن عليم حكيم طوبى لسمع سمع النداء اذ ارتفع بين الأرض و السماء و لبصر رأى افق الله ربّ العرش العظيم هذا لوح فيه تنادى الذرات بهذا الاسم الذى به [اضطربت] افئدة المعرضين اذا شربت رحيق البيان

3 قل لك الحمد يا ربّي الرحمن بما هديتني و شرفتنى و ذكرتني اذ كنت في سجنك الأعظم بين عبادك الغافلين كذلك انزلنا لك ما لا تعادله خزائن الأرض و لا ما عند الملوك و السلاطين

BLIB_Or15695.178b

BH09887*To: Jinab-i-Fath-Ali Aqa Buzurg, in Faran**Date: 1307-07-15 [1890-Mar-7]*

- 1 He is manifest before the followers of all tribes without veil or covering. 1 هو الظاهر امام وجوه الأحزاب من غير ستر و حجاب
- 2 God beareth witness that there is none other God but Him, and He Who hath come from the heaven of Command with the Kingdom of verses - He is the Hidden Secret and the Treasured Symbol, and by Him was the trumpet blown, whereupon all who are in the heavens and on earth were struck down, save whom God willed, the All-Possessing, the Self-Subsisting. We bear witness that thou hast attained unto the days of thy Lord, the All-Bountiful, and hast heard the Call and drunk the choice wine of utterance from the cup of the favor of thy Lord, the All-Merciful, and hast acknowledged that which the Tongue of Grandeur hath spoken - the Kingdom and Dominion, then the Might and Power belong unto God, the Lord of what was and what shall be. 2 شهد الله انه لا اله الا هو والذي اتى من سماء الأمر بملكوت الآيات انه هو السر المكنون و الرمز المخزون و به نفخ في الصور و انصعق من في السموات و الأرض الا من شاء الله المهيمن القيوم نشهد انك فزت بأيام ربك الفياض و سمعت النداء و شربت رحيق البيان من كأس عناية ربك الرحمن و اعترفت بما نطق لسان العظمة الملك و الملكوت ثم العزة و الجبروت لله رب ما كان و ما يكون

BLIB_Or15695.177a

BH09924*To: Jinab-i-Mir 'Ali Aqa Bik, in Faran**Date: 1307-07-15 [1890-Mar-7]*

- 1 In His Name through Whom the horizons have been illumined! 1 بسمي الذي به انارت الآفاق
- 2 The call of the Divine Lote-Tree hath been raised from the Most Exalted Paradise. Blessed is the servant who hath heard and responded, and woe unto every heedless doubter. We bear witness that thou hast turned unto the Countenance and drunk the choice wine of immortality from the hand of bounty. We beseech God, exalted be He, to aid thee to remain steadfast with supreme steadfastness, that neither the doubts of the clamorous ones nor the hints of any froward deceiver may hold thee back. Verily, We have sent down the verses and manifested the clear proofs, yet the people remain in heedlessness and error. The glory that proceedeth from Us rest upon thee and upon 2 قد ارتفع نداء السدرة من الفردوس الأعلى طوبى لعبد سمع و اجاب و ويل لكل غافل مرتاب نشهد انك اقبلت الى الوجه و شربت رحيق البقاء من يد العطاء نسأل الله تعالى ان يؤيدك على الاستقامة الكبرى لئلا تمنعك شبهات الناعقين و لا اشارات كل معرض مكار انا انزلنا الآيات و اظهرنا البينات و القوم في غفلة و ضلال البهلاء من لدنا عليك و على الذين ما منعهم شيء من الأشياء عن التقرب الى الله مالک الرقاب

BLIB_Or15695.180b

those whom nothing whatsoever hath deterred from drawing
nigh unto God, the Lord of all men.

BH10367

To: Khalil Rahmani Farani

Date: 1307-07-15 [1890-Mar-7]

- 1 He is the One Who standeth through His Name, the Self-Subsisting.
- 2 Say: O people of the Bayan! The All-Merciful hath come with manifest sovereignty. This is the Day whereon all things proclaim: The Kingdom belongeth unto God, the Almighty, the All-Praised. Thou hast heard the Call and drunk the wine of everlasting life from the hand of bounty, a grace from the presence of One tender and generous. Give thanks unto God, thy Lord, for this most great favor, which all the treasures of the world cannot equal. To this beareth witness the Mother Book in this exalted and glorious station. The glory from Our presence be upon thee and upon all who are steadfast, firm and upright.

1 هو القائم باسمه القيوم

2 قل يا معشر البيان قد اتى الرحمن بسلطان مبين
هذا يوم فيه نادى الأشياء الملك لله العزيز الحميد
انك سمعت النداء و شربت رحيق البقاء من
يد العطاء فضلاً من لدن مشفق كريم اشكر الله
ربك بهذا الفضل الأعظم الذى لا تعادله خزائن
العالم يشهد بذلك أم الكتاب فى هذا المقام العزيز
الرفيع البهاء من لدنا عليك وعلى كل ثابت راسخ
مستقيم

BLIB_Or15695.181b, AQA7#476 p.298b

BH11054

To: Abu'l-Hasan Attar

Date: 1307-07-15 [1890-Mar-7]

- 1 He is the Answerer!
- 2 In the Tablet of Wisdom this blessed verse hath been sent down: Look not upon creatures and their works, but rather upon the Truth and His sovereignty. Thus hath the matter been decreed from before God, the Protector, the Self-Subsisting. The choice wine existeth, the Cause is manifest, and the bounty is evident,

1 هو المجيب

2 در لوح حكمت اين آيه مبارك نازل لا تنظر الى
الخلق و آثارهم بل الى الحق و سلطانه كذلك
قضى الأمر من لدى الله المهيمن القيوم رحيق

yet the people are deprived save whom God willeth, the Mighty,
the Beloved.

موجود امر ظاهر عنایت مشهود ولكن قوم محروم
الّا من شاء الله العزيز المحبوب

BLIB_Or15696.154h

BH11268

To: Siyyid Mihdi Dhakir

Date: 1307-07-15 [1890-Mar-7]

1 He is the Almighty

1 هو العزيز

2 God beareth witness that He is the Intended One and He Who hath come is indeed the Hidden Mystery that was concealed in the eternity of eternities. Through Him the ocean surgeth and the fragrance of God, the Help in Peril, the Self-Subsisting, is diffused.

2 شهد الله أنّه هو المقصود والّذى اتى أنّه هو السّرّ
المخزون الّذى كان مكنوناً في ازل الازال به ماج
البحر و هاج عرف الله المهيمن القيوم

BLIB_Or15696.091a

BH11266

To: Aqa Siyyid Zaynu'l-'Abidin

Date: 1307-07-15 [1890-Mar-7]

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

1 هو السّامع البصير

2 God beareth witness that the ocean surgeth, and the breeze bloweth, and the Light shineth forth, and the Fire calleth aloud, and the Sun speaketh, and the Moon uttereth. By God! The station hath been honored by the appearance of God, the Lord of all worlds. Blessed are they that know.

2 شهد الله أنّ البحر ماج و العرف هاج و النور
اشرق و النار نادى و الشمس تكلمت و القمر
نطق تالله قد تشرفت المقام بظهور الله ربّ العالمين
طوبى للعارفين

BLIB_Or15696.106c

BH01555

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

Date: 1307-07-27 [1890-Mar-19]

- 1 He is the Answerer in the Kingdom of Hearing!
- 2 We have transformed the fire into ink and through it made manifest that which was hidden in knowledge and inscribed by the Supreme Pen in the Books and Tablets. Blessed is the servant by whose name My Pen and My Tongue have moved, and blessed is the soul that hath attained unto My days and heard My most sweet call from the most exalted station.
- 3 O Shafi'! Verily, sorrows have prevented Me from remembrances, as testified by Him Who possesseth the Mother Book. Those souls who were present before the Face and attained unto hearing were so seized by the fragrances of revelation that the reins of choice were taken from their hands, and they testified with their outward and inward tongues that there is none other God but Him. Thereafter, one of My names strayed from the straight path of God. For one thousand two hundred years they were occupied with names of successor, guardian, chief, noble one and fourth pillar, and the fruit thereof was witnessed on the Day of Recompense. Nevertheless, Dawlat-Abadi is now busy forming a new party like unto the Shi'ih party.
- 4 O Shafi'! The station by whose word the sincere ones, the near ones, the chosen ones and the friends have been and are being created - they have passed beyond it in the name of "mirror." They have lost indeed who turned away from the Truth and followed every heedless doubter. The people of Baha are souls who in their first step have passed beyond the heaven of names and intended the kingdom of certitude. The entire world hath not been and is not able to change these assured souls. He saith: If thou recite one verse of His verses it would be more glorious in the sight of God than if thou should record all the Bayan, for on that day that one verse will save thee while all the Bayan will not.
- 5 O Shafi'! I swear by the Sun of Truth which now shineth from the horizon of the heaven of the Kingdom that one who hath been seized by other than the Truth is incapable of comprehending a single verse. We created him for the service of My friends, but Satan led him astray until he turned away from the Truth and committed that which caused the near ones to lament. The people of Baha must be educated until they attain unto the Most Great Steadfastness, lest the tempests of
- 1 هو المجيب في ملكوت السَّمْع
- 2 قد بدّلنا النّار بالحبر و اظهرنا به ما كان مكتوناً في العلم و مسطوراً من القلم الأعلى في الزّبر و الألواح طوبى لعبد تحرّك باسمه قلبى و لسانى و طوبى لنفس فازت بأيّامى و سمعت ندائى الأُحلى من اُعلى المقام
- 3 يا شفيع إنّ الأُحزان منعتنى عن الأذكار يشهد بذلك من عنده أمّ الكتاب نفوسيكه امام وجه حاضر و باصفاً فائز و اخذتهم نفحات الوحي بحيث اخذت زمام الاختيار من اكفهم و شهدوا بلسان ظاهرهم و باطنهم بأنّه لا اله الا هو بعد باسمى از اسماء از صراط مستقيم الهى لغزیدند هزار و دولست سنه باسم وصى و ولى و نقيب و نجيب و ركن رابع مشغول و ثمره آن در يوم جزا مشاهده شد مع ذلك دولت آبادى تازه بترتيب حزبى مثل حزب شيعه مشغول
- 4 يا شفيع مقاميكه بكمه اش مخلصين و مقربين و اصفيا و اوليا خلق شده و ميشوند باسم مرآت از آن گذشته اند قد خسر الذين اعرضوا عن الحق و اتبعوا كل غافل مريب اهل بها نفوسى هستند كه در اول قدم از ناسوت اسماء گذشته و قصد ملكوت ايقان نموده اند جميع عالم قادر بر تبديل آن نفوس مطمئنه نبوده و نيستند مي فرمايد اگر يك آيه از آيات او تلاوت كنى اعزّتر خواهد بود عندالله از آنكه كلّ بيان را ثبت كنى زيرا كه آنروز آن يك آيه ترا نجات مي دهد ولى كلّ بيان نمي دهد
- 5 يا شفيع قسم باقتاب حقيقت كه در اين حين از افق سماء ملكوت اشراق نموده نفسى را كه من غير حق ربّ اخذ نموده اند از ادراك يك آيه عاجز است انا خلقناه لخدمة اوليائى ولكنّ الشيطان اغواه الى ان اعرض عن الحق و ارتكب ما ناه به المقربون اهل بها را بايد تربيت نمود تا آنكه باستقامت كبرى فائز شوند لئلاّ تحرّكهم

doubts and the storms of allusions move them. Verily thy Lord is the All-Knowing, the Wise Expositor.

عواصف الشبهات ولا قواصف الاشارات انّ ربك هو المبين العليم الحكيم

- 6 O Shafi'! Convey greetings from the Wronged One to all, that perchance through the fragrances of the utterance of the Goal of all worlds they may attain to such a station that the hand of doubt and uncertainty will fall short thereof and be cut off.

6 يا شفيع از قبل مظلوم كلّ را تكبير برسان شايد از نفحات بيان مقصود عالميان بمقامي فائز شوند كه دست شبهه و ريب از آن قاصر و کوتاه ماند

- 7 O Ahmad-i-'Ali! Upon thee be the eternal Glory of God! Repeatedly hast thou drunk from the cup of bounty and attained unto the hearing of the call. Well is it with thee! Thy letter was sent to the Most Holy Court by My name Mihdi, upon him be My Glory, and these manifest, decisive verses were revealed from the heaven of Will and sent forth, that thou mayest find from them the fragrance of God, the Help in Peril, the Self-Subsisting. My name Mihdi sends his letters to the Most Holy Court. If an answer is revealed he gives the glad-tidings and informs the friends, otherwise he waiteth until God cometh with His clear and decisive utterance. Thou hast ever been and art remembered in the Most Holy Court. Make mention of the people of that land on behalf of the Wronged One and remind them of the revealed verses, lest the names prevent them from their Owner and Creator. We make mention at this time of thy father who attained unto the days of God, the Lord of the worlds.

7 يا احمد قبل على عليك بهاء الله الأبدى مكرّر از كأس عطا نوشیدی و باصغاء ندا فائز گشتی هنيئاً لك نامهات را اسمي مهدي عليه بهائی بساحت اقدس ارسال داشت و این آیات باهرات محكمات از سماء مشیت نازل و ارسال شد لتجد منها عرف الله المهيمن القيوم اسمي مهدي نامه های خود را بساحت اقدس ارسال میدارد اگر جواب نازل اولیا را بشارت و اخبار میدهد والا يصبر الى ان يأتي الله ببيانه المحكم المبين لازال در ساحت اقدس مذکور بوده و هستی اهل آن ارض را از قبل مظلوم ذکر نما و بآیات منزله متذکر دار لئلا تمنعهم الأسماء عن مالکها و خالقها انا نذكر في هذا الحين اباك الذي فاز بأيام الله رب العالمين

- 8 O Fadlu'llah! Upon thee be the Glory of God, His bounty and His mercy which hath preceded all who are in the heavens and the earth. Rejoice thou in My mention of thee. By My life! The treasures of the earth, its bounties and its fruits cannot equal it, as testified by Him Who hath spoken and speaketh in every condition that verily I am God, the Single, the All-Informed.

8 يا فضل الله عليك بهاء الله و فضله و رحمته التي سبقت من في السموات والأرضين افرح بذكری اياك لعمری لا تعادله خزائن الأرض ولا نعمها و اثمارها يشهد بذلك من نطق و ينطق فيكل شأن انني انا الله الفرد الخبير

- 9 We have mentioned and do mention at this time the handmaidens of God, and give them the glad-tidings of the favors of God, exalted be His glory. We beseech God to assist them and grant them the meeting with His Tablet, the Mighty, the Wondrous.

9 اماء الله را از قبل ذکر نموده و در این حین ذکر مینمائیم و بعنایت حق جلّ جلاله بشارت میدهم نسل الله ان يوفّقهنّ و يرزقهنّ لقاء لوحه العزيز البديع

- 10 The Glory be upon you from Us, O friends of God, His chosen ones, His servants and His handmaidens, and upon those whom doubts have not prevented from His Great Announcement and His Straight Path.

10 البهَاء من لدنّا عليكم يا اولياء الله و اصفیائه و عبادہ و امائه و علی الذین ما منعهم الشبهات عن نبأه العظيم و صراطه المستقیم

BH04378

To: Farrukh wife of Mulla Ahmad Ali Nayrizi, in Fars

Date: 1307-07-27 [1890-Mar-19]

1 In the name of the Peerless Friend!

1 بنام دوست یگنا

2 Today the effulgences of the Sun of Truth are manifest and radiant from the horizon of the heaven of Revelation, and the Luminary of utterance is speaking without veil or covering. Blessed are they who have attained and were not deprived.

2 امروز تجلیات انوار آفتاب حقیقت از افق سماء ظهور ظاهر و مشرق و نبر بیان من غیر ستر و حجاب ناطق طوبی از برای نفوسیکه فائز گشتند و محروم نشدند

3 O my handmaid and my leaf! We have heard thy call and have made mention of thee from the Most Great Prison. We beseech God to confirm thee in steadfastness and to aid thee in that which befitteth His Day. Take hold of the Sure Handle with thy right hand and with thy left the Crimson Cup, then drink thereof in the name of thy Lord, the Most Glorious, at Whose advent the limbs of every name did tremble, and every idolater was far astray. Today the true Kawthar and the spiritual wine have been and are the knowledge of God. Whosoever hath attained thereunto hath attained unto all good.

3 یا امتی و یا ورقتی ندایت را شنیدیم و از سخن اعظم ترا ذکر نمودیم از حقّ میطلبیم ترا تأیید فرماید بر استقامت و موفق دارد بر آنچه سزاوار یوم اوست بگیر باسم دوست یگنا عروه و ثقی را بیدک الینی و من الأخری کأس الحمراء ثم اشرب منها باسم ربک الأبهی الذی به ارتعدت فرائص الأسماء و کلّ مشرک بعید امروز کوثر حقیقی و شراب معنوی معرفه الله بوده و هست هر نفسی بآن فائز شد بکلّ خیر فائز است

4 Say: O my God, my Worshipped One, my Desired One! A poor one hath turned toward the ocean of Thy bounty, and an ignorant one hath faced the dawning-places of the Sun of Thy knowledge. I beseech Thee by the blood that was shed in Thy path in Iran, and by those souls whom neither the onslaught of the oppressors nor the tyranny of the ungodly could deter from turning unto Thee or prevent from drawing nigh unto Thee, that Thou wilt protect Thy handmaiden from the croaking of the croakers and the doubts of the suspicious ones, and cause her to dwell beneath the canopies of Thy gracious Name. Thou art, verily, powerful over all things and the Protector of all things. I testify, and all things testify, that Thou art indeed the Almighty, the All-Powerful.

4 بگو الها معبودا مقصودا فقیری از فقرا قصد بحر عطا نموده و جاهلی از جهلا بتجلیات آفتاب علمت توجه کرده سؤال میکنم ترا بدمائیکه در راه تو در ایران ریخته شد و بنفوسیکه سطوت ظالمین و ظلم مشرکین ایشان را از توجه بتو منع ننمود و از تقرب باز نداشت اینکه کنیز خود را از نعاقی ناعقین و شبهات مریین حفظ فرمائی و در ظلّ قباب اسم کریمت مأوی دهی توئی قادر بر کلّ و مهیمن بر کلّ اشهد و تشهد الأشياء کلّها بأنک انت المقتدر القدير

INBA65:053x, INBA30:097x, BLIB_Or15726.077,
LHKM1.144, AHM.344x, AQMJ1.159x,
ADH1.130

BH07338*To: Fatimih, in Nayriz**Date: 1307-07-27 [1890-Mar-19]*

- 1 He is God, exalted be His glory in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة و البيان
- 2 O my handmaid, upon thee be My glory! Today the Sun of Truth has risen from the horizon of the heaven of grandeur, and the Lord of mankind has departed for another land. And when the pavilion of glory was raised up and the flowers of the garden bloomed, He remembered His servants and handmaidens in that spiritual abode and station of eternal might. 2 یا امتی علیک بهائی امروز آفتاب حقیقت از افق سماء عظمت مشرق و مولی الوری قصد ارض اخری نموده و چون خباء مجد مرتفع و گلهای بستان متبسم عباد و اماء خود را در آن مقر روحانی و مقام عزّ صمدانی ذکر نمود
- 3 The means of the world did not prevent His mercy, and clouds and mists did not veil His Sun of bounty. He appeared and manifested whatsoever He willed. The power of the world is as nothing before His power, and the desires of the nations are as naught before His will. He doeth what He willeth and ordaineth what He pleaseth. 3 رحمتش را اسباب عالم منع ننوده و نیر عنایتش را سحاب و غمام حجاب نه ظاهر شد و ظاهر فرمود آنچه را اراده نمود قدرت عالم نزد قدرتش معدوم و ارادات امم نزد اراده اش مفقود اوست یفعل ما یشاء و یحکم ما یرید
- 4 Blessed is the soul that was not deprived of the ocean of recognition and was not prevented from the Sun of bounty. The glory from Us be upon My handmaidens who heard the call and turned to the Supreme Horizon, and woe to the heedless ones who turned away from God, the Mighty, the Praiseworthy. 4 طوبی از برای نفسیکه از بحر عرفان محروم نماند و از نیر عنایت ممنوع نگشت البهاء من لدنا علی امائی اللائی سمعن النداء و اقبلن الی الأفق الأعلى و ویل للغافلات اللائی اعرضن عن الله العزیز الحمید

LHKM1.143

BH01643*To: Aqa Ali Muhammad, in Port Said**Date: 1307-08 [1890-Mar]*

- 1 He is God, exalted be His majesty, grandeur and power! 1 هو الله تعالى شأنه العظمة و الاقتدار
- 2 In these days the outpourings of divine grace and the effulgences of the light of the Luminary of the All-Merciful are manifest and evident from every direction. Every blind one bears witness to His favor and every weak one acknowledges His power. Yet some servants have taken the crooked path and proceed thereon, while others follow the straight way. All things shall perish save those rescued by the hand of God's will. Our purpose and the purpose of all who are in the heavens 2 این ایام ظهورات فضل الهی و تجلیات نور نیر رحمانی از هر جهتی ظاهر و هویدا هر ضریری بر عنایتش گواهی داده و هر ضعیفی بر قدرتش اعتراف نموده و لکن بعضی از عباد راه کج را گرفته و میروند و برخی سالک راه راست گشتی هالک الا من انقذته ید ارادة الله مقصودنا و مقصود من فی السموات و الارضین

and earth is that which befits this Day: truthfulness, sincerity, justice and faithfulness. Blessed are they who have attained to these holy attributes and goodly deeds. They are detached from the world and all that is therein. Their words are for God and their deeds for His Cause and His love. The ornaments of the world and the colors of nations have not deprived them of the recognition of the Lord of ancient days. They hold fast to the firm cord and cling to the luminous hem. And prayers and peace be upon the Hands of His giving, the Dawning-places of His grace and the Rising-points of His mercy - they who acknowledged and confessed the oneness of God and the Seal of His Prophets, through whom appeared the path of justice and rained the clouds of bounty - and upon his family and companions whom neither commerce nor trade nor any matter prevented from drawing nigh unto God, the Lord of might and bounty, the Possessor of the Standard and the Banner.

- 3 The letter of that honored friend arrived and as the fragrance of love wafted from it, joy was attained and gladness reached us. After its reading it was taken to the Most Exalted Station and presented before the countenance of the Lord. He said: "O 'Ali-Qabli-Muhammad, let not the counsels of the Wronged One which thou didst hear in His presence escape thy notice. Adorn thy temple with the ornament of detachment and thy head with the crown of the fear of God. We beseech God, blessed and exalted be He, to assist thee and enable thee to perform deeds whereby thy station may be exalted among His servants. He desireth for His creation naught save drawing nigh unto Him and holding fast to that which will establish His traces in His kingdom."

- 4 We hope that the friends of God will be distinguished among the people and be adorned and illumined with His attributes. Should all attain to what hath been mentioned, each one would find himself seated upon the throne of glory and established upon the seat of detachment. This is the station of attachment to God and severance from all else beside Him. In all matters consult with His Holiness Afnan, upon him be My glory and loving-kindness, and act according to what appeareth. This is Our counsel to thee. Say: "My God, my God! I beseech Thee by Thy Name, the Dominant over all names, and by Thy sovereignty which hath encompassed all things, to open before my face the door of Thy bounties, favors and gifts. Verily Thou art the Compassionate, the All-Bountiful, the Forgiving, the Generous."

آنچه الیوم لایق و سزاوار است راستی و صداقت و عدل و وفاست طوبی از برای نفوسیکه باین اخلاق مبارکه و اعمال طیبه فائز گشته اند ایشان فارغند از دنیا و ما فیها گفتارشان لله و کردارشان لأمره و حبه زخارف عالم و الوان امم ایشانرا از عرفان مالک قدم محروم نساخت بحبل متین متمسکند و بذیل منیر متشبث و الصلوة و السلام علی ایادی عطائه و مشارق فضله و مطالع رحمته الذین اقرؤا و اعترفوا بوحدانیه الله و خاتم انبیائه الذی به ظهر صراط العدل و امطر سحاب الفضل و علی آله و اصحابه الذین ما منعهم ربح و لا بیع و لا امر عن التقرب الی الله مالک العز و العطاء و صاحب الرأیه و اللواء

- 3 نامه آن دوست مکرم رسید و چون عرف محبت از آن متضووع فرح حاصل و سرور واصل و بعد از قرائت قصد مقام اعلی نموده امام وجه مولی عرض شد فرمودند یا علی قبل محمد نصایح مظلوم که در حضور اصغا نمودی از نظر نرود زین هیکل بطراز الانقطاع و رأسک باکلیل التقوی نسل الله تبارک و تعالی ان یؤدک و یوفقک علی اعمال بها یرتفع مقامک بین عبادہ انه ما اراد نخلقه الا التقرب الیه و التمسک بما تثبت به آثاره فی مملکتہ

- 4 امید آنکه دوستان حق مابین خلق ممتاز باشند و باخلاق او مزین و منور اگر کل آنچه ذکر شد فائز شوند هر یک خود را بر سریر عز متمکن و بر کرسی انقطاع مستوی مشاهده نمایند اینست مقام تشبث بالله و انقطاع عما سواه آنجناب در امور بحضرت افنان علیه بهائی و عنایتی مشورت نمائید و آنچه ظاهر شود عامل گردید اینست وصیت ما آنجناب را قل الهی الهی استلک باسمک المهیمن علی الأسماء و بقیومیتک الی احاطت الأشياء ان تفتح علی وجهی باب عطائک و الطافک و مواهبک انک انت المشفق الفضال الغفور الکریم انتهى

- 5 اینبعد از حق جلّ جلاله سائل و آمل که بعد از عسر یسر عطا فرماید و بعد از شدت رخا مقدر دارد انه هو المقتدر علی ما یشاء بقوله کن فیکون

- 5 This servant beseecheth and imploreth God, exalted be His glory, that after hardship He may grant ease, and after difficulty, relief. Verily He is the One who hath power over whatsoever He willeth through His word "Be" and it is. I convey greetings to the friends in that land. Their mention hath ever been and still is made in the presence of the Prison. We beseech God to enable them to do what He loveth and approveth. The work and matter with which thou art charged by the Lord - may our spirits be sacrificed for Him - is this: that in all conditions thou shouldst have thine eye upon reform, and likewise that thou shouldst strive to win the good-pleasure of that honored gentleman, His Holiness Afnan - upon him be the Glory of God, the Most Glorious. This matter is in truth like powerful wings for soaring in the atmosphere of love. Well is it with them that understand. According to instructions, regarding thy request several words were written to the honored friend Aqa Nuru'llah - upon him be [Baha'u'llah] - and sent. We hope that they will consider whatever is in the best interest of thy work. Verily God doth not suffer to be lost the reward of the doers of good. Peace be upon you and upon God's righteous servants.

دوستان آن ارض را سلام میرسانم لازال ذکر هر یک در ساحت سجن بوده و هست نسل الله ان یوقفهم علی ما یحب و یرضی عمل و امریکه بآن مأمورید از جانب مولی ارواحنا فداه اینست که در جمیع احوال باصلاح ناظر باشید و همچنین در تحصیل رضای آقای مکرم حضرت افنان علیه بهاء الله الاهی همت کنید این فقره فی الحقیقه قوادم قدرتست از برای طیران در هواء محبت طوبی للعارفین حسب الأمر در باره خواهش آنجناب چند کلمه بدوست مکرم جناب آقا نور الله علیه ۶۶۹ [بهاء الله] نوشته ارسال شد امید آنکه آنچه مصلحت کار شماست بآن توجه نمایند ان الله لا یضیع اجر المحسنین السلام علیکم و علی عباد الله الصالحین

BLIB_Or15731.536

BH03477

To: Nurullah, in Port Said

Date: 1307-08 [1890-Mar]

- 1 He is God, exalted be His station of grandeur and power!
- 2 How excellent is he who arises to reform the world, holding fast to the lamp by which earth and heaven were illumined. And peace and blessings be upon the Seal of the Prophets and upon the Hands of the Cause and Dawning-places of wisdom who took no protector or helper for themselves besides Him.
- 3 On this night, which is the night of the revered month of Sha'ban, the letter of the spiritual friend Jinab-i-Aqa 'Ali-Muhammad, upon him be God's peace, was presented before the face of the Master and achieved the honor of being heard. And afterwards this utterance emerged from the Dayspring of knowledge:

1 هو الله تعالى شأنه العظمة والاقترار

2 حبّذا من قام علی اصلاح العالم متمسکاً بمصباح به اشرفت الأرض و السماء و الصلوة و السلام علی خاتم الأنبياء و علی ایادی الأمر و مشارق الحكم الذين ما اتخذوا لأنفسهم من دونه ولياً و لا معیناً

3 این لیل که لیل شهر شعبان المعظم نامه حبیب روحانی جناب آقا علیمحمد علیه سلام الله امام وجه مولی عرض شد و بشرف اصفا فائز گشت و بعد این بیان از مطلع علم ظاهر فرمودند

4 “O Nuru'llah! Upon you be His peace and grace. Jinab-i-'Ali-Muhammad has sent a letter to this servant and desired that you give attention to his matter, that perhaps through these means he may find rest. Therefore you should not neglect whatever lies within your power regarding him and should carry it out. We counsel him and his father to preserve the station of the Afnan there. From this deed, the door of blessing shall be opened before his face. Verily He is the One with power over whatsoever He willeth through His firm and inevitable command. We send greetings to the friends of that land and counsel them with that which will raise their stations. Peace be upon you and the mercy of God and His blessings.” End.

5 It is most clear and evident that whatever lies within the power of that kind friend, he will not withhold from the friends and will carry out with the utmost joy and fragrance whatsoever is the cause of blessing and bounty and ease. I send greetings to Jinab-i-Aqa 'Ali-Akbar and Jinab-i-Aqa Muhammad and to their family members, upon them be God's care and mercy, and I beseech from the Kingdom of divine favor an everlasting bounty for each one. Verily He is the Hearer, the Answerer. Peace be upon you and upon God's righteous servants.

4 یا نورالله علیک سلامه و فضله جناب علیمحمد نامهئی بعد حاضر ارسال داشته و اراده نموده آنجناب در امرش توجه نمایند شاید باین اسباب آسوده شود لذا آنجناب آنچه از او برآید اجمال نماید و مجری دارد انا نصیه و اباک بحفظ مقام الأفان هناك من عمل یفتح علی وجهه باب البرکه الله هو المقتدر علی ما یشاء بأمره المحکم المحتوم اولیای آن ارض را سلام میرسانیم و بما ترتفع به مقاماتهم وصیت میکنیم السلام علیکم و رحمة الله و بركاته انتهى

5 این بسی واضح و معلوم است که از آن دوست مهربان هرچه برآید در باره دوستان مضایقه نمینمایند و به روح و ریحان اجری میدارند آنچه را که سبب برکت و نعمت و یسر است خدمت جناب آقا علی اکبر و جناب آقا محمد و قرر عیون علیهم عنایة الله و رحمته سلام میرسانم و از برای هر یک از ملکوت عنایت الهی نعمت سرمدی میطلبم الله هو السامع الجیب السلام علیکم و علی عباد الله الصالحین

BLIB_Or15731.539

BH02074

To: Muhammad Javad Qazvini et al., in Akka

Date: 1307-08-04 [1890-Mar-26]

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

2 Praise be to God Who fulfilled His promise and sent to His servant Javad what He had promised him, and sent down from the heaven of meanings to him who was named Muhammad-'Ali that which caused all things to soar and the hearts of the enemies to quake. O beloved of my heart! A most mighty and holy Tablet has been revealed from the holy heaven of Him Who is the Desired One and the Desire of the world, mentioning him who ascended unto God. In truth, one breath from the fragrances of each of its utterances has perfumed the world of knowledge and wisdom. Glorified be our Lord Who has made bounty His emblem and faithfulness His garment, and Who remembers His servants at all times with that which draws

1 هو الله تعالى شأنه العظمة والاقترار

2 الحمد لله الذي انجز وعده وارسل الى عبده جواد ما وعده و انزل من سماء المعاني لمن سمي بمحمد قبل على ما طارت به الأشياء و تزلزلت به افتدة الأعداء يا محبوب فؤادی یک لوح امنع اقدس از سماء مقدس مقصودی و مقصود العالم در ذکر حضرت من صعد الى الله نازل في الحقيقة یکنفحه از نفحات هریک از بیان آن عالم علم و حکمت را معطر نمود جل مولینا الذي جعل شعاره العطاء و دثاره الوفاء و يذكر عبادہ في کل الأحيان بما یقر بهم الى افق اسمه الرحمن نازل شد آنچه که

them near to the horizon of His Name, the All-Merciful. That which was revealed diffuses a wondrous fragrance and spreads the sweet-scented breeze of grace. Would that you had been present at the time of its revelation!

- 3 And further: the ascension of the brother of His honor 'Ali-Qabli-Haydar, upon them both be the glory and favor of God, was mentioned in the Most Holy Court. It is hoped that there will be revealed especially for them that which the differences of the world and its peoples cannot efface. The answers to other requests and petitions will also, God willing, be granted. The promise of a response has dawned and shone forth from the Dayspring of Will. Verily, He does not fail in His promise, though He has power over whatsoever He willeth and desireth. Glory, remembrance and praise be upon your honor and those with you, and upon the friends of God in that other land to which you intended to journey. We beseech God to protect you and grant you the good of this world and the next. There is no God but Him, the Lord of all creation.

- 4 O beloved of my heart! Among the special bounties that were revealed concerning the ascension of the destined sign was that on the day when, outwardly, news of the ascension was presented, at that very moment He commanded that the Branches of the Blessed Tree - may my spirit be a sacrifice for the dust of their footsteps - and all those around Him should hold a gathering and occupy themselves with mention of this new and blessed event. For two days, during which your honor was also present, by command of the Lord of the visible realm, this great and orderly gathering was manifested from the unseen into the visible world, and exalted words together with certain verses were read and recited before the faces of the loved ones. And in the afternoon of this day also, the Branches of the Blessed Tree and the people of the pavilion of grandeur and infallibility, together with the Afnan, have been and are being summoned to the Most Holy Court for the reading of the blessed pages which were revealed from the heaven of the Mother Book at dawn this day. It is hoped that the effects of the utterance of the Desired One of all worlds and the hidden mysteries therein will cause all to attain the Most Great Bounty and the Greatest Favor. Verily our Lord is the Hearer, the Answerer, and He is the Witness, the All-Seeing, the All-Knowing, the All-Wise. Thus has God strengthened His favor with a third from His presence. Verily He is the Compassionate, the Mighty, the All-Bestowing. It would be beloved if a copy be sent with this letter to his honor Samandar, the fire of divine love, upon him be the Most Glorious Glory.

عرف بدیع از آن متضوّع و رائحه فضل از آن
منتشر یا لیت کنت حاضراً حین نزوله و

3 بعد هم فقره صعود اخ جناب علی قبل حیدر
علیها بهاء الله و عنایت در ساحت اقدس
مذکور امید آنکه مخصوص ایشانم نازل شود
آنچه که اختلافات عالم و امم آنرا محو نماید و
جوابهای سایر مطالب و عرایض هم انشاء الله
باجابت مقرون گردد وعده جواب از مشرق
اراده مشرق و لائح آنه لا یخلف المیعاد ولو انه
مختار فیما یرید و یشاء البهاء و الذکر و الثناء
علی حضرتکم و من معکم و علی اولیاء الله فی
ارض اخری الّتی اردتم التّوجّه الیها نسلل الله ان
یحفظکم و یرزقکم خیر الآخرة و الأولى لا اله الا
هو ربّ الوری

4 یا محبوب فزادی از فضائل مخصوصه که در
صعود آیه محتومه نازل شده آنکه یومیکه بر حسب
ظاهر خبر صعود عرض شد همانچنین امر فرمودند
و اغصان سدره مبارکه روحی لثراب قدومهم
القداء و جمیع من حوله مجلسی برپا نمایند و بذکر
واقعۀ جدیدۀ مبارکه مشغول گردند دو یوم که
آنحضرت هم حاضر بودند انعقاد مجلس معظم
منظم بامر مالک شهود از غیب بظهور آمد و
کلمات عالیات مع بعضی از آیات امام وجوه
احباب قرائت و تلاوت شد و در عصر این یوم
هم اغصان سدره مبارکه و اهل سرادق عظمت
و عصمت مع افنان بساحت اقدس احضار شده
و میشوند لأجل قرائت و رقعات مبارکات که در
جفر این یوم از سماء امّ الکتاب نازل امید آنکه
آثار بیان مقصود عالمیان و اسرار مکنونه در آن
کلّ را بنفیض اعظم و فضل اکبر فائز فرماید انّ
ربنا هو السامع المجیب و هو الشاهد الناظر العليم
الحکیم کذلک عزّز الله عنایتۀ بثالث من عنده
انه هو المشفق العزیز الوهاب صورت با این نامه
اگر بحضرت سمندر نار محبت الهی علیه بهاء الله
الأبهی ارسال شود محبوب است

BLIB_Or15731.533, AYBY.318

BH00156

To: *Haji Mirza Haydar Ali Isfahani, in Tihiran*

Date: 1307-08-11 [1890-Apr-2]

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

2 Praise be to the Goal of all contingent beings, Who in the midst of sorrows raised high the banner of utterance. The pack of wolves could not prevent His loved ones from drawing nigh, nor hold them back from remembrance and praise. The denial of the people of tyranny and rebellion did not deter Him from manifesting what is right, and the calumnies of the falsifiers and the treachery of the treacherous did not become a barrier between truth. Exalted be the majesty of our Lord, and magnificent the sovereignty of our Master and our Goal! Glory and radiance be upon the Hands of His Cause and the emblems of His guidance, and upon those who aid Him through wisdom and utterance and through that which He hath sent down in the Scriptures and Tablets.

3 O beloved of my heart and he who is remembered in my soul! At this moment, in response to your letter which was sent to Hadrat-i-Ism-i-Jud, upon him be the Glory of God and His favors, these manifest verses have been revealed from the King of the Kingdom of names and attributes. His blessed and exalted Word:

4 He is the One Who speaks in the midst of tribulations

5 O Haydar-'Ali! Upon thee be My Glory and My Loving-kindness. Justice and truthfulness have become so absent and concealed that no trace thereof can be found amongst the people. The horizons of the heaven of truth have been darkened by the gloom of the people of hypocrisy. Most of the decrees of the administrative circles of Iran have been and continue to be contrary to that which justice and fairness command. They have no purpose save vain ornaments. Day and night they are occupied with plunder and pillage. The affairs of the Threshold are entirely conducted through consultation with the pretenders. What they have taken, they have not returned to its owner. Outwardly they appeared in agreement, but inwardly they were discovered to be hypocrites. They had and have no desire save the seizing of wealth. Glory be to God! How can they be content that in what they claim to be a court of justice, not a word of truth and justice is heard? In any case, they have made the Isfahani a pretext

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقصود امکانرا که در بحبوحهٔ احزان رایة بیان برافراخت شرمه ذئاب اولیائش را از تقرب منع نفوذ و از ذکر و ثنا بازداشت منکر اهل ظلم و طغیان او را از اظهار معروف صد نکرد و مفتریات کاذبین و خیانت خائنین مابین صدق حایل نگشت جل جلال ربنا و عظم سلطان مالکا و مقصودنا و التکبیر و البهء علی ایادی امره و اعلام هدایت و علی الذین ینصرونه بالحکمة و البیان و بما انزله فی الزبر و الألواح

3 یا محبوب فؤادی و المذکور فی قلبی در این حین در جواب نامه آنحضرت که بحضرت اسم جود علیه بهاء الله و عنایت ارسال نمودند این آیات باهرات از مالک ملکوت اسماء و صفات نازل قوله تبارک و تعالی

4 هو الناطق فی بحبوحه البلیا

5 یا حیدر قبل علی علیک بهائی و عنایتی عدل و راستی غائب و مستور بشأنیکه اثری از آن مابین قوم مشهود نه آفاق سماء صدق از ظلمت اهل نفاق تاریک اکثری از احکام دوائر منسوبه به ایران بغیر ما حکم به العدل و الانصاف بوده و هست جز زخارف مقصودی نه در لیلی و ایام بنیب و غارت مشغول امور آستانه طراً بمشورت مدعیان جاری و ساری آنچه اخذ شد بصاحبش رد ننمودند در ظاهر موافق و در باطن منافق مشاهده گشتند جز اخذ مال آملی نداشته و ندارند سبحان الله آیا چگونه راضی میشوند که در محکمه عدل بزعمهم حرفی از صدق و عدل اصغا نشود باری اصفهانی را دست آویز نموده بتاراج شیرازی مشغول در حضور کمال حرمت منظور و در غیاب بتدبیر و تهمت ولكن المظلوم کان

and are busy plundering the Shirazi. In one's presence they show the utmost respect, but in one's absence they engage in schemes and accusations. Yet the Wronged One was standing, speaking, and hearing. He heareth and knoweth and is patient until God shall come with His firm and mighty command.

قائماً ناطقاً سامعاً يسمع ويعلم ويصبر الى ان يأتي
الله بأمره المحكم المتين

- 6 These mentioned matters have had and have no significance. However, news of the ascension of some of the loved ones has outwardly become a cause of grief. One day, news of the ascension of the Essence of Being was mentioned in the Holy Presence, and the next day came news of the ascension of the Bird of Divine Knowledge to the heaven of his Lord's loving-kindness. As for the first, he is Nabil, son of Nabil - upon him be the Glory of God, the Mighty, the Beautiful. And the second is Ahad - upon him be the Glory of God, the Single, the Self-Subsisting. At this moment, especially for the second one, that which illumined the world of inner meanings and adorned the Kingdom of utterance with a new ornament was revealed, as a grace from God, the Lord of all worlds, and as a loving-kindness from God, the Master of the Day of Judgment, and as a mercy from the All-Bountiful in this radiant moment.

6 این امورات مذکوره را شائی نبوده و نیست
ولکن خبر صعود بعضی از اولیا بر حسب ظاهر
سبب احزان گشته در یومی از ایام خبر صعود
جوهر وجود در پیشگاه حضور مذکور و در یوم
بعد خبر صعود طیر عرفان الی سماء عنایه ربّه
الرحمن اما الاول فهو نبیل ابن نبیل علیه بهاء
الله العزیز الجمیل والثانی احد علیه بهاء الله الفرد
الصمد و در این حین مخصوص ثانی نازل شد
آنچه که عالم معانی را منور نمود و ملکوت بیان
را بطراز جدید مزین داشت فضلاً من لدی الله
رب العالمین و عنایه من عند الله مالک يوم الدين
ورحمة من لدی الفضال فی هذا الحین المنیر

- 7 O Haydar-'Ali! Upon thee be My everlasting Glory. Glorify on My behalf him who soared in the atmosphere of My love and drank the choice wine of mystical knowledge from the cup of My bounty and arose with supreme steadfastness to serve Me. Then recite unto him what hath been sent down from the heaven of My Will concerning his brother who was named Ahad in the Book of Names and 'Abdu'l-Baha in the Crimson Scroll.

7 یا حیدر قبل علی علیک بهائی الأبدی کبر من
قبلی علی من طار فی هواء حیّ و شرب ریح
العرفان من کأس عطائی و قام بالاستقامة
الکبری علی خدمتی ثم اقرء له ما نزل من سماء
مشیتی فی ذکر اخیه الذی سمی بأحد فی کتاب
الأسماء و بعد البهاء فی الصحيفة الحمراء

- 8 From the Most Exalted Pen: Divine loving-kindness and heavenly grace concerning 'Ali-Haydar shine forth and are evident like the sun. Blessed is he and joy be unto him. He must give thanks to God for this manifest grace. He arose to serve, and his service was adorned with the ornament of divine good-pleasure and the glory of acceptance. This word is the King of words and the Sovereign of utterance that was mentioned: Give him glad tidings of what hath been revealed for him from the Wronged One, through Whom all things have spoken: "The Possessor of sovereignty, dominion, might, and power hath come, and His is the Kingdom and His is the Glory, and happy is he who hath held fast to His strong cord and clung to His luminous hem."

8 من القلم الأعلى عنایت الهی و فضل سبحانی در
باره جناب علی قبل حیدر بمثابة آفتاب مشرق
ولا تح طوی له و نعماً له ان یشکر الله بهذا
الفضل المبین بر خدمت قیام نمود و خدمتش
بطراز رضا و عز قبول فائز اینکلمه سلطان کلمات
و ملیک بیانتست که ذکر شد بشره بما نزل له
من لدی المظلوم الذی به نطقت الأشياء قد اتی
المالک المملک و الملکوت و العزّة و الجبروت
له و لمن تمسک بحبله المتین و تشبث بذیله المنیر
انتهی

- 9 Praise and thanksgiving be unto God, and unto Him be bounty and bestowal, and unto Him be grace and glory. He is the Most Generous One Who hath transformed the realms of sorrow into joy through the light of utterance, and hath bestowed assurance upon hearts and tranquility upon souls. May the spirit of

9 لله الحمد و الشکر وله الجود و العطاء وله الفضل
و البهاء اوست فضالیکه عوالم احزان را بنور بیان
بفرح تبدیل نموده و قلوب را اطمینان و روان را
آسایش بخشیده روح العالم لبیانہ القداء و لفضله

the world be a sacrifice unto His utterance and unto His grace. In no state or condition hath He ever deprived His loved ones. His favors have exceeded cup and chalice, being revealed and manifest as ocean upon ocean. We beseech God, glorified be His majesty, to grant the people of the earth a sincere seeking, that all may not be deprived nor forbidden from the gifts of the Lord of Bounty. Forever have the glances of His grace been directed toward His loved ones, His mercy hath preceded all, and His bounties have encompassed all. Glorified be His grace and mighty be His outpouring, and there is no God but Him.

الفداء در هیچ حالی از احوال اولیای خود را محروم ننموده عنایتش از کأس و قدح گذشته بحر نازل و ظاهر از حق جلّ جلاله میطلبیم اهل ارض را طلبی صادقانه عطا نماید تا کلّ محروم مانند و از عطایای ذوالعطا ممنوع نگردند لازال لحاظ فضلش باولیایش متوجه رحمتش سبقت گرفته و عطایش احاطه نموده جلّ فضله و عزّ فیضه و لا اله غیره

- 10 Yesterday the Lord of humanity proceeded from Akka to Haifa, arriving at night, and on the morning of that day summoned this servant and revealed a most mighty, most holy, most exalted Tablet concerning the ascension of the most honored and glorified, the late and elevated Aqa Asad, upon him be the glory of God and His mercy. How excellent were its fragrances and its perfumes, and that which was manifest in its outward form and treasured in its inner meaning. The Blessed Tablet was revealed in such wise as to attract those present, nay rather the hearts of those absent. Blessed is he in whose name was revealed that which was revealed, and happy is he. In truth this is the day of bounty, for divine mercy hath encompassed from every direction, and the assured and sincere ones have attained and continue to attain that which hath no likeness or equal. Every letter of the revealed letters is the cause of eternal life and everlasting existence. His Holiness himself knoweth this station and is cognizant thereof.

10 یوم قبل مولی الوری از عکا به حیفا توجه فرمود و در شب وارد و صبح آن یوم این خادم را احضار فرمودند و یک لوح اعتراف اقدس در ذکر صعود اعتراف امجد مرحوم مرفوع جناب آقا احد علیه بهاء الله و رحمته نازل حیفاً نفحاته و فوحاته و ما ظهر من ظاهره و خزن فی باطنه بشأنی لوح مبارک نازل که حاضرین بل افئده غائبین را جذب فرمود هنیئاً لمن نزل باسمه ما نزل و مرئياً له فی الحقیقه یوم یوم موتست چه که رحمت الهی از هر جهتی احاطه نموده و موقنین و مخلصین فائز شده و میشوند آنچه که شبه و مثل نداشته و ندارد هر حرفی از حروفات منزله سبب حیات ابدی و بقاء سرمدی است این مقام را خود آنحضرت میدانند و بان عارفند و

- 11 With infinite longing and boundless regret, this servant conveyeth mention, praise, glorification and glory unto the spiritual friend, Aqa 'Ali-Haydar, upon him be the glory of God and His favors. His Holiness must, on behalf of this servant, make mention of whatsoever is befitting. Indeed, in this station one cannot make mention of condolence, for that which hath been revealed from the Pen of God concerning the elevated one, upon him be God's mercy and forgiveness, is bounty above bounty, mercy above mercy, and favor above favor. Would that I had been with him and had attained unto that which he hath attained from God, our Lord and the Lord of the mighty throne and the exalted seat.

11 اینعبید با حسرت لانهایه و اسف بی اندازه خدمت حبیب روحانی جناب آقا علیحیدر علیه بهاء الله و عنایت ذکر و ثنا و تکبیر و بها میرسانم آنحضرت باید از قبل این خادم آنچه سزاوار است مذکور دارند فی الحقیقه در این مقام نمیتوان ذکر تعزیت نمود چه که از قلم الله در باره جناب مرفوع علیه رحمة الله و غفرانه نازل شده آنچه که فوز فوق فوز و رحمت فوق رحمت و عنایت فوق عنایت است یا لیت کنت معه و فزت بما فاز به من لدی الله ربنا و رب العرش العظیم و الكرسی الرفیع

- 12 From among the letters that were sent from His Holiness was a missive in the hand of the son of His Holiness the Martyr, upon him be the Glory of God, the Mighty, the Praiseworthy. After it was presented before the Most Holy and Most Exalted Presence, these words were revealed from the horizon of the Divine Will - exalted be His utterance and glorious His proof:

12 و مابین نامه های مرسله آنحضرت ورقی بخط ابن حضرت شهید علیه بهاء الله العزیز الحمید بوده و بعد از عرض در ساحت اقدس این بیان از افق اراده الهی ظاهر و نازل قوله عزّ بیانیه و جلّ برهانه

- 13 O Haydar-'Ali! The mention of the Wronged One has been raised - he who was named Ashraf. From the beginning, such bounties were revealed and made manifest from the heaven of the Lord of all beings that every person of insight desired martyrdom, and every hearing ear exclaimed "Would that I were with him!" Regarding his son, a missive was revealed and sent. We beseech God to strengthen him, protect him, and draw him near unto Him in all conditions. Verily He is the Self-Sufficient, the Most High. Blessed are they who mentioned him, extended the hand of generosity toward him, and to the extent of their ability showed him consideration. The mention of each one has flowed from the tongue of the Lord of Eternity, and an unending reward has been ordained for each. Blessed are they! On behalf of the Wronged One, you must mention him and those related to 'Ali-Haydar - upon him be My Glory and My favor - and give them to drink of the choice wine of the intended Lord's bounty. All are mentioned before the Divine Presence and have attained His special favors. We beseech God to send down for them at all times that which befits the heaven of His grace and generosity. Verily He is the Powerful, the Mighty, the All-Bountiful.

- 14 You mentioned the Book of Certitude. Some from various regions, including the spiritual friend His Honor Anis - upon him be the Glory and Favor of God - wrote from the lands that the Isma'ili scholars have stated that some of the revealed verses do not conform to the rules of that people. After this matter was presented in the Most Holy Presence, some books were again presented before Him and were adorned according to what God willed. However, repeatedly this supreme word was heard from the tongue of the Lord of all beings: whatsoever has been revealed and made manifest from the heaven of Divine Will, both before and after, all is correct and has attained the ornament of acceptance. Blessed are they who read! Glory be to God! The various sects each try to prove their truth through a book or treatise or page, while in this Most Great Manifestation that has been revealed which the possessors of perfect understanding are unable to gather and enumerate. Multiple books have been revealed concerning every aspect, yet all remain deprived save whom God wills. Soon shall they lament over what they wrought in their vain lives.

- 15 At this hour, which is three and a half hours into Tuesday, the eleventh of the revered month of Sha'ban, in the presence of the Countenance, mention was made of the departed parents of the spiritual beloved, His Honor Aqa 'Ali-Haydar, upon him be the Glory of God. These are His blessed and exalted words:

13 یا حیدر قبل علی ذکر مظلوم مرفوع الذی سَمّی بأشرف در اوّل ایّام از سماء عنایت مولی الأنام نازل و ظاهر بشأنی که هر صاحب بصری اراده فدا نمود و هر صاحب سمعی به یالیت کنت معه ناطق و در ذکر ابن ایشان شرحی نازل و ارسال شد نسل الله ان یؤیده و یحفظه و یقرّبه الیه فیکلّ الأحوال انه هو الغنی المتعال طوبی از برای نفوسیکه ذکرش نمودند و در باره اش بد عطا گشودند و بقدر قوه مراعاتش کردند ذکر هر یک از لسان مالک قدم جاری و اجر لایقطع از برای هر یک مقدر نعیماً لهم از قبل مظلوم باید آنجناب او و منتسبین علیحیدر علیه بهائی و عنایتی را ذکر نماید و از رحیق عنایت حضرت مقصود بنوشاند کلّ لدی الوجه مذکورند و بعنایت مخصوصه فائز نسل الله ان یزول لهم فیکلّ الأحيان ما ینبغی لسماء فضله و عطائه انه هو المقتدر العزیز المنان انتهى

14 ذکر کتاب ایقان را نموده [بودید] بعضی از اطراف از جمله حبیب روحانی جناب انیس علیه بهاء الله و عنایتیه از ارض ها مرقوم داشتند علای اسمعیلیّه مذکور نموده اند آیات منزله بعضی مطابق قواعد قوم نیست بعد از عرض این فقره در ساحت اقدس بعضی از کتب مجدد در حضور عرض شد و بما اراده الله مزین گشت و لکن مکرر اینکلهء علیا از لسان مولی الوری استماع شد که آنچه نازل شده و از سماء ارادهء الهی ظاهر از قبل و بعد کلّ صحیح و بطراز قبول فائز طوبی للقارئین سبحان الله احزاب قبل هر یک بگائی و یا جزوی و یا ورقی اثبات حقیقت خود مینمایند و در این ظهور اعظم نازل شده آنچه که صاحبان عقل کامل از جمع و احصایش عاجز و قاصر در هر شأنی از شئون کتب متعدده نازل مع ذلک کلّ محروم مشاهده میگردند الا من شاء الله سوف ینوحون علی ما عملوا فی الحیوة الباطلة

15 این حین که سه ساعت و نیم از یوم سه شنبهء یازدهم شهر شعبان المعظم گذشته امام وجه حاضر و ذکر مرفوعین ابون محبوب روحانی جناب آقا علیحیدر علیه بهاء الله را فرمودند قوله تبارک و تعالی

- 16 “Verily We have desired at this hour to make mention of a father who arose to serve My Cause, and his mother. We beseech God, blessed and exalted be He, to cause them to enter, at this very moment, into a station wherein naught is beheld save the effulgences of the Luminary of the Manifestation of His Most Bountiful Name, and to send down upon them, at eventide and at dawn, His enduring grace and His everlasting sustenance, and that which will gladden their hearts. He is, verily, the Mighty, the All-Forgiving. The breezes of God’s loving-kindness, the Mighty, the All-Bounteous, have wafted over them from all directions. The light shining forth from the horizon of the heaven of My Pen and the fragrance emanating from the breezes of My utterance be upon them, upon their beginning and their end, their outward and their inward aspects. He is, verily, the Mighty, the All-Bestowing.”
- 17 All bounty belongs to God, our Lord and your Lord and the Lord of all who are in the heavens and the earth. All favor belongs to God, our Object and your Object and the Object of all created things. The verses themselves bear witness to His bestowals, and the essence of utterance testifies to that which hath appeared from His presence, and ever shall. Praise be to God! The departed ones have attained unto that whose fragrance endureth forever. We beseech God to send down upon them at all times that which befitteth His name, the Most Merciful. He, verily, hath power over all things.
- 18 As to what you wrote regarding the beloved of hearts, His Honor Nabil-i-Akbar, upon him be the Most Glorious Glory of God: after it was presented before the Most Holy, Most Exalted Presence, He stated that his letter would have absolutely no effect upon Hadi, for the Word of God had no effect on him, and it is not permissible to give him the Book, for according to reports, whatever falls into his hands he attributes to others. He hath manifested such falsehood as hath never been heard before. We revealed a prayer and commanded him to recite it, but he was not successful. That suffices. An articulate teacher must say to him: O heedless one! Thou hast mentioned to the friends that thou hast fifty volumes from such and such a person. Well hast thou laid the snares of falsehood for the servants. Say: The Author of the Bayan declareth that the entire Bayan is but a leaf from among the leaves of His Paradise of Utterance and a ring upon His finger. O Haydar-i-Qabli-‘Ali! Repeatedly did We summon him that he might be present, perchance he would become aware at the time of the revelation of verses and witness twice that which was manifested by the Point. No trace appeared from that hard rock. Say: O heedless one! Read what thou hast in thy possession, and one Tablet will be read against it, and We shall leave its judgment to the
- 16 انا اردنا ان نذكر في هذا الحين اب من قام على خدمة امرى و امه نستل الله تبارك و تعالى ان يدخلهما في هذا الحين في مقام لا يرى فيه الا تجليات نور ظهور اسمه الفياض و ينزل عليهما في العشي و الاشرار نعمته الباقية و مائدته الأبدية و ما يفرح به قلبهما انه هو العزيز الغفار قد توجهت اليهما من كل الجهات نفحات عناية الله العزيز الفضال النور الساطع من افق سماء قلبي و العرف المتضوع من نفحات بياني عليهما و على اولهما و آخرهما و ظاهرهما و باطنهما انه هو العزيز الوهاب انتهى
- 17 الفضل لله ربنا و ربكم و رب من في السموات و الأرضين العناية لله مقصودنا و مقصودكم و مقصود الخلائق اجمعين نفس آيات گواه عناياتش بوده و هست و كينونت بيان شاهد ما ظهر من عنده بوده و خواهد بود لله الحمد مرفوعين مرحومين فائز شدند بآنچه كه عرفش باقى و دائم است نستل الله ان ينزل عليهما في كل الأحيان ما ينبغى لاسمه الرحمن انه على كل شىء قدير
- 18 اينكه در باره محبوب فؤاد حضرت نبيل اكبر عليه بهاء الله الأبهى مرقوم [داشتيد] بعد از عرض در ساحت امع اقدس اعلى فرمودند نامه ايشان ابدأ در هادى اثر ننمايد چه كه كلمه الله در او اثر نكرده و دادن كتاب هم به هادى جايز نه چه كه از قرار مذكور آنچه بدستش بيفتد بغير نسبت ميدهد بكدبى ظاهر گشته كه شبه آن شنیده نشده مناجاتى نازل و او را بقرائت آن امر نموديم ولكن موفق نشده همان كفایت مينمايد بايد مبین ناطقى باو بگويد يا غافل باوليا ذكر نموده ئى كه پنجاه جلد كتاب از فلان نزد من است خوب دامهاى كذب از براى عباد گذارده ئى بگو صاحب بيان جميع بيان را ميفرمايد ورقه ايست از اوراق رضوان بيان او و خاتمي است در اصبع او يا حيدر قبل على مكر او را طلب نموديم تا حاضر شود شايد در حين تنزيل آيات متنبه گردد و دو معادل آنچه از نقطه ظاهر مشاهده كند از صخره صما اثرى ظاهر نه بگو يا غافل آنچه نذرت موجود قرائت كن و يك لوح مقابل آن قرائت ميشود

fair-minded and the discerning. His rejection and hypocrisy have deprived him and continue to deprive him, except he repent and return unto God, the Protector, the Self-Subsisting.

- 19 Thou didst mention the Land of Sad. Should your honour enter that land for a few days with utmost wisdom and without the knowledge of the people, this would be most praiseworthy. However, no writings should be carried, and likewise wherever thou dost reside, acknowledgment before strangers is not permitted. For some time this decree hath flowed from the Most Exalted Pen, for many have attained martyrdom, all sacrificing life and property before the faces of men, yet none have become aware. Their desires move them, while they perceive not. Well-spoken indeed was the Nightingale - upon Him be the glory of God, the Lord of all beings, His supreme benevolence, and His mercy which hath preceded earth and heaven.

- 20 Regarding the mention of Ibn-i-Dakhil, upon him be the glory of God, for each region a teacher must be appointed who shall turn thither. And since Ibn-i-Dakhil is well-versed in language, his turning to the regions of Qaf and Fa and their like is permissible and acceptable, yet he must with complete determination hold fast to wisdom, for if clamour be raised, great harm shall result.

- 21 O Haydar-i-'Ali, upon thee be My glory and loving-kindness! Thou didst mention the steadfastness, orientation, and services of 'Ali-i-Haydar, upon him be God's loving-kindness and mercy. All is true. The Tongue of Grandeur beareth witness to his service, orientation, generosity, acceptance, and uprising. Verily God is with him, hearing and seeing, and He is the Mighty, the All-Seeing.

- 22 And specifically for the friends in the Land of Shin is sent that which is the cause of life's preservation. Verily thy Lord is the All-Bountiful, the Most Generous. In these days their mention was made in the Most Holy Court, and the letter of Ghulam-i-Ha, upon him be My glory, reached the servant. We beseech God to preserve them, draw them nigh, and ordain for them the reward of attaining His presence, standing before His throne, and arising to serve His mighty and exalted Cause.

- 23 Thou didst mention the sum that should reach Aqa Siyyid M., upon him be the glory of God. According to the command, that sum should reach the Siyyid in full. This evanescent servant beseecheth the eternal Truth to confirm all the friends in service to the Cause. Once these exalted words were heard from the Lord of all beings, Who said that Siyyid Mustafa, upon him be My glory, hath served according to his capacity.

و حکمش را بمنصفین و متبصرین وامیگذاریم
اعراض و نفاقش او را محروم نموده و مینماید
الا ان يتوب ويرجع الى الله المهيمن القيوم

- 19 ذکر ارض صاد را [نمودید] اگر آنجناب چند یومی
بی اطلاع قوم بکمال حکمت در آن ارض وارد
شوند محبوبست و لکن آثار همراه نباشد و همچنین
در محلی که ساکن میشوند و نزد اغیار اقرار جایز
نه مدّیست از قلم اعلی این حکم جاری چه که
شهادا بسیار شدند و کلّ امام وجوه جان و مال
نثار کردند مع ذلک احدی متنبّه نشد تحرّکهم
اهوائهم و هم لا يشعرون نعم ما نطق به الورقاء
عليه بهاء الله مولی الوری و عنایته الکبری و
رحمته التي سبقت الارض و السماء

- 20 فی ذکر ابن دخیل علیه بهاء الله هر شطری
بمقتضای آن باید مبینی معین شود و توجه نماید و
ابن دخیل چون اهل لسانست توجهش بجهات
قاف و فا و امثالها جایز و مقبول و لکن باید
بتمام همت بحکمت متمسک باشد چه اگر ضوضا
مرتفع شود ضرر عظیمست

- 21 یا حیدر قبل علی علیک بهائی و عنایتی ذکر
استقامت و توجه و خدمات جناب علی قبل
حیدر علیه عنایة الله و رحمته را نمودی کلّ
صحیح لسان عظمت شهادت میدهد بر خدمت
و توجه و انفاق و اقبال و قیام او انّ الله معه
یسمع و یری و هو العزیز البصّار

- 22 و مخصوص اولیای ارض شین ارسال میشود آنچه
که سبب بقاء وجود است انّ ربّک هو الفضّال
الکریم این آیام ذکرشان در ساحت اقدس مذکور
و جناب غلام قبل حا علیه بهائی نامه اش بعد
حاضر رسید نسل الله ان یحفظهم و یقرّبهم و
یکتب لهم اجر لقاءه و الحضور امام عرشه و القیام
علی خدمة امره العزیز العظیم انتهى

- 23 ذکر وجهی که بجناب آقا سید مص علیه بهاء الله
باید برسد نموده [بودید] حسب الامر باید آنوجه
بتمامه بجناب سید برسد این خادم فانی از حق
باقی سائل و آمل است جمیع اولیا را مؤید فرماید
بر خدمت امر وقتی از اوقات اینکلمه علیا از
لسان مولی الوری استماع شد فرمودند جناب
سید مصطفی علیه بهائی علی قدر مقدور خدمت

We beseech God to open before his face the gates of His grace and bounty. Verily He is the Mighty, the All-Bountiful.

- 24 And the son of the martyred one, Ashraf, upon him be the Most Glorious Glory of God, should engage in that which be-fitteth him, and each month two tumans from the Huququ'llah, exalted be His glory, should [be given] to him. Blessed are they who have arisen to perform good deeds. Verily He openeth before the faces of His loved ones the gates of His riches. He is the Mighty, the Generous.

- 25 Three Most Holy, Most Exalted Tablets were sent specifically for three friends, upon them be the glory of God. Let them be delivered that their eyes may be solaced by the signs of God, the All-Compelling, the Self-Subsisting. Likewise, a Most Exalted, Most Wondrous Tablet was revealed and sent specifically for Ghulam-'Ali-i-Kh, upon him be the glory of God, and those with him. Blessed are they, for they have attained that which none among the servants have attained, save whom God wil-leth, our Lord, the Lord of the Mighty Throne.

- 26 The mention hath been made of his honor Aqa Mirza Muhammad-'Ali, upon him be the Glory of God, from the Land of Sad. Praise be to God, he hath attained unto the grace and favors of God, exalted be His glory. A blessed epistle hath been sent down from the heaven of bounty in answer to him. We beseech God, blessed and exalted be He, to grant him the meeting with His traces and that which was revealed in His perspicuous Tablet.

- 27 In truth, steadfastness must be sought for the friends. This imperative divine Cause is, from one perspective, seen to be most easy, inasmuch as from the beginning that hath no beginning unto the end that hath no end, there hath not appeared, nor will there appear, treasures of utterance and knowledge like unto those that have been manifested in this Most Great Revelation. Should a person possess but an atom of insight or a grain of fairness, he would take hold of the Book of God with the utmost submission, contentment, harmony and yearning, and would continually utter "Thine is the praise, O Bestower of the Book!" Yet until now the opposing souls have not com-prehended the Purpose, for were they to recognize and become aware of that which hath been revealed in the Scriptures and Tablets from the Supreme Pen, all would cleave unto the path of God and would cling unto the momentous News.

- 28 From another perspective, this Cause is most mighty, for that which hath been revealed is such as the ears of the world have never heard the like thereof, and that which hath appeared is such as the eyes of the nations have never witnessed anything

کرده‌اند نسلل الله ان يفتح على وجهه ابواب فضله و عطائه انه هو العزيز الفضال انتهى

- 24 و ابن حضرت شهيد جناب اشرف عليه بهاء الله الأبهى بايد بما ينبغي له مشغول شود و هر شهر از مال حق جل جلاله مبلغ دو تومان باو [برسانيد] طوبى از براى نفوسيكه بر امور خيريه قيام نموده‌اند انه يفتح على وجهه اوليائه ابواب غناؤه انه هو العزيز الكريم

- 25 سه لوح امنع اقدس مخصوص اوليای ثلاثه عليهم بهاء الله ارسال شد ارسال دارند لتقر عيونهم بآثار الله المهيمن القيوم و همچنين لوح امنع ابدع مخصوص جناب غلام قبل على خا عليه بهاء الله و من معه نازل و ارسال شد هنيئاً لهم فازوا بما لا فاز به العباد الا من شاء الله ربنا رب العرش العظيم

- 26 ذكر جناب آقا ميرزا محمد على عليه بهاء الله از ارض صاد را [نموديد] لله الحمد ايشان فائزند بعنايت و الطاف حق جل جلاله يك صحيفه مباركه در جواب ايشان از سماء فضل نازل نسلل الله تبارك و تعالى ان يرزقه لقاء آثاره و ما نزل فى لوحه المبين

- 27 فى الحقيقة بايد از براى اوليا استقامت طلبيد اين امر مبرم الهى از يكجهت بسيار آسان مشاهده ميشود چه كه از اول لا اول الى آخر لا آخر بمثابة كنوز بيان و عرفان كه در اين ظهور اعظم ظاهر شده ظاهر نشده و نخواهد شد اگر انسان داراى يك ذره بصيرت و يايك حبه انصاف باشد بكمال تسليم و رضا و وفاق و اشتياق كتاب الله را اخذ نمايد و بدوام ملك به لك الحمد يا معطى الكتاب ناطق گردد و الى حين نفوس معرضه مقصود را ادراك نموده‌اند چه اگر عارف شوند و بر اموريكه در زير و الواح از قلم اعلى نازل گشته آگاه گردند كل بصرط الله تمسك نمايند و بنبا عظيم متشبث شوند

- 28 و از جهت اخرى اين امر بسيار عظيمست چه كه نازل شد آنچه كه آذان عالم مثل آنرا اصغا نموده و ظاهر شده آنچه كه ابصار امم شبه آنرا

similar thereunto. Thus in describing the loftiness of station, the exaltation of rank, mention of Divinity and Lordship, hidden mysteries and treasured verses, there hath appeared that which transcendeth the comprehension of the servants, such that from all directions the cry of "we knew not" hath been raised. Indeed, were justice to prevail, all would instantly attain unto acceptance and certitude. However, so long as the throne of justice remaineth concealed and the seat of tyranny strong and manifest, the station of this Most Great Revelation shall remain hidden from all. The servant beseecheth his Lord to deliver the luminary of justice from the clouds of idle fancies and vain imaginings, and to illumine His servants with the lights of fairness. Verily, He is the One Who is manifest with gifts and favors.

- 29 Mention hath been made of the Leaf Susan, upon her be the Glory of God, and likewise of her intention to turn towards the Most Holy Court. Blessed is she and delightful is her state, for her mention hath repeatedly been made in the Most Holy and Most Exalted Court. However, her journey, in view of the events in the Threshold, would be unwise. O beloved of my heart! After the rightness of their honors was manifest and proven in the assembly, and the treacherous treasury was seized, and by their own admission justice was served, after seizing the properties they placed them in the consulate and did not return them to their owner. Then they incited the Isfahani to make another claim. Glory be to God! Although the rightness of the Afnan in that land was manifest and evident as the sun, they concealed it and intended to take possession of all the property. A door of oppression hath been opened for the helpless people, that is, the people of Iran in that land, the like of which hath never been seen. Some of the unjust ones of the world say the Isfahani is a new Muslim and must be helped. From the investigations of that unjust one devoid of fairness, namely Akhtar, it becometh clear to that honor what stage the matter hath reached and what rank the judgment holdeth. It is clear to all who is the treacherous one and who is trustworthy. We beseech God to assist all to trustworthiness, religiosity, truthfulness and faithfulness. Verily, He is the Possessor of all names and the Omnipotent over whatsoever He willeth. There is none other God but He, the Commander, the All-Knowing, the All-Wise.

- 30 The beloved letter of His Holiness Ibn-i-Ism'ullah 'ul-Asdaq the Most Holy, upon him be the Most Glorious Glory of God, which he had written to this servant arrived, and a brief tablet adorned with the firm divine command was sent some time ago. God willing, they will attain unto it, and this servant too, if God so wills, will send a reply to their letter. You had

ندیده چنانچه در ذکر علو مقام و سمورتبه و ذکر الوهیه و ربوبیه و اسرار مکنونه و آیات مخزونه ظاهر شده آنچه که فوق ادراکات عباد بوده چنانچه از اطراف ندای ما عرفنا مرتفع باری اگر عدل بمیان آید در یک آن کل باقبال و ایقان فائز گردند و لکن تا سریر عدل مستور و اریکه ظلم قوی و مشهور مقام اینظهور اعظم از کل مستور یسئل الخادم ربّه ان یخلص نیر العدل من غمام الأوهام و الظنون و ینور عبادہ بأنوار الانصاف انّه هو الظاهر بالمواهب و الألطاف

29 ذکر ورقه سوسن علیها بهاء الله را [نمودید] و همچنین اراده توجّه او را بشطر اقدس طوبی لها و نعیماً لها چه که مکرّر ذکرش در ساحت امنع اقدس مذکور و لکن توجّهش نظر بحوادث آستانه از حکمت خارج یا محبوب فؤادی بعد از آنکه حقیّت حضرات در مجلس ظاهر و ثابت و مخزن خائن را ضبط نموده و بقول خودشان احقاق حق فرموده اند بعد از اخذ اموال در قنصلخانه گذارده اند و بصاحبش ردّ نکرده اند و بعد اصفهانی را بر ادعای دیگر تحریک نموده اند سبحان الله با آنکه حقیّت حضرات افنان در آن ارض بمثابه آفتاب ظاهر و مشهود آنرا ستر کرده اند و اراده نموده اند تمام مال را تصرف نمایند باب ظلمی از برای ناس بیچاره یعنی اهل ایران در آن ارض باز شده که شبه نداشته و ندارد بعضی از بی انصافهای عالم میگویند اصفهانی [ینگی] مسلمانست باید اعانتش نمود از تحقیقات انظام بی انصاف یعنی اختر بر آنحضرت معلوم میشود که امر در چه مقام است و حکم در چه رتبه بر کلّ معلوم که خائن کیست و امین که نسل الله ان یؤید کلّ علی الأمانة و الدیانة و الصدق و الوفاء انّه هو مالک الاسماء و المقتدر علی ما یشاء لا اله الا هو الامر العلیم الحکیم

30 دستخطّ محبوب فؤاد حضرت ابن اسم الله الأصدق المقدّس علیهما بهاء الله الأبهی که باینعبد مرقوم داشتند رسید و لوح مختصری چندی قبل که بحکم محکم الهی مزین بود ارسال شد انشاء الله بآن فائز شوند و اینعبد هم لو

also mentioned the blessed supreme word which had flowed from the Supreme Pen, blessed and exalted be His utterance: "Strange and wondrous means exist in the earth." After this matter was submitted in the Most Holy and Most Exalted Presence, He said: "O thou who art mentioned in My presence and who soarest in the atmosphere of My love! That which hath been revealed is being fulfilled letter by letter. We beseech God to make it a mercy unto His loved ones and a retribution unto His enemies. And in another instance We beseech Him to make tribulations the cause of the awakening of His creation and the means of the attraction of His servants. Verily He is the All-Bountiful, the Generous, and He is the Forgiving, the Merciful."

شَاءَ اللهُ جواب دستخط ایشازا ارسال میدارد و دیگر ذکر اینکلمه مبارکه علیا که از قلم اعلی جاری شده نموده [بودید] قوله تبارک و تعالی اسباب عجیبه غریبه در ارض موجود بعد از عرض اینقره در ساحت اقدس فرمودند یا ایها المذکور فی ساحتی و الطائر فی هوا حی آنچه نازل شده حرف بحرف ظاهر شده و میشود نسل الله ان يجعل رحمة لأولیائه و نعمة لأعدائه و فی مقام نسله ان يجعل البلیا علة لتنبه خلقه و سبباً لاقبال عبادہ انه هو الفیاض الکریم و هو الغفور الرحیم اتی

- 31 Another glad tiding is that two Most Holy and Most Exalted Tablets were revealed and sent specifically for the beloved ones Jinab-i-Mashhadi 'Abdullah and Aqa Zaynu'l-'Abidin, upon them be the Glory of God. God willing, they will drink from the cup of divine utterance that which is the cause of eternal life. Verily He is the Guardian of those who are assured and the Lord of the sincere ones. There is no God but He, the Mighty, the All-Knowing, the Wise.

31 بشارت اخری آنکه دو لوح اقدس مخصوص حبیبان جناب مشهدی عبادالله و آقا زین العابدین علیهما بهاء الله نازل و ارسال شد انشاءالله از کأس بیان الهی پیاشامند آنچه را که سبب حیات ابدیست انه ولی الموقنین و مولی المخلصین لا اله الا هو المقتدر العلیم الحکیم

- 32 O beloved of my heart! Most of the names mentioned in your letters were submitted one after another, and for each was revealed that which diffuseth the fragrance of the bounty of God, exalted be His glory. And for some others, as time was scarce, after submission in the Most Holy Presence, there was revealed for all that which in truth in the first instance diffuseth the fragrance of distinction. Exalted be His utterance and mighty His words:

32 یا محبوب فؤادی اسامی مذکوره در نامه های آنحضرت اکثری واحداً بعد واحد عرض شد و مخصوص هر یک نازل شد آنچه که عرف عنایت حق جلّ جلاله از آن متضوع و مخصوص بعضی دیگر چون وقت کمیاب بعد از عرض در ساحت اقدس در باره عموم نازل شد آنچه که فی الحقیقه در مقام اول عرف تخصیص از آن متضوع قوله جلّ جلاله و عزّ بیانه

- 33 "O Haydar-'Ali! The gaze of favor is directed towards thee. Convey to all the loved ones of that land the greetings from the Wronged One - greetings that attract hearts and solace the eyes of the people of understanding. We beseech God to assist all to achieve that which they have intended in His path and for the exaltation of His Word.

33 یا حیدر قبل علی لحاظ عنایت بتو متوجه اولیای آن ارض طراً را از قبل مظلوم تکبیر برسان تکبیریکه به تخیذ القلوب و تقر به عیون اولی الالباب از حق میطلیم کل را تأیید فرماید بر آنچه در سبیل او و اعلاء کلمه او اراده نموده اند

- 34 The means of the world have been held back due to lack of worthiness. For years Jinab-i-Varqa, upon him be the Most Glorious Glory of God and His supreme favors, was occupied in that land with the reformation of the world and the refinement of the souls of nations. In truth he was a sign among the divine signs and a standard among the standards raised between the peoples. Night and day, mention of the Goal of the worlds flowed from his pen and tongue. However, due to the occurrence of certain unseemly matters that arose from spite,

34 اسباب عالم نظر بعدم استحقاق متوقف سالها جناب ورقا علیه بهاء الله الأبهی و عنایته الکبری در ارض تا باصلاح عالم و تهذیب نفوس امم مشغول بودند فی الحقیقه اثری بودند از آثار الهی و علمی بودند از اعلام بین الانام در لیلی و ایام ذکر مقصود عالمیان از قلم و لسانش جاری و لکن نظر باحداث بعضی امور نالایقه که از ضغینه

the people of that land were deprived. We beseech God that through it He may guide His servants to His straight path.

احداث شده اهل آن دیار ممنوع گشتند نسل
الله ان یرهدی به عبادہ الی صراطہ المستقیم

- 35 No news hath been mentioned of Jinab-i-'Abdullah, upon him be My light and My glory. Say: Be not grieved by the events of the world. Be enkindled with the fire of His love and illumined with the light of His knowledge and detached from all else and hold fast unto the service of His Cause and the exaltation of His blessed Word which hath shone forth from the horizon of the heaven of utterance with clear proof and evidence. We beseech God to ignite him with the fire kindled in His blessed, lofty and towering Tree, that the servants may be enkindled thereby. Verily He is the Mighty, the Unconstrained. Verily, in the midst of tribulations We remember Our loved ones, despite every proud and tyrannical one who hath been prevented by pride from the One Who conversed on Sinai and from hearkening to that which hath been raised from God, the Lord of Lords. Glory be upon My loved ones, and light be upon them, and the spirit be upon them. We beseech God to assist them to that which beseemeth these days."

35 از جناب عبداللہ علیہ نوری و بہائی خبری مذکور
نہ قل لا تحزن عن حوادث الدنیا کن مشتعلاً
بنار حبہ و منوراً بنور عرفانہ و منقطعاً عن دونه و
متمسکاً بخدمة امرہ و اعلاء کلمتہ المبارکۃ المشرقة
من افق سماء البیان بالحجة و البرهان نسل الله ان
یشعلہ من النار الموقدة فی سدرتہ المبارکۃ المرتفعة
الباسقة لتشتعل بہ العباد انہ هو المقتدر المختار انا
فی بحبوحة البلايا نذكر اولیائنا رغماً لكل متکبر
جبار الذین منعہم الغرور عن مکلم الطور و عن
اصغاء ما ارتفع من لدی الله رب الارباب البہاء
علی اولیائی و التور علیہم و الروح علیہم نسل الله
ان یوققہم علی ما ینبغی لہذہ الايام انتہی

- 36 This servant offers greetings and praise to all the loved ones, and beseeches the True One, exalted be His glory, to aid all in that which will cause the exaltation of His Word, the elevation of the station of His loved ones, and the raising of the rank of His chosen ones. This evanescent servant addresses the loved ones of God - those souls who have attained to the blessed word of distinction and are numbered among the Hands of the Cause mentioned in the Book - and entreats them to seize these days, for no century has had the light of this century, and no age the light of this age. Today that which was hidden from time immemorial has been made manifest. O distinguished ones! The Desired One is established upon the throne of manifestation. This is the day of lovers and the time for the kindling of the fire of unity and concord. From the unity of hearts a subtle fire is ignited. By the life of my Desire and your Desire, that fire pervades and penetrates all things. Soon shall be revealed that which was treasured therein. This is what our Lord has promised us; verily He does not fail in His promise, and He is the True One, the Mighty, the Bestower.

36 ایتعبد ہم خدمت اولیا جمیعاً تکبیر و ثنا عرض
مینماید و از حق جلّ جلالہ میطلبد کلّ را تأیید
فرماید بر آنچه سبب اعلاء کلمہ او و ارتقاء
مقام اولیای او و ارتفاع رتبہ اصفیای اوست
این خادم فانی خدمت اولیای الہی یعنی نفوسیکہ
بکلمہ مبارکہ تخصیص فائزند و از ایادی امر
در کتاب مذکور و محسوب عرض مینماید و
استدعا میکند ایام را غنیمت دانند ہر قرن را
نور این قرن نہ و ہر عصری را نور این عصر نہ
امروز ظاہر آنچه کہ ازل الازل مستور بودہ ای
آقایان حضرت مقصود بر عرش ظہور مستوی
یوم یوم عشاقست و ہنگام اشتعال نار اتحاد و
اتفاق از اتحاد قلوب نار لطیفی مشتعل میشود
لعمر مقصودی و مقصودکم آن نار در جمیع اشیاء
جاری و نافذ سوف یظہر ما کنز فیہا ہذا ما
وعدنا ربنا انہ لا یخلف میعادہ و ہو الصادق
العزیز الوہاب

- 37 The signs of victory are apparent from all directions. Now must the chosen ones arise and, with wisdom and utterance, rend asunder the veils of the people, that all may witness, without concealment or hindrance, the signs of power, might and utterance from the Hands of the Cause, and may speak in gatherings as befits them, becoming the cause of sanctification, detachment and the manifestation of the fear of God. The beloved of hearts, his honor Nabil-i-Akbar, upon him be

37 آثار نصر از جہات ظاہر حال باید اصفیا ہمت
نمایند و حجابات ناس را بحکمت و بیان خرق کنند
تا کل آثار قدرت و عزّت و بیان از ایادی امر
من غیر ستر و حجاب مشاہدہ نمایند و در مجالس بما
ینبغی تکلم کنند و سبب تقدیس و تنزیہ و ظہور
تقوی اللہ شوند حضرت محبوب فؤاد جناب نبیل
اکبر علیہ بہاء اللہ الہی مدتبست از ارض

the Glory of God, the Most Glorious, has for some time journeyed from the land of Qaf to the land of Ta. Today they must arise to serve and, in the name of the True One, emerge from the garment of silence and muteness, and occupy themselves with wisdom and utterance in that which will cause the spread of the Cause and the exaltation of the Word. I send special greetings to him and seek that which befits the days of the True One, exalted be His glory.

- 38 Some time ago, the beloved of hearts, Jinab-i-Amin, upon him be the Glory of God and His favors, forwarded to the Most Holy Court their letter which had been written to him, wherein mention was made of grief. It is hoped that in these days an answer will be sent to them. However, now they must appear with supreme joy and greatest gladness and arise to serve. Whatever this evanescent servant presents, his purpose has been to serve the chosen ones, and God suffices as witness. Glory and remembrance and praise be upon you and upon the Hands of His Cause, the firm, the impregnable, the mighty. And praise be to God, the Desire of the worlds.

- 39 The servant 11th of the month of Sha'ban the Great, 1307

- 40 According to the command, if that beloved of hearts proceeds to the land of Sad, they must, after some days, return again to the land of Ta. In these days the presence of some in the land of Ta is necessary. This is what the Commander, the Ruler, the All-Knowing, the All-Informed, has decreed.

قاف بارض طا توجّه فرموده اند امروز باید بر خدمت همت نمایند و از ثوب صمت و خاموشی باسهم حقّ بدرآیند و بحکمت و بیان مشغول شوند بآنچه که سبب انتشار امر و اعلاء کلمه است خدمت ایشان مخصوص تکبیر میرسانم و میطلبم آنچه را که سزاوار ایام حقّ جلّ جلاله است

38 چندی قبل محبوب فؤاد حضرت امین علیه بهاء الله و عنایتیه نامهء ایشانرا که باو نوشته بودند بساحت اقدس ارسال داشت و در آن نامه ذکر حزن نموده بودند امید هست این ایام جواب آن خدمتشان ارسال شود ولیکن حال باید بسرور اعظم و فرح اکبر ظاهر شوند و بر خدمت قیام نمایند این خادم فانی آنچه عرض مینماید مقصودش خدمت اصفیا بوده و کفی بالله شهیدا البهاء و الذکر و الثناء علیکم و علی ایادی امره المحکم المبرم المتین والحمد لله مقصود العالمین

39 خادام فی ۱۱ شهر شعبان المعظم سنة ۱۳۰۷

40 حسب الأمر اگر آنخوب فؤاد بارض صاد تشریف بردند باید بعد از ایامی مجدد بارض طا راجع شوند این ایام کون بعضی در ارض طا لازم هذا ما حکم به الأمر الحاكم العليم الخبير

BLIB_Or15717.279, PZHN v2#3 p.089,
MUH3.205x, OOL.B171, QUM.086-087x

BH00856

Date: 1307-08-20 [1890-Apr-11]

- 1 In the Name of Him Who is the Most Holy, the Most Exalted, the Most Inaccessible, the Most Sacred, the Most Great, the Most Glorious!
- 2 The heart and eye have been gladdened by the perusal of thy letter, which was adorned with the ornament of remembrance and praise, and embellished with the mention of God, the Lord of all names. Each of the hearing, the sight, and the heart hath received its share therefrom. By thy life! The eye hath been

1 بسمه المقدّس المتعالی المتنعّ الاقدس الامنع الابهی

2 قد فاز القلب والعین بزيارة كتاب حضرتک الذی کان مطرّاً بطراز الذکر و الثناء و مزیناً بذكر الله مالک الاسماء و لكل من السمع والبصر والفؤاد نصیباً منه لعمرک قد استنور العین بملاحظته و

illuminated by beholding it, the heart hath been gladdened by reading it, and the ear hath been delighted by hearing what it contained of the mention of God, the All-Knowing, the All-Wise. We beseech God to favor us with meeting thee once again and to grant us the fountain of thy reunion. He, verily, is the Almighty, the All-Powerful.

استفرح القلب بقرآئته واستلذّ السَّمْع من استماع ما فيه من ذكر الله العليم الحكيم نسأل الله بأن يمن علينا بلقاء حضرتك مرة أخرى ويزقنا كوثر وصالك أنه هو المقتدر القدير

- 3 Furthermore, when thy most luminous letter, O thou who art beloved, arrived through the grace of the All-Merciful at the most auspicious time, namely the days of Ridvan, it brought boundless joy, gladness, and delight. We praise Him for His wondrous favors. What blessing is greater than for the loved one to be honored by the mention of his Beloved? As the honored Ismu'llah-i-Javad (may the glory of the Lord of creation rest upon him) hath said, may this blessed custom ever endure.

3 و بعد آنکه کتاب انور آنحضرت محبوب در بهترین احوال یعنی ایام رضوان بعنایت حضرت رحمن شرف ورود ارزانی داشت فرح و ابتهاج و انبساط لا تحصى دست داد نحمده فی بدایع نعمائه ای نعمه اعظم من ان یتشرّف الحبيب بذكر محبوبه علی قول جناب اسم الله الجواد علیه بهاء مالک الایجاد همیشه این شیوه مرضیه مستدام باد

- 4 All that thou hadst written was presented before the Throne, and unique and exalted Tablets were revealed from the heaven of the Divine Will for all the souls mentioned in thy letter, and were dispatched. Praise be to God that they have become the cause of this greatest bounty and the means of this supreme gift. The merciful outpourings have ever been and will ever continue to stream down from the heaven of divine favors. God willing, may all attain unto them and receive their portion in the days of God.

4 و آنچه مرقوم فرموده بودند تلقاء عرش معروض شد و مخصوص جمیع نفوس مذکوره در کتاب آنحضرت الواح بدیعه منیعه از سماء مشیت رحمانیه نازل و ارسال شد الحمد لله که سبب این فوز اعظم و علت عطیة کبری شده اند فیض رحمانی لم یزل و لا یزال از سماء الطاف سبحانی جاری و نازلست انشاء الله کلّ بأن فائز شوند و در ایام الله از آن نصیب و قسمت بردارند

- 5 For every soul who departed from these parts bound for those regions, a wondrous and exalted Tablet was revealed from the heaven of the Divine Will and sent, and was presented to thy honor. Similarly from the direction of the Land of Ha, but since affairs in that region were delayed due to the absence of the friends in the Land of Ha, they have not reached thee. Previously, when the way was open, a Tablet containing one of the mysteries of the Cause was sent sealed, but as was mentioned, it was delayed in the Land of Alif and Sin. Therefore the original revelation is being sent sealed at this time, and that too will arrive, God willing, from the direction of the Land of Ha.

5 هر نفسی از این سمت عازم آنجهات شد مخصوص آنحضرت لوح بدیع منبع از سماء مشیت نازل و ارسال شده و خدمت آنحضرت معروض شده و همچنین از طرف ارض ها و لکن چون امر آنقسمت معوق ماند بعلت عدم حضور دوستان در ارض ها بآنحضرت نرسیده و از قبل در احوالی که سبیل مفتوح بود لوحیکه حامل سری از اسرار امر بود مختوماً ارسال شد و لکن چون در ارض الف و سین چنانچه معروض شد توقف نمود لذا اصل تنزیل مختوماً در اینترتبه ارسال شده و آنهم انشاء الله از طرف ارض ها میرسد

- 6 According to His command, thy honor must make every effort that souls who are among the people of God, enkindled with the fire of divine love and adorned with wisdom and proper conduct, should proceed to certain cities and villages for the purpose of teaching, as remembrance is necessary in all conditions. He hath said that this has been and will be among the most important matters. Should one of the assured and articulate souls proceed to the land of Kaf and Ra, which is near

6 حسب الأمر آنکه آنحضرت باید کمال جدّ و جهد نمایند نفوسیکه از اهل الله بنار محبت الهیه مشتعلند و بحکمت و آداب مزین امثال آن نفوس ببعضی مداین و قری لأجل تبلیغ توجه نمایند چه که تذکر در کلّ احوال لازمست و فرمودند این از اهمّ امور بوده و خواهد بود اگر نفسی از مطمئنین و

Ya, for the purpose of teaching with wisdom and utterance, it would be most pleasing.

ناطقین بأرض کاف و را که قریب یا است توجّه نماید لأجل تبلیغ بحکمت و بیان بسیار محبوب بوده

7 His exalted Word states:

7 قوله عزّ کبریائه

8 O Mihdi! As We were walking in the Most Great Prison and turning toward the nations and cities of God, thy Lord and the Lord of the worlds, We detected from the land of Kaf and Ra a foul odor. May God quiet it and transform it through His authority. Verily, He is the One Who hath power over whatsoever He willeth. He, verily, is the All-Knowing, the All-Informed. This indicates that someone hath concealed within himself that which We do not wish to mention. Verily thy Lord is the Concealer, the Forgiving, the Bountiful. Although We gave glad tidings to the servants in Our Most Holy Book, which was sent down wondrously from the heaven of God, thy Lord and the Lord of the worlds – We said, and Our word is the truth: O Land of Kaf and Ra! We, verily, behold thee in a state which God doth not approve, and witness from thee that which no one save God, the All-Knowing, the All-Informed, perceiveth, and discover that which passeth in the most secret of secrets. With Us is the knowledge of all things, inscribed in a perspicuous Tablet. Grieve thou not because of this. God shall raise up within thee such as will make mention of Him with steadfastness, whom neither the censure of the divines nor the doubts of the perverse can deter. These shall behold God with their own eyes and will aid His Cause through their own selves. These, verily, are of those who are firm in faith.

8 ان یا مهدی قد کتّمّا ماشیاً فی السّجن الأعظم و متوجّهاً الى الأمم و مدن الله ربّک و ربّ العالمین وجدنا من ارض الکاف و الرّاء رائحة دفراء عسی الله ان یسکنها و یبدّلها بسلطان من عنده أنّه هو المقتدر علی یشاء أنّه هو العلیم الخبیر هذا یدلّ علی من استجنّ فی نفسه ما لا نحبّ ان نذکره ان ربّک هو السّتر الغفور الکریم و لو انا بشرنا العباد فی کتابنا الاقدس الّذی نزل بدعاً من جبروت الله ربّک و ربّ العالمین قلنا و قولنا الحقّ ان یا ارض الکاف و الرّاء انا نراک علی ما لا یحبّه الله و ترى منک ما لا اطّلع به احد الا الله العلیم الخبیر و نجد منک ما یمرّ فی سرّ السرّ عندنا علم کلّ شیء فی لوح مبین لا تحزنی بذلک سوف یظهر الله فیک اولی بأس شدید یذکروننی باستقامة لا تمنعهم اشارات العلماء ولا تحجبهم شبهات المربّین اولئک ینظرّن الله بأعینهم و ینصرّنه بأنفسهم الا انهم من الرّاخنین انتهى

9 It was stated that there are susceptible souls in those parts. Blessed is the soul that hath turned unto it and is among those who remember.

9 فرمودند در آنجهات نفوس مستعدّه هم موجودند طوبی لنفس توجّهت الیها و تكون من الذّاکرین

10 Concerning what was written about printing, when presented before the Most Holy Court, it was stated that although We have commanded that the divine books be written in the finest script and most exquisite adornment, yet now it is necessary that they be printed, for without this the spread of the verses of God would be delayed. His honor hath indeed expressed proper thoughts, and what he hath written accordeth with wisdom and prudence. However, the means for this are presently delayed. First, souls must be found who are highly skilled in printing. Secondly, the means should be employed according to whatever his honor deemeth advisable in this matter. If the aforementioned souls are truly proficient in printing to the utmost degree, let them proceed; perchance God will gather His means.

10 و آنچه در فقره طبع مرقوم فرمودید در ساحت اقدس عرض شد فرمودند اگرچه امر فرمودیم که کتب الهیه را بأحسن خطّ و ابداع تزین بنویسند و مطرّز نمایند ولكن حال لازمست که طبع شود چه که من غیر آن انتشار آیات الله در عهدّه تعویق خواهد بود انتهى آنحضرت فی الحقیقه فکر درستی فرموده اند و آنچه مرقوم داشته اند موافق حکمت و تدبیر بود ولكن اسباب آن حال در عهدّه تعویق است اولاً باید نفوسی یافت شوند که در طبع بسیار مهارت داشته باشند ثانیاً اسباب حسب الامر آنکه هر قسم آنحضرت مصلحت دانند در این فقره معمول دارند اگر نفوس مذکوره فی الحقیقه

مهارتشان در طبع بدرجۀ کمال باشد توجه نمایند
لعلّ الله يجمع اسبابه

- 11 Furthermore, an exalted Tablet hath been revealed from the heaven of divine bounty, designated as the Most Holy Book. A copy thereof hath been sent to his honor. What more can this evanescent servant say about the tone, majesty and power with which it hath been revealed? God willing, they will become familiar with it and attain unto its hidden and scattered pearls. By the truth of His own Self, the worlds cannot equal it. Following the revelation of several verses concerning ordinances, which at this time it was not expedient to circulate, these were, by command, removed, and markers were placed at each location until such time as it may be fitting to restore them.

11 عرض دیگر آنکه لوح منبع از سماء عنایت
رحمانی نازل و موسوم بکتاب اقدس سواد آن
خدمت آنحضرت ارسال شد دیگر چه عرض
نماید این خادم فانی که بچه لحن و هیمنه و
اقتدار نازل شده انشاء الله بآن انس گرفته بالای
منثوره مستوره آن فائز خواهند شد و نفسه الحق
لا يعادله العالمين و بعد از تنزیل چند آیه در
احکام که این ایام مصلحت در انتشار آن نبود
مجدداً حسب الامر اخذ شد و مواقع آن علامتی
در هر محلی گذاشته شده تا چه وقت اقتضا نماید
و ملحق شود

- 12 His honor Aqa Jamalud-Din, upon him be the Glory of God, hath for some time attained the Most Holy Court, and a copy of that Tablet was given to him. It is commanded that if qualified, prepared, and detached souls are found, it is permissible to show them the Tablet, otherwise not, for prior to the exaltation of the Cause, the circulation of certain matters is not permitted. God guideth whom He willeth unto the straight path.

12 جناب آقا جمال الدین علیه بهاء الله مدّتیست
بساحت اقدس فائز شدند و یکی نسخه از آن
لوح بایشان داده شد حسب الامر آنکه اگر نفوس
قابله مستعدّه منقطعۀ یافت شد اظهار لوح نزد
ایشان جایز و الا فلا چه که قبل از ارتفاع امر
انتشار بعضی امور جایز نه و الله یهدی من یشاء
الی صراط مستقیم

- 13 The bearer of the Kitab-i-Aqdas and of the Tablets was Jinab-i-Amin—upon him be Baha'u'llah, the King, the True, the Manifest. In truth, he and Jinab-i-Mulla Abu'l-Hasan—upon him be Baha'u'llah—have endured the utmost hardship in the path of God. Profitable indeed hath their traffic been, both outwardly and inwardly.

13 حامل کتاب اقدس و الواح جناب امین علیه
بهاء الله الملک الحقّ المبین بود فی الحقیقه ایشان
و جناب ملا ابوالحسن علیه بهاء الله کمال زحمت
را فی سبیل الله حمل نموده اند قد ربحت تجارتهم
ظاهراً و باطناً

- 14 Some time ago this evanescent servant submitted a petition to the presence of Aqay-i-Jinab-i-Ismu'llah Ha—upon him from every Baha His most glorious Baha—concerning a letter which they had addressed unto that holy soul in reply. Likewise, for the information of that beloved one, a representation was laid before Aqay-i-Hadrat-i-Afnan Mim—upon him be Baha'u'llah, the Most Glorious, the Most Glorious. Moreover, concerning the entrusted parcel which had been addressed in the name of the Bird of the divine air, instructions have again been given that whatsoever belongeth unto others should be delivered unto the aforesaid Shaykh. In the book of that revered personage, and unto his sons and kinsmen, manifold and detailed tokens of loving-kindness have been shown forth and sent. We beseech God to enable them to remain steadfast in His Cause,

14 خدمت آقائی جناب اسم الله حا علیه منکّل
بهاء ابهاه چندی قبل عریضه ئی این بنده
فانی معروض داشت در جواب مکتوبیکه
بآنحضرت ارسال داشته اند و همچنین خدمت
آقائی حضرت افنان میم علیه بهاء الله الأبّی
الأبّی بجهت اطلاع آنمحبوب عرض شد و دیگر
در باره بسته امانت که باسم طائر هواء ربّانی
بوده باز فرموده آنچه مال سایرینست برسانند
بجناب شیخ مذکور در کتاب آنحضرت و ابناء
و بستگان ایشان عنایت مفصل متعدّد ظاهر و
ارسال شده نسأل الله بأن یوقّهم علی الاستقامه

and to assist them in whatsoever He loveth and is well pleased with. No God is there but Him, the Mighty, the Powerful.

على امره و يؤيدهم على ما يحب و يرضى لا اله الا هو العزيز القدير

BLIB_Or15732.280, BLIB_Or15736.084

BH09362

Date: 1307-08-20 [1890-Apr-11]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 May my spirit be a sacrifice for your honor! Your esteemed letter kindled the fire of love, bringing to memory the times of meeting and presence. I hope that this bounty from the True Bestower of Bounties will be repeatedly manifested. In separation, proper remembrance of the days of reunion is not possible. I beseech God, glorified be His majesty, to grant the blessing of presence soon. Verily He has power over all things. 2 روحى لحضرتكم الفداء دستخط على علت اشتعال نار و داد گردید ساعات لقا و حضور را یادآوری نمود امید آنکه مکرر این فیض از فیاض حقیقی ظاهر گردد در فراق ذکر ایام وصال علی ما ینبغی ممکن نه از حق جلّ جلاله میطلب برودی حضور را روزی نماید آنه علی کلّ شیء قدير
- 3 Furthermore, your letter was honored to be presented and heard. God willing, his honor the Name [of God], upon him be His glory, may ever be blessed with the favors of the Goal of the worlds, and remain steadfast in service, remembrance and praise. He has always been and continues to be mentioned. We beseech God to assist him and preserve him and those with him through His grace and generosity. Verily He is the Mighty, the Bestower. 3 و بعد مطلب دستخط بحضور و اصغا فائز فرمودند انشاء الله جناب اسم علیه بهائی در کلّ احیان بعنایت مقصود عالمیان فائز باشند و بر خدمت و ذکر و ثنا قائم لازال مذکور بوده و هستند نسأل الله ان یمده و یحفظه و من معه بجوده و کرمه آنه هو العزيز الوهاب انتهى
- 4 Regarding the box of gaz sweets for my Master, the Most Mighty Branch (may my spirit and being be sacrificed for the dust of His footsteps), let half of it be distributed and the other half sent to His presence. And God is the Best of providers. 4 در باره صندوق گز مولائی حضرت غصن ۶۶ [الله] روحی و کینونتی لتراب قدومه الفداء نصف آن را قسمت فرمایند و نصف دیگر را بحضور ارسال دارند والله خیر الرازقین
- 5 Peace, remembrance and glory be upon your honor and upon those with you and those who love you and upon God's righteous servants. 5 السلام والذكر والبهاء علی حضرتکم و علی من معکم و یحبکم و علی عباد الله الصالحین
- 6 The servant, 20 Sha'ban 1307 6 خادم فی ۲۰ شعبان سنة ۱۳۰۷

BLIB_Or15736.084

BH01486

To: Ali Akbar Khurasani Qaini, in Nazareth

Date: 1307-08-21 [1890-Apr-12]

1 He is God, exalted be His glory, the Most Great, the All-Powerful

1 هو الله تعالى شأنه العظمة والاقترار

2 Praise be to the Desired One, Who deserveth all praise, for every day, nay every moment, He hath increased and continueth to increase the unity of His loved ones. They remained ever-speaking words of praise and thanksgiving, even as they witnessed tribulations and calamities. Such hath ever been the way of the righteous throughout all ages and centuries. Blessed is the soul that is at peace, content and well-pleasing, that hath not been held back by veils and doubts from turning unto Him, nor been prevented from drawing nigh unto Him. Glorified be His majesty, our Lord and the Lord of all who are in earth and heaven. And blessings and peace be upon the Primal Light through Whom the First Ornament was made manifest, through Whom every tongue spoke forth and every prostrate one arose, and every blind one saw, and through Whom the Sun of Knowledge dawned from the horizon of possibility, revealing what lay hidden in the treasury of the Furqan, through Whom His proof was perfected and His favor completed and His grace encompassed all, and upon His family and companions who were the dawning-places of God's attributes and characteristics and might and glory and power.

2 حمد حضرت مقصود را لایق و سزااست که هر یوم بل هر آن بر الفت اولیائش افزوده و میافزاید لازال بکلمه حمد و شکر ناطق مع آنکه در بحبوحه بلایا و رزایا مشاهده میکردند در جمیع قرون و اعصار سحیه ابرار این بوده طوبی از برای نفس مطمئنه راضیه مرضیه که حجاب و شبهات او را از توجه باز نداشت و از اقبال منع نمود جلّت عظمته ربنا و ربّ من فی الارض و السماء و الصلوة و السلام علی النور الاول الذی به ظهر الطراز الاول و به نطق کلّ کلّ و قام کلّ سطح و شاهد کلّ عی و به اشرق نیر العرفان من افق الامکان و ظهر ما کان مکنوناً فی کثر الفرقان الذی به تمت حجتّه و کملت نعمته و احاط فضله و علی آله و اصحابه مشارق صفات الله و اخلاقه و سطوته و عزّته و اقتداره

3 O beloved of my heart! Thy letter was received and became the cause of joy and gladness, adorning the realm of the heart with the ornament of joy and love. Praise be to God Who assisted thee and confirmed thee. He, verily, is the Illuminator, the Near One, the Holy, the Powerful, the All-Knowing, the All-Wise.

3 و بعد یا حبیب فؤادی نامه آنجناب رسید و سبب و علت فرح و انبساط شد بشأنیکه عالم قلب و صدر را بطراز بسط و حبّ مزین داشت الحمد لله الذی وفقک و ایدک انه هو المنور المقرب المنزه المقتدر العلیم الحکیم

4 After reading it, I proceeded to the Most Exalted Station and presented it before His countenance. He said: "O 'Ali-before-Akbar! Upon thee be the peace of God, the Lord of Power. Thy letter which thou didst send to this servant attained to Our presence and hearing. Praise be to Him Who assisted thee and confirmed thee and guided thee to His straight path. Thou hast ever been and continueth to be remembered. In these days the two Branches have turned towards that region at the invitation of the Shaykh, may God assist him. Special instruction was given to send Abu-'Inayat. From the beginning his affairs, both commercial and otherwise, have been entrusted to thee. Due to lack of time to attend to the requirements

4 و بعد از مشاهده و قرائت قصد مقام اعلی نموده امام وجه عرض شد فرمودند یا علی قبل اکبر علیک سلام الله مالک القدر نامه شما که بعبد حاضر ارسال نمودی بمشاهده و حضور و اصغا فائز الحمد الذی وفقک و ایدک و هداک الی صراطه المستقیم لازال آنجناب مذکور بوده و هستید این ایام غصنین بآنشطر توجه نمودند لأجل دعوت جناب شیخ ایده الله و مخصوص امر شد جناب ابو عنایت را ارسال نمایند از اول هم امور او را بآنجناب مع تجارت و غیر آن فرصت ملاظه اسباب مریض از طبیب و دوا و غذا

of the patient regarding physician, medicine and nourishment, We have decided that he should return to 'Akka and rest there. We beseech God to adorn it with the ornament of healing and to change his illness into health. Verily, He hath power over whatsoever He willeth, and He is the Single, the One, the All-Knowing, the All-Wise. Peace and glory be upon thee and upon those with thee and upon the emigrants and neighbors." Thus endeth His words.

- 5 Immediately upon receipt of thy spiritual letter and learning of the difficulties, He commanded that the aforementioned one be sent to 'Akka. We beseech the Healer to deliver him from every ailment, sickness and disease. Verily, God is the Healer, the Sufficient, the All-Bountiful. The beloved of the heart, his eminence the Most Great Name, upon him be the glory and bounty of God, must, according to the command, attend to the affairs of the aforementioned one. All must strive to convey him to 'Akka. We beseech God to assist every doer of good and helper of all who show mercy, compassion and kindness. Verily, He is the All-Bountiful, to Whose grace and generosity, mercy and loving-kindness, which have encompassed all existence both seen and unseen, all created things bear witness.

- 6 Mention that causeth joy and gladness hath ever been and shall ever be beloved before God - firstly, mention of the Sovereign of Eternity, and secondly, mention of the Hands of the Cause and His loved ones. Praise be to God that His loved ones are sustained thereby and have attained unto it. At this moment, while engaged in penning this leaf, I remembered his eminence the beloved of the heart, the Most Great Name, before the Beloved One, and rising in his stead and behalf, accomplished what was intended, attaining unto the honor of acceptance. In brief, mention of the loved ones causeth the heart to rejoice and existence to be gladdened. Happy is he who hath attained thereunto, and woe unto the heedless. The leaf and her mother and what was sent from your direction - all are remembered and adorned with the ornament of acceptance and good-pleasure. Praise be to God Who hath assisted us all and granted us victory through the hosts of His wondrous utterance.

ندارند لذا توجّه به عکّا را مقرر داشتیم له ان يرجع اليها ويستريح فيها نسئل الله ان يزينا بطراز الشفاء و يبدل سقمه بالصحة انه هو المقتدر على ما يشاء و هو الفرد الواحد العليم الحكيم السلام و البهاء عليك و على من معك و على المهاجرين و المجاورين انتهى

- 5 بحجّرد ورود نامه آنحبيب روحاني و اطلاع بر گرفتاری فوراً امر فرمودند که جناب مذکور را به عکّا ارسال دارید و نسئل الشافي ان ينجيّه من كلّ داء و سقم و مرض ان الله هو الشافي الكافي الكريم حضرت محبوب فؤاد جناب اسم جود عليه بهاء الله و عنايته حسب الامر بايد در امور جناب مذکور توجه نمایند كلّ بايد همت کنند و ايشانرا به عکّا برسانند نسئل الله ان يؤيد صاحب كلّ خير و معين كلّ ذي رحم و شفقة و عناية انه هو الكريم الذي شهدت الكائنات بفضلّه و كرمه و رحمته و عنايته التي احاطت الوجود من الغيب و الشهود

- 6 ذكركه سبب ابتهاج و انبساط است عندالله محبوب بوده و هست و آن در مقام اول ذکر سلطان قدم است و در مقام ثاني ذکر ايداي امر و اوليای او لله الحمد اوليا بآن مرزوقند و بآن فائز در اين حين که بتحرير اين ورقه مشغول بودم ياد حضرت محبوب فؤاد اسم جود را امام محبوب نمودم و به نيابت و وکالت قيام کرده آنچه مقصود بود بعمل آمد و بعزّ قبول فائز گشت باری ذکر اوليا سبب فرح قلب و انبساط وجود است هنيئاً لمن فاز به و ويل للغافلين ورقه و امها و ما ارسل من قبلكم كلّ مذکور و بطراز رضا و قبول مزین الحمد لله الذي وفقكم و وفقنا و نصرکم و نصرنا بجنود بيانه العزيز البديع

BLIB_Or15731.541

BHU0015*To: Edward Granville Browne**Date: 1307-08 [1890-Apr]*

Praise be to God that thou hast attained... Thou hast come to see this Prisoner and Exile.... We have no purpose save the welfare of the world and the betterment of nations, yet people treat us as they would treat corrupters deserving of imprisonment and banishment... that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled - what fault can be found in these things?... Yea, thus shall it be: these fruitless strifes, these ruinous wars shall pass away and the "Most Great Peace" shall come... Do you not also need this in Europe? Is this not what Christ foretold?... The kings and rulers, instead of expending your wealth and treasures for the betterment of countries and the comfort of the people, spend all in the destruction of humankind.... These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family.... One should not pride oneself on loving one's country, but rather should pride oneself on loving humankind.

BKOG.372-373, AELT.084 fn, COC#1578x, ADJ.037ax, GPB.194x, PDC.190-191x, SW_v02#05 p.009, SW_v03#01 p.003, SW_v05#08 p.113, SW_v12#05 p.103

الحمد لله که فائز شدی ... تو آمده که این مسجون منفی را ببینی ما بجز صلاح عالم و فلاح امم غرضی نداریم ولی مردم با ما مثل مفسدین که شایسته حبس و طرد باشند رفتار میکنند ... تمام ملل باید صاحب یک مذهب شوند و جمیع مردم با هم برادر گردند روابط دوستی و اتحاد ما بین فرزندان انسان باید مستحکم شود و اختلاف مذهبی و نزاع قومی از میان مرتفع شود - چه عیبی در اینها هست ؟ ... بلی همین طور خواهد شد این نزاعهای بی ثمر این جنگهای مخرب همه بر طرف خواهد شد و " صلح اکبر " بجای آنها بر قرار خواهد گردید ... شما نیز در اروپا محتاج بهمین نیستید ؟ همین نیست که حضرت عیسی خبر داده است ؟ ... پادشاهان و حکام اموال و خزائن شما را بجای اینکه صرف اصلاح بلاد و آسایش عباد نمایند همه را در راه تخریب نوع بشر صرف میکنند این نزاعها و جنگها و خونریزها و اختلافات باید تمام شود و تمام مردم مانند یک خانواده با هم زیست کنند نباید شخص نفر کند که وطن خود را دوست دارد بلکه باید نفر کند که نوع بشر را دوست میدارد

NQK.?

BH01274*To: Siyyid Ali Afnan son of Afnan Kabir, in Beirut**Date: 1307-09-09 [1890-Apr-29]*

- 1 In the name of God, transcendent is His glory, His greatness and His power!
- 2 Praise be to God, the Eternal, the One, the Enduring, the Everlasting, the Ancient, the Timeless, Who findeth no helper, no companion, no minister, no supporter, and no offspring.

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الأبدى الأحدى الباقي الدائم الأزلى
السرمدى الذى لا يجد لنفسه معينا ولا انيسا و
لا وزيرا ولا ناصرا ولا ولدا قد شهدت بتقديسه

All created things have testified to His sanctity and all contingent beings have witnessed to His detachment. He is indeed sanctified above all that hath been and all that shall be. He cannot be described by any description save His own, nor can He be praised by any attribute save His own. His tongue hath testified of His own Self that verily He is God, there is none other God but Him, the Single, the One, the Powerful, the Mighty, the All-Bestowing. And peace and blessings be upon Him Whom God hath made the Dawning-Place of His Cause and the Source of His wisdom, and established Him in His own stead in all things that pertain unto Him. He is indeed the Manifestation of His most beautiful names and His most exalted attributes. And upon His family and His companions through whom the mysteries were revealed, the signs became manifest, and the trees gave utterance. Dominion belongeth unto God, the Powerful, the Mighty, the Unconstrained.

- 3 My spirit be a sacrifice for your steadfastness and your uprightness! The most exalted letter, like unto a brilliant light, illumined the horizon of the heart and perfumed the court of existence. This servant perceived therefrom the fragrance of your humility, your submissiveness, and your steadfastness in the Cause of God and His service. After its reading and contemplation, and after being overcome with longing and yearning, he proceeded to the Most Great Presence. After presenting it, He said: "O Ali, O Afnan! Upon thee be My peace and My loving-kindness. Thy letter which thou didst send to this servant was read before the face of the Wronged One and was honored to be heard. We beseech the All-Merciful to protect the Afnan and to open before their faces the gates of grace and bounty. Verily, He is the Mighty, the All-Bountiful. Praise be to God that in all matters they place their trust in the Truth. In such case, sorrow and the like are not permitted. When the heart findeth its way to the Most Great Ocean, grief and distress have no recourse but to flee. We beseech God, blessed and exalted be He, to exalt thee through His Name, to give thee to drink of the Kawthar of His bounty, and to bestow upon thee that which beseemeth the ocean of His generosity and the heaven of His grace. Verily, He is the All-Bountiful, the Most Generous. Peace be upon thee from Us and upon My loved ones there who have not been deterred by the censure of the people, nor by their turning away, nor by their blindness, nor by their objections, nor by their might and power, from drawing nigh unto God, the Lord of Lords."

الكائنات وبتزيهه الممكّات أنّه هو المقدّس عمّا كان و ما يكون لا يوصف بوصف غيره و لا ينعى بنعى ما سواه قد شهد لسانه لنفسه بانه هو الله لا اله الا هو الفرد الواحد المقتدر العزيز الوهاب و الصلوة و السلام على الذي جعله الله مشرق امره و مصدر حكمه و اقامه مقام نفسه فيكل ما يرجع اليه انه هو مظهر اسمائه الحسنى و صفاته العليا و على آله و اصحابه الذين بهم ظهرت الأسرار و برزت الآثار و نطقت الأشجار الملك لله المقتدر العزيز المختار

3 روحى لقيامكم و لاستقامتكم الفداء دستخطّ على بمثابه نور ساطع افق قلب را منور نمود و عرصه وجود را معطر قد وجد منه الخادم عرف خضوعكم و خشوعكم و استقامتكم فى امر الله و خدمته و بعد از قرائت و توجه و غلبات شوق و اشتياق قصد مقام نموده بعد از عرض فرمودند يا على يا افنانى عليك سلامى و عنايتى نامه شما كه بعدد حاضر ارسال نمودى امام وجه مظلوم قرائت شد و باصغافاثر گشت نسل الرحمن ان يحفظ الأفنان و يفتح على وجوههم ابواب الفضل و الاحسان انه هو العزيز المنان الحمد لله در امور بر حق متوكلد در اينصورت حزن و امثال آن جايز نه قلب كه ببحر اعظم راه يافت هم و غم را جز فرار راهى نه نسل الله تبارك و تعالى ان يرفعك باسمه و يستقيك كوثر عطائه و يعطيك ما ينبغى لبحر كرمه و سماء فضله انه هو الفياض الكريم السلام من لدنا عليك و على اوليائى هناك الذين ما منعهم لومة العباد و لا اعراضهم و لا اغماضهم و لا اعتراضهم و لا سطوتهم و اقتدارهم عن التقرب الى الله ربّ الأرباب انتهى

4 اينعيد هم خدمت هريك از اوليا سلام ميرساند و از حضرت مقصود از براى ايشان ميطلبد آنچه

- 4 This servant also conveyeth greetings to each of the loved ones and beseecheth from the Intended One, on their behalf, whatsoever leadeth to the elevation of their station and the perpetuation of their remembrance. Verily our Lord is the Answerer of prayers and the Lord of all created things.
- 5 And regarding the storehouse in Beirut, after presentation He said: "O Ali, upon thee be My peace. These matters have been made contingent upon consultation. In truth I say that this decree hath ever been beloved in the sight of God, and its command hath been revealed in the divine Books from the Most Exalted Pen. Hold fast unto consultation, for verily it shall profit thee and His loved ones. To this testifieth every knowing and informed one."
- 6 That which they wrote concerning the letter of Jinab-i-Aqa Mirza, upon him be Baha'u'llah, was presented and accepted, and one blessed Tablet was bestowed. Likewise the Tablet of the Afnan, Jinab-i-Haji Mirza Mahmud, upon him be the Most Glorious Baha'u'llah, and the reply to the letter of Jinab-i-Aqa Mirza Abu'l-Hasan, upon him be Baha'u'llah, was bestowed and sent. I beseech God, exalted be His glory, to enable all to attain unto that which conduceth to nearness, detachment and piety. They have also stated regarding the Huquq that whatever they can send should be sent, as these days some hardship hath appeared, but God will change it to ease, verily He is the All-Powerful, the Almighty.
- 7 The receipt requested by the Afnan, Jinab-i-Aqa Siyyid Ahmad, upon him be the Most Glorious Baha'u'llah, was sent; please deliver it. The matter of the Afnan requireth attention. His own view is not known. They are aware of the available persons; whomsoever they request will be sent. Jinab-i-Amin, upon him be Baha'u'llah, was dispatched according to instructions solely so that the Afnan would not be alone; there was no other intention whatsoever. In any case, there are many rable and ruffians in that city. They must conduct themselves in such a manner as to ensure the confidence of the merchants from all regions, and they must spend within measure. The means have not been and will not be withheld; they must hold fast to this and act accordingly. We beseech God to protect him from the evil of his enemies. Verily He is the All-Powerful, the Almighty.
- 8 This servant in all conditions holdeth fast to the cord of divine favor, that He may assist that honored one and manifest that which causeth nearness and is conducive to tranquility and rest. He is the Powerful, the Mighty, the All-Knowing, the All-Wise.
- را که سبب ارتقاء مقام و ابقاء ذکر است آن
ربنا هو مجیب الدعوات و مولی الکائنات
- 5 و اما در باره مخزن بیروت بعد از عرض
فرمودند یا علی علیک سلامی این امور بمشورت
معلق شده براستی میگویم اینکم لازال عندالله
محبوب بوده و حکمش در کتب الهی از قلم
اعلی نازل تمسک بالمشورة آنها تنفعک و اولیائے
یشهد بذلک کل عالم خیر انتهى
- 6 اینکه در باره نامه جناب آقا میرزا علیه ۶۶۹
[بهاء الله] مرقوم فرمودند بعد از عرض بعز قبول
فائز و یک لوح مبارک عنایت شد و همچنین لوح
حضرت افنان جناب حاجی میرزا محمود علیه ۹
۶۶ [بهاء الله] الابهی و جواب نامه جناب
آقا میرزا ابوالحسن علیه ۶۶۹ [بهاء الله] عنایت
و ارسال شد از حق جل جلاله میطلبم کل را
فائز فرماید بآنچه سبب تقرب و انقطاع و تقوی
است و همچنین فرمودند در باره وجوهات آنچه
بتوانند برسانند چه که این ایام قدری عسر ظاهر
ولکن الله یدله بالیسر انه هو المقتدر القدير
- 7 ورقه وصول حضرت افنان جناب آقا سیّد
احمد علیه ۶۶۹ [بهاء الله] الابهی طلب
نموده اند ارسال شد برسانید حکایت حضرت
افنان توجه لازم دارد معلوم نیست رأی خود
ایشان بر چیست از نفوس موجوده آگاهند هر
یک را بطلبند ارسال شود جناب امین علیه
۶۶۹ [بهاء الله] حسب الامر محض آنکه
حضرت افنان تنها نباشند روانه شد بهیچوجه
خیال دیگری نبود باری اوباش و اراذل
آئندینه بسیارند باید بقسمی حرکت فرمایند که
سبب اطمینان تجار اطراف شود و باید باندازه
مصرف نمایند اسباب منع نشده و نمیشود باید
بآن تمسک نمود و بمقدار حرکت کرد نسل الله
ان یحفظه من شر اعدائه انه هو المقتدر القدير
- 8 این خادم در جمیع احوال بحبل عنایت الهی
تمسک که آنحضرت را مؤید فرماید و ظاهر
نماید آنچه را که سبب قرب و علت سکون و
راحت است اوست قادر و توانا و عالم و دانا

Glory, remembrance and praise be upon you and upon those who are with you.

الْبَهَاءُ وَالذِّكْرُ وَالنَّشَاءُ عَلَى حَضْرَتِكُمْ وَعَلَى مَنْ مَعَكُمْ

BLIB_Or15701.048

BH01376

To: Siyyid Ali Afnan son of Afnan Kabir, in Beirut

Date: 1307-09-20 [1890-May-10]

- 1 He is God, exalted is He in greatness and power! 1 هو الله تعالى شأنه العظمة والافتقار
- 2 Praise be to God Who hath opened the doors of His knowledge before His servants through the key of utterance, and hath sent down unto them that which draweth them nigh unto Him and preserveth them from the evil of satans. Verily, He is the One Who, through His mighty and wise command, hath power over whatsoever He willeth. And peace and blessings be upon the Sovereign of the kingdoms of wisdom and utterance, through Whom were revealed the mysteries of what hath been and what shall be, by the command of God, the Supreme, the Self-Subsisting, and upon His family and companions who aided the Cause of God with their wealth and their souls, and strove in His path with their might and their strength, until the light of the Cause shone forth throughout all lands. There is no God but Him, the Lord of creation. My spirit be a sacrifice for your remembrance, your praise, and your steadfastness. 2 الحمد لله الذي فتح بمفتاح البيان ابواب عرفانه بين عباده وانزل لهم ما يقربهم اليه ويحفظهم من شرّ الشياطين انه هو المقتدر على ما يشاء بقوله العزيز الحكيم والصلوة والسلام على مالک ممالک الحکمة والبيان الذي به ظهر اسرار ما كان وما يكون امراً من لدى الله المهيمن القيوم وعلى آله واصحابه الذين نصرُوا امر الله بأمورهم وانفسهم وجاهدوا في سبيله بقدرتهم وقوتهم الى ان اشرق نور الأمر في البلاد لا اله الا هو مالک الایجاد روحی لذكرکم وثنائکم واستقامتکم الفداء
- 3 The blessed and exalted letter arrived. Praise be to God, it was adorned with the mention of the Truth and trust in Him, and from each of its letters wafted the fragrance of love. The servant beseecheth God, his Lord, to exalt your honor through His Name and to render you mighty through His might. After its reading and perusal, it was brought to the presence of the Master, Who said: "O Afnan, O 'Ali, upon thee be the peace of God, His mercy and His grace." Your letter was mentioned by this servant before His countenance. Praise be to God, they are illumined by the light of love and enkindled with the fire of affection. We beseech God to spread His signs through thee and to open before thy face the door of grace and bounty. Verily, He hath power over whatsoever He willeth, and He is the Single, the One, the Mighty, the All-Bountiful. 3 دستخط مبارک عالی رسيد الحمد لله مزین بود به ذکر حق و توکل بر او و از هر حرفی از آن عرف محبت منتشر ان الخادم یسئل الله ربه ان یرفع حضرتکم باسمه و یجعلکم عزیزاً بعزه و بعد از قرائت و مشاهده قصد نموده امام وجه مولی عرض شد فرمودند یا افنانی یا علی علیک سلام الله و رحمته و فضله نامه شما را عبد حاضر امام وجه ذکر نمود لله الحمد بنور محبت فائزند و بنار مودت مشتعل نسل الله ان ینشر بک آثاره و یفتح علی وجهک باب الفضل و العطاء انه هو المقتدر علی ما یشاء و هو الفرد الواحد العزيز الفیاض
- 4 We implore the Truth to assist your honor in all conditions and to grant success in that which causeth the elevation and 4 از حق مسئلت مینمائیم در جمیع احوال آنجناب را تأیید فرماید و بآنچه سبب ارتفاع وجود و

advancement of existence. O my God, O my God! Aid Thy Afnan in that which Thou lovest and approvest, and ordain for them that which shall protect them from Thine enemies, and assist them in their commerce through Thy generosity and bounty. Verily, Thou art the Mighty, the Powerful.

- 5 Praise be to God, the glad-tidings of well-being arrive like heavenly light. By God's grace, all are well there, and here too they are blessed by His favors. The letter from Jinab-i-Amin, upon him be God's peace, arrived and was the cause of joy and gladness. However, regarding their movement, entry into the great city is not permitted. There is no objection to the journey of his honor the Afnan and Aqa Nasru'llah. They said, God willing, may they arrive safely and attain the divine blessings ordained for them. And they said to convey greetings to Mirza 'Abdu'l-Husayn. Praise be to God, he has been and continues to be mentioned and is blessed with favors. We beseech God to manifest through him in His path that which shall endure as long as His names endure. Verily, He hath power over all things.

- 6 Likewise, we mention the loved ones of that land and send them greetings, and we seek for each one that which is the cause and means of the perpetuation of name and remembrance. This lowly one also conveys greetings to the beloved of the heart and solace of loving eyes, his honor the Afnan, and I beseech God, exalted be His glory, to ordain for them that which brings joy to the friends. Verily, He hath power over all things. Similarly, I convey greetings to Jinab-i-Amin and other travelers, each one, and I seek for them enduring blessing from the heaven of divine generosity. He is the Giver, He is the All-Bountiful.

- 7 The loved ones of that land, praise be to God, are ever before our sight and are mentioned in the presence of the Master. Blessed are they. Today, in truth, the souls that are assured, steadfast, content and pleasing are sanctified beyond description and praise. In view of outward means and their continuance among the people, these remembrances flow from tongue and pen. For the rest, the matter is in the hand of the Mighty, the Powerful, and the Lord of grace and bounty. He doeth and judgeth as He pleaseth, and He is the Commander, the All-Informed.

- 8 Regarding the salary of the late Hakim Musa, upon him be God's mercy and forgiveness, assuredly what his honor the Afnan hath written is correct. God willing, their reply will

ارتقاء است توفیق بخشد الهی الهی آید افنانک
 علی ما تحب و ترضی و قدر لهم ما یحفظهم
 من اعدائک و تنصرهم فی التجارات بجودک
 و کرمک انک انت المقتدر القدير انتهى

5 لله الحمد بشارت سلامتی بمثابه نور آسمانی
 میرسد آنطرف بفضل الله همه سالمند اینطرف
 هم بعنائتش فائز جناب امین علیه سلام الله
 دستخطشان رسید مایه بهجت و سرور شد
 اما در باره حرکتشان ورود در مدینه کبیره
 جائز نه در توجه جناب افنان علیه ۹۶۶ [بهاء
 الله] الابهی و آقا نصرالله باسی نیست فرمودند
 انشاء الله بسلامت برسند و بنعماء مقدّره الهی
 فائز شوند و فرمودند میرزا عبدالحسین را سلام
 برسان الله الحمد مذکور بوده و هستند و بعنایت
 فائز نسئل الله ان یتظهر منه فی سبيله ما یکون
 باقیاً ببقاء اسمائه انه علی کلّ شیء قدير

6 و همچنین اولیای آن ارض را ذکر مینمائیم و سلام
 میرسانیم و از برای هریک میطلبیم آنچه را که
 سبب و علت بقاء اسم و ذکر است انتی اینفانی
 هم خدمت محبوب فؤاد و قره عین و داد جناب
 افنان علیه ۹۶۶ [بهاء الله] سلام میرسانم و
 از حقّ جلّ جلاله میطلبم مقدّر فرماید از برای
 ایشان آنچه که سبب فرح دوستانست انه علی
 کلّ شیء قدير و همچنین خدمت حضرت امین
 و سایر مسافرین هریک سلام ذکر مینمایم و از
 برای ایشان نعمت باقیه از سماء کرم الهی میطلبم
 اوست معطی و اوست فضال

7 اولیای آن ارض الحمد لله لازال در نظرند و نزد
 مولی مذکور هنیئاً لهم امروز فی الحقیقه نفوس
 مطمئنّه ثابتّه راضیه مرضیه مقدّسند از وصف
 و ثنا نظر باسباب ظاهره و بدوامها بین الناس این
 اذکار از لسان و قلم جاری دیگر امر بید قادر
 توانا و مالک فضل و عطاست یفعل و یحکم و
 هو الامر الخبیر

8 در باب تنخواه مرحوم حکیم موسی علیه رحمة الله
 و غفرانه البتّه آنچه حضرت افنان علیه بهاء الله

also be sent from this quarter, as well as the reply to Haji Husayn and the Persian gentlemen, which will be sent to your honor for collection upon arrival. The receipts will also be sent. May light, mercy, glory and splendor be upon your honor and upon those with you, and those who love you and hear your word in this manifest Cause, and glory be upon you. There is no God but Him, the Most High, the Most Great.

الأبهي مرقوم فرموده اند صحيح است انشاء الله
جواب ایشانهم از این شطر ارسال میشود و
همچنین جواب حاجی حسین و حضرات فارسی
نزد آنحضرت ارسال میشود تا حين حضور اخذ
ميفرمايند و اوراق وصول هم ارسال میشود
النور والرحمة والعز والبهاء على حضرتكم وعلى
من معكم ويحبكم ويسمع قولكم في هذا الأمر
المبين والعزة عليكم لا اله الا هو العلي العظيم

BLIB_Or15731.544

BH01953

To: Habibullah Aynul Mulk, Counsel of Iran, in Akka

Date: 1307-09-21 [1890-May-11]

1 He is God, blessed and exalted!

1 هو الله تبارك وتعالى

2 Praise be to the Most Glorious Goal of all the worlds, sanctified above mention and utterance and exalted beyond the comprehension of all beings, Who with a single drop from the Kawthar of His presence made the world intoxicated, that they might attain to the hearing of the Word "Am I not?" and be enabled to make reply. This drop increaseth wisdom rather than drunkenness. Light shineth forth from it, and joy and gladness and delight and exultation are made manifest thereby. In truth, that drop bestoweth eternal joy and everlasting delight. Well is it with you, O people of faithfulness!

2 حمد مقدّس از ذکر و بیان و منزه از عرفان
ساحت امنع اقدس ارفع مقصود عالمیان را لایق
و سزاست که بیک جرعه از کوثر لقا عالم را
سرمست نمود تا باصغای کلمه الست فائز شوند
و بجواب مؤید گردند این جرعه هوش افزاید نه
سکر نور از آن او ساطع و فرح و نشاط و سرور و
انبساط از آن ظاهر فی الحقیقه آن جرعه دارای
نشاط ابدیست و بهجت سرمدی هنیئاً لک یا
اهل الوفاء

3 And now, the letter of that honored friend was in truth a messenger bearing the pearls of love and affection. It brought joy and dispelled sorrow and grief. Exalted is God, the Lord of eternity and the Goal of all nations, Who hath deposited within the words of His loved ones that which is the source of joy and the dawning-place of gladness.

3 و بعد نامه آن دوست مکرم فی الحقیقه قاصدی
بود حامل لآلی محبت و وداد فرح آورد هم و
غم را محو نمود تعالی الله مالک القدم و مقصود
الأمم الذی اودع فی کلمات اولیائه ما کان مطلع
السّرور و مشرق الابتهاج

4 After its reading and perusal it was presented before the Face. He saith, and His word is the truth: "O beloved! Upon thee be My peace and My glory! We have heard thy call and have answered thee with that whose fragrance shall never cease to endure throughout the eternity of My most excellent names and supreme attributes. We beseech God, exalted be He, to make thee a key to hearts and minds, that through thee their doors may be opened, and to ordain for thee the good of the

4 و بعد از قرائت و اطلاع امام وجه عرض شد
قال وقوله الحق يا حبيب عليك سلامي و بهائی
انا سمعنا نداءك اجبتاك بما لا ينقطع عرفه
بدوام اسمائ الحسنی و صفاتی العلیا و نسل الله
تعالی ان يجعلك مفتاحاً للأفئدة والقلوب ليفتح
بك ابوابها و يكتب لک خیر الآخرة و الأولى
و ينزل علیک من سماء مشیته نعمة من عنده و

hereafter and of this world, and to send down upon thee from the heaven of His will a blessing from Him and a bounty from His presence and a wealth from His side. He, verily, is the Powerful, the Generous, and the Possessor of great bounty. There is none other God but Him, the All-Knowing, the All-Wise."

مائدة من لدنه و ثروة من جانبه أنه هو المقتدر
الكریم و ذو الفضل العظيم لا اله الا هو العليم
الحكيم

- 5 Convey My greetings to all the kindred, both male and female, young and old. They have been and are remembered in the presence of this Wronged One. The non-mention of names hath been due to the requirements of consummate wisdom.

5 منتسبين طراً را از قبل مظلوم تكبير برسان از
اناث و ذكور و صغير و كبير در ساحت مظلوم
مذكور بوده و هستند عدم ذكر اسماء از مقتضيات
حكمت بالغه بوده و هست

- 6 Praise be to God that thou hast attained to the mention of the Goal and art adorned with His favors. Thy letter, as well as the letter thou didst send to thy honored and respected father, were all read and, praise be to God, were the cause of joy and gladness. In these days the Leaf, that is, thy mother, hath received a promise that, God willing, we shall go and partake of food in remembrance of thee. We beseech Him, exalted be He, to gather us upon one carpet and in one place where we may hear and speak.

6 انتبي لله الحمد بذكر مقصود فائزید و بعنايتش
مزين نامهء شما و همچنين نامهءي كه بجناب اب
مكرم محترم ارسال نمودید كل قرائت نمودند و
الحمد لله سبب سرور و علت فرح گشت اين ايام
ورقه يعني ام آتجناب وعده گرفته انشاء الله ميرويم
و بذكر شما و ياد شما تناول مينمائيم نسله تعالى ان
يجمعنا في بساط واحد و مقر واحد و نسمع و نقول

- 7 His Holiness the Master and His Holiness Aqa Mirza Muhammad-'Ali - may my spirit be a sacrifice for them both - have expressed their love and kindness. Praise be to God, all are remembered and are recipients of favor. The circling ones, both men and women, have mentioned and continue to mention you, and they beseech from God that which hath had and hath no likeness or equal. He, verily, is the All-Bountiful, the Generous.

7 حضرت آقا و حضرت آقا ميرزا محمد علي روي
لهما الفداء اظهار عنایت و محبت فرمودند لله الحمد
جميع المذكورين و بعنايت فائز طائفين و طائفات
شما را ذكر نموده و مينمايد و از حق ميطلبند آنچه
را كه شبه و مثل نداشته و ندارد انه هو الفياض
الكریم

- 8 His Holiness Badi'u'llah hath repeatedly mentioned thee and continues to do so, and hath repeatedly read thy letter and beseecheth God to change remoteness into nearness. O honored friend, mention this Prisoner to the honored Aqa Rida and convey greetings to him. We beseech God to honor the Leaf, thy mother, and thy sister - upon them both be the glory of God - and to sustain them with His manifest and hidden bounties.

8 حضرت بديع الله مكرر ذكر شما را نموده و مينمايد
و نامهء شما را مكرر قرائت كرده و از حق ميطلبيد
كه بعد را بقرب تبديل فرمايد دوست مكرم
جناب آقا رضا را از قبل اين مسجونان ذكر نما و
سلام برسان و ورقه والده و اخت عليهما بهاء الله
را از حق ميطلبيم كل را معزز دارد و بنعمای
ظاهر و باطن مرزوق فرمايد

- 9 Glory and mention and praise be upon you and upon all who are in the house, from God, the All-Knowing, the All-Wise.

9 البهاء والذكر و الثناء عليكم و على من في البيت
جميعاً من لدى الله العليم الحكيم

- 10 Diya, dated 21 Rabi' I 1307

10 ضياء مورخه ۲۱ شهر ربيع اول سنه ۱۳۰۷

INBA15:377, INBA26:381, BLIB_Or11098.0267

BH00087

To: Jinab Ba et al., in Baghistan

Date: 1307-09-26 [1890-May-16]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
 بسم ربنا الأقدس الأعظم العلى الأبهى
- 2 Praise, glory, gratitude and splendor be unto that most holy and transcendent Being, the Object of all desire, Whom the tyranny of oppressors, the rejection and opposition of the wayward, and the calumnies of slanderers failed to deter. His Will is sovereign and His Purpose prevails, to such extent that, without helper or assistant, He raised up His Cause in the prison of 'Akka, so that now in the assemblies of the kings of the world, ministers, divines and mystics, this mention has been and continues to be made, leaving all bewildered. Glorified be His dominion, magnificent His signs, and mighty His proof!
 حمد و ثنا شكر و بها مخصوص ذات امنع اقدس حضرت مقصودی است که ظلم ظالمین و اعراض و اعتراض معرضین و مفتریات مفترین او را از اراده بازداشت مشیتش نافذ و اراده اش غالب بشأنیکه من غیر ناصر و معین در بجن عکا امرش را مرتفع نمود بقسمیکه حال در مجالس ملوک عالم و وزرا و علما و عرفا این ذکر بوده و هست کل را حیرت اخذ نموده جل سلطانہ و عظمت آیاتہ و عز برہانہ
- 3 At all times I beseech the Self-Sufficing Lord to adorn His loved ones with the ornament of patience and tranquility, to illumine them with the light of patience and forbearance, and to cause them to supplicate that He may show kindness unto the kings - who are the manifestations of His power and majesty - and grant them success in distinguishing between the reformer of the world and its corrupter. Verily, He is the Helper, the Wise, the All-Knowing Teacher.
 در هر حال از غنی متعال میطلبم که اولیای خود را بطراز صبر و سکون مزین دارد و بنور صبر و اصطبار منور و از حق بطلبند حضرات ملوک را که مظاهر قدرت و شوکت اویند بر کل مہربان فرماید و همچنین توفیق عطا نماید تا مابین مصلح عالم و مفسد آن تمیز دهند انہ هو المؤید الحکیم و المعلم الخبیر
- 4 O beloved of my heart! Your letters have repeatedly arrived, but the delay in replying rests upon your forgiveness. Your latest letter, dated the first of the month of Jim, brought fresh joy to this grieving heart. It has been said of old that the remembrance of friends gladdens the Friend. After its perusal, ascent was made to the supreme heights and the most exalted Kingdom, and it was presented before the countenance of the Lord of all beings, attaining the honor of His attention. Thus speaks He, exalted be His glory, mighty His sovereignty, all-encompassing His proof and evidence:
 یا محبوب فؤادی دستخط حضرت عالی مکرر رسید ولکن توقف در جواب معلق است بعفو آن حضرت و دستخط آخر آن محبوب که تاریخ آن غرہ شہر جیم بود خاطر افسردہ را بہجت تازہ بخشید از قبل گفتہ اند یاد یاران یار را میمون بود و بعد از مشاہدہ و قرائت قصد ذرورہ علیا و ملکوت اعلیٰ نمودہ امام وجہ مولیٰ الوری عرض شد و بشرف اصفا فائز قولہ جل جلالہ و عظم سلطانہ و احاطت حجۃ و برہانہ
- 5 I am the Caller before the faces of all mankind from the prison of 'Akka
 انا المنادی امام وجوہ الوری فی بجن عکا
- 6 O thou who soarest in My atmosphere, who standest before My throne, and drinkest the choice wine of My utterance! Hear My call: verily there is no God but He, the Single, the One, the All-Knowing, the All-Informed. O spiritual youth! The Point announced unto the people the establishment of Him Who conversed on Sinai upon the throne of Manifestation. Yet
 یا ایہا الطائر فی ہوائی و الحاضر امام عرشی و الشارب رحيق بیانی اسمع ندائی انہ لا الہ الا هو الفرد الواحد العليم الخبير یا جوان روحانی ان النقطة بشر الناس باستواء مکلم الطور علی عرش

when He appeared and was established, mankind turned away, save those whom God, the Lord of the mighty throne, willed.

الظهور فلما ظهر واستوى اعرض عنه الوری الا
من شاء الله رب العرش العظیم

- 7 Say: O people, fear God! He Who was promised hath come, He Who was hidden hath appeared, He Who was treasured hath been made manifest. Through His appearance the call hath been raised from every direction: 'The Revelation is God's, the Kingdom is God's, the Greatness is God's, the One, the Single, the Mighty, the Beautiful!' Say: Hath the eye of creation beheld the like of what hath appeared in truth? Have ears heard the like of what hath been sent down from the heaven of bounty? Nay, by the Self of God, Who standeth over the Cause with manifest sovereignty! Say: O concourse of men! Cast away what ye possess and take what ye are commanded in the Tablet. Verily it will preserve you, exalt you, and bring you near unto the All-Knowing, the All-Informed. Say: Raise your heads from the couch of heedlessness. The Sun hath risen from the horizon of the heaven of bounty, and the ocean of grace surgeth in the name of your Lord, the Most Glorious. Beware lest ye deprive yourselves of the bounty of God, the Lord of all worlds. Say: Will vain imaginings profit you? Nay, by His very Self, the Truth! Will idle fancies guide you? Nay, by His Name, the Mighty, the Great! Shatter the idols by the name of the Lord of Days. Verily He will deliver you through grace and save you from grievous torment.

7 قل يا قوم اتقوا الله قد اتى من كان موعوداً و
ظهر من كان مكنوناً و برز من كان مخزوناً و
بظهوره ارتفع النداء من كل الجهات الظهور لله
المملك لله العظمة لله الفرد الواحد العزيز الجلیل
قل هل رأت عين الابداع شبه ما ظهر بالحق و
هل سمعت الآذان شبه ما نزل من سماء الفضل
لا ونفس الله القائمة على الأمر بسلطان مبين قل
يا معشر البشر ضعوا ما عندكم و خذوا ما امرتم
به فی اللوح انه یحفظکم و یرفعکم و یقرّبکم الی
العلیم الخبیر قل ارفعوا رؤوسکم عن فراش الغفلة
ان الشمس اشرفت من افق سماء العطاء و بحر
الفضل ماج باسم ربکم الاهی ایاکم ان تمنعوا
انفسکم عن فضل الله رب العالمین قل هل الأوهام
تفعلکم لا ونفسه الحق و هل الظنون تهدیکم لا
واسمه العزيز العظیم کسروا الأصنام باسم مالک
الایام انه ینجیکم بالفضل و یخلصکم من عذاب الیم

- 8 The people of the Bayan have taken for themselves what the former people took. Thus have their souls enticed them and made them among the most lost. Say: He hath come, for Whom the near ones sacrificed themselves in His path, and He hath appeared Who was mentioned in God's Books, yet most people remain heedless. We have sent down to them from the heaven of bounty that which solaceth the eyes of the mystics.

8 قد اتخذوا ملاً البیان لأنفسهم ما اتخذه حزب
القبل كذلك سولت لهم انفسهم و جعلهم من
الأخسرین قل قد اتى من فدى فی سبيله المقربون
و ظهر من كان مذكوراً فی کتب الله ولكن
الناس اکثرهم من الغافلین انا انزلنا لهم من سماء
الجود ما قرّت به عیون العارفين

- 9 O spiritual youth! Upon thee be My glory and My loving-kindness! God, exalted be His glory, hath manifested Himself in such wise that no possessor of hearing or sight hath denied or will deny Him. Without armies or legions He hath aided His Cause—an aid that is now celebrated and renowned in every gathering and assembly. Exalted be His might and His power! There is none other God but Him.

9 یا جوان روحانی علیک بهائی و عنایتی حقّ جلّ
جلاله بشأنی ظاهر که هیچ صاحب سمع و بصری
انکار نمود و نینماید من غیر صفوف و الوف
امرش را نصرت نمود نصرتی که حال در هر
مجلس و محفلی مذکور و معروف جلت قدرته و
عظم اقتداره و لا اله غیره

- 10 Praise be to God! We have effaced discord and strife from the Holy Books and have established the Cause of God with justice upon the throne of manifestation. Glory be to God! Strange it is that while all the people of the Bayan became aware of the tyranny, infidelity, misbelief and hypocrisy of the former party, yet some have again clung to the fabricated tales and false utterances of that people. Woe unto them, then woe unto

10 لله الحمد فساد و نزاع را از کتب محو نمودیم و امر
الله را بمعروف بر کرسی ظهور مقرر معین فرمودیم
سبحان الله عجب در آن است که جمیع اهل بیان
بر ظلم و کفر و شرک و نفاق حزب قبل آگاه
شدند مع ذلك مجدّد بعضی بقصصهای مجعوله و
اقوال مفتریه آن قوم تمسک نموده اند الویل لهم

them for having taken their vain imaginings as lords beside God! They are indeed among the oppressors in My manifest Book.

- 11 We make mention of the loved ones in that land—a mention that enkindleth and causeth detachment. O thou who art immersed in the ocean of My love! Reflect upon divine power and the influence of His Word. His Cause hath been aided and exalted from the earliest days until now, standing manifest and eloquent before all faces. The clamor of the ignorant divines of Persia who have appropriated unto themselves the name of knowledge, and the tumult of the common folk of that land, did not prevent the Lord of creation from revealing His Cause. In all conditions He hath spoken this most exalted Word: “The Lord of all being hath come, and sovereignty belongeth unto God, the All-Compelling, the Self-Subsisting.”

- 12 Say: O people of God! Have ye heard the call and remained patient, or were ye among the heedless? O hosts of God! Have ye perceived the fragrance of God and remained tranquil, or were ye among the negligent? In most of Our Tablets We have made mention of what is meant by the hosts, that the world might be preserved from corruption and strife. In this most great Revelation, the banner of divine favor and the standard of preexistent mercy have been raised high. The divine hosts are goodly character, and His armies are praiseworthy deeds.

- 13 O spiritual youth! Although in this year the calumnies of the calumniators and the oppression of the oppressors have encompassed from every direction, yet through God's grace and bounty the greatest joy hath been manifest and visible at all times. The cause of this is the adherence of the loved ones to the firm handle of divine commandments. From the time of Our arrival in Iraq, We forbade all from strife, conflict, corruption, murder and plunder. For nearly forty years no one hath transgressed God's command. In every land, the oppressors of the world have inflicted upon the people of God that which caused the solid rock to weep and the hearts of the faithful to be consumed. Whatever befell them, they held fast to the cord of patience and clung to the hem of resignation. They were slain but slew not. The proof of this are the events that occurred in the lands of Sad [Isfahan], Kha [Khurasan], Ta [Tehran] and other cities. Blessed are they who are enraptured with love! The oppressors of the world perpetrated in that land what no oppressor had ever perpetrated, yet the people of God did not retaliate. Rather, they interceded for their oppressors and murderers. Well is it with them and may they rejoice! We beseech God to assist them to achieve unity

ثم الويل لهم بما اتخذوا لأنفسهم الأوهام أرباباً من دون الله الا أنهم من الظالمين في كتابي المبين

11 اولیای آن ارض را ذکر مینمائیم ذکرى که سبب اشتعال و علت انقطاع است یا ایها المتغمس فی بحر حقی در قدرت الهی تفکر نما و نفوذ کلمه اش امرش را نصرت فرمود و بلند نمود از اول ایام الی حین امام وجوه کل قائم و ناطق قباغ جهلای ایران که اسم علم بر خود بسته اند و ضوضای عوام آن بلاد مالک ایجاد را از اظهار امر بازداشت در جمیع احوال باین کلمه علیا متکلم قد اتی المالک و الملك لله المهيمن القيوم

12 بگو یا حزب الله ا سمعتم النداء و صبرتم ام كنتم من الرافدين يا جند الله ا وجدتم عرف الله و سکنتم ام كنتم من الغافلين در اکثری از الواح مقصود از جند را ذکر نمودیم تا عالم از فساد و نزاع محفوظ ماند در این ظهور اعظم علم عنایت صرفه و رایت رحمت مسبوقة مرتفع عسکر الهی اخلاق طیبه و لشکرش اعمال مرضیه

13 یا جوان روحانی اگرچه در این سنه مفتریات مفترین و ظلم ظالمین از هر جهتی احاطه نمود و لکن بفضل الله و منه فرح اکبر در جمیع احیان ظاهر و مشهود و علت آن تمسک اولیا بعروه اوامر الهی است از اول ورود در عراق کل را از نزاع و جدال و فساد و قتل و نهب منع نمودیم قریب چهل سنه میشود احدی از امر الله تجاوز ننمود در هر بلد ظالمهای عالم بر حزب الله وارد آوردند آنچه را که سخره صما جاری شد و ایجاد اهل وفا محترق آنچه بر ایشان وارد شد حسب الأمر بجبل صبر تمسک نمودند و بذیل اضطبار تشبث کشته شدند و نکشتند گواه و شاهد این فقره واقعاتیکه در ارض صاد و خا و طا و مدن اخری واقع شد طوبی لأصحاب العشق ظالمهای عالم در آن ارض عمل نمودند آنچه را که هیچ ظالمی عمل ننمود مع ذلک حزب الله تعرض ننمودند بلکه از ظالمین و قاتلین شفاعت نمودند هنیئاً لهم و مرثیاً لهم از حق میطلبیم ایشانرا

and harmony. Nevertheless, the learned ones have not become aware.

- 14 Say: My God, my God! Purify Thy servants from the stench of oppression and adorn them with the vesture of justice. O Lord! Transform the land of oppression into the throne of equity. O Lord! Anoint their eyes with the collyrium of light, that they may behold whatsoever hath appeared with the eye of justice. Verily, Thou art the Possessor of grace, and in Thy hand are the reins of all things, both of the first and the last. The resplendent Light shining forth from the horizon of the heaven of My Will be upon thee, and upon thy household, and upon those who are with thee, and who love thee for the sake of God, the Lord of the worlds. End.

- 15 O Beloved of my heart! Man standeth bewildered, knowing not what to utter. The sight of the peoples of the world hath been altered, the power of vision hath been lost, and the faculty of hearing hath become extinct. That Cause whose appearance hath outshone the sun, and that Ocean whose waves have encompassed the world – this have they denied. This denial beareth witness to their sightlessness, and this failure to hearken testifieth to their deafness. Glory be to God! What, then, have been the reasons for such opposition, and what are they now? There hath been no doubt, nor is there any, that it is the recompense of their deeds that hath deprived them all, and now naught remaineth save powerlessness and supplication at the threshold of the Lord of Being. O my God! O my God! Thy servants have turned away from Thee, directing their gaze toward the manifestations of idle fancies and vain imaginings. I beseech Thee, O Sovereign of existence, by Thy Name through which Thou hast subjected both the seen and the unseen, to cleanse Thy servants from the dust of illusions and to adorn them with the lights of certitude. Verily, Thou art the Lord of all religions. There is no God but Thee, the Ever-Forgiving, the Most Generous.

- 16 The mention of the honored brethren and esteemed friends, the beloved companions – upon them be the splendor of the All-Merciful – was made, and after supplication in the Most Sacred and Exalted Court, these resplendent verses dawned from the Dayspring of Utterance, the Desire of all the worlds. This is what was revealed for His Honor Muhammad, upon him be the glory of God. Thus speaketh He, exalted be His utterance and glorified His proof:

- 17 He is the Rememberer and He is the Remembered

موفق فرماید بر اتحاد و اتفاق مع ذلک اهل علم
متنبه نشدند

14 قل الهی الهی طهر عبادک من ذفر الظلم و زینهم
بطراز العدل ای رب یدل ارض الاعتساف
بکرسی الانصاف ای رب کحل عیونهم بکحل
النور لینظروا فیما ظهر بعین العدل انک انت
مالک الفضل و یدک زمام الامور من الاولین
و الآخرين النور الساطع اللأخ من افق سماء
ارادتی علیک و علی اهلک و من معک و
یحبک لوجه الله رب العالمین انتهى

15 یا محبوب فؤادی انسان متحیر است که چه ذکر
نماید ابصار اهل عالم تغییر کرده قوه باصره
مفقود شده و قوه سامعه معدوم گشته امری
که ظهورش از آفتاب سبقت گرفته و بحری
که امواجش عالم را احاطه نموده آنرا انکار
نموده اند این انکار گواه بر بی بصری است و این
عدم اصفا شاهد بر بی سمعی سبحان الله آیا اسباب
منع چه بوده و چیست شکی نبوده و نیست
که جزای اعمال است که کل را محروم نموده
و حال جز عجز و ابتال بدرگاه حضرت باری
چاره نه الهی الهی تری عبادک اعرضوا عنک
مقبیلین الی مظاهر الأوهام و الظنون اسئلک یا
سلطان الوجود باسمک الذی به تنفرت الغیب و
الشهود ان تغسل عبادک عن غبار الأوهام و
طرزهم بأنوار الایقان انک انت مالک الأديان
لا اله الا انت الغفور الکریم

16 ذکر برادران مکرم و دوستان معظم حضرات
اخوان علیهم بهاء الرحمن را فرمودند بعد از
عرض در ساحت امنع اقدس اعلی این آیات
باهرات از مشرق بیان مقصود عالمیان اشراق
نمود هذا ما نزل لجناب محمد علیه بهاء الله قوله
عزّ بیانه و جل برهانه

17 هو الذّاکر و هو المذکور

- 18 O Muhammad! Rejoice in that thy name hath been made manifest in that station which God hath ordained as the circling-point of those who have drawn nigh unto Him. Give thanks for the fragrance of the love of God, the Lord of all the worlds, that hath been wafted from thee. Praise be unto thee for that the Wronged One hath turned toward thee from the direction of His prison, and hath revealed unto thee that which hath enraptured the Concourse on High and the denizens of the loftiest Paradise, and the people of the Tabernacle of Glory in the Kingdom of the Most Glorious. From the horizon of every word hath shone forth the Orb of Bounty from God, the Sovereign of the Kingdom of Names.
- 18 يا محمد افرح بما حضر اسمك في مقام جعله الله مطاف المقرين اشكر بما توضع منك عرف محبة الله رب العالمين احمد بما اقبل اليك المظلوم من شطر السجن و انزل لك ما انجذب به الملائ الأعلی و سكان الجنة العليا و اهل خباء المجد في ملكوت الأبهی و اشرق من افق كل كلمة نير العطاء من لدى الله مالک ملکوت الأسماء
- 19 O Muhammad! Verily, the Wronged One maketh mention of thee when tribulations have encompassed Him – a mention which, when revealed, causeth the books of the world to bow down in submission. The Ancient of Days beareth witness to this in this sublime station. Neither armies nor the tyranny of the Pharaohs of the earth can prevent Him. He hath appeared and manifested whatsoever He desired through a sovereignty that hath overcome all who are in the heavens and on the earth.
- 19 يا محمد انّ المظلوم يذكرک اذا احاطته البلايا بذکر اذا نزل خضعت له كتب العالم يشهد بذلك مالک القدم في هذا المقام الرفيع انه لا تمنعه الجنود و لا ظلم فراعنة الأرض قد ظهر و اظهر ما اراد بسلطان غلب من في السموات و الأرضين
- 20 When thou art seized by the attraction of the Call, turn toward the Most Exalted Horizon and say: "Praise be unto Thee, O my God, for having given me to drink from the chalice of Thy bounty the Kawthar of Thy utterance. I beseech Thee by the pearls hidden in the treasury of Thy protection, and by Thy verses treasured in the heaven of Thy will, and by the mysteries of Thy Most Great Name which hath encompassed the world, to inscribe for me with the pen of Thy grace that which will draw me nigh unto Thee and make me detached from all save Thee. Verily, Thou art He Who hath power over whatsoever Thou willest. There is no God but Thee, the Mighty, the Bountiful."
- 20 اذا اخذک جذب النداء اقبل الى الأفق الأعلی و قل لك الحمد يا الهی بما سقتني من قدح عطاك كوثر بيانك استلک باللائ المكنونة في كنز عصمتك و بآياتك المخزونة في سماء مشيتك و اسرار اسمک الأعظم الذي احاط العالم ان تكتب لي من قلم فضلك ما يقربني اليك و يجعلني منقطعاً عن دونك انک انت المقتدر على ما تشاء لا اله الا انت العزيز الفضال
- 21 And this is what was revealed for His Honor 'Ali, upon him be the glory of God:
- 21 و هذا ما نزل لجناب علی عليه بهاء الله
- 22 He is in the Most Exalted Horizon
- 22 هو في الأفق الأعلی
- 23 O Ali! Has the rapture of thy Lord's utterance seized thee? Hast thou drunk the choice wine of detachment from the hand of His bounty, or art thou of them that linger? We beseech God to adorn thee with the most great profit in this trade wherewith the Concourse on High is occupied, to illumine thy head with the crown of fidelity, and to make thee among the horsemen in the arena of wisdom and utterance on this Day wherein He Who conversed on Sinai hath been established upon the throne of Revelation, mystic, to the dismay of every doubtful scholar and every remote mystic.
- 23 يا علی أأخذک جذب بيان ربك أ شربت رحيق الانقطاع من يد عطائه ام كنت من الساكنين نسل الله ان يزينک بالريح الأعظم في هذه التجارة التي اشتغل بها الملائ الأعلی و ينور رأسک بتاج الوفاء و يجعلک من فوارس مضمار الحكمة و البيان في هذا اليوم الذي فيه استوى مکلم الطور على عرش الظهور رغماً لكل عالم مريب و كل عارف بعيد

24 Say: O people of the Bayan! Adorn your heads with the crown of the remembrance of Him Who heralded Me. His word is the truth, and I have written a gem concerning His remembrance: He shall not be known through My allusions nor through what was revealed in the Bayan. Beware, O people of the Bayan, lest ye seek proof through what ye possess. By God's life! The books of the world shall profit you not this day save through this Book that walketh and speaketh. He is God; there is none other God but Him, the Mighty, the All-Knowing, the All-Wise. Say: Neither the promptings of the Guide nor of Mihdi who spoke that which caused the dwellers of the pavilions of grandeur and majesty to lament in the days of God, the Mighty, the Praiseworthy, shall deliver you. Say: The Herald gave you glad tidings and informed you, saying "All the Bayan is as a ring upon His finger." Ye have cast the command of God behind your backs. What aileth you, O company of wrong-doers? Thus hath the Tongue of Grandeur spoken in this exalted station. Light and spirit and glory be upon you, O party of God, from this time until such time as the sun shall continue to shine from the horizon of the will of God, the Lord of the exalted Throne.

25 This was revealed for His Honor Hasan, upon him be the Glory of God:

26 In My Name, through which the ocean of bounty surged

27 O Hasan! Upon thee be My glory! The verses of God have encompassed the world, and from the clouds of bounty, in place of rain, the pearls of wisdom and utterance have showered down. The Call of Sinai is raised high, proclaiming "The Revelation hath appeared!" Yet the embodiments of imitation and the daysprings of limitation are deprived and forbidden from all the outpourings of the Day of God. The deniers of the Bayan are a thousand times greater than the deniers of the Qur'an. They behold power yet deny it, they hear the verses yet turn away from them. The ocean is manifest before all faces, yet those heedless souls, lacking sight, seek right and left that perchance they might find some fetid pool to which they might cling. The ocean needeth its fish, and the sky its soaring eagle. The lizard was not and is not capable of plunging into the sea. Say: O people of the Bayan! Look with justice and fairness and speak. If this Most Great Revelation be denied, none shall be able to establish proof of any Manifestation. This clear Cause and this mighty Announcement bear witness to that. Glory be from Us upon Our loved ones who have taken hold of the Book of God with such power that the might of all who are in the heavens and earth hath failed to prevent them.

24 قل يا ملأ البيان زينوا رؤوسكم باكليل ذكر مبشري قال وقوله الحق وقد كتبت جوهرة في ذكره و هي انه لا يستشار باشارتي ولا بما نزل في البيان اياكم يا ملأ البيان ان تستدلوا بما عندكم لعمر الله لا ينفعكم اليوم كتب العالم الا بهذا الكتاب الذي يمشی و ينطق انه هو الله لا اله الا هو المقتدر العليم الحكيم قل لا تنجيكم همزات الهادي ولا المهدي الذي تكلم بما نوح به اهل سرادق العظمة والكبرياء في ايام الله العزيز الحميد قل ان المبشر بشركم و اخبركم و قال كل البيان نخاتم في اصبعه انتم نبذتم امر الله ورائكم ما لكم يا معشر الظالمين كذلك نطق لسان العظمة في هذا المقام الرفيع النور و الروح و البهاء عليكم يا حزب الله من هذا الحين الى ما كانت الشمس طالعة من افق ارادة الله رب الكرسي الرفيع

25 و هذا ما نزل لجناب حسن عليه بهاء الله

26 بسمي الذي به ماج بحر العطاء

27 يا حسن عليك بهائي آيات الهى عالم را احاطه نموده و از سخاب عطا عوض امطار لآلى حكمت و بيان باريده نداى طور مرتفع و به قد ظهر الظهور ناطق ولكن مظاهر تقليد و مطالع تحديد از جميع فيوضات يوم الله محروم و ممنوع معرضين بيان هزار كره از معرضين فرقان اعظمترند يرون القدرة و ينكرونها و يسمعون الآيات و يعرضون عنها بحر امام وجوه ظاهر ولكن ان نفوس غافله از عدم بصر از يمين و يسار سائل كه شايد غدير منتنى بيايند و بان تمسك جويند بحر را حوت بايد و فضا را نسر طائر شايد ضب قادر بر تعمس در بحر نبوده و نيست بگو اى اهل بيان بعدل و انصاف نظر كنيد و تكلم نمائيد اگر اين ظهور اعظم انكار شود احدى براثبات مظاهر قادر نه يشهد بذلك هذا الأمر المبين و هذا النبأ العظيم البهاء من لدنا على اوليائنا الذين اخذوا كتاب الله بقدرة عجزت عن منعها قدرة من فى السموات و الأرضين انتهى

- 28 Every fair-minded one hath testified to the inability of servants to reckon the grace and loving-kindness of God, exalted be His glory. At all times there hath descended from the heaven of divine verses that which is the cause of the life of the peoples of the world. Yet most nations are heedless and unaware. For the sake of two days of earthly life they have forsaken everlasting life and eternal blessing. Fie upon them and their understanding! It behooveth Me to recite in this place what the All-Merciful hath revealed in the Qur'an through His words, exalted be He: "Leave them to plunge in vain discourse and play." And let us cleave to the remembrance of the loved ones before the countenance of the Lord of all humanity, that there may be sent down for each one of them that which shall endure as long as His names and attributes endure. Verily, He is the Compassionate, the Bountiful.
- 28 هر منصفی شهادت داده بر عجز عباد از احصاء فضل و عنایت حق جلّ جلاله در جمیع اوقات از سماء منزل آیات نازل شده آنچه که علت مدد حیات اهل عالم است و لکن امم اکثری غافل و بیخبر از برای دو یوم زندگانی از حیات ابدی و نعمت سرمدی گذشته اند افّ لهم و لادر اکهم ینبغی ان اقرأ فی هذا المقام ما انزله الرحمن فی الفرقان بقوله تعالی ذرهم فی خوضهم یلعبون و یتمسک بذکر الأولیاء امام وجه مولی الوری لینزل لکل واحد منهم ما یکون باقیاً ببقاء اسمائه وصفاته انه هو المشفق الکریم
- 29 This was revealed for His Honor Ahmad who attained the presence and won the victory - His word, exalted be His proof and mighty His evidence and glorious His verses:
- 29 هذا ما نزل لجناب احمد الذی حضر و فاز قوله جلّت حجّته و عظم برهانه و عزّت آیاته
- 30 In the name of Him through Whom the light hath shone forth from the horizon of the world
- 30 بسمی الذی به سطع النور من افق العالم
- 31 This is the Day whereon the Mother Book hath, in the Kingdom of Utterance, been enthroned upon the seat of knowledge, proclaiming: O peoples of the earth! Fear God, and follow not those who have disbelieved in His proof when it appeared, who cast aside His verses when they were sent down, His evidence when it was perfected, His mercy when it preceded all else, and His grace when it encompassed all things. Thus hath the gate of counsel been opened. Blessed is the soul that hath hearkened and attained, and woe unto every heedless and remote one.
- 31 هذا یوم فیه استوی امّ الکتاب فی ملکوت البیان علی سریر العرفان و یقول یا ملأ الأرض اتقوا الله و لا تتبعوا الذین کفروا ببرهانه اذ ظهر و نبذوا آیاته اذ نزلت و بحجّته اذ کملت و برحمته اذ سیقت و بعنايته اذ احاطت کذلک فتح باب النصیح طوبی لنفس سمعت و فازت و ویل لکل غافل بعید
- 32 This is a Book from Us to him who hath turned and attained, and hath drunk the choice wine of knowledge from the cup of the All-Merciful's grace time and again. We have remembered him in diverse Tablets with a remembrance whose fragrance shall not cease so long as the Kingdom of God, the Mighty, the Praised, shall endure.
- 32 هذا کتاب من لدنا لمن اقبل و فاز و شرب ریح العرفان من کأس عنایة الرحمن مرّة بعد مرّة و ذکرناه فی الواح شتی بذکر لا ینقطع عرفه بدوام ملکوت الله العزیز الحمید
- 33 O thou who gazest upon the Countenance! We have raised up the Cause with a sovereignty that hath conquered the world and have revealed that which lay hidden before the faces of the nations. Among them are those who denied, those who turned away, those who disbelieved, and those who hearkened, turned towards God and said: "Praise be unto Thee for having manifested Thyself, O Thou God of all who are in the heavens and on earth!" Take thou the Most Great Key in My Name,
- 33 یا ایها الناظر الی الوجه انا رفعا الأمر بسلطان غلب العالم و اظهرنا ما کان مستوراً امام وجوه الأمم منهم من انکر و منهم من اعرض و منهم من کفر و منهم من سمع و اقبل و قال لک الحمد بما اظهرت نفسک یا اله من فی السموات و الأرضین خذ المفتاح الأعظم باسمی ثم افتح به ابواب القلوب بذکری العزیز الحکیم قد فزت بما

then unlock therewith the doors of hearts through My remembrance, the Mighty, the Wise. Thou hast attained unto that which perisheth not, as doth testify the Lord of all beings in His mighty prison.

لا يأخذه الفناء يشهد بذلك مولى الورى فى سجنه العظيم

- 34 We have enjoined upon the servants trustworthiness, godliness, truthfulness and faithfulness, yet they have wrought that which hath caused the Most Exalted Pen to lament, save those whom God, the All-Merciful, the Gracious, hath willed. Glorify in My name the faces of My loved ones, remind them of My verses, and illumine them with the light of My knowledge. Verily thy Lord is the Counselor, the All-Remembering, the All-Knowing, the All-Informed.

34 أَنَا وَصَّيْنَا الْعِبَادَ بِالْأَمَانَةِ وَالذِّيَانَةِ وَالصَّدْقِ وَالْوَفَاءِ وَهُمْ عَمِلُوا مَا نَاحَ بِهِ الْقَلَمُ الْأَعْلَى إِلَّا مِنْ شَاءَ اللَّهِ الْمَشْفِقِ الْكَرِيمِ كَبَّرَ مِنْ قَبْلِى عَلَى وَجْهِهِ أَوْلِيَائى وَذَكَرَهُمْ بِآيَاتى وَتَوَرَّعَهُمْ بِنُورِ مَعْرِفَتى أَنَّ رَبَّكَ هُوَ النَّاصِحُ الذَّاكِرُ الْعَلِيمُ الْخَبِيرُ

- 35 The glory shining from the horizon of the heaven of My grace be upon thee, upon those with thee, and upon those who have hearkened and responded to their Lord, the Ancient of Days.

35 الْبَهَاءُ الْمَشْرِقُ مِنْ أَفْقِ سَمَاءٍ فَضَّلَى عَلَيْكَ وَعَلَى مَنْ مَعَكَ وَعَلَى الَّذِينَ سَمِعُوا وَاجَابُوا مَوْلَاهُمْ الْقَدِيمَ

- 36 And this is what was revealed for Jinab-i-'Ayn, upon him be the Glory of God

36 وَهَذَا مَا نَزَلَ لَجَنَابِ عَيْنٍ عَلَيْهِ بَهَاءُ اللَّهِ

- 37 He is the Hearer, the Answerer

37 هُوَ السَّامِعُ الْمَجِيبُ

- 38 O 'Ali! Upon thee be My glory! The Cause of God hath come and the Most Great Proof hath been made manifest, yet the nations have turned away, save those whom God, the Protector, the Self-Subsisting, hath willed. The Hidden Treasure hath been revealed and the Concealed Mystery unveiled, though the generality of mankind comprehend not. They have cast aside the Kawthar of Divine Unity and seized upon the wine of idle fancy, yet they perceive it not.

38 يَا عَلَى عَلَيْكَ بِهَائى قَدْ أَتَى أَمْرُ اللَّهِ وَظَهَرَ الْبُرْهَانُ الْأَعْظَمُ وَلَكِنَّ الْأُمَمَ أَعْرَضُوا إِلَّا مَنْ شَاءَ اللَّهُ الْمُهَيْمِنِ الْقَيُّومِ قَدْ ظَهَرَ الْكَزْزُ الْمَكْنُونُ وَالسَّرُّ الْخُزُونُ وَالْقَوْمُ أَكْثَرَهُمْ لَا يَفْقَهُونَ نَبَذُوا كَوْثَرَ التَّوْحِيدِ وَاخْتَدَوْا النَّبِيذَ إِلَّا أَنَّهُمْ لَا يَشْعُرُونَ

- 39 Cast thy gaze upon the divines and reflect upon their deeds. They mount the pulpits and utter words that cause tears to flow from the eyes. They were created for My succor, yet they have aided Mine enemies, though they understand not. They have spurned the Guide and turned away from the Path. Erelong shall they behold the recompense of their works before the throne of God's justice – He Who is the Sovereign of the seen and the unseen. They have violated the Covenant of God and His Testament, and have devoured the substance of men wrongfully. To this do testify honored servants of God. The verses have encompassed all regions, and He Whose advent the Books of God, the Mighty, the Well-Beloved, have heralded, hath appeared.

39 انْظُرْ فِي الْعُلَمَاءِ وَتَفَكَّرْ فِي أَعْمَالِهِمْ يَصْعَدُونَ عَلَى الْمَنَابِرِ وَيَقُولُونَ مَا تَجْرَى الدَّمُوعُ عَنِ الْعْيُونِ قَدْ خَلَقُوا لِنَصْرَتى وَلَكِنْ نَصَرُوا أَعْدَائى إِلَّا أَنَّهُمْ لَا يَعْقِلُونَ نَبَذُوا الدَّلِيلَ وَأَعْرَضُوا عَنِ السَّبِيلِ سَوْفَ يَرَوْنَ جَزَاءَ أَعْمَالِهِمْ إِمَامُ كَرْسَى عَدَلَ اللَّهِ مَالِكُ الْغَيْبِ وَالشُّهُودِ قَدْ نَقَضُوا مِيثَاقَ اللَّهِ وَعَهْدَهُ وَآكَلُوا أَمْوَالَ النَّاسِ بِالْبَاطِلِ يَشْهَدُ بِذَلِكَ عِبَادُ مَكْرُمُونَ قَدْ أَحَاطَتْ آيَاتى كُلُّ الْجِهَاتِ وَظَهَرَ مِنْ بَشَرَتِ بَظْهُورِهِ كَتَبَ اللَّهُ الْعَزِيزُ الْوَدُودُ

- 40 Verily, We have made mention of thee aforetime in divers Tablets. Blessed is the servant who hath attained unto My remembrance, hath uttered My praise, and hath clung fast to My extended Cord. We beseech God to confirm thee in that whose fragrance is wafted amongst the servants, through the

40 أَنَا ذَكَرْنَاكَ مِنْ قَبْلِى فِي الْوَاحِ شَتَّى طَوْبَى لِعَبْدٍ فَازَ بِذِكْرِى وَنَطَقَ بِثَنَائى وَتَمَسَّكَ بِحَبْلِى الْمَمْدُودِ نَسْتَلِى اللَّهُ أَنْ يُؤَيِّدَكَ عَلَى مَا يَتَضَوَّعُ عَرْفُهُ بَيْنَ الْعِبَادِ بِدَوَامِ الْمُلْكِ وَالْمُلْكُوتِ سَتَفْنَى الدُّنْيَا وَيَبْقَى مَا

eternity of His dominion and sovereignty. The world shall perish, yet that which hath been revealed unto thee shall endure. By My life! Its influence shall never cease in the realm of creation. To this beareth witness He with Whom is the preserved Tablet. The Glory shining forth from the horizon of the heaven of My providence be upon thee and upon those who are with thee and who have believed in God, the Lord of all existence.

نَزَلَ لَكَ لَعْمَرَى لَا تَنْقُطُ أَثَارُهُ فِي الْمَلِكِ يَشْهَدُ
بَذَلِكَ مِنْ عِنْدِهِ لَوْحٌ مَحْفُوظٌ الْبَهَاءُ الْمَشْرِقُ مِنْ
أَفْقِ سَمَاءٍ عَنَابِيٍّ عَلَيْكَ وَ عَلَى مَنْ مَعَكَ وَ آمَنَ
بِاللهِ مَالِكِ الْوُجُودِ

41 This is what was revealed for His Honor Baha by Baha'u'llah, the Sovereign of all Names

41 وَ هَذَا مَا نَزَلَ لِحَنَابِ بَا عَلَيْهِ بَهَاءُ الله مَالِكِ
الْأَسْمَاءِ

42 In the Name of Him through Whom the light of God, the Lord of all the worlds, hath shone forth

42 بِسْمِ الَّذِي بِهِ سَطَعَ نَوْرُ الله رَبِّ الْعَالَمِينَ

43 The Book hath been sent down in truth unto him who hath turned towards the Straight Path of God. O Ba', hearken unto the call from the precincts of 'Akka. Verily there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed. The gate of heaven hath been opened and the Lord of Names hath come with a Cause before which the hosts of the heavens and earth cannot stand. When thou drinkest the choice wine of divine knowledge from the goblets of thy Lord's bounty, say: Praise be unto Thee, O my God, for having revealed unto me that which was hidden from Thy servants and acquainted me with that which was treasured in Thy knowledge. I beseech Thee by Thy most great signs and by the lights of Thy countenance, O Lord of all beings, and by Thy Name at Whose utterance all names bow down, and by Thy light at Whose dawning all lights submit, to make me in all conditions one who gazeth toward Thy horizon, who speaketh Thy praise, and who aideth Thy Cause through wisdom and utterance. I testify, O my God, to Thy oneness and Thy singleness, and to Thy mercy which hath preceded Thy servants and Thy creation. O Lord, I am Thy servant and the son of Thy servant. Thou seest me clinging to Thy cord and hoping for the wonders of Thy grace. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy chosen ones and Thy loved ones. Verily Thou art He through Whose command the names appeared and the letter Kaf was joined to its pillar, the letter Nun. There is none other God but Thee, the One Who ruleth over what hath been and what shall be.

43 كِتَابٌ نَزَلَ بِالْحَقِّ لِمَنْ أَقْبَلَ إِلَى صِرَاطِ الله الْمُسْتَقِيمِ
يَا بَاءُ اسْمِعِ النَّدَاءَ مِنْ شَطْرِ عَكَاءٍ أَنَّهُ لَا إِلَهَ إِلَّا
هُوَ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ الْخَبِيرُ قَدْ فَتَحَ بَابَ السَّمَاءِ
وَ أَتَى مَالِكِ الْأَسْمَاءِ بِأَمْرٍ لَا تَقُومُ مَعَهُ جُنُودُ
السَّمَوَاتِ وَ الْأَرْضِينَ أَنْتَ إِذَا شَرِبْتَ رَحِيقَ
الْعُرْفَانِ مِنْ كُؤُوسِ عَطَاءِ رَبِّكَ الرَّحْمَنِ قُلْ
لَكَ الْحَمْدُ يَا إِلَهِي بِمَا أَظْهَرْتَ لِي مَا كَانَ مُسْتَوْرًا
عَنْ عِبَادِكَ وَ عَرَفْتَنِي مَا كَانَ مَخْزُونًا فِي عِلْمِكَ
اسْأَلُكَ بِأَثَارِكَ الْكَبِيرِيِّ وَ أَنْوَارِ وَجْهِكَ يَا
مَوْلَى الْوَرَى وَ بِاسْمِكَ الَّذِي إِذَا نَطَقَ بِحِجْدَتِ
الْأَسْمَاءِ وَ بَنُورِكَ الَّذِي إِذَا سَطَعَ خَضَعَتِ الْأَنْوَارُ
أَنْ تَجْعَلَنِي فِي كُلِّ الْأَحْوَالِ نَاطِرًا إِلَى أَفْقِكَ
وَ نَاطِقًا بِشَائِكَ وَ نَاصِرًا لِأَمْرِكَ بِالْحِكْمَةِ وَ
الْبَيَانِ أَشْهَدُ يَا إِلَهِي بِوَحْدَانِيَّتِكَ وَ فَرْدَانِيَّتِكَ وَ
بِرَحْمَتِكَ الَّتِي سَبَقَتْ عِبَادَكَ وَ خَلَقَكَ أَيُّ رَبِّ
أَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ تَرَانِي مَتَمَسِّكًا بِحَبْلِكَ
وَ رَاجِيًا بِدَايِعِ فَضْلِكَ اسْأَلُكَ أَنْ لَا تُخَيِّبَنِي عَمَّا
قَدَّرْتَهُ لِأَصْفِيَائِكَ وَ أَوْلِيَائِكَ أَنْتَ الَّذِي
بِأَمْرِكَ أَظْهَرْتَ الْأَسْمَاءَ وَ اتَّصَلْتَ الْكَافَ بِرُكْنِهَا
النُّونَ لَا إِلَهَ إِلَّا أَنْتَ الْمُهَيْمِنُ عَلَى مَا كَانَ وَ مَا
يَكُونُ

44 And this is what was revealed for His Honor Mirza Muhammad-'Ali, upon him be the Glory of God:

44 وَ هَذَا مَا نَزَلَ لِحَنَابِ مِيرْزَا مُحَمَّدٍ عَلَى عَلَيْهِ بَهَاءُ الله

45 In My Name through which the Sun of Utterance hath shone forth

45 بِسْمِ الَّذِي بِهِ أَشْرَقَتْ نَبْرُ الْبَيَانِ

46 A remembrance from Our presence unto him who hath drunk the choice wine of knowledge in the days of God, the Lord

46 ذَكَرْنَا مِنْ لَدُنَّا مَنْ شَرِبَ رَحِيقَ الْعُرْفَانِ فِي أَيَّامِ الله
مَالِكِ يَوْمِ الْمَأْبِ أَنَا أَقْبَلْنَا إِلَيْهِ مِنْ شَطْرِ السَّجْنِ

of the Day of Return. We have turned toward him from the precincts of the Prison and have revealed for him that whereby the realities of all things were attracted in this Day wherein the Herald hath proclaimed from the precincts of 'Akka: The Kingdom belongeth unto God, the Lord of Lords.

- 47 O Muhammad-'Ali, give thanks unto God for having aided thee, drawn thee nigh, and given thee to drink of the pure water from the hand of the grace of the Lord of the Day of Manifestation, and guided thee unto this Cause whereby feet have slipped save for those whom God, the Lord of mankind, hath willed. Counsel My servants on My behalf and remind them of My verses, then read what We have revealed unto thee with joy and fragrance. This is a day wherein hearts have melted and servants have lamented by reason of what hath befallen the Wronged One at the hands of those who have denied His proof and His evidence, and have violated that which they were bidden in the Mother Book. Say: Fear God, O company of the heedless! By God, the Lord of the Day of Judgment hath come with a sovereignty that hath conquered all who are in earth and heaven. Thy name was mentioned before the Wronged One, and We have revealed for thee that whereby the hearts of such servants as have heard and responded were attracted - these are they who, in the sight of God, the Lord of all beings, are among the people of this station. Take the Book by My command and say: Praise be unto Thee, O Thou the Goal of the world, for having aided me to turn toward Thee and remembered me through that whereby the fragrance of the garment hath wafted throughout all lands. O Lord, Thou seest the ocean of poverty desiring the ocean of Thy riches, and it beseecheth Thee by Thy Most Great Name through which Thou hast subdued the nations, to send down upon me from the clouds of Thy grace and the heaven of Thy bounty that which shall render me detached from all except Thee and holding fast unto Thee and unto Thy verses and unto all that hath appeared from Thee. O Lord, weakness hath seized me in Thy days. I beseech Thee to make me strong through Thy strength and mighty through Thy might. Verily Thou art He unto Whose sovereignty every tongue hath testified, and to Whose greatness and power every one possessed of understanding hath borne witness. There is none other God but Thee, the Single, the One, the All-Knowing, the All-Wise.

- 48 And this is what was revealed for His Honor Mirza Davud, upon him be the Glory of God:

- 49 In My Name through which the horizon of utterance hath been illumined

و انزلنا له ما انجذبت به حقائق الأشياء في هذا
اليوم الذي فيه نادى المناد من شطر عكاء الملك
لله ربّ الأرباب

47 يا محمد قبل على احمد الله بما ايدك و قربك
و سقاك كوثر الظهور من يد عناية مالك
يوم الظهور و هداك الى هذا الأمر الذي به
زلت الأقدام الآ من شاء الله مالك الأنام
وصّ عبادي من قبلي و ذكرهم بآياتي ثم اقرأ
ما انزلناه لك بالروح و الرّيحان هذا يوم فيه
ذابت الأجساد و ناح العباد بما ورد على المظلوم
من الذين انكروا حجته و برهانه و نقضوا ما امروا
به في أمّ البيان قل اتقوا الله يا معشر المعرضين
تالله قد اتى مالك يوم الدين بسلطان غلب من
في الأرضين و السموات قد حضر اسمك لدى
المظلوم و انزلنا لك ما انجذبت به افئدة العباد
الذين سمعوا و اجابوا اولئك من اهل هذا المقام
عند الله مالك الأنام خذ الكتاب بأمرى و
قل لك الحمد يا مقصود العالم بما ايدتني على
الاقبال و ذكرتني بما فاح به عرف القميص في
البلاد اى ربّ ترى بحر الفقر اراد بحر غنائك
و يستلك باسمك الأعظم الذي به سخرت
الأمم ان تنزل على من سحاب فضلك و سماء
جودك ما يجعلني منقطعاً عن دونك و متمسكاً
بك و بآياتك و بكلّ ما ظهر من عندك اى
ربّ قد اخذني الضعف في أيامك اسئلك ان
تجعلني قوياً بقوتك و عزيزاً بعزتك انك انت
الذى شهد كلّ ذى لسان بسلطنتك و كلّ ذى
ادراك بعظمتك و اقتدارك لا اله الا انت
الفرد الواحد العليم الحكيم

- 48 و هذا ما نزل لجناب ميرزا داود عليه بهاء الله

- 49 بسمي الذي به انار افق البيان

50 O Davud! The verses of God are being revealed from every direction, and His evidences are pouring forth like rain from the clouds of grace. That which was hidden is now manifest, and the Speaker of the Mount is speaking without veil or covering before all faces. The Psalms are being chanted and the call is raised from the highest horizon. Blessed is the one whom the wall of Gog did not prevent - and these Gog are the divines of Persia who from the earliest days until now have prevented the servants from the Law of God. Blessed is the soul whom their clamor did not hinder, whose strength their might did not weaken, and whom their dominion did not frighten. These are servants whose mention God has revealed in His Books, His Psalms and His Tablets. O David! God willing, through the power and might of the Truth, exalted be His glory, thou shalt rend asunder the veils of the heedless and give unto all the glad tidings of the Great Announcement, that perchance they may not remain deprived of the ocean of bounty. Strive thou, and beseech God that He may not prevent His servants from the outpourings of His days. He is the Forgiver of sins, and He is the Transformer of hearts. We have mentioned thee before and made known unto thee the path of God, the Lord of the House and the Possessor of this lofty station. The glory shining from the horizon of the heaven of My mercy be upon thee and upon those who have testified to that which God hath testified and who have acknowledged that which hath been sent down from the Supreme Pen in His mighty and wondrous Book.

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

52 He is the Expositor, the All-Knowing

53 O Amin! Upon thee be My manifest glory. Blessed is the soul that is illumined by the light of trustworthiness and adorned with the ornament of faithfulness. In most Tablets We have commanded the servants to perform good deeds and display praiseworthy conduct, but some heeded not the divine counsel and clung to their own desires, and there befell the temple of trustworthiness from heedless and oppressive souls that which caused the eye of justice to weep. This Wronged One hath, during the nights and days, counseled the servants of God concerning that which would draw them nigh and profit them, yet defiled ears attained not unto hearing. Strange, nay most strange, that they remain heedless of that which profiteth them and cling to that which harmeth and destroyeth them. Ere long shall the carpets of the world be rolled up, and the embodiment of justice shall be established upon the throne of equity, and the station of the blessed words "Give unto each his due" shall become manifest and evident. We beseech God

50 داود آیات الهی از هر شطری نازل و بیناتش بمثابه امطار از سحاب فضل هاطل آنچه مستور الیوم مشهود و مکلم طور من غیر ستر و حجاب امام وجوه ناطق نفس زبور مترنم و ندا از افق اعلی مرتفع طوبی از برای نفسیکه سد یا جوج او را منع ننمود و این یا جوج علمای ایرانند که از اول ایام الی حین عباد را از شریعة الله منع نموده اند نعیماً لنفس ما منعتهم ضوابطهم و ما اضعفتهم قوتهم و ما خوفته سطوتهم اولئک عباد انزل الله ذکرهم فی کتبه و زیره و الواحه یا داود انشاء الله بقوت و قدرت حق جلّ جلاله حجاب غافلین را خرق نمائی و کلّ را بنبأ عظیم بشارت دهی شاید از بحر عطا محروم نمانند جهد نما و از حقّ مسئلت کن تا عباد خود را از فیوضات ایامش منع نکنند اوست غفار ذنوب و اوست مقلب قلوب انا ذکرناک من قبل و عرفناک صراط الله ربّ البيت و مالک هذا المقام الرفیع البهاء المشرق من افق سماء رحمتی علیک و علی الذین شهدوا بما شهد به الله و اعترفوا بما نزل من القلم الاعلی فی کتابة العزیز البدیع

51 و هذا ما نزل لجناب میرزا محمد امین علیه بهاء الله

52 هو المبین العلیم

53 یا امین علیک بهائی المبین طوبی از برای نفسیکه بنور امانت منور و بطراز دیانت مزین است در اکثر الواح عباد را باعمال طیبه و اخلاق مرضیه امر نمودیم ولكن بعضی نصح الهی را نشنیدند و بهواهای خود تمسک نمودند و بر هیکل امانت از نفوس غافله ظالمه وارد شد آنچه که عین انصاف گریست این مظلوم در لیالی و ایام عباد الله را بما یقرّبهم و ینفعهم وصیت نمود ولكن آذان آوده باصفا فائز نشد العجب کلّ العجب که از ما ینفعهم غافلند و بما یضرهم و یهلكهم متمسک عنقریب بساطهای عالم پیچیده شود و هیکل عدل بر سریر انصاف مقربابد و مقام کلهء مبارکه اعطاء کلّ ذی حقّ حقّه ظاهر و هویدا گردد از حقّ میطلبیم کلّ را بانوار نیر عدل منور

to illumine all through the lights of the Day-Star of Justice and to sever them from aught else beside Him. He is the Powerful, the Mighty. Glory be upon thee and upon those who have held fast unto the cord of counsel from God, the Lord of the worlds.

54 And this is what was revealed for his honor Ya'qub-'Ali, upon him be the glory of God:

55 In My Name, through Whose light the earth and heaven were illumined

56 O Ya'qub! The Joseph of God dwelleth in the well of the oppressors, and at every moment there befalleth Him that which causeth the people of the cities of justice and equity to lament. We commanded trustworthiness, yet they clung to treachery; We enjoined equity, yet they embraced tyranny. Through what they possess they remain heedless and veiled from what is with God. Do they not see that they die and dwell in their tombs? Do they not see that they depart and return not? Glory be to God! Heedlessness hath reached such a state that pen and ink are powerless to describe it. They waited for My days, but when they came they turned away and pronounced against Me a grievous judgment. Their vain desires have prevented them from drawing nigh unto God, the Peerless, the All-Informed. We beseech God to assist thee and His loved ones to champion His Cause through wisdom and utterance, and to strengthen you with the hosts of goodly deeds and virtuous character. He is verily the Almighty, the All-Powerful. Say: My God, my God! Thou seest Thy devoted servants amidst Thy rebellious ones, and beholdest the wolves surrounding Thy loved ones. I beseech Thee by the lights of the Sun of Thy knowledge and by the mysteries deposited in Thy Tablets to enable them to return unto Thee, to draw near to the court of Thy nearness, and to stand before the door of Thy bounty. Thou art verily the Almighty, the All-Knowing, the All-Wise.

57 Praise be to God Who hath removed our grief, manifested unto us His signs, and sent down upon us His favors. The heavenly food and the bounty of utterance descendeth at all times. We implore God to assist His servants that they may attain unto it and not be deprived. O Thou in Whose hand is grace and bounty! Have mercy on Thy servants with the mercy that hath preceded existence, then unveil unto them through Thy generosity, O Loving One, that they may turn to the lights of Thy countenance and seek shelter in the shadow of Thy care. I testify that Thou art the All-Bountiful in all conditions. There is no God but Thee, the Self-Sufficient, the Most Exalted.

58 Mention was made of Nuru'llah and Diya'u'llah, upon them be the Glory of God. After its presentation in the Most Holy

فرماید و از دوش منقطع سازد اوست قادر و اوست مقتدر البهاء علیک و علی الذین تمسکوا بحبل النصیح من لدی الله رب العالمین

54 و هذا ما نزل لجنا ب یعقوب علی بهاء الله

55 بسمی الذی بنوره اشرقت الارض والسما

56 یا یعقوب یوسف الهی در بئر ظالمین ساکن و در هر آن بر او وارد شده آنچه که اهل مدائن عدل و انصاف نوحه نمودند بامانت امر نمودیم بخیانیت تمسک جستند بانصاف وصیت کردیم باعتساف تشبث نمودند بما عندهم از ما عند الله غافل و محجوب اما یرون میوتون و فی القیود یسکون و اما یرون یدهبون و لا یرجعون سبحان الله غفلت بمقامی رسیده که قلم و مداد از ذکرش عاجز مشاهده میشود کانوا ان ینتظروا ایامی فلما اتت اعرضوا و افتوا علی بظلم عظیم قد منعتهم اهوائهم عن التقرّب الی الله الفرد الخبیر نسل الله ان یؤیدک و اولیائه علی نصره امره بالحکمة و البیان و بمدّکم بجنود الأعمال و الأخلاق انه هو المقتدر القدر قل الهی الهی تری عیادک المقلین بین عبادک المعرضین و تری الذناب احاطت الاحباب استلک بانوار نیر عرفانک و بالأسرار المودعة فی الواحک ان توقفتهم علی الرجوع الیک و التقرّب الی بساط قربک و القیام لدی باب عطائک انک انت المقتدر العظیم الحکیم انتهی

57 الحمد لله الذی اذهب عنا الحزن و اظهر لنا آیاته و انزل علینا نعمائه مائه و نعمت بیان در کلّ حین نازل از حقّ میطلبیم عباد را مؤید فرماید تا بآن فائز شوند و محروم نمانند یا من بیدک الفضل و العطاء ارحم عبادک بالرحمة الّتی سبقت الوجود ثمّ اکشف لهم بکرمک یا ودود لیتوجّهوا الی انوار وجهک و یستظلّوا فی ظلّ عنایتک اشهد انک انت الفضل فی کلّ الاحوال لا اله الا انت الغنی المتعال

58 ذکر قرر عیون نورالله و ضیاءالله علیهما بهاء الله را فرمودند بعد از عرض در ساحت امنع اقدس

and Most Exalted Court, these words were revealed from the Dayspring of the divine will. His mighty utterance and glorious proof proclaim:

این اذکار از مشرق وحی مختار نازل قوله عزّ بیانه
و جلّ برهانه

59 In the Name of the Kind Friend

59 بنام دوست مهربان

60 O Nuru'llah! In this hour when the Wronged One of the world walketh in the Most Great Prison, He hath turned toward thee and maketh mention of thee. We beseech God to water the saplings of the garden of divine knowledge with the rains of grace and bounty, that they may reach the station of maturity, which is the station of the appearance of fruits. He is the Hearer, the Answerer. God willing, thou shalt abide beneath the shadow of God's special favor, glorified be His majesty, and be illumined by the lights of Him Who conversed on Sinai. Praise be to God, thy father attained the Most Sublime Vision and his presence was adorned with acceptance. He heard the Call on a day when most of humanity was prevented from hearing, and drank the choice wine of utterance from the hand of the bounty of his Lord, the All-Merciful. Blessed art thou, and blessed is he, and blessed are those who are with you on this blessed, mighty, wondrous Day. The glory from Us be upon thee and upon every one who hath attained to this mighty Cause.

60 یا نورالله در این حین که مظلوم عالم در سجن اعظم مشی مینماید بتو توجه فرموده و ترا ذکر مینماید از حقّ میطلبیم نهالهای بستان عرفان را از امطار فضل و عطا سیراب نماید تا بمقام بلوغ که مقام ظهور اثمار است برسند اوست سامع و اوست مجیب انشاءالله در ظلّ عنایت مخصوصه حقّ جلّ جلاله ساکن باشی و بانوار ظهور مکمل طور منور لله الحمد پدر بمنظر اکبر فائز و حضورش بقبول مزین قد سمع النداء فی يوم فيه منع عن الاصغاء اکثر الوری و شرب رحيق البیان من ید عطاء ربّه الرحمن طوبی له و لک و لمن معکم فی هذا الیوم المبارک العزیز البدیع البهاء من لدنا علیک و علی کلّ مقبل فاز بهذا الأمر العظیم

61 And this is what was revealed for Diya'u'llah, upon him be the Glory of God:

61 و هذا ما نزل لضيآءالله علیه بهآء الله

62 In the Name of the One God

62 بنام خداوند یگنا

63 O Diya'! Upon thee be the Glory of God, the Lord of Names! Praise thou the Desired One of all worlds Who brought thee from nothingness into being and adorned thee with the ornament of existence in days for which there hath been no peer or likeness. Thou and the love of God have, in truth, come into being as twins. Blessed be the loins that have attained unto this wondrous remembrance. The gaze of divine favor hath ever been and will continue to be directed towards thee. Praise be unto Thee, O my God, for having illumined the hearts of them that have turned towards Thee with the light of Thy knowledge, and caused their tongues to speak Thy praise and glorification, and revealed unto them that which was hidden from most of Thy servants. O Lord! Draw them nigh through Thy bounty and grant them the Kawthar of Thy utterance. Verily Thou art the Mighty, the Powerful, verily Thou art the Compassionate, the Generous.

63 یا ضیآء علیک بهآء الله مالک الأسماء حمد کن مقصود عالمانرا که ترا از عدم بوجود و از نیستی بطراز هستی مزین نمود در ایامیکه از برای آن شبیه و نظیر نبوده و نیست تو و محبة الله فی الحقیقه توأم بوجود آمدهاید طوبی لصلب فاز بهذا الذکر البدیع لحاظ عنایت لازال متوجه بوده و هست لک الحمد یا الهی بما نورّت افئدة المقبلین بنور معرفتک و انطقت السنهم بذکرک و ثنائک و اظهارت لهم ما کان مستوراً من اکثر عبادک ای ربّ قربهم بحدک ثمّ ارزقهم کوثر بیانک انک انت المقتدر القدير و انک انت المشفق الکریم

64 O spiritual youth! Upon thee be the everlasting Glory of God! Convey to all the kindred and relatives the greetings from the

64 یا جوان روحانی علیک بهآء الله الأبدی اهل و منتسبین طراً را از قبل مظلوم تکبیر برسان و کلّ را بتجلیات انوار نیر فضل و عطا بشارت ده قل

Wronged One, and give them all the glad-tidings of the effulgences of the Day-Star of grace and bounty. Say: Blessed are ye for having attained unto the days of God, the Lord of the mighty throne and the exalted seat. We make mention of all the loved ones in that land. Say: O loved ones of God and His party! We beseech Him that He may cause to flow forth from you, in His name, that which shall endure throughout the perpetuity of His dominion. Blessed be ye, and His mercy be upon you. Ye are they whom neither the harm of the oppressors nor the opposition of the transgressors hath withheld. We counsel you to observe wisdom - wisdom being such deeds and actions as would cause the heedless ones of the world to become aware and draw them nigh unto the party of God. The helpless servants have been reared by the divines in vain imaginings. The wise ones of the earth must, with the utmost kindness and love, summon the people to the Law of God and the Dawning-Place of His favors. Should they become adorned with the ornament of awareness, all will circle round it.

- 65 O party of God! We beseech Him that He may manifest from you steadfastness - a steadfastness the like of which hath never been seen. The former people were deprived of the Dawning-Place of divine revelation through vain imaginings and doubts. They considered themselves the most profitable of all the world, yet on the Day of Manifestation they were seen to be the most lost. Say: God protect us and you, O party of God, from their vain imaginings and doubts, and from their deeds and actions and words and beliefs. For had their deeds and beliefs been in harmony, they would surely have attained recognition and been blessed with the knowledge of God, exalted be His glory. It hath been repeatedly mentioned that the recompense of the deeds of that tyrannical group deprived them of the Dawning-Place of divine justice and the Source of His mercy. The false tales of old prevented the people from the Most Great News which was mentioned in the divine Books of the past and future.

- 66 My God, my God! Aid them to return unto Thee and to make good what they missed when the Sun of Thy Revelation shone forth. All created things have testified to Thy grace and all contingent beings to Thy mercy. Deprive not Thy servants of the ocean of Thy bounty, from whose waves can be heard: The kingdom and the dominion belong unto God, the Lord of the worlds. The Glory shining from the horizon of Revelation be upon you, O loved ones of God and His friends, upon your first and your last, your outward and your inward being, and the mercy of God and His blessings.

طوبى لكم بما فزتم بآيām الله ربّ العرش العظيم و
الكرسى الرفيع اوليāي آن ارض طراً را ذكر نموده
و مينمائيم قل يا اوليāء الله و حزبه نستله ان يجرى
منكم باسمه ما لا تنقطع آثاره بدوام ملكه نعيماً لكم
و رحمته عليكم انتم الذين ما منعكم ضرّ الظالمين و
لا اعراض المعتدين انا نوصيكم بالحكمة حكمت
اعمال و افعالى است كه سبب آگاهى غافلهاى
عالم است و همچنين علت تقرب ايشان است
بجذب الله عباد ينجاره را ارباب عمام باوهم
ترييت نموده اند بايد حكماى ارض بكمال رأفت
و محبت عباد را بشريعة الله و مشرق عنايتش
دعوت نمايند اگر بطراز آگاهى فائز شوند كل
طائف حول گردند

- 65 يا حزب الله از حقّ ميطلبم استقامت از شما ظاهر
فرمايد استقامتيكه شبه و مثل نداشته حزب قبل
را ظنون و اوهم از مشرق وحى الهى محروم
نموده خود را ارجع عالم ميدانستند و در يوم ظهور
اخسر عالم مشاهده گشتند قل اعاذنا الله و ايّاكم
يا حزب الله من ظنونهم و اوهمهم و اعمالهم
و افعالهم و اقوالهم و عقائدهم چه اگر اعمال
و عقايد مطابق بود البته باقبال فائز ميگشتند و
بعرفان حق جل جلاله مرزوق ميشدند مكرّر ذكر
شد جزاى اعمال آن فتنه ظالمه را از مطلع عدل
الهى و مشرق رحمتش محروم نمود قصص كاذبه
اولى ناس را از نبا عظيم كه در كتب الهى از
قبل و بعد مذکور است منع كرد

- 66 الهى الهى آيدهم على الرجوع اليك و على
التدارك على ما فات عنهم عند تجليات شمس
ظهورك قد شهدت بفضلك الكائنات و
برحمتك الممكّات لا تمنع عبادك من بحر
عطائك الذى يسمع من امواجه الملك و
الملوك لله ربّ العالمين البهاء المشرق من افق
الظهور عليكم يا اوليāء الله و احبائهم و على اولكم
و آخركم و ظاهرهم و باطنهم و رحمة الله و بركاته
انتهى

- 67 Concerning what was mentioned about prayer, the prayer whose ordinance was revealed in the Kitab-i-Aqdas, that prayer along with many other sacred writings was sent from the prison to another location. And the new prayer that was later revealed - its recitation depends on times when one observes a certain state within oneself. In truth, it hath been revealed in such wise that were it to be recited upon a rock, that rock would stir and speak forth, and were it upon a mountain, it would move and flow. Blessed is he who reciteth it and is among those who act. The recitation of either prayer sufficeth. Should one observe with justice and fairness any verse of its verses or any word of its words, he would pass beyond his own understanding and that of the people, and fix his gaze upon that which is with God.
- اینکه در باب صلوة ذکر نمودند صلوتیکه حکمش در کتاب اقدس نازل شده آن صلوة مع آثار زیادی از سخن بمقرّ دیگر ارسال گشته و صلوة جدیدی که بعد نازل کبیر آن معلق است باوقاتی که انسان در نفس خود حالتی مشاهده نماید فی الحقیقه بشائی نازل شده لو تلقی علی الصخرة لتتحرك و تنطق و علی الجبل لیر و یجری طوبی لمن قرأ و کان من العاملين و هر یک قرائت شود کافی است هر آیهی از آیات و هر کلمه‌ای از کلمات را اگر دارای عدل و انصاف ملاحظه نماید از ما عنده و عند القوم بگذرد و بما عند الله ناظر گردد
- 68 As for what ye mentioned concerning the slaughtered animal that hath died, its ruling is as before. Thus hath the Lord decreed at this time. And concerning what was asked about the heavens and the stars, this hath already been revealed by the Supreme Pen regarding these matters - there is no need for repeated mention. And regarding the permission for pilgrimage about which ye wrote, after this firm decree was presented, this utterance was manifested from the tongue of grandeur: whenever the means are available and wisdom requireth it, they may make the pilgrimage.
- و اما ما ذکرتم فی ذبیحة المیتة حکمها حکم القبل کذلک حکم به الربّ فی هذا الحین و آنچه از سماء و کواکب سؤال نموده‌اند از قبل از قلم اعلی در این مراتب نازل شده احتیاج بذکر مکرر ندارد و در باره اذن توجّه که مرقوم داشتند بعد از عرض این حکم محکم از لسان عظمت ظاهر هر هنگام اسباب موجود شود و حکمت اقتضا نماید توجّه نمایند
- 69 Concerning the mention of Aqa Mirza Ibrahim, upon him be the Glory of God and His mercy that precedeth all, after these shining words were presented, there dawned from the horizon of will these words - exalted and blessed be He: "O spiritual youth! Praise be to God Who aided thee to fulfill what was incumbent upon thee according to God's decree, the Protector, the Self-Subsisting. Convey My greetings unto him and give him the glad tidings of the acceptance of his deed. We beseech God to open before his face the gates of grace and bounty, and to ordain for him that which shall be a light unto him and shall go before his face in all the worlds of God. Verily He is the Protector of those who have believed in Him and have acted according to what they were commanded in His perspicuous Book."
- اینکه ذکر جناب آقا میرزا ابراهیم علیه البهاء و رحمته المسبوقه را نمودند بعد از عرض این کلمات مشرقات از افق اراده اشراق نمود قوله تبارک و تعالی یا جوان روحانی الحمد لله الذی ایدیه علی اداء ما کان علیه من حکم الله المهیمن القیوم کبر من قبلی علیه و بشره بقبول عمله نسئل الله ان یفتح علی وجهه ابواب الفضل و العطاء و یقدر له ما یکون نوراً له و یمشی امام وجهه فی کلّ عالم من عوالمه انه ولیّ الذین آمنوا به و عملوا ما امروا به فی کتابه المبین انتهی
- 70 This servant doth likewise offer praise and glorification, and doth beseech the True One - exalted be His glory - to vouchsafe unto them that which is enduring and everlasting. The leaves recording their arrival have likewise been perused and have been adorned before the Countenance with the embellishment of divine acceptance. The remainder of the sum must needs reach the Beloved of hearts, His Honor Amin - upon him be the glory of Baha'u'llah - inasmuch as the amount of fifty tumans
- این عبد هم تکبیر میرساند و از حقّ جلّ جلاله از برای ایشان میطلبد آنچه را که باقی و دائم است او را و وصول هم مشاهده شد و بطراز قبول امام وجه مزین گشت و بقیه وجه باید بمحبوب فؤاد حضرت امین علیه بهاء الله برسد چه که مبلغ پنجاه تومان باو حواله شده که در ارض صاد بعضی برساند هنیئاً للعاملین و للعارفين

hath been consigned unto him, that he may convey it unto certain souls in the Land of Sad. Well is it with those who labor in the path of God and with those who are endued with true knowledge!

- 71 Mention was made of His Honor Mulla Husayn – upon him be the glory of Baha'u'llah – and likewise reference was made unto his craft. After this matter was submitted to the Most Sacred and Inaccessible Threshold, these resplendent verses were revealed specifically for him from the heaven of the Will of the Sovereign of Names and Attributes. Thus speaketh He Whose utterance is mighty and Whose proof is glorious:

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

- 73 The Book speaks before the faces of the parties and says: O concourse of earth! Know ye the value of the Day of God, and deprive not yourselves of His infinite bounties. This Day has no peer or likeness. The bounty of utterance and the banquet of knowledge have descended from the heaven of the favor of the Beloved of all creation. Blessed is the soul that has turned and attained, and woe unto the heedless! O Husayn! After this, the Lord of all beings has turned toward thee from the prison quarter and makes mention of thee. In the estimation of those endowed with insight and the denizens of the most exalted Paradise, the riches of the world and the treasures of nations cannot equal this mention. Say: Praise be unto Thee, O Lord of the worlds, and glory be unto Thee, O Glory of those who are in the heavens and on earth! Your handiwork has been presented and has attained the glance of favor. Reflect upon the sublimity of the ocean of divine grace.

- 74 By My life! All the things of the world were and are unworthy of mention in the Holy Court, but as your handiwork has appeared through love and you have sent a spiritual youth, it has been adorned with the ornament of mention by the One Who is the Goal of all beings and illumined with the light of acceptance. Verily, He is the All-Bountiful, the Mighty, the Wise. Praise be unto Him, as He is the Beloved of the mystics and the Goal of the sincere ones. The ocean of bounty has appeared with waves upon waves. A single atom of deeds that have appeared and do appear in His path stands forth in His presence as lofty as the heavens. Can anyone enumerate this bounty? Nay, by His manifest sovereignty! Although the thanksgiving and praise of this servant do not and will not reach the hem of this blessing, unless His grace takes hold and His mercy accepts. Every created thing has testified to His loftiness, His transcendence, His grace, His giving, His favor, and His bounty. There

71 ذکر جناب ملاً حسین علیہ بہاء اللہ را نمودند و همچنین ذکر صنعت ایشان را بعد از عرض در ساحت امنع اقدس این آیات باہرات مخصوص او از سماء مشیت مالک اسماء و صفات نازل قوله عزّ بیانه و جلّ برہانہ

72 هو السّامع العليم

73 کتاب امام وجوہ احزاب نطق میفرماید و میگوید یا ملاً ارض قدر یوم اللہ را بدانید و خود را از فیوضات لا تتناهی الہی محروم مسازید این یوم را شبہ و مثلی نبوده و نیست نعمت بیان و مائدہ عرفان از سماء عنایت محبوب امکان نازل طوبی از برای نفسیکہ اقبال نمود و فائز گشت و ویل للغافلین یا حسین بعد ملاً مولی الوری از شطریّین بتو توجہ نموده و ترا ذکر مینماید و نزد متبصرین و اہل فردوس اعلی ثروت عالم و کنوز امم باین ذکر معادلہ ننماید قل لک الحمد یا مولی العالم و لک الثناء یا بہاء من فی السّموات و الأرضین صنعت شما امام وجہ حاضر و بلحاظ عنایت فائز در علو بحر فضل الہی تفکر نما

74 لعمری اشیاء عالم طراً در ساحت اقدس قابل ذکر نبوده و نیست ولكن صنعت شما چون بحجت ظاهر شدہ و جوان روحانی ارسال داشتہ یطراز ذکر مقصود عالمیان مزین و بنور قبول منور انہ هو الفضل العزیز الحکیم و الحمد لہ اذ ہو محبوب العارفین و مقصود المخلصین انتہی للہ الحمد بحر فیض بامواج فوق امواج ظاهر ذرہئی از اعمال کہ در سبیلش ظاهر شدہ و میشود در ساحتش بمثابة آسمان مرتفع و ظاهر آیا احدی بر احصاء این فضل قادر لا وسلطانہ الظّاهر اگر چہ شکر و ثنای این عبد بذیل این نعمت نرسیدہ و نمیرسد مگر آنکہ فضلش اخذ نماید و رحمتش قبول فرماید قد شہد کلّ شیء من الاشیاء بعلوہ و سموہ و فضله و عطائه و عنایتہ و افضاله لا الہ الاّ ہو الغفار العطاף الفرد الواحد العليم الخبیر

is no God but He, the Forgiving, the All-Merciful, the Single, the One, the All-Knowing, the All-Informed.

- 75 I make mention of the loved ones of that land, both young and old, and hope from the grace and mercy of the sovereign Who doeth as He willeth that in those regions the light of submission and contentment may shine forth and all may attain unto that which hath been sent down from the heaven of the Divine Will in the holy Tablets. In truth, that which is obligatory today according to His command is that all should hold fast to such deeds as will attract the people of the earth. I beseech Him to assist and enable all to do that which they have been commanded in the Book. Verily, He is the Generous, the Possessor of great bounty. There is no God but He, the Mighty, the All-Knowing.

- 76 Glory and mention and praise be upon you and upon those with you and upon everyone who has turned, recognized, and attained unto this wise Remembrance and this mighty Command.

- 77 The servant 27 Ramadan 1307

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75 اولیای آن ارض از صغیر و کبیر را ذکر مینمایم و از فضل و رحمت سلطان یفعل ما یشاء امید آنکه در آن جهات نور تسلیم و رضا اشراق نماید و کلّ فائز شوند بآنچه که در الواح الهی از سماء مشیت نازل گشته فی الحقیقه آنچه الیوم حسب الأمر لازم باید کلّ تمسک نمایند باعمالیکه سبب توجّه اهل ارض گردد از حقّ میطلبم کلّ را علی ما امروا به فی الکتاب تأیید فرماید و موفق دارد آنه هو الکریم ذو الفضل العظیم لا اله الا هو العزیز العظیم

76 البهّاء و الذّکر و النّساء علی حضرتکم و علی من معکم و علی کلّ مقبل اقبل و فاز بهذا الذّکر الحکیم و الأمر العظیم

77 خادام فی ۲۷ رمضان المبارک ۱۳۰۷

INBA44:072, AVK3.035.05x, AVK4.091.03x, GHA.021.09x, GHA.031.10x, GHA.260x, MSHR5.381ax

BH00760

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

Date: 1307-09-26 [1890-May-16]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise be to God, the Everlasting, the Eternal, the All-Powerful, Who hath encompassed earth and heaven through His Supreme Word, Who hath created man and distinguished him above all other created things, taught him His path, enabled him to voice His praise, and caused him to know that which draweth him nigh unto His most holy court and sacred threshold. He, verily, is the One Who doeth what He willeth through His word "Be," and it is. Glory and splendor be upon the Hands of His Cause who have arisen to serve Him and have traversed the lands by His leave to exalt His Word. These are honored servants, triumphant servants, servants

1 بسم ربّنا الأقدس الأعظم العلیّ الأبّهی

2 الحمد لله الباقي الدائم المقتدر الذی احاط الأرض و السّماء بکلمته العلیا و اظهر الانسان و فضله علی سائر الاشیاء و علّیه صراطه و انطقه بثنائه و عرفه ما یقرّبه الی بساطه الأقدس و ساحته المقدّس آنه هو المقتدر علی ما یشاء بقوله کن فیکون و التّکبیر و البهّاء علی ایادی امره الذّین قاموا علی خدمته و داروا البلاد باذنه لاعلاء کلمته اولئک عباد مکرمون عباد فائزون عباد متمسکون بحبل الله المهیمن القیوم

who have held fast to the cord of God, the Protector, the Self-Subsisting.

- 3 Thereafter, the letter of that beloved of the heart was received repeatedly. In truth, in each one the signs of the vernal breeze were evident, and since it was adorned with the mention of the Peerless Friend, it brought freshness to the world of being. After its reading, having sought permission to present it at the Most Exalted Station and the Dawning-Place of the revelation of the Lord of all beings, it was entirely submitted and achieved the honor of being heard. And this is what was sent down from the heaven of grace and bounty in reply, His Word-exalted be His majesty, mighty be His proof, and great be His sovereignty:

- 4 O Amin! Upon thee be the glory of God, the Lord of the worlds! Thy letters were received repeatedly and repeatedly achieved the honor of being presented and answered in the Most Holy Court. We beseech God, thy Lord and the Lord of the throne and earth, to aid thee to that which will elevate the station of humanity in the world of creation. Verily, He doeth whatsoever He willeth. We ask of the Truth to assist thee.

- 5 O Amin! Thy name is associated with the name of God, and thy relation is mentioned and attributed to Him. We hope that this station and this rank will remain before thine eyes that thou mayest act according to their requirements. Thou hast ever been occupied with the mention of the friends. In every letter thou hast made mention of the sincere ones and those who are nigh with most excellent remembrances, and hast sought special favors for each one. God willing, hereafter too, even as before, nay rather like unto the sun among the companions, thou shalt be radiant and luminous. Great is the station of the servants with God, how much more that of His loved ones, how much more that of His chosen ones, how much more that of the companions of the Crimson Ark who have detached themselves from all save Him and regard and have regarded all else as non-existent. Names did not veil them, nor did might and glory prevent them. Their purpose hath been and is none other than the exaltation of the Word and the quenching of the fire that hath been kindled, through wisdom and utterance. In this Revelation the sun of mercy hath risen and is manifest from all directions. There is no place for warfare, and no station for strife. The heat of the sword and wrath have been transformed into the gentle breezes of compassion and kindness.

- 6 The souls who are associated with the Most Great Name must at all times assist the purpose of the worlds through the hosts of utterance, and must recognize the station of the helpers and not transgress the rights of the servants. In this day, every one

3 و بعد دستخط آنجبوب فؤاد مکرر رسید
فی الحقیقه در هر یک آثار باد بهاری مشهود و
چون بذکر دوست یگانه مزین بود عالم وجود را
تازه نمود و بعد از قرائت قصد مقام اعلی و
مشرق وحی مولی الوری نموده تمام آن بعد از
اذن عرض شد و بشرف اصغا فائز گشت و
هذا ما نزل من سماء الفضل والعطاء فی الجواب
قوله جل جلاله و عز برهانه و عظم سلطانه

4 یا امین علیک بهاء الله رب العالمین نامه شما
مکرر رسید و مکرر در ساحت اقدس بعرض و
جواب فائز نسل الله ربک و رب العرش و
التری ان یوفقک علی ما یرتفع به مقام الوری
فی ناسوت الانشاء انه هو فعال لما یشاء از حق
میطلبیم آنجناب را موفق فرماید

5 یا امین اسمت باسم الله و نسبت باو مذکور و
منسوب امید آنکه ایستقام و این رتبه در نظر
بماند تا بمقتضیات آن حرکت ثنائی لازال بذکر
اولیا مشغول بوده‌ئی در هر نامه ذکر مخلصین
و مقربین را بابتدع اذکار نموده‌ئی و از برای
هر یک عنایت مخصوصه طلب کردی از بعد
هم انشاء الله بمثل ما قبل بل بمثابه افتاب بین
اصحاب روشن و منیر باشی مقام عباد عندالله
عظیمست تا چه رسد باولیا تا چه رسد باصفیا
تا چه رسد باصحاب سفینه حمرا که از دون
الله گذشته‌اند و ماسوایش را معدوم دانسته و
میدانند اسماء حایل نگشت و سطوت و شوکت
منع نمود و مقصود جز اعلاء کلمه و اطفاء
نار مشتعله بحکمت و بیان نبوده و نیست در
ایظهور افتاب رحمت از جمیع جهات مشرق و
لائح از برای حرب قدری نه و از برای جهاد
مقامی نه حرارت سیف و غضب بتسنیم رأفت
و شفقت مبدل گشت

6 باید نفوس منتسبه باسم اعظم در جمیع احیان
بجنود بیان مقصود عالمیان را نصرت نمایند و مقام
ناصرین را بدانند و از حقوق عباد نگذرند در این

of the kings who hath arisen to help and who hath protected the sheep from the wolves—this party of truth must recognize this favor and, throughout the kingdom of earth and heaven, must engage in praise and gratitude to God and in glorification and laudation of the helper.

یوم هر یک از ملوک که بر نصرت قیام نمود و اغنام را از ذئاب حفظ فرمود باید اینخیز حق این عنایت را بداند و بقاء ملک و ملکوت بحمد و شکر الهی و ذکر و ثنای ناصر مشغول گردند

- 7 O my God, my God! Aid the rulers of the earth and its learned ones to look upon what Thou hast manifested with justice and fairness. Then assist them, O my God, in that which will profit them in all the worlds of Thy worlds. Verily, Thou art the Almighty, the Glorious, the Unconstrained.

7 الهی الهی آید امرآء الأرض و علمائها علی النظر فیما اظهرته بالعدل و الانصاف ثم وقفهم یا الهی علی ما ینفعهم فیکلّ عالم من عوالمک انک انت المقتدر العزیز المختار

- 8 Convey My greetings to the loved ones and say: Strive ye, and through kindness and compassion and unity and oneness, guide the servants to the Dayspring of Revelation and the Source of Inspiration. O people of Baha! By the Luminary of Utterance which hath shone forth from the horizon of the will of the Lord of all beings in this darksome night, to whatever degree ye increase in hearts the love which is a divine trust, the lights of guidance will encompass and illumine the world. Attention, vision and deeds must be for the sake of God, not for the desires of self and passion. In creation the effulgences of the Light of Divine Manifestation exist and are witnessed. Cast aside hatred and hold fast to supreme love. We beseech God to draw you nigh unto Him and cause you to speak that which will attract the hearts of His servants, and to aid you in that which will guide creation to His path and acquaint them with the way of righteousness. Verily He is the Lord of the servants and the Ruler on the Day of Return.

8 اولیا را از قبل مظلوم تکبیر برسان بگو جهد نمائید و بشفقت و رأفت و یکجهتی و یگانگی عباد را بمشرق وحی و مصدر الهام هدایت کنید یا اهل بها قسم بنبر بیان که در این لیلۀ ظلما از افق اراده مولی الوری اشراق نموده هر قدر بر محبت که ودیعه رحمانیه است در قلوب بیفزائید انوار هدایت عالم را احاطه نماید و منور سازد باید توجه و نظر و عمل لوجه الله باشد نه لأجل مشتهیات نفس و هوی در خلق تجلیات انوار نیر ظهور الهی موجود و مشهود بگذارید ضغینه را و بجبت کبری تمسک نمائید نسل الله ان یقرّبکم الیه و ینطقکم بما [یتجذب] به افئدة عبادۀ و یؤیدکم علی عمل یرتدّی الخلق الی صراطه و یعرفهم سبیل الرشاد انه هو مولی العباد و الحاکم فی المعاد انتهی

- 9 The mention of that beloved one is ever present in heart and tongue. I beseech the True Omnipotent to increase at every moment his resolve and success in service. Verily He is the Powerful, the Mighty.

9 لازال ذکر آنحیوب در قلب و لسان موجود از قادر حقیقی میطلبم در هر آن بر همت و توفیق خدمت آنحیوب بیفزاید انه هو المقتدر القدير

- 10 The letter from that beloved one which arrived from Beirut was read. Regarding the mount mentioned therein, after presentation They said: The honored Amin is aware of the multitudes in this land. The existing mounts should be offered for sale rather than new ones acquired.

10 و دستخط آنحیوب که از بیروت رسید قرائت شد در باب مرکوبی که مرقوم [داشتند] بعد از عرض فرمودند جناب امین بر کثرت و جمعیت این ارض آگاهند باید مرکوبهای موجوده در معرض بیع درآید نه آنکه مجدداً اخذ شود

- 11 The letter of the spiritual beloved, the honored 'Ayn, upon him be the Glory of God, the Most Glorious, which was sent to that honored one and forwarded to the Most Holy Court, was presented in its entirety. They said: The aforementioned one, upon him be My glory and loving-kindness, though he expressed in his letter lack of success, yet Truth beareth witness to his success and confirmation. The King of deeds and Master of acts is the recognition of God, as acknowledged by the

11 دستخط حبیب روحانی جناب عین و با علیه بهآء الله الأبهی که بآنجناب ارسال نمودند و بساحت اقدس فرستادند تمام آن عرض شد فرمودند جناب مذکور علیه بهائی و عنایتی اگرچه در نامه اظهار بی توفیقی نموده اند و لکن حق بر توفیق و تأیید او شهادت میدهد سلطان اعمال و مالک افعال باقرار و اعتراف غنی متعال معرفة الله بوده

Self-Sufficient. Praise be to God, he hath attained unto this and hath quaffed from the choice wine of utterance and the Kawthar of exposition. And that tribulations and hardships sometimes befall him is due to his connection to the Divine Cause. From the earliest days until now, the Ancient Beauty hath suffered at the hands of the peoples that which caused the essence of being to lament and the eye of reality to weep.

لله الحمد ايشان بآن فائز گشته و از رحيق بيان و كوثر تبيان آشاميده اند و اينكه گاهى باساء و ضراء وارد نظر بنسبتى است كه دريوم الهى بآن فائز شده اند از اول ايام الى حين جمال قدم بين ايدى امم مبتلا بر او وارد آمد آنچه كه جوهر وجود ناله نمود و عين حقيقت گريست

- 12 O Amin! We bear witness to his acceptance and turning unto God in days when acceptance was as rare as the philosopher's stone - mentioned in word but absent in meaning. The honored Varqa, upon him be My glory and loving-kindness and grace, is present in that land. Let them consult with him and with any of the loved ones they wish, and adhere to what emerges from consultation. By the life of God, 'Abdu'llah is present and witnessed in the court of the Wronged One. We have given him to drink of the Kawthar of My remembrance from the hand of My bounty and have mentioned him in that which will preserve his remembrance in My perspicuous Book.

يا امين گواهي ميدهيم بر اقبال و توجه او در اياميكه اقبال بمثابه كبريت احمر لفظاً مذكور و معناً مفقود بوده جناب ورقا عليه بهائى و عنابى و فضلى در آن ارض موجود با او و هريك از اوليا كه اراده نمايند مشورت كنند و آنچه از مشورت ظاهر بآن تمسك نمايند لعمر الله عبدالله در بساط مظلوم حاضر و مشهود انا سقينه كوثر ذكرى من يد عطائى و ذكرناه بما يلقى به ذكره فى كتابى المبين

- 13 O Amin! In every city thou enterest, mention the loved ones on behalf of the Wronged One. Say: Reflect upon the Shi'ih sect. Until now they have not found rest or peace, and are so aflame with the fire of hatred and animosity that if every atom of creation were given a tongue, or if a hundred tongues were ordained for each, they could not enumerate it. Every discerning one beareth witness to this. With utmost effort preserve the people lest they again fall prey to the vain imaginings of the deniers of the previous dispensation. Verily He speaketh the truth and guideth to the Way. There is none other God but He, the Mighty, the Beautiful.

يا امين در هر مدينه كه وارد ميشوى اوليا را از قبل مظلوم ذكر نما بگو در حزب شيعه تفكر نمائيد الى حين ساكن نشده و آرام نگرفته اند و بشأنى بنار ضعيفه و بغضا مشتعلند كه ذرات ممكنات اگر هريك لسان شود و يا در هريك صد لسان مقدر گردد از عهده احصا بر نيابد يشهد بذلك كل عارف بصير بكمال همت ناس را حفظ نمائيد كه مباد مجدد باو هام معرضين حزب قبل مبتلا گردند انه يقول الحق و يهدى السبيل لا اله الا هو العزيز الجليل انتهى

- 14 This evanescent servant conveyeth greetings and salutations to the friends in every city and every land, and beseecheth God—exalted be His glory and abundant be His favors—for whatsoever leadeth to the exaltation of His Word and the elevation of His Cause. Verily our Lord is the One Who hath power over whatsoever He willeth, and He is the Counsellor, the All-Remembering, the Trustworthy. Praise be to God, the Lord of all worlds. Glory and remembrance and praise be upon you and upon the people of Baha who have stood firm with supreme steadfastness in this momentous Cause.

این خادم فانينم خدمت اولياى هر مدينه و هر ارض سلام و تكبير ميرسانم و از حق جلّ جلاله و عمّ نواله ميطلبم آنچه را كه سبب ارتفاع كلمه و علو مقام است ان ربنا هو المقتدر على ما يشاء و هو التامع الذّاكر الامين الحمد لله رب العالمين البهاء و الذكر و الثناء على حضرتك و على اهل البهاء الذين قاموا بالاستقامة الكبرى فى هذا النبأ العظيم

- 15 The servant 26 Ramadan 1307

15 خادم فى ٢٦ رمضان المبارك سنة ١٣٠٧

INBA15:206, INBA26:207

BH05773*To: mother of Jinab-i-Jalal et al.**Date: 1307-10 [1890-May]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Glorified art Thou, O my God! I know not by what thing and by what name.... When I behold in Thy creation the signs of Thy craftsmanship and the tokens of Thy power, I beseech Thee by the heaven and its stars and its radiance, and the moon and its light, and the earth and its waters and its bounties and its trees and what is treasured therein, and the seas and their pearls concealed within their shells, and by that which is within Thy knowledge and the treasures of Thy power, to protect Thy loved ones from the evil of Thine enemies. Then exalt them, O my God, through Thy Name, in defiance of the oppressors among Thy creatures who have adorned their heads with turbans and thereby prevented the people from arriving at the shore of the ocean of Thy oneness. O Lord! Seize them through Thy power, then aid Thy loved ones through Thy loving-kindness and Thy handmaidens through Thy grace. I testify at this moment that victory is their being aided to know Thee and enabled to remember and praise Thee. I beseech Thee to assist them in all conditions. Verily Thou art the Self-Sufficient, the Most Exalted.
- 3 O Lord! Thou seest one of Thy handmaidens and another handmaiden of Thine who have turned unto Thee and desired to carry out what Thou hast commanded them in Thy Book. Ordain for her that which will make her steadfast in Thy love, then accept her deed. Verily Thou art the Powerful, the Mighty, the All-Bountiful.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سُبْحَانَكَ يَا هَلْهِ لَمْ اَدْرِ بِأَيِّ شَيْءٍ وَ بِأَيِّ اسْمٍ ... فَلَمَّا ارى فِي مَصْنُوعَاتِكَ اَثَارَ صَنَعِكَ وَ آيَاتِ قُدْرَتِكَ اَقْسَمْتُ بِالسَّمَاءِ وَ اَنْجَمِهَا وَ ضِيَاءِهَا وَ الْقَمَرِ وَ نُورِهِ وَ الْأَرْضِ وَ مِيَاهِهَا وَ آلَائِهَا وَ اشْجَارِهَا وَ مَا كُنْزَ فِيهَا وَ الْبَحَارِ وَ لَأَلْوَانِهَا الْمَكْنُونَةِ فِي اَصْدَافِهَا وَ بِمَا فِي عِلْمِكَ وَ خَزَائِنِ قُدْرَتِكَ اَنْ تَحْفَظَ اَوْلِيَاءَكَ مِنْ شَرِّ اَعْدَائِكَ ثُمَّ اَرْفَعْهُمْ يَا هَلْهِ بِاسْمِكَ رَغْمًا لِلظَّالِمِينَ مِنْ خَلْقِكَ قَدْ زَيَّنُوا رُؤُوسَهُمْ بِالْعِمَامَةِ وَ بِهَا مَنَعُوا النَّاسَ عَنِ الْوُرُودِ فِي شَاطِئِ بَحْرِ احْدَيْتِكَ اَيَّ رَبِّ خَذَهُمْ بِقُدْرَتِكَ ثُمَّ اَنْصُرْ اَحِبَّائَكَ بِعَنَانِكَ وَ اَمَّاكَ بِفَضْلِكَ اَشْهَدُ فِيْهَذَا الْحَيْنِ بَانَ النَّصْرُ هُوَ تَأْيِيدُهُمْ عَلَى عِرْفَانِكَ وَ تَوْفِيقُهُمْ عَلَى ذِكْرِكَ وَ ثَنَائِكَ اسْتَثْلِكَ اَنْ تُوَيِّدَهُمْ فَيَكْلَ الْأَحْوَالَ اَنْتَ الْغَنَى الْمُتَعَالَى

3 اَيَّ رَبِّ تَرى اِمَّةً مِنْ اَمَائِكَ وَ اَمْتِكَ الْاُخْرَى اَقْبَلْتَ اِلَيْكَ وَ ارَادْتَ اَنْ تَعْمَلَ مَا اَمَرْتَهَا بِهِ فِي كِتَابِكَ قَدَّرَ لَهَا مَا يَجْعَلُهَا مُسْتَقِيمَةً عَلَى حَبِّكَ ثُمَّ اَقْبَلْ مِنْهَا عَمَلَهَا اَنْتَ اَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْوَهَّابُ

INBA51:005, KB_620:284-284

BH04202

To: *Ali et al.*

Date: 1307-10-05 [1890-May-25]

- 1 In the name of our eternal Lord who does not pass away! 1 بِسْمِ رَبِّنَا الْأَبْدِيِّ بَلَا زَوَالٍ
- 2 At this moment this servant is present before the Seat of the Lord, and this Most Great Glad-Tidings flows from the Supreme Pen, blessed and exalted be His Word: Although the conditions of this land are not known, yet as a token of My loving-kindness unto him, I proclaim and say: O Ali, upon thee be My Glory! Turn thy face toward the Most Exalted Horizon with such turning that all created things will thereby turn unto God, the Revealer of verses and the Manifestor of clear proofs. Thus hath the Sun of Permission shone forth from the horizon of the heaven of God's will, the Lord of all men. 2 در این حین این عبد امام کرسی ربّ حاضر و این بشارت کبری از قلم اعلی جاری و ساری قوله تبارک و تعالی اگر چه احوال این ارض معلوم نیست ولكن اظهاراً لعنایتی له انادی و اقول یا علی علیک بهائی ولّ وجهک شطر الأفق الأعلی بتوجهه تتوجه به الکائنات الی الله منزل الآیات و مظهر البینات کذلک اشرفت شمس الأذن من افق سماء ارادة الله مالک الرقاب
- 3 O Haydar-'Ali! Give him these glad-tidings of this most great bounty and illumine him with the lights of the Luminary of God's loving-kindness, his Lord, the All-Bountiful. 3 یا حیدر قبل علی بشره بهذا الفضل الأعظم و نوره بأنوار نیر عنایة الله ربّه الکریم
- 4 His honor Amin, upon him be the Glory of God, the True Sovereign, the Manifest, has, according to the command, turned toward those regions. We make mention of him as We mentioned him in successive years. We beseech God to preserve him and aid him to serve His Cause. Verily He is the Mighty, the All-Conquering, the Powerful. Thus it ends. Unto God be praise, glory, thanksgiving and splendor. 4 جناب امین علیه بهاء الله الملک الحقّ المبین حسب الأمر بأن جهات توجهه نموده انا نذکره کما ذکرناه فی سنین متوالات نسئل الله ان یحفظه و ینصره نخدمه امره انه هو القوی الغالب القدير انتهى لله الحمد و الثناء و الشکر و البهاء
- 5 At this moment the Countenance of the Ancient King turned toward this servant, and the Sun of Permission aforementioned rose and shone from the horizon of the heaven of will. And when the command was concluded, He smiled and said: "Blessed be he and joy be unto him! May the spirit of all who dwell in the kingdom of command and creation be a sacrifice unto His loving-kindness and bounty!" This servant too beseeches for the friends that which will cause the appearance of joy and fragrance in the world and among the peoples. Verily He is the Fulfiller of needs and the Revealer of verses. 5 در این حین وجه مالک قدم باین عبد متوجه و آفتاب اذن مذکور از افق سماء اراده مشرق و لائح و چون امر منتهی شد متبسماً فرمودند هنیئاً له و مرئاً له روح من فی ملکوت الأمر و الخلق لعنایتیه القداء و فضله القداء این عبد هم از برای اولیا میطلب آتیه را که سبب ظهور روح و ریحان است در عالم و بین امم انه هو قاضی الحاجات و منزل الآیات
- 6 Diya', on the 5th of the revered month of Shawwal 1307. 6 ضیا فی ۵ شهر شوال المعظم سنه ۱۳۰۷

BLIB_Or15690.174ax, BLIB_Or15728.073b

BH09560*To: Haji Ali Akbar Ahmaduf (son of Haji Ahmad Milani)**Date: 1307-10-14 [1890-Jun-3]*

...Praise be unto Thee, O Lord of the Kingdom and Ruler of the Realm of Might! I beseech Thee by Thy Name through which Thou didst establish the Resurrection and manifest its mysteries, and the Hour and its signs, and through which Thou didst rend asunder the veils and shrouds, to make me steadfast in Thy service and firm in that which Thou hast caused me to know through Thy bounty and generosity. O my Lord! I testify that from the thirst of remoteness the livers of Thy chosen ones have melted, and from the fire of separation the hearts of Thy loved ones have been consumed. I beseech Thee by the lights of Thy countenance and the mysteries of Thy knowledge to draw me nigh unto the ocean of Thy bounty and the river of Thy mercy. Verily Thou art the Omnipotent, the Mighty, the Bestower....

JHT_S#149x

...لک الحمد یا مولی الملکوت و مالک الجبروت استلک باسمک الذی به اقمت القيامة و اظهرت اسرارها و الساعة و اشراطها و به اخرقت الحجابات و السبعات ان تجعلنی قائماً علی خدمتک و ثابتاً علی ما عرّفنی بجودک و کرمک ای ربّ اشهد انّ من ظمأ البعد ذابت ايجاد اصفیائک و من حرقة الفراق اشتعلت افئدة اولیائک استلک بأنوار وجهک و اسرار ملک ان تقرّبی الی بحر عطائک و فرات رحمک انک انت المقتدر العزیز الوهاب...

ADM3#060 p.076x

BH06510*To: Ali Muhammad**Date: 1307-10-24 [1890-Jun-13]*

- 1 Praise be to the Omnipotent Sovereign Who hath illumined the realm of wisdom and utterance with the lights of the Sun of Truth. Each of His names is a gateway to blessing, mercy, grace, bounty, protection and generosity, and the effects of each have been and continue to be the cause of order in the world and the preservation of nations. Through His name the Educator, He hath educated and continueth to educate the world, and in the Perspicuous Book He hath called Himself the Lord of all worlds. Yet the people of Persia have restricted this greatest of bounties and imagined it to be exclusively their own. Through His name the Quickener, the breath of life was breathed, and through His name the Powerful, other effects appeared...

- 2 Death is nothing more than ascending from one world to another world more subtle than the first. It is being transferred

1 حمد سلطان مقتدری را لایق و سزاست که بانوار آفتاب حقیقت عالم حکمت و بیان را منور فرمود هر اسمی از اسمایش بایست از برای برکت و رحمت و عنایت و فضل و حفظ و عطا و آثار هر یک سبب نظم عالم و حفظ امم بوده و هست باسم مریش عالم را تربیت نموده و مینماید و خود را در کتاب مبین ربّ العالمین فرموده و لکن حزب ایران این نعمت کبری را تحدید نموده اند و مخصوص خود گمان کردند باسم محیی نفحهء حیات دمیده شد و باسم قدیرش آثار دیگر ظاهر ...

2 ليس الموت الا صعود من عالم الى عالم آخر الطف من الاول و ما هو الا انتقال من مقام الى مقام

from one state of existence to another. The detached amongst My servants look forward to this state and beseech God, glorified be His glory, to attain it, for after the soul ascendeth, it shall circle around God and enjoy His presence, after which it shall turn towards the station which is preordained for it...

ADMS#210x

آخر منقطعین از عباد اینقام را از حقّ جلّ جلاله
سائل و آملند چه که روح بعد از صعود عندالله
حاضر و طائف و بعد توجه بمقام مقدّره از برای
خود مینمایند ...

AY12.127x

BH00265

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

Date: 1307-10-27 [1890-Jun-16]

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 Praise be to Thee, O my God, for having manifested Thy Cause, sent down Thy verses, revealed Thy proofs, and enabled the Hands of Thy Cause to exalt Thy Word. Thou hast granted them success in proclaiming that which Thou hast willed through Thy bounty and favor, given them to drink of Thy sealed wine, guided them to Thy extended path, and united their hearts through Thy beloved Name. I beseech Thee, O Lord of the Kingdom and Sovereign of grandeur and might, by Thy Name through which Thou hast conquered the hearts of Thy servants and adorned them with the light of Thy knowledge, to adorn them with the ornament of Thy Name, the All-Encompassing over all who dwell in Thy earth and heaven, that they may arise through Thy power to serve Thee and may open the doors of Thy servants' hearts with the keys of Thy most excellent names and exalted attributes. There is no God but Thee, the Single, the One, the Mighty, the Powerful, the All-Bountiful.

2 لک الحمد یا الهی بما اظهرت امرک و انزلت
آیاتک و ابرزت بیناتک و ایدت لاعلاء کلمتک
ایادی امرک و وقفتم علی تبلیغ ما اردته بحدوک
و عنایتک و سقیتم رحیقک المختوم و هدیتم
الی صراطک الممدود و الفّت بین قلوبهم باسمک
المحبوب استلک یا مالک الملک و الملکوت
و سلطان العظمة و الجبروت باسمک الذی به
تخیرت افئدة عبادک و زینتها بنور معرفتک ان
تزینهم بطراز اسمک المهیمن علی من فی ارضک
و سمائک ليقوموا بقوتک علی خدمتک و یفتحوا
ابواب قلوب عبادک بمفاتیح اسمائک الحسنی و
صفائک العلیا لا اله الا انت الفرد الواحد المقتدر
العزيز الفضال

3 The handwriting of that beloved of the heart, like a rose from the garden of inner meanings, perfumed the courtyard of the heart, for all its letters and words spoke in praise and remembrance of the Lord of Names, bringing new joy to both the visible and invisible realms. Praise be to God that, beyond the supreme blessing and mighty feast that is the mention and praise of the Lord of all beings, it carried another joy, which was the glad tidings of the health and well-being of that beloved one. After its observation, reading and understanding, approach was made to the eternal gate, and before the seat of the Goal of all worlds, following permission and leave, all of

3 دستخط آنحبيب فؤاد بمثابة ورد حدیقه معانی
ساحت قلب را معطر نمود چه که جمیع حروفات
و کلماتش ناطق بود ثنا و ذکر مالک اسماء و
ظاهر و باطن را فرح جدید بخشید لله الحمد بعد
از نعمت کبری و مائده عظمی که ذکر و ثنای
مولی الوری [است] حامل فرح دیگر هم بود و
آن بشارت صحّت و سلامتی آنحبيب بوده و بعد
از مشاهده و قرائت و آگاهی قصد باب ابدی
نموده امام کرسی مقصود عالمیان بعد از اذن و
اجازه تمام آن عرض شد اذا ابسم ثغر مالک

it was presented. Thereupon the lips of the Lord of Destiny smiled, and He spoke that which caused the ocean to surge and the fragrance to waft, and that which had been hidden from all eyes appeared, and that which had been preserved from comprehension and minds was revealed, until the utterance concluded with that which I am unable to mention to thee, O beloved of my heart, for when the waves of the ocean of utterance of our Lord, the Most Merciful, surge forth, none can contain and relate it save according to their capacity, through His might and power. Glorious is His utterance, mighty His proof, and magnificent His bestowal.

القدر و نطق بما ماج البحر و هاج العرف و ظهر
ما كان مستوراً عن العيون و نزل ما كان محفوظاً
عن الادراك و العقول الى ان انتهى البيان بما
لا اقدر ان اذكره لحضرتك يا محبوب فؤادى عند
تلاطم امواج بحر بيان ربنا الرحمن احدى قادر
ير ضبط و ذكر ان نه الا على قدر مقدور بحوله و
قوته قال عز بيانه و جل برهانه و عظم عطائه

4 In My Name, warbling upon the branches with diverse melodies

4 بسمى المغرّد على الأغصان بفنون الألحان

5 O thou who gazest upon the Countenance and uttereth praise! Hear My call from the Prison of 'Akka. Verily, He maketh mention of thee in such wise as to bestow upon thee wings of moist crimson ruby, that thou mayest soar thereby in this atmosphere from whose rushing winds is heard that which the son of 'Imran heard on the Mount of Knowledge. Verily thy Lord hath turned toward thee at the most excellent of times and maketh mention of thee in such wise that its fragrances shall endure throughout the eternity of His mighty and wondrous Kingdom.

5 يا ايها الناظر الى الوجه و الناطق بالثناء اسمع ندائى
من سجن عكّاء انه يذكرك بما يعطيك اجنحة من
الياقوتة الرطبة الحمراء لتطير بها فى هذا الهواء الذى
يسمع من هزيز ارياحه ما سمع ابن عمران فى طور
عرفان ان ربك اقبل اليك فى سيدّ الأحيان و
يذكرك بما تبقى نفحاته بدوام ملكوته العزيز البديع

6 We have brought forth from the shells of the ocean of knowledge the pearls of wisdom and utterance, and from the treasures of My Pen the jewels of knowledge and certitude. Blessed art thou for having attained unto My presence, for having tasted the sweetness of My utterance, and for having witnessed the light shining resplendent from the horizon of the heaven of My Revelation, and for having achieved that which was inscribed in the Books of God, the Lord of all worlds.

6 قد اظهرنا من اصداف عمّان العرفان لآلى الحكمة
و البيان و من خزائن قلبى جواهر العلم و الايقان
طوبى لك بما حضرت امام وجهى و وجدت
حلاوة بيانى و رأيت النور الساطع اللّامع من افق
سماء ظهورى و فزت بما كان مسطوراً فى كتب
الله رب العالمين

7 Be thou eloquent amongst My servants with such detachment as shall attract their hearts and tranquilize their souls. Verily thy Lord is the All-Wise Teacher, the Inspiring One, the Mighty, the Powerful.

7 كن ناطقاً بين عبادى بانقطاع [تجذب] به قلوبهم
و [تطمئن] به نفوسهم ان ربك هو المعلم الحكيم
و الملمهم المقتدر القدير

8 Thy letter hath arrived and was presented by the servant who standeth before the Face. We have sent down for thee that which shall draw thee nigh unto God, the Lord of this exalted station. We have indeed revealed verses throughout the nights and days in such wise that they have encompassed all created things and reached the East and West of the earth. Verily thy Lord is powerful over whatsoever He willeth through His Word that prevaieth over all who are in the heavens and the earth. Nothing escapeth His knowledge, nor can the oppression of the oppressors frustrate Him.

8 قد حضر كتابك و عرضه العبد الحاضر امام
الوجه انزلنا لك ما يقربك الى الله رب هذا
المقام الرفيع انا انزلنا الآيات فى الليالى و الأيام
بحيث احاطت الكائنات و بلغت شرق الأرض
و غربها ان ربك هو المقتدر على ما يشاء بقوله
المهيمن على من فى السموات و الأرضين لا يعزب
عن علمه من شئ و لا يعجزه ظلم الظالمين

- 9 O son of My Most Truthful Name! Upon thee be My glory and My loving-kindness. We have remembered Our loved ones in days wherein trials and tribulations have encompassed Us. This is attested by that which hath flowed from My Pen and been uttered by My tongue. Verily thy Lord is the Rememberer, the Commander, the All-Wise.
- 9 يا ابن اسمي الأصدق عليك بهائي و عنائي أنا
ذكرنا أوليائنا في أيام احاطتنا فيها بالبلايا و الرزايا
يشهد بذلك ما جرى من قلبي و ظهر من لساني
أن ربك هو الذّاكر الأمر الحكيم
- 10 Arise to serve the Cause with such steadfastness as cannot be hindered by hosts nor shaken by the clamor of the heedless. Say: O people! He hath come for your life and desireth naught save the refinement of your souls and the unity of your hearts. This is witnessed by that which hath been revealed in the Scriptures, the Tablets, and His perspicuous Book. We have lifted the law of holy war as a bounty from Our presence and have commanded all to unity and concord as a mercy from Us, and We are verily the Forgiving, the Merciful.
- 10 قم على خدمة الأمر باستقامة لا تمنعها الجنود و
لا ترهّلها ضوضاء الغافلين قل يا قوم أنّه اتى لحياتكم
و ما اراد الا تهذيب نفوسكم و تأليف قلوبكم يشهد
بذلك ما نزل في الزبر و الصحف و كتابه المبين قد
رفعنا حكم الجهاد فضلاً من عندنا و امرنا الكل
بالاتّفاق و الاتحاد رحمةً من لدنا و انا الغفور
الرحيم
- 11 Say: O My loved ones in Kha! The Lord of all mankind remembereth you as He hath remembered you before in various Tablets. Fear God, then help your Lord with the hosts of utterance, as bidden by Him. He will protect you and guard you, and He is the Protector, the Mighty, the Powerful, the All-Wise. We counsel you to be patient and forbearing in all circumstances. He hath chosen for you what He hath chosen for Himself. Rejoice in this utterance from which wafteth the fragrance of the loving-kindness of your Lord, the All-Merciful, the Most Merciful.
- 11 قل يا اوليائي في الخاء يذكرکم مولی الوری کما ذکرکم
من قبل في الواح شتی اتّقوا الله ثم انصروا ربکم
بجنود البيان امرأ من لدنه أنّه يحفظکم و يحرسکم
و هو الحافظ المقتدر العزيز الحكيم أنا نوصيکم
بالصبر و الاصطبار فيکلّ الأحوال أنّه اختار لكم
ما اختار لنفسه ابشروا بهذا البيان الذي تضيّع منه
عرف عناية ربکم الرحمن الرحيم
- 12 O people of God! Purify your ears from the sayings of the heedless and the oppressors, that they may be illumined by the light of the utterance of the Purpose of all worlds. Whosoever attaineth unto this, neither the oppression of the world nor the tyranny of the nations shall keep him back from the Ancient of Days. Your station in the sight of God is great. Were you to catch a glimpse thereof for an instant, you would hasten toward it with heart and soul.
- 12 يا حزب الله آذان را از مقالات غافلين و ظالمين
مقدّس نمائيد تا منور گردد بنور بيان مقصود
عالميان هر نفسی بآن فائز شد ظلم اهل عالم و
تعدّيات امم او را از مالک قدم منع ننمايد مقام
شما عندالله عظيم است اگر دريک آن بمشاهده
آن فائز شويد بجان و روان قصد آتّمقام نمائيد
- 13 Know ye the value of these days and the divine gifts and favors. Strive that ye may attain unto such deeds as shall be crowned with His good-pleasure. The whole world hath been created for the Day of God, yet all are heedless while ye have attained. Give thanks unto your Lord by night and by day, and praise Him at eventide and at dawn.
- 13 قدر ايام و مواهب و الطاف الهي را بدانيد جهد
نمائيد تا فائز شويد بعملیکه بعزّ رضا فائز گردد
جميع عالم از برای يوم الله خلق شده اند ولكن
کل غافل و شما فائز اشکروا ربکم في الليالي و
الایام ثم احمدوه بالعثی و الاشراق
- 14 The Glory manifest and resplendent and the Light bright and shining be upon thee and upon those who are with thee and who hearken unto thy words concerning the Cause of God, the Mighty, the Great.
- 14 البهاء الظاهر الباهر و النور الساطع الّامع عليك
و علی من معک و یسمع قولک في امر الله العزيز
العظيم انتهى
- 15 All praise and glory be unto Him, all thanksgiving and radiance be unto Him, for He hath made mention of His loved ones

in both states of sorrow and joy, in such wise that from every word thereof the fragrance of His bounty is wafted and the sweet savors of His generosity and bestowals are diffused. No matter and no thing can ever prevent the Most Great Ocean from the waves of His grace. Once these exalted words were heard from the Tongue of the Lord of all beings - exalted be His utterance: "O servant! The clamor of the people, the oppression of the tyrannical, and the transgressions of the mighty ones and pharaohs of the earth have not and will never prevent the Sun from its rays nor the Ocean from its waves." Praise be to God, the Ocean is surging in such wise that were He to will it, He would verily draw all unto Himself and bring them near. However, He leaveth them be so that there might be manifested from them that which was deposited within them. The servant beseecheth his Lord to strengthen those whom He hath made the Hands of His Cause in His Book to mention and praise Him with joy and fragrance. Verily, He is the Almighty, the Glorious, the All-Bountiful.

- 16 Mention was made of the spiritual friend, Jinab-i-Mahmud, upon him be the Glory of God, and may He confirm him in that which He loveth and pleaseth. After being presented at the Most Holy and Exalted Court, the river of utterance flowed from the Tongue of Grandeur. A petition from his brother hath attained the Most Holy Court; a reply will be sent later. And this is what hath been revealed for them at this time from the heaven of greatness and power - blessed and exalted be His words: "O son of My Name! Remind them of My verses, give them the glad-tidings of My bounty, and illumine them with the light of My knowledge." They have ever been and continue to be mentioned. We beseech God, blessed and exalted be He, to aid them with the hosts of utterance. Verily, He is the One Who hath power over whatsoever He willeth through His mighty and wondrous word.

- 17 Mention was made of Jinab-i-Fa'iz, upon him be the Glory of God and His bounty, and likewise his letter was presented at the Most Holy and Exalted Court. Blessed and exalted be His words: "Praise be to God that on a day when most of the people of the world turned away, he attained unto acceptance and received the most great bounty from the effulgences of the lights of the Sun of Truth. This station is great. We beseech God to strengthen him to preserve that which He hath given him and honored him with." He hath repeatedly attained unto the Sacred Writings and been illumined by the light of utterance. A Most Holy and Exalted Tablet will be sent especially for him later. This servant beseecheth the True One, exalted be His glory, to open through his presence the doors of hearts

15 له الحمد و الثناء و له الشكر و البهاء چه كه در مقامات حزن و فرح اوليايش را ذكر نموده بشأنيكه از هر كلبه آن عرف عنايت متضوع و رايحه جود و عطا منتشر هيچ امری از امور و هيچ شئي از اشياء بحر اعظم را از امواج عنايت منع نمينمايد وقتی از اوقات اينكلهء عليا از لسان مولی الوری استماع شد قوله تعالى يا عبد حاضر ضوضای عباد و ظلم ظالمين و اجترافات جبیره ارض و فراغه آن آفتاب را از انوار و بحر را از امواج منع نموده و نمينمايد انهي لله الحمد بحر بشأني موج كه في الحقيقه اگر اراده فرمايد كل را بخود ميكشد و نزديك مينمايد ولكن تركهم ليظهر منهم ما كان مودعا فيهم يستل الخادم ربه ان يؤيد الدين جعلهم ايدى امره في كتابه على ذكره و ثناءه بالروح و الريحان انه هو المقتدر العزيز المنان

16 ذكر حبيب روحاني جناب محمود عليه بهاء الله و وقفه على ما يحب و يرضاه را نمودند بعد از عرض در ساحت امين اقدس فرات بيان از لسان عظمت جاري و عريضه ئی از اخوی ایشان بساحت اقدس فائز جواب از بعد ارسال ميشود و هذا ما نزل لهم في هذا الحين من سماء العظمة و الاقتدار قوله تبارك و تعالى يا ابن اسمي ذكرهم باياتي و بشرهم بعنايتي و نورهم بنور معرفتي لازال مذكور بوده و هستند نسل الله تبارك و تعالى ان يمدهم بجنود البيان انه هو المقتدر على ما يشاء بقوله العزيز البديع انتهى

17 ذكر جناب فائز عليه بهاء الله و عنايته را نمودند و همچنين دستخط ایشان را ارسال داشتند در ساحت امين اقدس اعلى عرض شد قوله تبارك و تعالى لله الحمد در يوميكه اكثر اهل عالم اعراض نمودند او باقبال فائز و از تجليات انوار آفتاب حقيقت فيض اعظم اخذ نمود اين مقام عظيم است نسل الله ان يؤيده على حفظ ما اعطاه و اكرمه مكرر باثار فائز گشته اند و بنور بيان منور انهي و لوح امين اقدس از بعد مخصوص ایشان ارسال ميشود اينعيد از حق جل جلاله سائل و آمل ان يفتح بحضرة ابواب القلوب و يكتب لجنابه كل خير انزله في كتابه المبين

and to ordain for him every good thing which He hath revealed in His Clear Book.

- 18 Regarding their will, as commanded both before and after, these matters are referred to the beloved of hearts, His Holiness the Trustee, upon him be the Glory of God and His favors. Whatever that beloved one has sent from the Sacred Writings to that land was truly a great bounty for the friends of that region - blessed and congratulations to them! At this time, these words have been revealed from the Mouth of the Will of the Lord of all possibilities, He, exalted and sanctified, says:

- 19 "O son of My Name! Upon thee be My Glory and My favors. Beseech God to assist the friends to act according to that which hath been revealed in the Book on the Day of Return from the Pen of the Lord of all beings. For if they succeed in this, ere long will all the people of Iran turn towards the Horizon of the Appearance of the Desire of the worlds. We have commanded all to wisdom, and wisdom consists in such deeds and character as will draw people closer to the Most Great Ocean and become the cause of attraction for all. We beseech God to assist His servants to perceive the sweetness of His utterance, for if they find this sweetness, all will hold fast to what is with Him and abandon what is with themselves. Repeatedly in the divine Tablets have We commanded all to perform goodly deeds and display praiseworthy conduct. By My life! The victorious hosts have ever been and shall ever be goodly deeds. O son of My Name! Praiseworthy character constitutes the victorious standards in the world. Blessed is the one whose love for a day or two prevents him not from eternal life and everlasting bounty. We counsel all to assist the Cause of God through the hosts of deeds and character. Any deed performed by any soul for the sake of God that becomes the cause of guiding others is worthy to be recorded and, by the testimony of this Wronged One, neither obliteration shall overtake it nor change find its way unto it. We beseech God to assist them in that which will exalt His Cause among His servants. Verily, He is the Lord of creation and the Ruler in the beginning and in the end."

- 20 The mention was made of the ascension of Mas'ud, upon him be the Glory of God and His mercy. After being presented before the Divine Presence, these sublime words were revealed especially for him. He, blessed and exalted, says:

- 21 He is the All-Forgiving, the Merciful

18 در باره اراده‌ئی که نموده‌اند حسب الامر از قبل و بعد این امور بمحبوب فؤاد حضرت امین علیه بهاء الله و عنایت راجع آنچه آنجانب از آثار الله بارض خا ارسال نموده‌اند فی الحقیقه نعمت عظیمی بود از برای اولیای آن ارض هنیئاً لهم و مرئئاً لهم در این حین این بیان از فم مشیت مالک امکان نازل قول الرب تعالی و تقدس

19 یا ابن اسمی علیک بهائی و عنایتی از حق بطلب اولیا را تأیید فرماید بر عمل بآنچه در کتاب در یوم مآب از قلم مالک الرقاب نازل گشته چه اگر بعمل فائز گردند عنقریب جمیع اهل ایران بافق ظهور مقصود عالمیان توجه نمایند کل را بحکمت امر نمودیم و حکمت اعمال و اخلاقی است که ناس را بحر اعظم نزدیک نماید و سبب تشویق کل گردد از حق میطلبیم عباد را مؤید فرماید بر ادراک حلاوت بیانش چه اگر حلاوت بیان را بیابند کل از ما عندهم بما عنده تمسک نمایند مکرر در الواح الهی کل را باعمال طیبیه و اخلاق مرضیه امر نمودیم لعمری جنود منصوره اعمال طیبیه بوده و هست یا ابن اسمی اخلاق مرضیه اعلام منصوره‌اند در عالم طوبی از برای نفسی که حب دو یوم او را از حیات ابدی و نعمت سرمدی منع ننماید کل را وصیت مینمائیم که بجنود اعمال و اخلاق امر الله را نصرت نمایند از هر نفسی لوجه الله عملی ظاهر شود که سبب هدایت خلق گردد آنعمل لایق اثباتست و بشهادت اینمظلوم محو آنرا اخذ ننماید و تغییر بآن راه نیابد نسل الله ان یوفقهم علی ما یرتفع به امره بین العباد انه هو مالک الایجاد و الحاکم فی المبدء و المعاد

20 انتهی ذکر صعود جناب مسعود علیه بهاء الله و رحمته را نمودند بعد از عرض امام وجه اینکلمات عالیات مخصوص ایشان نازل قوله تبارک و تعالی

21 هو الغفور الرحیم

22 Blessed art thou, O Mas'ud, for having turned to the Supreme Companion in the Days of God, thy Lord and the Lord of thy forefathers, and for having attained unto His traces in thy life and after thy death. We make mention of thee at this time in such wise as the near ones bear witness to God's loving-kindness, His grace and His mercy that have preceded all who are in the heavens and on earth. The resplendent Light shining from the horizon of the heaven of My loving-kindness and the Grace dawning from the kingdom of My utterance be upon thee, O thou who soarest in the atmosphere of My love and who hast turned toward the lights of My countenance. Thou art he who hath recognized the Manifestation of God, His sovereignty, His grandeur and His power, and who turned unto Him when His servants turned away. Blessed art thou, O Mas'ud! At the time We desired to make mention of thee, the ocean of forgiveness surged by the command of thy Lord, the All-Merciful, and the fragrance of the Divine Vesture wafted as a token of His grace - and He is the All-Merciful, the Generous. We beseech Him, exalted be He, to make thee a companion of His chosen ones in the Most Exalted Paradise and to send down upon thee at all times a blessing from His presence and mercy from His side. Verily, He is the Mighty, the All-Bountiful.

23 We praise and thank Him for the wonders of His grace and the effulgences of the Sun of His bounty. He hath sent down for His loved ones, throughout the nights and days, that which shall endure as long as His dominion and His kingdom endure. Verily, He is the Mighty, the Ever-Giving.

24 The mention was made of the honored mother, upon her be the Glory of God and His favors. This is what was revealed for her from the heaven of the bounty of our Lord, the All-Forgiving, the All-Merciful. He, exalted be His majesty and mighty be His utterance, says:

25 He is the Manifest One, speaking from His Most Exalted Horizon

26 O My leaf and My handmaiden! Upon thee be My glory and My loving-kindness. We have previously mentioned thee in such wise that the hearts of all things were attracted, and We have revealed unto thee that which brought solace to the eyes of the Concourse on High. We called out to thee from the shore of the ocean of utterance with a call that caused rivers to flow and trees to speak. Dominion belongeth unto God, the One, the Chosen. Rejoice in what hath been sent down unto thee, then give thanks unto thy Lord, the Mighty, the Bestower.

22 طوبى لك يا مسعود بما توجهت الى الرفيق الأعلى في أيام الله ربك ورب آبائك وفزت بآثاره في حياتك وبعد مماتك أنا نذكرك في هذا الحين بما يشهد به المقربون بعناية الله وفضله ورحمته التي سبقت من في السموات والأرضين النور الساطع اللأني من افق سماء عنايتي والعناية المشرقة من ملكوت بياني عليك يا أيها الطائر في هواء حيي والمتوجه الى انوار وجهي انت الذي اعترفت بظهور الله وسلطانه وعظمته واقداره واقبلت اليه اذ اعرض عنه عباده طوبى لك يا مسعود في الحين الذي اردنا ذكرك ماج بحر الغفران امراً من لدن ربك الرحمن وهاج عرف القميص فضلاً من عنده وهو المشفق الكريم نسئله تعالى ان يجعلك معاشراً مع اصفياه في الفردوس الأعلى وينزل عليك في كل الأحيان نعمة من عنده ورحمة من لدنه انه هو العزيز الفضل انتهى

23 نحمده ونشكره على بدائع فضله واشراقات شمس عطائه انزل لأوليائه في الليالي والأيام ما يبقى بدوام ملكه وملكوته انه هو العزيز الفياض

24 ذكر محمّده أم عليها بهاء الله وعنايته را نمودند هذا ما نزل لها من سماء عطاء ربنا الغفور الرحيم قوله جلّ جلاله وعزّ بيانه

25 هو الظاهر الناطق من افقه الأعلى

26 يا ورقتي ويا امتي عليك بهائي وعنايتي أنا ذكرناك من قبل بذكر انجذبت به افئدة الأشياء و انزلنا لك ما قوت به عيون الملاء الأعلى و ناديناك من شاطئ بحر البيان بنداء جرت به الأنهار ونطقت به الأشجار الملك لله الواحد المختار افرحي بما نزل لك ثم اشكري ربك العزيز الوهاب

27 منتسبين اسمي اصدق عليه بهائي وعنايتي ورحمتي را از قبل مظلوم تكبير برسان و تجليات انوار نير

- 27 Convey to those who are related to My Most Truthful Name, upon them be My glory, loving-kindness and mercy, the greetings of the Wronged One, and give them the glad-tidings of the dawning lights of the Day-Star of divine grace. Verily, He is the Bearer of Glad-Tidings, the Powerful over all who dwell on earth and in the heavens.
- 28 That honored lady, upon her be the Most Glorious Glory of God, hath ever been and will continue to be remembered. Who can reckon the bounties, favors, grace and gifts of God? In truth I say, were we to soar for a hundred thousand years, we would not reach the source of this supreme bounty from which at every moment an ocean floweth, nor the dawning-place of the Day-Star of generosity from which countless suns shine forth at every instant. The ocean of loving-kindness hath no shore, and the sun of grace never pauseth in bestowing its light. The servant beseecheth Him at all times, for himself and for the loved ones, for divine confirmation and assistance. Verily, He is the Compassionate, the Generous.
- 29 Concerning the mention of the first day of Ridvan and the mention of the Hands of the Cause and the gathering of the loved ones in the house of that beloved one, after being presented before the Most Exalted Horizon in the presence of the Throne of the Lord of the Kingdom of Names, these supreme verses were revealed from the heaven of the will of the Lord of all being. The Lord, exalted and sanctified be He, saith:
- 30 O son of My Name! Upon thee be My glory. Blessed are the Hands of My Cause who have attained unto My remembrance and praise and the service of My Cause, and joy be unto My loved ones who have drunk the choice wine of revelation from the hand of My bounty, and who have soared in My atmosphere and cast aside all else but Me. We have mentioned them in every world among My worlds with such mention as hath been confirmed by the tongue of My grandeur. Through their names have flowed rivers of wisdom and utterance before the faces of all religions. Exalted be the All-Merciful Who hath revealed for the Hands of His Cause and His loved ones that which drew nigh unto it the celestial spheres to hearken unto it, and the realities of all things to listen unto it. Thus hath spoken the Tongue of the Ancient of Days when He was the Lord of all peoples in this most exalted station, which hath been named with all names in His Mighty Book. Blessed is the house wherein My remembrance and praise have been raised, and blessed are the leaves who have clung to the Tree of My loving-kindness, and blessed are the handmaidens who have held fast to the cord of My grace. We give them the glad-tidings of My remembrance and praise, My loving-kindness and
- فضل رحمانی بشارت ده آنه هو المبشر المقتدر على من في الأرضين و السموات انتهى
- 28 آنخدره عليها بهاء الله الأبهى لازال مذكور بوده و هست من يقدر ان يحصى عنايات الله و الطافه و فضله و عطائه في الحقيقه عرض مينمايم اگر صدهزار سال طيران ثنائيم بمنبع اين فيض اعظم كه در هر حين بحري از آن جاری و يا بمشرق نير كرم كه در هر آن شمس لاتحصى از آن مشرق نرسيم بحر عنايت را كراتي نه و شمس فضل را در اعطاء نور توقفی نه ان الخادم يستله فيكل الأحيان لنفسه و للأولياء التأيد و التوفيق منه آنه هو المشفق الكريم
- 29 اينكه ذكر اول يوم رضوان و ذكر ايدای امر و اجتماع اوليا را در بيت آنخوب نمودند بعد از عرض در افق اعلى امام كرسى مالك ملكوت اسماء اين آيات كبرى از سماء مشيت مولی الوری نازل قول الرب تعالى و تقدس
- 30 يا ابن اسمی عليك بهائی طوبی لأیادی امری الذین فازوا بذکری و ثنائی و خدمة امری و نعيماً لأولیائی الذین شربوا رحيق الوحی من يد عطائی و طاروا فی هوائی و نبذوا ما سوائی انا ذکرناهم فيكل عالم من عوالمی بذکر شهد باثباته لسان عظمی باسمائهم جرت انهار الحکمة و البیان امام وجوه الأديان تعالى الرحمن الذی انزل لأیادی امره و اولیائه ما تقربت به الأفلاك لاصغائه و حقایق الأشياء لاستماعه كذلك نطق لسان القدم اذ كان مولی الأمم فی هذا المقام الأعلى الذی سمی بكلّ الأسماء فی كتابه العظیم طوبی لبیت ارتفع فيه ذکری و ثنائی و لأوراق تشبثت بسدره عنائتی و لاماء تمسکن بحبل فضلی انا نبشرن بذکری و ثنائی و عنائتی و رحمتی التی سبقت الوجود من الغیب و الشهود کبر من قبلی عليهم و علیهن و بشرهم بما اشرق و لاح من افق ارادة الله المهيمن القيوم انتهى

My mercy, which have preceded existence in both the unseen and visible worlds. Convey My greetings unto them, both men and women, and give them the glad-tidings of that which hath shone forth and appeared from the horizon of God's will, the Supreme, the Self-Subsisting.

- 31 O beloved of My heart! Although time is scarce and petitions are countless from every direction, and it is the day for sending tablets, nevertheless that which illumined the world with the light of loving-kindness was revealed. Blessed are the horsemen of this field, and joy be unto the handmaidens who have gathered in the house, from God, our Lord, the Lord of the Mighty Throne.
- 32 Concerning Mirza (Siyyid 'A.B.) and his son, upon them be the glory and favor of God, they wrote. His honor, praise be to God, has attained the divine verses both before and after, and now a Most Holy, Most Exalted Tablet has been specifically revealed and sent to his son, Aqa Mirza Siyyid Muhammad, upon him be the glory of God. It is hoped that they will drink from the seas of the words of the Desired One of all worlds that which is the cause of eternal life. I beseech the True One, exalted be His glory, to water these saplings of the garden at all times with the water of utterance. Verily, He is the Powerful, the Mighty.
- 33 Concerning S., what they have mentioned is correct, but in view of what he manifests, forbearance is necessary. However, association with him is not permitted, as his harm is clear and evident, unless it occurs for the sake of wisdom, concealed from the servants.
- 34 The prayer at the end of that beloved one's letter was presented before the Presence and was honored to be heard. God enumerates what hath flowed from the mouth of His favor, what hath shone forth from the horizon of the heaven of His grace, and what hath caused the ocean of His bounty to surge. That which was revealed, all the pens of the world are incapable and powerless to recount. This ephemeral one hopes that that beloved one's orientation toward Kha will cause the promotion of God's Cause and the spread of His verses. Verily, He is the Helper, the All-Wise.
- 35 Mention was made of the spiritual friend 'Ayn and Ta, upon him be the Most Glorious Glory of God. Repeatedly from the Tongue of Grandeur was this supreme utterance heard, His word, exalted be His glory: "Verily, 'Ayn and Ta attained in the first days. We have mentioned him and his father in Tablets that testify for them in every world of the worlds of their Lord,
- 31 يا محبوب فؤادی مع آنکه وقت کمیاب و عرایض از هر جهت بیشمار و یوم ارسال الواح مع ذلک نازل شد آنچه که عالم را بنور عنایت منور فرمود هنیئاً لقوارس هذا المضمار و مرثیاً للاماء المجتمعات فی البیت من لدی الله ربنا رب العرش العظیم
- 32 در باره جناب میرزا (سیّد عب) و ابن ایشان علیهما بهاء الله و عنایت مرقوم [داشتند] جناب ایشان الحمد لله از قبل و بعد بآثار الله فائز گشته اند و حال هم یک لوح امانع اقدس مخصوص ابن ایشان جناب آقا میرزا سیّد محمد علیه بهاء الله نازل و ارسال شد امید آنکه از بحور کلمات مقصود عالمیان بیاشامند آنچه را که سبب حیات ابدیست از حق جلّ جلاله میطلبم این نهالهای بستان را در هر حین از ماء بیان سقایه فرماید آنه هو المقتدر القدیر
- 33 در باره جناب س آنچه ذکر فرموده اند صحیح و لکن نظر باظهاریکه مینماید مدارا لازم و اما معاشرت با او جایز نه چه که ضرر واضح و مبرهن است مگر لأجل حکمت مستوراً عن العباد واقع شود
- 34 مناجات آخر نامه آنحبيب تلقاء وجه عرض شد و بشرف اصفا فائز گشت الله یحیی ما جری من فم عنایت و اشرق من افق سماء فضله و ماج به بحر عطائه نازل شد آنچه که اقلام عالم از احصاء آن عاجز و قاصر امید اینفانی آنکه توجه آنحبيب بشطر خا سبب ترویج امر الله و انتشار آثار او گردد آنه هو المؤید الحکیم
- 35 ذکر حبیب روحانی جناب عین و طا علیه بهاء الله الأبهی را نمودند مکرر از لسان عظمت اینکلهء علیا استماع شد قوله جلّ جلاله انّ العین و الطاء فاز فی اول الايام انا ذکرناه و اباه فی الواح تشهد لهما فی کلّ عالم من عوالم ربهما و ذکرنا الدین

and We have mentioned those who were in that house with a mention whose fragrance hath spread throughout all regions. My Tongue of Grandeur beareth witness to this in this hour wherein the Ancient Beauty walketh and calleth His loved ones who have recognized this Most Great News."

- 36 This servant conveyeth greetings to the Hands of the Cause and all the loved ones, both male and female, young and old, and I beseech for each one the infinite favors of God. Verily, He is the Generous, the Possessor of Great Grace. The Branches of the Blessed Tree - may my spirit and being be sacrificed for the dust of their footsteps - have shown favor and each one hath mentioned that beloved of the heart with perfect sweetness. Likewise, the people of the pavilion of chastity and grandeur have shown kindness, and all have sought confirmation for that beloved one for the spreading of God's verses throughout creation. God willing, this journey should take precedence over all journeys and lead all the servants of those regions to the court of oneness. Verily our Lord is the Helper, the All-Knowing, the All-Informed. Glory and mention and praise be upon you and upon those who are with you and who hear your words and your mention and your utterance concerning the Cause of God, our Lord and your Lord and the Lord of all who are in the heavens and earths.

- 37 The servant 27 Shawwal 1307

كانوا في ذاك البيت بذكر انتشر عرفه في الآفاق
يشهد بذلك لسان عظمى في هذا الحين الذي يمضي
جمال القدم ويدعو اوليائه الذين اعترفوا بهذا النبأ
العظيم انتهى

36 اينعبد هم خدمت ابادى امر و اوليا طراً ذكوراً
و اناثاً صغيراً و كبيراً تكبير ميرسانم و از برای
هریک عنايات لانهايات الهى را ميطلبم انه هو
الكريم ذو الفضل العظيم اغصان سدره مباركه
روحى و ذاتى لثراب قدومهم الفداء اظهار عنايت
فرمودند و هریک ذكر آنحبيب فؤاد را بملاحت
تمام نمودند و همچنين اهل سرادق عصمت و
عظمت هم اظهار مرحمت فرمودند و كل از
برای آنحبيب تأييد طلب نمودند لأجل انتشار آثار
الله فيما سواه انشاءالله اين سفر بايد مقدم كل
اسفار گردد و عموم عباد آن اشطار را بشطر
احديه كشاند ان ربنا هو المؤيد العلم الخبير البهاء
و الذكر و الثناء عليكم و على من معكم و يسمع
قولكم و ذكركم و بيانكم فى امر الله ربنا و ربكم و
رب من فى السموات و الأرضين

37 خادام فى ٢٧ شوال سنة ١٣٠٧

INBA27:246, AYI2.042x, AHB_129BE

#07-08 p.017x, PYK.168, MYD.473x,

YMM.469x

BH00850

To: *Haji Siyyid Javad Yazdi, in Alexandria*

Date: 1307-10-27 [1890-Jun-16]

- 1 He is God, exalted be He in Might and Power!
- 2 Praise be to God Who hath spoken and caused all things to speak, Who hath appeared and revealed that which was hidden from the eyes of all created beings. Exalted be His grace and exalted be His generosity. He hath guided His servants to His path, illumined them with the lights of His knowledge, adorned them with the garment of His love, and ordained for them,

1 هو الله تعالى شأنه العظمة والاقدار

2 الحمد لله الذى نطق و انطق الأشياء و ظهر و
اظهر ما كان مستوراً عن عيون اهل الانشاء تعالى
فضله و تعالى كرمه قد هدى عباده الى صراطه
و نورهم بأنوار معرفته و زينهم بطراز حبه و قدر
لهم بجلوه و كرمه ما لارأت عين الوجود و ما
ادركت النفوس

through His bounty and generosity, that which no eye hath seen nor any soul perceived.

- 3 I testify that there is none other God but Him, and He Whom He hath sent with truth and justice is verily the Dayspring of His names, the Dawning-place of His attributes, the Manifestation of His Self, and the One Who hath arisen to serve His Cause, through Whom His fragrance hath been wafted abroad and His laws have been spread throughout all lands. And upon His family and His companions, through whom the limbs of the oppressors were made to quake and the hearts of the sincere were made tranquil.
- 4 We beseech God, blessed and exalted be He, by Him and by them, to aid His servants to exalt His Word, to manifest His oneness, and to spread His signs. Verily, He is powerful over whatsoever He willeth. There is none other God but Him, the Single, the One, the Powerful, the All-Knowing, the All-Wise.
- 5 And then, O beloved of my heart, thy noble letters arrived like a true friend. In truth, the letters of the friends are friendship itself, which no worldly events can alter, and they are likewise mirrors reflecting love and affection in such wise that neither the veils of the prejudiced nor the clouds of the misguided can obscure or prevent them.
- 6 Glory be to God! This too is one of the fruits of divine wisdom. Who is capable of mentioning it as it deserveth mention, or of knowing it as it deserveth to be known? After perusing and studying each one, I proceeded to the Most Exalted Station and presented them before the countenance of my Lord.
- 7 He said: "O Javad! Upon thee be My peace, My remembrance, and My praise. Thou dost bear witness and art well aware that this Wronged One hath, from the earliest days, summoned the servants unto trustworthiness, which is the greatest means for the wealth and tranquility of nations, and likewise unto religion, which is a mighty stronghold for the protection of the peoples of the world. Yet in the end, the unjust ones in the world arose in tyranny. They abandoned gratitude and began to complain. In place of love appeared enmity, and in place of faithfulness, hatred."
- 8 Say: "My God, my God! Thou seest Thy chosen ones in the hands of Thy heedless servants. O my Lord! Aid them with the hosts of justice, then send down upon them from the clouds of grace Thy mercy and from Thyself Thy loving-kindness.
- 9 I beseech Thee, O God of all beings and Educator of all created things, by Thy Most Exalted Pen and by Thy Most Great
- 3 اشهد ان لا اله الا هو والذى ارسله بالحق والعدل
انه مشرق اسمائه ومطلع صفاته ومظهر نفسه و
القائم على خدمة امره الذى به تضوع عرفه فى
الآفاق وانتشرت احكامه فى البلاد وعلى آله
واصحابه الذين بهم ارتعدت فرائص الظالمين و
اطمئننت افئدة المخلصين
- 4 نسل الله تبارك وتعالى به وبهم ان يؤيد عباده
على اعلآء كلمته واظهار توحيده وانتشار آثاره
انه هو المقتدر على ما يشاء لا اله الا هو الفرد
الواحد المقتدر العليم الحكيم
- 5 وبعد يا محبوب فؤادى دستخطهاى على بمثابة
دوست حقيقى رسيد فى الحقيقة نامء اوليا
دوستى است كه او را حوادث عالم تغيير ندهد
و همچنين مراآتست حاكى از محبت و وداد
بشأنيكه حجاب متعصبين وسجات مغلين حجاب
نشود و آنرا منع ننمايد
- 6 سبحان الله اينهم نتيجه ئى از نتايج حكمت الهى
است من يقدر ان يذكرها حق الذكر او يعرفها
حق العرفان وبعد از ملاحظه و مطالعه هريك
قصد مقام اعلى نموده امام وجه مولى عرض
شد
- 7 فرمودند يا جواد عليك سلامى و ذكرى و ثنائى تو
گواهى و آگاهى براينكه اينظلوم از اول ايام عباد
را بامانت كه سبب اعظم است از براى ثروت
و اطمينان امم و همچنين بديانت كه حصن
عظيم است از براى حفظ اهل عالم دعوت نمود
بالآخره بنى انصافهاى عالم بر اعتساف قيام نمودند
از شكر گذشتند و بشكايت آغاز نمودند مقام
محبت عداوت ظاهر و مقام وفا بغضا
- 8 قل الهى الهى ترى اصفيائك بين ابادى الغافلين
من عبادك اى رب انصرهم بجنود العدل ثم
اتزل عليهم من سحاب الفضل رحمة من عندك و
عناية من لدنك
- 9 I beseech Thee, O God of all beings and Educator of all created things, by Thy Most Exalted Pen and by Thy Most Great

Signs, and by the Dawning-Place of Thy unity and the Manifestation of Thy singleness, through Whom the vale of Mecca flowed and the throne of Thy justice was established in the kingdom of creation, to assist me and Thy loved ones to observe religion and trustworthiness and whatsoever Thou hast revealed in Thy Book. Verily, Thou art powerful over whatsoever Thou willest, and within Thy grasp are the reins of all things. There is none other God but Thee, the All-Knowing, the All-Wise."

- 10 The servant came with your letter and read it before His face. We found from it the fragrance of your sincerity and certitude in the Cause of God, the Goal of all who are in the heavens and earth. We testify that you attained in the early days, aided the Wronged One, and acted as commanded by the exiled and lonely One. We beseech God to assist you and aid you in that which will make known to the people His straight path, guide them to His mighty announcement, and draw them near to the court of His chosen ones who did not break His covenant and His bond, and who said, despite the enemies: "The kingdom belongs to God, our Lord, the Lord of our fathers, and the Lord of the glorious throne." Convey My greetings to the faces of My loved ones and illumine them with My beauteous remembrance.

- 11 With firm and certain proof that that beloved of the heart has not been forgotten and has ever been and continues to be remembered. I beseech and hope from God, exalted be His glory, that He will adorn that beloved one with His special bounties and aid him to serve His Cause at all times. Verily He is the Omnipotent, as witnessed by His own Self to His own Self, and He is the Generous by the testimony of the kingdom of His wondrous utterance, and He is the Single, the One, the Mighty, the Inaccessible.

- 12 I send greetings and praise to the loved ones of that land. Their station is truly in the heart and their place is in prison, for they are of this element and of this earth. This is the holy valley mentioned in the Furqan, which, despite the divines of Iran, has been and continues to be the object of the gaze of those near and sincere. We hope that God will transform these dispersions into unity so that we may all sit together and engage in the remembrance of the Peerless Friend.

- 13 As for Haji 'Amu, upon him be God's peace, God willing, the blessed Tablet will be sent. That beloved one and his relatives – all their connection is to God, exalted be His glory. God willing, may they know the worth of this greatest bounty and hold fast to what is befitting.

9 اسئلك يا اله الكائنات ومرتبى الممكآت بقلمك
الأعلى وآياتك الكبرى وبمطلع توحيدك و
مظهر تفريدك الذى به سالت البطحاء واستقر
كرسى عدلك فى ناسوت الانشاء ان تؤيدنى و
اوليائك على الديانة والأمانة وما انزلته فى كتابك
انك انت المقتدر على ما تشاء وفى قبضتك زمام
الأشياء لا اله الا انت العليم الحكيم

10 قد اتى الخادم بكتابك وقراه امام الوجه وجدنا
منه عرف خلوصك وايقانك فى امر الله
مقصود من فى السموات والأرضين نشهد انك
فرت فى اول الأيام ونصرت المظلوم وعملت
ما امرت به من لدن اسير غريب نسل الله ان
يوفقك ويؤيدك على ما يعرف الناس صراطه
المستقيم ويهديهم الى نباه العظيم ويقربهم الى
بساط اصفياه الذين ما نقضوا عهده وميثاقه و
قالوا رغماً للأعداء الملك لله ربنا ورب آبائنا و
رب الكرى الرفيع سلم على وجوه احبائى من
قبلى ونورهم بذكرى الجليل

11 انتهى ببرهان ثابت ومحقق كه آنجوب فؤاد
فراموش نشيده اند ولازال مذكور بوده وهستند
از حق جل جلاله سائل وآمل كه آنجوب را
بفيوضات مخصوصه خود مزين نمايد وبخدمت
امرش در جميع احيان موفق فرمايد انه هو القدير
بشهادة نفسه لنفسه وهو الكريم باقرار ملكوت
بيانه البديع وهو الفرد الواحد العزيز المنيع

12 اولياى آن ارض را سلام وثنا ميرسانم مقامشان
فى الحقيقة در قلب ومكانشان در سجن چه كه از
اين عنصر واز اين زمينند اينست وادى مقدسه
مذكوره در فرقان رغماً لعلماء ايران منظور نظير
مقربين ومخلصين بوده وهست اميد آنكه حق
اين تشبها را بجمع تبديل فرمايد تا كل بنشينيم و
بذكر دوست يگا مشغول گرديم

13 واما در باره جناب حاجى عمو عليه سلام
الله انشاءالله لوح مبارك ارسال ميشود آنجوب
ومنتسبين كل نسبتشان بحق جل جلاله است
انشاءالله قدر اين نعمت كبرى را بدانند و بما
ينبغى تمسك جويند

- 14 As for the letter of the Master, upon him be God's peace, in the early days during the incident that occurred in 'Ayn and Shin, all were honored with mention and the luminary of favor, and specifically for each one a separate Tablet was sent, half of which expressed favor to the recipient of the Tablet and the other half was a visitation for His Holiness the exalted Martyr. Repeatedly all were forbidden from discord and commanded to unity. Some time passed and afterward no mention of the Master was heard concerning them. The ocean of grace paused. The Master and some of the loved ones repeatedly sent letters mentioning the events of that land. Nevertheless, the decree of silence appeared until in these days news arrived from them and Aqa Mirza 'Abdu'l-Karim and others, and it is hoped that in these days answers will be graciously given to all. I beseech God to assist the Master in uniting hearts – this is a righteous and acceptable deed. The Command is in the hand of God, the Kind, the Forgiving.
- و اما نامه جناب استاد عليه سلام الله در اول ايام در واقعه وارده در عين و شين كل بشرف ذكر و نير عنايت فائز گشتند و مخصوص هر يك لوح عليحه كه نصف آن اظهار عنايت بصاحب لوح و نصف آخر زيارت حضرت شهيد مرفوع ارسال شد و مكرر كل را از اختلاف منع نمودند و با اتحاد امر فرمودند چندی گذشت و بعد بهيچوجه ذكری از مولی در باره ایشان استماع نشد بجز فضل توقف نمود جناب استاد هم مكرر و بعضی از اوليا نامه ارسال نمودند و وقایع آن ارض را مذکور داشتند مع ذلك حكم صمت ظاهر تا در این ايام از ایشان و جناب آقا میرزا عبدالکریم و سایرین اخبار رسید و امید آنکه در این ايام جواب كل عنايت شود از حق میطلب جناب استاد را مؤید فرماید بر تألیف قلوب این عملی است مبرور و مقبول الامر بید الله العطوف الغفور
- 15 And regarding the fact that Aqa 'Ali, upon him be God's peace, has intended to send children to school – this matter was presented and the greatest prohibition appeared. The wisdom of non-acceptance is clear and evident, needing no mention now or ever.
- و اینکه جناب آقا علی علیه سلام الله اراده نموده اند که اطفال را بمکتب بفرستند اینفقره عرض شد نهی اکبر ظاهر حکمت عدم قبول واضح و مبرهنست احتیاج بذکر نداشته و ندارد
- 16 In mentioning the true Beloved in the direction of the two names, His Holiness Mim and Ha, upon him be the Most Glorious Glory of God, this verse is appropriate which was said before:
- در ذکر محبوب حقیقی شطر اسمین حضرت میم و حا علیه بهاء الله الاهی این شعر مناسب که از قبل گفته اند
- 17 A moon went forth from this city and journeyed unto another,
- مهی برون شد از این شهر و سوی شهر دیگر شد
- 18 By whose setting and rising both cities were upturned and overthrown.
- که از غروب و طلوعش دو شهر زیر و زیر شد
- 19 One day They decided to visit the garden, and after Their arrival Their place became clear and evident. How many days They arose to serve, purely for the sake of God! Praise be to God, the straight path for all to follow became manifest through Them. It is hoped that through Their endeavors the path of all in the world may become clear and known, so that all may find the straight path and forever engage in praising and thanking the Causer of causes. Light, remembrance and glory be upon you and upon God's loved ones there who are not distracted from God, the Protector, the Self-Subsisting, by commerce or by what people possess.
- یومی از ايام قصد بستان فرمودند و بعد از ورود جای ایشان واضح و نمایان چه مقدار از ايام خالصاً لوجه الله بر خدمت قیام فرمودند الحمد لله سبیل مستقیم لأجل سلوک از ایشان ظاهر شد امید آنکه صراط من فی العالم از همتشان واضح و معلوم گردد تا كل سبیل مستقیم را بیابند و به حمد و شکر مسبب الأسباب بدوام عمر ناطق گردند النور و الذکر و البهاء علی حضرتکم و علی

اولياء الله هناك الذين ما اهتمهم التجارة ولا ما
عند الناس عن الله المهيمن القيوم

BLIB_Or15701.051

BH01458

To: Haji Ali Yazdi, in Naqib

Date: 1307-10-29 [1890-Jun-18]

- 1 He is God, exalted be His glory, the Greatness and the Power! 1 هو الله تعالى شأنه العظمة والافتدادر
- 2 Praise be to God Who hath guided us to the Dawning-Place of His signs, the Dayspring of His evidences, the Manifestation of His names, the Source of His attributes, and the Fountainhead of His commandments and ordinances - He through Whose appearance the law of unity was established, the standards of detachment were raised, the Dove of Utterance warbled, and the Tree of Knowledge spoke forth. Sovereignty belongeth unto God, the Lord of all worlds. I pray and offer salutations upon Him and upon His family and companions, whom God made the dawning-places of His power amidst His creation and the daysprings of His glory amongst His servants. Through them appeared God's might, His sovereignty, His power and His grandeur, and through them the tongues of all creation spoke forth in recognition of His unity and the sanctification of His Being. He is the All-Powerful, the All-Bountiful, in the beginning and in the end. 2 الحمد لله الذي هداانا الى مطلع آياته و مشرق بيناته و مظهر اسمائه و مطلع صفاته و مصدر اوامره و احكامه الذي بظهوره ثبت حكم التوحيد و رفعت اعلام التجريد و غرّدت حماسة البيان و نطقت سدرة العرفان الملك لله رب العالمين و اصلى و اسلم عليه و على آله و اصحابه الذين جعلهم الله مطالع اقتداره بين خلقه و مشارق عزه بين عبادهم و بهم ظهرت سطوة الله و سلطانه و قدرته و كبريائه و بهم نطقت السن البرية بتوحيد ذاته و تقديس نفسه و هو المقتدر الفضال في المبدء و المال
- 3 The letter from that spiritual beloved arrived like the light of true love, illumining the court of the heart and adorning the carpet of existence with fresh joy and delight. Glorified be He Who strengtheneth thee, assisteth thee, inspireth thee, preserveth thee and aideth thee. After reading it, I proceeded to the Holy Presence where it was presented. He said: "O Ali, upon thee be My peace and My remembrance." Praise be to God that the invisible confirmations enabled you to attain His presence and meeting, and to dwell in His vicinity. We beseech His exalted Self to send down upon thee that which will set thy affairs aright and gather what is scattered, and to ordain for thee that which will make thee detached from all else save Him, at rest beneath His shade, and speaking forth His praise with wisdom and utterance. Verily, He is the Mighty, the Bestower. 3 دستخط آنحبيب روحاني بمثابة نور محبت حقيقي رسيد ساحت قلب را منور نمود و بساط وجود را بفرح و نشاط جديد مزين كرد جل مؤيدك و موفقك و ملهمك و حافظك و ناصرک و بعد از قرائت قصد مقام نمود امام وجه عرض شد فرمودند يا على عليك سلامى و ذكرى الحمد لله تأييدات غيبية شما را موفق فرمود بر حضور و لقا و سكون در جوار نسله تعالى ان يزل عليك ما تصلح به امورك و تجمع تشتتها و يقدر لك ما يجعلك فارغاً عن دونه و مستريحاً في ظله و ناطقاً بثناءه بالحكمة و البيان انه هو العزيز المنان

- 4 Repeatedly have we beseeched and continue to beseech protection, victory, triumph and that which will gladden thy heart from the True One. Verily, He is the All-Powerful, the All-Knowing, the All-Wise. At this moment, this servant is present and attaining in thy stead, and the Wronged One's tongue attesteth to its acceptance. Well is it with thee, and may it be wholesome for thee. We beseech God to make the end of all affairs good through His grace and a mercy from His presence. Verily, He is the Commander, the Powerful, the Mighty, the Wise.
- 4 مکرّر حفظ و نصرت و ظفر و ما یفرح به قلبک از حقّ خواسته و میخواهیم آنّه هو المقتدر العليم الحکیم و عبد حاضر در این حین بنیابت آنجناب حاضر و فائز و لسان مظلوم بقبول مقرر و معترف هنیئاً لک و مرئياً لک و نستلّ الله ان يجعل خاتم الأمور خيراً من عنده و رحمةً من لدنه آنّه هو الأمر المقتدر العزيز الحکیم انتهى
- 5 This evanescent servant clings to the hem of divine grace and bounty, that He may assist, grant success, deliver that spiritual beloved, and free him from all that saddeneth him. Since this entreaty and supplication hath been and is for the sake of God, it shall be answered. Verily our Lord is the All-Bountiful, possessed of great bounty, the Ever-Flowing, possessed of manifest grace.
- 5 اینعبد فانی باذیال فضل و کرم الهی متشبّث که تأیید فرماید و توفیق بخشد و آنحبیب روحانی را نجات بخشد و از کلّ ما یحزنه مقدس و فارغ و آزاد نماید چون این عرض و سؤال لوجه الله بوده و هست باستجاب مقرون خواهد شد انّ ربنا هو الفضل ذو الفيض العظيم و هو الفیاض ذو الفضل المبين
- 6 I convey greetings and praise to the loved ones if they are present, especially to the sapling of the divine garden and the crystal spring of eternal life, the beloved of heart and soul, His Honor Aqa Mirza Alireza, upon him be 9 66 [Baha'u'llah] the Most Glorious. In truth, his existence is blessed and adorned with the aforementioned attributes that are pleasing before God, exalted be His glory. We beseech God, blessed and exalted be He, to assist his honor in preserving his most exalted station. Verily, He doeth whatsoever He willeth.
- 6 عرض سلام و ثنا خدمت اولیا اگر موجود باشند میرسانم مخصوص نهال حدیقه حقیقی و زلال عین سرمدی محبوب قلب و فؤاد حضرت آقا میرزا علیرضا علیه ۹۶۶ [بهاء الله] الأبى فی الحقیقه وجودشان مبارکست و باوصاف مذکوره مرغوبه نزد حق جلّ جلاله مزین نستلّ الله تبارک و تعالی ان یوفق حضرته علی حفظ مقامه الأعلی آنّه هو فعّال لما یشاء
- 7 They are remembered in the heart and the heart of hearts. Their mention bringeth complete joy and true gladness. In all conditions, I beseech and hope from God, exalted be His glory, for their protection, health and well-being. Verily, He is the Answerer of prayers.
- 7 در قلب و قلب قلب مذکورند بذکرشان فرح کلّی حاصل و بهجت حقیقی واقع در جمیع احوال حفظ و صحت و سلامتی ایشانرا از حقّ جلّ جلاله سائل و آملم آنّه مجیب السائلین
- 8 The circular items sent, each representing the globe, arrived - nay, the tongue is silent from comparison and limitation, for they were offerings from the dawning-place of love and the dayspring of humility and submissiveness unto God, our Lord, the Lord of the mighty throne and the Possessor of the manifest Message. Therefore they arrived and were presented, and at that time, as commanded, one was presented to His presence and some was partaken of. All this appeared and was evident due to the care shown to that spiritual beloved.
- 8 مدوّرات مرسله که هر یک حاکی از کره ارض بود رسید بلکه لسان از تشبیه و حصرش صامت چه که مرسلاتی بوده از مطلع حبّ و مشرق خضوع و خشوع لله ربنا ربّ العرش العظيم و مالک النّبأ المبين لذا وارد و حاضر و در آنحین حسب الأمر یکدانه آن بحضور فائز و قدری هم از آن صرف شد کلّ ذلک لأجل عنایت بآنحبیب روحانی ظاهر و باهر
- 9 Now again I beseech the True One to bring near the days of presence and meeting, and to ordain the blessing of nearness. Verily, He hath power over all things and is worthy to answer.
- 9 حال دیگر از حقّ میطلسم ایّام حضور و لقا را نزدیک فرماید و نعمت قرب را مقدر نماید آنّه علی کلّ شیء قدیر و بالاجابة جدير

- 10 The Most Pure and Most Luminous Branches - may my spirit be a sacrifice unto the dust of their footsteps - and the people of the pavilion of infallibility and grandeur remember that spiritual beloved with a mention sanctified above the mention of any tongue, and they beseech God, exalted be His glory, for blessing, wealth, glory, loftiness and exaltation.
- 11 Peace, remembrance and glory be upon you and upon God's righteous servants.
- 12 The servant 29 Shawwal 1307

10 غصنین اطهرین انورین روحی لثراب قدومهما
الفداء واهل سرادق عصمت و عظمت بذکریکه
مقدس از ذکر لسانست آنحبيب روحانی را ذکر
میفرمایند و از حق جلّ اجلاله نعمت و ثروت
و عزّت و علوّ و رفعت میطلبند

11 السّلام و الذّکر و البهّاء علی جنابک و علی عباد
الله الصّالحین

12 خادام ۲۹ شوال سنه ۱۳۰۷

BLIB_Or15731.548

BH00805

To: Ali Afnan, in Beirut

Date: 1307-11-18 [1890-Jul-6]

- 1 He is God, exalted be His station, the Greatness and the Power
- 2 Praise befiteth and is meet for the Lord of existence Who, through His pure bounty, hath made manifest the world of being through the Word of His command, and hath ordained such means as lead to fellowship, unity, comfort and concord, that all may attain true repose in the cradle of security and peace, and become occupied in and give voice to divine praise. Great is His favor and His bestowals are beyond measure and reckoning. At every moment the signs of His greatness are made manifest and the waves of the ocean of His mercy are resplendent. Blessed is the soul that hath not let slip the time and hath clung to the hem of the Lord's generosity. The servant beseecheth his Lord not to withhold His servants from the outpourings of His days, nor to deprive them of that which hath appeared from the horizon of the heaven of His grace. Verily, He is the Compassionate, the All-Bountiful.
- 3 My soul be offered up for your remembrance, your praise, and your steadfastness. Your esteemed letter arrived during a time when the rains of divine bounty were falling in the divine springtime. After reading it and inhaling the fragrances of the flowers of meaning that had bloomed in the garden of divine decree, I presented myself before His presence. He said: "We have ever beseeched and continue to beseech the Eternal Truth that He withhold not the glances of His favor and deprive not His Afnan of the fruits of the Tree of Glory and Mercy.
- 1 هو الله تعالى شأنه العظمة والاقترار
- 2 حمد مالک وجود را لایق و سزاست که محض
جود عالم هستی را بکلمه امرنه ظاهر فرمود و
باسایبکه سبب الفت و اتّحاد و راحت و اتّفاق
است مقرر داشت تا کلّ در مهد امن و امان
بآسایش حقیقی فائز شوند و بستایش الهی مشغول
و ناطق گردند عنایتش بزرگ است و بخششش
خارج از حدّ و احصا در هر حین آیات عظمتش
ظاهر و امواج بحر رحمتش باهر طوبی از برای
نفسیکه وقت را از دست نداد و باذیال کرم
ربّانی تشبّث نمود یسئل الخادام ربّه بأن لا یمنع
عباده عن فیوضات ایّامه و لا یحرّمهم عمّا ظهر
من افق سماء فضله انه هو المشفق الفیاض
- 3 روحی لذکرکم و لثنائکم و لاستقامتکم الفداء
دستخط حضرت عالی رسید آن کرد با وجود
که امطار عنایت رحمانی در ربیع ربّانی کرده و
بعد از قرائت و استشمام روائح اوراد معانی که
در حدیقه تقدیر الهی رسته بود قصد مقام نموده
امام وجه عرض شد فرمودند از حق لازال
طلبیده و میطلبیم لحاظ عنایتش را منع ننماید و

افنائش را از اثمار سدرهٔ عزّت و رحمت محروم
نفرماید

- 4 O Ali, upon thee be My peace. This Wronged One hath at all times considered the honor of thy person and the preservation of thy station, and continues to do so. The True One, exalted be His glory, hath ordained means for every thing and every matter, as He hath said: 'God hath refused to cause things to happen except through their means.' One must hold fast to these means. According to what his honor Aqa Siyyid Mirza, upon him be God's peace, hath written, your honor must not be remiss in gathering these means. It is strange that until now the brethren have not known what has entered and what has left the storehouse in Beirut, and the cause of their lack of knowledge has been the delay in your books and accounts. Now it is necessary and obligatory that you send a clear account so all may understand what has transpired.

4 یا علی علیک سلامی اینمظلوم در جمیع احوال
ملاحظهٔ اعزاز وجود و حفظ مقام او را نموده
و مینماید و حقّ جلّ جلاله از برای هر شیء و
امری اسبابی قرار فرموده چنانچه میفرماید ای
الله ان یجری الأمور الاّ بأسبابها باید یاسباب
تمسک نمود از قراریکه جناب آقا سید میرزا
علیه سلام الله نوشته اند باید آنجناب در جمع آوری
اسباب کوتاهی ننمایند عجب در آنکه الی حین بر
اخوان معلوم نشده که در مخزن بیروت چه وارد
شده و چه خارج گشته و علت عدم اطلاع
حضرات تأخیر دفتر و حساب آنجناب بوده و
حال لازم و واجب که حسابی ناطق بفرستند تا
کلّ بفهمند که چه شده

- 5 O Ali, the blame for these matters falls upon the Dayspring of Justice, for they are unaware and know not. Often it happens that, due to your stillness in this land, they suppose the reason for not sending funds or accounts was the House. This Wronged One has ever called all to trustworthiness, religiosity, truthfulness and sincerity, yet proper action is not evident. One must at all times hold fast to the cord of trustworthiness and religiosity, and the state of these two is truly not known - whether they have been implemented or not. Knowledge thereof is with God, the Knower of the unseen.

5 یا علی تهمت این امور بمطلع عدل راجع چه
که ایشان آگاه نیستند و نمیدانند بسا میشود نظر
بسکون شما در این ارض گمان نمایند سبب عدم
ارسال نقود و یا حساب درب خانه بوده اینمظلوم
لازال کلّ را به امانت و دیانت و صدق و صفا
دعوت نموده ولکن کما ینبغی عمل ظاهر نه باید
در جمیع احوال بحبل امانت و دیانت تمسک
جست و حالت این دو فی الحقیقه معلوم نه که
آیا مجری شده و یا نشده علمه عند الحقّ علام
الغیوب

- 6 A portion of the proceeds from the door of the House had been in the possession of Jinab-i-Afnan, Jinab-i-Sayyid Muhsin. The Greater Branch, in view of the expenses, had requested its remittance. Jinab-i-Afnan, Sayyid Muhammad, had stated that it would be referred to Sayyid Ali, inasmuch as he was to dispatch these funds to this Land. Likewise, Jinab-i-Sayyid Mirza had written that whatsoever remained in Beirut should be sent without delay to the Land of Ta. Some time ago, too, Jinab-i-Afnan Alif and Ha had referred the sum from the door of the House for payment by that honoured personage. Thus, according to this reckoning, certain sums remain in your possession which must needs be delivered. How long will negligence persist? If in truth payment is due, then render it with the utmost fidelity and rectitude; otherwise, forward an account, that it may be known whether or not anything remains with you. O Ali! Hold fast to trustworthiness and to the fear of God.

6 وجهی از درب خانه نزد جناب افنان جناب
سید محسن بوده غصن اکبر نظر بخارج طلب
نموده جناب افنان سید محمد گفته حوالهٔ سید
علی میکنم چه که باید وجوه باین ارض ارسال
نماید و همچنین جناب سید میرزا نوشته هر قدر
در بیروت باقی مانده معجلاً بارض طا ارسال
دارند و چندی قبل هم جناب افنان الف و حا
طلب درب خانه را حواله نموده که آنجناب ادا
نماید از این قرار بحساب ایشان مبالغی نزد شما
باقیست که باید برسانید آخر اهمال تا کی اگر
فی الحقیقه باید بدهید بکمال امانت و صداقت ادا
کنید والاّ صورت حساب بفرستید تا بدانند که
نزد شما چیزی باقی نیست یا علی به امانت و دیانت
تمسک نما

7 حال لازمست بعض امور را محض آگاهی شما
ذکر نمائیم از جمله فقرهٔ جناب محمد مصطفی علیه

- 7 It is now necessary to set forth certain matters solely for your own awareness. Among them is the case of Jinab-i-Muhammad-Mustafa – upon him be Baha'u'llah's glory – who sent to you four shares for remittance, yet you neither dispatched the funds nor gave any account thereof, until such time as the late, exalted Haji Muhammad-Rida arrived. When, in the presence of one of the Branches, the matter was raised – whether any sum sent by Jinab-i-Muhammad-Mustafa had reached you – your reply was, “We have neither heard of it nor seen it.” The late Haji was greatly astonished and said that, should Jinab-i-Muhammad-Mustafa be apprised, it would be most regrettable. Whereupon, for the sake of protecting your station and preserving the Faith, the word “received” was, in connection with that matter, denied.
- 8 If in these minor affairs trustworthiness and truthfulness are not observed, what then will be the case in matters of greater moment? Once such funds are received, they should either be forwarded without delay or a written authorization obtained, permitting their use. Be assured that whatsoever exists, and is rightfully yours, shall assuredly be bestowed upon you. For a long time you have been in Our company, and are aware of the trustworthiness and the management of the affairs of the House. It behoveth one to reflect upon these matters and to act with perfect integrity and faithfulness.
- 9 At present, the most prudent course is this: if the sum you received from the door of the House for payment to the assayer has already been paid, then collect it anew; and if it has not yet been paid, then withhold it. For it may be that others will again intervene, sowing the seeds of confusion, as in the affair of Islambul, wherein all was lost. In this case, it would be preferable that the money-changer remain the creditor. This course, in view of present circumstances and in order to safeguard the funds, is indeed wise.
- 10 Be not perturbed by the vicissitudes of affairs. In times past and to come, events have befallen humanity weightier than mountains; yet, when all hope and expectation had been cut off, the grace of God encompassed them. Grieve not, but with joy of spirit, with fragrance and steadfastness in the name of God – glorified be His glory – banish all negligence, and set thyself in order to the affairs, that all may know no treachery hath occurred, nor anything been lost.
- 11 At present, Jinab-i-Sayyid Mirza lays – and will continue to lay – all shortcomings at the feet of Aqa Sayyid Ahmad and yourself; and in truth he is justified, for you do not write what hath transpired. Harken, then, to the counsel of this Wronged One.
- ۹ ۶۶ [بهاء الله] که چهار سهم بشما رساند که ارسال نمائید و شما نه وجه ارسال نمودید و نه تفصیل آنرا ذکر کردید تا آنکه جناب مرحوم مرفوع حاجی محمد رضا آمدند وقتی نزد یکی از اغصان ذکر نمود وجهی جناب محمد مصطفی فرستاده بشما رسید یا نه جواب گفتید نشنیدیم و ندیدیم بعد حاجی مرحوم بسیار تعجب نمودند و گفتند جناب آقا محمد مصطفی اطلاع بیابد بسیار بد است و بعد نظر بحفظ مراتب شما و حفظ امر کلهه کذبی در وصول آن گفته شد
- ۸ این امور جزئی که در آن امانت و صدق ملاحظه نشود امور کلیه چه خواهد شد باید بعد از اخذ آن یا ارسال دارند یا بنویسند که لازمست اگر اذن میدهند تصرف شود و یقین است آنچه موجود باشد و از برای شما لازم البته عطا میشود مدتیست با ما بوده اید و بر امانت و اعمال درب خانه آگاه شده اید باید در امور تفکر نمود و بکمال امانت و دیانت رفتار کرد
- ۹ و حال آنچه مصلحت است آنکه وجهی که از درب خانه اخذ نمودید که بصراف بدهید اگر داده اید مجدداً اخذ نمائید و اگر نداده اید ندهید چه که شاید باز جمعی بمیان افتند و بنای مشتی کاری را بگذارند مثل عمل اسلامیل که کلّ از میان رفت در اینصورت صراف طلبکار باشد اولی است اینفقره نظر بمصلحت وقت و حفظ مال خوبست
- ۱۰ و در امور مکرر نباشید از برای انسان در سلف و خلف واقع شده آنچه که ائقل از جبال بوده و بعد از یأس و قطع رجا عنایت حقّ شامل شده محزون نباشید بکمال روح و ریحان و استقامت باسم حقّ جلّ جلاله اهمال را از میان بردارید و بترتیب امور مشغول شوید تا کلّ بدانند خیانتی واقع نشده و چیزی از میان نرفته
- ۱۱ حال جناب آقا سید میرزا جمیع قصور را بگردن آقا سید احمد و شما گذارده و میگذازد و فی الحقیقه هم حق دارد چه که شما نمینویسید که چه شده باری نصیح مظلوم را بشنو و مخزن

And as for the treasury of Muhammad-Mihdi, if it belongeth to the people, it is not permissible for you to send it elsewhere. We exhort you to trustworthiness and its conditions, to piety and its obligations.

محمد مهدی هم اگر مال مردم است میخواهی
بفرستی جایز نیست نوصیک بالأمانة و شروطها
و الدیانة و حقوقها انتهى

- 12 From the letters of the honored Afnan, Jinab-i-Aqa Siyyid Mirza and His Holiness Haji Siyyid Muhammad, upon them both be the Most Glorious Beauty of God, it appears they suppose you have funds in your possession. This matter must be clarified so this accusation does not return upon you and the above. This matter is most necessary and obligatory. We beseech God, blessed and exalted be He, to assist you with the means of the heavens and earth and to open before your faces the gates of divine gifts and favors. Verily He is the Giver, the Forgiving, the Generous.

12 آنچه از نامه های آقایان حضرت افنان جناب آقا
سید میرزا و حضرت حاجی سید محمد علیهما بهاء
الله الأبهی مستفاد میشود همچو گمان نموده اند
خدمت آنحضرت مال موجودست باید این فقره
معلوم شود تا این تهمت به شما و فوق راجع نگردد
این فقره بسیار لازم و واجب است نسئل الله
تبارک و تعالی ان یمد حضرتکم بأسباب السموات
و الأرض و یفتح علی وجوهکم ابواب المواهب و
الألطاف انه هو المعطى الغفور الکریم

- 13 I send greetings to the friends in that land and declare "Would that I were with them!" Regarding affairs, act according to whatever the Afnan-i-Kabir deems advisable, as commanded. Peace, remembrance and praise be upon you and upon those with you and upon God's righteous servants.

13 اولیای آن ارض را سلام میرسانم و بیا لیتنى
معهم متذکر و ناطقم در باب امور حسب الأمر
آنچه حضرت افنان کبیر مصلحت میدانند عمل
نمائید السلام و الذکر و الثناء علی حضرتکم و علی
من معکم و علی عباد الله الصالحین

BLIB_Or15731.488

BH00756

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Port Said*
Date: 1307-11-28 [1890-Jul-16]

- 1 He is God, exalted be His station, the Greatness and the Power!
- 2 In every moment of all moments, the successive and continuous blessings of the Desired One are manifest and evident. Existence is from Him, health is from Him, manifest, and bounty descends from Him, and protection through the hosts of His means is resplendent. Were details to be mentioned, pen and ink would find themselves impotent. With all these favors, gifts and bounties, each of which requires a hundred thousand thanks, how can one tongue suffice and fulfill its gratitude? Thus it is proven by demonstration: the impotence of servants and the admission of inadequacy. Every fair-minded one bears witness to what has been mentioned.
- 3 O God, O Generous One, O Merciful One! I beseech Thee by Thy power which hath conquered all created things, and

1 هو الله تعالى شأنه العظمة والاقترار

2 در هر حین از احیان نعمت های متوالیه متتابعه
حضرت مقصود ظاهر و هویدا وجود از او صحت
از او مشهود و نعمت از او نازل و حفظ بجنود
اسبایش باهر اگر تفصیل ذکر شود قلم و مداد
خود را عاجز مشاهده نماید مع جمیع این عنایات
و مواهب و الطاف که هر یک صد هزار شکر
لازم دارد کجا یک لسان کفایت نماید و از
عهده شکرش برآید لذا ببرهان ثابت شد عجز عباد
و اعتراف بر قصور هر منصفی برآنچه ذکر شد
شهادت دهد

by Thy sovereignty which hath encompassed all existence, to ordain for every particle of Thy creation a speaking tongue in Thy remembrance, praise, and thanksgiving for Thy bounties and favors. My God, my Lord, and my Support! I beseech Thee by the confession of those near unto Thee and the believers, and by the acknowledgment of the sincere ones and the mystics, and by Thy Name which Thou hast made the Dawning-Place of Thy attributes and names, to assist Thy servants in that which becometh Thy pardon, Thy bestowal, Thy mercy and Thy power. O Lord! Thou art the Strong, the Powerful, and Thy servants are weak and poor. Adorn them with the ornament of Thy strength and power. Verily, Thou art the Powerful, the Mighty, the Bestower.

- 4 May my spirit be a sacrifice for your mention, your arising, and your steadfastness! Your letter arrived and truly wondrous effects were evident from it - the glad tidings of health and the transformation of sorrows and griefs into joy and delight, and furthermore awareness and knowledge of affairs. Blessed be God, it possessed both outward and inward bounties, and truly for this poor one it was a spiritual wealth in the realm of knowledge. Praise be to God, it conveyed degrees of love, affection, favor and mercy. After its reading and review, approach was made to the Presence, it was presented before His face and achieved the honor of His listening. He said that the mention and utterance of the Afnan, upon him be God's peace and favor, is the cause of gladness and joy. We beseech God, blessed and exalted be He, to assist him in guiding His creation, exalting His Word, and manifesting that which adorns the servants with His attributes. O My Afnan! Upon thee be God's peace and bounty. Thou art remembered on the carpet of the Wronged One and art the recipient of special favor. Thy mention was adorned with His hearing. Praise be to God, each word thereof was like a muezzin who, from a lofty and elevated station, summoned people to the gathering place. Despite the radiant favors, manifest bounties, and brilliant bestowals, some persist in opposition and deny what is manifest. Say:

- 5 O my God, my God! Illumine the hearts of Thy servants with the light of Thy justice and their temples with the ornament of Thy forgiveness. O Lord! Prevent them not from turning to the ocean of Thy knowledge and the heaven of Thy grace. Thou art the One with power through Thy sovereignty, before which neither the dominion of the world nor the might of nations can stand. O Lord! Assist Thy Afnan through Thy bounty and generosity, then open before his face the doors of Thy grace and mercy - that whereby he may become known through Thy name, mighty through Thy might, and obeyed through Thy

3 الها کریم رحیم استلک بقدرتک التي غلبت
الکائنات و بسلطانک الذي احاط الموجودات
ان تقدر لكل جزء من اجزاء خلقک لساناً ناطقاً
في ذکرک و ثنائک و شکر نعمائک و آلائک
الهي و سيدي و سندی استلک باعتراف
المقرين و الموحدين و اقرار المخلصين و العارفين
و باسمک الذي جعلته مطلع صفاتک و اسمائک
ان تؤيد عبادک على ما ينبغي لعفوک و عطائک
و رحمتک و اقتدارک اي رب انت القوى
القدير و عبادک ضعيف فقير زينهم بطراز قوتک
و قدرتک انک انت المقتدر العزيز الوهاب

4 روحی لذکرکم و لقیامکم و لاستقامتکم الفداء
دستخط حضرت عالی وارد فی الحقیقه آثار عجیبه
از آن ظاهر بشارت صحت و تبدیل هموم و غموم
بفرح و سرور و دیگر اطلاع و آگاهی بر امور
ماشاء الله دارای نعمت ظاهره و باطنه بود و
فی الحقیقه از برای فقیر عرصه معارف ثروت
معنوی بوده الله الحمد حاکی بود از مراتب محبت
و مودت و عنایت و مرحمت و بعد از قرائت
و اطلاع قصد مقام نموده امام وجه عرض
شد و بعد اصفا فائز گشت فرمودند ذکر و بیان
افنان علیه سلام الله و عنایت سبب نشاط و
انبساطست نسئل الله تبارک و تعالی ان یوفقه
على هداية خلقه و اعلاء کلمته و اظهار ما یزین
العباد بأخلاقه یا افنانی علیک سلام الله و جوده
در بساط مظلوم مذکور و عنایت مخصوصه
فائز ذکر باصفا مزین لله الحمد هر کلمه ای از
آن مؤذنی بود که بر مقام بلند رفیع ناس را بمقرر
جمع دعوت مینمود مع عنایات مشرقه و الطاف
لائحه و عنایات ساطعه بعضی بر عناد قائم و
منکر آنچه ظاهر

5 قل الهی الهی نور قلوب عبادک عدلک
و هیاکلهم بطراز عفوک ای رب لا تمنعهم
عن التوجه الى بحر عرفانک و سماء فضلک
انک انت المقتدر بسلطانک الذي لا تقوم معه
سلطة العالم و لا قدرة الأمم ای رب اید افنانک
بجودک و کرمک ثم افتح علی وجهه ابواب
فضلک و رحمتک منه ما یجعله معروفاً باسمک و
عزیزاً بعزک و مطاعاً بفضلک انک انت المقتدر
الفضال العزيز الحکیم

grace. Verily, Thou art the Powerful, the All-Bountiful, the Mighty, the All-Wise.

- 6 We make mention of the son and give him the glad tidings of God's loving-kindness and favors. Give him My greetings from the Wronged One and remind him of what hath been uttered in this irrevocable Tablet. We make mention of him who hath been adorned with the love of God and His loved ones, and We beseech God to aid His loved ones to do that which He loveth and is pleased with. Verily, He is the Munificent, the One possessed of manifest grace. Peace and remembrance and glory be upon you and upon those who love you for the sake of God, the All-Knowing, the All-Wise.

6 و نذكر الابن و نبشّره بعنايات الله و الطافه كبر على وجهه من قبل المظلوم و ذكره بما نطق به في هذا اللوح المحتوم و نذكر من كان مزيناً بحب الله و اوليائه و نسل الله ان يؤيد احبائه على ما يحب و يرضى انه هو الكريم ذو الفضل المبين السلام و الذكر و البهاء عليكم و على من يحبكم لوجه الله العليم الحكيم انتهى

- 7 Praise be to God! His successive favors are evident and manifest. Mention of that honored one hath been made at all times, and bounties and favors have been revealed in such wise that this servant is unable to describe them. That honored one knoweth and will know. As for the account of the land of Shin, it appeareth that the Siyyid of that land's inattention hath caused an uproar to arise. His Holiness Afnan (upon him be the Glory of God, the Most Glorious) sent a petition to the Most Holy Court, and likewise a letter to this evanescent servant, and this was before the arrival of the Blessed Tablet. The turmoil in that land was the cause.

7 الحمد لله عنايات متواتره موجود و مشهود هر هنگام ذكر آنحضرت شده عنايت و الطاف بشأني ظاهر كه اينعبداً از ذكرش عاجز خود آنحضرت دانسته و ميدانند و اما حكايت ارض شين گويي سبب عدم توجه سيد آن ارض شده كه غوغايي برپا نمود عريضهئي حضرت افنان عليه ۹ ۶۶ [بهاء الله] الاهي بساحت اقدس ارسال نمودند و همچنين دستخطي باينعبداً فاني و اين قبل از وصول لوح مبارك بوده اضطراب آن ارض سبب شده

- 8 Now a letter containing verses and clear proofs hath been sent to the spiritual friend, His Honor Haji Ghulam-Husayn Kh-A (upon him be the peace of God). It will reach that honored one's attention; let him consider it and send it on. We beseech and hope from the Intended One the improvement of that honored one's affairs. Assuredly any attention that is given for the sake of God will have its effect and its wisdom will become manifest. The affairs of His Holiness Afnan of the land of Shin (upon him be the Glory of God, the Most Glorious) have apparently suffered somewhat due to the disorder in the affairs of certain other Afnans (upon them be the Glory of God and His loving-kindness), as their sudden movement during the rainy season and their physical illness prove what hath been submitted. Indeed they have borne a great burden in that at such a time they have turned their attention to that land for attending to affairs and occupations. This servant beseecheth his Lord to protect His Holiness and to aid him and to set right his affairs as a mercy from His presence and a favor from His court. Verily He is the All-Bountiful, the Munificent. There is no God but He, the Hearing, the Seeing.

8 و حال بحبيب روحاني جناب حاجي غلامحسين خا عليه سلام الله نامهئي كه حاوي آيات و بيناتست ارسال شد بنظر آنحضرت ميرسد ملاحظه فرمايند و ارسال دارند اصلاح امور آنحضرت را از حضرت مقصود سائل و آمليم و البته توجهي كه لوجه الله واقع شود اثر نمايد و حكمش ظاهر گردد امورات حضرت افنان ارض شين عليه ۹ ۶۶ [بهاء الله] الاهي گويي نظر باغتشاش امور بعضي افنان ديگر عليهم ۹ ۶۶ [بهاء الله] و عنايت قدری لطمه خورده چه كه حركت ايشان بغتةً در ايام برصات و عليلي جسمشان دليل است بر آنچه عرض شد في الحقيقه زحمت بزرگي را حمل نموده اند كه در چنين وقتي لأجل رسيدگي امور و اشغال به ارض ها توجه فرموده اند نسل الخادم ربه بأن يحفظ حضرته و ينصره و يصلح اموره رحمةً من عنده و فضلاً من لدنه انه هو الفضال الكريم لا اله الا هو السامع البصير

- 9 There was a passage in the blessed supreme letter that caused much smiling from the Master (may our spirits be sacrificed for Him). It was repeatedly presented and successive favors were evident and manifest. Indeed all passages of the letter were the cause of joy and gladness. We beseech God, blessed and exalted is He, to manifest through you that which will gladden the hearts of the world and bring solace to the eyes of the nations. Verily He is the Answerer, the Choose One.
- 10 That which was written mentioning the spiritual friend, His Honor Haji Niyaz Effendi (upon him be the Glory of God), was presented before His countenance and achieved the honor of His hearing. Now praise be to God, they are present in the vicinity and speak in remembrance of that honored one, and the supreme favor is evident and manifest toward them. It is hoped that they will ever be adorned with this bounty and illumined with this light. He said: "Niyaz is truly in need." God willing, may the divine will manifest that which is the cause of true wealth.
- 11 The tin tube with its inner contents, that is to say the pieces, arrived.
- 12 I send greetings unto his honor the Afnan, the Most Luminous Star and Most Brilliant Orb, upon him be the peace and glory of God. I offer congratulations and hope that through the grace of the All-Bountiful One he may attain to all that conduceth to exaltation and elevation. Likewise unto the other friends who are illumined by the light of certitude and enkindled with the fire of love do I send greetings, and I beseech God, glorified be His majesty, on their behalf whatsoever causeth the exaltation of His Word. The Branches of the Blessed Tree - may my spirit be a sacrifice unto the dust before their feet - and the dwellers of the Pavilion of Sanctity and Grandeur make mention of that honored one in the most exalted station, sending salutations, praise, glory and splendor. They ceaselessly beseech the Most High on behalf of that honored one whatsoever is sanctified and elevated above all comparison and likeness. Verily our Lord is the All-Hearing, the Answerer of Prayer. There is no God but Him, the Mighty, the Powerful. Peace and remembrance and mercy and glory be upon your honor and upon those who are with you and upon those who love you and hearken unto your words, for the sake of God, the Lord of the Day of Judgment. And praise be unto Him, for He is the Protector of the sincere ones and the Lord of all the worlds.
- 13 The servant, on the 28th of Dhi'l-Qa'dah the Sacred, 1307
- 9 فقره‌ئی در دستخط مبارک عالی بود که بسیار سبب تبسم مولی ارواحنا فداه شد مکرر عرض شد و عنایات متواتره ظاهر و مشهود فی الحقیقه جمیع فقرات دستخط سبب بهجت و ابتهاج بوده نسل الله تبارک و تعالی ان یظهر بکم ما تفرح به افئدة العالم و تقر به عیون الأمم انه هو المحیب المختار
- 10 آنچه در ذکر حبیب روحانی جناب حاجی نیاز افندی علیه ۶۶۹ [بهاء الله] مرقوم فرمودند امام وجه عرض شد و بعز اصغا فائز گشت حال الحمد لله در جوار موجودند و بذکر آنحضرت ناطق و عنایت کبری نسبت بایشان ظاهر و باهر امید آنکه لازال باین فیض مزین باشند و باین نور منور فرمودند نیاز فی الحقیقه اهل نیاز است انشاء الله اراده الهی ظاهر فرماید آنچه را که سبب ثروت حقیقی است انتهی
- 11 لوله حلبی مع امانات باطنیه‌اش یعنی قطعات رسید
- 12 خدمت جناب افنان نجم ازهر و قره انور علیه سلام الله و بهائه سلام میرسانم و تهنیت میگویم امید از فضل فضال فائز شوند بآنچه که سبب علو و سمو است و همچنین خدمت سایر دوستان که بنور ایقان منورند و بنار محبت مشتعل سلام میرسانم و از حق جل جلاله از برای ایشان میطلبم آنچه را که سبب ارتفاع کلمه اوست اغصان سدره مبارکه روحی لترات قداهم الفداء و اهل سراق عصمت و عظمت آنحضرت را در مقام اعلی ذکر مینمایند سلام و ثنا و عز و بها میفرستند لازال از حق متعال از برای آنحضرت میطلبند آنچه را که از شبه و مثل مقدس و مبراست ان ربنا هو السميع و هو المحیب لا اله الا هو العزیز القدير السلام و الذکر و الرحمة و البهاء علی حضرتکم و علی من معکم و علی الذین یحبونکم و یسمعون قولکم لله مالک یوم الدین و الحمد له اذ هو مولی المخلصین و رب العالمین
- 13 خادم فی ۲۸ ذی القعدة الحرام سنة ۱۳۰۷

INBA31:145

BH04370

To: Aqa Ali Akbar

Date: 1307-12 [1890-Jul]

1 He is God, exalted be His glory, the Most Great, the Most Powerful

1 هو الله تعالى شأنه العظمة والاقْتدار

2 My God, my God, my Lord, my Support, and my Hope! By Thy might, Thy majesty, Thy sovereignty and Thy grandeur, I desire not that my tongue should utter aught except Thy remembrance and praise, nor that my face should turn except toward the lights of Thy countenance, nor that my heart should incline except toward Thy horizon. O Lord! Thou hearest from my limbs and members, my outer and my inner being, my cry and my lamentation at what hath befallen Thy loved ones from those who have violated Thy Covenant and Testament. O Lord! Thou seest how hatred hath encompassed Thy chosen ones. Where is the ocean of Thy assistance and the heaven of Thy power? I beseech Thee, O Originator of existence, by the ocean of Thy bounty and the heaven of Thy knowledge, to cause Thy chosen ones to hold fast to the cord of Thy bestowal, to hasten unto the ocean of Thy utterance, to speak forth the wonders of Thy remembrance and praise, to remain firm in Thy service, and to act according to what Thou hast revealed in Thy Gracious Book. There is no God but [Thou, the Almighty], the All-Forgiving, [the Mighty], the Most Great.

2 الهى الهى و سیدی و سندی و رجائی و عزّتک و جلالّتک و سلطنتک و عظمتک لا احبّ ان ينطق لسانى الا فى ذکرک و ثنائک و لا احبّ ان يتوجّه وجهى الا الى انوار وجهک و لا ان يقبل قلبى الا الى افقک اى ربّ تسمع من ارکانى و جوارحى و ظاهرى و باطنى ضجيجى و صريخى بما ورد على اوليائك من الذين نقضوا عهدک و ميثاقک اى ربّ ترى البغضاء احاط اصفياک اين بحر نصرّتک و سماء اقتدارک استلک يا موجد الوجود من بحر جودک و منزل الايات من سماء علمک ان تجعل اصفياک متمسکين بجبل عطاک و مسرعين الى بحر بيانک و ناطقين ببدايع ذکرک و ثنائک و ثابتين على خدمتک و عاملين بما انزلته فى کتابک الکریم لا اله الا انت [المقتدر] الغفور [العزیز] العظيم

3 O Lord! Thou seest one of Thy servants who was named Ali-Akbar raising his hands toward the heaven of Thy loving-kindness, beseeching from the wonders of Thy bounty that which shall adorn him with the ornament of Thy remembrance. [He is the one who] hath turned toward Thy horizon and acted according to what Thou didst command him in Thy Tablets. O Lord! Aid him to accomplish what Thou lovest and art pleased with, and ordain for him what Thou hast ordained for Thy loved ones in the latter and former days. Verily Thou art the Lord of all names and the Protector of those who are in the heavens and [on earth].

3 اى ربّ ترى عبداً من عبادک الذى سمى بعلى قبل اکبر رفع يده الى سماء عنايتک ويسئل من بدائع جودک ما يزيّنه بطراز ذکرک [هو الذى] اقبل الى افقک و عمل ما امرته به فى الواحک اى ربّ وفقه على ما يحبّ ويرضى و قدر له ما قدرته لأوليائك فى الآخرة و الأولى اى انت مولى الأسماء و المهيمن على من فى السموات و [الأرضين]

AQM.J2.022

BH03708

To: Mirza Muhammad Taqi Afnan, in Yazd

Date: 1307-12-06 [1890-Jul-24]

- 1 Praise be to God Who hath manifested and revealed His Cause with a power that the clamor of men could not deter...
 1 الحمد لله الذي ظهر و اظهر امره بسلطان ما منعه الضوضاء و ما خوفته سطوة الأشقياء ...
- 2 Wherever We may be, and whatever may befall Us, the people of God must fix their gaze with perfect steadfastness and confidence upon the Most Sublime Horizon and occupy themselves with the reformation of the world and the education of peoples. Whatsoever hath befallen and will befall hath been and is the cause of the exaltation of His Cause....
 2 ما در هر کجا باشیم و هر چه بر ما وارد شود باید حزب الله بکمال استقامت و اطمینان بافق اعلی ناظر باشند و باصلاح عالم و تربیت امم مشغول گردند آنچه وارد شده و بشود سبب و علت ارتفاع امر بوده و هست ...
- 3 Each year Haji Mir Karim Khan wrote a refutation of this Most Great Cause, thinking thereby to render service to religion. The title of his first book was "The Shooting Star in Refutation of the Bab." And the author of Nasikh't-Tawarikh wrote that which was the cause of the greatest consternation. At one time this exalted word was revealed from the tongue of the Lord of the Kingdom of Names - exalted be His utterance: "O servant in attendance! At times God, exalted be His glory, propagates His Cause through His chosen ones, and at times through His enemies." After the return of the Day-Star of the horizons to Iraq, all know that the Cause was concealed and no mention was made of it. Then, according to the words "He will blow the trumpet a second time," each day they pronounced a word, and that word was a light for those who accepted and a fire for those who denied. Both this light and this fire served to proclaim the Cause. Those who accepted, with joy and fragrance, summoned the people of the contingent world to the horizon of the Divine Manifestation with proof and evidence, while those who denied, inflamed with the fire of hatred, unwittingly spread the Cause in all directions with their clamor. Who can prevent that which God has willed through His might, His power and His sovereignty? He has manifested and caused to appear whatsoever He desired. Verily He is the Single One, the Mighty, the Powerful, the Bestower....
 3 حاجی میر کریمخان در هر سنه بر این امر اعظم ردی نوشته و بگمان خود نصرت دین نموده و اسم کتاب اولش این بوده تیر شهاب ردّا علی الباب و صاحب ناسخ التواریخ نوشته آنچه را که سبب فزع اکبر بوده وقتی از اوقات این کلمه علیا از لسان مالک ملکوت اسماء ظاهر قوله تعالی یا عبد حاضر گاهی حق جلّ جلاله بسفراء خود تبلیغ امر میفرماید و هنگامی باعدا بعد از رجوع نیر آفاق به عراق کلّ میدانند که امر مستور بود و خبری از آن مذکور نه و بمفاد و نفخ فيه اخری هر یوم بکلمهئی نطق فرمودند و آن کلمه نور بود از برای مقبلین و نار بود از برای منکرین و این نور و نار هر دو منادی امر واقع مقبلین بروح و ریحان اهل امکان را بحجّت و برهان حقّ جلّ جلاله بافق ظهور دعوت مینمودند و منکرین بنار بغضا مشتعل و در جهات بضوضا من غیر شعور امر را انتشار میدادند من یقدر ان یمنع ما اراده الله بقوته و قدرته و سلطانه قد ظهر و اظهر ما اراد انه هو الفرد المقتدر العزيز الوهاب انتهی ...
- 4 Praise be unto Thee, O my God, and thanksgiving be unto Thee, O my Lord, my Support and my Heart's Desire! I beseech Thee by Thy Cause that hath encompassed the world and the nations, and by Thy Name through which Thou didst raise the standard of Thy Manifestation upon creation, to change the sorrows of Thy loved ones into the Greatest Joy and their hardship into ease, O Thou Who holdest the reins of destiny! O Lord! Strengthen their hearts and limbs through Thy power,
 4 لک الحمد یا الهی و لک الشکریا سیدی و سندی و مقصودی اسألك بأمرک الذي احاط العالم و الأمم و باسمک الذي به نصبت رایة ظهورک علی العلم ان تبدل احزان اولیائک بالفرح الأكبر و عسرهم بالیسریا مالک القدرای ربّ قوّ قلوبهم و ارکانهم بقوتک ثمّ ایدهم علی ذکرک و ثنائک

then aid them to mention Thee, praise Thee and spread Thy signs with wisdom and utterance. O Lord! Disappoint not the one who hath raised his hands in supplication toward the heaven of Thy bounty. Ordain for him that which will exalt him through Thy Name amongst Thy servants. O Lord! Disappoint not him who hath raised his hands in supplication toward the heaven of Thy bounty. Ordain for him that which will exalt him through Thy Name among Thy servants, and will make him mighty through Thy power, powerful through Thy strength, and steadfast in Thy Cause. Verily, Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise....

LTDT.053x

و نشر آثارک بالحکمة و البیان ای رب لا تخیب
من رفع یدای الرجاء الی سماء عطاءک قدر له ما
یرفعه باسمک بین عبادک و یجعله عزیزاً بعزّتک
و قادراً باقتدارک و مستقیماً علی امرک انک
انت المقتدر علی ما تشاء لا اله الا انت العليم
الحکیم ...

ADM3#070 p.086x, PYB#189 p.03x,
NSS.201x

BH11687

To: *Haji Muhammad Ismayn Yazdi, in Alexandria*

Date: 1307-12-07 [1890-Jul-25]

- 1 He is God, exalted be His station, the Grandeur and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be befitting unto the Desired One Who, through His blessed, goodly and pure Word, created beings illumined with compassion, with mercy, with love. They are familiar with all tongues and are truthful in them all. Intrigues and evil whisperings are rejected in their religion. They are intimate with truthfulness and flee from all else. Whatsoever proceedeth from them is a faithful witness to the sincerity of their intention and the truth of their reality. We hope that the world may be illumined by the lights of the faces of the sincere ones and those brought nigh, and that these impurities which, like unto clay, have become the cause of the contamination of existence, may be cleansed by the Kawthar of the utterance of the Desired One of the worlds, and that the path may become manifest and the way evident. 2 حمد حضرت مقصود را سزاوار که بکلمه مبارکه طیبه طاهره عباد نوراً لی شفقت لی مرحمت لی خلق فرمود بجمع لسان آشنا و در جمیع آن صادق دسائس و وساوس در شریعت ایشان مردود با صدق مؤانسند و از دوش در گریز آنچه از ایشان ظاهر شود گواهیست صادق بر صدق نیتشان و اخلاص حقیقتشان امید آنکه از انوار وجوه مخلصین و مقربین عالم منور گردد و این کدوراتیکه بمثابة طین سبب آلائش وجود گشته از کوثر بیان مقصود عالمیان طاهر شود و سبیل واضح و طریق لائح گردد
- 3 This evanescent servant beseecheth the True One, exalted be His glory, to unite the hearts of the friends in that land, to bestow fellowship upon them, and to illumine them with the light of trust and resignation. Verily, He is powerful over all things. 3 این خادم فانی از حق جلّ جلاله میطلبد قلوب اولیای آن ارض را متحد فرماید و الفت بخشد و نور توکل و تفویض روشن و منیر دارد آنه علی کل شیء قدیر
- 4 O beloved of my heart! Thy noble letters, each like unto the morning star, illumined the horizons of hearts. After they were 4 یا محبوب فؤادی دستخطهای سامی و نامه های عالی هر یک چون نجم سحری آفاق قلوب را

read and noted, they were taken to the Presence and attained the honor of His attention. He said: "O Muhammad, upon thee be My peace! That which is acceptable and desired before the True One today is the preservation of the reputation of the friends of God in that land, that through the grace of the Lord and the requirements of His Name, the All-Merciful and the Lord of all, their reputation may encompass the world, and every region may acquire trustworthiness, religiosity, truthfulness and sincerity from the dawning-places of that land. The nature of this world is known and evident, and its transitoriness is manifest and obvious to every possessor of vision and understanding. In the city of love one matter hath become apparent, and that was the martyrdom of Him Who is mentioned in the Tablets. The friends, in view of the prohibition against interference which was revealed from the Supreme Pen, did not interfere and held fast unto beautiful patience and glorious concealment. Glory be to God! Through the supreme oppression, the True One, exalted be His glory, hath aided His Cause and informed both East and West. We hope that all the friends will hold fast unto that which God hath desired.

منور نمود و بعد از قرائت و اطلاع قصد مقام نموده امام وجه عرض شد و بعز اصغا فائز گشت فرمودند یا محمد علیک سلامی امریکه الیوم امام امر حقیقی مقبول و مرغوب حفظ صیت اولیای الهی است در آن ارض که از فضل حضرت باری و مقتضیات اسم رحمانی و ربانی صیبتشان عالم را احاطه نماید و هر جهتی از جهات کسب امانت و دیانت و صدق و صفا از مشارق آن ارض نمایند شأن دنیا معلوم و واضح و فنای آن نزد هر صاحب بصر و ادراکی ظاهر و مشهود در شهر عشق یک امر ظاهر و آن شهادت حضرت مذکور در الواح بوده و اولیا نظر بنهی تعرض که از قلم اعلی نازل شده تعرض ننمودند و به صبر جمیل و ستر جلیل تشبیه جستند سبحان الله بمظلومیت کبری حق جل جلاله امرش را نصرت نموده و شرق و غرب را اخبار فرمود امید آنکه جمیع اولیا بما اراده الله تمسک نمایند

5 God willing, confident and steadfast souls shall become the cause of the exaltation of the Word and the advancement of existence, and in every place and station they shall quench and extinguish the fire of hatred, animosity, rebellion and immorality with the pure water of patience, steadfastness, reliance and detachment. These few days have no significance in the sight of God and His friends. The man of insight will assuredly not defile himself beneath it nor soil his most pure hem. Blessed are they who came with joy and passed with fragrance, and with complete trust returned unto the Desired One.

5 انشاء الله نفوس مطمئنہ مستقیمہ سبب اعلاء کلمه و ارتقاء وجود گردند و در هر محل و مقام نار ضغینه و بغضا و بغی و فحشا را بماء صافی صبر و اصطبار و توکل و انقطاع افسرده نمایند و اطفاء کنند این ایام قلیله را لدی الله و اولیای او شانی نبوده و نیست انسان بصیر البته خود را تحت آن آلوده ننماید و ذیل اطهرش را نیالاید طوبی از برای نفوسیکه بروح آمدند و بریحان گذران نمودند و بتوکل کامل بحضرت مقصود راجع گشتند

6 O Muhammad! The friends of that land and its surroundings are mentioned in the presence of the Wronged One and are illumined by the light of utterance. Convey greetings to all of them and gladden them with the effulgences of the lights of the Luminary of divine gifts and favors. Verily, He will assist thee, aid thee and help thee with the hosts of wisdom and utterance. There is no God but He, the Powerful, the Mighty, the Bestower.

6 یا محمد اولیای آن ارض و اطراف نزد مظلوم مذکورند و بنور بیان منور کل را سلام برسان و بتجلیات انوار نیر مواهب و الطاف الهی مسرور دار آنه یمدک و یؤیدک و ینصرک بجنود الحکمة و البیان لا اله الا هو المقتدر العزیز المنان انتهی

7 Praise be to God that He granted success and power to this indigent one to be engaged in service to His Cause at all times, detached from all else. How excellent is the work of those who are nigh and sincere, for therein is cut off and forbidden the fragrance of seeking personal desires. His is the grace and the bounty, and His the generosity and the glory. The power of the world and the desires of nations did not prevent Him, nor

7 حمد خدا را که این بی بضاعت را توفیق عطا فرمود و قدرت بخشید تا در لیلای و ایام بخدمت امرش مشغول و از دوش غافل لله در عمل المقرین و المخلصین چه که رائج طلب آمال در آن مقطوع و ممنوع له الفضل و العطاء و له الجود و البهاء قدرت عالم و آمال امم او را منع ننمود

hold Him back from His prevailing and supreme Will. Exalted be His dominion and exalted be His power! With one word He gave life, and with another word He took it away. Who can say why or wherefore, save he who removes himself from His sovereignty and flees from His dominion? Such a one has no station, no mention, and no description. In truth, such beings are considered non-existent and lost in the sight of those firmly established in the Crimson Ark. In any case, this servant beseeches the one true God on your behalf for that which is the cause of eternal life. Verily, He is the Powerful, the All-Seeing, and He is the Hearer, the Answerer. There is no God but He, the Single, the One, the All-Knowing, the All-Informed.

و از اراده قویّه غالبه باز نداشت تعالی سلطانه و تعالت قدرته بیک کلمه روح بخشید و بکلمه آخری اخذ فرمود من یقدر ان یقول لم و بم الا من ینخرج عن سلطانه و ینفر من حکومته لیس له مقام ولا ذکر ولا وصف فی الحقیقه امثال این وجود نزد مستقرّین سفینه همرا معدوم و مفقود باری در جمیع احوال این خادم از خداوند یگانه برای آنحضرت میطلبید آنچه را که سبب حیات ابدی است آنه هو القادر البصیر و هو السامع المحیب لا اله الا هو الفرد الواحد العلیم الخبیر

- 8 As commanded, a letter was written at this time to his honor Aqa 'Ali, upon him be the peace of God and His favors, and was sent to that true loved one that he might consider it and, if deemed advisable, deliver it. We beseech God to protect him through His power and sovereignty and to make him among the helpers.

8 نامه‌ای در این کرّه حسب الامر بجناب آقا علی علیه سلام الله و عنایتی نوشته شد و نزد آنحضور حقیقی ارسال شد تا ملاحظه نمایند و اگر مصلحت بینند بدهند نسل الله ان یحفظه بقدرته و سلطانه و یجعل له من الناصرین

- 9 As to what you wrote regarding Port Said and Egypt and other places, from meeting that beloved of hearts in any land, God willing, fruits will appear therefrom and the light of love will shine forth. In every matter and every thing there is a trace and hidden treasure from God's perfect power, but these gradually appear through outward means day after day, and the effects themselves make the servants aware and inform them. Verily God has power over all things. God willing, from the warmth of love of that beloved one, the effects of warmth will appear in all regions.

9 اینکه در توجّه به پرت سعید و مصر و مقامات دیگر مرقوم داشتید از لقای آنحضور فؤاد در هر ارضی انشاء الله از آن ثمری ظاهر و نور محبتی ساطع در هر امری از امور و هر شیئی از اشیاء از قدرت کامله الهیه اثری و کنزی مکنون و لکن باسباب ظاهره بعد یوماً فیوماً ظاهر میشود و نفس آثار عباد را آگاه مینماید و خبر میدهد ان الله علی کلّ شیء قدیر انشاء الله از حرارت محبت آنحضور آثار حرارت در اطراف ظاهر گردد

- 10 His Holiness the Afnan, upon him be 9 66 [Baha'u'llah's] Most Great Glory, has always been and continues to be mentioned. In truth, they are the cause of the exaltation of the Cause. We beseech God to assist him and make him successful through a sovereignty from His presence. Verily He is the Powerful, the Wise.

10 حضرت افنان علیه ۹ ۶۶ [بهاء الله] الابی لازال مذكور بوده و هستند فی الحقیقه سبب ارتفاع امرند نسل الله ان یؤیده و یوفقه بسلطان من عنده انه هو القادر الحکیم

- 11 His Excellency the Minister, may God the Blessed, the Most High, strengthen him, praise be to God, is sanctified from that which is unworthy and adorned with that which is worthy and befitting. God willing, may he be assisted in exalting this Most Great Cause. According to the command, that beloved one must in all conditions hold fast to wisdom and utterance. Meeting itself, without words, affects some receptive souls - it guides without speech and shows the way without description. Such a minister must be appreciated and, to the extent possible, love, affection, sincerity and purity toward him are

11 حضرت وزیر آیده الله تبارک و تعالی الحمد لله از ما لا ینبغی مقدّسند و بما ینبغی و یلیق مزین انشاء الله مؤید شوند بر اعلاء این امر اعظم حسب الامر باید آنحضور در جمیع احوال به حکمت و بیان متمسک باشند خود لقا من غیر حرف در بعضی از نفوس مستعدّه مؤثر واقع میشود بی لفظ هدایت مینماید و بی وصف راه نشان میدهد باید قدر همه چیز وزیری را دانست و بقدر مقدور محبت و مودت و صدق و صفا بایشان لازم باید اینخیز

necessary. This party must ask God for his honor and elevation. Verily God is the Hearing, the Seeing.

- 12 And as for the Khan, may God make him successful, God willing he is praiseworthy in deed, praised in mention, and beloved in utterance. Thanks be to God that He has servants who are adorned with the ornaments of truthfulness, purity, love and faithfulness. Mention was made of the honored Haji and the details of attendance in that blessed presence, and certainly it is blessed, for it was a gathering of the friends. Every spot of earth where God is mentioned takes pride over other spots. This is a truth in which there is no doubt. Although that spot in those days was sorrowful, for due to the sorrow of his honor the Haji and those with him, upon them be the glory of God, those with penetrating vision observed the friends and acquaintances to be grief-stricken. However, the revealed tablets, from the horizon of each of which the sun of bounty was shining, transformed all sadness into joy, gladness, delight and expansion.

- 13 And as to what you wrote about performing a prostration of gratitude after reading - glory be to God! The fragrance of this gratitude certainly ascended and attained the most exalted station. They commanded: Mention these words: I swear by the Sun of Truth which has illumined the worlds of justice and fairness and the hearts and minds of the companions - if the veil were lifted and that station were beheld, they would manifest such joy as has had and has no likeness in the world. Verily it has attained and ascended to a station where, upon its arrival, the maidens called out from the chambers: "The fragrance of a leaf of the Blessed Tree has wafted! Rejoice at meeting it and be glad at its presence!" By the life of God, the attraction of this tribulation seized everyone in the Most Glorious Paradise and the Supreme Heaven. Verily God is the Bestower, the Generous, and He is the Forgiving, the Merciful.

- 14 I convey greetings to His Honor, the beloved of hearts, Aqa Siyyid 'Ali, upon him be God's peace and care. In truth, his loving remembrances attract hearts and souls. I beseech God, exalted be His grace, to grant him that which causes the descent of mercy and favor from the clouds of His generosity and bounty. And for myself I seek confirmation that each time I make mention of what is hidden in the heart, I may remember the other loved ones of that land, and for each one I beseech God's assistance. How beloved in the sight of God is the manifestation of love between His loved ones! When mention was made of His Honor Haji 'Abbas, upon him be God's peace -

از حقّ بطلبند عزّت و رفعت ایشانرا انّ الله هو السامع البصير

12 و جناب خان وقفه الله انشاء الله در عمل محمودند و در ذکر محمود و در بیان محبوب شکر خدا را که از برای او عبادی هست که بطراز صدق و صفا و محبت و وفا می‌ینند ذکر جناب حاجی و تفصیل حضور در آنحضرت مبارک را نمودند و البته مبارکست چه که مجمع اولیا واقع هر بقعه از بقاع ارض که در آن ذکر حقّ میشود آن بر سایر بقاع افتخار مینماید هذا حقّ لا ریب فيه اگرچه آن بقعه در آن ایام محزون چه که بحزن حضرت حاجی و من معه علیهم بهاء الله اولیا و آشنا را صاحبان ابصار حدیده محزون مشاهده مینمودند ولكن الواح منزله که از افق هریک شمس عطا مشرق جمیع کدورات را به فرح و سرور و نشاط و انبساط مبدّل نمود

13 و اینکه مرقوم داشتند بعد از قرائت سجده شکر بعمل آوردند سبحان الله عرف این شکر یقین است که صعود نمود و بمقام اعلیٰ فائز گشت فرمودند اینکله را ذکر نما قسم بآفتاب حقیقت که عوالم عدل و انصاف و افتده و قلوب اصحاب را منور نمود اگر کشف حجاب شود و آتمقام را ملاحظه نمایند بفرحی ظاهر شوند که در عالم شبه نداشته و ندارد آنها فازت و صعدت الی مقام حین ورودها نادت الحوریات من الغرفات قد تضيّع عرف ورقة السدره المبارکة بشرن بقاءها ثم افرحن بحضورها باری لعمر الله جذب این بلا در جنت ابدی و فردوس اعلیٰ همه را اخذ نمود انا الله هو الفضال الکريم و هو الغفور الرحيم انتی

14 حضرت محبوب فؤاد جناب آقا سید علی علیه سلام الله و عنایتیه را سلام میرسانم فی الحقیقه اذکار محبتیه ایشان جذّاب افتده و قلوبست و مجدد وجود از حقّ جل عنایتیه از برای ایشان میطلبم آنچه را که سبب نزول رحمت و عنایتست از سحاب کرم و فضلش و از برای خود تأیید میطلبم که هر کوه ذکر نمایم آنچه را که در قلب مستور است سایر اولیای آن ارض را ذکر مینمایم و از حقّ از برای هریک توفیق میطلبم چه قدر محبوبست عندالله ظهور محبت احبّ با

how during the days of tribulation he was aflame with love in the house of His Honor the Haji and stood with complete dedication in service - repeatedly did He say: "Blessed is he, again blessed is he!"

- 15 We must be engaged day and night in thanksgiving and praise that He bestowed His grace, showed the way, and granted glory. The utter abasement that was specially reserved for this community in Iran - now, praise be to God, some have realized that this community has another purpose and another aspiration: they have had and have no thought save the tranquility of nations and the prosperity of the world. Every person of insight testifies to this and every hearing ear acknowledges it. And if some clods of earth, due to their lack of fairness and justice, have spoken or may speak otherwise, they are outside the school of God's justice. His bestowals, favors and kindness have reached such a degree that the tongues of the world are powerless to mention them.

- 16 One day He repaired to the garden where a new pavilion of glory had been raised, and by His command the loved ones were present and gathered in that place. After His will was made known and all were assembled, He proceeded from the first garden with the Branches of the Blessed Tree to that spot. After being seated and the reading of heavenly verses, He made such mention of recent tribulations that all became sorrowful.

- 17 Then He spoke other words that truly caused sanctified spirits to attempt ascension that they might, after their ascent, attain to such a gathering. And in those two days when truly the sun of favor rose manifest from its horizon, there appeared all that testified to His supreme grace and mighty compassion, and in His presence was done what was befitting. Verily God, our Lord and your Lord, is the All-Bountiful, the Generous; He is the All-Merciful, the Forgiving, the Compassionate.

- 18 Likewise, mention of that beloved of hearts' charitable deeds was repeatedly made by the blessed tongue. Indeed, not even to the extent of a needle's eye has anyone's reward been or will be lost. He said that from the earliest days until now, Muhammad has stood firm in service and held fast to the cord of grace, and throughout this long period nothing appeared from him contrary to His good-pleasure. This is a description for which the highest Paradise and loftiest Heaven yearn. At this point we should say: "Praise be to God Who confirmed and assisted you and caused to appear from you that which

یکدیگر هنگامیکه ذکر جناب حاجی عباس علیه سلام الله عرض شد که در ایام مصیبت در بیت حضرت حاجی بحجت مشتعل و بهمت تمام بر خدمت قائم مکرر فرمودند هینئاً له ثم هینئاً له

15 باید در لایالی و ایام به شکر و حمد مشغول باشیم که عنایت فرمود راه نمود عزت عطا کرد ذلت کبری که در ایران مخصوص اینخیز بود حال الحمد لله بعضی ادراک نموده اند که اینخیز را نیت دیگر است و امل دیگر جز راحت امم و عمار عالم خیالی نداشته و ندارند هر بصیری تصدیق مینماید و هر سمعی اعتراف میکند و اگر بعضی از کلوخهای عالم بمقتضای عدم انصاف و عدل سخنی گفته و یا بگویند خارج از دیرستان عدل حق است عنایات و الطاف و شفقت بمقامی است که السن عالم از ذکرش عاجز

16 یومی از ایام به بستان توجه فرمودند و در محل جدید خباء مجد مرتفع و حسب الامر اولیا در آنمقام حاضر و مجتمع و بعد از تعلق اراده و حضور جمع از بستان اول مع اغصان سدره مبارکه بانخل توجه فرمودند و بعد از جلوس و قرائت حروفات عالین ذکر مصیبت جدید را بقسمی فرمودند که کل متأسف گشتند

17 و بعد بکلمه آخری ذکر فرمودند که فی الحقیقه ارواح مجرده قصد عروج نمودند که بعد از عروج بچنین مجلسی فائز شوند و در دو یوم که فی الحقیقه آفتاب عنایت از افقش طالع ظاهر شد آنچه که از عنایت کبری و شفقت عظمی حکایت مینمود و در حضور عمل شد آنچه سزاوار بود ان الله ربنا و ربکم هو الفیاض الکریم و هو المشفق الغفور الرحیم

18 و همچنین ذکر اعمال خیریه آنحیوب فؤاد مکرر از لسان میارک جاری فی الحقیقه اجر احدی علی قدر سم ابره ضایع نشده و نمیشود فرمودند جناب محمد از اول ایام الی حین بخدمت قائم و بجمل فضل متمسک و از ایشان در ایندست مدیده امری ظاهر نشد که مخالف رضا باشد هذا وصف یرجوه الفردوس الاعلی والجنة العلیا ینبغی فیهذا المقام ان نقول الحمد لله الذی اید حضرتکم و وقفکم و اظهر منکم ما وصفه مالک الوجود

the Lord of creation and the Sovereign of the seen and unseen described. We beseech God to make you a key to every door, steadfast in every matter, and mindful at all times. Verily He is the Most Powerful of the powerful. There is no God but He, the Protector of all who are in the heavens and the earth."

- 19 The other gifts of that Beloved One have arrived. As they have been blessed with the mention and remembrance of that Beloved One, they will surely be acceptable. Since their relation is to the True One, exalted be His glory, each of their pages is the envy of paradise. I beseech the True One, exalted be His glory, to establish their reward in the garden of inner meanings and utterance, and to manifest its effusions in the aforementioned garden - this is not difficult for Him. This servant testifies to His power and sovereignty, His might and authority, and beseeches Him to ordain for your honor the good of all worlds among His worlds. Verily, He is the Powerful, the Mighty, the Wise.

- 20 To the light of the heart, His Honor Haji Siyyid Javad, upon him be the glory of God, the Lord of creation, I offer greetings and praise, and with utmost sincerity I beseech the True One, exalted be His glory, to aid him at all times and seasons in His service - a service that will forever bear witness to his attention, devotion, love and steadfastness. In the gathering of lovers his mention has been and continues to be made. It is hoped that in the remaining days we may arise to serve collectively and occupy ourselves with that which God desires. Verily, He is the Helper, the All-Knowing, the All-Informed.

- 21 Praise be to God that this letter ends with his mention. This ending is paired with the beginning; indeed, in one sense it can be said to take precedence, for the station of His Holiness the Seal (upon him be the spirit of all else) from the first beginning that was the beginning, is beyond all description and praise. This is the one who mentions and this is the witness. The remembrance and praise of God be upon you, O dawning-places of love and affection and mines of love and unity. There is no God but He, the Mighty, the Munificent.

- 22 The loved ones and chosen ones of that land are remembered in the heart and preserved through the protection of God's favor, exalted be His glory. The world of love requires at all times the mention and praise of the loved ones, especially those saplings that have been nurtured in the shade of mercy, have been raised up, and are sustained by the fresh wine. Such souls should be mentioned by a pure tongue, and a sanctified heart should express love for them. In brief, they are remembered

و سلطان الغیب و الشهود نستل الله ان يجعل
حضرتكم مفتاحاً لكل باب و قائماً على كل امر و
ذاكراً في كل حين انه هو اقدر الاقدرين لا اله الا
هو المهيمن على من في السموات و الارضين

- 19 دیگر ارمغانهای آنحضرت محبوب رسید چون به
توجه و ذکر آنحبيب فائز شده اند البته مقبول واقع
شود چون نسبتش بحق جلّ جلاله است هر ورقی
از او را قش رشک جنانست از حق جلّ جلاله
میطلبم اجر آنرا در حدیقه معانی و بیان ثابت
فرماید و ظهوراتش را در بستان مذکور لیس هذا
علیه بعزیز یشهد الخادم بقدرته و سلطانه و عزّه و
اقتداره و یسئله ان یقدر لحضرتکم خیر کلّ عالم
من عوالمه انه هو المقتدر العزیز الحکیم

- 20 خدمت نور فؤاد حضرت حاجی سید جواد
علیه بهاء الله مالک الایجاد سلام و ثنا عرض
مینمایم و بکمال خلوص از حق جلّ جلاله
میطلبم که ایشانرا در جمیع اوان و احیان مؤید
فرماید بر خدمتش خدمتیکه لازال گواهی دهد
بر توجه و تشبث و محبت و استقامت ایشان در
انجمن عشاق ذکرشان بوده و هست امید آنکه در
ایام باقیه بهیئت اجتماع بر خدمت قیام نمائیم و
بما اراده الله مشغول شویم انه هو المؤید العليم
الخبیر

- 21 الحمد لله نامه بذکر ایشان ختم شد این ختم با بدء
توأم است بلکه در مقامی میتوان گفت سبقت
دارد چه که مقام حضرت خاتم روح ما سواه
فداه از بدیع اول که بدء بوده زیاده از وصف
و ثبات این است ذاکر و اینست گواه الذکر
و الثناء من الله علیکم یا مهابط الحب و الوداد و
معادن الحبة و الاتحاد لا اله الا هو العزيز الفیاض

- 22 اولیا و اصفیای آن ارض در قلب مذکور و
بحراست عنایت حق جلّ جلاله محفوظ عالم
محبت مقتضیاتش در هر حین ذکر و ثنای اولیا
بوده و هست خاصه نهالهاییکه در ظل رحمت
تریت شده اند و پرورده گشته اند و از رحیق
تازه مرزوقند چنین نفوس را لسان طاهر باید
ذکر نماید و قلب مقدس شاید که اظهار حب

at the point of the heart and enkindled with the warmth of the heart. Praise be to God, they have attained that which has no opposite and is sanctified from peer. Their mention is the key to treasures and their love is the door to victories. All this is from God's favor, grace and bounty. We beseech Him to gather them beneath His shade, to exalt them through His Name, and cause them to speak His beautiful praise.

- 23 Peace and remembrance and glory, then honor and exaltation and sublimity be upon your honor and upon those who love you and hear your word concerning the Cause of God, the Lord of the worlds.

نماید باری در نقطه قلب مذکورند و بحرارت
فؤاد مشتعل الحمد لله فائزند بآنچه که ضد نداشته
و از ند مقدس ذکرشان مفتاح کنوز است و
حبشان باب فتوح کلّ ذلک من عنایة الله
و فضله و جوده و نسئله ان یجمعهم فی ظلّه و
یرفعهم باسمه و ینطقهم بثنائه الجمیل

23 السلام و الذکر و البهاء ثمّ العزّة و الرّفعة و العلاء
على حضرتکم و على من یحبکم و یسمع قولکم فی
امر الله ربّ العالمین

BRL_DA#480

BH11130

To: *Ibn-i-Abhar et al., in Tihiran*

Date: 1307-12-19 [1890-Aug-6]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise be to that Peerless Being Who, through the lights of the Kingdom, hath empowered and enabled the world of creation to receive the word of wisdom and utterance. After the word was cast forth, a creation came into being, and through another word transformation was wrought: some turned toward the realm of oneness, having perceived the fragrance of the Friend, while others busied themselves with investigation, and yet others arose in rejection and protest. But God, our Lord and our Goal, manifested that which He desired despite them. Verily, He is the Almighty, the Unconstrained. Glory, radiance, peace, and bounty be upon the loved ones of God and His chosen ones, who have sacrificed their souls in His path. These are servants whom He hath mentioned in His Books and commanded to reform the world and refine the souls of nations, forbidding them from treachery, rancor, and corruption. Exalted is God, our Lord and the Lord of the mighty throne, our Goal and the Goal of all who are in the heavens and the earth.
- 3 O beloved of my heart! At this moment thy petition hath attained unto the presence and the blessed hands of our Master and Lord, the Most Great Branch - may my spirit and my very being be a sacrifice for the dust of His footsteps - and

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 حمد حضرت موجودی را لایق و سزااست که
بانوار ملکوت عالم ناسوت را از برای القاء کلمه
حکمت و بیان مؤید نمود و مستعد فرمود و بعد
از القاء کلمه خلقی موجود و یکلمه اخرى تغییر
حاصل جمعی بشطر احدیه توجه نمودند چه که
نفحه دوست را ادراک کردند و برخی بتفحص
مشغول و شردمهئی بر اعراض و اعتراض قائم
و ناطق ولیکن الله ربنا و مقصودنا اظهر ما اراد
رغمًا لهم انه هو المقتدر المختار و التکبیر و البهاء و
السلام و العطاء علی اولیاء الله و اصفیائه الذین
انفقوا ارواحهم فی سبيله اولئک عباد ذکرهم فی
کتابه و امرهم باصلاح العالم و تهذیب نفوس
الأمم و انبہیم عن الخیانة و الضغينة و الفساد
تعالی الله ربنا و ربّ العرش العظیم و مقصودنا و
مقصود من فی السموات و الأرضین

3 یا محبوب فؤادی در این حین بحضور فائز و درید
مبارک عریضه آتخوب که بحضور اطهر آقائی
و مولائی حضرت غصین الله اکبر روحی و
ذاتی لتراب قدومه الفداء ارسال داشته [بودند]

after it had been honored to reach the Most Holy and Exalted Presence, these sublime words were revealed and sent down from the Source of verses, blessed and exalted be His utterance:

4 He is the Hearer, the Answerer

5 O Ibn Abhar! The Lord of Power hath from His Most Sublime Vision directed His gaze toward that region and maketh mention of thee. Canst thou hear this Call which hath been raised from this Most Exalted Station, that through hearkening there may spring forth from the dust ears that are attentive, eyes that are sharp, and hearts that are illumined for witnessing and hearing? Say: Nay, by Thy Great Announcement, except through Thy grace, Thy generosity, Thy loving-kindness and Thy bounty. And shouldst thou desire to make mention of Me, it behooveth thee to make mention in such wise that the tongues of the world may speak in remembrance of thy Lord, through Whom the mysteries have been revealed, the rivers have flowed, and the trees have spoken forth - sovereignty be-longeth unto God, the Lord of the worlds. We have aforetime made mention of thee through verses that have encompassed the East of the earth and its West. Hast thou forgotten, or dost thou say 'Increase me in utterance, O Lord of the mys-tics'? We love to behold thee standing amidst the gathering, speaking in My beauteous remembrance, and We love to see thee detached from all else but Me, calling out My Name, cling-ing to the cord of My loving-kindness and holding fast to My [luminous] robe. We have created thee and cast upon thee that which draweth thee nigh unto God and causeth thee to speak that whereby the hearts of them that have turned towards Him are attracted.

6 Cast aside all else but Me and take what I have commanded thee in My perspicuous Book. This is the Day whereon they that were at Sinai were thunderstruck when the Call was raised between earth and heaven, and the Caller cried out: The King-dom is God's, the Lord of the Mighty Throne! This is the Day whereon the seas speak through their waves, the Book through its verses, the suns through their lights, the heaven through its stars, the trees through their fruits, and the earth through its favors; yet most of the people hear not. They see, yet they deny - verily they perceive not. We behold them as wor-shippers of idle fancies and vain imaginings. This do attested servants bear witness, who have cast the Most Great Ocean be-hind them, hastening toward the river - verily they know not. O Ibn Abhar! Hear the Call with the ear of thine heart; verily it attracteth thee and draweth thee nigh unto a station that knoweth neither change nor decline. Thus hath the Tongue of Grandeur spoken - verily He is the Truth, the Knower of things

و بعد از فوز بلحاظ اقدس اعلى اينكلمات عاليات
از منزل آيات ظاهر و نازل قوله تبارك و تعالى

4 هو السامع و هو المجيب

5 يا ابن ابهر مالك قدر از منظر اكبر بآنشطر توجه نمود و ترا ذكر مينمايد هل تقدر ان تسمع هذا النداء الذى ارتفع من هذا المقام الاعلى باصغاء تظهر من التراب آذان واعية و ابصار حديدة و افئدة منيرة للمشاهدة و الاصغاء قل لا ونبأك العظيم الا بفضلك و جودك و عنايتك و عطائك و ان تريد ان تذكرني لك ان تذكر بذكر تنطق به السن العالم بذكر ربك الذى به ظهرت الأسرار و جرت الأنهار و نطقت الأشجار الملك لله رب العالمين انا ذكرناك من قبل بآيات احاطت شرق الأرض و غربها أنسيت ام تقول زدني بياناً يا مولى العارفين انا نحب ان نراك قائماً فى الجمع و ناطقاً بذكرى الجليل و نحب ان نراك غافلاً عن دوني و منادياً باسمي و متمسكاً بعروة عناتي و متشبثاً بذيلي [المنير] انا خلقناك و القيناك ما يقربك الى الله و ينطقك بما تجذب به افئدة المقبلين

6 ضع ما سوائى و خذ ما امرت به فى كتابى المبين هذا يوم فيه انصعق الطوريون اذ ارتفع النداء بين الأرض و السماء و نادى المناد الملك لله رب العرش العظيم هذا يوم فيه تنطق البحار بأمواجها و الكتاب بآياته و الشمس بأنوارها و السماء بأنجها و الأشجار بأثمارها و الأرض بالآلها ولكن القوم اكثرهم لا يسمعون يرون و ينكرون الا انهم لا يشعرون انا نريهم من عبدة الظنون و الأوهام يشهد بذلك عباد مكرمون نذبوا البحر الأعظم ورائهم مسرعين الى النهر الا انهم لا يعلمون يا ابن ابهر اسمع النداء بأذن قلبك انه يجذبك و يقربك الى مقام لا يعتريه التغير و الزوال كذلك نطق لسان العظمة انه هو الحق علام الغيوب انا زيناً رأسك باكليل الاقبال و هيكلك بطراز العرفان

unseen. We have adorned thy head with the crown of acceptance and thy temple with the ornament of knowledge, that thou mayest proclaim the Cause of thy Lord with wisdom and utterance. Verily He is the Compassionate, the All-Loving. Thou hast stood before the gate of My grandeur, heard My Call, beheld the waves of the ocean of Mine utterance and the suns of the heavens of My wisdom. Give glad tidings of what We have shown thee and caused thee to hear in this Most Holy, Most Exalted, Most Glorious and Most Sublime Station. Thus have the rains of My mercy poured down and the luminary of My grace hath shone forth from the horizon of the heaven of My bounty. Say:

- 7 O my God, my God! Praise be unto Thee for having illumined the horizon of my hope, for having quenched the thirst of my heart, and for having transformed my sorrow and grief. I beseech Thee, O Lord of eternity, by the lights of Thy Most Great Throne, to strengthen me in all conditions to manifest Thy Cause, Thy days, Thy revelation and Thy power. O Lord! Thou seest me calling out in Thy name amongst Thy servants, and speaking Thy praise throughout Thy lands. From the beginning of days I acknowledged Thy unity and Thy singleness, and became attracted to Thy verses, soaring in Thy atmosphere, and arising to serve Thee. Have mercy upon me, O my God, through Thy great mercy, then cause me to speak Thy sweetest remembrance. I am he, O my God, whose will was rendered powerless, seized by the wonderment of Thy call. I call upon Thee, O my God, by Thy gracious name, I cry unto Thee by Thy merciful name, and I adjure Thee by Thy all-knowing name to ordain for Thy loved ones that which will draw them nigh unto the court of Thy glorious oneness and the sanctuary of Thy holy uniqueness. Then through them open the doors of Thy servants' hearts, and through them, O my God, illumine the hearts of Thy creation. Then write down for me and for them the reward of those who have attained unto Thy presence and have drunk the choice wine of reunion from the hand of Thy bounty. Verily Thou art He Whom nothing can frustrate and no affair can render powerless. Thou doest what Thou willest through Thy sovereignty and ordainest what Thou pleaseth through Thy power.

- 8 Furthermore I beseech Thee, O God of Names and Creator of heaven, by the pearls of the ocean of Thy wisdom and the effulgent lights of the orb of Thy grace, to ordain for Thy handmaiden who hath ascended unto Thee the reward of attaining Thy presence. Then cause her to enter, O my God, within the precincts of Thy mercy and to hear the melodies of the doves of Thy unity upon the twigs of the tree of Thy knowledge. Then

لتبّلع امر ربّك بالحكمة والبيان أنّه هو المشفق العطوف أنّك قت لدى باب عظمتي و سمعت ندائي و رأيت امواج بحر بياني و شمس سموات حكمتي بشّر بما اريدناك و اسمعناك في هذا المقام الأقدس الأمانع العزيز المرفوع كذلك هطلت امطار رحمتي و اشرق نير فضلي من افق سماء عطائي

7 قل الهي الهي لك الحمد بما نورّت افق رجائي و سقيت ظمأ فؤادي و بدّلت همّي و غمّي اسئلك يا مالک القدم بأنوار عرشك الأعظم ان تؤيّدني فيكلّ الأحوال لظهورك و أيامك و بروزك و اقتدارك اي ربّ تراني منادياً باسمك بين عبادك و ناطقاً بذكرك في بلادك و اعترفت في أوّل الأيام بوحدانيتك و فردانيتك و صرت منجذباً بآياتك و طائراً في هوائك و قائماً على خدمتك ارحمني يا الهي برحمتك الكبرى ثم انطقني بذكرك الأجلّ انا الذي يا الهي ندائك حيرني و اخذ زمام الاختيار عن كفي ادعوك يا الهي باسمك الكريم و ناديك باسمك الرحيم و اقسامك باسمك العليم ان تقدّر لأوليائك ما يقربهم الى بساط عزّ احديتك و ساحة قدس فردانيتك ثم افتح بهم ابواب قلوب عبادك و ازرهم يا الهي افتدة خلقك ثم اكتب لي و لهم اجر من فاز بلقائك و شرب رحيق الوصال من يد عطائك أنّك انت الذي لا يمنعك شيء و لا يعجزك امر تفعل ما تشاء بسلطانك و تحكم ما تريد بقدرتك

8 ثمّ اسئلك يا اله الأسماء و فاطر السّماء بالآلئ بحر حكمتك و تجليات انوار نير فضلك ان تقدّر لأمتك التي صعدت اليك اجر لقائك ثم ادخلها يا الهي في جوار رحمتك و اسمعها نغمات حمامات احديتك على اغصان سدرّة عرفانك ثم اشربها يا مقصودي كوثر بيانك من يد عطائك ثم انزل عليها من سحاب رحمتك امطار جودك و

give her to drink, O my Best-Beloved, the Kawthar of Thy utterance from the hand of Thy bounty. Then send down upon her from the clouds of Thy mercy the rains of Thy generosity and munificence. I testify, O my God, that she heard Thy call and responded to Thy summons and Thy command, and held fast to Thy cord in such wise that neither the doubts of the skeptics, nor the cawing of the croakers, nor the onslaught of the ungodly, nor the oppression of the wrongdoers could keep her back. The attraction of Thy call so seized her that her heart was set ablaze with the fire of Thy love and her reality with the heat of Thy affection. There befell her in Thy path that which Thou knowest better than any other. Forgive, O my God, her and those who loved her and mentioned her days and visited her resting-place and what hath been revealed from Thy Most Exalted Pen. Verily Thou art the One Who hath power over whatsoever Thou willest. At Thy command the ocean of forgiveness surgeth and the fragrances of Thy bounty are wafted abroad, O Thou in Whose grasp are the reins of all possibilities. There is no God but Thee, the Mighty, the All-Bountiful.

كرمك اشهد يا الهى انّها سمعت ندائك واجابت خطابك وامرك وتمسكت بحبلك بحيث ما منعها شبهات المرييين ولا اشارات الناعقين ولا سطوة المشركين ولا ظلم الظالمين واخذها جذب ندائك على شأن اشتعل قلبها بنار محبتك وحقيقتها بجملة مودتك قد ورد عليها في سبيلك ما انت اعلم به من دونك اغفر يا الهى لها و لمن احبها وذكر ايامها و زار رمسها و ما نزل من قلبك الاعلى انك انت المقتدر على ما تشاء بأمرك ماج بحر الغفران و هاج عرف عنايتك يا من في قبضتك زمام الامكان لا اله الا انت العزيز المنان

- 9 We have desired at this moment to make mention of Our handmaiden who hath ascended unto the Most Exalted Companion, she upon whom the decree of destiny and fate from God, the Lord of the Kingdom of Names and Creator of heaven, hath been executed. O My handmaiden and My leaf! We testify that thou didst take the cup of utterance from the hand of the bounty of thy Lord, the All-Merciful, and didst drink therefrom, despite those women whom fancies and idle imaginings have held back from God, the All-Possessing, the Self-Subsisting. O thou who art mentioned before the Wronged One! Thou art in the Most Exalted Paradise while thy Lord is in the prison of 'Akka. Give thanks unto thy Lord for this bounty, the light of which, when it shone forth, caused all names and attributes to bow down before it. We testify that thou didst hear the call and didst turn towards it, saying in thy inmost heart: "Here am I, here am I, O Lord of all beings! At Thy service, at Thy service, O Thou in Whose grasp is the control of all things!" Thou art she who rent asunder the veils of error and the layers of glory, and attained unto the recognition of thy Lord in days wherein men and women denied Him, save those whom the hand of God's grace, the Lord of all worlds, did rescue. Blessed art thou for having acknowledged the unity of God and His singleness, and what He hath revealed in His Book and what His Tongue hath uttered.

9 انا اردنا ان نذكر في هذا الحين امتنا التي صعدت الى الرفيق الاعلى بما جرى عليها حكم القدر و القضاء من لدى الله مالك ملكوت الاسماء و فاطر السماء يا امتي و يا ورقتي نشهد انك اخذت كأس البيان من يد عطاء ربك الرحمن و شربت منها رغماً للاماء اللائي منعتن الاوهام و الظنون عن الله المهيمن القيوم يا ايها المذكورة لدى المظلوم انت في الفردوس الاعلى و مقصودك في سجن عكاء اشكرى ربك بهذا الفضل الذي اذ اشرق نوره خضعت له الاسماء و الصفات نشهد انك سمعت النداء و اقبلت و قلت بلسان سرى بلى بلى يا مولى الورى لبيك لبيك يا من في قبضتك زمام الاشياء انت التي خرقت حجاب الضلال و سجات الحلال و فزت بعرفان ربك في ايام فيها انكره الرجال و الاناث الا من انقذته يد عناية الله رب العالمين طوبى لك بما اعترفت بوحدانية الله و فردانيته و ما انزله في كتابه و بما نطق به لسانه

- 10 How many were the days wherein thy sighs ascended and thy tears fell down in thy love for God, thy Lord, the Lord of the Throne and of earth, and the Lord of the hereafter and

10 كم من ايام فيها صعدت زفرااتك و نزلت عبراتك في حبك لله ربك رب العرش و الثرى و مالك

of former times. Thou art she whom the fire of separation consumed and whom the force of estrangement weakened in the days of thy Lord, the Illuminator of the horizons. Sorrows overtook thee whereby thy liver was melted, thy heart was troubled, thy limbs did quake, and thy being was rent asunder. Were it not for thy Lord's protection, thy members and extremities would have been scattered, and thy veins and features dispersed. Blessed art thou, O leaf that hath clung to the Lote-Tree beyond which there is no passing,

- 11 O thou who art mentioned by the people of Baha in the kingdom of creation! Through thy grief, sorrows have encompassed the people of the cities of knowledge, and through thy calamity, the dwellers of the garden of utterance have lamented. We beseech God, blessed and exalted be He, to send down upon thee at all times that which becometh the heaven of His bounty, the ocean of His generosity, and the sun of His grace. He, verily, is the All-Powerful, the Mighty, the Unconstrained. Peace and glory and praise and honor be upon thee, upon thy beginning and thine end, thy outer and inner self, and the mercy of God and His blessings and His might and His favor and His gifts. Verily, grace is in His grasp and bounty in His right hand. He doeth what He pleaseth and ordaineth what He willeth. He is the All-Powerful, the All-Possessing, the Mighty, the All-Bountiful. End.

- 12 Praise be to God! For that blessed leaf there hath been sent down from the clouds of divine mercy that whose mention, whose fragrance, and whose light shall endure. A hundred thousand thanks that she ascended in the days of God - days whereof all the Prophets and chosen ones had given tidings and had desired for themselves to be present and to attain unto them. O thou beloved of my heart! The power of "He doeth whatsoever He willeth" cannot be hindered by the things of earth and heaven. However He willeth, it is decreed and assured. The command is God's, our Lord, the All-Possessing, the Self-Subsisting. His grace hath encompassed all and His mercy hath taken precedence, and those sighs which at all times were manifested from her in separation from the Lord of all beings - their effect hath He made manifest. Verily, He doth not suffer to be lost the reward of the doers of good, whether men or women, until in these blessed days there appeared that which hath had and shall have no likeness. Praise be unto Him in all conditions.

- 13 The mention of Jinab-i-Aqa Siyyid Abu-Turab, upon him be the glory of God, was made, and his service, devotion and love, after being presented before the Most Holy and Most Exalted

الآخرة والأولى أنت التي أحرقتك نار الفراق و اضعفتك سطوة الهجر في أيام ربك منور الآفاق واخذتك الأحزان وبها ذاب كبدك واضطرب قلبك وتزلزلت أركانك وانفطر وجودك ولولا حفظ ربك لتشتت أعضائك وجوارحك وتتفرق عروقك واساريرك طوبى لك يا أيها الورقة المتمسكة بسدرة المنتهى و

11 يا أيها المذكورة عند اهل البهاء في ناسوت الانشاء بجزتك احاطت الأحزان اهل مدائن العرفان و بمصيبتك ناح سگان حديقة البيان نسل الله تبارك وتعالى ان ينزل عليك فيكل الأحيان ما ينبغي لسمااء جوده و بحر كرمه و شمس عطائه انه هو المقتدر العزيز المختار السلام و البهاء و الذكر و النشاء عليك و على أولك و آخرك و ظاهرک و باطنک و رحمة الله و بركاته و عزه و نعمته و آلائه ان العناية في قبضته و الفضل في يمينه يفعل ما يشاء و يحكم ما يريد و هو المقتدر المهيمن العزيز الوهاب انتهى

12 لله الحمد از برای آنورقه طیبه از سحاب رحمت الهی نازل شد آنچه که ذکرش باقی و عرفش باقی و نورش باقی صد هزار شکر که در ایام الله صعود نمود ایامیکه جمیع انبیا و اصفیا بآن بشارت داده اند و از برای خود خواسته اند که حاضر باشند و فائز باشند یا محبوب قوادی قدرت یفعل ما یشاء را اشیاء ارض و سماء منع ننماید هر قسم اراده فرماید ثابت و محتوم الامر لله ربنا المهيمن القيوم باری فضلش احاطه کرد و رحمتش سبقت گرفت و آن زفرتها که در لیالی و ایام در فراق مالک انام از ایشان ظاهر اثرش را ظاهر نمود انه لا یضیع اجر المحسنین و اجر الحسنات تا آنکه در این ایام مبارکه ظاهر شد آنچه که شبه نداشته و ندارد الحمد له فی کل الأحوال

13 ذکر جناب آقا سید ابوتراب علیه بهاء الله را نموده [بودند] و خدمت و توجه و محبت ایشانرا بعد از عرض در ساحت امنع اقدس لسان عظمت باین آیات ناطق قوله تبارک و تعالی

Presence, the Tongue of Grandeur spoke these verses - blessed and exalted be His Word:

- 14 “O Alif and Ba! He Who is encompassed by the wicked ones among the servants from all directions makes mention of thee at this hour. Among them are those who deny Him, those who turn away from Him, those who oppose Him, and those who cling to tyranny and oppression and to calumnies at which the dwellers of the Kingdom, the Realm of Glory, the Concourse on High and the Most Exalted Paradise have lamented. Thus has the matter been decreed, and We are in manifest joy. We beseech God to assist thee in that which will elevate the station of man, to aid thee with the means of earth and heaven, and to ordain for thee from the heaven of His bounty and the clouds of His mercy that which will open the doors of hearts. Verily, He is the Almighty, the Mighty, the Beloved. Take thou the cup of eternity in My Most Glorious Name. It will attract thee to a station wherein thou wilt hear the call of all things in celebration of this Most Great Announcement, whereby the foundations of nations have been shaken, save whom God hath willed, the Lord of the Mighty Throne. We have mentioned thee before, and at this hour, that thou mayest rejoice and be of the thankful ones. We beseech God to make thy rewards concerning His loved ones treasures with Him. Verily, He is the Almighty, the Preserver, the Trustworthy.”

- 15 Likewise mention was made of Jinab-i-Mashhadi Rahim, Jinab-i-Aqa Muhammad Rahim, and Aqa Muhammad, upon them be the glory of God. After these names were presented before the Most Holy and Most Exalted Presence, these sublime words were revealed from the heaven of verses - exalted be His glory:

- 16 “O Mashhadi Rahim! The promise hath come to pass and the Command belongeth unto God, the Sovereign, the Self-Subsisting. He hath appeared, manifested His Cause, fulfilled His promise, and spoken that which draweth the people nigh unto God, the Lord of existence. O My loved ones! We have heard your call and witnessed your love. We have turned toward you from this forbidden Quarter and revealed for you that which hath diffused the fragrance of God's grace, the Lord of existence. O Muhammad-i-Rahim! Give thanks unto thy Lord for having mentioned thee in the prison with verses whose fragrance will never cease and will not change throughout the duration of the kingdom and the realm of spirit. Say: Thine is the glory, O my God, and Thine is the grandeur, O my Lord, and Thine is the grace, O my Beloved, for having caused me to recognize the Dayspring of Thy verses and the Dawning-Place of Thy clear tokens. I beseech Thee to make me in Thy days a

14 يا الف و الباء يذكرک في هذا الحين من احاطته
اشرار العباد منكّل الجهات منهم من انكره و منهم
من اعرض عنه و منهم من اعترض عليه و منهم
من تمسک بالظلم و الاعتساف و مقتریات ناح
بها سکن الملکوت و الجبروت و الملاء الاعلى و
الجنة العليا کذلک قضی الامر و نحن في فرح
مبين نسلّ الله ان يؤيدک على ما يرتفع به مقام
الانسان و یمدک بأسباب الأرض و السماء و
يقدر لک من سماء عطائه و سخاب رحمته ما تفتح
به ابواب القلوب انه هو المقتدر العزيز المحبوب
خذ کوب البقاء باسمی الاهی انه يجذبک الى
مقام تسمع نداء الأشياء في ذکر هذا النبأ الأعظم
الذی به اضطربت اركان الأمم الا من شاء الله
ربّ العرش العظيم انا ذکرناک من قبل و في
هذا الحين لتفرح و تكون من الشاکرين نسلّ الله
ان يجعل اجورک في احبائه کنوزاً عنده انه هو
المقتدر الحافظ الأمين انتهى

15 و همچنین ذکر جناب مشهدی رحیم (ص) و
جناب آقا محمد رحیم (ع ط) و آقا محمد علیهم بهاء
الله را نمودند بعد از عرض این اسامی در ساحت
امنع اقدس اعلى اینکلمات عالیات از سماء منزل
آیات نازل قوله جلّ جلاله

16 يا مشهدی رحيم قد اتى الوعد و الأمر لله المهيمن
القيوم انه ظهر و اظهر امره و انجز وعده و نطق
بما يقرب الناس الى الله مالک الوجود يا اوليائى
انا سمعنا نداءکم و رأينا حکم اقبلنا اليکم من هذا
الشطر الممنوع و انزلنا لکم ما فاح به عرف غناية
الله مالک الوجود يا محمد قبل رحيم اشکر ربک
بما ذکرک في السّجن بآيات لا ينقطع عرفها ولا
تتغير بدوام الملک و الملکوت قل لک العزة يا
الهی و لک العظمة يا سيدی و لک الفضل يا
محبوبی بما عرفتني مشرق آياتک و مطلع بيناتک
اسئلك بأن تجعلني في أيامک نهراً جارياً باسمک
و جبلاً راسخاً في حبک انک انت المقتدر على ما
تشاء و في قبضتک زمام الغيب و الشهود

flowing river through Thy name and an immovable mountain in Thy love. Verily, Thou art the Powerful over whatsoever Thou wilt, and within Thy grasp are the reins of the unseen and the visible.

- 17 We have heard thy verses and what thou hast composed in remembrance of this Cause, through whose appearance the heaven was cleft asunder, the earth was rent, and the heart of every heedless and veiled one was shaken. Rejoice in that We have turned toward thee from this station and revealed for thee that whereby the realities of all things and the hearts of devoted servants have been attracted. The glory be upon thee and upon those who have laid hold upon this extended cord. O Muhammad! Blessed art thou for having been mentioned before the Countenance and for having turned unto Him from Whom the servants have turned away, save whom God hath willed, the Lord of this praiseworthy station. We counsel thee and those who have believed to observe trustworthiness, chastity and faithfulness. Blessed is he who hath cast away what the people possess and taken what is with God, the Lord of the angels and the Spirit."

- 18 In that thou hast made mention of his honor Aqa Mirza Rida (of the land of Kaf and Ra), upon him be the Glory of God, and likewise hast recorded mention of his ardour and loftiness of understanding and sublimity of knowledge, after these passages were submitted before the Throne of our Lord, the Revealer of verses, this utterance was sent down from the heaven of the will of Him Who is the Desire of the worlds. His word - exalted be His utterance and mighty His proof:

- 19 He is the All-Knowing Expositor

- 20 We have sent down a Book at whose descent all the books of the world bowed down in submission, whereunto beareth witness the Most Great Name, through which the limbs of the nations have quaked, save whom God, the Lord of the worlds, hath willed. The rivers of inner meanings and utterance have flowed in the garden of true knowledge. Blessed is he who hath heard their murmuring and the rustling of their trees, and woe unto every doubting denier. O Mirza Rida! Hearken unto the Call which hath been raised in the prison of Akka from the right hand of the luminous spot, from the Blessed Crimson Tree - God, there is none other God but He, the Single, the One, the Powerful, the All-Knowing, the All-Wise. Say: O people of the Bayan! Fear ye the All-Merciful, then judge with fairness concerning that which hath appeared in truth, and be not of them that denied God's Manifestation and His sovereignty, and broke His covenant, and disputed that which appeared from

17 أَنَا سَمِعْنَا نَظْمَكَ وَ مَا انْشَأْتَهُ فِي ذِكْرِ هَذَا الْأَمْرِ
الَّذِي إِذْ ظَهَرَ انْفَطَرَتِ السَّمَاءُ وَ انْشَقَّتِ الْأَرْضُ
وَ اضْطَرَبَ قَلْبُ كُلِّ غَافِلٍ مُحْجُوبٍ أَفْرَحَ بِمَا أَقْبَلْنَا
إِلَيْكَ مِنْ هَذَا الْمَقَامِ وَ انْزَلْنَا لَكَ مَا انْجَذَبَتْ بِهِ
حَقَائِقُ الْأَشْيَاءِ وَ افْتَدَتْ عِبَادَ مُقْبِلُونَ الْبَهَاءِ عَلَيْكَ
وَ عَلَى الَّذِينَ تَمَسَّكُوا بِهَذَا الْحَبْلِ الْمَمْدُودِ يَا مُحَمَّدُ
طُوبَى لَكَ بِمَا ذَكَرْتَ لَدَى الْوَجْهِ وَ أَقْبَلْتَ إِلَى مَنْ
اعْرَضَ عَنْهُ الْعِبَادُ إِلَّا مَنْ شَاءَ اللَّهُ مَالِكُ هَذَا
الْمَقَامِ الْمَحْمُودِ أَنَا نُوَصِّيكَ وَ الَّذِينَ آمَنُوا بِالْأَمَانَةِ وَ
الْعَقَّةِ وَ الْوَفَاءِ طُوبَى لِمَنْ نَبَذَ مَا عِنْدَ الْقَوْمِ وَ اخَذَ
مَا عِنْدَ اللَّهِ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ

18 انْتَهَى إِلَيْكَ ذِكْرُ جَنَابِ أَقَا مِيرْزَا رِضَا (مِنْ أَرْضِ
كَافٍ وَ رَا) عَلَيْهِ بَهَاءُ اللَّهِ رَا تَمُودُنْدُ وَ هِمَجْنِينَ ذِكْرُ
اشْتِعَالٍ وَ عُلُوِّ ادْرَاكِ وَ سَمُو عِرْفَانِشَا نَرَا مَرْقُومِ
دَاشْتَنْدَ بَعْدَ إِزْ عَرَضِ ائِنْفِقَرَاتِ إِمَامِ كُرْسِيِّ رَبَّنَا
مَنْزِلِ الْآيَاتِ إِنْ بَيَانِ إِزْ سَمَاءِ مَشِيَّتِ مَقْصُودِ
عَالِمِيَانِ نَازِلِ قَوْلِهِ عَرَّ بَيَانِهِ وَ جَلَّ بَرَهَانِهِ

19 هُوَ الْمُبِينُ الْعَلِيمُ

20 قَدْ انْزَلْنَا كِتَابًا حِينَ نَزُولِهِ خَضَعَتْ لَهُ كُتُبُ الْعَالَمِ
يَشْهَدُ بِذَلِكَ الْأَسْمُ الْأَعْظَمُ الَّذِي بِهِ ارْتَعَدَتْ
فَرَائِصُ الْأُمَمِ إِلَّا مَنْ شَاءَ اللَّهُ رَبُّ الْعَالَمِينَ قَدْ
جَرَتْ أَنْهَارُ الْمَعَانِي وَ الْبَيَانِ فِي حَدِيقَةِ الْعُرْفَانِ
طُوبَى لِمَنْ سَمِعَ خَرِيرَهَا وَ حَفِيفَ اشْجَارِهَا وَ وِيلَ
لِكُلِّ غَافِلٍ مَرِيبٍ يَا مِيرْزَا رِضَا اسْمِعِ النَّدَاءَ الَّذِي
ارْتَفَعَ فِي سَجْنِ عِكَّاءَ عَنْ يَمِينِ الْبَقْعَةِ النُّورَاءِ مِنْ
السَّدَرَةِ الْمُبَارَكَةِ الْخَمْرَاءِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ
الْوَحِيدُ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ قُلْ يَا مَلَأَ الْبَيَانَ اتَّقُوا
الرَّحْمَنَ ثُمَّ انْصَفُوا فِيمَا ظَهَرَ بِالْحَقِّ وَ لَا تَكُونُوا مِنَ
الَّذِينَ انْتَكَرُوا ظُهُورَ اللَّهِ وَ سُلْطَانَهُ وَ نَقَضُوا عَهْدَهُ وَ
جَاحَدُوا مَا ظَهَرَ مِنْ عِنْدِهِ إِلَّا أَنَّهُمْ مِنَ الْمَعْرِضِينَ
فِي كِتَابِ اللَّهِ الْعَزِيزِ الْعَظِيمِ

His presence - these are indeed among the opposers in the Book of God, the Mighty, the Great.

- 21 O Rida! Canst thou leave behind what the people possess, and canst thou proclaim among the servants this Name that holdeth sway over all who are in the heavens and on earth? We beseech God, blessed and exalted be He, to aid thee to exalt His Word and to manifest His Cause with such steadfastness as cannot be shaken by the hosts of vain imaginings nor the suspicions of the opposers, and to make thee a leader of His servants, and to raise thee up through His Name that holdeth sway over all, whether small or great. Say: O people! This is a Day wherein the Herald calleth out from every direction and summoneth all unto the straight Path of God. When the rapture of My verses seizeth thee and thou drinkest the choice wine of utterance from the cup of My bounty, say: Praise be unto Thee, O my God, and thanks be unto Thee, O my Desire, for having guided me unto the horizon of Thy manifestation and caused me to hear the Call that hath been raised amongst Thy servants and shown me Thy signs.
- 22 O my Lord! I am Thy servant and the son of Thy servant, clinging to the cord of Thy bounty and holding fast to the hem of Thy grace. I beseech Thee not to deprive me of the waves of the ocean of Thy utterance, nor to withhold me from beholding the effulgences of the sun of Thy bounty. O my Lord! Thou seest the supplicant standing before the gate of Thy grandeur and the pavilion of Thy glory. I beseech Thee not to disappoint him of that which Thou hast ordained for the sincere among Thy servants and the near ones among Thy creatures. O my Lord! Illumine my heart with the lights of Thy Kingdom and enable me to perform such deeds as will diffuse the fragrance of Thy acceptance and good-pleasure. Verily, Thou art powerful to do what Thou wilt. There is none other God but Thee, the Strong, the Triumphant, the Almighty. End.
- 23 Who is able to reckon what hath appeared from the Kingdom of utterance of God, our Lord and the Lord of the Mighty Throne? Can anyone count the drops of the seas, or the grains of the desert, or the leaves of the trees? Nay, by His Self, save through His might and power! The verses of God have been sent down in such wise that the Pen is powerless to set them down, and the tongue to make mention of them, and the faculty of comprehension to enumerate them. The servant beseecheth his Lord to adorn His servants with the ornaments of justice and truthfulness. Verily, He is the most powerful of the powerful. There is none other God but He, the Master of the Day of Judgment.
- 21 يا رضا هل تقدر ان تدع ما عند القوم ورائك و هل تقدر ان تنادى بين العباد بهذا الاسم المهيمن على من فى السموات والأرضين نسل الله تبارك و تعالى ان يؤيدك على اعلآء كلمته و اظهار امره باستقامة لا تزلها جنود الأوهام و لا ظنون المعرضين و يجعلك قائد عباده و يرفعك باسمه المهيمن على كل صغير و كبير قل يا قوم هذا يوم فيه ينادى المناد منكلاً الأشرار و يدعو الكل الى صراط الله المستقيم انك اذا اخذك جذب آياتى و شربت رحيق البيان من كأس عطائى قل لك الحمد يا الهى و لك الفضل يا مقصودى بما هديتنى الى افق ظهورك و اسمعتنى النداء الذى ارتفع بين عبادك و اريتنى آثارك
- 22 اى رب انا عبدك و ابن عبدك متمسكاً بحبل جودك و متشبهاً بذيل فضلک اسئلك ان لا تجعلى محروماً عن امواج بحر بيانك و لا ممنوعاً عن النظر الى تجليات انوار شمس عطائك اى رب ترى السائل قائماً لدى باب عظمتك و خباء مجدك اسئلك ان لا تخيبه عما قدرته للمخلصين من عبادك و المقربين من خلقك اى رب انز قلبى بأنوار ملكوتك و وفقنى على اعمال يتضوع منها عرف قبولك و رضائك انك انت المقتدر على ما تشاء لا اله الا انت القوى الغالب القدير انتهى
- 23 من يقدر ان يحصى ما ظهر من ملكوت بيان الله ربنا و رب العرش العظيم هل يقدر احد ان يحصى قطرات البحار او رمول العراء او اوراق الأشجار لا و نفسه الا بحوله و قوته قد نزلت آيات الله على شأن عجز القلم عن تحريرها و اللسان عن ذكرها و القوة المدركة عن احصائها يسئل الخادم ربه ان يزين عباده بخلع العدل و الصدق انه هو اقدر الأقدرين لا اله الا هو مالك يوم الدين ذكر بعضى از نفوس مقبله موقته مطمئنه عليهم بهاء الله و تأييده را نمودند بعد از عرض در ساحت امنع اقدس اين آيات محكمات از مشرق عنايت

- الله مالک الجهات نازل قوله عزّ بيانه و جلّ برهانه
- 24 O thou who soarest in My atmosphere! Before the Wronged One have been presented the names of those whom thou didst mention. We have desired to make mention of them in such wise as to perpetuate their remembrance amongst all names. Verily thy Lord is the Mighty, the Unconstrained.
- 24 يا أيها الطائر فيهوائى قد حضر لدى المظلوم اسماء الذين ذكرتهم اردنا ان نذكرهم بما يبقى به ذكرهم بين الأذكار ان ربك هو العزيز المختار
- 25 In My Name, the All-Hearing, the All-Answering
- 25 بسمي السامع المجيب
- 26 O My Tongue! Be thou a herald in the kingdom of My utterance, that perchance the call may attract those who dwell in the realm of creation and draw them nigh unto the Most Exalted Horizon - the station which God hath made the circling-point of the Supreme Paradise and the Most Glorious Garden. Verily thy Lord is the Commander, the All-Knowing, the All-Wise.
- 26 يا لسانى كن منادياً فى ملكوت بيانى لعلّ يجذب النداء من فى ناسوت الانشاء ويقربهم الى الأفق الأعلى المقام الذى جعله الله مطاف الجنة العليا و الفردوس الأبهى ان ربك هو الأمر العليم الحكيم
- 27 O friends of God and His loved ones! Upon you be His glory and His mercy. Your names have been presented before the Wronged One. We make mention of you with such mention that from each letter thereof floweth the river of life for the vivification of the world. Verily your Lord, the All-Merciful, is powerful over whatsoever He willeth, and within His grasp lie the reins of all who are in the heavens and on earth. Take ye hold of the Book of God with such strength as is vouchsafed by Him and such power as proceedeth from His presence, in such wise that the clamor of the ignorant ones who claim knowledge without clear proof from God, the All-Knowing, the All-Wise, shall not deter you. These are servants who denied God's proofs both in the past and in the present, as His Perspicuous Book doth testify.
- 27 يا اولياء الله و احبائه عليكم بهائه و رحمته قد حضرت اسمائكم لدى المظلوم ذكرناكم بذكر جرى من كلّ حرف من حروفاته نهر الحيوان الحيو العالم ان ربكم الرحمن هو المقتدر على ما يشاء و فى قبضته زمام من فى السموات والأرضين خذوا كتاب الله بقوة من عنده و قدرة من لدنه بحيث لا تمنعكم ضوضاء الجهلاء الذين يدعون العلم من دون بينة من الله العليم الحكيم اولئك عباد انكروا حجج الله من قبل و من بعد يشهد بذلك كتابه المبين
- 28 Read ye what the All-Merciful hath revealed in the Qur'an that ye may become aware of that which befell the Daysprings of His verses, the Dawning-places of His revelations, the Recipients of His revelation and the Sources of His command, firm and mighty. For their sake did the Apostle lament, the Chaste One cry out, and the Spirit weep by reason of what these oppressors inflicted upon them. In their name did they usurp their station - they are assuredly among the most lost in God's mighty and praiseworthy Book. They make mention of God with their tongues while they sanction the shedding of the blood of His chosen ones, and they perceive it not. They wrongfully consume the substance of men, and they understand not.
- 28 اقرؤوا ما انزله الرحمن فى الفرقان لتطلعوا على ما ورد على مشارق آياته و مطالع ظهوراته و مهابط وحيه و مصادر امره الحكم المتين بهم ناح الرسول و صاحت البتول و بكى الروح بما ورد عليهم من هؤلاء الظالمين باسمهم غصبوا مقامهم الا انهم من الأخسرين فى كتاب الله العزيز الحميد يذكرون الله بألسنهم و يفتنون على سفك دماء اصفياه و لا يشعرون يتصرفون فى اموال الناس بالباطل و لا يفقهون
- 29 Say: Die in your wrath! Verily He hath come from the horizon of might with the banners of verses for the reformation of the world and the unification of nations. To this beareth witness
- 29 قولوا موتوا بغضكم انه اتى من افق الاقتدار برايات الآيات لاصلاح العالم و تقرب الأمم يشهد بذلك ام الكتاب فى هذا المقام المرفوع

the Mother Book in this exalted station. By God's life! Neither the vicissitudes of days, nor the oppression of men, nor imprisonment in the land of Ta [Tehran] or 'Akka have deterred Us. We have arisen before all faces and summoned all unto God, the Protector, the Self-Subsisting. They have cast the command of God behind their backs, clinging to that which they possess. Verily they know not. Soon shall the world pass away; then shall they behold the recompense of their deeds, and they shall cry for help but none shall help them. Thus hath the Pen revealed its treasures and the Ocean its waves. Blessed are they who recognize the splendor shining from the horizon of the heaven of My mercy.

30 Upon you, O dawning-places of My love, and upon those whom the doubts of every heedless one that is veiled have not deterred.

31 The names are veiled due to the requirements of consummate wisdom. This servant beseecheth God, exalted be His glory, to aid these blessed souls and ordain for them that which conduceth to eternal life and everlasting glory. Glory be to God! One is astonished to observe how, for the sake of two days, most people veil themselves from God's eternal bounties and perpetual favors. What a tremendous loss! We hope that through the attention and favors of the Goal of the world's desire, the veils of all the people of Iran may be rent asunder, and all may attain to that which hath had and hath no likeness or peer. Verily our Lord is the All-Bountiful, the Most Generous, the All-Forgiving, the All-Merciful.

32 O beloved of my heart! One of the passages from your letter was presented before Him Who conversed with God on Sinai, was graced with acceptance, and adorned with the honor of His good-pleasure. As commanded, that passage is recorded here: "Your words and mention: O my God, my God! Those who know and are privy to Your mysteries are aware that these wronged ones, through the education and training of Your Supreme Pen, have desired nothing but the joy and tranquility of Your servants and the progress and advancement of all in the land under the shadow of mercy and kindness of this same Nasiri'd-Din Shah, who at times through wrath and severity - in following ignorant aggressors - and now through kindness and mercy - by his own will and desire - has arisen to aid Your manifest Faith. We have sought nothing else and desire naught from the peoples of the world save the manifestation of pure and goodly deeds and praiseworthy, virtuous character. We wish that those who claim faith among all the peoples of the world, in this realm which is encompassed by extinction,

لعمري الله ما منعنا حوادث الأيام و ظلم الأنام و لا يحزن ارض الطاء و لا العكاء قنا امام الوجوه و دعونا الكل الى الله المهيمن القيوم قد نبذوا امر الله ورائهم متمسكين بما عندهم الا انهم لا يعلمون ستفنى الدنيا اذا يرون جزاء اعمالهم و يستغيثون و لا يغاثون كذلك اظهر القلم كنوزه و البحر امواجه طوبى لقوم يعرفون البهاء المشرق من افق سماء رحمتي

30 عليكم يا مشارق حبي و على الذين ما منعهم شبهات كل غافل محبوب انتهى لله الحمد از تجليات انوار نير بيان منور گشتند

31 ذكر اسامي ستر شد نظر بمقتضيات حكمت بالغه اين خادم از حق جل جلاله سائل و آمل كه آن نفوس فائزه را تأييد فرمايد و مقدر نمايد آنچه را كه سبب بقاء ابدى و عز سرمدىست سبحان الله انسان متحير چه كه مشاهده مينمايد بسبب دو يوم اكثرى از نعمت هاى ابدية الهى و عنايات سرمدية ربانى خود را محبوب مينمايد زهى خسارت اميد آنكه از توجه و عنايت مقصود عالميان حجات جميع اهل ايران خرق شود و كل فائز شوند بآنچه كه شبه و مثل نداشته و ندارد ان ربنا هو الفضل الكريم و هو الغفور الرحيم

32 يا محبوب فؤادى يكفقره از فقرات نامه آنحبيب كه در پيشگاه حضور مكمم طور عرض شد بعز قبول فائز و بعنايت رضا مزين و حسب الامر دراين مقام آنفقره ذكر ميشود قولكم و ذكركم الهى الهى عالمى و واقفان اسرار ميدانند كه اينظلومان بتريبت و تعليم قلم اعلايت جز فرح و اطمينان عباد و ترقى و ارتقاى من فى البلاد در ظل مرحمت و عطوفت همين سلطان ناصريكه گاهى بقره و سطوت اتباعاً للجهلاء المعتدين و حال بشفقت و مرحمت بميل و اراده خودشان بر نصرت دين مبينت قيام داشته اند امرى را نخواسته ايم و غير از ظهورات اعمال طيبه طاهره و اخلاق مرضيه فاضله از عالميان چيزى نميخواهيم و ميخواهيم مدعيان ايمان اهل امكان را طراً در اين داريكه جميع شئونش را فنا

become people of eternity and companions of the highest paradise. Therefore, inspire them through pure grace and bounty with that which will sanctify them from the promptings of self and passion, and confirm them in chastity, virtue, righteousness and fear of God, and that which hath been revealed from Thee in Thy Scriptures and Tablets. There is no God but Thee, the Lord of all beings, the King of the throne on high and of earth below. Verily, Thou art the All-Merciful, the Possessor of great bounty.”

- 33 It is hoped that whatever that beloved one has beseeched will be answered, and that the friends of God, exalted be His glory, will be assisted in that which will cause the peoples of the world to turn towards Him. At one time this most exalted and blessed word was revealed from the tongue of the Lord of Names - blessed and exalted be His utterance: “The endeavor of My loved ones - upon them be My glory and loving-kindness - must be directed towards the sanctification and purification of souls, not the arrangement of their own affairs.” We beseech God to illumine and bless the eye of the age with the vision of such souls.

- 34 Mention was made of Aqa Mirza Muhammad-Taqi and Aqa Mirza 'Ali, upon them be the glory of God. After being presented before the throne of the Goal of the worlds, this answer was revealed - exalted be His utterance and all-encompassing His bounty: “O Muhammad-Taqi, upon thee be My glory! This day is a blessed day. God willing, the people of Baha will drink from the chalice of steadfastness, lest names hold them back from their Kingdom and their Creator, and lest the world, its riches and its ornaments prevent them. We have mentioned thee before and at this time with a mention before which all things have bowed down, as the Mother Book beareth witness in this luminous station. And We make mention of him who is named 'Ali that he may hear and be of the thankful ones.

- 35 O 'Ali! Thy name hath been mentioned before the Wronged One. We have revealed for thee that through which the fragrance of the verses hath wafted throughout all possibility. We beseech God to assist thee to turn wholly unto Him and to exalt thee through His name. Verily, He is powerful over all things. We have desired at this time to make mention of your father as a bounty from Us, and verily We are the Bountiful, the Generous. We beseech God to send down upon him at this time mercy from His presence and to cause him to enter the highest paradise, and to ordain for him every blessing and every heavenly table that He hath ordained for His chosen ones and trusted ones. Verily, He is the Mighty, the All-Knowing.

احاطه دارد اهل بقا و اصحاب جنت عليا نمايند
پس الهام فرما بصرف فضل و عطا بايشان آنچه
را كه مقدّسشان گرداند از شئونات نفس و
هوى و مؤيدشان دارد بر عصمت و عفت و
بر و تقوى و ما ظهر من عندك فى زبرك و
الواحك لا اله الا انت مولى الورى و ملك
العرش و الترى و انتك انت الرحمن ذو الفضل
العظيم

- 33 اميد آنكه آنچه آتجوب مسئلت نموده باجابت
مقرون گردد و اوليائى حقّ جلّ جلاله مؤيد
شوند بر آنچه كه سبب اقبال اهل عالم است
وقتي از اوقات اينكلمه مباركه عليا از لسان
مالك اسماء ظاهر قوله تبارك و تعالى بايد هم
اوليا عليهم بهائى و غياثى بر تقدّيس و تنزيه
نفوس باشد نه ترتيب امور خود از حقّ ميطليم
چشم روزگار را بمشاهده چنين نفوس منور و
فائز فرمايد انتهى

- 34 ذكر جناب آقا ميرزا محمد تقى و جناب آقا ميرزا
على عليهما بهاء الله را [نمودند] بعد از عرض
امام عرش مقصود عالميان بجواب فائز قوله جلّ
جلاله و عم نواله يا محمد تقى عليك بهائى يوم
مباركست انشاء الله اهل بها از كوثر استقامت
پيامند لئلا تمنعهم الاسماء عن ملكوتها و خالقها
ولا الدنيا و ثروتها و زخرفها انا ذكرناك من قبل
و في هذا الحين بذكر خضعت له الاشياء كلها يشهد
بذلك ام البيان فى هذا المقام المنير و نذكر من
سمى بعلى لىسمع و يكون من الشاكرين

- 35 يا على قد ذكر اسمك لدى المظلوم انزل لك ما
فاحت به نفحات البيان فى الامكان نسل الله ان
يؤيدك على الاقبال بكلك و يرفعك باسمه انه
على كل شىء قدير انا اردنا ان نذكر فى هذا الحين
ابا كما فضلاً من عندنا و انا الفضل الكريم نسل
الله ان ينزل عليه فى هذا الحين رحمة من عنده و
يدخله فى الفردوس الاعلى و يقدر له كل نعمة و
كل مائدة قدرها لأصفياؤه و امنائه انه هو العزيز
العلام قد سبقت رحمته و احاط كرمه لا اله الا
هو المقتدر الفيّاض انتهى ذكر

His mercy hath preceded and His generosity hath encompassed all. There is no God but He, the Powerful, the All-Bountiful.”

- 36 Mention of Jinab-i-Rabi', upon him be the Glory of God, is remembered and presented, and these verses specifically for him are revealed from the heaven of grace. The Lord, exalted and sanctified be He, speaks: O Rabi', praise be to God that in the divine springtime thou hast turned to the flowers of inner meanings and partaken of the flowing spiritual waters. We counsel thee to preserve this most exalted station and We beseech God to protect thee from the doubts of the suspicious ones and the arrows of the transgressors, and to aid thee with the hosts of utterance. He is the Mighty, the Bestower. The verses have been revealed and the evidences have appeared, yet the people are in strange doubt. Blessed art thou for having cast away vain imaginings and chosen the path of certitude from God, the Lord of all religions.

36 جناب ربیع علیہ بہاء اللہ مذکور و معروض و این آیات مخصوص ایشان از سماء فضل نازل قول الربّ تعالی و تقدّس یا ربیع الحمد لله در ربیع الهی باوراد معانی اقبال نمودی و از میاه جاریه روحانی قسمت بردی انا نوصیک بحفظ هذا المقام الاعلی و نسئل الله ان یحفظک من شبهات المربیین و سهام المعتدین و یمدک بجنود البیان انه هو العزیز المنان قد نزلت الایات و ظهرت البینات ولكن القوم فی ریب عجاب طوبی لک بما نبذت الاوهام و اخذت سبیل الایقان من لدی الله مالک الادیان

- 37 We make mention in this station of him who is named Majid, who turned to My horizon and heard My sweetest call, by which the Concourse on High was attracted, and attained that which was inscribed in the Books of God, the Lord of Lords. O Rabi', if thou shouldst see him, give him My glad-tidings. We beseech God to assist him in His remembrance and praise, and in steadfastness in this Great News. We have mentioned him before with verses that nothing can equal, and We have remembered him with a remembrance whose fragrance shall endure as long as the Kingdom of God, the Mighty, the All-Bestowing, endures. He hath drunk the choice wine of utterance from the hand of My bounty and hath attained that which most of the servants have not attained. The glory from Us be upon him and upon thee and upon everyone who hath turned to the Lord of all men.

37 و نذكر فی هذا المقام من سمی بمجید الذی اقبل الی افقی و سمع ندائی الاحلی الذی انجذب به الملاء الاعلی و فاز بما کان مرقوماً فی کتب الله ربّ الأرباب یا ربیع ان رأیتہ بشره من قبلی نسئل الله ان یؤیدہ علی ذکرہ و ثنائہ و الاستقامۃ علی هذا النبأ العظیم انا ذکرناه من قبل بآیات لا یعادلها شیء من الأشياء و ذکرناه بذکر لا ینقطع عرفہ بدوام ملکوت الله العزیز الوهاب انه شرب ریحیق البیان من ید عطائی و فاز بما لا فاز به اکثر العباد البهاء من لدنا علیہ و علیک و علی کلّ مقبل اقبل الی مالک الرقاب

- 38 Mention hath been made of the two illumined eyes of the exalted and deceased Haji Mirza Kamal'd-Din, upon him be the Most Glorious Glory of God, who attained the presence of the Goal of the world. This is what was revealed for them both from the heaven of the bounty of our Lord, the Answerer. Exalted be His utterance and glorified His proof:

38 انتہی ذکر قرر عیون اثرین حضرت مرفوع مرحوم حاجی میرزا کمال الدین علیہ بہاء الله الابهی باصغاء مقصود عالمیان فائز هذا ما نزل لهما من سماء عطاء ربنا المجیب قوله عرّ بیانہ و جلّ برہانہ

- 39 He is the Compassionate, the Generous

39 هو المشفق الکریم

- 40 O Nuru'd-Din! Verily Kamal'd-Din hath drunk from the hand of the bounty of the Lord of the Worlds the choice wine of utterance and hath attained the presence of God, the Mighty, the Bestower. He is among those who attained that which God revealed in the Bayan and in the Year Nine “ye shall attain unto all good.” We testify that he attained and realized all good, and there was revealed for him the interpretation of

40 یا نورالدین قد شرب کمال الدین من ید عطاء ربّ العالمین ریحیق البیان و فاز بلقاء الله العزیز المنان انه من الذین فازوا بما انزلہ الله فی البیان و فی سنة التسع انتم کلّ خیر تدرکون نشہد انه فاز و ادرك کلّ الخیر و نزل له تفسیر ما انزلہ الرحمن فی الفرقان بقوله تعالی کلّ الطعام کان حلاً لبني

what the All-Merciful revealed in the Qur'an in His exalted words "All food was lawful to the Children of Israel." Thus did the grace of his Lord, the Powerful, the Forgiving, encompass him. O Nur! We saw thy name and made mention of thee as a bounty from Us, that thine eye might be solaced thereby and that thou mightest thank thy Lord, the All-Bountiful. We beseech God to send down upon thee a grace from His presence and a blessing from His side. He is the Single, the One, the Powerful, the Compelling.

اسرائيل كذلك احاطه فضل ربه المقتدر الغفار
يا نور رأينا اسمك ذكرناك فضلاً من عندنا لتقرّ
به عينك وتشكر ربك الفضل نسل الله ان
ينزل عليك عناية من عنده وبركة من لدنه انه
هو الفرد الواحد المقتدر الجبار

- 41 And We make mention of thy brother who is named Ali. Verily he was remembered before the Wronged One and was speaking of this Name through which God hath subdued the hearts of His servants. Say: Praise be unto Thee, O my God, for having remembered me in the prison and revealed for me that which delighteth the eyes. O my Lord! I am Thy servant and the son of Thy servant. Thou hast made known to me Thy path and guided me to Thy station. I testify that in Thy grasp are the reins of all who are in earth and heaven.

41 و نذكر اخاك الذي سمي بعلي انه كان مذكوراً
لدى المظلوم و ناطقاً بهذا الاسم الذي به سخر الله
افئدة العباد قل لك الحمد يا الهي بما ذكرتني في
السجن و انزلت لي ما قرّرت به الأبصار اي رب
انا عبدك و ابن عبدك قد عزّفتني صراطك و
هديتني الى مقامك اشهد ان في قبضتك زمام
من في الأرضين و السموات

- 42 Thus doth the Lamp reveal its lights, and the Book its verses, and the Light its radiance, as a grace from God, the All-Knowing, the All-Wise. The call is raised from all directions and the signs are spread abroad, yet the people are heedless and veiled save whom God willeth, our Lord, the Lord of all who are in the heavens and on earth. In all conditions We beseech God, exalted be His glory, on behalf of His servants, that perchance in this blessed Day they may not be deprived of the waves of the ocean of bounty and may attain that whose fragrance is everlasting. Verily He is powerful over what He willeth. He witnesseth and seeth, and He is the Hearer, the Answerer.

42 كذلك اظهر المصباح انواره و الكتاب آياته و
النور اشراقه فضلاً من لدى الله العليم الحكيم انتهى
ندا من جميع جهات مرتفع و آثار منتشر ولكن
قوم غافل و محبوب الا من شاء الله ربنا رب
من في السموات و الأرضين در جميع احوال از
حق جلّ جلاله از برای عباد تأييد ميطلبم شايد
در اين يوم مبارك از امواج بحر عنايت محروم
نمانند و فائز شوند بآنچه كه عرفش ابديست انه
هو المقتدر على ما يشاء يشهد و يرى و هو السامع
المجيب

- 43 And likewise mention was made of the Light of the Eye, Jinab-i-Aqa Mirza 'Ata'u'llah, the fruit of the spiritual beloved, Jinab-i-Aqa Mahmud—upon him be Baha'u'llah and His loving-kindness. After this was submitted in the Most Exalted Horizon before the seat of the Lord of mankind, this utterance shone forth from the Kingdom of grace. Exalted and glorified be He:

43 و همچنين ذكر قرءه عين جناب آقا ميرزا عطاء الله
ثمر حبيب روحاني جناب آقا محمود عليه بهاء الله
و عنايته را نمودند بعد از عرض در افاق اعلى امام
كريمى مولى الورى اين بيان از ملكوت عنايت
ظاهر قوله تبارك و تعالى

- 44 O 'Ata'u'llah! The Wronged One remembers thee and turns unto thee at this hour with a mention from which the fragrance of thy Lord's mercy is wafted throughout the world. To this beareth witness the Most Great Name in this exalted station.

44 يا عطاء الله انّ المظلوم يذكرك و اقبل اليك في
هذا الحين بذكر تضويع منه عرف رحمة ربك في
العالم يشهد بذلك الاسم الأعظم في هذا المقام
المنيع

- 45 We make mention of Mahmud who turned unto the Cause when it was manifested, and was so transported by the rapture of the Divine Call that he hastened to the Dawning-Place of Verses,

45 و نذكر الحمود الذي اقبل اذ ظهر الأمر و اخذه
جذب النداء على شأن سرع الى مطلع الآيات و
قطع البرّ و البحر الى ان حضر امام الوجه و شهد

traversing land and sea until he attained the presence of his Lord and bore witness to that whereunto God had testified before the creation of earth and heaven. Blessed is he and joy be unto him. We testify that he is among those who have attained in My perspicuous Book. The glory shining from the horizon of the heaven of My mercy be upon him and upon thee and upon those who love you for the sake of God, the Lord of the worlds. He verily remembereth him who remembereth Him, and loveth him who turneth towards Him. He doth not suffer to be lost the reward of the righteous. Praise be to God, the Lord of the knowing.

بما شهد الله قبل خلق السموات والأرض طوبى
له ونعيماً له نشهد أنه من الفائزين في كتابي المبين
البهاء المشرق من افق سماء رحمتي عليه وعليك
وعلى الذين يحبونكم لوجه الله رب العالمين أنه يذكر
من ذكره ويحب من اقبل اليه أنه لا يضيع اجر
المحسنين الحمد لله مولى العارفين انتهى

- 46 This servant conveyeth greetings and salutations to each one, and remembereth the loved ones night and day, beseeching God-exalted be His glory—to enable the delight of the eyes, the chosen ones, and His loved ones in that land to achieve that which will exalt His Word and cause His servants to ascend. This is not difficult for our Lord. How many were the servants who, by merely accepting the blessed Word, attained the highest station of victory and triumph, and when the fire of the Divine Lote-Tree was ignited, all became enkindled by that holy and luminous flame and occupied themselves with guiding others. That which was manifested through those sanctified souls was more penetrating than the swords of the world. We hope that in this Most Great Revelation too, God's loved ones will attain this station, will awaken those who slumber through His Word and guide them through His light. Verily our Lord is the Almighty, the Powerful.

46 اينعبد فاني خدمت هريك تكبير وسلام ميرساند
و در ليالى و ايام اوليا را ذكر نموده و مينمايد و
از حق جل جلاله سائل و آمل كه قرر عيون و
اصفيا و اولياي آن ارض را فائز فرمايد بآنچه كه
سبب اعلاء كلمه اوست و همچنين علت ارتقاء
عباد اوليس هذا على ربنا بعزیز چه بسيار از عباد
كه بمجرد قبول كلمه مبارك باعلى مقام نصر و
ظفر فائز گشتند و چون نار سدره مشتعل كل
بآشعله متوره مقدسه مشتعل گشته بهدايت
عباد مشغول شدند و آنچه از آن نفوس مقدسه
ظاهر از نفوذ اسياف عالم انفذ بوده اميد آنكه در
اينظهور اعظم هم اولياي حق باين مقام فائز شوند
و راقدين را بكلمه آگاه سازند و بنورش هدايت
نمايند ان ربنا هو المقتدر القدير

- 47 We also make mention of Sina and Nayyir—upon them be the glory of God—and their arising to serve and their attention to the command to teach. These matters were presented before the Countenance of the Lord of the seen and the unseen. Thus did the Tongue of Grandeur speak: O Ibn Abhar! We have mentioned them before with verses from which the fragrance of God's loving-kindness, the Protector, the Self-Subsisting, was diffused. We beseech God to preserve them through His grace, to aid them with the hosts of the seen and unseen, and to assist them in attracting hearts and souls. Blessed are they and blessed is he who hath held fast to the cord of turning unto God in this promised Day.

47 و همچنين ذكر جناب سينا و نير عليهما بهاء الله و
قيامشانرا بر خدمت و توجهشانرا بحكم تبليغ نمودند
اين مراتب امام وجه مالک غيب و شهود عرض
شد هذا ما نطق به لسان العظمة قوله تبارك و
تعالى يا ابن ابهر انا ذكرناهما من قبل بايات توضح
منها عرف عناية الله المهيمن القيوم نسل الله ان
يحفظهما بفضله و ينصرهما بجنود الغيب و الشهود
و يؤيدهما على جذب الأفتدة و القلوب طوبى لهما
و لمن تمسك بحبل الاقبال في هذا اليوم الموعود

- 48 Joy be to the hand that hath been raised to the heaven of His bounty, to the face that hath turned toward the horizon of His loving-kindness, and to the eye that hath beheld that which was hidden from the sight of every heedless and veiled one. This is the Day wherein that which was hidden in knowledge hath appeared and the mysteries of what was and what will be have emerged. We have mentioned them through Our bounty

48 نعيماً ليد ارتفعت الى سماء فضله و لوجه توجه
الى افق عنايته و لعين رأت ما منع عنه بصر كل
غافل محجوب هذا يوم فيه ظهر ما كان مكنوناً
في العلم و برزت اسرار ما كان و ما يكون انا
ذكرناهما بجودى و بشرناهما برحمتي التي سبقت
الوجود نسل الله ان يظهر بهما ما يقرب الناس

and given them glad-tidings of Our mercy which hath preceded all existence. We beseech God to manifest through them that which will draw people nigh unto His horizon and give them to drink of His choice sealed wine. The glory shining forth from the horizon of the kingdom of My loving-kindness be upon them from this exalted station.

الى افقه ويسقيهم رحيقه المختوم بهاء المشرق من
افق ملكوت عنايتي عليهما من هذا المقام المرفوع
انتهى

- 49 Concerning the son of the Martyr, there was previously revealed regarding the charitable ones that which shall endure as long as the kingdom of earth and heaven endure. Blessed is the soul that hath held fast to what is right in His Cause, and blessed is the servant who hath spent what was possible for Him. Verily, He doth not suffer to be lost the reward of the righteous.

49 در باره ابن حضرت شهيد از قبل نازل شد در
حق منفقين آنچه كه بدوام ملك و ملكوت
ذكرش باقى و دائم است طوبى لنفس تمسك فى
امرہ بالمعروف ولعبد انفق له ما تيسر انه لا يضيع
اجر المحسنين

- 50 That which thou didst write concerning Jinab-i-Fakhru'd-Din, the son of the brother, and the sister, and the other sister—upon them be the Baha of God—was laid before the Countenance of the Lord of all worlds, and attained the honor of being heard. This is that which was revealed for them from the heaven of the Will of God, the Lord of mankind. Glorified and exalted be He. He is the Helper, the All-Wise.

50 آنچه در باره جناب فخرالدين ابن اخ و اخت و
اخت اخرى عليهم بهاء الله مرقوم داشتند امام
وجه مولى العالم عرض شد و بشرف اصغا فائز
گشت هذا ما نزل لهم من سماء ارادة الله رب
العالمين قوله تبارك و تعالى هو المؤيد الحكيم

- 51 O Fakhru'd-Din! God hath come with manifest sovereignty and that which was hidden in knowledge and concealed from the eyes of the heedless hath been revealed. O Fakhru'd-Din! Say: O people, fear God and follow not every heedless and remote one. This is the Day of which the Messengers gave tidings and to which the Books of God, the Lord of the worlds, have borne witness. Say: Your divines and what they possess will profit you not. Have ye not heard the Call which was raised in the beginning of days from God? He said, and His Word is the Truth: "O concourse of divines! Put down your pens, for the Most Exalted Pen hath been raised; cast away what ye have composed with the hands of fancy and vain imaginings. The Command hath come, and the Sun of Certitude hath dawned from the horizon of the heaven of the Will of God, the Mighty, the All-Praised." They read the Book, yet deny God. Lo! they are among the most lost in My Great Book.

51 يا فخرالدين قد اتى الله بسلطان مبين و ظهر ما
كان مكنوناً فى العلم و مستوراً عن اعين الغافلين يا
فخرالدين قل يا قوم اتقوا الله و لا تتبعوا كل غافل
بعيد هذا يوم اخبر به الرسل و شهدت له كتب
الله رب العالمين قل لا تنفعكم علمائكم و ما عندهم
اما سمعتم النداء الذى ارتفع فى اول الايام من
لدى الله قال و قوله الحق يا معشر العلماء ضعوا
اقلامكم قد ارتفع صرير القلم الاعلى و ضعوا ما
التموه بايادى الظنون و الاوهام قد اتى الامر و
اشرق نير الايقان من افق سماء ارادة الله العزيز
الحميد يقرؤون الكتاب و يكفرون بالله الا انهم من
الاخسرين فى كتابي العظيم

- 52 Thy name was mentioned before the Wronged One, and We have revealed for thee that which causeth the hearts of them that know to rejoice. When thou dost inhale the fragrance of My verses and art seized by the rapture of My call, say: "My God, my God! Thou seest the poor one seeking the ocean of Thy bounty and desiring the wonders of Thy grace and the manifestations of Thy bestowal. I beseech Thee by the Kawthar through which Thou didst quicken the servants and by the resplendent Light wherewith Thou didst illumine the lands, to make me of those whom the riches of the world, nor

52 قد حضر اسمك لدى المظلوم و انزلنا لك
ما تفرح به افئدة العارفين اذا وجدت نفحات
آياتي و اخذك جذب ندائى قل الهى الهى ترى
الفقير قصد بحر كرمك و اراد بدائع فضلك
و ظهورات عطائك اسئلك بالكوثر الذى
احييت به العباد و بالنور الساطع الذى نورت به
البلاد ان تجعلنى من الذين ما الهتهم ثروة العالم
ولا زينة الأمم و لا خزائن الملوك اى رب

the ornaments of nations, nor the treasures of kings have diverted. O Lord! I have turned with my whole being unto Thee and have laid hold on Thy cord. I beseech Thee not to disappoint me of that which I have desired from the heaven of Thy bounty and the ocean of Thy generosity. Verily, Thou art powerful to do what Thou wilt through Thy Name, the Mighty, the Powerful."

- 53 And this is what was revealed for the Leaf, the sister, upon her be the Glory of God. His blessed and exalted Word: O My Leaf and My handmaiden! We have remembered thee with verses whose mention shall not pass away nor shall their warmth be extinguished. Verily thy Lord is the All-Bountiful, the Generous. Thy name was revealed in the beginning of days from the tongue of God, the Lord of this mighty station. My favor hath encompassed thee and My mercy hath preceded thee. To this doth this clear Book bear witness. We have remembered thy mother when she ascended to the Most Exalted Horizon and have revealed for her that from which every possessor of spiritual sense perceiveth the fragrance of God, the All-Knowing, the All-Wise. We beseech God to send down upon her at all times a table from the heaven of His bounty and mercy from the clouds of His grace. Verily He is the Goal of them that know and the Beloved of the doers of good, both women and men.

- 54 And We make mention of thy other sister as a favor from Our presence and a mercy from Our side, and verily We are the Compassionate, the All-Forgiving, the Merciful. O My handmaiden and My Leaf! Thy name was presented and the ocean of bounty surged and the fragrance of God's loving-kindness, the All-Knowing, the All-Informed, wafted. We have remembered thee before and at this time with verses by which the hearts of them that are nigh have been attracted. Give thanks unto thy Lord and glorify His praise. Verily He hath remembered thee with that whose mention shall not pass away throughout the duration of My mighty and wondrous Kingdom. The Glory from Our presence be upon thee and upon her and upon every maid-servant who hath believed in the One, the All-Informed. The Essence of Grace proclaimeth and saith:

- 55 Praise be unto Thee, O Thou Goal of the mystics and Beloved of all who dwell in the heavens and on earth! Thou hast illumined the horizons of Thy loved ones' hearts with the light of Thy knowledge and hast acquainted them with that which most of Thy servants were prevented from knowing. I beseech Thee by the ocean of Thy bounty and the heaven of Thy generosity to ordain for Thy servants and handmaidens that which shall cause them to be numbered with those who have no fear,

أقبلت بكلي اليك وتمسكت بجبلك اسئلك
ان لا تخيبني عما اردته من سماء عطائك و بحر
جودك أنك انت المقتدر على ما تشاء باسمك
العزیز القدير

53 و هذا ما نزل للورقة اخت عليها بهاء الله قوله
تبارك و تعالى يا ورقتي و يا امتي انا ذكرناك
بآيات لا ينفد ذكرها و لا تنفد حاراتها ان ربك
هو الفضل الكريم قد نزل اسمك في اول الايام
من لسان الله رب هذا المقام العظيم قد احاطك
فضلي و سبقتك رحمتي يشهد بذلك هذا الكتاب
المبين و ذكرنا امك اذ صعدت الى الأفق الأعلى و
انزلنا لها ما يجد منه كل ذي شئ عرف الله العليم
الحكيم نسل الله ان ينزل عليها فيكل الاحيان
مائدة من سماء عطائه و رحمة من سحاب فضله
انه هو مقصود العارفين و محبوب العاملات و
العاملين

54 و نذكر اختك الأخرى فضلاً من لدنا و رحمة
من عندنا و انا المشفق الغفور الرحيم يا امتي و يا
ورقتي قد حضر اسمك و ماج بحر العطاء و هاج
عرف عناية الله العليم الخبير انا ذكرناك من قبل
و في هذا الحين بآيات انجذبت بها افئدة المقرين
اشكري ربك و سبحي بحمده انه ذكرك بما لا
ينفد ذكره بدوام ملكوتي العزيز البديع البهاء من
لدنا عليك و عليها و على كل امة آمنت بالفرد
الخبير انتهى كينونة الفضل ينادي و يقول

55 لك الحمد يا مقصود العارفين و محبوب من في
السموات و الأرضين قد نورت آفاق قلوب
احبايك بنور معرفتك و عرفتهم ما منع عن
عرفانه اكثر عبادك اسئلك بحر عطائك و
سماء جودك ان تقدر لعبادك و امائك ما
يجعلهم من الذين لا خوف عليهم و لا هم
يخزنون ثم ايدهم على ما ترتفع به اعلام هدايتك

nor are they grieved. Then assist them in that which shall raise the standards of Thy guidance and the manifestations of Thy mercy amongst Thy creatures. Verily, Thou art the Compassionate, the Bestower, the All-Knowing, the All-Informed.

56 Mention was made of the spiritual friend, his honor Aqa Mirza Jalil, upon him be the Glory of God. Some time ago his petition reached the Most Holy Court, and each of the names mentioned therein was adorned with the waves of the ocean of divine bounty and utterance. Blessed and welcome be it unto them. And this is what was revealed for his honor Jalil, upon him be the Glory of God, at this time. His blessed and exalted Word:

57 O Ibn Abhar! Make mention on My behalf of My servant Jalil. Verily, We have remembered him and those who have believed in the verses that have encompassed existence, both seen and unseen. The events of the world do not prevent thy Lord, nor do the hosts of tyranny cause Him fear. He hath appeared and manifested what He desired, a command from His presence. Verily, He is the Guardian, the Self-Subsisting. Aid your Lord through wisdom and utterance. He shall assist you with deeds and virtues by which minds and hearts shall be attracted. Thus hath the Wronged One spoken on this night wherein He desired to unite a handmaiden from among His handmaidens and a leaf from among His leaves with a mention from His Book who was named 'Abdu'l-Baha in the Supreme Horizon and in the Book of Names. Upon them both be My glory and My loving-kindness which hath preceded all that was and shall be. We beseech God to assist His loved ones in rending the veils. Verily, He is the Powerful over whatsoever He willeth through His command "Be!" and it is.

58 This night is a blessed night, for according to His will, mention was made of His Holiness the King of Martyrs, may the spirit of those near unto God be a sacrifice unto him, and at the dawn of this night the union and unity between the honored leaf and His Holiness the Beloved of hearts, 'Abdu'l-Baha, upon them both be the Most Glorious Glory of God, shall be outwardly confirmed and adorned, as ordained in the inner world which is the realm of God's decree, exalted be His glory. In truth, consideration for the family in the Land of Sad is incumbent upon all. There befell them that which hath befallen no one. The fear of those days prevented the small children from growing and developing; they appear weak. However, praise be to God, they are blessed with His presence and meeting. They dwell beneath the shade of pavilions, their sustenance the water of the Kawthar of meeting, their food the heavenly table, their clothing and garments the gifts and favors of the Lord of the

و ظهورات رحمتک بین خلقک آنک انت
المشفق المعطى العلم الخبير

56 ذکر حبیب روحانی جناب آقا میرزا جلیل علیه
بهاء الله را [نمودند] چندی قبل عریضه ایشان
بساحت اقدس فائز و اسامی مذکوره در آن
واحداً بعد واحد بامواج بحر عنایت و بیان الهی
مزین هینئاً لهم و مرثیاً لهم و هذا ما نزل لجناب
الجلیل علیه بهاء الله فی هذا الحین قوله تبارک و
تعالی

57 یا بن ابهر اذکر من قبلی عبدی الجلیل انا ذکرناه و
الذین آمنوا بآیات احاطت الوجود من الغیب و
الشهود لا تمنع ربک حوادث العالم و لا تخوفه
سطوة الجنود قد ظهر و اظهر ما اراد امرأ من لدنه
انه هو المهیمن القیوم انصروا ربکم بالحکمة و البیان
انه یمدکم بأعمال و اخلاق تجذب بها العقول و
القلوب کذلک نطق المظلوم فی هذا اللیل الذی
اراد فیہ ان یؤلف بین امة من امائه و ورقة من
اوراقه و بین ذکراً من کتابه الذی سَمی بعبدالبهاء
فی الأفق الأعلى و فی کتاب الأسماء علیهما بهائی
و عنایتی الّتی سبقت ما کان و ما یکون نسئل الله
ان یؤید احبائنا علی خرق الأجباب انه هو المقتدر
علی ما یشاء بأمره کن فیکون انتهی

58 این لیله شیئی است مبارک چه که حسب الارادة
ذکر حضرت سلطان الشهداء روح المقرین فداء
بمیان آمد و فجر این لیل مابین ورقه و مخدره و
حضرت محبوب فؤاد جناب عبدالبهاء علیهما بهاء
الله الأبهی الفت و اتحاد از عالم باطن که عالم
قضای حق جلّ جلاله است بر حسب ظاهر
بامضا فائز و مزین میگردد فی الحقیقه ملاحظه
اهل بیت ارض صاد بر کل لازم وارد شد بر
ایشان آنچه که بر احدی وارد نه خوف آن ایام
اطفال صغار را از نشو و نما منع نموده ضعیف
مشاهده میگردد و لکن الحمد لله بحضور و لقا
فائزند محل ظل قباب شراب کوثر لقا غذا مائده
سما البسه و اثواب مواهب و الطاف مالک

Kingdom of Names. The servant beseecheth his Lord to adorn them at all times with that which shall draw them nigh unto Him. Verily, He is the Hearing, the Answering.

- 59 O beloved House of Jinab-i-'Ayn va Ta, upon him be the Glory of God, the Most Glorious! Ye have ever been remembered and continue to be remembered. At this moment these exalted words have been revealed from the Dayspring of the favors of the Lord of Names and Attributes. His Word, exalted be His glory and mighty His utterance:

- 60 The House of 'Ayn va Ta hath ever been remembered in the Most Holy Court. We make mention of them through Our verses, give them glad-tidings of Our favor, and send down for them that from which the fragrance of Our bounty is diffused. O Ibn Abhar! Upon thee be My glory and My mercy. Mention of the people of that House hath flowed from the Will and Purpose, the Pen and the Tongue. Convey on behalf of the Wronged One greetings to Jinab-i-'Ayn va Ta, upon him be My grace and My mercy. Blessed is he! The Tongue of Grandeur hath testified to his acceptance, his turning unto God, his love, his charitable giving and that of his mother, and what he hath done for those who have ascended unto Us on this Straight Path and this Great News.

- 61 Jinab-i-Amin, upon him be My glory, hath repeatedly made mention of the two sisters, upon them be My glory, and hath mentioned 'Ayn va Ta and the others. In truth, the people of that house have, from the earliest days, turned unto God and have attained unto mention, praise and service to the Cause. We make mention of the daughter bearing My name, upon them both be My glory and My favor. We beseech God, blessed and exalted be He, to aid her to hold fast to the cord of My love at all times. Glory be upon her and upon those with her from God, the Compassionate, the Generous.

- 62 We make mention of him who attained Our presence and his wife who acted in accordance with what was commanded in My Perspicuous Book. Blessed are they both and joy be unto them. We testify that they are among those who have attained in the presence of their Lord, the Commander, the All-Wise. Glory be from Us upon the people of that House and upon him who hath drunk the Kawthar of meeting from the hand of bounty, a grace from the One Who is All-Bountiful, the Most Generous.

- 63 We make mention of the son of Dhabih and his wife that they may praise their Lord and be among the thankful. We give them glad tidings as We gave them before, and We beseech

ملکوت اسماء یسئل الخادم ربّه ان یزینهم فیکلّ
الأحیان بما یقرّبهم الیه انه هو السّميع المجیب

59 اهل بیت محبوب فؤاد جناب عین و طا علیه بهاء
الله الاهی لازال مذکور بوده و هستند و در
این حین اینکلمات عالیات از مشرق عنایت مولی
الاسماء و الصفات نازل قوله جلّ جلاله و عزّ
بیانه

60 لازال اهل بیت عین و طا در ساحت اقدس
مذکور انا نذکرهم بآیاتی و نبشّرهم بعنایتی و ننزل
لهم ما یتضوّع منه عرف عطائی یا ابن ابهر علیک
بهائی و رحمتی ذکر اهل آن بیت از اراده و مشیت
و قلم و لسان جاری جناب عین و طا علیه فضلی
و رحمتی را از قبل مظلوم تکبیر برسان هنیئاً له
قد شهد له لسان العظمة باقباله و توجهه و حبه و
انفاقه و انفاق امه و ما عمل به من صعد الینا فی
هذا السبیل المستقیم و هذا النّبأ العظیم

61 جناب امین علیه بهائی مکرّر ذکر اختین علیهما
بهائی و ذکر عین و طا و سایرین را نموده فی الحقیقه
اهل آنخانه از اول ایام اقبال نموده اند و بذکر و ثنا
و خدمت امر فائزند نذکر بنت اسمی علیهما بهائی
و عنایتی نسئل الله تبارک و تعالی ان یؤیدها علی
التّمسک بجبل حیّ فیکلّ الأحیان البهاء علیها و
علی من معها من لدی الله المشفق الکریم

62 و نذکر من فاز بلقائی و ضلعه الّتی عملت بما امرت
به فی کتابی المبین طوبی لهما و نعیماً لهما نشهد
أنهما من الفائزین فی محضر ربّهم الأمر الحکیم
البهاء من لدنا علیهم اهل ذاک البیت و الّذی
شرب کوثر اللّقاء من ید العطاء فضلاً من لدن
فضال فیاض کریم

63 و نذکر ابن الذّبیح و ضلعه لیحمدا ربّهما و یكونا
من الشّاکرین انا نبشّرهما کما بشّرناهما من قبل و
نسئل الله ان یقرّبهما الیه انه ولیّ المحسنین

God to draw them nigh unto Him. Verily, He is the Protector of those who do good.

- 64 O Ibn Abhar! Jinab-i-Haji Siyyid Nasru'llah, upon him be My glory, hath been mentioned before the Wronged One. Give him the glad tidings of My turning toward him from the prison, and illumine him with the lights of My wondrous utterance. We have testified to his acceptance, his turning unto God, and his arising to serve the Cause of God, the Lord of the worlds.
- 64 یا ابن ابهر جناب حاجی سید نصرالله علیه بهائی نزد مظلوم مذکور بشره باقبالی الیه من شطر السجن و نوره بأنوار بیانی البدیع قد شهدنا باقباله وتوجهه وقيامه على خدمة امر الله رب العالمين
- 65 We love to make mention in this station of My leaves and My handmaidens. We testify that they have drunk the wine of revelation from the hands of bounty and have witnessed what God witnessed before the creation of the heavens and earths - that there is none other God but Him, the Single, the One, the Powerful, the Almighty. In truth, the aforementioned leaves, namely the aunt and her daughter Khadijih and her other daughter, have been and continue to be adorned with mention, praise, service, humility, submissiveness and steadfastness. Blessed are they from God, the All-Knowing, the All-Wise.
- 65 انا نحب ان نذكر في هذا المقام اوراقى و امائى نشهد انهن شرين رحيق الوحي من ايدى العطاء و شهدن بما شهد الله قبل خلق السموات و الارضين انه لا اله الا هو الفرد الواحد المقتدر القدير فى الحقيقه اوراقى المذكورات يعنى عمه و بنتها خديجه و بنتها الأخرى بذكر و ثنا و خدمت و خضوع و خشوع و استقامت فائز بوده و هستند هنيئاً لهن من لدى الله العليم الحكيم
- 66 Praise be to God that the sons of the aunt have also attained unto that which hath no peer or likeness. We beseech God to preserve them from His enemies, to protect them through His sovereignty, and to send down upon them His blessings. Verily, He hath power over all things. There is none other God but Him, the Mighty, the Great.
- 66 الحمد لله ابناء عمه هم فائز شدند بآنچه كه شبه و مثل نداشته و ندارد نسل الله ان يحفظهم من اعدائه و يحرسهم بسلطانه و ينزل عليهم بركة من عنده انه على ما يشاء قدير لا اله الا هو العزيز العظيم انتهى
- 67 This servant also conveyeth greetings to each of the leaves and loved ones, and beseecheth God, exalted be His glory, to open a door for each one through a key from among His most beautiful Names, that all may remember His remembrance, utter His praise, and arise to serve Him. It is hoped that the ocean of mercy will grant what hath been besought. He is the All-Bountiful One Whose grace hath encompassed all and Whose bounty hath taken precedence. He manifesteth what He willeth in the kingdom, despite those who have denied Him and His verses, and have rejected His Manifestation and His evident sovereignty.
- 67 اينعبد هم خدمت هر يك از اوراق و اوليا تكبير ميرساند و از حق جلّ جلاله ميطلبد از براى هر يك بمفتاح اسمى از اسماء حسنى بابى بگشايد تا كل بذكرش ذاكر و بنائش ناطق و بر خدمتش قائم گردند اميد است كه بحر رحمت آنچه مسئلت شد باجابت مقرون فرمايد اوست فضاليكه فضلش احاطه نموده و فيضش پيشى گرفته يظهر ما اراد فى الملك رغماً للذين كفروا به و بآياته و انكروا ظهوره و سلطانه المبين
- 68 The letter from his honored brother, upon him be the Glory of God and His grace, which was written and sent to that person was presented before the Countenance of the Lord of creation and was favored with His hearing. It is hoped that something special will descend from the heaven of grace for him too, that which will sanctify him from the troubles of the world, so that he may ignite those regions with the new fire of love. Now this servant conveys greetings, praise, remembrance and glory to his service. It is hoped that the foundation of these two days
- 68 نامه جناب اخوى عليه بهاء الله و عنايته كه بآنجناب نوشته اند و ارسال داشته اند آن نامه هم تلقاء وجه مولى الورى عرض شد و باصفا فائز گشت اميد آنكه مخصوص ايشانهم از بعد از سماء عنايت نازل شود آنچه كه ايشانرا از كدورات عالم مقدس فرمايد تا بنار محبت جديده آن اطراف را مشتعل نمايند حال اينعبد بنقد خدمت ايشان سلام و ثنا و ذكر و بها ميرساند اميد آنكه اساس

will not prevent him from turning to the eternal world and God's everlasting bounties. Through the power of certitude, may he speak from the pulpit of detachment with the blessed words "Say: God; then leave them to their vain discourses."

- 69 O beloved of my heart! Consider the power of the Supreme Pen, which has caused the call to penetrate all the mysteries of the world. In truth, if the souls of the world were to speak with fairness, they would all proclaim with every limb, even with their very hair, the blessed words "Verily He is the Most Powerful of the powerful ones." Glory be to God! A call so loud that in these days a well-known great personage in one of the major cities mentioned that nothing worthy of mention is seen from the mystics and spiritual leaders of the world. In truth, today the call is raised from Akka, although outwardly neither blessed with His presence nor His traces; yet the people remain heedless and veiled. If they were to be granted but one drop from the ocean of fairness, all would proclaim "The Call belongs to God," detached from all that is on earth. Blessed are the fair-minded, and blessed are those possessed of insight. Praise be to God, all the mentioned names have attained and been sustained from the ocean of utterance of the Desired One of the worlds.

- 70 And after completing the names, He said - and His word is the truth: We love to conclude this utterance with the mention of Ayyub, upon him be My glory and My grace, and those with him. O Ayyub! Hear the call from the Most Exalted Direction and the Supreme Horizon, then give thanks to Him Who has turned to you and sent down that which has caused hearts and minds to soar. We love faithfulness and remember whoever has remembered Me, turned to My countenance, and performed in My path that which has diffused the fragrance of satisfaction. Verily your Lord hears the call of His loved ones and sees their turning to Him. He is the Truth, the Knower of the unseen. We have mentioned you before and at this evident time. We beseech God, blessed and exalted be He, to protect you from His tyrannical servants and to guard you with the hosts of the invisible and visible realms. Say:

- 71 My God, my God! I beseech Thee by Thy Lamp through which the hearts of Thy loved ones were illumined and by which all that was and will be was lit, to assist me to remember Thee and praise Thee with wisdom and utterance, and to aid Thy Cause among the religions. Verily Thou art the Powerful over what Thou willest and in Thy grasp are the reins of all affairs. O Lord! Deprive me not of the ocean of Thy bounty, nor forbid me from the pearls treasured in the vaults of Thy Supreme

این دو یوم ایشانرا از توجّه بعالم ابدی و نعمتهای سرمدی الهی منع ننماید بقوه ایقان بر منبر انقطاع بکلمه مبارکه قل الله ثم ذرهم فی خوضهم یلعبون ناطق گردند

69 یا محبوب قوادی در قدرت قلم اعلی تفکر فرمائید که در جمیع سرهای عالم ندا را وارد نموده فی الحقیقه اگر نفوس عالم بانصاف تکلم نمایند جمیع ارکان حتی شعرات بکلمه مبارکه انه هو اقدر الاقدرین ذا کر شوند سبحان الله ندای باین بلندی که در این ایام شخص بزرگ معروفی در یکی از مدن کبیره ذکر نموده که از مشایخ و عرفای عالم امریکه قابل ذکر باشد مشهود نه فی الحقیقه امروز ندا از عگا مرتفع و حال آنکه بر حسب ظاهر نه بشرف لقا فائز و نه بآثار مع ذلک ناس غافل و محجوب اگر یک قطره از بحر انصاف مرزوق شوند جمیع بکلمه النداء لله نطق نمایند منقطعین عما علی الأرض کلها طوبی للمتصیرین و طوبی للمتصیرین لله الحمد اسامی مذکوره کل فائز شدند و از بحر بیان مقصود عالمیان مرزوق گشتند

70 و بعد از اتمام اسماء قال و قوله الحق انا نحب ان نختتم البیان بذکر ایوب علیه بهائی و عنایتی و من معه یا ایوب اسمع النداء من الجهة العليا و الأفق الأعلى ثم اشکر من اقبل الیک و انزل لک ما طارت به الأفئدة و العقول انا نحب الوفاء و نذکر من ذکرنی و اقبل الی وجهی و عمل فی سبیلی ما تضوّع به عرف الرضاء ان ربک یسمع نداء اولیائه و یری توجّههم الیه انه هو الحق علام الغیوب قد ذکرناک من قبل و فی هذا الحین المبین نسل الله تبارک و تعالی ان یحفظک من طغاة عباده و یحرسک بجنود الغیب و الشهود

71 قل الهی الهی استلک بمصباحک الذی تنوّرت به افئدة اولیائک و استضاء منه ما کان و ما یکون ان تؤیّدنی علی ذکرک و ثنائک بالحکمة و البیان و نصرة امرک بین الأديان انک انت المقتدر علی ما تشاء و فی قبضتک زمام الأمور ای رب لا تمنعنی عن بحر عطائک و لا تحرمنی من اللآلئ المخزونة فی خزائن قلبک الأعلى انک

Pen. Verily Thou art the Owner of the Kingdom of Names and the Creator of heaven. Every tongue hath testified to Thy power and might, and to Thy grandeur and sovereignty. There is no God but Thee, the Single, the One, the Powerful, the All-Knowing, the All-Wise.

انت مالک ملکوت الاسماء و فاطر السماء قد
شهد کل لسان بقدرتک و اقتدارک و بعظمتک
و سلطانک لا اله الا انت الفرد الواحد المقتدر
العليم الحكيم انتهى

72 The gaze of loving-kindness hath ever been and still is directed towards the loved ones of God. Should we, God forbid, commit any oversight, the Truth Itself will remind and make mention thereof. We beseech Him at this moment to confirm His loved ones, His servants male and female, and His leaves in their steadfastness in His Cause and their arising to serve His loved ones. Verily He is the All-Powerful, the Mighty, the All-Bountiful. This servant addresseth all with these words: Glory and remembrance and praise and magnification, which have been honored with acceptance in the presence of our Lord, the Most Glorious, be upon you, O loved ones of God, His handmaidens and leaves. And I beseech for them that which shall adorn their deeds with the ornament of divine acceptance and exalt them through the everlasting Kingdom. Verily He is powerful over all things. There is no God but Him, the Commander, the Ruler, the All-Informed.

72 لحاظ عنایت لازال متوجه اولیا بوده و هست
اگر خدای نکرده سهوی بر ما وارد شود حق
بنفسه یادآوری فرماید و ذکر نماید نسله فی هذا
الحین ان یؤید اولیائه و عبادہ و امائه و اوراقه
على الاستقامة على امره و القيام على خدمة اولیائه
انه هو المقتدر العزيز الفضال ینعبد خدمت کل
باينکلمه ناطق البهاء و الذکر و الثناء و التکبير الذي
فاز بعز القبول فی منظر ربنا الابهی علیکم یا اولیاء
الله و امائه و اوراقه و اسئل لهم ما یزین اعمالهم
بطراز القبول و یعزها ببقاء الملکوت انه على کل
شیء قدير لا اله الا هو الامر الحاكم الخبير

73 The servant 19th day of Dhi'l-Hijjih 1307

73 خادم فی ۱۹ شهر ذی الحجّة الحرام سنة ۱۳۰۷

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Study guide to this volume

The second volume from 1307 A.H. is distinguished from its predecessors by an unusual combination of elements: thanksgiving for political intervention, intimate consolation for members of the Holy Family, and the most explicit articulation yet of how the Baha'i community's nonviolent response to persecution constitutes a new form of spiritual victory. The volume's pastoral core is surrounded by tablets of wide-ranging historical significance — a formal commendation of the Russian state for its role in protecting the community, a visitation tablet for bereaved women of the Bab's family, and a sustained meditation on what "victory" means when the army that achieves it consists of patience, steadfastness, and dignity rather than weapons. Through all of this runs the constant thread of the late ministry's central teaching: that the purpose of this Revelation is the reformation of the world, and that such reformation proceeds through the moral transformation of human beings, not through force.

The Mother Book and the Victory of Patience

Key Passages

O party of God! Your oppression, your patience, your steadfastness, your tranquility and your dignity have aided Me with such a victory as the eye of creation hath never witnessed its like. The Book of God, the All-Compelling, the Self-Subsisting, beareth witness to this. These are hosts which no earthly armies can match, nor can the ranks of the world stand against them. — BH11690

Verily all success lieth in unity and concord... Now the favor and bounty of the Desired One of the world have so encompassed the loved ones of that land that their good mention is heard from every direction. It would be most regrettable should this most exalted, wondrous and glorious reputation change. According to His command, all must conduct themselves with the people of that city in such a way that none may find occasion for aught but good mention. — BH11690

Good deeds in these days have been recorded by the Supreme Pen as the king of all deeds, for this party has been created for the reformation of the world and the education of the peoples and has been brought from nothingness into being. Blessed be this deed through which the countenance of existence hath smiled. — BH11690

Context for Study

BH11690 is one of the great enunciations of Baha'u'llah's doctrine of spiritual victory. The paradox of the passage is concentrated in a single insight: the very sufferings inflicted on the community — oppression, patience, steadfastness, tranquility, dignity — are themselves the armies that achieve a victory that no earthly force can match. This is not the consolation of the defeated but the strategy of the transformed: suffering as spiritual power, not because suffering is good in itself, but because the quality of one's response to injustice is the most powerful testimony to the truth of one's cause. This teaching has a long history. Paul's "power is perfected in weakness" (2 Corinthians 12:9) and the Christian theology of kenotic power run in this direction, as does the Sufi paradox of the lover's weakness before the Beloved as the highest form of spiritual strength. Gandhi's *satyagraha* (truth-force) is the modern political expression of this same logic: nonviolent suffering is stronger than violence because it cannot be answered in kind. BH11690 also introduces an important terminological clarification: the revelation of this Dispensation, previously called the Bayan (a term from the Bab's writings), is henceforth to be designated the "Mother Book" (*Umm al-Kitab*) — a Qur'anic title (Q. 13:39) that asserts the priority and comprehensiveness of this Revelation over all that preceded it.

Questions for Reflection

1. Baha'u'llah identifies "oppression, patience, steadfastness, tranquility and dignity" as the armies of spiritual victory. How does this reframe the concept of military victory, and where does this logic appear in Gandhi's nonviolence, King's civil rights strategy, and Mandela's post-apartheid reconciliation?
2. The tablet distinguishes between the public reputation of the community ("their good mention is heard from every direction") and its internal spiritual quality. How are these related in Baha'u'llah's teaching, and what are the dangers of prioritizing one over the other?
3. The designation of the Revelation as the "Mother Book" (*Umm al-Kitab*) places it in direct continuity with a Qur'anic concept (Q. 13:39) while asserting its comprehensiveness over the Qur'an itself. What is the theological logic of using a sacred predecessor's terminology to assert transcendence over that predecessor?
4. Baha'u'llah declares that intercession on behalf of the oppressed against oppressors is among the "most mighty of deeds." How does this connect to the prophetic tradition of prophetic intercession (*shafa'a*) in Islam, the Christian theology of intercessory prayer, and modern human rights advocacy?
5. The passage ends with a prayer that Baha'u'llah prays on behalf of the community rather than for himself. What does the posture of a Manifestation praying for His community's moral formation reveal about the nature of divine-human relations in this Dispensation?

Gratitude to the Russian State: A Theology of Political Benefaction

Key Passages

O people of Baha! The sun of justice was indeed concealed and veiled beneath the clouds of oppression, but God hath assisted His Majesty the illustrious Russian State to cause its shining forth and appearance... All the friends must, from this Thursday, the 2nd of Jamadiyu'th-Thani 1307, until the endless end, recognize the worth of the benevolence of the illustrious State — may God assist it — and arise to do that which beseemeth this justice. — BH11735

Those souls who, without any veil or covering, supported and assisted justice, and aided and delivered this imprisoned Wronged One from the dark pit through the strong cord of equity, are deserving of a mighty recompense from God — exalted be His glory and universal be His bounty. The Wronged One testifieth that they are the ones who aided the servants of God and secured the rights of the oppressed from every obstinate oppressor. — BH11735

Context for Study

BH11735 is among the most politically specific tablets in this collection: a formal acknowledgment, dated with precision (2nd of Jumada al-Thani 1307), of the Russian government's role in protecting Baha'u'llah and in securing the rights of believers persecuted in Iran. The Russian minister in Tehran had, at an earlier period, intervened to prevent more severe persecution, and the Russian government's protection of the Baha'i community in Ishqabad had allowed that community to flourish. Baha'u'llah's response to this political benefaction is not merely courteous but theologically grounded: the Russian state has been an instrument of divine justice, and the community is commanded to maintain gratitude for this "until the endless end." This tablet invites comparison with Paul's injunction to respect governing authorities as God's "servants for good" (Romans 13:4), with the Jewish tradition of praying for the welfare of the government (Jeremiah 29:7, *Avot* 3:2), and with the Islamic principle of justice (*'adl*) as a divine attribute that can be manifested through secular rulers. What is distinctive in Baha'u'llah's treatment is the directness and the specificity: He names the Russian state by name, dates the occasion, and makes the recognition a permanent communal obligation. The theology embedded in this specificity is significant: divine justice operates not only through revealed scripture but through the decisions of political actors who choose equity over expediency.

Questions for Reflection

1. Baha'u'llah makes gratitude to the Russian state a permanent communal obligation. What are the theological conditions under which a political act can be recognized as an instrument of divine justice, and what criteria distinguish genuine justice from politically convenient "justice"?

2. This tablet was written during the period of significant Russian imperial expansion in Central Asia. How should Baha'i readers today handle the historical complexity of the Russian Empire as simultaneously a protector of a religious minority and an oppressive colonial power?
3. The tablet frames political protection as "delivering the imprisoned Wronged One from the dark pit." How does this language of sacred imprisonment and deliverance connect to the Baha'i hagiographic tradition, and to biblical narratives of Joseph in the pit (Genesis 37) and Daniel in the den?
4. Baha'u'llah prays that God assist the Russian sovereign "to deliver the oppressed through the arms of justice and equity." This prayer for a secular ruler's moral formation suggests that political actors can be the recipients of divine guidance. How does this compare with the Hebrew prophets' addresses to foreign kings (Isaiah 45 on Cyrus, Jeremiah on Nebuchadnezzar)?
5. How does this tablet's positive assessment of a specific state compare with the general caution toward state power elsewhere in Baha'u'llah's writings? Is there a tension between the two, and if so, how might it be resolved?

The Consolation of the Holy Family: Ziyarat for Zahra Bagum

Key Passages

O leaves of My Tree! Upon you be the Glory of God, the Lord of the worlds. O fruits of My Tree of loving-kindness! Upon you be the Light of God... Although this supreme affliction hath befallen you, yet since its source and return are from God and unto God, there is no harm in it. We beseech God — exalted be His glory — to transform the fire of sorrow into the light of joy. — BH01419

Know with absolute certitude that a station hath been ordained for you, whereof were a needle's eye worth to be unveiled, all the world would turn from what they possess unto what God possesseth, and would circle round it. The oppressors and heedless ones of the world imagine they can frustrate the Cause, but that which appeareth hath been and shall be the cause of the exaltation of the Word. — BH01419

O first light that shone forth from the horizon of the heaven of the loving-kindness of the Lord of all beings... I testify that thou didst hear the Call in the earliest days and didst turn to God... Thou art she whom neither the derision of the wicked nor the doubts of the perfidious deterred. — BH01419

Context for Study

The *Ziyarat-Namiy-i-Zahra Bagum* (Tablet of Visitation for Zahra Bagum) is one of the most intimate documents in the late corpus, addressed to bereaved women of the Bab's extended family who had suffered separation, loss, and social humiliation as a consequence of their association with the Baha'i Faith. Baha'u'llah's response moves through three registers: personal consolation (transforming fire into light), cosmic assurance (the hidden station surpasses all worldly understanding),

and prophetic witness (testimony to the specific spiritual heroism of two named women who had held their faith in the face of derision and doubt). The form of the visitation tablet — *ziyarat-nama* — is traditionally used for visits to the shrines of the Imams and holy figures; by adapting it for living women of the Holy Family, Baha'u'llah effectively canonizes their lives as spiritually significant in the same way that martyrdom was understood to be significant in earlier Shi'i tradition. The image of women as “leaves of My Tree” and “first lights shining from the horizon” inverts the usual gendered hierarchies of religious authority: here it is women who are named as among the first and most steadfast, and their witness is inscribed in a formal tablet that carries all the weight of the Manifestation's recognition. This is not incidental praise but a theological statement about who constitutes the core of the sacred community.

Questions for Reflection

1. The *Ziyarat-Namiy-i-Zahra Bagum* adapts a form traditionally reserved for visits to the tombs of the Imams and applies it to living women of the Holy Family. What is the theological significance of applying this form to the living rather than the dead, and what does it imply about the nature of sainthood in this Dispensation?
2. Baha'u'llah says that the hidden station of the women is so great that if “a needle's eye worth” of it were revealed, the whole world would abandon what it possesses and circle round it. This hyperbolic claim is a standard mystical formula, but here it is applied to specific named women. What does this application suggest about the spiritual economy of this Revelation?
3. Compare the testimony to these women's steadfastness with the New Testament accounts of the women at the tomb (Matthew 28, John 20) and Mary Magdalene as the first witness of the Resurrection. What structural parallels exist between women as primary witnesses in moments of crisis, and what do these parallels suggest about gender and spiritual authority?
4. The tablet frames the women's afflictions as having their “source and return in God,” implying a theodicy in which suffering is not meaningless but cosmologically ordered. What are the spiritual and psychological conditions under which this kind of consolation is helpful rather than harmful?
5. How does the *Ziyarat-Namiy-i-Zahra Bagum* function alongside the declaration in volume 90 that “the handmaidens of God are accounted as men”? Do they represent the same teaching, or do they complement each other by operating at different levels?

A Guiding Question for the Whole Volume

Volume 94 presents three distinct registers of Baha'u'llah's late ministry — political theology, pastoral consolation, and spiritual strategy — but they are united by a single underlying conviction: that the divine order operates through modes invisible to those whose vision is limited to worldly power. The Russian state's intervention, the hidden station of bereaved women, and the victory achieved through patience rather than violence are all expressions of this single conviction. The world judges by appearance; Baha'u'llah writes from within a knowledge that appearance conceals a far deeper and more consequential reality.

A guiding question for the whole volume might therefore be: **How does the recognition that suffering, patience, and steadfastness constitute forms of power greater than any earthly army transform the believer's understanding of their own situation in a hostile world — and what disciplines of perception are required to maintain this understanding when the evidence of the senses points relentlessly in the other direction?**