



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 95:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 110. A Traveller’s Narrative (ca. 1886)
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 95

This third 1307/1889-1890 volume is dominated by a cluster of late-‘Akka tablets in which Baha’u’llah returns to the practical and political consequences of revelation in the final years of His ministry: the repudiation of violence, the subordination of polemics to proof, the cultivation of love and fellowship, and the demand that the friends act with wisdom under hostile conditions. Again and again, the volume presents recognition of the Manifestation not as an abstract doctrinal act but as the source of an ethic: unity, forbearance, good character, and obedience to just civil authority. These themes are sharpened by the immediate pressures of controversy with Azali and Shi’i opponents, so that the tablets often move from theological defense to explicit counsel on conduct, public representation, and communal survival.

The centerpiece is clearly BH00018, a major polemical tablet that anticipates the Epistle to the Son of the Wolf. Its most striking feature is the sustained argument that Baha’u’llah’s revelation has definitively “removed the sword”: accusations of violence are turned back upon His adversaries, while the Baha’is are portrayed as those who “have been killed but do not kill,” with Ishqabad serving as a vivid contemporary example of non-retaliation. At the same time, BH00018 is not merely apologetic. It links nonviolence to a broader social teaching: love of humankind, consultation and compassion as the “heaven of wisdom,” and, notably, the duty after recognition of God to combine service with obedience to just government. The tablet also preserves important late reflections on Bayani objections—especially Hadi Dawlat-Abadi’s use of the Bayan, the question of Mustaghath, and the rehabilitation of figures such as Dayyan—thus making it one of the volume’s richest sources for Baha’u’llah’s retrospective interpretation of Babi-Baha’i history.

Among the shorter but especially revealing items, BH00754 deserves notice for its concrete pastoral wisdom. In the context of Muharram observance and public sensitivities, it insists that the friends avoid behavior that kindles estrangement, emphasizing the spiritual unity of the new Faith with “true Muslims”, and explicitly coupling “wisdom” with obedience to government as binding requirements. This is precisely the sort of late tablet in which Baha’u’llah’s universal principles are translated into tactical guidance for a vulnerable religious minority. BH00771 continues the same register in a more mixed and epistolary mode, calling the believers to labor for the betterment of the world while lamenting the fanaticism of Shi’ism and Iran and encouraging steadfastness amid opposition. Elsewhere in the volume, several briefer tablets and notes reinforce the same late ethos: the Cause is to be advanced by utterance, character, and attraction rather than confrontation; compilations of anti-violent and unitive tablets are explicitly encouraged; and the friends are repeatedly reminded that the purpose of this revelation is the reformation of the world and the gathering together of its peoples. Taken as a whole, the volume is less notable for new doctrinal disclosures than for the mature consolidation of Baha’u’llah’s final public ethic—nonviolent, world-embracing, politically cautious, and increasingly explicit about the social forms through which His community must endure.

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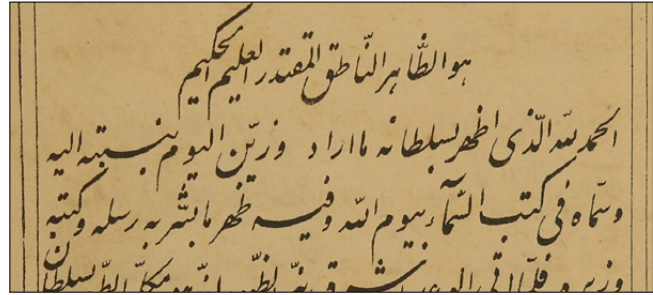
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BH00018

To: Muhammad-Ali et al.

Date: ca. 1307 [1889-1890]



MKI4523

1 He is the Manifest, the Speaking, the All-Powerful, the All-Knowing, the All-Wise

1 هو الظاهر الناطق المقتدر العليم الحكيم

2 Praise be to God Who hath through His sovereignty revealed whatsoever He willeth, Who hath adorned this Day through its association with Him and hath named it in the Books of heaven the Day of God. On this Day there hath appeared that wherewith His Messengers, His Books and His Scriptures had given glad tidings. When the Promise came to pass, the Sun of Manifestation shone forth. He verily is the One Who spoke on Sinai with such sovereignty that neither the might of the divines and princes, nor the power of tyrants, nor the oppression of Pharaohs could deter Him. He stood before all faces and proclaimed: "By God! I am the Hidden One, I am the Treasured One, I am He through Whose remembrance the heaven of proof hath been adorned with the stars of utterance and all creation with the light of knowledge." Exalted is He Who hath manifested Himself, sent down His proof, and caused all to hear His verses. Glory and praise be upon the Hands of His Cause among His servants, whom He hath made the interpreters of His Revelation and of that which He hath sent down in His Book. Through them the ocean of knowledge hath surged amidst all religions, the Sun of learning hath shone from the horizon of possibility, its light hath illumined all regions, and by it have the hearts of lovers been stirred on this Day of the Covenant.

2 الحمد لله الذي اظهر بسلطانه ما اراد وزين اليوم بنسبته اليه وسماه في كتب السماء بيوم الله وفيه ظهر ما يبشر به رسله وكتبه وزينه فلما اتى الوعد اشرق نير الظهور انه هو مكلم الطور بسلطان ما خوفته شوكة العلماء والأمراء وما منعت سطة الجبابرة ولا ظلم الفراغة قام امام الوجوه وقال تالله انا المكنون وانا المخزون وانا الذي بذكرى تزينت سماء البرهان بأنجم البيان والامكان بنور العرفان تعالى من اظهر نفسه وانزل برهانه واسمع الكل آياته البهاء والتكبير على ايادى امره بين عبادته الذين جعلهم تراجمة وحيه وما انزله في كتابه وبهم ماج بحر العرفان بين الأديان وشرق نير العلم من افق الامكان واضاءت بنوره الآفاق واهتزت به افئدة العشاق في يوم الميثاق

3 O thou who soarest in the atmosphere of divine knowledge and gazest toward the horizon of thy Lord's mercy, the All-Merciful! We have withheld the Pen by reason of that which the hands of the nations have wrought, and We have seized its reins for a time due to the sorrows that have encompassed Us from those who have cast behind them righteousness and fear of God, and have taken up wickedness and lewdness. These are they who have been consumed by the fire of greed and passion, and have betrayed the wealth of the people without permission

3 يا ايها الطائر في هواء العرفان والنظر الى افق رحمة ربك الرحمن انا امسكا القلم بما اكتسبت ايادى الأمم واخذنا زمامه في برهة من الزمان بما احاطت بنا الأحزان من الذين نبذوا البر والتقوى واخذوا البغى والفحشاء اولئك اشتعلوا بنار الحرص والهوى وخانوا في اموال الورى من دون اذن من الله رب العرش والثرى وملك الآخرة والأولى

from God, the Lord of the Throne and of the dust, the Master of the Hereafter and of this world. Say:

- 4 My God, my God! Drive me not from the ocean of Thy bounty, nor withhold me from beneath the shade of the tabernacles of Thy grace. By Thy might, O Sovereign of existence and King of the realms of generosity and bounty, I have taken no sovereign besides Thee, nor any lord other than Thee. I beseech Thee by the murmuring of the Kawthar of utterance, by the rustling of the breezes of Thy manifestation throughout creation, by Thy most great signs, and by the whispering of the Divine Lote-Tree, to assist Thy servants to act with justice in Thy Cause and with equity in Thy Revelation. O Lord! Thou seest them turning away from the court of Thy glory and clinging to their vain imaginings in Thy days. They have cast the ocean of knowledge behind their backs, turning instead to the pool of fancy. I know not, O my God, by what proof they follow what they possess, and by what evidence they deny that which Thou hast sent down to them from the heaven of Thy grace and revealed to them from the shells of the ocean of Thy Will. I testify that by Thy manifestation the Way hath appeared, the Evidence hath been sent down, the Proof hath been perfected, and the Blessing hath been completed.

- 5 O Lord! I am Thy servant and the son of Thy servant. I remain turned toward the lights of Thy countenance, holding fast to the cord of Thy loving-kindness, acknowledging the ocean of Thy utterance and the heaven of Thy wisdom, and confessing that which the tongue of Thy grandeur hath spoken and that which Thou hast revealed in Thy Books. O Lord! Aid the heedless to acknowledge that which Thou hast manifested through Thy power, the turning away to turn toward the gate of Thy mercy, and the deniers to confess Thy unity and oneness. O Lord! Enable them to return unto Thee and to arise to make up for what they have missed during the dawning of the lights of the Sun of Thy manifestation. Thou art He Who through Thy will hath raised the banner of Thy Name, the All-Bountiful, in the final abode, and hath caused the pavilion of Thy glory to be lifted before the faces of Thy loved ones. Blessed is the stranger who hath sought Thy shelter, and the poor one who hath desired the ocean of Thy riches, and blessed is the seeker who hath held fast to the cord of Thy nearness and clung to the hem of Thy bounty, and blessed is the one who hath aimed at the stream of Thy mercy and the treasury of Thy generosity, and blessed is the detached one who hath cast aside all else save Thee and taken that which Thou hast commanded in Thy perspicuous Book.

4 قل الهى الهى لا تطردنى عن بحر عطائك و
لا تمنعنى عن ظلّ قباب فضلك وعزّتك يا
سلطان الوجود و مالك ممالك الكرم و الجود
ما اتخذت لنفسى دونك سلطاناً و لا سواك
ربّاً أسألك بخير كوثر البيان و هزير نسمات
ظهورك فى الامكان و بآياتك الكبرى و
حفيف سدره المنتهى ان تؤيد عبادك على العدل
فى امرك و الانصاف فى ظهورك اى ربّ
تراهم معرضين عن ساحة عزّك و متمسّكين
بأوهامهم فى أيامك نبذوا بحر العلم ورائهم مقبلين
الى غدير الوهم لم ادري الهى بأى حجة يتبعون
ما عندهم و بأى برهان ينكرون ما انزلت عليهم
من سماء فضلك و اظهرت لهم من اصداف
بحر ارادتك اشدّ بظهورك ظهر السبيل و نزل
الدليل و تمت الحجة و اكملت النعمة

5 اى ربّ انا عبدك و ابن عبدك اكون متوجّهاً
الى انوار وجهك و متمسّكاً بحبل عنايتك و
معترفاً بحر بيانك و سماء حكمتك و مقراً بما
نطق به لسان عظمتك و ما انزلته فى كتبك
اى ربّ ايد الغافلين على الاعتراف بما اظهرته
بقوتك و المعرضين على الاقبال الى باب رحمتك
و المنكرين على الاقرار بوحدانيتك و فردانيتك
اى ربّ وفقهم على الرجوع اليك و القيام
على تدارك ما فات عنهم عند تجليات انوار
نير ظهورك انت الذى بارادتك نصبت راية
اسمك الوهاب فى المآب و ارتفع خباء مجدك
امام و جوه الأحباب طوبى لغريب قصد ظلك
و لفقير اراد بحر غنائك و طوبى لطالب تمسّك
بحبل قربك و تشبّث بذيل عطائك و طوبى
لقاصد قصد فرات رحمتك و مخزن كرمك و
طوبى لمنقطع نبذ ما دونك و اخذ ما امر به فى
كتابك المبين

- 6 Hear thou in Persian the Voice of the Wronged One. The immature ones of the world have wrought that which no oppressor hath ever wrought, and uttered that which no idolater hath ever spoken. Souls immersed in the clay of fancy and idle imaginings are not, nor shall ever be, capable of comprehending the effulgent rays of the Sun of Truth. Until the heart is freed from the fire of vain imaginings, it shall assuredly not attain unto the light of certitude. Where are those illusory, darkened souls, and where are those who have passed beyond this world and pitched their tents upon the shores of the sea of detachment?
- 6 بلسان پارسی ندای مظلوم را بشنو نابالغهای عالم عمل نمودند آنچه را که هیچ ظالمی عمل ننموده و گفته‌اند آنچه را که هیچ مشرکی نگفته نفوسی که در طین ظنون و اوهام غرقند قابل ادراک تجلیات انوار آفتاب حقیقت نبوده و نیستند تا قلب از نار و هم فارغ نشود البته بنور یقین فائز نگردد بکاینکه آن نفوس کدره، موهومه و نفوسی که از عالم گذشته‌اند و بر شاطی بحر انقطاع خرگاه افراخته‌اند
- 7 O thou who gazest upon the Countenance! For some time We withheld the Pen from inscription, and the cause thereof was the sorrows that had befallen Us. For the Lord of Piety was seen beneath the claws of self and passion. The fire of greed and covetousness inflicted upon the Temple of Sanctity that which the Pen is powerless to recount and pages insufficient to bear. The souls that now exist are not, nor shall ever be, capable of comprehending the stations of the Great Announcement, save whom thy Lord willeth. The wing of vain desire is powerless to soar in this holy and blessed atmosphere. Say: O people! Fear ye God and be not of the heedless ones. Cast away what ye have heard and seen and taken, and take what hath been given unto you from God, the Lord of all worlds. By the life of God! That which ye possess shall not profit you, nor shall that which the factions possess benefit you. Cast away vain imaginings and idle fancies, turning unto the horizon from which the Day-Star of Certitude hath shone forth from the All-Merciful. This is what ye were commanded aforetime in diverse Tablets and in this perspicuous Tablet.
- 7 یا ایها الناظر الی الوجه چندی قلم را از تحریر منع نمودیم و سبب آن احزان وارده بوده چه که حضرت تقوی در تحت برائن نفس و هوی مشاهده شد آتش طمع و حرص بر هیکل تقدیس وارد آورد آنچه را که قلم از ذکرش عاجز و اوراق از حملش قاصر نفوس موجوده قابل ادراک مقامات نبأ عظیم نبوده و نیستند الا من شاء ربک پر امل قادر بر طیران در این فضای مقدس مبارک نه قل یا قوم اتقوا الله و لا تكونوا من الغافلین ضعوا ما سمعتم و رأیتم و اخذتم و خذوا ما اوتیتم من لدی الله رب العالمین لعمر الله لا یغنیکم ما عندکم و لا ینفعکم ما عند الأحزاب ضعوا الظنون و الاوهام متوجهین الی افق اشرق منه نیر الایقان من لدی الرحمن هذا ما امرتم به من قبل فی الواح شتی و فی هذا اللوح المبین
- 8 O Muhammad! Upon thee be My glory! Today, should any soul desire to turn unto the Sun of Truth shining from the horizon of the heaven of the Prison, he must sanctify his perceptive powers from the tales of the past, adorn the crown of knowledge with detachment and the temple of being with the ornament of piety, and then plunge into the depths of the sea of oneness.
- 8 یا محمد علیک بهائی امروز هر نفسی اراده نماید بافتاب حقیقت که از افق سماء سبحن اشراق نموده توجّه کند باید قوه مدرکه را از قصص اولی مقدس نماید و رأس عرفان را بتاج انقطاع و هیکل وجود را بطراز تقوی مزین دارد و بعد اراده تغمس در لجه بحر احدیه کند
- 9 O Ali! Upon thee be the everlasting glory of God! Today is the day of the blessed word "Say: God; then leave them to their vain discourses." They who seek must, at their first step, drink from the fountain of this blessed verse, and likewise at their second step before the Divine Ka'bah, recite with the tongue of truth this verse: "Verily, I have abandoned the ways of a people who believe not in God and who deny the life to come." If the seeker attaineth unto that which hath been mentioned, he is worthy of drawing nigh and entering the presence, and
- 9 یا علی علیک بهاء الله الأبدی امروز روز کلمه مبارکه قل الله ثم ذرهم فی خوضهم یلعبون است قاصدین باید حین قصد ذروه علیا در قدم اول از کوثر این آیه مبارکه بیاشامند و همچنین در قدم ثانی امام کعبه الهی این آیه را بلسان حقیقت تلاوت کنند اتی ترکت ملّة قوم لا یؤمنون بالله و هم بالآخرة هم کافرون اگر طالب بآنچه ذکر

capable of soaring in this holy atmosphere. Otherwise, he must follow the vain imaginings of the deniers and corrupters, even as they have done.

- 10 O Muhammad-Qabli-'Ali! Not every bramble and chaff is worthy of this threshold, nor can it be. Verily the means of drawing nigh unto the shore of the sea of inner meanings and of approaching the lights of the Sun of Truth are as was mentioned; without these the path is blocked and the quest rejected. We have summoned all, with the most exalted call, to the supreme horizon, yet the heedless and the wayward accepted it not. Beseech God - exalted be His glory - that He may aid His servants and grant them strength and power to ascend the ladder of names, that is, to transcend them and seek the heaven of inner meanings.

- 11 We counseled Hadi Dawlat-Abadi with kindly advice and wise admonitions, that perchance he might turn from the north of fancy to the right hand of certitude, and from vain imaginings to the direction of the Self-Subsisting, and attain unto the lights of the All-Knowing Lord. The counsels of the Most Exalted Pen left no impression upon that rock-like hardness, and yielded no fruit. Now a group, like unto the Shi'ih sect, has been formed and is occupied with misleading those heedless souls, devoted to the idols of names. Glory be to God! What profit did the former party gain from trafficking in names, and what triumph did they achieve? On the Day of Reckoning all were seen to be deprived of the rustling of the Divine Lote-Tree, and they cut down the Blessed Tree with hands of tyranny and transgression, and were and are engaged in cursing and reviling from their pulpits. Observe how God hath made their highest to become their lowest, and their lowest to become their highest.

- 12 A person from among the Sunnis and the Community claimed the station of the Qa'im in a certain region, and until recently nearly one hundred thousand souls obeyed him and arose to serve him. The true Qa'im arose in Iran with divine light to establish the Cause, yet they martyred Him and strove with all their might to extinguish His light, and wrought that which caused the reality itself to weep. From the time of this Wronged One's arrival in Zawra until now, the tablets of the Desired One of all worlds have rained like showers upon the people of Iran. Nevertheless, they remained unaware, abiding in their ancient heedlessness and wretchedness. Had such bounty been directed from that quarter to these regions, you would now find all turned towards God. He verily speaks the truth, but the people are in evident veils.

شد فائز شود او لائق تقرّب و حضور و قابل طیران در این هواء مقدّس است و الا باید باو هام معرضین و مغلّین تأسی نماید چنانچه نموده اند

- 10 یا محمد قبل علی هر خس و خاشاک لائق این بساط نبوده و نیست باری اسباب توجّه بشاطی بحر معانی و تقرّب بانوار آفتاب حقیقی آنست که ذکر شد من دون آن السبیل مسدود و الطلب مردود بأعلى النداء کل را بافق اعلی دعوت نمودیم ولكن غافلین و معرضین نپذیرفتند از حق جلّ جلاله مسئلت نما شاید عباد را تأیید فرماید و قوت و قدرت بخشد تا از مرقاة اسماء صعود نمایند یعنی بگذرند و قصد سماء معانی کنند

- 11 هادی دولت آبادی را بنصایح مشفقانه و مواظ حکیمانه نصیحت نمودیم که شاید از شمال وهم بپین یقین توجّه کند و از موهوم بشر قیوم اقبال نماید و بانوار حضرت معلوم فائز شود نصایح قلم اعلی در صخره صماء اثر ننمود و ثمری ظاهر نه حال جمعی بمثابه حزب شیعه ترتیب داده و باغواي آن نفوس غافله مشغول و بر اصنام اسماء معتکف سبحان الله حزب قبل از تجارت اسماء چه ربی تحصیل نمودند و بچه فوزی فائز گشتند در یوم جزا کل از حقیف سدره منتهی محروم مشاهده شدند و شجره مبارکه را بابادی بغی و فحشا قطع نمودند و بر منابر بلعن و سب مشغول بوده و هستند انظر کیف جعل الله اعلاهم اسفلهم و اسفلهم اعلاهم

- 12 نفسی از اهل سنّه و جماعت در جهتی از جهات ادعای قائمیت نموده و الی حین قریب صدهزار نفس اطاعتش نمودند و بخدمتش قیام کردند قائم حقیقی بنور الهی در ایران قیام بر امر فرمود شهادت نمودند و بر اطفاء نورش همت گماشتند و عمل نمودند آنچه را که عین حقیقت گریانست از ورود این مظلوم در زوراء الی حین بمثابه امطار الواح مقصود عالمیان بر اهل ایران باریده مع ذلک آگاه نشدند و در غفلت و شقاوت قدیم خود باقی و برقرار و اگر این عنایت از آن شطر باین جهات توجّه مینمود حال کل را مقلّ الی الله مشاهده مینمودید انه ینطق بالحق ولكن الخلق فی حجاب مبین

- 13 Harken to the call from the direction of 'Akka, and take in thy right hand a cup of the choice wine of thy Lord's utterance, the Lord of all beings, and in thy other hand a goblet of My Most Glorious remembrance, despite those who dwell in the world of creation who have denied My greatest signs in that they followed the people of tyranny and transgression and the manifestations of self and passion. O thou who art turned to the lights of the Countenance! In the name of God - exalted be His glory - drink at every moment from this choice wine. This wine is the source of joy and delight, not of intoxication and corruption. Say: My God, my God! Unto Thee be praise for having mentioned me by Thy Most Exalted Pen, and adorned me with the ornament of Thy might and bounty, and illumined my heart with the light of Thy knowledge. I beseech Thee, O Thou through Whose name the unity-professing ones soared in the atmosphere of Thy nearness and the hearts of the sincere ones were attracted by the drops from the ocean of Thy utterance, to aid Thy servants to acknowledge what Thou hast manifested unto them through Thy generosity and bounty and what Thou hast sent down upon them from the heaven of Thy knowledge. Thou art verily the All-Bountiful, the Generous, the Almighty, the Powerful, the Great.
- 14 Give thanks unto God, thy Lord, the Lord of the mighty throne and the exalted seat, for having sent down unto thee that whereby thy name and remembrance shall endure through the duration of His most excellent names and most exalted attributes. He is verily the All-Bestowing, possessed of great bounty, and He is the All-Bountiful, possessed of manifest grace. There is no God but Him, the All-Knowing, the All-Wise.
- 15 O Nabil-i-A'zam! The bats of the world are preventing the servants of God from the effulgent rays of the Sun of Truth through a hundred thousand idle fancies and vain imaginings. The Kawthar of steadfastness and utterance, and the choice wine of certitude and assurance, are the portion of the one who gazes toward the Most Exalted Horizon with the eye of justice and inclines his ear to harken unto His call. Today the waves of the ocean of utterance of the Desired One of all worlds are manifest before the faces of all religions, and the effulgent lights of the Manifestation of Him Who conversed on Sinai are visible, and the Divine Lote-Tree is speaking in the midmost heart of the highest Paradise. Would that My people knew! Would that My people heard! Would that My people saw!
- 16 In these days the divine sheep are afflicted among the wolves of the earth, and this Wronged One is beneath the talons of
- 13 اسمع النداء من شطر عكّا و خذ بيدك اليمنى كأساً من رحيق بيان ربك مولى الوري و بيدك الأخرى كوباً من ذكرى الأبهى رغماً لمن في ناسوت الانشاء الذين انكروا آياتى الكبرى بما اتبعوا اهل البغى و الفحشاء و مظاهر النفس و الهوى يا أيها المتوجه الى انوار الوجه باسم حق جلّ جلاله در هر حين از اين رحيق مبین بياشام اين رحيق مطلع انبساط و نشاط است نه سكر و فساد قل الهى الهى لك البهاء بما ذكرتنى من قلبك الأعلى و زينتنى بطراز عرّك و عطائك و نورّت قلبى بنور معرفتك اسألك يا من باسمك طار الموحّدون فى هواء قريبك و انجذبت افئدة المخلصين من رشحات بحر بيانك ان تؤيد عبادك على الاقرار بما اظهرت لهم بجودك و كرمك و ما انزلت عليهم من سماء عرفانك انت الفضال الكريم و المقتدر العزيز العظيم
- 14 اشكر الله ربك ربّ العرش العظيم و الكرسيّ الرقيع بما انزل لك ما يبقى به اسمك و ذكرك بدوام اسمائه الحسنى و صفاته العليا انه هو الفيّاض ذو الفيض العظيم و هو الفضال ذو الفضل المبين لا اله الا هو العليم الحكيم
- 15 يا نبيل قبل على خفاشهاى عالم عباد الله را بصد هزار اوهام و ظنون از تجليات آفتاب حقيقت منع مينمايند كوثر استقامت و بيان و رحيق اطمينان و ايقان نصيب نفسى است كه ببصر حق بافق اعلى ناظر باشد و بسمع او باصغاء ندا توجه نمايد امروز امواج بحر بيان مقصود عالميان امام وجوه اديان ظاهر و تجليات انوار ظهور مكلّم طور مشهود و سدرهء رحمن در قطب فردوس اعلى ناطق يا ليت قومى يعلمون يا ليت قومى يسمعون يا ليت قومى ينظرون
- 16 اين ايام اغنام الهى بين ذئاب ارض مبتلا و اين مظلوم تحت براثن بغضا ولكن شاكريم كه حق

hatred. Yet We are thankful that the True One hath graciously aided and empowered Us to such extent that We have, without any veil or concealment, proclaimed amongst all peoples that which is the greatest means for the reformation of the world and the salvation of nations. We have shown no compromise with anyone, nor have We hesitated in implementing the divine commandments. The oppression of the oppressors and the harm of the aggressors have not prevented the Most Exalted Pen from revealing the Most Great Word. Whenever anyone from among journalists or others would rise in opposition, the officials and members of the government would secretly and openly encourage and support them. In short, both outwardly and inwardly, they strove diligently to destroy the Cause of God. Yet this Wronged One, detached from the world and its peoples, mentioned that which would purify the world from rancor and hatred and extinguish the fire of wickedness and depravity. No helper or supporter was to be seen. From every direction the arrows of calumnies of the deceivers and the spears of the atheists were striking the body of the Cause. Throughout successive years, this Wronged One uttered these exalted words:

- 17 "Glorified art Thou, O my God! Were it not for the tribulations suffered in Thy path, how could Thy true lovers be recognized; and were it not for the trials endured for love of Thee, how could the station of those who yearn for Thee be revealed? By Thy might! The companions of Thy loved ones are their tears, and the comforters of Thy seekers are their sighs, and the food of them who hasten to meet Thee are the fragments of their broken hearts. How sweet is the deadly poison in Thy path, and how precious are the arrows of Thine enemies for the exaltation of Thy word! O my God! Give me to drink in Thy Cause whatsoever Thou didst desire, and send down upon me in Thy love all that Thou didst ordain. By Thy might! I wish only what Thou wishest, and love only what Thou lovest. In Thee have I ever placed my trust.

- 18 "I beseech Thee, O my God, to raise up for the triumph of this Cause one who is worthy of Thy name and sovereignty, that he may remember me among Thy creatures and raise the standards of Thy victory in Thy realm. Thou art, verily, powerful to do what Thou wilt. There is none other God but Thee, the All-Pervading, the Self-Subsisting. Glorified art Thou, O Lord my God! Strengthen the hearts of Thy loved ones by Thy power and might, lest they be affrighted by those on earth. Then make them, O my God, dawning places of Thy grandeur and daysprings of Thine authority. O Lord! Adorn them with the ornament of justice and equity, and illumine their hearts with the lights of bounty and grace. Thou art, verily, the One,

عنایت فرمود و تأیید نمود بشأنی که من دون ستر و حجاب مابین احزاب اظهار نمودیم آنچه را که سبب اعظم است از برای اصلاح عالم و نجات امم با احدی مداهنه ننمودیم و در اجرای اوامر الهی توقف نکردیم ظلم ظالمین و ضرر معتدین قلم اعلی را از اظهار کلمه علیا منع ننمود هر هنگام نفسی از اصحاب جرائد و غیره بر اعراض قیام مینمود اعضا و اجزای دولت سرّاً و جهراً ترغیب مینمودند و تقویت میکردند باری در ظاهر و باطن در تضییع امر الله جاهد و ساعی ولكن این مظلوم منقطعاً عن العالم و الأمم ذکر نمود آنچه را که سبب تطهیر عالم است از ضغینه و بغضا و علت اتحاد نار بنی و خشا ناصر و معینی مشهود نه از هر جهت سهام مفتریات مغلین و اسنّه ملحدین بر هیكل امر وارد این مظلوم در سنین متوالیات باین کلمات عالیات ناطق

17 سبحانک یا الهی لو لا البلیا فی سبیلک من این تظہر مقامات عاشقیک و لو لا الرزایا فی حبک بآی شیء تبین شؤون مشتاقیک و عزتک انیس محببک دموع عیونهم و مؤنس مریدیک زفرات قلوبهم و غذاء قاصدیک قطعات اکبادهم و ما الذ سم الردی فی سبیلک و ما اعتر سهم الأعداء لاعلاء کلمتک یا الهی اشرینی فی امرک ما اردته و انزل علی فی حبک ما قدرته و عزتک ما ارید الا ما ترید و لا احب الا ما انت تحب توکلک علیک فی کل الأحوال

18 أسألك یا الهی ان تظہر لنصرة هذا الأمر من كان قابلاً لاسمک و سلطانک لیذكرنی بین خلقک و یرفع اعلام نصرک فی مملکتک انک انت المقدر علی ما تشاء لا اله الا انت المهيمن القیوم سبحانک اللهم یا الهی قو قلوب احبائک بقوتک و سلطانک لئلا یخوفهم من فی ارضک ثم اجعلهم یا الهی مشرقین من افق عظمتک و طالعین من مطلع اقتدارک ای رب زینهم بطراز العدل و الانصاف و نور قلوبهم بأنوار المواهب

the Single, the Mighty, the Great. I beseech Thee, O Lord of eternity and Sovereign of nations and Goal of all peoples, by Thy Most Great Name, to transform the throne of tyranny into the seat of Thy justice, and the seat of pride and oppression into the throne of humility and equity. Verily, Thou doest what Thou wilt, and Thou art, in truth, the All-Knowing, the All-Informed."

- 19 Say: O people of God! From every direction the enemies have surrounded Us with the swords of hatred, and there hath been no helper or champion in outward appearance. Some heedless and deluded souls, through the display of enmity and calumnies, have hoped and yearned for station and prestige for themselves. And seeing this Wronged One without helper or champion, they have attacked with the swords of hatred and animosity.

- 20 Glory be to God! For forty years We counseled and admonished the servants, forbidding them from conflict, corruption and strife. Through divine grace and merciful bounty, this people turned from weapons to reformation, and preferred God's will to their own desires. Each day some tyranny appeared from the oppressors and some fire was kindled; nevertheless they showed patience and left matters to God. In some lands the oppressors were occupied each year with shedding blood, while the oppressed people held fast to these words We had previously uttered: "To be killed is better for you than to kill." Praise be to God, they were slain in God's path but slew not, for they were focused on God's command and still are. In the land of Sad and 'Ishqabad the oppressors kindled the fire of tyranny and shed the blood of God's loved ones. Say: My God, my God! Thou seest Thy loved ones beneath the scourges of the oppressors and Thy sheep among the wolves of Thy earth. I beseech Thee by Thy power that hath encompassed all created things, and by Thy sovereignty that hath embraced all existence, to illumine the hearts of Thy servants with the light of Thy justice and adorn them with the ornament of righteousness and piety in Thy kingdom. Verily Thou art the Almighty, the Glorious, the All-Bountiful.

- 21 In these days the rebellion of the calumniators and the hatred of the treacherous ones hath exceeded all bounds. One who was occupied day and night in that which is forbidden - whom We banished for his own protection - hath gone to the great city and united with his like, busying himself with undermining the Cause of God. They have taken the most abject one as their helper and champion in spreading their calumnies. And that person who was banished from the Holy Land joined with Shaykh Muhammad Yazdi, and following his brother's ruling

و الألفاظ أنك انت الفرد الواحد العزيز العظيم
أسألك يا مالک القدم و مولی العالم و مقصود
الأمم بالاسم الأعظم ان تبدل اریکه الظلم بسریر
عدلک و کرسی الغرور و الاعتساف بعرش
الخصوع و الانصاف أنك فعال لما تشاء و أنك
انت العلم الخبیر

- 19 بگو یا حزب الله از هر شطر و جهتی اعدا با
سیوف بغضا احاطه نموده اند و معین و یاور
بر حسب ظاهر نبوده و نیست بعضی از نفوس
غافله موهومه باظهار عناد و مفتريات از برای
خود مقام و اعتباری را راجی و آملند و چون
این مظلوم را بی معین و ناصر دیده اند با اسیاف
بغض و عناد حمله نموده اند

- 20 سبحان الله چهل سنه بنصایح و مواعظ عباد
را از نزاع و فساد و جدال منع نمودیم و از
فضل الهی و رحمت رحمانی این حزب از سلاح
باصلاح توجه نمودند و ارادة الله را بر اراده های
خود مقدم داشتند هر یوم از ظالمین ظلمی
ظاهر و ناری مشتعل مع ذلک صبر نمودند و
بحق گذاشتند در بعضی از اراضی ظالمین هر
سنه بسفک دماء مشغول و حزب مظلوم باین
کلمه که از قبل بآن نطق نمودیم متمسک ان
تقتلوا خیر لکم من ان تقتلوا الله الحمد در سبیل
الهی کشته شدند و نکشتند چه که بامر الله
ناظر بوده و هستند در ارض صاد و عشق آباد
ظالمین نار ظلم افروختند و خون اولیا ریختند قل
الهی الهی تری اولیائک تحت سیاط الظالمین و
اغنامک بین ذئاب ارضک اسألك بقدرتک
التي غلبت الکائنات و بسلطانک الذی احاط
الموجودات ان تنور قلوب عبادک بنور عدلک
و زینهم بطراز البر و التقوی فی مملکتک أنك
انت المقتدر العزيز الفضل

- 21 این ایام طغیان مفتترین و بغضاء خائنین از حد
گذشته نفسی که در لیالی و ایام بناهی مشغول
لأجل حفظ او او را طرد نمودیم رفته در مدینه
کبیره با امثال خود متحد شده و بتضییع امر الله
مشغول و اتخذوا الآخر لأنفسهم معیناً و ناصراً
لنشر مفترياتهم و نفس مطروده از ارض مقدسه
به شیخ محمد یزدی پیوست و بفتوای اخوی بر

they arose to harm the Wronged One and consume people's wealth. Since they know the rulers and divines of Iran to be opposed and antagonistic, therefore the most abject one and others have arisen in enmity - especially the most abject one who, merely to obtain money and prestige, hath written that which he himself testifies is false. By the life of God, he is in manifest error! Assuredly, none rising from the dawning-places of transgression, indecency, tyranny and oppression would sincerely speak of or cling to that station which most of the world's people have denied - that which would cause the most great terror.

- 22 However, this Wronged One, through God's grace and favor, regardeth all else but Him as a handful of dust, and their clamor and uproar as the buzzing of flies - except those souls who, through divine grace, are adorned with justice, trustworthiness, truthfulness and purity. They heed neither the prestige and dissimulation of the mystics nor the clamor of the divines. Before all faces We manifested the Cause of God. Naught shall befall us save what God hath decreed for us. Although in these days the dawning-places of oppression and tyranny have arisen to harm this Wronged One, God shall soon reveal His treasures for the victory of His Cause and His Message. And these treasures are men whom no authority deterreth, no power frighteneth, and no hosts or legions weaken. They shall conquer the realm of possibility through wisdom and utterance.

- 23 Say: O people of God! Know with clear certainty that corruption, conflict, murder and plunder are traits of the beasts of the earth. The station of man and his distinction lie in knowledge and deeds. In most Tablets, We have forbidden the servants from that which harmeth them and commanded that which profiteth them. O people of God! Associate with all the peoples of the world with love and fellowship. Corruption and all that pertaineth thereunto have been strictly forbidden in the Book of God, the Lord of all worlds. Although in the early days there was revealed from the Most Exalted Pen that which outwardly appeared to conflict with God's new Cause - such as passages like "The necks have been stretched forth in hypocrisy; here are the swords of Thy power, O Subduer of the worlds!" - the intent was not strife and corruption, but rather to demonstrate the extent of the oppression of the oppressors and the wickedness of the idolaters, that all might know that the tyranny of the pharaohs of the earth had reached such a degree that such verses were revealed from the Most Exalted Pen. And now We counsel the servants of God not to cling thereafter to certain utterances and become the cause of harm

ضرّ مظلوم و اكل اموال ناس قیام نمودند چون امرا و علمای ایران را مخالف و معرض میدانند لذا اختر و سائرین بر عناد قیام نمودند مخصوص اختر که محض اخذ دراهم و اعتبار تحریر نموده آنچه را که خود گواهی میدهد بر کذب آن لعمر الله انه فی ضلال مبین البته مقامی را که اکثر اهل عالم انکار نموده اند احدی از مطالع بغی و خفشا و ظلم و اعتساف در باره اش بصدق تکلم نکند و تمسک نماید بآنچه که سبب فرع اکبر است

- 22 ولكن این مظلوم بفضل الله و عنایتہ ما سوی الله را بمثابه کفی از تراب مشاهده مینماید وضوا و غوغا و زماجیرشان را بمثابه طنین ذباب میدانند مگر نفوسی که از عنایت الهی بطراز عدل و امانت و صدق و صفا مزینند نه ملاحظه شأن و تزویر عرفا را مینمایند و نه وضوای علما را امام وجوه کل امر الله را اظهار نمودیم لن یصیبنا الا ما کتب الله لنا اگرچه این ایام مطالع ظلم و اعتساف بر ضرّ این مظلوم قیام نموده اند سوف یظهر الله کنوزه لنصره امره و نیاہ و این کنوز رجالد لا تمنعهم سطوة ولا تخوفهم شوكة ولا تضعفهم الصفوف و الألوف بحکمت و بیان امکان را مسخر نمایند

- 23 قل یا حزب الله بیقین مبین بدانید فساد و نزاع و قتل و غارت شأن درندگان ارض است مقام انسان و شأنش بعلم و عمل است در اکثر الواح عباد را از ما یضرهم منع و به ما ینفعهم امر نمودیم یا حزب الله با جمیع احزاب عالم بحبّت و مودّت معاشرت نمائید فساد و شئون آن طراً نبی شده نبیاً عظیماً فی کتاب الله ربّ العالمین اگرچه در اول ایام از قلم اعلی نازل شد آنچه که ظاهراً مخالف امر جدید الهی است از جمله امثال این فقرات نازل قد طالت الأعناق بالتفانق این اسیاف قدرتک یا قهار العالمین ولكن مقصود از آن نزاع و فساد نبوده بلکه مقصود اظهار مراتب ظلم ظالمین بوده و شقاوت مشرکین تا کل بدانند که ظلم فراغت ارض بمقامی رسیده که از قلم اعلی امثال این آیه نازل و حال وصیت مینمائیم عباد الله را که از بعد ببعضی بیانات تمسک نمایند و سبب ضرّ عباد نشوند نصرت در این

to others. Victory in this Most Great Revelation is confined to wisdom and utterance. The hosts of God have ever been pure and goodly deeds and holy, pleasing character traits, and the commander of these hosts is the fear of God. This utterance hath repeatedly been revealed in the Scriptures, Books and Tablets: Take, O people, that which ye are bidden by God, the Help in Peril, the Self-Subsisting. He commandeth you that which shall protect and profit you. He is verily the All-Bountiful, the Gracious.

- 24 Today steadfastness is accounted as the greatest of all deeds before the Self-Sufficient, the Most High. Glory be to God! Certain souls who for years laid claim to steadfastness, when tested even slightly, fled like frightened asses fleeing from a lion.

- 25 Some time ago a letter was sent from the village of Manshad to the Most Holy Court, wherein the writers sought supernatural signs from God, exalted be His glory, for the assurance of souls and the conviction of hearts. However, the petitioners were certain doctors of the Qur'an. It was observed that were mention to be made of this Revelation and its proofs and evidences in the name of those souls, it might cause an uproar among the doctors of the Qur'an. We therefore altered and modified the references, and there was revealed from the Kingdom of Utterance that which would cause any fair-minded person who readeth it to exclaim "I turn to Thee, O Thou the Goal of the world!" for the rest of his life. And one of those souls had expressed belief, but after observing the modification of references was seen to waver. Nothing whatsoever escapeth His knowledge. He heareth and seeth, and He is supreme over all who are in the heavens and on earth. We hope they may pass from agitation to certitude and from hesitation to return. Verily He is the Ever-Forgiving, the Gracious. Although the people of that village are present in this land and outwardly their affairs are known and evident, yet there occurred that which was unworthy. How vast is the difference between the station of such souls and those who have transcended doubt, misgiving, conjecture and the imaginings of men, and have set their faces toward the ocean of inner meanings. The Primal Point hath said: Were He to pronounce upon the earth the judgment of heaven, or upon heaven the judgment of earth, none hath the right to question why or wherefore.

- 26 Verily, certain heedless souls in every land are secretly engaged, like Satan, in sowing the seeds of dissension, though they are manifest in the sight of God.

ظهور اعظم منحصر است بحکمت و بیان جند
الله اعمال طیبه طاهره و اخلاق مقدسه مرضیه
بوده و هست و سردار این جنود تقوی الله مکرر
این بیان در صحف و کتب و الواح نازل خدوا
یا قوم ما امرتم به من لدی الله المهیمن القیوم انه
یا مرمکم بما یحفظکم و ینفعکم انه هو الفضل الکرم

- 24 امروز استقامت از اعظم اعمال نزد غنی متعال
مذکور سبحان الله بعضی از نفوس که سالها
ادعای استقامت مینمودند چون فی الجمله امتحان
بمیان آمد فروا حکم مستنفره فرت من قسوره

- 25 چندی قبل مکتوبی از قریه منشاد بساحت
اقدس ارسال نمودند و در آن مکتوب از حق
جل جلاله خوارق عادات طلب کرده اند لأجل
اطمینان نفوس و ایقان قلوب ولكن سائلین
بعضی از علمای فرقان بودند مشاهده شد اگر
باسم آن نفوس ذکر این ظهور و حجت و برهانش
شود شاید سبب ضوضای علمای فرقان گردد
لذا اسناد را تحویل و تبدیل نمودیم و از ملکوت
بیان نازل شد آنچه که هر منصفی اگر بقرائت
آن فائز شود مادام الحیات به رجعت الیک یا
مقصود العالم ناطق گردد و یکی از آن نفوس
هم اظهار تصدیق مینمود و بعد از ملاحظه
تحویل اسناد متزلزل مشاهده گشت لا یعزب
عن علمه من شیء یسمع و یری و هو المهیمن
علی من فی السموات و الأرضین امید آنکه از
اضطراب یاطمینان و از توقف بر رجوع فائز شوند
انه هو التواب الکرم مع آنکه اهل قریه در
این ارض موجود و در ظاهر ظاهر هم امور
آن ارض معلوم و واضح مع ذلک واقع شد
آنچه که شایسته نبود کجاست شأن آن نفوس
و نفوسی که از شبه و ریب و ظنون و اوهام
انام گذشته اند و قصد بحر معانی نموده اند نقطه
اولی میفرماید اگر او بر سماء حکم ارض نماید و
یا بر ارض حکم سماء لیس لأحد ان یقول لم و
بحم

- 26 باری بعضی از نفوس غافله در هر بلد بمثابه
ابلیس در سر بتلیس مشغولند ولكن لدی الله
مشهود

- 27 O party of God! We make mention of you for the sake of God and counsel you, that perchance ye may ascend from the lowest depths to the loftiest heights, and turn from vain imaginings to the light of certitude, and be content with whatsoever appeareth from His presence. God, exalted be His glory, hath come with "He doeth whatsoever He willeth" and the banner of "He ordaineth whatsoever He pleaseth" is raised before His face. Fix your gaze upon it and be detached from all else. Know of a certainty that whatsoever is revealed by Him is the truth, wherein there is no doubt. We cherish the hope that through God's grace and loving-kindness His chosen ones - namely those souls who are counted among the companions of the Crimson Ark and the people of Baha - may not be debarred or kept back from the sealed wine and the Self-Subsisting Name by the doubts of the peoples of the world.
- 27 یا حزب الله لوجه الله شما را ذکر مینمائیم و نصیحت میفرمائیم که شاید از ارض ادنی قصد ذروهء علیا نمائید و از اوهام بنور یقین توجه کنید و به ما یظهر من عنده راضی باشید حق جل جلاله با علم یفعل ما یشاء آمده و رایت یحکم ما یرید امام وجهش منصوب بآن ناظر باشید و از دوش فارغ و آزاد بیقین مبین بدانید آنچه از او ظاهر شود حق است و صدق لا ریب فیه امید آنکه از فضل و عنایت حق جل جلاله اولیا یعنی نفوسی که از اصحاب سفینهء حمرا و از اهل بهاء محسوبند شباهت اهل عالم ایشان را از رحیق مختوم و اسم قیوم منع ننماید و محروم نسازد
- 28 Some among mankind are ever intent upon denial and objection, as evidenced by how the people of the Bayan have repeatedly inquired why the Point (the Bab), may the spirit of all else be sacrificed for His sake, made mention of David, the Psalmist, before Moses, peace be upon Him, when historically David came after Moses. This seems to them contrary to the Holy Books and the traditions of the Messengers. Say: Fear God and object not to Him Whom God hath adorned with the Most Great Infallibility, His most beautiful names and His most exalted attributes. It behooveth the servants to affirm whatsoever proceedeth from the Dayspring of God's Cause, for none save God is aware of the requirements of His consummate wisdom. He doeth what He willeth and ordaineth what He pleaseth, and He is the Almighty, the All-Powerful.
- 28 بعضی از خلق در هر حال نظرشان بر اعراض و اعتراض است چنانچه الی حین چند کَره اهل بیان سؤال نموده اند که حضرت داود صاحب زبور بعد از حضرت کلیم علیه بهاء الله الاهی بوده و لکن نقطهء اولی روح ما سواه فداه آن حضرت را قبل از موسی ذکر فرموده و این فقره مخالف کتب و ما عند الرسل است قلنا اتق الله ولا تعترض علی من زینه الله بالعصمة الکبری و اسمائه الحسنی و صفاته العلیا سزاوار عباد آنکه مشرق امر الهی را تصدیق نمایند در آنچه از او ظاهر شود چه که بمقتضیات حکمت بالغه احدی جز حق آگاه نه یفعل ما یشاء و یحکم ما یرید و هو المقتدر القدر
- 29 We summoned four souls from among the people of Manshad that they might appear before Us to hear that for which ears were created to hearken unto, but they came not. Vain imaginings have withheld them from the light of certitude. We beseech God to aid all to be submissive and content. Verily, He is the Hearer, the Answerer. It is incumbent upon the people of God in this day to beseech the Lord of Lords, the Possessor of the seen and unseen, from the ocean of His bounty, that the people of the earth may not be afflicted with the vain imaginings of former religious communities. However, certain souls like Hadi Dawlat-Abadi and Mihdi Najaf-Abadi have devoted all their energies to leading people astray and have manifested such deception and guile as to leave the dwellers of the cities of knowledge and understanding bewildered. Would that someone had asked such questions of that Soul dwelling on the Isle, that there might have been revealed unto him what hath been sent down in truth from this glorious and impregnable station.
- 29 نفوس اربعهء اهل منشاد را طلب نمودیم تا حاضر شوند لیسمعوا ما خلقت الأذان لاصغائه و لکن حاضر نشدند قد منعتمم الأوهام عن نور یقین از حق میطلبیم کل را مؤید فرماید بر تسلیم و رضا آنه هو السامع الجیب امروز بر حزب الله لازم و واجب که از بحر جود سلطان وجود و مالک غیب و شهود مسئلت نمایند که شاید عباد ارض باوهام حزب قبل مبتلا نشوند و لکن بعضی از نفوس مثل هادی دولت آبادی و مهدی نجف آبادی جمیع همت را بر اضلال خلق مصروف داشتند و بخدعه و مکرّی ظاهر گشتند که سگان مدائن بیان و عرفان متحیر مشاهده میشوند ایکاش نفسی امثال آن سؤالات را از نفس ساکنه در جزیره مینمود لیظهر له ما نزل بالحق فی هذا المقام العزیز المنیع

- 30 Say: O friends of God! Harken unto the voice of this Wronged One with the ear of the spirit and gaze upon His signs with the eye of truth. By My life! Then shall be revealed unto you that which had been concealed from the eyes of men. Verily, God is the All-Counselling, the All-Bountiful, the Compassionate, the Generous.
- 30 قل يا اولياء الله ندای مظلوم را بسمع فطرت بشنوید و در آثارش بعین حقیقت توجّه نمائید لعمری اذاً يظهر لكم ما كان مستوراً عن اعین العباد ان الله هو الناصح الفیاض المشفق الکریم
- 31 O thou who art attracted by My verses! Hear what We have revealed to one of Our friends. We have desired naught in the world save reformation. The Lamp of the world beareth witness to this - a Lamp which neither requireth glass nor crystal nor any other protection. By God's life! Baha hath not spoken out of desire, but rather that which will draw people nigh unto a station wherein their hearts shall find tranquility and their souls find rest. Thou knowest, and God knoweth beyond thee, that I have taken no helper for Myself and have aided God's Cause through a power before which the might of the world and the prowess of the nations - who have cast off the fear of God and embraced wickedness without any clear proof or evidence - have proven powerless.
- 31 یا ایها المنجذب بآیاتی اسمع ما انزلناه لأحد اولیائی انا ما اردنا فی الملک الا الاصلاح یشهد بذلك مصباح العالم الذی ما اتخذ لحفظه زجاجاً ولا بلوراً ولا حائلاً لعمر الله ان البهاء ما نطق عن الهوى بل بما یقرّب الناس الى مقام تطمئن به قلوبهم و تستريح به نفوسهم انت تعلم و الله یعلم ورائک انی ما اتخذت لنفسی معیناً و نصرت امر الله بقدره عجزت عند ظهورها قدرة العالم و سطوة الأمم الذین نبذوا التقوی و اخذوا الفحشاء من دون بیّنة و برهان
- 32 Say: O servants, hear ye the counsels of the Wronged One. The first of all things is the recognition of Him Who is the Eternal Truth. He is the Sustainer of all, the Teacher of all. The first fruit of recognition is love and unity among all men, for through unity the horizons of the world are illumined and made radiant. The purpose of unity is association, and the purpose of association is mutual aid. That which outwardly promoteth unity, fellowship, amity and love is forbearance and righteousness. In one of Our Tablets We have uttered this exalted word: Blessed is he who retireth to his bed at night with a heart purified from rancor and hatred. Glory is not his who loveth his country, but glory is his who loveth the world.
- 32 بگو ای عباد و صایای مظلوم را بشنوید اول هر امری و ذکرى معرفت بوده اوست ممدّ کل و مربی کل و اول امری که از معرفت حاصل میشود الفت و اتفاق عباد است چه که باتفاق آفاق عالم منور و روشن و مقصود از اتفاق اجتماع است و مقصود از اجتماع اعانت یکدیگر و اسبابی که در ظاهر سبب اتحاد و الفت و وداد و محبت است بردباری و نیکوکاریست در یکی از الواح باین کلمه علیا نطق نمودیم طوبی از برای نفسی که در لیالی در فراش وارد شود در حالتی که قلبش مطهر است از ضغینه و بغضا و لیس الفخر لمن یحب الوطن بل لمن یحب العالم
- 33 The fear of God hath ever been a sure stronghold and a safe guardian against the promptings of the evil self. It is the cause of the refinement of souls and the sanctification of being, both outwardly and inwardly. We have repeatedly stated that the assistance mentioned in Our Books, Tablets and Scriptures hath been through wisdom and utterance, and also through goodly deeds and praiseworthy character. By the life of God! The hosts of praiseworthy character and goodly deeds are, verily, the most powerful armies of the world. The sword of virtue is keener than blades of steel, could ye but understand it.
- 33 و حصن محکم متین از برای حفظ نفس اماره خشية الله بوده و هست اوست سبب تهذیب نفوس و تقدیس وجود در ظاهر و باطن مکرر گفتیم نصرتی که در کتب و صحف و الواح این مظلوم مسطور بحکمت و بیان بوده و همچنین باعمال و اخلاق لعمر الله اقوی جنود عالم اخلاق مرضیه و اعمال طیبه بوده و هست سیف تقوی احد از سیف حدید است لو کنتم تلبون
- 34 Without concealment or hindrance have We proclaimed the Cause of God before the faces of the peoples, and have enjoined upon all that which shall draw them nigh unto Him,
- 34 من غیر ستر و حجاب امام وجوه احزاب امر الله را ذکر نمودیم و کل را به ما یقرّبهم و یحفظهم

preserve them and exalt them. From the first day until now, We have borne whatever hath befallen Us in the path of the One Beloved, and have shown patience. Through God's grace and bounty, We have been and are sanctified from anything that would spread corruption, even to the extent of a needle's eye.

- 35 That which is worthy of mention today is that which promoteth unity, harmony and the exaltation of all. A goodly deed is as a tree, and from it appear delicate and pleasing fruits. This is the day of goodly deeds and praiseworthy character. Let not the counsels of the Wronged One be forgotten.

- 36 We cherish the hope that the fragrance of love and fellowship may waft among the friends, and that they may consort with one another in love and kindness. In one of Our Tablets We have uttered these words: The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion. The tabernacle of world order is upheld upon the two pillars of reward and punishment. Such matters pertain to the kings of the age. They are the manifestations of God's power and the daysprings of His divine majesty.

- 37 After recognition of the Lord, exalted be His glory, two things are necessary: service to and obedience to the just government, and adherence to consummate wisdom. These two ensure the elevation and progress of being and its advancement. We beseech God to illumine His Majesty the Shah - may God assist him - with the splendors of the Day-Star of justice. If the divines of the Shi'ih sect would but allow it, his royal benevolence would embrace all, and he would rule with justice and equity. This Wronged One hath ever loved and still loveth faithfulness. O that one of the kings of the earth might be confirmed in assisting the oppressed ones of the world! The path of truth and its balance have ever been justice and equity. We beseech God, exalted be His glory, whose hallmark is justice and fairness, not to deprive His servants of that which hath been mentioned.

- 38 The divines of Persia have become the cause of preventing the servants from the Divine Path. Say: O concourse of divines! Cast aside your pens, for the shrill voice of the Supreme Pen hath been raised between earth and heaven. Cast aside that which ye have composed with the hands of idle fancies and vain imaginings. The ocean of knowledge hath surged, and the day-star of certitude hath shone forth from the horizon of the Will of God, the Lord of the worlds. Once again We counsel the loved ones of God to trustworthiness, godliness, chastity,

ویرفهم امر کردیم و از اول ایام الی حین آنچه در سبیل دوست یگنا وارد شده حمل نمودیم و صبر کردیم و از فضل و رحمت الهی از امری که بقدر سم ابره رائحه فساد از آن استشمام شود مقدس و منزّه بوده و هستیم

- 35 امروز امری که لائق ذکر است امریست که سبب اتحاد و اتفاق و ارتقاء کل است عمل نیک بمثابه سدره مشاهده میشود و اثمار جنیه لطیفه از آن ظاهر میگردد امروز روز اعمال طیبه است و اخلاق مرضیه نصایح مظلوم از نظر نرود

- 36 امید آنکه مابین اولیا عرف محبت و دوستی متضوع گردد و با یکدیگر بحبت و شفقت معاشرت نمایند در یکی از الواح باین کلمه نطق نمودیم آسمان حکمت الهی بدو نیر روشن و منیر مشورت و شفقت و خیمه نظم عالم بدو ستون قائم و برپا مجازات و مکافات امثال این امور بملوک عصر راجع ایشانند مظاهر قدرت الهی و مطالع عزت ربّانی

- 37 بعد از معرفت حضرت باری جلّ جلاله دو امر لازم خدمت و اطاعت دولت عادلّه و تمسک بحکمت بالغه این دو سبب ارتفاع و ارتقاء وجود و ترقی آن است از حقّ میطلبیم حضرت سلطان ایده الله را بتجلیات انوار نیر عدل منور فرماید اگر علمای حزب شیعه بگذارند رأفت و شفقت سلطانی کل را اخذ نمایند و بعدل و انصاف حکم فرماید این مظلوم وفا را دوست داشته و دارد و یا ملکی از ملوک ارض را بر اعانت مظلومهای عالم تأیید نماید صراط حقّ و میزانش عدل و انصاف بوده از حقّ جلّ جلاله سائل و آملیم عباد خود را از آنچه ذکر شد محروم ننماید

- 38 علمای ایران سبب و علت منع عبادند از صراط الهی قل یا معشر العلماء ضعوا اقلامکم قد ارتفع صریر القلم الأعلى بین الأرض و السماء و ضعوا ما القتموه بأیادی الظنون و الأوهام قد ماج بحر العلم و اشرق نیر الیقین من افق ارادة الله رب العالمین انا نوصی اولیاء الله مرّة اخری بالأمانة

and the fear of God, the Leader of the hosts of justice from God, the Commander, the All-Wise.

و الدِّبَانَةُ وَالْعَقَّةُ وَبَتَقْوَى اللَّهِ قَائِدَ جِيُوشِ الْعَدَلِ
مَنْ لَدَى اللَّهِ الْأَمْرَ الْحَكِيمَ

- 39 My God, my God! Aid Thy loved ones to perform such deeds as will diffuse the fragrance of Thy good-pleasure and be adorned with the glory of Thy acceptance. O Lord! Thou hearest their sighs, beholdest their tears, and knowest what hath befallen them without any clear proof from Thee. Verily Thou knowest what is in the hearts of Thy servants, and nothing whatsoever escapeth Thy knowledge. All created things have testified that Thou art the Truth, the Knower of things unseen.

39 الهی ایّد اولیائک علی عمل یتضوّع منه عرف
رضائک و یكون مزیناً بعزّ قبولک ای ربّ تسمع
زفراتهم و ترى عبراتهم و تعلم ما ورد علیهم من
دون بینة من عندک انک تعلم ما فی قلوب
عبادک و لا یعزب عن علمک من شیء قد
شهدت الممکات بأنک انت الحقّ علام الغیوب

- 40 Blessed is the soul that hath held fast unto the cord of patience and resignation in whatsoever hath befallen it in the path of God, the Lord of the mighty Throne. The Wronged One's Pen hath, at all times, counselled the servants to that which profiteth them and draweth them nigh unto Him. We hope that God-glorified be His majesty-will purify the ears of the world that they may hearken with the ear of acceptance to the counsels and exhortations of the Wronged One and act accordingly.

40 طوبی لنفس تمسک بحبل الصبر و الاضطبار فیما
ورد علیه فی سبیل الله ربّ العرش العظیم قلم
مظلوم در جمیع احیان عباد را به ما ینفعهم و
یقربهم وصیّت نموده امید آنکه حقّ جلّ جلاله
آذان عالم را مطهر نماید تا بسمع قبول نصایح و
مواظظ مظلوم را بشنوند و بآن عمل نمایند

- 41 My God, my God! Aid Thy heedless servants to return unto Thee. Verily Thou art the Ever-Forgiving, the All-Bountiful, the All-Giving, the All-Pardoning, the All-Knowing, the All-Wise.

41 الهی ایّد عبادک الغافلین علی الرجوع الیک
انک انت التّوّاب الفضّال الفیاض الغفار العظیم
الحکیم

- 42 One of God's chosen ones, upon whom be the Glory of God, who had drunk from the chalice of steadfastness and to whom all save God was as naught, met Hadi Dawlat-Abadi in the land of Sad. That heedless one mentioned that the Primal Point had decreed the purity of seminal fluid out of respect for the seed of "Him Whom God shall make manifest," and at that time the Ancient Beauty was twenty-five years old. His intention in making this statement was to deny the Manifestation of God, reject Him, and establish his own vain imaginings.

42 یکی از اولیا علیه بهاء الله که از کأس استقامت
نوشیده و ما سوی الله نزدش معدوم بوده در
ارض صاد با هادی دولت آبادی ملاقات نموده
آن غافل ذکر نمود ماء نطفه را نقطه اولی حکم
بطهارتش کرده اند لأجل حرمت نطفه من
یظهره الله و در آن ایام جمال قدم بیست و پنج
ساله بودند و مقصودش از این کلمه ردّ ظهور
الله و نفی او و اثبات اوهام خود بوده

- 43 First, this statement is from the Bayan, and He says that on that Day the Bayan will profit none and you should not cling to it. He has said, and His word is the truth: "He cannot be known through My attributes nor through what was revealed in the Bayan." And by what he mentioned, his opposition to the Primal Point is clear and evident to those possessed of insight, for the Exalted One says: "Beware, beware lest thou be veiled by what hath been revealed in the Bayan." He has clearly opposed this and is unaware of it. Say: By God's life, none can find in the Bayan aught save the fragrance of the revelation of Him Who conversed on Sinai, Who proclaims in the most exalted call: "The Kingdom is God's, the Lord of all mankind!" O Hadi, be not the cause of discord and

43 اولاً آنکه این کلمه از بیانست میفرماید در آن یوم
بیان نفع نمیبخشد و بآن تمسک ننمائید قال و قوله
الحقّ انه لا یشار باشارتی و لا بما نزل فی البیان
و بآنچه ذکر نمود مخالفتش با حضرت نقطه نزد
متبصرین واضح و ثابت چه که حضرت میفرماید
ایاک ایاک ان تحتجب بما نزل فی البیان بکمال
تصریح مخالفت نموده و شاعر نیست قل لعمر الله
لا یجد احد من البیان الا عرف ظهور مکلم الطور
الذی ینطق بأعلى النداء الملک الله مولی الوری یا
هادی سبب اختلاف و اضلال مشوا نوار آفتاب
حقیقت عالم معانی و بیان را منور نموده و آیات

misguidance. The lights of the Sun of Truth have illumined the world of inner meanings and utterance, and divine verses are being sent down and showered forth like rain from the clouds of grace. All the Bayan circles round Him today, would that ye could understand.

- 44 Glory be to God! Hadi does not realize what he is saying, nor what he has understood from the Primal Point's statement regarding the seed. Secondly, say: O heedless one! The seed of "Him Whom God shall make manifest" - may the spirit of all else be sacrificed for Him - was and is pure and purifying, and that blessed seed hath no need of anyone's mention. I adjure thee by God Who created thee and fashioned thee: in one moment purify thy heart from hatred, then ponder on what thou hast mentioned. Perchance thou shalt be enabled to utter the blessed words "I turn unto Thee, O Lord of the worlds." Is the purity and sanctity of the seed of "Him Whom God shall make manifest" dependent upon the word of His servants? I seek God's forgiveness from this manifest delusion! I seek God's forgiveness from this great wrong! I seek God's forgiveness from this grievous error!

- 45 Say: O Hadi, if at this moment thou wouldst purify thine ears from false tales, thou wouldst hear from the tongue of the Primal Point: "Verily, I am the first of them that worship Him." "Him Whom God shall make manifest" - may the spirit of all else be sacrificed for Him - was All-Encompassing, not encompassed. The station of the Point was and is established through His word. Verily, He is independent of all who are in the heavens and on earth. All are in need of Him, and in these stations the Primal Point uttered the aforementioned word. Hear, then be fair, and be not of the wrongdoers.

- 46 And if thou sayest the Primal Point's purpose in mentioning the seed was to make the people aware - if people are like thee, they will never become aware, for they prevent their eyes and ears from seeing and hearing. And if the purpose was to make fair-minded souls aware, they have understood the station of that pure seed and that sanctified divine essence from the mention of "Him Whom God shall make manifest" and His Word, which the Primal Point foretold, saying: "Verily, He shall speak forth in every condition, 'I, verily, am God'" to the end of the verse.

- 47 Know and understand that pure, divine mystery. In any case, His purpose in mentioning these remembrances was to be engaged in the remembrance of that Beloved One. "Know and be of the thankful." "Know and be of the repentant ones." "Observe and be of the fair-minded." He declares that the Tree of Affirmation becomes the Tree of Negation through turning

الهی بمثابه امطار از سحاب فضل نازل و هاطل
جميع بيان اليوم طائف حول است لو كنتم تفقهون

44 سبحان الله هادی ملتفت نیست که چه میگوید
و از بیان حضرت نقطهء اولی در بارهء نقطه
چه ادراک کرده ثانیاً بگو ای غافل نقطهء من
یظهره الله روح ما سواه فداه طاهر و مطهر بوده
و هست و آن نقطهء مبارکه بذکر احدی محتاج نه
اقسمک بالله الذی خلقک و سواک در یک
آن قلب را از بغض مطهر نما و بعد در آنچه
ذکر نمودی تفکر کن شاید بکلمهء مبارکهء تبت
الیک یا مولی العالم موفق شوی آیا پاکی و طهارت
نقطهء من یظهره الله معلق بکلمهء عباد اوست
استغفر الله من هذا الوهم المبین استغفر الله من
هذا الظلم العظیم استغفر الله من هذا الخطیة الکبیر

45 بگو یا هادی اگر در این حین سمع را از قصص
کاذبه طاهر سازی از لسان حضرت نقطه اتنی
انا اول العابدین اصفا ثنائی من یظهره الله روح
ما سواه فداه محیط بوده نه محاط مقام نقطه
بقول او ثابت شده و میشود آنه هو غنی عمن
فی السموات و الأرض کل باو محتاج و در
این مقامات حضرت نقطه بکلمهء مذکوره ناطق
اسمع ثم انصف ولا تکن من الظالمین

46 و اگر بگوئی مقصود حضرت نقطه از ذکر نقطه
آگاهی خلق بوده خلق اگر مثل تو مشاهده شوند
هرگز آگاهی نیابند چه که بصر و سمع را از
مشاهده و اصفا منع نمایند و اگر مقصود آگاهی
نفوس منصفه بوده ایشان از ذکر من یظهره الله و
کلمهء او که نقطهء اولی از آن اخبار نموده بقوله
آنه یطلق فی کل شأن اتنی انا الله الی آخر الآیة
مقام آن نقطهء طیبه و آن لطیفهء طاهرهء ربانیه
را دانسته و میدانند

47 باری مقصود آن حضرت از ذکر این اذکار
اشتغال بذکر آن محبوب بوده اعرف و کن من
الشاکرین اعلم و کن من التائبین انظر و کن من
المنصفین میفرماید شجرهء اثبات باعراض از او
شجرهء نفی میشود لعمر الله ندای بیان مرتفع و

away from Him. By God's life! The call of the Bayan is raised, lamenting and crying out: "O people! The Day is God's Day, and the Cause is His Cause. Be not debarred by a drop from the ocean, nor deprived by a particle from the Sun of Revelation." By My life, O Hadi! Thou hast taken the pond and cast the Sea of God behind thee. Fear God, then be fair in what hath been revealed in truth. Verily He enricheth thee above all else and guideth thee to His mighty announcement.

- 48 O Hadi! Can he whom thou desirest race with the Divine Horseman in the arena of wisdom and utterance? Nay, by thy Lord, the All-Merciful! Take hold of the reins of thy passion, then return unto thy Lord. Verily unto Him is thy return and abode. O Hadi! Say to the Mihdi: "Thou art not of the horsemen of this field. Know thy station and be not of the transgressors. Purify thy heart from the promptings of men and thine eyes from the disease of desire, that thou mayest recognize Him Who hath come from the horizon of power with the standards of verses, and be of them that know." O Mihdi! For this Day wert thou created. Cling not to deception and craft, be not the cause of misguidance, and oppose not the Primal Point. The ocean of utterance surgeth before thy sight, and the sun of truth shineth resplendent above thy head. Look and say: "Thine is the praise, O Goal of the world! And Thine is the glory, O Beloved of those who are in the heavens and the earth!"

- 49 O Hadi! Be fair in what hath been made manifest. Every day thou schemest to protect thine own life while preventing the people from the Truth through money and unseemly utterances. Have mercy upon thyself and upon the people. In thy ignorance thou hast reached such a state as to make the purity of Him Whom God shall make manifest contingent upon the word of the Point. I seek God's forgiveness from this clear delusion! I seek God's forgiveness from this great injustice! I seek God's forgiveness from this grievous tyranny! I seek God's forgiveness from this error which hath no likeness or parallel! I swear by the Sun of proof which today shineth resplendent from the highest horizon of the world that this Wronged One counseleth thee for the sake of God, that thou mayest perchance take heed or fear. Thou wast not with Us and art not aware of the root of the Cause. Return to the sacred writings that perchance the door of justice and fairness may be opened before thy face and thou mayest be numbered with them that are assured.

- 50 After mentioning the seed before the person in question - upon him be the glory of God and His loving-kindness - he said: "I have fifty volumes of Yahya's books with me. Stay tonight

با ناله و حنین میفرماید یا قوم یوم یوم الله است و امر امر او بقطره از بحر ممنوع نشوید و بذره از آفتاب ظهور محروم ننماید لعمری یا هادی اخذت الغدير و نبذت بحر الله ورائك اتق الله ثم انصف فيما ظهر بالحق انه يغنيك عن دونه ويهديك الى نياه العظيم

48 یا هادی هل يقدر من اردته ان يستق مع الفارس الالهی فی میدان الحکمة والبيان لا وربك الرحمن خذ اعنة هواك ثم ارجع الى مولاك ان اليه مرجعك و مولاك يا هادی قل للهدي لست انت من فرسان هذا المضمار اعرف مقامك ولا تكن من المتجاوزين طهر قلبك من همزات الوری و بصرک عن رمد الهوى لتعرف من اتى من افق الاقتدار بربايات الآيات و تكون من العارفين یا مهدی از برای این یوم خلق شدی بخدعه و مکر تمسک نما و سبب اضلال مشو و مخالفت حضرت نقطه مکن بحر بیان امام بصرت مواج و آفتاب حقیقت فوق رأست مشرق و لائح انظر و قل لك الحمد یا مقصود العالم و لك البهاء یا محبوب من فی السموات و الأرضین

49 یا هادی انصاف ده در آنچه ظاهر شده تو هر یوم در حفظ جان خود تدبیر مینمائی و مردم را بدرهم و دینار و اقوال نالائمه از حق منع میکنی بر خود و مردم رحم نما در بیداشتی بمقامی رسیدهئی که طهارت نطفه من یظهره الله را معلق بکلمه نقطه نمودهئی استغفر الله من هذا الوهم المبين استغفر الله من هذا الظلم العظيم استغفر الله من هذا البغي الكبير استغفر الله من هذا الخطي الذي ليس له شبيه و لا نظير قسم بأفتاب برهان که اليوم از اعلی افق عالم مشرق و لائح است این مظلوم لوجه الله ترا نصیحت میفرماید لعلک تندگر او تخیی تو با ما نبودی از اصل امر آگاه نیستی بآثار رجوع نما لعل یفتح علی وجهک باب العدل و الانصاف و تكون من الموقنین

50 بعد از ذکر نطفه امام وجه شخص مذکور علیه بهاء الله و عنایتیه گفته پنجاه جلد کتاب از یحیی نزد منست امشب بمان و بین مع آنکه آنچه اعتراض

and see." Although he had heard conclusive answers to his objections, his hatred prevented him from turning to the Most Exalted Horizon. God is witness and aware that he spoke falsely. Yahya had two volumes of the prayers of the Point - may the spirit of all else be sacrificed for Him - and had copied them repeatedly. Perhaps he gave what he wrote to Hadi. Furthermore, even if he possessed a thousand books, on this Day neither he nor his like would derive any benefit therefrom. A single diamond is better than a hundred thousand loads of stone. A hundred pounds of iron and copper cannot equal one ruby.

51 Apart from these matters, the equivalent of all heavenly books from the Point and before Him is now present and available. Come and see, and be present at the time of revelation, that perchance the breezes of divine revelation may attract thee, or the fragrance of inspiration may lead thee to thy goal. O Hadi! If thou art prevented from being present, appoint a deputy or representative. Perchance ye may find that of which ye are now heedless and turn towards that from which ye have turned away. The Wronged One calleth and saith: My God, my God! Prevent not Thy servants from the shore of the ocean of Thy grace, and cause them not to be numbered with them who have denied Thee and Thy signs and have rejected what Thou hast revealed from Thy Most Exalted Pen in Thy days. O Lord! Make them aware of Thy message and teach them Thy path and station. Thou art, verily, the Mighty, the Ever-Forgiving.

52 Say: O Hadi! When this Wronged One was in chains, thou wast reclining upon thy couch in utmost comfort. Throughout the days and nights, We bore tribulation and adversity for the exaltation of the Word of God. The afflictions and trials of this Wronged One are beyond reckoning. In days when the world was darkened by the wrath of divines and rulers, this Wronged One, detached from all else, arose before the faces of all peoples through divine power and heavenly might to proclaim the Cause. From all directions wafted the sweet savors and shone forth the light of the Day-Star of clear evidence.

53 When the Sun of the Cause began to shine from the horizon of every city, thou and thy like emerged from behind the veil with swords of hatred, malice, falsehood and calumny, and sought to harm the Wronged One without proof or evidence. Fear God, O Hadi, and be not of the wrongdoers. We call you to the light while you call Me to the fire. What ails you that you do not use your reason and reflect upon that which has appeared? Hearken unto the call of the Wronged One, then

کرده جوابهای محکم شنیده و لکن بغضا او را از توجه باقی اعلی منع نموده حق شاهد و عالم گواه که بکذب تکلم کرده دو جلد از مناجات حضرت نقطه روح ما سواه فداه نزد یحیی بوده و مکرر آنرا نوشته شاید آنچه نوشته به هادی سپرده و از این گذشته اگر صاحب هزار کتاب شود در این یوم او و امثال او را نفعی نبخشد یک قطعه الماس از صد هزار خروار حجر بهتر است صد رطل حدید و نحاس بیک یاقوت بهرمانی معادله ننماید

51 از این امور گذشته معادل جمیع کتب سماوی از نقطه و قبل او الحال حاضر و موجود بیا و بین و در حین تنزیل حاضر شو شاید نفحات وحی ترا جذب نماید و یا عرف الهام بمقصود رساند یا هادی اگر از حضور ممنوعی وکیل و نایب تعیین نما شاید بیاید آنچه را که الیوم از آن غافلید و اقبال نمائید بآنچه که از آن معرضید آن المظلوم ینادی و یقول الهی الهی لا تمنع عبادک عن شاطئ بحر عنایتک و لا تجعلهم من الذین کفروا بک و بآیاتک و انکروا ما انزلته من قلمک الأعلی فی آیامک ای رب عرّفهم نبأک و علمهم صراطک و مقامک انک انت العزیز التّوّاب

52 بگو یا هادی این مظلوم وقتی در زنجیر بود که تو در بستر بکمال راحت آرمیده بودی در لیالی و آیام لأجل ارتفاع کلمة الله حل بأساء و ضراء نمودیم زحمتهای این مظلوم و بلاای او خارج از حد احصاست آیامی که از سطوت غضب علما و امرا عالم ظلمانی و تیره بود این مظلوم بقوت ملکوتی و قدرت الهی منقطعاً عن العالم امام وجوه امم باظهار امر قیام نمود و از جهات نفحات متضوّع و تجلیات انوار نیر ینات مشرق و ساطع و لائح

53 و چون فی الجمله آفتاب امر از افق هر مدینه اشراق نمود تو و امثال تو از خلف حجاب با اسیاف ضغینه و بغضا و کذب و اقتراب بیرون آمدید و قصد مظلوم نمودید من غیر حجت و برهان اتق الله یا هادی و لا تکن من الظالمین انا ندعوکم الی النور و تدعوننی الی النار ما لکم لا تتعقلون و فیما ظهر لا تتفکرون بشنو ندای مظلوم را

present thyself before God, then judge with fairness in this Most Great Announcement and be not of the wrongdoers. By what proof didst thou accept and acknowledge the Point (the Bab) - may the spirit of all else be sacrificed for His sake? With the eye of fairness observe that which is greater, that thou mayest take God as thy helper and find a way unto Him.

ثم اجعل محضرك بين يدي الله ثم انصف في هذا النبأ الأعظم ولا تكن من الظالمين بحضرت نقطه روح ما سواه فداه بجهت اقبال كردی و تصدیق نمودی اعظم از آن را ببصر انصاف ملاحظه نما لعلک تتخذ الله لنفسک معیناً و تجد الیه سبیلاً

- 54 By the waves of the ocean of utterance, We have dispensed with the faith of thee and thy like. Create not hatred in hearts. Hear the counsel of the faithful Counselor and turn to His signs in complete detachment. By the life of God! They will guide thee and lead thee to the straight path of God. Each day thou dost cling to some vain imagination and persist in turning away and raising objections. One of you came to this land and mentioned that those who have turned away from the Bayan prevent those who have accepted it from turning towards God, instilling thoughts of murder, oppression and the like, thus depriving the faithful of the straight path. God, exalted be His glory, is sanctified and exempt from the comprehension and minds of those who have turned away. One must look to establish the truth and hold fast to proof and evidence. Once truth is established, then whatever proceeds from Him is truth. Doubt and uncertainty have no place in that realm.

54 قسم بامواج بحر بیان مقصود عالمیان از ایمان تو و امثال تو گذشتیم القای بغضا در قلوب منما نصیحت ناصح امین را بشنو و بآثار منقطعاً عن الكل رجوع نما لعمر الله آنها ترشدک و تهدیک الی صراط الله المستقیم هر یوم بوهمی تمسک مینمائی و بر اعراض و اعتراض تشبث نفسی از شما باین ارض آمده و ذکر نمود معرضین بیان مقبلین را منع مینمایند و از توجه بشطر الله باز میدارند و ذکر قتل و ظلم و امثال آن را القا میکنند و مقبلین را از صراط مستقیم محروم میسازند حق جلّ جلاله مقدس و مبراست از ادراک و عقول معرضین باید در اثبات حقیقت نظیر نمود و بحجت و برهان تمسک جست اگر حقیقت ثابت شد دیگر آنچه از جانب او ظاهر شود حق است شک و ریب را در آن ساحت مقرر و مقامی نه

- 55 Some time ago this blessed sermon was revealed from the Supreme Pen. Now it is mentioned again, that perchance thou mayest ascend the heights of fairness and reflect upon that which hath appeared, attaining unto that which is the greatest means for the salvation of nations and the reformation of the world.¹

55 چندی قبل این خطبه مبارکه از قلم اعلی جاری و نازل حال مجدد ذکر میشود شاید بمرقاة انصاف صعود نمائی و در آنچه ظاهر شده تفکر کنی و فائز شوی بآنچه که سبب اعظم است از برای نجات امم و اصلاح عالم

- 56 He is the Rememberer, the Comforter, the All-Knowing, the All-Seeing.

56 هو الذّاکر المعزّی العلیم البصیر

- 57 Praised be God Who is established upon the throne with grandeur, might and majesty, and Who spoke whereat the trumpet was sounded, they that lay in their graves were quickened, and all who dwell on earth and in heaven were thunderstruck, save those whom God, the Lord of Names, willed to spare. Through Him was raised the standard "He doeth whatsoever He willeth," and was unfurled the banner "The kingdom on that day shall be God's," the Lord of all mankind and the Possessor of the throne of eternity and of all existence. He is the One from Whose realm of glory the decree

57 الحمد لله الذی استقرّ علی العرش بالعظمة والعزّة و الکبریاء و نطق بما نفخ فی الصور و اهتزّ من فی القبور و انصعق من فی الأرض و السماء الا من شاء الله مالک الاسماء و به نصبت رایة انه یفعل ما یشاء و ارتفع علم الملک یومئذ لله مولی الوری و مالک الآخرة و الأولى انه هو الذی لا یفارق عن ساحة عزّه حکم الصدق ولو یحکم بالوجود لمن لا وجود له و لا یسمع من هوآء تقدیسه صوت اجنحة طیر العصیان ولو یحلّ ما

¹BH01109.

of truth is inseparable, even should He adjudge existence to that which hath no existence. From the atmosphere of His sanctity no flutter of the wings of the bird of rebellion can be heard, even should He make lawful that which from time immemorial had been forbidden. He is the One Worshipped, to Whose grandeur and sovereignty all atoms bear witness, and to Whose power and might all created things testify. The One Who standeth firm is he who hath arisen to make mention of Him and to voice His praise, and the Self-Subsisting is he who hath attained unto steadfastness in His Cause. Exalted, immensely exalted, is He Who speaketh the truth! Exalted, immensely exalted, is He Who hath been tried among the people! Exalted, immensely exalted, is He Who seeth Himself alone amidst the multitude, and single among the concourse of men! Praised be God Who hath made tribulation an adornment for His loved ones, and through it hath decked them among His creation and His creatures. Verily, He is the Judge Whom the veils of the world have not hindered, nor the mists of the nations prevented. None hath comprehended that which lieth with Him save His own Self, as attested by him who hath knowledge of the Tablets.

- 58 The intention is that His sanctified presence is exalted above error and transgression, and whatsoever appears from the Kingdom of His commandments and ordinances, all must grasp and act upon without hesitation. The deeds of this faction have been and are evident and clear to you and all the people of the Bayan - they showed no restraint in shedding blood, seizing people's property, and committing oppression and transgression. After the dawning of the Day-Star of Revelation from the horizon of Iraq, We forbade all from reprehensible deeds and detested behavior. The atoms of creation bear witness that in all conditions We have commanded the servants to that which exalts them and forbidden that which leads to abasement and humiliation. We have had and have no purpose except the exaltation of the Word of God, the reformation of the world, and the salvation of nations. Is there any fair one who will judge with fairness in this Most Great Cause? Is there any just one who will speak with justice regarding this Momentous News? We beseech God to aid His servants in that which will elevate them and acquaint them with that which will draw them near unto Him. Verily He is the True One, the Omnipotent, the Supreme, the All-Knowing, the All-Informed.

- 59 What sayest thou regarding the manifestation of the Seal of the Prophets, may the spirit of all else be sacrificed for His sake, when in three days seven hundred souls were beheaded in the wilderness of Syria, and many people in surrounding areas were deprived of existence? In any case, God has authority

حَرَمٌ فِي أَزَلِ الْأَزَالِ أَنَّهُ لَهِوَ الْمَعْبُودِ الَّذِي شَهِدَتْ
الذَّرَاتُ لِعَظَمَتِهِ وَسُلْطَانِهِ وَكَثَائِلُ لِقَدَرَتِهِ وَ
اِقْتِدَارِهِ أَنَّ الْقَائِمَ مِنْ قَامٍ عَلَى ذِكْرِهِ وَنَطَقَ بِثَنَائِهِ وَ
الْقَيُّومَ مِنْ فَازٍ بِالْإِسْتِقَامَةِ عَلَى أَمْرِهِ تَعَالَى تَعَالَى مِنْ
يَنْطِقُ بِالْحَقِّ تَعَالَى تَعَالَى مِنْ ابْتَلَى بَيْنَ الْخَلْقِ تَعَالَى
تَعَالَى مِنْ يَرَى نَفْسَهُ بَيْنَ الْجَمْعِ وَحِيداً وَ بَيْنَ الْقَوْمِ
فَرِيداً الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْبِلَاءَ طَرِيقاً لِأَوْلِيَائِهِ
وَبِهِ زِينَتُهُمْ بَيْنَ خَلْقِهِ وَبَرِيَّتِهِ أَنَّهُ لَهِوَ الْحَاكِمِ الَّذِي
مَا مَنَعَتْهُ حُجُبَاتُ الْعَالَمِ وَلَا سُبُحَاتُ الْأُمَمِ وَمَا
أَطْلَعَ عَلَى مَا عِنْدَهُ أَحَدٌ إِلَّا نَفْسُهُ يَشْهَدُ بِذَلِكَ مِنْ
عِنْدِهِ عِلْمُ الْأَلْوَابِ

58 مقصود آنکه ساحت عرش از خطا و عصیان
مقدس و منزّه است و آنچه از ملکوت اوامر و
احکامش ظاهر شود کل من غیر توقف باید بآن
تمسک نمایند و عمل کنند اعمال این حزب نزد
تو و اهل بیان طراً معلوم و واضح بوده و هست
در سفک دماء و تصرف در اموال ناس و ظلم
و تعدی مبالغات نداشته‌اند و بعد از اشراق نیر
ظهور از افق عراق کل را از اعمال مردوده و
اخلاق مبغوضه منع نمودیم ذرات کائنات گواه
بوده و هست که در جمیع احوال عباد را به ما
یرفعهم امر نمودیم و از آنچه سبب پستی و ذلت
بوده نبی کردیم مقصودی جز ارتقاء کلمه الله و
اصلاح عالم و نجات امم نبوده و نیست هل من
منصف ینصف فی هذا الأمر الأعظم و هل من
عادل ینطق بالعدل فی هذا التّبیّ العظیم نسأل الله
ان یؤیّد عباده علی ما یرفعهم و یعرفهم ما یقرّبهم
الیه الله هو الحقّ المقنن المهیمن العظیم الخبیر

59 چه میگوئی در ظهور خاتم انبیا روح ما سواه فداه
که در سه یوم هفتصد نفس را گردن زدند در
بریه شام و اطراف خلق کثیر را از طراز هستی
منع نمودند باری حق مختار است در اعمال و

over all deeds and actions. Reflect upon what was mentioned, perchance thou mayest become aware and find that which leads to eternal life. After the establishment of truth, neither rejection nor objection is permissible. Nevertheless, by His very Self, the Truth, that which was revealed in this station is such that every fair-minded one testifies that this Wronged One's purpose has been and is the protection of people and the extinguishing of the fire of hatred in hearts and souls. Look in the revealed Books, sacred Scrolls and luminous Tablets, that thou mayest attain to that which is the cause of the manifestation of justice and fairness.

- 60 Praise be to God, through the grace of God, exalted be His glory, and His all-encompassing will, for forty years the fire of contention, conflict and corruption has been extinguished and subdued in Iran. Consider what occurred in Ishqabad - one of the friends was martyred by a rebellious, transgressing group, and the wounds inflicted exceeded thirty. Nevertheless, the Party of God did not retaliate and held fast to this blessed verse which was repeatedly revealed from the Supreme Pen: "Verily He is the Concealer, He commandeth you to conceal; and He is the Most Patient, He commandeth you to exercise beautiful patience." Their compassion and love reached such a station that they interceded for the murderers and oppressors. Blessed are they! We testify that they have partaken of the Kawthar of contentment from the hands of the bounty of their Lord, the Ever-Flowing, the Forgiving, the Merciful. If you deny the grace of this Revelation, assuredly God, exalted be His glory, will raise up souls who will arise for the sake of God and speak the truth. Reflect upon the deeds and actions of the friends of the past, and likewise upon the deeds of these days, that perchance thou mayest remove oppression through the sword of righteousness and turn to fairness.

- 61 Say: O my God, my God! I testify that Thou didst turn to me when I was turning away, and called me when I was silent. I beseech Thee, O Subduer of hearts and souls, by Thy Best-Beloved Name, to assist Thy servants in that which will exalt them through Thy Name and make them standards of Thy guidance in Thy land. O Lord! Illumine their hearts with the lights of the Day-Star of justice and fairness, and ordain for them that which will adorn them with the ornament of Thy forgiveness and Thy good-pleasure. Verily Thou art the Omnipotent, the Mighty, the All-Bountiful.

- 62 O people of God! Fix your gaze upon the horizon of the Will of Him Who subsisteth by His own Being, and hold fast unto that which beseemeth His days. Great is this Day, and mighty

افعال در آنچه ذکر شد تفکر نما شاید آگاه شوی و بیای آنچه را که سبب بقای ابدیست بعد از اثبات حقیقت اعراض و اعتراض جائز نبوده و نیست معذرت و نفی الحق در این مقام نازل شده آنچه که هر منصفی شهادت میدهد که مقصود این مظلوم حفظ ناس بوده و هست و اطفاء نار ضغینه در افنده و قلوب در کتب منزله و صحف مقدسه و الواح منیره نظر نما شاید فائز شوی بآنچه که سبب ظهور عدل و انصافست

60 لله الحمد بعنایت حقّ جلّ جلاله و اراده محیطه اش چهل سنه میشود که نار جدال و نزاع و فساد در ایران خاموش و مخدود است در امری که در عشق آباد واقع شده نظر نما یکی از اولیا را فتنه طاغیه باغیه شهید نمودند و جراحت وارد از سی متجاوز بوده معذرت حزب الله تعرض نمودند و باین آیه مبارکه که مکرر از قلم اعلی نازل گشته تمسک جستند انّ هو السّتر یا مرکم بالسّتر و هو الصّبار یا مرکم بالصّبر الجمیل شفقت و محبتشان بمقامی فائز که از قاتلین و ظالمین شفاعت نمودند هنیئاً لهم نشهد انهم اخذوا کوثر الرّضاء من ایدی عطاء ربهم الفیاض الغفور الرّحیم اگر فضل این ظهور را شما انکار نمائید البتّه حقّ جلّ جلاله برانگیزاند نفوسی را که لوجه الله قیام کنند و بحقّ تکلم نمایند در اعمال و افعال احبّای قبل تفکر نما و همچنین در اعمال این ایام شاید اعتساف را بسیف تقوی از میان برداری و بانصاف توجه کنی

61 قل الهی الهی اشهد بانّک اقبلت الیّ اذ كنت معرضاً و نادیتنی اذ كنت صامتاً اسألك یا مسیخ الأفتدة و القلوب باسمک المحبوب ان تؤیّد عبادک علی ما یرفعهم باسمک و یجعلهم اعلام هدایتک فی ارضک ای ربّ نور قلوبهم بأنوار نیر العدل و الانصاف و قدّر لهم ما یرزقهم بطراز عفوک و رضائک انّک انت المقتدر العزیز الفضال

62 یا حزب الله بافی اراده حضرت موجود ناظر باشید و به ما ینبغی لایامه متمسک یوم عظیم

this Cause! Strange indeed that some among the people who count themselves followers of the Bayan are afflicted with the same vain imaginings as the people of the past.

- 63 Today none of the books of the world can provide deliverance save through a single word that hath shone forth from the dayspring of the mouth of God's Will. Every utterance adorned thereby attaineth the honor of acceptance. Today from the blessed Word the fragrance of true unity is wafted. Well is it with him who hath perceived it, and woe betide the heedless!

- 64 Say: O people of God! Cast away that which the deniers possess and take hold of that which ye have been commanded by God, the Lord of all worlds. By My life! The books of the world cannot compare with His Word. Now with pure and sanctified hearing, hearken unto this most exalted verse revealed by the Primal Point. His glorious Word declareth: If thou shouldst recite but one verse from the verses of Him Whom God shall make manifest, this would be more meritorious in the sight of God than if thou wert to set down the entire Bayan, for on that Day that single verse would grant thee salvation while the entire Bayan would not.

- 65 Now ponder the loftiness of His station and the sublimity thereof, that ye may not be debarred from drawing nigh unto God through the doubts of those who cause others to err and the allusions of the transgressors. Glory be to God! Some have made the word "Mustaghath" a veil, and by that word have debarred the people from the Truth, even though the mention of Mustaghath is itself from the Bayan. He saith: Let not the Bayan and its ordinances keep you back from Him Who is the Sovereign and the Source thereof. Moreover, He saith: None knoweth the time of the Revelation except God. Whenever it appeareth, all must recognize the Point of Truth and render thanks unto God.

- 66 Today the people of Baha have found their dwelling place beneath the canopy of the greatness and infallibility of God, exalted be His glory, and have chosen their habitation. They have manifested such steadfastness as hath no peer or likeness. Every person of insight is indeed amazed, and every possessor of knowledge astounded. For in this Most Great Revelation there hath appeared what hath never appeared from the beginning of creation until now. The Sun of Power shineth before all faces, the Ocean of Knowledge is manifest, and the heaven of grace is raised high.

- 67 Nevertheless, We summon the people unto the dawning-place of Revelation with proofs and evidences, that they may not be

است و امر عزیز عجب است مع آنکه بعضی از عباد خود را از اهل بیان می‌شمردند باوهم حزب قبل مبتلا مشاهده می‌شوند

- 63 امروز کتب عالم احدی را نجات نمی‌بخشد الا بکلمه‌ئی که از مشرق فم اراده الهی اشراق نماید هر بیانی بآن مزین گشت او بعز قبول فائز امروز از کلمه مبارکه عرف توحید حقیقی متذوق طوبی لمن وجد و ویل للغافلین

- 64 قل یا حزب الله ضعوا ما عند المعرضین و خذوا ما امرتم به من لدی الله رب العالمین لعمری کتب عالم بکلمه‌اش معادله ننماید حال بسمع طاهر مقدس این آیه علیا را که از نقطه اولی ظاهر شده اصغما قوله عز ذکره اگر یک آیه از آیات من یظهره الله را تلاوت کنی اعزتر خواهد بود عندالله از آنکه کل بیان را ثبت کنی زیرا که آن روز آن یک آیه ترا نجات می‌دهد ولی کل بیان نمیدهد

- 65 حال در علو مقام و سمو آن تفکر نما شاید از شبهات مغلین و اشارات معتدین از تقرّب الی الله محروم نمائی سبحان الله بعضی لفظ مستغاث را حجاب نموده‌اند و بآن کلمه خلق را از حق منع کرده‌اند مع آنکه ذکر مستغاث هم از بیان است می‌فرماید به بیان از سلطان و منزل او محروم ننماید و از آن گذشته می‌فرماید چه کسی عالم بظهور نیست غیر الله هر وقت شود باید کل تصدیق بنقطه حقیقت ننماید و شکر الهی بجای آورند

- 66 امروز اهل بهاء در ظلّ سِرادق عظمت و عصمت حق جلّ جلاله مقرر یافته‌اند و از برای خود مقام گزیده‌اند باستقامتی ظاهرند که شبه و مثل نداشته و ندارد فی الحقیقه هر بصیری متحیر است و هر خبری متعجب چه که در این ظهور اعظم ظاهر شده آنچه که از اول ابداع الی حین ظاهر نگشته آفتاب قدرت امام وجوه مشرق و بحر علم ظاهر و سماء فضل مرتفع

- 67 مع ذلک بادله و برهان عباد را بافق ظهور دعوت مینمائیم که شاید محروم نمانند فضل بمقامی رسیده

deprived. Such bounty hath been vouchsafed that the Lord of the Kingdom of Utterance adduceth the words of others as proof for the establishment of His Cause.

- 68 Say: O people of the Bayan! Fear ye God, and consider with justice and fairness that which hath appeared, and observe it, that ye may attain unto that for which ye were created. The people of former times were occupied with vain imaginings throughout the ages, and these imaginings became a barrier that debarred them from the House of God and prevented them from recognizing the place of circumambulation of them that are nigh unto God and are sincere. Each day one party would execrate another, and they have had and continue to have no peer in rejection and protest.

- 69 In the days of Our childhood, one day We went to visit the grandmother of the Most Great Branch during the time when she was married to the late Mirza Isma'il-i-Vazir. Upon arrival, We observed a person wearing a large turban sitting there with another individual. From behind a special curtain, that holy and believing leaf made inquiries. Among other things, she mentioned that we must know and understand who was higher - Gabriel or Qanbar, the servant of the Prince of Believers. Although this Wronged One had not yet reached physical maturity, He was greatly amazed at the understanding of those two heedless ones. In any case, that person, in his own imagination, counted such utterances among divine knowledge and supposed himself to have ascended to the highest station of mystical insight, unaware that he was recorded and numbered before God as among the worshippers of names. After pausing for a few minutes, this Wronged One stated that if Gabriel was the one referred to in the Mighty Book where it states "The Faithful Spirit hath descended with it upon thy heart," then Qanbar had no station in comparison. And when We journeyed to the land of Qum, this same person was present there. Repeatedly, similar words were heard from him in several places. Among them, one day he mentioned that we must know who was higher - Salman or 'Abbas. What fruit or effect have they observed from such discussions, and what is gained from such mentions? The purpose is that the people of God should know that those people were worshippers of vain imaginings and for this reason were deprived of the recognition of Truth, exalted be His glory, in the days of His Manifestation. We hope that such matters will not appear in this Revelation. May they know the Truth as Truth and creation as creation. Blessed are the fair-minded.

- 70 According to what hath been reported, Ibn-i-Baqir of the land of Sad hath, in these days, entered the city of Ta by command

که مالک ملکوت بیان در اثبات امرش بقول دیگران استدلال میفرماید

68 بگو ای اهل بیان از حقّ برترسید بعدل و انصاف در آنچه ظاهر شده تفکر نمائید و ملاحظه کنید شاید فائز شوید بآنچه که از برای آن خلق شده‌اید حزب قبل در قرون و اعصار باوهم مشغول و آن اوهم سدی شد حائل و ایشان را از کعبه الله محروم نمود و از عرفان مطاف مقربین و مخلصین منع کرد هر یوم حزبی را حزبی سب مینمودند و در اعراض و اعتراض شبه نداشتند و ندارند

69 در ایام طفولیت روزی از روزها قصد ملاقات جدّه غصن اعظم را نمودیم در ایامی که ضلع مرحوم میرزا اسمعیل وزیر بوده بعد از ورود مشاهده شد شخصی با عمامه کبیر نشسته و نفسی هم با او بوده از خلف حجاب مخصوص ورقه مؤمنه مقدسه تحقیق مینمود از جمله ذکر نمود باید بدانیم و بفهمیم که جبرئیل بالاتر است یا قنبر امیرالمؤمنین این مظلوم با آنکه بی‌لغ ظاهره نرسیده بود بسیار تعجب نمود از عقل آن دو غافل باری شخص مذکور بخيال خود امثال این بیان را از معارف می‌شمرد و بگان خود باعلی مقام عرفان ارتقا نموده غافل از آنکه از عبده اسماء لدی الله مذکور و محسوب بعد از توقف چند دقیقه این مظلوم ذکر نمود اگر جبرئیل آن است که در کتاب مبین میفرماید نزل به الروح الامین علی قلبک آقای قنبر هم در آن مقام نبوده و هنگامی هم که توجه بارض قم نمودیم همین شخص در آن ارض موجود مکرر امثال این کلمات در چند مقام از او اصغا شد از جمله یومی ذکر نمود باید بدانیم سلمان بالاتر است یا عباس آیا از برای این گفتگو چه ثمر و اثری ملاحظه نموده‌اند و حاصل این ذکرها چیست مقصود آنکه حزب الله بدانند که آن قوم عبده اوهم بوده‌اند و باین جهت از عرفان حقّ جلّ جلاله در ایام ظهور محروم گشتند رجا آنکه امثال این امور در این ظهور ظاهر نشود حقّ را حقّ و خلق را خلق دانند طوبی للمنصفین

70 از قرار مذکور این ایام ابن باقر ارض صاد حسب الامر حضرت سلطان در مدینه طاء

of His Majesty the Sultan, and in one of the gatherings hath declared: "Ye must translate the Suriy-i-Tawhid and place it in the hands of every soul in the realm, that all may know that the True One begetteth not, nor is He begotten, whereas the Babis ascribe unto Him divinity and lordship."

- 71 Glorified be God! What hath come to pass, that the Son of 'Imran, upon the Sinai of mystic knowledge, after he had heard unto the words, "Verily, I am God," from the blessed Tree, made no protest, nor translated the scroll of Divine Unity? In brief, should any soul meet him, let him say on behalf of this Wronged One: "Fear God. Harken, with the ear of thy inmost nature, unto the call of the faithful and trusted Counsellor; and even as the Interlocutor of God received and accepted that which he heard, so do thou likewise accept from the blessed Tree of Man." By the life of God! The blessed utterance, "Verily, I am Man," is, in the sight of this Wronged One, greater than all that they have comprehended.

- 72 Say: O Ibn Baqir, ponder this Revelation. He Who by the power of the Supreme Pen hath manifested that which hath amazed most of the servants, both rulers and ruled, surely possesseth the treasures of wisdom and utterance. Ye must adorn yourselves with fairness and seek understanding, turning with complete submission and contentment, that perchance ye may attain the hidden pearls in the shells of the Most Great Sea. The loftiness of the call was intended to attract the servants, that after their turning and attention We might impart that whereby every soul would see himself wealthy and independent beneath the shade of the Tree of bounty. And the Secret of existence is witness to what I say.

- 73 Say: O Ibn Baqir, recognize thy station and transgress it not. He guideth thee and directeth thee to that which enricheth and preserveth thee. It behooveth thee to thank thy Lord, the All-Bountiful, thy Lord, the Munificent, thy Lord, the Generous. Obtain and read the Tablet of Proof which hath been sent down from the heaven of the will of the All-Merciful specifically for thy father, that perchance thou mayest turn from the left hand of fancy and idle imaginings to the right hand of certitude and assurance, and be illumined by the light of justice.

- 74 O Muhammad-Qabli-'Ali! Upon thee be My glory and loving-kindness. Say: O Ibn Baqir, We mention one word for the sake of God, that perchance thou mayest pass beyond the world of tyranny and oppression and, by the ladder of trust and detachment, seek the cities of justice and fairness. Hath there ever appeared in the world a light or manifestation or radiance

وارد و در یکی از مجالس گفته باید سوره توحید را ترجمه نمائید و بهر یک از اهل مملکت بسپارید تا کل بدانند حق لمیلد و لمیولد است و بابیا بالوهیت و ربوبیت قائل

- 71 سبحان الله آیا چه شده که ابن عمران در طور عرفان بعد از اصغای اتنی انا الله از سدره مبارکه ذکر نمیخورد و دفتر توحید را ترجمه نفرمود باری اگر نفسی با او ملاقات نماید از قول مظلوم بگوید اتنی الله ندای ناصح امین را بسمع فطرت بشنود و چون کلیم آنچه را اصغای نمود و قبول فرمود تو هم از سدره مبارکه انسان قبول نما لعمر الله کلمه مبارکه اتنی انا الانسان نزد مظلوم اعظم است از جمیع آنچه ادراک نموده اند

- 72 قل یا ابن باقر در این ظهور تفکر کن نفسی که بقدرت قلم اعلی ظاهر نمود آنچه را که اکثر عباد از ملوک و مملوک متحیر البتّه چنین شخص دارای خزان حکمت و بیان است باید بانصاف مزین شوید و قصد ادراک نمائید و بکمال تسلیم و رضا اقبال کنید که شاید بالآلی میکنونه در اصداف بحر اعظم فائز شوید از علو و سمو ندا اراده توجّه عباد بوده که بعد از اقبال و توجّه القا نمائیم آنچه را که هر نفسی خود را در ظلّ سدره عطا غنی و مستغنی مشاهده نماید و کان سرّ الوجود علی ما اقول شهیداً

- 73 قل یا ابن باقر مقامت را ادراک نما و از آن تجاوز منما آنه یهدیک و یرشدک بما یغنیک و یحفظک ینبغی لک ان تشکر ربک الفضال و ربک الفیاض و ربک الکریم لوح برهان که از سماء مشیت رحمن مخصوص والد نازل شده تحصیل نما و قرائت کن شاید از شمال و هم اوهام بین یقین و ایقان توجّه نمائی و بنور عدل منور شوی

- 74 یا محمد قبل علی علیک بهائی و عنایتی بگو یا ابن باقر یک کلمه لوجه الله ذکر مینمائیم که شاید از عالم اعتساف و ظلم بگذری و بمرقاة توکل و انقطاع قصد مدائن عدل و انصاف نمائی آیا در دنیا نوری و یا ظهوری ظاهر شد و یا اشراق نمود که تو و امثال تو قبولش کردند و ردش نمودند

which thou and thy like have accepted and not rejected? Specify who it was and what was his name. In any case, set aside insolence and be content with what God hath decreed.

معین نما که بوده و نامش چه باری جسارت را
بگذار و به ما حکم به الله راضی شو

- 75 In a previous Tablet this prayer was revealed - read it, that thou mayest acknowledge the authority of Truth and accept that which hath been sent down from the heaven of God's Will:

75 در لوحی از قبل این مناجات نازل قرائت نما شاید
بر اختیار حق اقرار نمائی و قبول کنی آنچه را که
از سماء مشیت نازل گشته

- 76 Glorified art Thou, O my God! I beseech Thee by Thy Name through which Thou hast subdued all who are in the heavens and the earth, to protect the lamp of Thy Cause within the glass of Thy power and favor, lest the winds of denial from the direction of those who have been heedless of the mysteries of Thy chosen Name should blow upon it. Then increase its light through the oil of Thy wisdom. Thou, verily, hast power over all who are in Thy earth and heaven. O Lord! I beseech Thee by the Most Great Word, whereby all who are in earth and heaven were struck with terror, except such as took fast hold of the Most Firm Handle, not to abandon me among Thy creatures. Raise me up unto Thee, cause me to enter beneath the shadow of Thy mercy, and give me to drink of the pure wine of Thy bounty, that I may dwell within the tabernacle of Thy glory and the pavilions of Thy favor. Thou, verily, hast power to do what Thou willest, and Thou art the All-Compelling, the Self-Subsisting.

76 سبحانک اللهم یا الهی اسألك باسمک الذی به
تخفرت من فی السموات و الأرض ان تحفظ
سراج امرک بزجاجة قدرتك و الطافک لئلا
تمر علیه ارياح الانتکار من شطر الذین غفلوا من
اسرار اسمک المختار ثم زد نوره بدهن حکمتک
انک انت المقتدر علی من فی ارضک و سمائك
ای رب اسألك بالکلمة العلیا الّتی بها فزع من فی
الأرض و السماء الا من تمسک بالعروة الوثقی
ان لا تدعی بین خلقک و ارفعنی الیک و ادخلنی
فی ظلال رحمتک و اشربنی زلال نحر عنایتک
لأسکن فی خباء مجدک و قیاب الطافک انک
انت المقتدر علی ما تشاء و انک انت المهیمن
القیوم

- 77 O son of Baqir! The Truth hath appeared with "He doeth whatsoever He willeth." Thy denial or acceptance hath never been, nor shall ever be, of consequence. The mention of Divinity and Lordship hath ever belonged, and shall continue to belong, to God—glorified be His majesty. This Wronged One hath ever been speaking these sublime words:

77 یا ابن باقر حق با علم یفعل ما یشاء ظاهر شده
انکار و اقرار تو منوط نبوده و نیست ذکر الوهیت
و ربوبیت از حق جل جلاله بوده و هست این
مظلوم لازال باین کلمات عالیات ناطق

- 78 My God, my God! I testify to Thy oneness and Thy singleness, and to Thy greatness and Thy sovereignty, and to Thy power and Thy might, O God of all possibilities and Lord of all beings! I long to lay my face upon every spot of Thy earth and upon every fragment thereof, that perchance it might be honored by attaining the station of having been blessed by the footsteps of Thy loved ones. O Lord! Thou hearest my cry and my lamentation and my call in Thy days, and Thou knowest that I summon Thy servants unto the light while they call me unto the fire. I beseech Thee to assist Thy servants to return unto Thee and to repent before the door of Thy grace. Thou, verily, art the All-Powerful, the Mighty, the All-Bountiful.

78 الهی الهی اشهد بوحدايتک و فردانيتک و
بعظمتک و سلطانتک و بقدرتک و اقتدارک
وعزّتک یا اله الممکات و معبود الکائنات احب
ان اضع وجهی علی کل بقعة من بقاع ارضک
و علی کل قطعة من قطعاتها لعلّه یتشرّف بمقام
تشرّف بقدوم اولیائک ای ربّ تسمع ندائی
و ضجیجی و صریخی فی ایامک و تعلم بأنّی
ادعو عبادک الی النور و هم یدعوننی الی النار
اسألك ان تؤیّد عبادک علی الرجوع الیک
و الانابة لیدی باب فضلک انک انت المقتدر
العزیز الوهاب

- 79 Would that thou hadst perceived the fragrances wafting from the verses! Harken unto the Voice of the Wronged One: Turn

79 ایکاش نفحات متضوّعه از آیات را ادراک
مینمودی بشنو ندای مظلوم را از ظلم بعدل

from oppression to justice, and from tyranny to equity. Present thyself before the Face, that thou mayest behold the waves of the ocean of thy Lord's utterance and the effulgences of the light of the Sun of proof. Beware lest leadership debar thee from the Dayspring of the Light of Oneness. Cast away what thou hast and take what thou art bidden by God, the Lord of all worlds.

- 80 The bounty of this Revelation is of such magnitude that no fair-minded and just person can deny it. For nigh upon forty years this Wronged One hath forbidden the servants from corruption, conflict, contention and bloodshed. Night and day hath the Pen moved and the Tongue spoken. Praise be to God, the loved ones of Truth have accepted and acted upon the counsels of the Wronged One, such that in Ishqabad when they were slain they slew not, but rather interceded for their oppressors and murderers. Likewise in the Land of Sad and other regions, whatsoever befell the people of God, they showed patience and left it to God. All know that previously, every year witnessed strife and conflict, with many souls slain on both sides - one year in Tabarsi, another in Zanjan, another in Nayriz. But after this Wronged One's departure to Iraq, by permission of His Majesty the Sultan, We forbade all from corruption and strife. If thou deniest this, the world beareth witness, though certain slanderers and deniers have concealed the good deeds of the Most Exalted Pen and spoken and continue to speak according to their desires. But by the life of God! Baha speaketh not from desire, but rather uttereth that which draweth mankind unto the Most Sublime Horizon.

- 81 O people of God! Hold fast with justice to the right of the sovereign, and seek for him that which beseemeth his generosity. In truth, he hath repeatedly rendered assistance and protected the divine sheep from wolves. Surely all have heard and know this. Therefore we must beseech God that He may illumine the world through the lights of the sun of his justice. Verily, He is powerful over all things.

- 82 My God, my God! Thou seest the oppression of the tyrannous among Thy servants and the wickedness of Thy evil creatures, and what hath befallen Thy chosen ones and trusted ones. O Lord! Aid His Majesty the Sultan that he may assist them through Thy might, power and sovereignty. Then open before their faces the doors of Thy grace, mercy and bounty. O Lord! Illumine the horizons of hearts with the light of Thy knowledge and purify them from rancor and hatred through Thy wisdom which encompasseth all things. Then ordain for

رجوع نما و از اعتساف بانصاف توجه کن
احضر امام الوجه لترى امواج بحر بيان ربك
الرحمن و تجليات انوار نير البرهان اياك ان
تمنعك الرياسة عن مشرق نور الاحدية ضع ما
عندك و خذ ما امرت به من لدى الله رب
العالمين

80 عنایت این ظهور بمقامیست که هیچ منصف و
عادل انکار نماید قریب چهل سنه میشود که این
مظلوم عباد را از فساد و نزاع و جدال و قتل
منع نموده در لیلای و ایام قلم متحرک و لسان
ناطق و الحمد لله نصیح مظلوم را اولیای حق قبول
نمودند و بآن عامل چنانچه در عشق آباد کشته
شدند و نکشتند بلکه از ظالمها و قاتلها توسط و
شفاعت کردند و همچنین در ارض صاد و دیار
اخری آنچه بر حزب الله وارد شد صبر نمودند و
بحق گذاشتند و از قبل کل میدانند هر سنه نزاع
و جدال جاری چه مقدار از نفوس که از طرفین
کشته شدند یک سنه در طبری و سنه اخری
در زنجان و سنه دیگر در نیریز و بعد از توجه
این مظلوم حسب الاجازه حضرت سلطان به
عراق عرب کل را از فساد و نزاع منع نمودیم
اگر تو منکری عالم شاهد و گواه اگرچه بعضی از
مفترین و منکرین حسنات قلم اعلی را ستر نمودند
و بهوی تکلم نموده و مینمایند ولیکن عمر الله
ان البهاء ما ينطق عن الهوى بل نطق بما يقرب
الناس الى الاقنى الأبهى

81 یا حزب الله در حق سلطان بحق تمسک نمائید
و از برای او بطلبید آنچه را که سزاوار بخشش
اوست فی الحقیقه مکرر نصرت نموده اند و اغنام
الهی را از ذئاب حفظ فرموده اند البته کل شنیده
و میدانید لذا باید از حق بطلبیم از انوار آفتاب
عدلش عالم را منور نماید آنه علی کل شیء قدیر

82 الهی الهی تری طغیان بغاة عبادک و اشرار
خلقتک و ما ورد منهم علی اصفيائك و امنائك
ای رب انصر حضرة السلطان لينصرهم بعزك و
قوتك و اقتدارك ثم افتح علی وجوهم ابواب
عنایتك و رحمتك و عطائك ای رب نور آفاق
القلوب بنور معرفتك و طهرها عن الضغينة و
البغضاء بحكمتك التي احاطت علی الأشياء ثم
اكتب للذين انفقوا ارواحهم فی سبيلك و اقبلوا

those who have sacrificed their souls in Thy path and accepted the arrows of the enemy to exalt Thy Word, the reward of attaining Thy presence. Thou art He Whom the power of the world cannot frustrate, nor can the might of nations weaken, nor can anything escape Thy knowledge. Verily, Thou art the Almighty, the Powerful, the All-Wise.

- 83 The loved ones and chosen ones must, by night and day, seek confirmation for all. If today the claimants of love would hold fast to and act upon what hath been revealed in the Tablets from the Most Exalted Pen, ere long the divine traces would become manifest to all. The Tongue of Grandeur beareth witness to this in this manifest hour.

- 84 O Muhammad-Qabli-'Ali! Thou hast been mentioned in such wise that its fragrance shall never cease, and thou hast attained unto that which shall endure as long as the kingdom and the heavenly dominion endure. We beseech God to make thee among those whom nothing whatsoever deterreth, whom the clamor of the divines feareth not, and whom the swords of the enemies weaken not.

- 85 O Lord! Aid Thy party to assist Thy Cause through the hosts of utterance, and ordain for them that which will exalt their stations among Thy servants and draw them near to the court of Thy glory. Verily, Thou art the One Who hath power over whatsoever Thou willest through Thy firm, decisive, and mighty Word.

- 86 This Wronged One chose solitude for two years, wandering alone through deserts and mountains. During these days of seclusion, chaos and confusion appeared. Some were seized by heedlessness, such that they turned away from that which is with God and clung to their own desires. Finally, the fire of tyranny was kindled and they perpetrated against His Holiness Dayyan that which caused the stars of the heaven of joy to fall, the moon of justice to be deprived of light, and the sun of equity to be barred from radiance. In the Kitab-i-Haykal, specifically concerning His Holiness Dayyan, the Point of the Bayan revealed from the heaven of knowledge, these exalted words: "O Name of Dayyan! This is a hidden, treasured knowledge which We have entrusted unto thee and given thee as a glory from God, as the eye of thy heart is refined and knoweth its worth and exalteth its splendor" unto the end of His utterance—exalted be His utterance.

- 87 At the beginning of the Kitab-i-Haykal these sublime words are inscribed: "That which was revealed for His Holiness the Lion, the Unique, the One, Who is illumined with the Light of the

الى سهام الأعداء لاعلاء كلمتك اجر لقاءك
انت الذى لا تعجزك قوة العالم ولا تضعفك
قدرة الأمم ولا يعزب عن علمك من شيء
أنك انت المقتدر العزيز الحكيم

83 باید اولیا و اصفیا در لیلای و ایام از برای کل
تأیید طلب نمایند اگر مدعیان محبت الیوم بآنچه
در الواح از قلم اعلی نازل شده تمسک نمایند و
عمل کنند عنقریب انوار آثار الهی بر کل تجلی
نماید یشهد بذلك لسان العظمة فی هذا الحین
المبین

84 یا محمد قبل علی قد ذكرت بما لا یقطع عرفه
و فزت بما یكون باقیاً بدوام الملك و الملكوت
نسأل الله ان یجعلک من الذین ما منعمهم شیء
من الأشياء و ما خوفهم ضوضاء العلماء و ما
اضعفتهم سیوف الأعداء

85 ای ربّ آید حزبک علی نصرة امرک بجنود البیان
ثم اکتب لهم ما ترتفع به مقاماتهم بین عبادک
و یقرّبهم الی بساط عزّک انک انت المقتدر علی
ما تشاء بقولک المبرم المحکم المتین

86 این مظلوم دو سنه فرداً واحداً غیبت اختیار نمود
و در بیابانها و جبالها سائر و در ایام غیبت هرج و
مرج ظاهر بعضی را غفلت اخذ نمود بشأنی که
از ما عند الله گذشتند و به ما عندهم تمسک
جستند بالآخره نار ظلم مشعل و بحضرت دیان
وارد آوردند آنچه را که انجم سماء سرور ساقط
و قر عدل از نور ممنوع و شمس انصاف از ضیاء
محروم در کتاب هیکل مخصوص حضرت دیان
از سماء عرفان نقطهء بیان نازل قوله تعالی ان یا
اسم الدیان هذا علم مکنون مخزون قد اودعناک
و اتیناک عزراً من عند الله اذ عین فؤادک لطیف
یعرف قدره و یعز بهائه الی آخر بیانه عزّ بیانه

87 و در رأس کتاب هیکل این کلمات عالیات
مرقوم قوله تعالی ما نزل لحضرة الأسد و الفرد
الأحد المستشرق بالنور الصمد اسم الله الدیان

Eternal, the Name of God, the Dayyan.” And in another place He saith: “O Manifestation of Oneness” unto the end of His utterance. Likewise, in one place, addressing him, He saith: “O Third Letter who hath believed in Him Whom God shall make manifest.” The meaning of this name is “the Recompenser of the Day of Recompense,” and he was the third letter who attained to recognition, faith and presence. The purpose of the Kitab-i-Haykal was to make mention of this Most Great Cause and the Great Announcement, yet none perceived it. In one place He saith: “This knowledge is, in the sight of God, more precious than all else.” The intention was to give glad-tidings to those who are detached concerning the appearance of the Hidden Treasure, which would not exceed nineteen years nor reach twenty. Now the fair-minded must judge: if this was not the intention, what could have been the reason for its precedence over other knowledge and its excellence above other utterances?

- 88 In brief, desire maketh man to be deprived of justice and equity. They martyred His Holiness the Dayyan with such tyranny as caused the greatest joy to be transformed into supreme sorrow. Some have supposed the Kitab-i-Haykal to be about alchemy and divination. Vain indeed are their imaginings! The purpose of the Book is clear and evident as the sun. Blessed are they who perceive! Likewise, they issued the verdict for the martyrdom of Mirza ‘Ali-Akbar and martyred him, and similarly Aqa Abu’l-Qasim and others. In truth, the transgressions of these souls are beyond reckoning. This Wronged One hath never liked nor likes to make such mentions. The purpose is that some might become aware and speak the truth. They named the Dayyan “the father of evil” and Jinab-i-Khalil—concerning whom He saith in the Bayan “O My Khalil in the Scriptures! O My Remembrance in the Books after the Scriptures! O My Name in the Bayan!”—they called him “the father of calamities.” Then they arose to cut down the Blessed Tree, but God drove them away through His power and sovereignty, despite their will. Verily, He is the All-Bountiful, the Effusive, the Protector, the Generous.

- 89 Day and night We have arisen to render assistance, in such wise that the opposition of all the world’s peoples could not deter Us, and We have had and have no purpose except to reform and to extinguish the fire of enmity and hatred. To this beareth witness that which hath flowed from My Pen before the faces of men and that which My tongue hath spoken amongst the servants. We beseech God, blessed and exalted be He, to adorn

و در مقام دیگر میفرماید ان یا مظهر الاحدیة الى آخر بیانه و همچنین در مقامی مخاطباً ایاه میفرماید ان یا حرف الثالث المؤمن بمن يظهره الله و معنی این اسم جزا دهنده یوم جزاست و او حرف سوم بود که باقبال و ایمان و حضور فائز گشت و مقصود از کتاب هیکل ذکر این امر اعظم و نبأ عظیم بوده و لکن احدی ملتفت نه و در مقامی میفرماید هذا العلم عند الله لأعز من كل شيء مقصود آن بوده که منقطعین را بشارت عنایت فرماید بظهور کنز مخزون که از نوزده سنه تجاوز نمی نماید و بعشرین نرسد حال باید منصفین انصاف دهند اگر مقصود این نبوده اقلیمیت آن بر سائر علوم و فضیلتش بر بیانات دیگر چه بوده

- 88 باری غرض مرضی است انسان را از عدل و انصاف محروم مینماید حضرت دیان را بظلمی شهید نمودند که سبب تبدیل فرح اکبر بحزن اعظم شد و بعضی از کتاب هیکل علم اکسیر و جفر را گمان کرده اند فباطل ما ظنوا و هم یظنون مقصود از کتاب یمثابه آفتاب ظاهر و واضح و لائح طوبی للمتبصرین کذلک جناب میرزا علی اکبر را فتوی بر شهادتش دادند و شهیدش نمودند و همچنین آقا ابوالقاسم و سائرین را فی الحقیقه خطیئات آن نفوس از حد احصا خارج این مظلوم این اذکار را دوست نداشته و ندارد مقصود آنکه بعضی آگاه شوند و بحق نطق نمایند اسم دیان را ابوالشور و جناب خلیل که در بیان میفرماید ان یا خلیلی فی الصحف ان یا ذکری فی الکتب من بعد الصحف ان یا اسمی فی البیان او را ابوالدواهی نامیدند و بعد در صدد قطع سدره مبارکه افتادند و لکن الله اطردهم بقدرته و سلطانه رغماً لأنفهم انه هو الفضال الفیاض الحافظ الکریم

- 89 در لیلی و ایام بنصرت قیام نمودیم بشائی که اعراض احزاب عالم منع نمود و مقصودی جز اصلاح و اتحاد نار ضغینه و بغضا نبوده و نیست یشهد بذلک ما جرى من قلبی امام وجوه الخلق و ما نطق به لسانی بین العباد نسأل الله تبارک و

all with that which He loveth and is pleased with, and to assist them to turn and return unto Him. Verily He is the Strong, the Mighty.

تعالى ان يزين الكل بما يحب ويرضى ويؤيدهم
على الانابة والرجوع اليه انه هو القوى القدير

- 90 O Muhammad-Qabli-'Ali! We testify that thou hast attained unto a Book whose fragrance, whose call and whose remembrance shall never cease. It behooveth thee to thank God at all times for this manifest grace, and to give the glad-tidings of this mighty announcement unto the servants with wisdom and utterance. Convey My greetings to the loved ones on behalf of the Wronged One, and give them the glad-tidings of the dawning lights of divine bounty. Verily We have mentioned each one of them in such wise as cannot be equaled by all the treasures of the earth. Blessed is he who hath recognized and attained, and woe unto the heedless.

90 يا محمد قبل على نشهد أنك فزت بكتاب لا ينقطع
عرفه ولا ندائه ولا ذكره لك ان تشكر الله في
الليالي والآيام بهذا الفضل المبين وتبشر العباد
بالحكمة والبيان بهذا النبأ العظيم اوليا را از قبل
مظلوم تكبير برسان و بتجليات انوار نير عنایت
ربانی بشارت ده انا ذکرنا کل واحد منهم بما لا
تعادله خزائن الأرض طوبى لمن عرف و فاز و
ويل للغافلين

- 91 And concerning that which thou didst subsequently ask, verily it shall be made manifest unto thee as a promise from God, the Lord of the Mighty Throne. Thy later petition hath attained unto the Most Holy Court. We praise God Who hath caused thee to know His Cause, taught thee His remembrance, and guided thee to His straight path. The world and all that is therein shall perish, but there shall endure thy deeds in the days of God and that which flowed from thy pen in praise and remembrance of the Wronged One. We beseech Him to strengthen thee, to prosper thee, and to aid thee with the hosts of utterance that thou mayest guide the people and draw them nigh unto Him. Verily He is the Helper, the Mighty, the Powerful, and praise be to God, the Glorious, the All-Praised.

91 و اینکه از بعد سؤال نمودی انه يظهر لك وعداً
من الله رب العرش العظيم عريضه بعد بساحت
اقدس فائز نحمد الله الذي عرّفك امره و علمك
ذكره و هداك الى صراطه المستقيم ستغنى الدنيا
و ما فيها و يبقى لك عملك في أيام الله و ما
جرى من قلبك في ثناء المظلوم و ذكره نسأله ان
يؤيدك و يوفقك و يمدك بمجنود البيان لتهدى
الناس و تقر بهم اليه انه هو المؤيد المقتدر القدير و
الحمد لله العزيز الحميد

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BH00039

To: Haydar Qabl-i-Ali et al.

Date: 1307 ? [1889-1890]

- 1 The Epistle of God, the Help-in-Peril, the Self-Subsisting
- 2 He is the One manifest and speaking from His most exalted horizon

1 صحيفة الله المهيمن القيوم

2 هو الظاهر الناطق من افقه الأعلى

- 3 This is a Book sent down by the Wronged One to him who hath hearkened unto the Call when it was raised betwixt earth and heaven, and who turned unto the Dawning-Place of His Most Glorious Name when they that dwell in the realm of creation turned away from Him. Thus hath the Pen spoken when the Ancient of Days was established upon the throne of His Most Great Name in this most exalted Station, which hath been named by all names in the Crimson Tablet on a Day wherein the verses were sent down and the evidences were made manifest from God, the Lord of Lords.
- 3 كتاب انزله المظلوم لمن سمع النداء اذ ارتفع بين الأرض و السماء و اقبل الى مشرق اسمه الأبهى اذ اعرض عنه من في ناسوت الانشاء كذلك نطق القلم اذ استوى مالک القدم على عرش اسمه الأعظم في هذا المقام الأعلى الذى سقى بكلّ الأسماء فى الصحيفة الحمراء فى يوم فيه نزلت الآيات و ظهرت اليبينات من لدى الله ربّ الأرباب
- 4 O 'Abdu'l-Karim! Hearken unto the call of the All-Bountiful. Verily He arose on this day and proceeded to another station. When He arrived, He spoke verses whereby the hearts of the Concourse on High and the Most Exalted Paradise were attracted, and all things cried out: "The Lord of the Kingdom of Names hath come with a sovereignty that hath conquered all who are in earth and heaven." And We heard the glad-tidings of all things which were attracted by the rapture of the Call. Glorified be their Creator, their Mover and their Attractor through the Most Exalted Word, which, when it issued forth from the mouth of Will, caused the call to be raised from every direction: "Glory and power and grandeur be unto God, the Lord of the Day of Return!"
- 4 يا عبدالكريم اسمع نداء الكريم أنه أصبح فى هذا اليوم و قصد مقاماً آخر فلما ورد نطق بآيات انجذبت بها افئدة الملائ الأعلى و الجنة العليا و نادت الأشياء قد اتى مالک ملكوت الأسماء بسلطان غلب من فى الأرضين و السموات و سمعنا بشارة الأشياء قد اخذها جذب النداء تعالى موجدتها و محرکها و مجذبها بالكلمة العليا التى اذ خرجت من فم الارادة ارتفع النداء من كل الجهات العزة و القدرة و العظمة لله مالک يوم المآب
- 5 O 'Abdu'l-Karim! Thy letter hath come before the face of the Wronged One, and the servant in attendance before His countenance hath read it. We perceived therefrom the fragrance of thy love for the face of God, the Lord of all men. We make mention of thee and those who believed before in verses at whose revelation all things bowed down in submission, yet most of the people are in strange doubt. They have forsaken their God and followed their desires. Verily they are among the erring in the Mother Book. Blessed art thou for having aided thy Lord before the faces of the servants. Thou didst speak in His Name and make mention of that which was sent down from the heaven of utterance from God, the Cleaver of Dawn. We were with you and heard what your tongues uttered. With Him is the knowledge of all things in the Mother Book. Thy likeness hath appeared before Our face, and We have written for thee from Our Most Exalted Pen the reward of attainment. Give thanks unto thy Lord for this bounty which hath encompassed the horizons. This is a Day wherein the ocean of bounty hath surged before all beings, and the Dove of Paradise hath warbled upon the highest branches. Hearken, O people! The Promise hath come, and the Promised One calleth out with the most exalted call before the faces of the parties. Say:
- 5 يا عبدالكريم قد حضر كتابک امام وجه المظلوم و قرأه العبد الحاضر امام الوجه وجدنا منه عرف حبک لوجه الله مالک الرقاب انا ذکرناک و الذين آمنوا من قبل بآيات حين نزولها خضعت الأشياء ولكن الناس اکثرهم فى ريب عجب تركوا المهم و اخذوا اهوائهم الا انهم من اهل الضلال فى ام الكتاب طوبى لک بما نصرت ربک امام وجوه العباد کنت ناطقاً باسمه و ذاکراً بما نزل من سماء البيان من لدى الله فالق الأصباح انا کما معکم و سمعنا ما نطقت به السنم عنده علم کلّ شىء فى ام البيان قد حضر مثالک امام الوجه و کتبنا لک من قلبى الأعلى اجر اللقاء اشکر ربک بهذا الفضل الذى احاط الأفاق هذا يوم فيه ماج بجر العطاء امام الورى و غرّدت حمامة الفردوس على اعلى الأغصان اسمعوا يا قوم قد اتى الوعد و الموعد ینادى بأعلى النداء امام وجوه الأحزاب

6 "Praise be unto Thee, O my God, and glory be unto Thee, O my Aim, and bounty be unto Thee, O my Object of Worship, for having moved Thy Most Exalted Pen in remembrance of me while I was in the hands of those who disbelieved in Thy greatest signs and denied Thy proof which hath encompassed all regions. I beseech Thee by Thy Name through which the seas surged and the rivers flowed and the mysteries were revealed and the trees spoke forth in such wise as to attract the hearts of the righteous, to make me so steadfast that extinction shall not overtake me, so upright that sitting shall not follow, and so outspoken that silence shall not overcome me. O Lord! I am Thy servant and the son of Thy servant. I have turned unto the heaven of Thy bounty and the ocean of Thy generosity. I beseech Thee to ordain for me from the ocean of Thy knowledge the pearls of Thy wisdom, then write down for me that which shall abide with me in every world of Thy worlds. Verily Thou art the All-Powerful Whom neither the world's contingencies can frustrate nor the might of nations can weaken. There is none other God but Thee, the Mighty, the Bestower."

7 O 'Abdu'l-Karim! Hear thou the call of the Wronged One in the Persian tongue. Praise be unto God, thou hast attained unto acceptance and orientation and remembrance and praise, and hast arisen to serve the Cause. The reward of these deeds is a treasure preserved with God, thy Lord and the Lord of thy forefathers and the Lord of the Mighty Throne.

8 Verily, We make mention at this time of him who was named Muhammad-Rida that he may hear from the Divine Lote-Tree from this most exalted horizon that God - there is no God but He, the Single, the One, the All-Powerful, the All-Knowing, the All-Wise.

9 Blessed art thou, O Muhammad-Qabliir-Rida, for having voiced the praise of God, arisen to serve His Cause, and accomplished that which was recorded in the Tablet of thy Lord and preserved in the Crimson Book which none hath beheld save God, the Lord of all worlds. We have mentioned thee before in verses which, when revealed, caused the very rocks to soar, how much more the spirits. Give thanks unto thy Lord for having strengthened and enabled thee to achieve that which caused the limbs of men to quake, save those whom the Lord of creation preserved through a power before which all the might of earth and heaven proved impotent. When thou hast recited My verses and attained unto the Kawthar of Mine utterance, say:

10 Praise be unto Thee, O my God, for having made known unto me the Dawning-Place of Thy signs and the Dayspring of Thy

6 قل لك الحمد يا الهى و لك البهاء يا مقصودى و لك العطاء يا معبودى بما تحرك على ذكرى قلبك الأعلى اذ كنت بين ايدى الذين كفروا بآياتك الكبرى و جاهدوا جنتك التى احاطت الجهات استلک باسمک الذى به ماجت البحار و جرت الأنهار و ظهرت الأسرار و نطقت الأشجار بما انجذبت به افئدة الأخيار ان تجعلنى ثابتاً بحيث لا يأخذ الحو و قائماً لا يعقبه القعود و ناطقاً لا يعتریه الصمت ارب انا عبدک و ابن عبدک قد اقبلت الى سماء عطائك و بحر جودک استلک ان تقدر لى من بحر عرفانک لائى حکمتک ثم اکتب لى ما يكون معى فيکلّ عالم من عوالمک انک انت المقتدر الذى لا تعجزک حوادث العالم و لا تضعفک قوة الأمم لا اله الا انت العزيز الوهاب

7 يا عبدالکریم بلسان پارسی ندای مظلوم را بشنو لله الحمد باقبال و توجه و ذکر و ثنا فائز شدی و بر خدمت امر قیام نمودی اجر این اعمال کنیزت محفوظ عندالله ربک و رب آبائک و رب العرش العظیم

8 انا نذكر فى هذا الحين من سمي بمحمد قبل رضا ليسمع من سدرة المنتهى من هذا الأفق الأعلى الله لا اله الا هو الفرد الواحد المقتدر العليم الحكيم

9 طوبى لك يا محمد قبل رضا بما نطق بثناء الله وقت على خدمة امره و عملت ما كان مذكوراً فى لوح ربك و محفوظاً فى الصحيفة الحمراء التى ما اطلع بها الا الله رب العالمين انا ذكرناك من قبل بآيات اذ نزلت طارت بها الأججار و كيف الأرواح اشكر ربك بما ايدك و وفقك على امر به ارتعدت فرائص العباد الا من حفظه مالک الوجود بقدره عجزت عند ظهورها قدرة من فى السموات و الأرضين اذا قرأت آياتى و فزت بكوثر بيانى

10 قل لك الحمد يا الهى بما عرفتنى مشرق آياتك و مطلع برهانك و هديتنى الى صراطك استلک

proof, and guided me unto Thy path. I beseech Thee by Thy power that hath subdued all created things, and by Thy Name through which Thou hast subjugated all things possible, to ordain for me that which Thou hast ordained for such of Thy servants as are detached, who hastened to the place of sacrifice out of their longing to meet Thee, and who gave up their lives in Thy path. Verily, Thou art the All-Bountiful, the Most Generous, and in Thy grasp are the reins of all affairs. There is none other God but Thee, the All-Forgiving, the Most Merciful.

- 11 O Ibrahim! Thy name hath been mentioned in this Most Exalted Station before the presence of the Lord of all beings. He hath remembered thee with such remembrance as hath enraptured the hearts of them that know, and hath stunned those servants who violated God's Covenant and Testament, and denied His proof, until they pronounced sentence for the shedding of His most holy, most pure, and most luminous blood. Thus did their souls entice them, yet they are among the most lost in God's Book, the Lord of this glorious and noble station. O Ibrahim! Canst thou take the chalice of utterance in the name of thy Lord, the Most Merciful, and drink therefrom despite the enemies, through My mention, the Mighty, the Wondrous? Say:

- 12 O my God and my Master! Thou knowest me better than I know myself. I beseech Thee to make me steadfast in Thy service and vocal in Thy praise, in such wise that neither the hosts of the world nor the tyranny of earth's pharaohs who have held back Thy servants from drawing nigh unto the court of Thy glory and from entering the depths of the ocean of Thy oneness shall frighten me. O Lord! Thou seest the poor one standing before the gate of Thy riches, and the sick one before the shores of the ocean of Thy healing. I know not, O my God, whether my deeds shall hold me back from that which Thou hast mentioned, or whether through Thy bounty and generosity I shall be enabled to achieve that which I desire. By Thy glory, O Thou Goal of the world! I wish to place my trust in Thee in all conditions and to commit my affairs unto Thee, O Thou in Whose grasp lie the reins of the beginning and the end. There is none other God but Thee, the Self-Sufficient, the Most Exalted.

- 13 O Pen! Make mention of him who hath been named Yusuf, whom God hath delivered from the well of vain imaginings and illumined with the lights of certitude. We have mentioned him before - verily thy Lord is the All-Knowing Expositor. Nothing whatsoever escapeth His knowledge. He heareth the call of His loved ones and seeth their deeds, and He is the All-Hearing,

بقدرتك التي غلبت الكائنات و باسمك الذي
تختر الممكّات ان تقدر لي ما قدرته للنفطعين من
عبادك الذين سرعوا الى مقرّ الفداء شوقاً للقائك
وانفقوا ارواحهم في سبيلك انك انت الفضل
الكريم وفي قبضتك زمام الأمور لا اله الا انت
الغفور الرحيم

11 يا ابراهيم قد حضر اسمك في هذا المقام الأعلى
امام حضور مولى الورى ذكرك بذكر انجذبت به
افئدة العارفين و انصعق به العباد الذين نقضوا
عهد الله و ميثاقه و انكروا حجته الى ان افتوا على
سفك دمه الأقدس الأطهر المنير كذلك سولت
لهم انفسهم الا انهم من الأخسرين في كتاب الله
مالك هذا المقام العزيز الكريم يا ابراهيم هل تقدر
ان تأخذ قدح البيان باسم ربك الرحمن و تشرب
منه رغماً للأعداء بذكرى العزيز البديع

12 قل يا الهى و سيدى انت اعلم بى متى اسئلك ان
تجعلنى قائماً على خدمتك و ناطقاً بثنائك بحيث
لا تخوفنى جنود العالم و لا ظلم فراعنة الأرض
الذين منعوا العباد عن التّقرّب الى بساط عزّك و
الورود فى لجة بحر احديتك اربّ ترى المسكين
قام لدى باب ثروتك و العليل لدى شاطئ بحر
شفائك لم ادري الهى هل تمنعنى اعمالى عما ذكرته
و هل يؤيدنى على ما اردته لى بجودك و كرمك
وعزّتك يا مقصود العالم احبّ ان اتوكّل عليك
فيكلّ الأحوال و افوض امرى اليك يا من فى
قبضتك زمام المبدء و المال لا اله الا انت الغنى
المتعال

13 يا قلم اذكر من سمى بيوسف الذى اخرج الله من
بئر الأوهام و نورّه بأنوار اليقين انا ذكرناه من قبل
انّ ربك هو المبين العليم لا يعزب عن علمه من
شئ يسمع نداء اوليائه و يرى اعمالهم و هو السميع
البصير لا تمنعه اسياف الأعداء بذكر من يشاء

the All-Seeing. The swords of the enemies cannot prevent Him from remembering whomsoever He pleaseth through a sovereignty from His presence. Verily, He is the Almighty, the All-Powerful. O Yusuf! We have heard thy call and have called out to thee, and have seen thy turning and have turned toward thee from this far-distant Shore. When thou art illumined by the effulgences of the light of the Day-Star of My utterance and hast drunk from the hand of bounty the Kawthar of My proof, say:

- 14 My God, my God! Thou knowest and seest how separation from Thee hath melted my liver, how remoteness from Thy presence hath broken my back, and how exile from Thee hath well-nigh caused my death. I beseech Thee by the ocean of meeting with Thee, by the Kawthar of attaining Thy presence, by the breezes of nearness to Thee, and by the fragrance of Thy garment, to make me detached from all else but Thee, turning unto Thee, and holding fast to the cord of Thy grace. O Lord! Thou hearest the sighs of my heart in separation from Thee and seest the tears of mine eyes in my love for Thee. I beseech Thee by the heaven of Thy bounty and the ocean of Thy bestowals to ordain for me the good of this world and the next. Verily, Thou art the Lord of all beings and art powerful over all things through Thy wondrous and mighty Word.

- 15 O Ali, upon thee be My Glory! We bear witness that thou didst attain unto the Word "Yea" when the Call was raised from the Supreme Horizon, and wert of them that have attained. We bear witness to thy recognition, thy submissiveness, thy confession, thy humility, thy acknowledgment, and thy remembrance in the days of God, the Lord of the worlds. We have sent down for thee that which shall cause the roses of inner meanings and utterance to grow in the garden of the knowledge of God, the Lord of the mighty Throne. Harken unto the Call from the heaven of this Heaven: "There is none other God but He, the Single, the All-Informed." Take the Salsabil of utterance from the hand of My bounty, then drink thereof in My Name and say:

- 16 "My God, my God! Thy sorrow hath consumed me, and Thy tribulation hath burned me, and by what hath befallen Thee my liver and my body and my frame have melted. By Thy glory! I long to go forth from my house and lament in the mountains and weep throughout the duration of Thy kingdom and cry out and say: 'Where art Thou, O Thou Goal of the mystics? And where art Thou, O Thou Beloved of those who dwell in the heavens and the earth?' Would that I had no soul and had not heard what hath befallen Thee from the calumniators who, when Thou didst desire salvation for them, desired

بِسُلْطَانٍ مِنْ عِنْدِهِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ يَا يُوسُفُ
أَنَا سَمِعْنَا نَدَائَكَ نَادِيَاكَ وَرَأَيْنَا أَقْبَالَكَ إِقْبَالَنَا
إِلَيْكَ مِنْ هَذَا الشَّطْرِ الْبَعِيدِ أَنْكَ إِذَا تَنَوَّرْتَ
بِجَلَالِ أَنْوَارِ نِيرَانِي وَشَرِبْتَ مِنْ يَدِ الْعَطَاءِ
كَوْثَرَ بَرَهَانِي

14 قل الهی الهی تعلم و تری فراقک ذاب کبدی و
بعدی عن ساحتک انکسر ظهری و هجرک کاد
ان یمیتنی استلک بجر لقاؤک و کوثر وصالک
و نفحات قربک و فوحات قیصک ان تجعلنی
منقطعاً عن دونک و مقبلاً الیک و متمسکاً
بجبل فضلک ایرب تسمع زفرات قلبي فی فراقک
و تری عبرات عینی فی حبک استلک بسماء
فضلک و بحر عطائک ان تقدّر لی خیر الآخرة
و الأولى انک انت مولی الوری و المقتدر علی ما
نشاء بقولک العزیز البدیع

15 یا علی علیک بهائی نشهد انک فزت بکلمة بلی
اذ ارتفع النداء من الأفق الأعلى و کنت من
الفائزين و نشهد باقبالک و خضوعک و اقرارک
و خشوعک و اعترافک و ذکرک فی ایام الله
رب العالمین قد انزلنا لک ما تنبت به اوراد
المعانی و البیان فی حدیقة عرفان الله رب العرش
العظیم اسمع النداء من سماء هذه السماء انه لا
اله الا هو الفرد الخبیر خذ سلسبیل البیان من يد
عطائی ثم اشرب منه باسمی و قل

16 الهی الهی حزینک اهلکنی و بلاؤک احرقنی و بما
ورد علیک ذاب کبدی و جسمی و جسدی
وعزّتک احب ان اخرج من بیتي و اروح فی
الجبال و ابکی بدوام ملکک و اصیح و اقول
این انت یا مقصود العارفين و این انت یا محبوب
من فی السموات و الأرضین یا لیت کنت بلا
روح و ما سمعت ما ورد علیک من المفترین الذین
اردت لهم النجاة و ارادوا لک ما ناه به الروح
الأمین ایرب انا عبدک و ابن عبدک استلک

for Thee that which caused the Holy Spirit to lament. O Lord! I am Thy servant and the son of Thy servant. I beseech Thee by Thy wronged state to aid me to be patient in Thy days and to endure Thy commandments and ordinances.” Whereupon every vein of my veins and every pillar of my pillars and every member of my members shall cry out: “My God, my God! My Lord and my Support! Pour forth upon me patience, then aid Thy loved ones against the oppressive people.”

- 17 O My Most Exalted Pen! Make mention of him who was named Yusuf-i-'Ali who attained Our presence and heard My wondrous Call. O Yusuf! Forget not that which We counselled thee during thy presence. Take hold of the Book with power from thy Lord, then act according to what hath been revealed therein, and be not of the patient ones. Patience is praiseworthy except in My calamity. Thus hath the tongue of My grandeur spoken in this noble station.

- 18 Thy letter had previously come before the Wronged One, and the servant present before the Countenance presented it. We have answered thee with what hath been revealed at this time. When thou hast attained unto My verses and drunk the choice wine of justice from the cup of My bounty, say:

- 19 “My God, my God! I am he who acknowledgeth his transgressions and his sins in Thy days. I beseech Thee by Thy gracious Name, and by Thy merciful Name, and by Thy forgiving Name, and by Thy clement Name, that Thou forgive me and remit my evil deeds. Verily Thou art the All-Bountiful, the Gracious. O Lord! Thou seest the sinner desiring the ocean of Thy forgiveness and the heedless one seeking the heaven of Thy bounty. I beseech Thee by the vastness of Thy verses and the mysteries of Thy wisdom and the waves of the ocean of Thy generosity to ordain for me that which will draw me nigh unto Thee. O Lord! I am Thy servant and the son of Thy servant, hoping for Thy pardon, anticipating Thy generosity, and awaiting the wonders of Thy bounty which have encompassed all existence, both seen and unseen. There is none other God but Thee, the Mighty, the Loving.”

- 20 O My Pen! Make mention of him who hath loved Me and heard My Call and attained My presence and taken from the cup of My bounty the Kawthar of My utterance and drunk in My Name and remembrance. Verily, he was named Mihdi in My scroll and in My perspicuous Tablet.

- 21 O Mihdi! The Wronged One makes mention of thee on a day when the oppressors have encompassed Him on all sides with

بمظلوميّتك ان تؤيّدني على الصّبر في أيّامك و
الاصطبار في اوامرك و احكامك اذا ينادي
كلّ عرق من عروقي و كلّ ركن من اركاني و
كلّ عضو من اعضائي الهى الهى سيدى و سندی
افرغ على صبراً ثم انصر اوليائك على القوم الظالمين

17 يا قلبي الأعلى اذكر من سمّي يوسف قبل على الذي
حضر امام وجهي و سمع ندائي البديع يا يوسف
لا تنس ما وصّيناك في الحضور خذ الكتاب بقوة
من عند ربك ثم اعمل بما نزل فيه و لا تكن من
الصّابرين الصّبر محبوب الا في بلائي كذلك نطق
لسان عظمتي في هذا المقام الكريم

18 قد حضر كتابك من قبل لدى المظلوم و عرضه
العبد الحاضر لدى الوجه اجبتك بما نزل في هذا
الحين انك اذا فزت بآياتي و شربت رحيق العدل
من كأس عطائي قل

19 الهى الهى انا الذي اعترف بجرياتي و خطيئاتي في
أيّامك استلک باسمک الكريم و باسمک الرحيم
و باسمک الغفور و باسمک العطوف ان تغفر لي و
تکفر عني سيّئاتي انک انت الفضل الكريم اى
ربّ ترى العاصي اراد بحر غفرانک و الغافل
سماء عطائك استلک بعمان آياتک و اسرار
حکمتک و امواج بحر جودک ان تقدّر لي ما
يقربني اليک ايربّ انا عبدک و ابن عبدک راجياً
عفوک و آملاً کرمک و منتظراً بدايع جودک
الذي احاط الوجود من الغيب و الشهود لا اله
الا انت العزيز الودود

20 يا قلبي اذكر من احبّني و سمع ندائي و حضر امام
وجهي و اخذ من كأس عطائي كوثر بياني و
شرب باسني و ذكرني انه سمّي بمهدي في صحيفتي
و في لوحى المبين

21 يا مهدى يذكرك المظلوم في يوم احاطته الظالمون
من كلّ الجهات بأسيايف الكذب و الافتراء انّ
ربك لا يمنعه شيء من الأشياء عما اراد انه هو
المقتدر على ما يشاء بأمره المبرم المتين انا ذكرناک

swords of falsehood and calumny. Verily thy Lord is not hindered by aught whatsoever from that which He willeth. He, verily, is the One Who ordaineth whatsoever He pleaseth through His firm and mighty command. We have mentioned thee before, and at this hour through this perspicuous Book. Blessed art thou for having been faithful to My Covenant and My Testament, and for having turned toward My Prison with detachment adorned with the acceptance of thy Lord, the All-Bountiful, the Almighty, the Powerful. The splendor shining from the horizon of My utterance be upon thee and upon thy wife. Give her glad tidings from Me and remind her of My verses. I am, verily, the Rememberer, the Forgiving, the Generous.

من قبل وفي هذا الحين بهذا الكتاب المبين طوبى
لك بما وفيت بميثاقى وعهدى واقبلت الى سجنى
بانقطاع تزين بقبول ربك الفياض المقتدر القدير
البهاء المشرق من افق يباين عليك وعلى ضلعك
بشرها من قبلى وذكرها باياتى وانا الذاكر الغفور
الكريم

- 22 Say: O My handmaiden and My leaf! Thou hast been blessed with My mention time and again, and this is yet another time, a bounty from God, the Lord of all beings. Be thankful and say: Unto Thee be praise and glory, unto Thee be mention and splendor. Thy handmaiden testifieth to Thy greatness and Thy sovereignty, Thy might and Thy power. There is none other God but Thee, the All-Bountiful, the Mighty, the Great.

22 قل يا امتى ويا ورقتى قد فزت بذكرى مرة بعد
مرة وهذه كرامة اخرى فضلاً من لدى الله مولى
الورى اشكرى وقولى لك الحمد والثناء ولك
الذكر والبهاء تشهد امتك بعظمتك وسلطانك و
عزتك واقتدارك لا اله الا انت الفياض العزيز
العظيم

- 23 O Pen! Make mention, from the presence of the Ancient King, of him who was named Rida in the Kingdom of Names, who attained the presence of the Wronged One when He was in His Most Great Prison. Remember My days and thy standing at the gate of My favor and thy presence before My face, and thine attentiveness to My sweet call, for which ears were created. Verily thy Lord is the All-Knowing Expositor. We have revealed in every matter that which the tongues of the world are powerless to enumerate. Of this beareth witness he who possesseth a perspicuous Book.

23 يا قلم اذكر من لدن مالك القدم من سنى برضا فى
ملكوت الأسماء الذى فاز باللقاء اذ كان المظلوم
فى سجنه العظيم اذكر ايامى وقيامك لدى باب
عنايتى وحضورك امام وجهى واصغائك ندائى
الأحل الذى خلقت الآذان له ان ربك هو المبين
العليم انا انزلنا فى كل شأن ما عجزت عن احصائه
السن العالم يشهد بذلك من عنده كتاب مبين

- 24 O Rida! He Who was named Muhammad-Rida hath made mention of thee before the Face, and We have sent thee a fragrance from the fragrances of Revelation. Be thankful and say: Praise be unto Thee, O Lord of faithfulness and Creator of earth and heaven, for having remembered me when I was in the midst of the deluded ones. Verily, he who mentioned thee hath ascended unto the Supreme Companion, and the mercy of thy Lord hath encompassed him from all sides, until the hand of bounty caused him to enter the Most Exalted Paradise. Verily thy Lord is the Almighty, the Powerful.

24 يا رضا ذكرك الذى سنى بمحمد رضا امام الوجه
وارسلنا اليك نفحة من نفحات الوحي اشكر و
قل لك الحمد يا مالك الوفاء و فاطر الأرض و
السماء بما ذكرتنى اذ كنت بين ايدى المتوهمين ان
الذى ذكرك انه صعد الى الرفيق الأعلى واحاطته
رحمة ربك من كل الجهات الى ان ادخلته يد
العطاء فى الفردوس الأعلى ان ربك هو المقتدر
القدير

- 25 O Husayn! Husayn maketh mention of thee, He whose limbs and members, were one to observe them, would be found pierced by the arrows of hatred and the spears of the enemies' calumnies. Yet He was, and ever will be, content with whatsoever hath befallen Him, in such wise that neither tribulations could prevent Him from the mention of the Lord

25 يا حسين يذكرك الحسين الذى لو يتفرس احد فى
اعضائه و اركانه ليجدها مشبكة من سهام البغضاء
و رماح مفتريات الأعداء و انه كان راضياً و
يكون بمثل ما قد كان بحيث لا تتمعه البلايا عن
ذكر مالك الأسماء و لا تخوفه سطوة الظالمين قل

of Names, nor could the might of the oppressors frighten Him. Say: My God, my God! Praise be unto Thee for having guided me unto Thy path, given me to drink of the Kawthar of Thy utterance, and sent down unto me from the heaven of knowledge the table of Thy bounty, and for having mentioned me in Thy Book. I beseech Thee, O Sovereign of existence and Lord of the seen and unseen, by Thy Name through which the sincere ones have soared in the atmosphere of Thy nearness and meeting, and those who are nigh have ascended unto the heaven of Thy generosity and grace, to make me steadfast in Thy love and firm in Thy Cause. O Lord! Ordain for me that which will preserve me from all else save Thee and draw me nigh unto Thee in all conditions. Thou art, verily, the Self-Sufficient, the Most High. There is none other God but Thee, the Forgiving, the Generous.

- 26 O 'Abdu'l-Karim! Thou hast mentioned him who was named after Me. We have mentioned him time and again and sent unto him a Tablet from whose horizon the luminary of God's favor, the Lord of all worlds, hath shone forth. Say: Remember those days when thou wert present before the Face and didst hear the call of the Wronged One and drink the choice wine of utterance from the hand of the bounty of My Name, the Self-Subsisting. We beseech God, blessed and exalted be He, to assist him, to strengthen him, and to ordain for him that which shall never end in mention nor cease in fragrance. He, verily, is the Compassionate, the Mighty, the Praiseworthy.

- 27 O Tongue of Grandeur! Make mention of him who was named Rida in the precincts of might and bounty, that he may rejoice and be of the thankful ones. O Rida! Upon thee be the Glory of God, the Lord of all names. We testify that thou hast attained unto divine good-pleasure and thy deeds have been accepted. Give thanks unto thy Lord for this supreme bounty and this great favor which shall not change throughout the eternity of My most beautiful names. Verily thy Lord is the Mighty, the All-Bountiful. We beseech God, blessed and exalted be He, to make thee a pillar in this Cause and through thee to open the doors of the hearts of them that are heedless. We have been with Our loved ones and have heard their call and their words, and have seen their deeds, and verily We are the Hearing, the Answering. We have made mention of thee before, and at this time, and shall mention thee hereafter in a perspicuous Tablet, that it may remain as a remembrance in the scrolls and be recorded in the Books of God, the Lord of the Day of Judgment. Let not events sadden thee. Hold fast unto the cord of trust in all conditions unto the Strong, the Prevailing, the Almighty. The Glory from Us be upon thee and upon thy father who hath mentioned thee time and again, and upon

الهي الهى لك الحمد بما هديتني الى صراطك و سقيتني كوثر بيانك و انزلت لي من سماء العرفان مائدة عطائك و ذكرتني في كتابك استلكت يا سلطان الوجود و مالک الغيب و الشهود باسمك الذي به طار الموحدون في هواء قريبك و لقاءك و المقربون الى سماء جودك و فضلك ان تجعلني ثابتاً في حبك و راسخاً في امرى ايرب قدر لي ما يحفظني عن دونك و يقربني اليك فيكل الأحوال انك انت الغنى المتعال لا اله الا انت الغفور الكريم

- 26 يا عبدالكريم قد ذكرت من سمي باسمي انا ذكرناه مرة بعد مرة و ارسلنا اليه لوحاً لاح من افقه نير عناية الله رب العالمين قل اذكر الأيام التي كنت حاضراً امام الوجه و سمعت نداء المظلوم و شربت رحيق البيان من يد عطاء اسمى القيوم نسئل الله تبارك و تعالى ان يوفقه و يؤيده و يكتب له ما لا ينفذ ذكره و لا ينقطع عرفه انه هو المشفق العزيز الحميد

- 27 يا لسان العظمة اذكر من قبل المظلوم الذي سمي برضا في ساحة العز و العطاء ليفرح و يكون من الشاكرين يا رضا عليك بهاء الله مالک الاسماء نشهد انك فزت بالرضا و فاز عملك بالقبول اشكر ربك بهذا الفضل الأعظم و هذه العناية الكبرى التي لا يتغير بدوام اسمائى الحسنی ان ربك هو العزيز الفضل نسئل الله تبارك و تعالى ان يجعلك ركناً في هذا الأمر و يفتح بك ابواب قلوب الغافلين انا كنا مع اوليائنا و سمعنا ندائهم و اقوالهم و رأينا اعمالهم و انا السامع المجيب انا ذكرناك من قبل و في هذا الحين و نذكرك من بعد بلوح مبين ليكون ذكراً باقياً في الصحف و مرقوماً في كتب الله مالک يوم الدين اياك ان تحزنك الحوادث تمسك بجبل التوكل في كل الأحوال الى القوى الغالب القدير البهاء من لدنا عليك و على ابيك الذي ذكرك مرة بعد مرة و على كل ثابت مستقيم و على اخيك الذي سمي بعلي في

every steadfast and upright one, and upon thy brother who was named 'Ali in the Book of Names and in this perspicuous Tablet. We beseech God to protect you and to aid you and draw you nigh unto Him and to give drink from the ocean of His healing to whomsoever He willeth. Verily He is the Compassionate, the Generous. Grieve not over anything. He is with you. Soon shall the carpet of tyranny be rolled up and your mention and your traces and your names shall be spread amongst the servants. Unto this doth testify this Speaking Book, the Mighty, the Wondrous.

- 28 O Joseph! The promise hath come to pass and the Herald hath called out from every direction: "O Manifestations of Names and Attributes! Rejoice in that the veils have been rent asunder and the Revealer of verses hath come with such sovereignty that before it can stand neither the hosts of earth nor of heaven." Thus hath the matter been decreed at this time. Take hold of the Book with the strength granted by Us and cleave unto it as bidden by Us, and I am verily the Commanding, the All-Wise.

- 29 We make mention of him who was named Abraham and give him glad tidings of that which hath dawned and shone forth from the horizon of the heaven of My Most Exalted Pen in his remembrance, that the bounty of his Lord and His utterance may draw him to this luminous horizon. O Abraham! When thou findest the fragrance of My remembrance and hearest My call, arise, turning thy face toward My direction, and say:

- 30 "My God, my God! I testify that by Thy Most Exalted Word Thou didst create all things, and by Thy Most Great Name were raised the stations of the nations, and through the revelations of the Day-Star of Thy manifestation were illumined the hearts of them that have turned toward Thee and of the sincere ones. O my Lord! I beseech Thee by the light of Thy manifestation and the warmth of Thy love and the fire of the Tree of Thy Mount to cause to be uttered for Thy Face a word whereby all created things may be attracted. O my Lord! Thou art the Generous, possessed of great bounty. Withhold not Thy loved ones from the waves of the ocean of Thy bounty nor from the effulgences of the Sun of Thy generosity. Thou art verily the Powerful, the Forgiving, the Merciful."

- 31 O Joseph! We have sent down for thee and for those with thee that whose fragrance shall not cease throughout the eternity of the Kingdom of God, the Mighty, the Praised. We counsel thee and those who have believed to show forth love and affection and kindness and unity, and that whereby your stations may be exalted among the peoples of the earth. And I am verily the Counselor, the Manifest, the All-Knowing.

كتاب الأسماء و في هذا اللوح المبين نستل الله ان يحفظكم و ينصركم و يقرّبكم اليه و يسقي من اراده من بحر شفائه انه هو المشفق الكريم لا تحزنوا من شيء انه معكم سوف يطوى بساط الظلم و ينتشر ذكركم و آثاركم و اسمائكم بين العباد يشهد بذلك هذا الكتاب الناطق العزيز البديع

28 يا يوسف قد اتى الوعد و نادى المناد من كل الجهات يا مظاهر الأسماء و الصفات افرحوا بما خرقت الحجابات و السجحات و اتى منزل الآيات بسلطان لا تقوم معه جنود الأرض و السماء كذلك قضى الأمر في هذا الحين خذ الكتاب بقوة من عندنا و تمسك به امرأ من لدنا و انا الأمر الحكيم

29 و نذكر من سمي بابراهيم و نبشّره بما اشرق و لاح من افق سماء قلبى الأعلى فى ذكره ليجذبه فضل ربه و يبيانه الى هذا الأفق المنير يا ابراهيم اذا وجدت عرف ذكرى و سمعت ندائى قم مقبلاً الى شطرى و قل

30 الهى الهى اشهد بكلمتك العليا خلقت الأشياء و باسمك الأعظم ارتفعت مقامات الأمم و من تجليات نير ظهورك تتوّرت افئدة المقبلين و المخلصين ايرب اسئلك بنور ظهورك و حرارة حبك و نار سدره طورك ان تنطق لوجهك كلمة تجذب بها الكائنات ايرب انت الكريم ذو الفضل العظيم لا تمنع اوليائك عن امواج بحر عطائك و لا عن تجليات شمس جودك انك انت المقتدر الغفور الرحيم

31 يا يوسف انا انزلنا لك و لمن معك ما لا ينقطع عرفه بدوام ملكوت الله العزيز الحميد نصيبك و الذين آمنوا بالحبّة و الوداد و الشفقة و الاتحاد و بما ترتفع به مقاماتكم بين احزاب الأرض و انا الناصح المبين العليم

- 32 O Husayn! Hear the call from the Most Exalted Horizon and say:
- 33 "Praise be unto Thee, O Thou Who art my Ultimate Goal, for having illumined my heart with the light of Thy utterance and having revealed unto me that which was hidden from most of Thy creation. I testify, O my God, by Thy might and Thy grandeur and Thy forgiveness and Thy bounty, I beseech Thee by the pearls that have appeared from Thy Most Exalted Pen to send down upon me that which will preserve me from all else besides Thee. Verily Thou art the Powerful, the Mighty, the All-Bestowing."
- 34 O Haydar-'Ali! We have arisen to establish the Cause in days wherein darkness hath encompassed all regions. When the light shone forth, he who was named Hadi emerged from behind the veil and spoke that which consumed the hearts of them that were nigh unto God, whom all that was created on earth could not hinder from turning toward the Dayspring of Signs. We beseech God to aid thee to manifest such steadfastness that neither names nor all that the peoples possess shall deter thee from turning toward the straight path. We counsel thee and enjoin upon thee trustworthiness, which God hath made to adorn the temple of His loved ones, and godliness, whereby the order of the world hath been established and nations have found tranquility. Thy Lord is, verily, the All-Knowing, the Counselor. Beware lest the clamoring of them that have denied the Proof and rejected the Testament sadden thee. Say: O people! Fear ye God, and follow not every ignorant impostor. That which was hidden hath been revealed and that which was treasured hath been made manifest. Thus hath the fragrance of God's utterance, the Lord of the beginning and the end, been wafted abroad.
- 35 O Muhammad-Ja'far! The Lord of Destiny from the direction of His Most Great Scene hath turned toward thee and made mention of thee in such wise as to attract the hearts of the righteous. Blessed is the servant who hath heard the call and turned unto it with humility and contrition. This is the Day of nearness and of meeting, the Day of bounty and of giving. Blessed is he who hath heard and seen, and woe unto every heedless doubter. This is the Day wherein the sea hath disclosed its mysteries and its waves, the mountains their treasures, the heaven its stars, the sun its radiance, and the Temple of the Manifestation His proof and His testimony, His grandeur and His sovereignty, as a grace and mercy from Him unto His servants.
- 36 O Pen! Bear thou witness that thou hast not fallen short in thy remembrance, and hast called out to the servants and

يا حسين اسمع النداء من الأفق الأعلى و قل

33 لك الحمد يا منائي بما نورتي قلبي بنور بيانك و
اظهرت لي ما كان مستوراً من اكثر خلقك اشهد
يا الهى بعزتك و عظمتك و عفوك و عطائك
اسئلك بالالاء الظاهرة من قلبك الأعلى ان تنزل
عليّ ما يحفظني عن دونك انتك انت المقتدر
العزیز الوهاب

34 يا حيدر قبل على انا قنا على الأمر في أيام فيها
اخذت الظلمة كل الجهات فلما سطع النور خرج
عن خلف الحجاب من سمي بهادي و نطق بما
احترقت به افئدة المقيمين الذين ما منعهم ما خلق
في الأرض كلها عن التوجه الى مشرق الآيات
نسئل الله ان يوفقك على الاستقامة الكبرى
بحيث لا تمنعك الأسماء و ما عند الورى عن
التوجه الى سواء الصراط انا نعظك و نوصيك
بالأمانة التي جعلها الله طراز هيكل اوليائه و
بالديانة التي بها تمت نظام العالم و راحة الأمم
ان ربك هو المبين الصّاح اياك ان تحزنك
زمجبر الذين انكروا الحق و كفروا بالبرهان قل يا
قوم اتقوا الله و لا تتبعوا كل هيج راع قد ظهر
الخزون و نطق بما ظهرت الأسرار كذلك هاج
عرف بيان الله مالک المبدء و المآب

35 يا محمد قبل جعفر مالک القدر من شطر منظره
الأكبر اقبل اليك و ذكرک بما انجذبت به افئدة
الأبرار طوبى لعبد سمع النداء و اقبل اليه بخضوع
و اناب هذا يوم القرب و اللقاء و يوم الفضل و
العطاء طوبى لمن سمع و رأى و ويل لكل غافل
مرتاب هذا يوم فيه اظهر البحر اسراره و امواجه و
الجال كنوزها و السماء انجها و الشمس اشراقها
و هيكل الظهور حجته و برهانه و عظمته و سلطانه
فضلاً من لدنه و رحمة من عنده على العباد

commanded all as We commanded thee. Thy Lord is, verily, the Mighty, the Bountiful. Let not the veils of the doubters and the objections of the croakers sadden thee. Arise and say: O 'Ali-Asghar! Harken unto that which hath been raised from the direction of God's Most Great Scene. He maketh mention of thee and of them that have believed, with such remembrance as illumineth the horizons. We remember him who remembereth Us, and aid him in that which draweth him nigh unto the Dayspring of Signs. When the rapture of My call seizeth thee from the horizon of My Manifestation, say:

- 37 My God, my God! Praise be to Thee for having enabled me to turn toward Thee, and thanks be to Thee for having inspired me with Thy remembrance. I beseech Thee by the pearls of the ocean of Thy utterance, by that which lay hidden in Thy knowledge, by the tears of them that know Thee in their separation from Thee, and by the sighs of them that yearn for Thee in their remoteness from Thy presence, to make me one of them whom the weapons of the world cannot frighten, nor the might of nations dismay. Then ordain for me that which shall profit me. Thou art, verily, the Mighty, the Powerful, the All-Bountiful.

- 38 O 'Ali-Akbar! We have mentioned thee before with verses that caused the seas of meanings and utterance to surge, and by which the fragrance of God, the Mighty, the Powerful, the Gracious, was diffused. I bear witness that thou hast attained unto the recognition of the Cause and believed in Him through Whom the tribes of the earth were seized with trembling and the limbs of every obstinate infidel were made to quake. Say:

- 39 My God, my God! Thou seest me detached from all else but Thee and clinging unto Thee and Thy signs. I beseech Thee to make me, in all conditions, gazed toward Thee, speaking Thy praise, and holding fast to the hem of Thy mercy. Thou art, verily, the Powerful over whatsoever Thou willest, and within Thy grasp are the reins of all that are in the heavens and on earth.

- 40 O Muhammad-Qabli-Husayn! We have heard thy call and turned toward thee to impart unto thee that which shall make thee detached from all else save Me and cause thee to hold fast unto My firm cord. We love them that have turned toward the Countenance and make mention of them in such wise as shall endure throughout the duration of the kingdom of God, the Lord of the glorious Throne. We counsel thee and them that have believed to perform such deeds as shall diffuse the fragrance of divine acceptance. Verily thy Lord is the All-Bountiful, the Most Generous. Beware lest the tyranny of any remote oppressor grieve thee, or the doubts of them that have

يا قلم اشهد أنك ما قصّرت في ذكرك و ناديت
العباد و امرت الكلّ بما امرناك به أنّ ربّك هو
العزیز الفضل ایاک ان تحزنک سبحات المریین
و شبهات الناعقین قم و قل یا علی اصغر اسمع ما
ارتفع من شطر منظر الله الأكبر انه یذكرک و
الذین آمنوا بذکر تستضيء به الآفاق انا نذكر من
ذکرنا و نوّیده علی ما یقرّبه الی مشرق الآیات اذا
احذک جذب ندائی من افق ظهوری

37 قل الهی الهی لک الحمد بما ایدتني علی الاقبال و
لک الشکر بما اهمتني من الأذکار استلک بالآی
بحر بیانک و ما کان مخزوناً فی علمک و بعبرات
العارفین فی هجرک و زفرات المشتاقین فی فراقک
ان تجعلني من الذین ما خوفتهم سلاح العالم و لا
سطوة الأمم ثم اکتب لی ما ینفعني انک انت
المقتدر العزیز الفیاض

38 یا علی اکبر قد ذکرناک من قبل بآیات ماجت
بها بحار المعانی و البیان و هاج بها عرف الله
المقتدر العزیز المتأن اشهد أنك فزت بالاقبال و
آمنت بالذی به اخذت الزلازل قبائل الأرض و
ارتعدت فرائص کلّ مشرک کفار

39 قل الهی الهی ترانی منقطعاً عن دونک و
متمسکاً بک و بآیاتک استلک ان تجعلني فيکلّ
الأحوال ناظراً الیک و ناطقاً بثناءک و متشبّهاً
بذیل رحمتک انک انت المقتدر علی ما تشاء و
فی قبضتک زمام من فی الأرضین و السموات

40 یا محمد قبل حسین سمعنا ندائک اقبلنا الیک
لنلقی علیک ما یجعلک منقطعاً عن دونی و
متمسکاً بحبلی المتین انا نحبّ الذین اقبلوا الی
الوجه و نذكرهم بما یرکون باقیاً بدوام ملکوت
الله ربّ الكرسي الرفیع و نوصیک و الذین آمنوا
بأعمال يتضوّع بها عرف القبول أنّ ربّک هو
الفضل الکريم ایاک ان تحزنک ظلم کلّ ظالم

denied the Day of Judgment hinder thee. When the attraction of the call from the supreme horizon seizeth thee, say:

- 41 “O Lord of all names and Creator of earth and heaven! I beseech Thee by Thy most great signs and by the standards of Thy guidance in the world of creation to make me of them that have spent what they possessed in Thy path and whom the warmth of Thy love hath so seized that naught whatsoever hath deterred them from turning toward the lights of Thy countenance. O Lord! Thou seest the poor one standing before the gate of Thy bounty and the sick one turning toward the ocean of Thy healing. Ordain for me, O my God, that which becometh the heaven of Thy glory and the ocean of Thy bounty and the sun of Thy grace. Thou art verily the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Commander, the Gracious.”

- 42 O My loved ones in Alif and Sin (Ashku)! Rejoice that the Lord of eternity hath turned toward you from His Most Great Prison and desired to make mention of you in such wise that your names shall endure in the Book of God, the Lord of the mighty Throne. This is a day wherein whosoever hath sought hath attained unto the Desired One, and whosoever hath yearned hath attained unto this glorious and wondrous station.

- 43 O Ahmad! Set thy face toward God, the Almighty, the Supreme, the All-Knowing, and say:

- 44 “My God, my God! Drive me not from Thy door, withhold me not from the ocean of Thy bounty, disappoint me not from the manifestations of the lights of the Sun of Thy grace, and remove me not from the carpet of Thy nearness. Thou knowest and seest that I have turned with my whole being toward Thee and have desired from Thee only that which shall strengthen me to remain steadfast in Thy love and to arise to serve Thy Cause. O Lord! I am Thy servant and the son of Thy servant. I beseech Thee by the light of Thy Cause whereby Thy earth and heaven were illumined, and by that which was raised from the Tree of Sinai, to ordain for me that which shall make me so detached from all else save Thee that my tongue shall move only in Thy remembrance, my face shall turn only toward the lights of Thy countenance, mine ear shall hear naught save that which hath proceeded from Thy Most Exalted Pen and Thy sweetest call, and mine eyes shall behold only Thy visible tokens in all things. Verily Thou art powerful over what Thou willest, and in Thy grasp are the reins of all, whether of old or more recent times.”

- 45 O Muhammad-Aqa! By God, the Glory hath not manifested Himself except for the salvation of the world and the upliftment

بعيد او تمنعك شبهات الذين كفروا بيوم الدين
اذا اخذك جذب النداء من الأفق الأعلى

41 قل يا مالک الأسماء و فاطر الأرض و السماء
اسئلك بآياتك الكبرى و بأعلام هدايتك في
ناسوت الانشاء ان تجعلني من الذين انفقوا ما
عندهم في سبيلك و اخذتهم حرارة حبك على
شأن ما منهم شيء من الأشياء عن التوجه الى
انوار وجهك ايرب ترى المسكين قائماً لدى باب
عطائك و العليل متوجهاً الى بحر شفائك قدربا
الهي لي ما ينبغي لسما عرك و بحر عطائك و
شمس فضلك انك انت المقتدر على ما تشاء لا
اله الا انت الامر الكريم

42 يا اوليائي في الألف و السين (اسكو) افرحوا بما
اقبل اليكم مالک القدم من شطر سجنه الأعظم و
اراد ان يذكركم بما تبقى به اسمائكم في كتاب الله رب
العرش العظيم هذا يوم فاز فيه كل قاصد قصد
المقصود و كل طالب هذا المقام العزيز البديع

43 يا احمد ول وجهك شطر الله المقتدر المهيمن
العزيز العليم و قل

44 الهي الهي لا تطردني عن بابك و لا تمنعني عن
بحر عطائك و لا تخيبي عن تجليات انوار نير
فضلك و لا تبعدي عن بساط قربك تعلم و
ترى بأني اقبلت بكلي اليك و ما اردت منك
الا ما يؤيدني على الاستقامة في حبك و القيام
على خدمة امرك ايرب انا عبدك و ابن عبدك
اسئلك بنور امرك الذي به اشرقت ارضك و
سمائك و ما ارتفع من سدره الطور ان تكتب
لي ما يجعلني منقطعاً عن دونك بحيث لا يتحرك
لساني الا بذكرك و لا يتوجه وجهي الا الى انوار
وجهك و لا يسمع اذني الا ما ارتفع من قلبك
الأعلى و ندائك الأحلى و لا يرى بصري الا
آثارك المشهودة في الأشياء انك انت المقتدر على
ما تشاء و في قبضتك زمام الأولين و الآخرين

of the peoples. The Most Great Book of God beareth witness to this in this exalted station. This is a day wherein that which was hidden from eternity of eternities and treasured in the knowledge of God, the All-Knowing, the All-Wise, hath appeared. Blessed is the eye that hath seen and witnessed, and the ear that hath heard when the Call was raised, and woe unto every heedless and remote one. When thou hast quaffed the choice wine of utterance from the hand of the bounty of thy Lord, the All-Merciful, say:

45 يا محمد آقا تالله انّ البهاء ما اظهر نفسه الا لنجاة العالم و ارتقاء الأمم يشهد بذلك كتاب الله الأعظم في هذا المقام الرفيع هذا يوم فيه ظهر ما كان مكنوناً في ازل الآزال ومخزوناً في علم الله العليم الحكيم طوبى لبصر شهد و رأى و لسمع سمع اذ ارتفع النداء وويل لكل غافل بعيد انك اذا شربت رحيق البيان من يد عطاء ربك الرحمن قل لك

- 46 Praise be unto Thee for having illumined my heart with the light of Thy manifestation and my countenance with the radiance of Thy knowledge. I beseech Thee, O Lord of existence, by Thy Name through which Thou hast subdued both the unseen and the visible, to make me a banner of Thy Name amongst Thy servants and one who voices Thy praise throughout Thy lands. O Lord! Thou art the Generous, the One possessed of great bounty. Never hast Thou disappointed those who hoped in Thee, nor turned away those who sought Thee. I testify to Thy might and Thy grandeur, Thy sovereignty and Thy power, Thy loftiness and Thy dominion, and that Thou art God, there is none other God but Thee, the Single, the One, the Omnipotent, the Almighty. O Lord! Thou seest me standing before the door of Thy grace, holding fast to the cord of Thy bounty. I beseech Thee to ordain for me what Thou hast ordained for Thy chosen ones who drank the wine of martyrdom in Thy Name and the Kawthar of sacrifice in Thy love. There is none other God but Thee, the All-Bountiful, the Most Generous, the Forgiving, the Merciful.

46 الحمد بما نورّت قلبي بنور ظهورك ووجهي بضياء معرفتك اسئلك يا مالک الوجود باسمک الذي به سخرت الغيب والشهود ان تجعلني علماً باسمک بين عبادک و ناطقاً بشنائک في بلادک ايرب انت الکريم ذو الفضل العظيم ما خيب آملک و ما منعت قاصدک اشهد بعزک و عظمتک و سلطانتک و قدرتك و رفعتک و اقتدارک و بأنک انت الله لا اله الا انت الفرد الواحد المقتدر القدير ايرب تراني قائماً لدى باب فضلک و متمسكاً بجبل جودک اسئلك ان تكتب لي ما كتبته لأصفياک الذين شربوا رحيق الشهادة باسمک و کوثر الفداء يجيبک لا اله الا انت الفياض الفضال الغفور الرحيم

- 47 O Mir Muhsin! The peoples of the earth have risen against Me in harm save whom God, the Omnipotent, the All-Wise, hath willed. We summoned them to the highest horizon and desired for them that which would draw them nigh unto the Mighty, the Beautiful. Yet they denied My grace, My bounty, My generosity and My mercy which have encompassed all who are in the heavens and on earth. We desired for them the light, yet they desired for Us that which caused the near ones to lament. They expelled Us from Our homeland with such tyranny as caused the faces of the Concourse on High to turn pale, and those who circle round the Throne at eventide and at dawn. When thou hast drunk the cup of recognition, say:

47 يا مير محسن قد قام على ضری احزاب الأرض الا من شاء الله المقتدر الحكيم انا دعوناهم الى الأفق الأعلى و اردنا لهم ما يقربهم الى العزيز الجليل و هم انكروا فضلي و جودي و کرمي و رحمتي التي سبقت من في السموات والأرضين انا اردنا لهم النور و هم اردوا لنا ما ناح به المقربون اخرجونا من الأوطان بظلم تغیرت به الوجوه الملاء الأعلى و الذين طافوا العرش في الأصيل و البکور اذا شربت كأس العرفان

- 48 O my Lord, the All-Merciful! I beseech Thee by the Mother Book and by Thy establishment upon the Throne of proof to make me steadfast in Thy Cause and Thy love, and firm in exalting Thy Word amongst Thy creation. I beseech Thee not to disappoint me in what I seek from the ocean of Thy bestowal

48 قل يا ربّي الرحمن اسئلك بأّم الكتاب و باستوائک على عرش البرهان ان تجعلني ثابتاً على امرک و حبک و قائماً على اعلاء کلمتک بين خلقتک اسئلك ان لا تخيبنی عما اردت من

and the heaven of Thy bounty and grace. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Kind, the Forgiving.

- 49 We make mention of thy mother and beseech God to send down upon her mercy from the clouds of His grace and rain from the heaven of His bounty. Then write for her with the ink of light that which will honor her in the days of the Manifestation. He, verily, is the Omnipotent over what He willeth through His word, the Mighty, the Beloved.

- 50 O Mir Ali-Asghar! The Lord of Destiny, while between the fangs of wolves, makes mention of His loved ones in spite of those who denied His Manifestation and disputed His signs. Verily thy Lord is the Truth, the Knower of the unseen. He knoweth the treachery of eyes and what the breasts of those who denied the Promised Day conceal. We made mention of thee before through verses that enraptured hearts and minds, and at this time through verses that have no equal among the people. He in Whose possession is a hidden Book beareth witness to this. When thou hearest the call, say:

- 51 Praise be unto Thee, O Lord of Names and Creator of heaven, for having caused me to turn toward Thy horizon, to acknowledge what Thou hast revealed in Thy Book, and to hold fast to the cord of Thy bounty. I beseech Thee by Thy greatest signs and the manifestations of Thy grandeur in the kingdom of creation to ordain for me that which will exalt me amongst Thy creation and assist me to serve Thy loved ones. O Lord! The poor one hath sought the ocean of Thy riches and the heaven of Thy bounty. I beseech Thee not to disappoint him in what he seeketh. Verily, Thou art the Omnipotent, the Supreme, the Self-Subsisting.

- 52 O Mir Ali-Asghar! Thy letter hath come before the Wronged One. We found in it that which testified to thy steadfastness in this Cause whereby the feet of the mystics have slipped save whom God, the Lord of this exalted station, willed. We have made mention of thee time and again with that which hath diffused the fragrance of God's loving-kindness, the Lord of all worlds. We beseech Him once more to make thee firm in the service of His Cause and a helper in His days. Verily, He is the most powerful of the powerful ones.

- 53 O Mir Ali-Akbar! We have at this moment turned towards thee and revealed for thee that which God hath made the Dawning-Place of Light unto all who dwell in His realms. The Tongue of Grandeur beareth witness to this at this hour. Be thou not grieved at anything. In all matters place thy trust in God, the Almighty, the All-Glorious, the All-Beauteous. Verily, He

بحر عطائك و سماء جودك و فضلك انك
انت المقتدر على ما تشاء لا اله الا انت العطوف
الغفور

- 49 و نذكر امك و نستل الله ان ينزل عليها رحمة من
سحاب فضله و امطاراً من سماء جوده ثم اكتب
لها من مداد النور ما يشرفها في ايام الظهور انه
هو المقتدر على ما اراد بقوله العزيز المحبوب

- 50 يا مير علي اصغر مالک القدر بين انياب الذباب
يذكر اوليائه رغماً للذين كفروا بظهوره و جادلوا
بآياته ان ربك هو الحق علام الغيوب يعلم خائنة
الاعين و خافية صدور الذين كفروا باليوم الموعود
انا ذكرناك من قبل بآيات انجذبت بها الأفتدة و
العقول و في هذا الحين بآيات لا يعادلها ما عند
القوم يشهد بذلك من عنده كتاب مكنون انك
اذا سمعت النداء قل لك

- 51 الحمد يا مالک الأسماء و فاطر السماء بما جعلتني
مقبلاً الى افئك و معترفاً بما انزلته في كتابك و
متمسكاً بجبل عطائك استلک بآياتك الكبرى
و ظهورات عظمتك في ناسوت الانشاء ان تقدّر
لي ما يعرفني بين خلقك و يؤيدني على خدمة
اوليائك ارب ان الفقير قصد بحر غنائك و سماء
جودك استلک ان لا تخيبه عما اراد انك انت
المقتدر المهيمن القيوم

- 52 يا مير علي اصغر قد حضر كتابك لدى المظلوم
وجدنا منه ما شهد باستقامتك على هذا الأمر
الذي به زلت اقدام العارفين الا من شاء الله
رب هذا المقام الرفيع انا ذكرناك مرة بعد مرة
بما تضوّع به عرف عناية الله رب العالمين نستله
مرة اخرى ان يجعلك قائماً على خدمة امره و
ناصراً في ايامه انه هو اقدر الأقدارين

- 53 يا مير علي اكبر قد توجهنا في هذا الحين اليك
و انزلنا لك ما جعله الله مطلع النور لمن في
البلاد يشهد بذلك لسان العظمة في هذا الحين لا
تحزن من شيء توكل في الأمور على الله المقتدر
العزيز الجليل انه يحب من توكل عليه و يرفعه

loveth those who put their trust in Him and exalteth them through His grace. He is the All-Bountiful, the All-Generous. We make mention of thee and My loved ones in that land, and We counsel you with that whereby the Cause of God, the All-Knowing, the All-Informed, may be uplifted. Beware lest names hold you back from their Creator, or causes from their Originator, or the Book from its Revealer, the Almighty, the All-Commanding, the All-Knowing. Say: My God, my God! I testify to Thy oneness and Thy singleness, and I acknowledge Thy power and Thy might. I bear witness that Thou hast manifested and revealed that which was hidden in Thy knowledge and concealed from the eyes of Thy servants. I beseech Thee by the rain-showers of Thy mercy and the pearls of the ocean of Thy grandeur to make me strong through Thy power and steadfast through Thy sovereignty. Verily, Thou art the Almighty over what Thou wilt, and within Thy grasp lie the reins of all things.

54 O Hasan! This is a Day wherein God hath made the horizon of Akka the Dawning-Place of His Call, which hath been raised at this hour to such heights that the denizens of the Kingdom on high and of the realm below have heard it. Blessed, blessed, then blessed, blessed is he who hath heard and turned towards it and hath said: "Here am I, O Lord of the worlds! Here am I, O Possessor of all existence!" That which was treasured in the Books of God, the Self-Subsisting, the All-Compelling, hath been made manifest. Say: By God! The ears have been created to hearken unto the rustling of My Lote-Tree, the flowing of the Kawthar of My loving-kindness, and the whispering of the breezes of My bounty. Joy be unto him who hath attained unto the outpourings of My days, and woe betide every denier and veiled one.

55 Say: Glorified art Thou, O my God, and glorified art Thou, O my Object of Desire! Thou seest me turning towards Thee, clinging to the cord of Thy bounty, and awaiting the manifestations of Thy mercy and Thy gifts. I beseech Thee, O Thou through Whose command the Tree of Knowledge spoke unto the son of Imran and those nigh unto Thee hastened to the Dayspring of Light, to make me firm, steadfast and unwavering in Thy love and Thy Cause, and to enable me to speak Thy praise with wisdom and utterance. Thou art God, there is none other God but Thee, the Mighty, the All-Bestowing. Then I beseech Thee, O my God, by the lights of Thy countenance, to assist me and my son in remembering Thee and in remembering Thy loved ones, and in serving Thee and serving Thy chosen ones. Verily, Thou art the Almighty over what Thou wilt. There is none other God but Thee, the Single, the One, the All-Compelling, the Mighty, the Beloved.

فضلاً من عنده و هو الفضل الكريم أنا نذكرك
و أوليائي هناك و نوصيكم بما يرتفع به امر الله
العليم الخبير أيّاكم ان تمنعكم الأسماء عن مالكمها و
الأسباب عن مسببها و الكتاب عن منزله المقدر
الأمر العليم قل الهى الهى اشهد بوحدايتك و
فردانيتك و اعترف بقدرتك و اقتدارك و
اشهد أنك ظهرت و اظهرت ما كان مكنوناً
فى عليك و مستوراً عن عيون عبادك اسلك
بأ مطار رحمتك و لآئى بحر عظمتك ان تجعلنى
قوياً بقوتك و مستقيماً بسلطانك أنك انت
المقدر على ما تشاء و فى قبضتك زمام الأمور

54 يا حسن هذا يوم فيه جعل الله افق العكاء مطلع
التداء و ارتفع فى هذا الحين بارتفاع سمعه اهل
الجبروت و الملكوت طوبى طوبى ثم طوبى طوبى
لمن سمع و اقبل و قال لبيك يا مولى العالم و لبيك
يا مالک الوجود قد ظهر ما كان مخزوناً فى كتب
الله المهيمن القيوم قل تالله قد خلقت الاذان
لاصغاء حفيف سدرتى و خير كثر عنايتى و
هزى نسيمات فضلى نعيماً لمن فاز بفيوضات ايامى
و ويل لكل منكر محبوب

55 قل سبحانك يا الهى و سبحانك يا مقصودى
ترانى مقبلاً اليك و متمسكاً بجبل فضلک و
منتظراً ظهورات رحمتك و عطائك اسلك يا
من بأمرک نطق سدرة العرفان لابن عمران
و سرع المقربون الى مشرق الأنوار ان تجعلنى
ثابتاً راسخاً مستقيماً على حيك و امرک و ناطقاً
بثنائك بالحكمة و البيان أنك انت الله لا اله
الا انت العزيز الوهاب ثم اسلك يا الهى بأ نور
وجهك ان تؤيدنى و ابني على ذكرک و ذکر
اوليائك و خدمتك و خدمة اصفياك أنك
انت المقدر على ما تشاء لا اله الا انت الفرد
الواحد المهيمن العزيز المحبوب

- 56 O Pen! Thy shrill voice hath been raised throughout the world. We have breathed into thee a command from Our presence, whereupon all in the cities and lands were thunderstruck, save whom God, the Lord of what was and what shall be, pleased. Make mention of him who was named Mashhadi before Husayn, and illumine him with the lights of thy Lord's utterance, the Lord of existence. Say: Praise be unto Thee, O my God, for having guided me unto the Dayspring of Thy signs and the Manifestation of Thy clear tokens, for having made known unto me Thy path, caused me to hear Thy call, shown me Thy traces, and remembered me in Thy prison. I beseech Thee, O Revealer of verses, by Thy most excellent names and Thy most exalted attributes, to ordain for me from Thy Most Exalted Pen that which shall make me eloquent in Thy Name, known for Thy service, and active in performing that which Thou hast commanded me in Thy Book. Verily, Thou art the Almighty over what Thou wilt, by Thy Name, the All-Compelling over what was and what shall be.
- 56 يا قلم قد ارتفع صريرك في العالم انا نفخنا فيك امراً من عندنا و انصعق من في المدن و الديار الا من شاء الله رب ما كان و ما يكون اذكر من سمى بمشهدى قبل حسين و نوره بانوار بيان ربك مالك الوجود قل لك الحمد يا الهى بما هديتني الى مشرق آياتك و مظهر بيناتك و عرفتني سبيلك و اسمعتني ندائك و اريتني آثارك و ذكرتني في سجنك اسئلك يا منزل الآيات بأسمائك الحسنی و صفاتك العليا ان تكتب لي من قلبك الأعلى ما يجعلني ناطقاً باسمك و معروفاً بخدمتك و عاملاً بما امرتني به في كتابك انك انت المقتدر على ما تشاء باسمك المهيمن على ما كان و ما يكون
- 57 O Hasan! The Wronged One hath at this moment turned towards thee and revealed for thee that which God hath made the Kawthar of immortality for all who dwell in the world of creation. Blessed is he who hath heard and hastened and drunk and said:
- 57 يا حسن قد اقبل اليك المظلوم في هذا الحين و انزل لك ما جعله الله كوثر البقاء لمن في ناسوت الانشاء طوبى لمن سمع و سرع و شرب و قال
- 58 My soul be a sacrifice for Thy grace, O Lord of all being, and my spirit be a ransom for Thy bounty, O Thou in Whose grasp is the dominion of all names. I beseech Thee by the ocean of Thy verses, the lights of Thy throne, and the radiance of Thy Cause which hath shone forth and gleamed from the horizon of Thy manifestation, to make me and Thy servants among those who have aided Thy Cause through counsels and admonitions, and who have offered up their souls in Thy path. Verily, Thou art the All-Bountiful, the Ever-Flowing, the Omnipotent over the seen and unseen.
- 58 نفسي لعنايتك الفداء يا مولى الورى و روحى لفضلك الفداء يا من في قبضتك زمام الأسماء اسئلك بجزآياتك و انوار عرشك و بنور امرك الذى سطع و لاح من افق ظهورك ان تجعلني و عبادك من الذين نصرُوا امرك بالتصايح و المواعظ و انفقوا ارواحهم في سبيلك انك انت الفضال الفياض المقتدر على الغيب و الشهود
- 59 O Muhammad-Taqi! Thy name hath appeared before the Wronged One. We have made mention of thee in such wise as hath caused the fragrance of revelation to waft throughout the world and the sweet perfume of utterance to be diffused amongst the nations, that thou mayest give thanks unto thy Lord, the Compassionate, the Mighty, the Gracious. The verses have encompassed all regions, yet most of the people remain heedless. This is a Day wherein every tongue hath spoken, every seated one hath arisen, and all things have proclaimed this Name through which the eyes of the yearning ones have been gladdened.
- 59 يا محمد قبل تقى قد حضر اسمك لدى المظلوم ذكرناك بما فاحت به نفحات الوحي في العالم و تضويع عرف البيان بين الأمم لتشكر ربك المشفق العزيز الكريم قد احاطت الآيات كل الجهات و القوم اكثرهم من الغافلين هذا يوم فيه نطق كل كليل و قام كل قاعد و نطقت الأشياء بهذا الاسم الذى به قرّت عيون المشتاقين
- 60 O concourse of ardent lovers! The Day of the Covenant hath come. Hasten ye, then hearken unto that which the Tongue
- 60 يا ملاء العشاق قد اتى يوم الميثاق اسرعوا ثم اسمعوا ما نطق به لسان العظمة فيهذا المقام العزيز البديع

of Grandeur hath spoken in this glorious and wondrous station. The splendor shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who have hearkened and responded to their Lord, the Almighty, the All-Powerful.

الْبَهَاءُ الْمَشْرِقُ مِنْ أَفْقِ سَمَاءٍ عَنَانِيٍّ عَلَيْكَ وَ عَلَى
الَّذِينَ سَمِعُوا وَ اجَابُوا رَبَّهُمُ الْمُقْتَدِرَ الْقَدِيرَ

- 61 O Ghaffar! The Chosen One hath turned toward thee from the precincts of the Prison and hath made mention of thee in such wise as hath enraptured the hearts of them that know. Take heed lest the happenings of the world hold thee back from drawing nigh unto the Most Exalted Horizon, and lest the veils of them that have gone astray prevent thee from drawing close to the Self-Sufficient, the Most High. When thou hast quaffed the choice wine of utterance from the cup of My bounty and hast heard My most sweet call from the motion of My Most Exalted Pen, say:

61 يَا غَفَّارَ قَدْ أَقْبَلَ إِلَيْكَ الْمُخْتَارُ مِنْ شَطْرِ السَّجْنِ
وَ ذَكَرَكَ بِمَا انْجَذَبَتْ بِهِ أَفْتَدَةُ الْعَارِفِينَ إِلَيْكَ
أَنْ تَمْنَعَكَ حَوَادِثُ الدُّنْيَا عَنْ التَّقَرُّبِ إِلَى الْأَفْقِ
الْأَعْلَى وَ إِلَيْكَ أَنْ تَمْنَعَكَ حِجَابَاتِ أَهْلِ الضَّلَالِ
عَنِ التَّقَرُّبِ إِلَى الْغَنِيِّ الْمُتَعَالِ إِذَا شَرِبْتَ رَحِيقَ
الْبَيَانِ مِنْ كَأْسِ عَطَائِي وَ سَمِعْتَ نِدَائِي الْأَحْلَى
مِنْ صَرِيرِ قَلَمِي الْأَعْلَى

- 62 My God, my God! Praise be unto Thee for having remembered me while I was in the clutches of mine enemies, and thanks be unto Thee for having turned toward Thy servant from Thy Most Exalted Horizon. I beseech Thee, O Lord of all names and Creator of the heavens, by the waves of the ocean of Thy bounty and the revelations of the Orb of Thy utterance, to aid me to make mention of Thee amongst Thy servants and to praise Thee in Thy lands. Then write down for me, O my Beloved, that which Thou hast written for them that are near unto Thee among Thy creation, who have hastened to the place of sacrifice out of their longing to meet Thee. Verily, Thou art the Almighty, the Mighty, the All-Bountiful.

62 قُلْ الْهِيَ الْهِيَ لَكَ الْحَمْدُ بِمَا ذَكَرْتَنِي إِذْ كُنْتُ بَيْنَ
إِيَادِي الْأَعْدَاءِ وَ لَكَ الشُّكْرُ بِمَا أَقْبَلْتَ إِلَيَّ عَبْدُكَ
مِنْ أَفْقِكَ الْأَعْلَى اسْأَلُكَ يَا مَالِكُ الْأَسْمَاءِ وَ
فَاطِرُ السَّمَاءِ بِأَمْوَاجِ بَحْرِ عَطَائِكَ وَ تَجَلِّيَاتِ نِيرِ
بَيَانِكَ أَنْ تَوْفِّقَنِي عَلَى ذِكْرِكَ بَيْنَ عِبَادِكَ وَ ثَنَائِكَ
فِي دِيَارِكَ ثُمَّ اكْتُبْ لِي يَا مَقْصُودِي مَا كَتَبْتَهُ
لِلْمُقَرَّبِينَ مِنْ خَلْقِكَ الَّذِينَ سَرَعُوا إِلَى مَقَرِّ الْفِدَاءِ
شَوْقًا لِلْقَائِكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْفَضِيلُ

- 63 O Javad! The Lord of creation maketh mention of thee in this station which hath been named by all names by God, the Lord of Lords. We have remembered thee and those who have believed with such remembrance as hath caused the fragrance of God to be wafted throughout all lands. Verily, He loveth His friends who were not frightened by the might of the oppressors nor by the roaring of those who have denied God, the Lord of all men. When thou hast drunk the choice wine of inner meanings and utterance from the Pen of the All-Merciful, say:

63 يَا جَوَادَ يَذْكُرُكَ مَالِكُ الْإِبْدَادِ فِي هَذَا الْمَقَامِ
الَّذِي سَمِّيَ بِكُلِّ الْأَسْمَاءِ مِنْ لَدَى اللَّهِ رَبِّ
الْأَرْبَابِ أَنَا ذَكَرْنَاكَ وَ الَّذِينَ آمَنُوا بِذِكْرِ تَضَوُّعِ
بِهِ عَرَفَ اللَّهُ فِي الْبِلَادِ أَنَّهُ يُحِبُّ أَوْلِيَائِهِ الَّذِينَ مَا
خَوْفُهُمْ سَطْوَةُ الظَّالِمِينَ وَ لَا زَمَاجِيرُ الَّذِينَ كَفَرُوا
بِاللَّهِ مَالِكُ الرِّقَابِ إِذَا شَرِبْتَ رَحِيقَ الْمَعَانِي وَ
الْبَيَانِ مِنْ قَلَمِ الرَّحْمَنِ

- 64 Praise be unto Thee, O my Goal, and glorification be unto Thee, O my Beloved, and splendor be unto Thee, O Ultimate Object of my hope! I beseech Thee by the lights of Thy countenance and the dawning-places of Thy commandments and ordinances, and by Him Who is established upon the throne of utterance through Thy power and Who speaketh before all faces without veil or covering, to make me in all conditions submissive to the hands of Thy Cause, looking toward the horizon of Thy justice, immersed in the ocean of Thy verses, and seeking refuge at Thy threshold. Verily, Thou art He from Whose

64 قُلْ لَكَ الْحَمْدُ يَا مَقْصُودِي وَ لَكَ الثَّنَاءُ يَا
مُحِبُّونِي وَ لَكَ الْبَهَاءُ يَا غَايَةَ رَجَائِي اسْأَلُكَ
بِأَنْوَارِ وَجْهِكَ وَ مَشَارِقِ أَوَامِرِكَ وَ أَحْكَامِكَ وَ
بِالَّذِي اسْتَوَى عَلَى عَرْشِ الْبَيَانِ بِقُوَّتِكَ وَ يَنْطِقُ
أَمَامَ الْوُجُوهِ مِنْ غَيْرِ سِتْرٍ وَ حِجَابٍ أَنْ تَجْعَلَنِي
فِي كُلِّ الْأَحْوَالِ خَاضِعًا لِأِيَادِي أَمْرِكَ وَ نَظَرًا
إِلَى أَفْقِ عَدْلِكَ وَ مُتَغَمِّسًا فِي بَحْرِ آيَاتِكَ وَ لَا تُؤَدِّ
بِحَضْرَتِكَ أَنْتَ أَنْتَ الَّذِي لَا يَعْزُبُ عَنْ عِلْمِكَ

knowledge nothing escapeth, and the power of the world cannot prevent Thee from that which Thou hast willed by Thy sovereignty. There is no God but Thee, the Almighty, the Mighty, the All-Bestowing.

- 65 O My Pen! Make mention of him who hath turned towards My horizon, beheld My signs, and heard My Call - he who hath been named Hasan in the Book of God, the Lord of all men. O Hasan! We have turned unto thee from this Station and counsel thee with that which the All-Merciful hath sent down in the Book. Cast away what the people possess and take what thou hast been given from God, the Revealer of verses. We have commanded all with that which draweth them nigh unto the Dayspring of Light, yet they desire that which removeth them far from God, the Cause of the flowing of rivers. Say: O people! Fear God! The Promise hath appeared and the Day hath come, by the command of God, Who causeth the winds to blow. How many a learned one hath been debarred from the Known, and how many an ignorant one hath heard and said: "Here am I, O Manifestation of clear proofs!" Thus have We sent down the verses and dispatched them unto thee that thou mayest thank thy Lord, the Master of the Day of Mutual Calling.

- 66 O Siyyid-Muhammad! Hearken unto the call of the Wronged One. He maketh mention of thee for the sake of God, the Lord of the worlds. He desireth naught in all creation save to quench the fire of hatred. Every discerning one beareth witness unto this. Say: O people! Do what ye have been commanded and follow not every heedless doubter. We have created you and those who believe for this Day which was promised in the Books of God, the Almighty, the All-Powerful. Beware lest ye deny God's grace and bounty. Follow that which hath been sent down from the Pen of Revelation in this perspicuous Tablet. This is a Day wherein rivers have flowed and trees have spoken even as the Tree of Revelation hath spoken upon the Mount of Knowledge by the command of the Ordainer, the All-Wise. When thou art illumined by the lights of the Throne and hast quaffed the choice wine of immortality from this cup, turn thy face toward God, the Mighty, the Praiseworthy, and say:

- 67 My God, my God! Unto Thee be greatness and perpetuity, unto Thee be glory and bounty! I beseech Thee by the lights of Thy countenance and the mysteries of Thy knowledge, and by the mountains whereon Thy call was raised, and by the lands honored by Thy footsteps, and by the hands which were lifted to the heaven of Thy bounty, that Thou forgive me and Thy loved ones and those who have not broken Thy Covenant

من شيء ولا تمنعك قدرة العالم عما اردته
بسلطانك لا اله الا انت المقتدر العزيز الوهاب

65 يا قلبي اذكر من اقبل الى افقي ورأى آثارى و
سمع ندائى الذى سمي بحسن فى كتاب الله مالك
الأنام يا حسن انا اقبلنا اليك من هذا المقام و
نوصيك بما انزله الرحمن فى الكتاب ضع ما عند
القوم وخذ ما اوتيت من لدى الله منزل الآيات
انا امرنا الكل بما يقرّبهم الى مطلع النور وهم
ارادوا ما يبعدهم عن الله مجرى الأنهار قل يا
قوم اتقوا الله قد ظهر الوعد واتى اليوم امراً من
لدى الله مسخر الأرياح كم من عالم منع عن
المعلوم وكم من جاهل سمع وقال لبيك يا مظهر
البيّنات كذلك انزلنا الآيات وارسلناها اليك
لتشكر ربك مالك يوم التناد

66 يا سيّد قبل محمد اسمع نداء المظلوم انه يذكر
لوجه الله ربّ العالمين و ما اراد فى الملك الا
اطفاء نار البغضاء يشهد بذلك كل عارف بصير
قل يا قوم اعملوا ما امرتم به ولا تتبعوا كل غافل
مرىب انا خلقناكم و الذين آمنوا لهذا اليوم الذى
كان موعوداً فى كتب الله المقتدر القدير اياكم
ان تتكروا فضل الله و عطائه اتبعوا ما نزل من قلم
الوحى فيهذا اللوح المبين هذه يوم فيه جرت الأنهار
و نطقت الأشجار بما نطقت به سدره الظهور فى
طور العرفان امراً من لدن امر حكيم اذا تنورت
بأنوار العرش و شربت رحيق البقاء من هذه
الكأس ولّ وجهك شطر الله العزيز الحميد و قل

67 الهى الهى لك العظمة و البقاء و لك العزة و
العطاء اسلك بأنوار وجهك و بأسرار علمك
و بالجلال التى فيها ارتفع نداك و بالأراضى التى
تشرفت بقدمك و بالأبأدى التى ارتفعت الى
سماء عطائك ان تغفر لى و لأوليائك و الذين ما
نقضوا عهدك و ميثاقك و عملوا ما امروا به فى
كتابك العظيم

and Testament and have done what they were bidden in Thy Great Book.

68 O 'Ali-Muhammad! At this moment We have heard the call of the Most Exalted Paradise crying out and saying:

69 My spirit be a sacrifice unto Thy call, O Beloved of those who dwell on earth and in heaven, and my soul be a sacrifice unto Thy remembrance, O Lord of the Kingdom of Names! The sweetness of Thy call hath so enraptured me that I find for myself neither tranquility nor rest. I beseech Thee, O Lord of the Kingdom and Sovereign of the Realm Above, by Thy Most Great Name through which the gates of knowledge were opened unto all peoples, to ordain for me what Thou hast ordained for Thy trusted ones who arose to serve Thy Cause and voiced Thy praise before the faces of Thy servants, whom neither the might of the oppressors nor the tyranny of the Pharaohs nor the clamor of such as have disbelieved in the Day of Judgment could deter. O Lord! Disappoint me not from the ocean of Thy bounty in Thy days, and deprive me not of what Thou hast written for Thy chosen ones. I testify to my powerlessness and Thy might, my poverty and Thy wealth, and that Thou art God, there is no God but Thee, the All-Bountiful, the Almighty, the All-Knowing, the All-Wise.

70 O 'Abbas-'Ali! The wolves have surrounded the sheep of God, the Supreme, the Self-Subsisting. They have followed their desires and cast their God behind them, yet they perceive it not. The light hath shone forth from the horizon of Revelation, yet most people understand not. We have sent down the verses and manifested the clear proofs and caused all things to speak in remembrance of God, the Lord of what was and what shall be. When thou hearest My call and art enraptured by the sweetness of My voice, say:

71 O my God, my God! Praise be unto Thee for having guided me, and all bounty be unto Thee for having nurtured me. I beseech Thee by the waves of the ocean of Thy utterance and the mysteries of Thy Book to assist me in Thy remembrance and praise, and to ordain for me through Thy Most Exalted Pen that which will exalt me amongst Thy servants through Thy Name, and cause me to enter the precincts of Thy great mercy. Verily, Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the Single, the One, the Mighty, the Best-Beloved.

72 O Mashhadi Jafar! This is the Day wherein the Book speaketh and calleth all to the Mighty, the Bestower. Among the people are those who have cast aside the multitudes and what they possess, turning unto God, the Lord of Lords; among them

68 يا علي قبل محمد في هذا الحين سمعنا نداء الفردوس الأعلى ناد وقال

69 روحي لندائك الفداء يا محبوب من في الأرض و السماء و نفسي لذركك الفداء يا مالك ملكوت الأسماء قد اخذني جذب نداءك الأحل بحيث لا اجد لنفسي سكناً ولا قراراً اسئلك يا مالك الملكوت و سلطان الجبروت باسمك الأعظم الذي به فتحت ابواب العلوم على الأمم ان تقدر لي ما قدرته لأمنائك الذين قاموا على خدمة امرك و نطقوا بنائك امام وجوه عبادك بحيث ما منعهم سطوة الجبارة و لا ظلم الفراغة و لا ضوضاء الذين كفروا بيوم الدين اى رب لا تحبيني عن بحر عطائك في أيامك و لا تجعلني محروماً عما كتبه لأصفيائك اشهد بعجزى و اقتدارك و فقرى و غنائك و بأنك انت الله لا اله الا انت الفضل المقدر العليم الحكيم

70 يا عباس قبل على قد احاطت الذئاب اغنام الله المهيمن القيوم قد اتبعوا اهوائهم و نبذوا المهم الا انهم لا يشعرون قد سطع النور من افق الظهور و الناس اكثرهم لا يفقهون انا انزلنا الآيات و اظهرنا البينات و انطقنا الأشياء على ذكر الله رب ما كان و ما يكون انك اذا سمعت ندائى و اخذك جذب ندائى

71 قل الهى الهى لك الحمد بما هديتني و لك الفضل بما ربيتني اسئلك بأمواج بحر بيانك و اسرار كتابك ان توقفني على ذكرك و ثنائك و تكتب لي من قلبك الأعلى ما يرفعني بين عبادك باسمك و تدخلني في جوار رحمتك الكبرى انك انت المقدر على ما تشاء لا اله الا انت الفرد الواحد العزيز المحبوب

72 يا مشهدي قبل جعفر هذا يوم فيه ينطق الكتاب و يدعو الكل الى العزيز الوهاب من الناس من نبذ القوم و ما عندهم مقبلاً الى الله رب الأرباب

are those who have followed their desires, turning away from guidance; and among them are those who have halted, following every heedless doubter. This is the Day of the appearance of Him Whose advent was heralded in the Books of God, the Lord of all men. When thou dost inhale the fragrance of Mine utterance and drinkest from the Kawthar of My knowledge, say:

73 O my God, my God! Praise be unto Thee for having caused me to hear Thy call and to behold Thy signs. I beseech Thee by the revelations of Thy names and attributes, by Thy most sweet call and Thy Most Great, Most Holy, Most Glorious Name, to strengthen me in such steadfastness in Thy Cause that the doings of those who have denied Thee and Thy signs shall not deter me. O Lord! Illumine my heart with the light of Thy knowledge, my sight with the vision of Thy signs, and my ears with the hearing of Thy utterance. Verily, Thou art the Omnipotent, the Mighty, the All-Bountiful.

74 O Muhammad-'Ali! Hear My call from the precincts of My prison. Say: O people! By God, ye were created to hearken unto this most sweet Call that hath been raised from 'Akka, from the Divine Lote-Tree. Be ye not of the heedless. Ye were promised this Day and this Most Great Name in the Books of God, the All-Knowing, the All-Wise. This is the Day wherein those near unto God have attained the presence of their Lord, hearing that which My Most Holy Tongue uttereth in this sacred, mighty and wondrous station. Thus have We sent down the verses and manifested the clear proofs, while the people are in evident loss. Say:

75 O Lord! Thou seest Thy believers among the heedless ones. I beseech Thee by the hosts of might and power who aided Thy Cause at the appearance of the Manifestations of Thy power, the Daysprings of Thy Cause, and the Dawning-Places of Thy sovereignty, to make me and Thy loved ones among those whom nothing whatsoever hath deterred from turning toward Thy most exalted horizon - they have advanced and said: "Praise be unto Thee, O Thou in Whose grasp is the dominion of all who are in the heavens and on earth!"

76 O Zaynu'l-'Abidin! We beseech God to adorn hearts and souls with the light of unity and concord. Verily, He is the Omnipotent, the All-Powerful.

77 O My loved ones! Give thanks unto God for having drawn you nigh unto Him and for having sent down unto you that from which every possessor of perception catcheth the fragrance of God, the All-Knowing, the All-Wise. We beseech God to assist you with power from His presence and authority from His

و منهم من اخذ الهوى معرضاً عن الهدى و منهم من توقف بما اتبع كل غافل مراتب هذا يوم فيه ظهر من بشرت بظهوره كتب الله مالک الرقاب انك اذا وجدت عرف بياني و شربت كوثر عرفاني

73 قل الهى الهى لك الحمد بما اسمعتنى ندائك و اريتني آثارك اسئلك بتجليات اسمائك و صفاتك و بندائك الأحملى و اسمك الأعظم الأقدس الأبهى ان تؤيدنى على الاستقامة على امرى بحيث لا تمنعني شئون الذين كفروا بك و بآياتك ارب نور قلبي بنور عرفانك و بصرى بمشاهدة آثارك و اذنى باصغاء بيانك انك انت المقتدر العزيز الفضل

74 يا محمد قبل على اسمع ندائي من شطر سجنى قل يا قوم تالله قد خلقتم لاصغاء هذا النداء الأحملى الذى ارتفع من شطر عكا من سدره المنتهى و لا تكونوا من الغافلين قد وعدتم بهذا اليوم و هذا الاسم الأعظم فى كتب الله العليم الحكيم هذا يوم فيه فاز المقيرون بلقاء ربهم يسمعون ما ينطق به لسانى الأقدس فى هذا المقام المقدس العزيز البديع كذلك انزلنا الآيات و اظهرنا البينات و القوم فى خسران مبين

75 قل ارب ترى عبادك الموحدين بين الغافلين اسئلك بجنود القدرة و الاقدار الذين نصرنا امرى عند ظهور مظاهر قدرتك و مطالع امرى و مشارق سلطنتك ان تجعلنى و اوليائى من الذين ما منعهم شئ من الأشياء عن التوجه الى افقك الأعلى اقبلوا و قالوا لك الحمد يا من فى قبضتك زمام من فى السموات و الأرضين

76 يا زين العابدين نسل الله ان يزين الأئمة و القلوب بنور الاتحاد و الاتفاق انه هو المقتدر القدير

77 يا اوليائى اشكروا الله بما قربكم اليه و انزل لكم ما يجد منه كل ذى شئ عرف الله العليم الحكيم نسل الله ان يمدكم بقدرة من عنده و سلطان من لدنه انه هو المقتدر على ما يشاء باسمه العزيز البديع

own Self. Verily, He is the Omnipotent over what He willeth through His Name, the Mighty, the Wondrous. Grieve not over anything; soon there shall appear unto you that which hath been sent down from the heaven of the will of your Lord, the All-Knowing, the All-Informed. Sorrows have encompassed Us from every direction through that which the hands of the oppressors have wrought. They have cast the Book of God behind their backs, clinging to the whisperings of the satans. Say: Fear God, and follow not those who have denied God, disputed His sovereignty, and rejected that which hath been sent down from His Sacred Pen, the Mighty, the Firm. The glory from Us be upon thee and upon those who have heard the Call and have said: "Yea, yea, O Thou the Desire of the hearts of the mystics!"

- 78 O 'Ali-Qabli-Ashraf! The Promise hath come, and the Promised One proclaimeth, yet the people remain in grievous remoteness. They have violated God's Covenant and His Testament, and denied that which hath appeared from Him. Thus have their souls enticed them, and today they are in manifest loss. Blessed is he who, being assured, hath turned unto the Countenance, and woe unto every hesitating doubter. We hear from the rustling of the Sadratu'l-Muntaha that which calleth the servants unto the Dayspring of God's Command, the Lord of the worlds; and from the murmuring of the living waters - by God! - the gate of heaven hath been opened, and the Lord of Names hath come with a Cause before which neither armies, nor ranks, nor the might of the idolators can stand. And from the whistling of the winds - by God! - He hath come for the reformation of all things, whereunto testifieth the Lamp of the world which burneth amidst tempestuous winds, saying: "O people! I have come to you from the horizon of power with a mighty Command. Beware lest ye deprive yourselves of the effusions of this Day. Cast away your vain imaginings, holding fast to that which ye have been bidden by an All-Wise Commander." Thus hath the ocean of utterance surged, and the light shone forth from the horizon of certitude. Blessed is he who hath witnessed and seen, and woe unto the heedless doubters. Rejoice thou in what hath been sent down to thee from the heaven of bounty - that whose mention shall never cease throughout the duration of Names. To this testifieth He with Whom is the glorious Book.

- 79 O Faraj! By God! The relief hath come, yet most of the people are heedless. Say: The relief is My manifestation, then My establishment upon the throne of My grandeur, then My utterance amongst My servants, and I am the All-Knowing Expounder. Rejoice in that the Countenance of the Ancient

لا تحزنوا من شيء سوف يظهر لكم ما نزل من سماء مشيئة ربكم العليم الخبير قد احاطتنا الأحران من كل الجهات بما اكتسبت ايادي الظالمين قد نبذوا كتاب الله ورائهم متمسكين بما عندهم من همزات الشياطين قل خافوا الله ولا تتبعوا الذين كفروا بالله و جادلوا بسلطانهم و جاحدوا ما نزل من قلبه المقدس العزيز المتين البهاء من لدنا عليك وعلى الذين سمعوا النداء و قالوا بلى بلى يا مقصود افئدة العارفين

78 يا علي قبل اشرف قد اتى الوعد و الموعد ينادى ولكن القوم في بعد عظيم نقضوا ميثاق الله و عهده و كفروا بما ظهر من عنده كذلك سولت لهم انفسهم و هم اليوم في خسران مبين طوبى لموقن اقبل الى الوجه و ويل لكل متوقف مريب انا نسمع من حفيف سدرة المنتهى ما يدعوا العباد الى مشرق امر الله رب العالمين و من خير ماء الحيوان تالله قد فتح باب السماء و اتى مالك الاسماء بأمر لا تقوم معه الجنود و لا الصفوف و لا سطوة المشركين و من هزى الأرياح تالله انه اتى للاصلاح يشهد بذلك مصباح العالم الذى يكون مشتعل بين ارياح قاصفات و يقول يا قوم قد جئتم من افق الاقتدار بأمر عظيم اياكم ان تمنعوا انفسكم من فيوضات اليوم ضعوا الأوهام متمسكين بما امرتم به من لدن آمر حكيم كذلك ماج بحر البيان و اشرق النور من افق الايقان طوبى لمن شهد و رأى و ويل للمعرضين مريئاً لك بما نزل لك من سماء العطاء ما لا ينقطع ذكره بدوام الاسماء يشهد بذلك من عنده كتاب كريم

79 يا فرج تالله قد اتى الفرج و الناس اكثرهم من الغافلين قل ان الفرج هو ظهورى ثم استوائى على عرش عظمى ثم بيانى بين عبادى و انا المبين العليم افرح بما اقبل اليك وجه القدم و ذكرى

One hath turned toward thee and mentioned thee in such wise as to attract the hearts of them who are nigh unto God. Take hold of the Book of God with the power that proceedeth from Him, and be not of the patient ones. Patience is praiseworthy except when His decisive, wise Command hath been revealed. We beseech God to open before thy face, and the faces of His loved ones, the gates of grace and bounty, and to ordain for thee and for them that which shall protect you from the evil of the enemies who hear and deny. We testify that they are among the oppressors. Let not the happenings of the world sadden thee, nor the tyranny of nations who are prevented by their deeds from turning to the lights of their Lord's countenance, the Manifest, the Speaking, the Mighty, the Wise. Say: My God, my God! Thou seest me turning unto Thee and detached from all else but Thee. I beseech Thee by the suns of the heavens of Thy grandeur and by the waves of the ocean of Thy bounty to ordain for me the good of the hereafter and of this world. Verily, Thou art the Lord of all beings. There is none other God but Thee, the Mighty, the Generous.

80 O Zaynu'l-'Abidin! We beseech God to adorn His Cause through thee. Verily, He is the Protector of the doers of good. That which never appeared in the world hath become manifest, and the call hath been raised from the direction of 'Akka in such wise that the Concourse on High hath heard it, whereunto beareth witness the Most Glorious Temple in this sacred and lofty station. When thou hearest the rustling of the Sadratu'l-Muntaha, say: O Lord of all beings and Sovereign of the Kingdom of Names! I beseech Thee by Thy radiant, gleaming Light and by Thy mighty, wondrous Name, whereby Thou hast raised the standard of Thy justice and elevated the banner of Thy Cause, to make me so firm and steadfast in Thy love that neither the doubts of the learned nor the cawing of those who have denied God, the Mighty, the Praiseworthy, may cause me to slip.

81 O Muhammad-Hasan! The Lord of the world turneth unto thee from the precincts of 'Akka, wherein the Call hath been raised. Blessed is he who hath turned and heard and said: "Praise be to Thee, O Thou the Desire of them of old!" Let not the affairs of the world grieve thee, nor the might of the nations deter thee. Cast away what the people possess and take what hath been given thee by God, the Ordainer, the All-Wise. Say: The river of wisdom hath flowed from the Pen of God, the Mighty, the Wondrous, and the sun of utterance hath shone forth from the horizon of the heaven of the Mother Book which now speaketh: "I am the Object of worship of them that are nigh." When thou hast drunk the choice wine of utterance from the Pen of the mercy of thy Lord, the All-Merciful, say:

بما انجذبت به افئدة المقرّبين خذ كتاب الله بقوة من عنده ولا تكن من الصابرين ان الصبر ممدوح الا عند نزول امرى المبرم الحكيم نسل الله ان يفتح على وجهك ووجه اوليائه ابواب الفضل والعطاء ويقدر لك ولهم ما يحفظكم من شر الأعداء الذين يسمعون ويتكلمون نشهد انهم من الظالمين اياك ان تحزنك حوادث العالم وظلم الأمم الذين منعهم اعمالهم عن التوجه الى انوار وجه ربهم الظاهر الناطق العزيز الحكيم قل الهى الهى ترانى مقبلاً اليك ومنقطعاً عن دونك اسلك بشموس سموات عظمتك وبأمواج بحر عطائك ان تقدّر لى خير الآخرة والأولى انك انت مولى الورى لا اله الا انت العزيز الكريم

80 يا زين العابدين نسل الله ان يزيّن بك امره انه ولى المحسنين قد ظهر ما لا ظهر فى العالم وارتفع النداء من شطر عكّاء بحيث سمع الملأ الأعلى يشهد بذلك هيكلك الأبهى في هذا المقام المقدس الرفيع اذا سمعت حفيف سدرة المنتهى قل يا مولى الورى و مالك ملكوت الأسماء اسلك بنورك الساطع اللبّيع وباسمك العزيز البديع الذى به نصبت راية عدلك وارتفع علم امرك ان تجعلنى ثابتاً راسخاً فى حبك بحيث لا تزلى شبهات العلماء ولا تعاق الذين كفروا بالله العزيز الحميد

81 يا محمد حسن مولى العالم اقبل اليك من شطر عكّاء الذى فيه ارتفع النداء طوبى لمن اقبل وسمع وقال لك الحمد يا مقصود الأولين اياك ان تحزنك شئون العالم او تمنعك سطوة الأمم ضع ما عند القوم وخذ ما اوتيت من لدى الله الأمر الحكيم قل قد جرى فرات الحكمة من قلم الله العزيز البديع واشرفت شمس البيان من افق سماء أم الكتاب الذى ينطق في هذا الحين بأثنى معبود المقرّبين اذا شربت رحيق البيان من قلم رحمة ربك الرحمن قل يا مقصود الامكان ترانى

“O Thou Desire of creation! Thou seest me turning unto Thee, turning away from all else, and hoping for Thy bountiful grace. Verily Thou art the All-Bountiful, the Ancient of Days.”

مقبلاً إليك و معرضاً عن دونك و آملاً جودك
العميم أنك انت الفضل القديم

- 82 O Ibrahim! We desire to make mention of thee in such wise as to attract thee to the horizon whence shineth the light of God, the Lord of the worlds. We have manifested that which lay hidden in the treasury of God's protection, the Almighty, the All-Powerful. Say: O people! Be fair and follow not the imaginings of the heedless. The Tree hath yielded its fruit, the sun hath shone forth, and the Herald hath proclaimed: “The Beloved of all in the heavens and earth hath come!” Let not the power of the people weaken thee, nor those who have denied God, the Lord of the mighty Throne, frighten thee. Say: My God, my God! Aid Thy loved ones to serve Thy Cause, then make them to be of those whom the might of the world and the clamour of the nations have not weakened, and ordain for them what Thou hast ordained for Thy chosen ones and trusted ones. Verily Thou art He to Whose sovereignty all created things have testified, and to Whose grandeur all possible things have borne witness. There is none other God but Thee, the Almighty, the All-Conquering, the All-Powerful. O Lord! Thou seest me believing in Thee and in Thy signs, and acknowledging what Thou hast revealed in Thy Book. I beseech Thee not to disappoint me of the ocean of Thy bounty and the heaven of Thy grace. Verily Thou art God, the Single One, the All-Informed.

82 يا ابراهيم انا اردنا ان نذكرك بما يجذبك الى افق اشرق منه نور الله رب العالمين انا اظهرنا ما كان مكنوناً في كنز عصمة الله المقتدر القدير قل يا قوم انصفوا ولا تتبعوا ظنون الغافلين قد اثمرت السدرة و اشرقت الشمس و نادى المناد قد اتى محبوب من في السموات و الارضين اياك ان تضعفك قوة القوم او تخوفك الذين كفروا بالله رب العرش العظيم قل الهى الهى ايد اوليائك على خدمة امرك ثم اجعلهم من الذين ما اضعفتهم قوة العالم و وضوء الأمم و قدر لهم ما قدرته لأصفيائك و امنائك أنك انت الذى شهدت بسلطانك الكائنات و بعظمتك الممكنات لا اله الا انت القوى الغالب القدير اى رب ترانى مؤمناً بك و بآياتك و معترفاً بما انزلته في كتابك استلک ان لا تخيبني عن بحر جودك و سماء فضلك أنك انت الله الفرد الخبير

- 83 O 'Abdu'l-Karim! Upon thee be the grace of God, the Mighty, the Bountiful. We have sent down for every name that which hath caused the fragrance of God, the Lord of the exalted Throne, to waft. We beseech God to aid His loved ones and enable them to arise to serve His Cause. Verily He is the Almighty, the All-Powerful, and worthy to answer prayer.

83 يا عبدالكريم عليك عناية الله العزيز الكريم قد انزلنا لكل اسم ما فاحت به نفحة الله رب الكرسي الرقيع نسئل الله ان يؤيد اوليائه و يوفقهم على القيام على خدمة امره انه هو المقتدر القدير و بالاجابة جدير

- 84 O Mihdi! Upon thee be My glory! The Wronged One maketh mention of His loved ones and remembereth them by night and by day, that the breezes of remembrance might take hold of them and draw them nigh unto God, the Lord of lords. Blessed art thou for having turned unto the Dayspring of utterance and attained unto that which was hidden from the Supreme Pen in the scriptures and tablets. We bear witness that thou [...] and heard the Call when it was raised in truth by the command of God, the Cleaver of Dawn. We counsel thee to preserve what thou hast been given, and We beseech God, exalted be He, to aid thee in that which thou hast been bidden by God, the Revealer of laws.

84 يا مهدى عليك بهائى ان المظلوم ذكر اوليائه و يذكرهم في الليالى و الايام لتأخذهم نفحات الذكر و تقرّبهم الى الله رب الارباب طوبى لك بما اقبلت الى مشرق البيان و فزت بما كان مكنوناً من القلم الأعلى فى الزبر و الألواح تشهد أنك [...] و سمعت النداء اذ ارتفع بالحق امراً من لدى الله فالتق الأصباح و نوصيك بحفظ ما اوتيت و نسئل الله تعالى ان يؤيدك على ما امرت به من لدى الله منزل الأحكام

- 85 And We make mention of thy father who turned unto My horizon and heard My call and drank the choice wine of utterance from the cup of thy Lord's bounty, the Lord of creation. Blessed is he for having acknowledged that which the Tongue of Grandeur hath spoken and recognized what hath been revealed in the Mother Book.
- 86 And We make mention of thy mother who migrated from the earthly homeland, seeking the supreme homeland beneath the shadow of God's grace, the Causer of rivers to flow.
- 87 O My handmaiden! Hear My call. We have mentioned thee before and do so at this time as a token of Our grace, and I am the Mighty, the All-Bountiful.
- 88 O Mim-before-Ha! We wish to bestow Our favor upon thee once again and make mention of thy brothers and aid them to arise to serve the Cause of God, the Lord of all men.
- 89 O My servants! Upon you rest My glory and favor. We testify that you have turned towards the Countenance and desired to attain the presence at the Gate which was opened unto all who dwell in earth and heaven. We beseech God to preserve and protect you through the hosts of the seen and unseen, and to send down upon you from the clouds of grace the rains of bounty and favors. We make mention of My handmaidens and My leaves in the midst of tribulations wrought by the hands of those who have denied the Day of Reckoning. We beseech God, blessed and exalted be He, to send down upon them mercy from His presence and to open before their faces the gates of blessings. Verily, He is the Revealer of verses and the Lord of names and attributes. There is no God but Me, the Omnipotent, the Mighty, the All-Bountiful, and the One Who speaks on the Day of Reckoning.
- 90 O Mihdi! We have made mention of thee and those whom God has related unto thee as a token of Our grace, for I am the Mighty, the All-Bounteous. Blessed is the servant who hath heard what the Tongue of Grandeur hath uttered, and blessed is he who hath held fast unto righteousness and godliness in the days of God, the Sender of winds.
- 91 We have desired to make mention of him who was named Siyyid-i-Qabl-i-Kazim and to adorn his head with the crown of bounty and his temple with the ornament of God's favor, the Revealer of verses. When thou art seized with the sweetness of thy Lord's utterance, arise and turn thyself toward the Prison of 'Akka and say:
- 85 و نذكر اباك الذي اقبل الى افقى و سمع ندائى و شرب رحيق البيان من كأس عناية ربك مالك اليجاد طوبى له بما اقر بما نطق به لسان العظمة واعترف بما نزل فى ام الكتاب
- 86 و نذكر امك التي هاجرت من الوطن الترابى قاصدة الوطن الاعلى فيظل عناية الله مجرى الأنهار
- 87 يا امى اسمعى ندائى انا ذكرناك من قبل و فى هذا الحين فضلاً من لدنا و انا العزيز الفضل
- 88 يا ميم قبل هاء نريد ان نمن عليك مرة اخرى و نذكر اخوانك و نؤيدهم على القيام على خدمة امر الله مالك الرقاب
- 89 يا عبادى عليكم بهائى و عنايتى نشهد انكم اقبلتم الى الوجه و اردتم الحضور لدى باب فتح على من فى الارضين و السموات نسئل الله ان يحفظكم و يحرسكم بجنود الغيب و الشهادة و ينزل عليكم من سحب الفضل امطار العناية و اللطاف و نذكر امائى و اوراقى فى بحبوحة البلاء بما اكتسبت ايدى الذى كفروا بيوم المآب نسئل الله تبارك و تعالى ان ينزل عليهم رحمة من عنده و يفتح على وجوههم ابواب البركات انه هو منزل الآيات و مالك الاسماء و الصفات لا اله الا انا المقتدر العزيز الوهاب و الناطق فى يوم الحساب
- 90 يا مهدى قد ذكرناك و الذين نسبهم الله اليك فضلاً من عندنا و انا العزيز الفياض طوبى لعبد سمع ما نطق به لسان العظمة و طوبى لمن تمسك بالبر و التقوى فى ايام الله مرسل الأرياح
- 91 و اردنا ان نذكر من سى بسيد قبل كاظم و نزين رأسه باكليل العطاء و هيكله بطراز عناية الله منزل الآيات انك اذا اخذتك حلاوة بيان ربك الرحمن قم مقبلاً الى سجن عكا و قل

92 Praise be unto Thee, O Lord of Names and Creator of heaven, for having guided me unto Thy path and remembered me through Thy verses, and sent down unto me that whose fragrance shall not cease throughout the duration of Thy kingdom. I beseech Thee, O King of existence and Lord of the seen and unseen, by Thy Most Mighty Name and by Thy Most Loving Name, to assist me and my kindred in that which Thou lovest and approvest. O Lord! Deny us not the ocean of Thy bounty, nor the heaven of Thy generosity, nor the sun of Thy grace. Send down upon us at all times that which will draw us nigh unto Thee. Verily, Thou art the Omnipotent, the Mighty, the Unconstrained.

93 O 'Abdu'l-Karim! The Most Great Ocean from this most exalted station, namely the Prison of 'Akka, hath turned toward thee and toward His loved ones, and desireth to manifest unto them the pearls of wisdom and utterance, that they may give thanks unto their Lord, the All-Bounteous, the All-Generous. We have turned toward those who have turned toward the Supreme Horizon, and have mentioned them in such wise as hath caused all things to be attracted. He is the Helper, the Compassionate, the All-Bountiful, the Forgiving, the Merciful. We beseech God to open before thy face and their faces the gates of gifts and favors, and to ordain for you that whereby His Word may be exalted among His servants and His Cause in His lands. Verily, He is the Omnipotent over what He willeth, and He is the One, the Alone, the All-Knowing, the All-Wise.

94 We make mention of 'Abdu'l-Husayn that he may give thanks unto God Who hath caused all things to speak His praise on this Day whereon the Most Great Ocean hath revealed its pearls, the earth its treasures, and the sun its effulgence and radiance. All this is through the grace of God, thy Lord, the Lord of the Mighty Throne. Say:

95 Glory be unto Thee, O Lord of Names, and unto Thee be greatness and majesty, O Thou in Whose grasp is the reins of all mankind! I beseech Thee by Thy most sweet call and by the lights of Thy countenance, O Lord of the Hereafter and of the former world, to assist me in serving Thy Cause amongst Thy servants. Then make me the cupbearer of the water of Thy proof unto the people of Thy kingdom. Verily, Thou art the Omnipotent, the All-Compelling, the All-Informed.

96 O Lutfu'llah! The promise hath come to pass and the Lord of the world maketh mention of thee in such wise as shall adorn thee with the ornament of detachment and the crown of trustworthiness among all people. Say:

92 لك الحمد يا مالك الأسماء و فاطر السمآء بما هديتني الى صراطك و ذكرتني بآياتك و انزلت لي ما لا ينقطع عرفه بدوام ملكوتك استلک يا سلطان الوجود و مالک الغيب و الشهود باسمک العزيز و باسمک الودود ان تؤيدني و ضلعي على ما تحب و ترضى ارب لا تمنعنا عن بحر عطائك و لا عن سمآء جودک و شمس کرمک فانزل علينا فيکل الاحيان ما يقربنا اليک انک انت المقتدر العزيز المختار

93 يا عبدالکریم انّ البحر الأعظم من هذا المقام الأعلى ای سجن عکآء اقبل اليک و الى اوليائه و اراد ان يظهر لهم لآئی الحکمة و البيان لبشکروا ربهم الفياض الکریم انا اقبلنا الى الذین اقبلوا الى الأفق الأعلى و ذکرناهم بما انجذبت به الأشياء کلها انه هو المؤيد المشفق الفضال الغفور الرحيم نسئل الله ان يفتح على وجهک و وجوههم ابواب المواهب و الألفاف و يقدر لکم ما يرتفع به کلمته بين عباده و امره في بلاده انه هو المقتدر على ما يشآء و هو الفرد الواحد العليم الحکيم

94 و نذكر عبدالحسن (خا) لبشکر الله الذی انطق کل شىء بذكره في هذا اليوم الذی فيه اظهر البحر الأعظم لآئی اصدافه و الأرض کنوزها و الشمس اشراقها و تجليها کل ذلك من فضل الله ربک ربّ العرش العظيم

95 قل لك البآء يا مولی الأسمآء و لك العظمة و الکبرياء يا من في قبضتک زمام الوری استلک بدائک الأحلي و انوار وجهک يا مالک الآخرة و الأولى ان تؤيدني على خدمة امرک بين عبادک ثم اجعلني ساقی کوثر برهانک لأهل مملکتک انک انت المقتدر المهيمن الخبير

96 يا لطف الله قد اتى الوعد و يذكرک مولی العالم بما يزينک بطراز الانقطاع و اکليل الأمانة بين الوری قل

- 97 Praise be unto Thee, O my Best-Beloved, and thanksgiving be unto Thee, O my Adored One! I testify that through Thee hath been manifested that which was hidden from all eyes and concealed with God, the Lord of all worlds. Say: My God, my God! Illumine my heart with the light of Thy knowledge, then preserve me from the whisperings of them who have disbelieved in Thee and in Thy signs. O Lord! Thou seest me detached from all else but Thee. Strengthen me through Thy bounty and generosity. Verily, Thou art the Omnipotent, the Sovereign over all who are in the heavens and on earth.
- 98 O Qasim! Hear My call from the direction of My prison. It will draw thee nigh unto Mine horizon and will adorn thee with that which will exalt thee amongst My servants. Verily thy Lord is the Omnipotent, the Mighty, the All-Knowing. Despair not of the Spirit of God. He is with His servants who have turned unto Him, who have not broken His covenant and His testament, and who have proclaimed with the most exalted call: "The Kingdom is God's, the Omnipotent, the Mighty, the Chosen One!"
- 99 Thy letter hath come before the Wronged One, as well as that which was sent by him who is named Abdullah, who circumambulates the House at morn and eventide. O Qasim! Grieve not over the happenings of the world. We beseech God, blessed and exalted be He, to adorn thee with the ornament of detachment and trustworthiness, and to open before thy face the doors of grace and bounty. Verily, He is the Lord of the Throne and of the dust. He doeth what He willeth, and He is the Mighty, the Bestower.
- 100 The glory shining forth from the horizon of the heaven of My mercy be upon you, O My loved ones and chosen ones! Blessed are ye! We testify that ye are among the triumphant ones in the Book of God, the Lord of Lords.
- 97 لك الحمد يا مقصودي ولك الشكر يا معبودي
اشهد بك ظهر ما كان مستوراً عن الأبصار و
مكنوناً من لدى الله رب العالمين قل الهى الهى
نور قلبي بنور معرفتك ثم احفظني من وساوس
الذين كفروا بك و بآياتك ايرب تراني منقطعاً
عن دونك ايدني بجودك و كرمك انك انت
المقتدر المهيمن على من فى السموات والأرضين
- 98 يا قاسم اسمع ندائى من شطر سجنى انه يقربك الى
افقى ويزينك بما يرفعك بين عبادى ان ربك
هو المقتدر العزيز العلام لا تياس من روح الله انه
مع عباده المقبلين الذين ما نقضوا عهده و ميثاقه و
نطقوا بأعلى النداء الملك لله المقتدر العزيز المختار
- 99 قد حضر كتابك لدى المظلوم و ما ارسله من سمي
بعبدالله الذى يطوف البيت فى الغدو و الاصال يا
قاسم لا تحزن من حوادث الدنيا نسل الله تبارك
و تعالى ان يزيناك بطراز الانقطاع و الأمانة و
يفتح على وجهك ابواب الفضل و العطاء انه هو
رب العرش و الثرى يفعل ما يشاء و هو العزيز
الوهاب
- 100 البهاء المشرق من افق سماء رحمتى عليكم يا اوليائى
و اصفياى طوبى لكم نشهد انكم من الفائزين فى
كتاب الله رب الأرباب

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To: Haydar Qabl-i-Ali et al.

Date: 1307 ? [1889-1890]

- 1 In My Name that speaketh in the Kingdom of Utterance!
- 2 The Book of God speaketh the truth in this Most Great Prison and guideth the servants unto God, the Lord of all men. Not an atom escapeth His knowledge. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Most Powerful, the Unconstrained. The Call hath never ceased from the Most Exalted Horizon, yet the people remain in strange heedlessness. They have cast the Truth behind their backs, clinging to the dawning-places of idle fancies and vain imaginings.
- 3 O Haydar-Qabli-'Ali, upon thee be My everlasting Glory! That which thou didst send hath attained the ears of the Wronged One, and We have answered thee with that which hath caused the hearts of them who are endued with understanding to soar. Say: This is a Day wherein none save Him is to be mentioned. Fear God, O ye parties! The Tree of the Furthestmost Boundary speaketh before your faces, and the Euphrates of Utterance floweth from the Pen of God, the Lord of lords. Neither the might of the world hath weakened Him, nor have the swords of the nations frightened Him. He hath arisen before all with such steadfastness as hath caused feet to slip.
- 4 Say: This is a Call round which circle the essences of existence, and this is a Tablet which God hath made the point of circumambulation for all scriptures and tablets. Say: Fear God, O peoples of the earth, and withhold not yourselves from the Most Great Ocean, nor follow every heedless doubter. This is a Day wherein the ocean surgeth and the fragrance wafteth. Blessed is he who hath found the fragrance of God, the Lord of mankind. This is a Day wherein the Ancient Beauty hath established Himself upon the Most Great Throne and the Herald hath proclaimed: The Kingdom belongeth to God, the Revealer of verses.
- 5 Verily, in the midst of tribulations, We call unto Our loved ones who heard the Call and said: "Yea, yea, O Lord of earth and heaven!" Blessed art thou for having traveled throughout the lands to spread the signs of thy Lord, the Lord of creation. We heard thy mention when thou wast in the Verdant Land, in a house wherein My remembrance and praise were raised by those who took hold of the Book of God with such power as the might of the world could not frustrate, and with such strength
- بِسْمِ النَّاطِقِ فِي مَلَكُوتِ الْبَيَانِ 1
- كِتَابُ اللَّهِ يَنْطِقُ بِالْحَقِّ فِيهِذَا السِّجْنِ الْأَعْظَمِ وَ 2
يَهْدِي الْعِبَادَ إِلَى اللَّهِ مَالِكِ الرَّقَابِ لَا يَعِزُّ عَنْ
عِلْمِهِ مِنْ شَيْءٍ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يَرِيدُ وَ
هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْمُخْتَارُ مَا انْقَطَعَ النَّدَاءُ مِنَ الْأَفْقِ
الْأَعْلَى وَلَكِنَّ النَّاسَ فِي غَفْلَةٍ عِجَابٍ نَبَذُوا الْحَقَّ
وَرَاءَهُمْ مَتَمَسِّكِينَ بِمَطَالِعِ الظُّنُونِ وَالْأَوْهَامِ
- يَا حَيْدَرَ قَبْلَ عَلَى عَلَيْكَ بِهَائِي الْأَبَدِي قَدْ فَازَ مَا 3
أَرْسَلْتَهُ بِاصْغَاءِ الْمَظْلُومِ وَاجْبِنَاكَ بِمَا طَارَتْ بِهِ
افْتِدَاءُ أُولَى الْأَبَابِ قُلْ هَذَا يَوْمٌ لَا يَذْكُرُ فِيهِ إِلَّا هُوَ
اتَّقُوا اللَّهَ يَا مَعْشَرَ الْأَحْزَابِ تَنْطِقُ إمامُ وَجْهِكُمْ
سِدْرَةُ الْمُنْتَهَى وَجَرَى فِرَاتُ الْبَيَانِ مِنْ قَلَمِ اللَّهِ
رَبِّ الْأَرْبَابِ مَا أضعَفَتْهُ قُوَّةُ الْعَالَمِ وَمَا خَوَّفَتْهُ
أَسْيَافُ الْأُمَمِ قَامَ إمامُ الْكَلِّ بِاسْتِقَامَةٍ زَلَّتْ بِهَا
الْأَقْدَامُ
- قُلْ هَذَا نَدَاءٌ طَافَتْ حَوْلَهُ جَوَاهِرُ الْوُجُودِ وَ هَذَا 4
لَوْحٌ جَعَلَهُ اللَّهُ مَطَافَ الزَّيْرِ وَالْأَلْوَابِ قُلْ اتَّقُوا
اللَّهَ يَا مَلَأَ الْأَرْضَ وَلَا تَتَمَنَّوْا أَنْفُسَكُمْ عَنِ الْبَحْرِ
الْأَعْظَمِ وَلَا تَتَّبِعُوا كُلَّ غَافِلٍ مَرْتَابَ هَذَا يَوْمٍ فِيهِ
مَاجُ الْبَحْرِ وَهَاجَ الْعُرْفِ طُوبَى لِمَنْ وَجَدَ عَرَفَ
اللَّهُ مَوْلَى الْأَنَامِ هَذَا يَوْمٌ فِيهِ اسْتَوَى جَمَالُ الْقَدَمِ
عَلَى الْعَرْشِ الْأَعْظَمِ وَنَادَى الْمُنَادُ الْمَلِكُ اللَّهُ مَنْزِلُ
الْآيَاتِ
- أَنَا فِي بَحْبُوحَةِ الْأَحْزَانِ نَدَعُو أَوْلِيَانَا الَّذِينَ سَمِعُوا 5
النَّدَاءَ وَقَالُوا بَلَى بَلَى يَا مَالِكِ الْأَرْضِينَ وَ
السَّمَوَاتِ طُوبَى لَكَ بِمَا طَفَتِ الْبِلَادُ لَا تَنْتَشِرُ
آثَارُ رَبِّكَ مَالِكِ الْإِبْيَادِ أَنَا سَمِعْنَا ذِكْرَكَ إِذْ
كُنْتَ فِي الْخَضِرَاءِ فِي بَيْتٍ فِيهِ ارْتَفَعَ ذِكْرِي وَ
ثَنَائِي مِنَ الَّذِينَ أَخَذُوا كِتَابَ اللَّهِ بِقُدْرَةٍ لَمْ تَعْجِزْهَا

as all the hosts of the earth combined could not withstand. To this doth the Lord of the world bear witness from His most exalted station.

- 6 O My loved ones in the Verdant Land! Ye have attained unto acceptance on a Day wherein most of the servants have turned away, and ye have found the breezes of revelation whilst the people were wrapped in heedlessness and error. We have mentioned you aforetime through clear verses and have revealed unto you that which hath attracted the hearts and gladdened the eyes. Blessed are ye for having fulfilled My Covenant, attained unto My testimonies, and drunk the choice wine of utterance from the chalice of My bounty. We beseech God to assist you with the hosts of the seen and the unseen, to send down upon you from the clouds of grace the rains of blessing and bounty, and to ordain for you from His Most Exalted Pen that which shall profit you in every world of His worlds. Verily, He knoweth you better than ye know yourselves. He is the Almighty, the Most Powerful, the All-Knowing.

- 7 Convey My remembrance to him who was named Muhammad before Husayn. We testify that he attained to what was mentioned in the Books of God, the Mighty, the Bestower. We found him steadfast in this Cause which hath caused all regions to be seized with perturbation. He hath drunk the choice wine of revelation from the cup of My utterance. We have remembered him in diverse Tablets and We beseech God to exalt him through His Name amongst His servants, to make him a champion of His Cause, firm in His service, and to manifest through him that which shall endure as long as His names endure. Give him glad-tidings from Me, remind him of My verses, and illumine him with the lights of the Kingdom of My Name, the Mighty, the Wondrous.

- 8 Blessed art thou, O Khidra, inasmuch as God hath made thee a repository of the pearls of His love and the arena for the steeds of His might and power. Thus hath the Kawthar of utterance flowed from the Pen of God, the Lord of all worlds. God hath adorned Khidra with him who loved Me and who arose in the early days to make mention of Me, to praise Me, and to serve My firm and wise Cause. We have aided him, confirmed him, illumined him with the light of My knowledge, and adorned him with the ornament of My Name whereby the hearts of the Concourse on High were attracted and the limbs of the idolaters trembled.

- 9 We wish to make mention at this time of him who was named Muhammad after Mirza and give him the glad-tidings of My attention to him and My remembrance of him, that supreme joy may seize him through this Great News. The Wronged

قدرة العالم وبقوة لا [تقوم] معها جنود الأرض
كلها يشهد بذلك مولى العالم فى اعلى المقام

6 يا اوليائى فى الخضراء انتم فزتم بالاقبال فى يوم فيه
اعرض اكثر العباد ووجدتم نفحات الوحي اذ
كان القوم فى غفلة و ضلال انا ذكرناكم من قبل
بآيات بينات و انزلنا لكم ما انجذبت به القلوب و
قوت به الأبصار طوبى لكم بما وفيتم بميثاقى و فزتم
بآثارى و شربتم رحيق البيان من كأس عطائى
نسئل الله ان يمدكم بجنود الغيب والشهادة وينزل
عليكم من سحاب الفضل امطار البركة والعطاء و
يكتب لكم من قلبه الأعلى ما ينفعكم فى كل عالم
من عوالمه انه اعلم بكم منكم انه هو المقتدر العزيز
العلام

7 اذكر من قبلى من سمي بمحمد قبل حسين نشهد انه
فاز بما كان مذكوراً فى كتب الله العزيز الوهاب
انا وجدناه على الاستقامة الكبرى فهذا الامر
الذى به اخذ الاضطراب كل الجهات قد شرب
رحيق الوحي من كأس بيانى انا ذكرناه فى الواح
شقى و نسئله تعالى ان يرفعه باسمه بين عباده و
يجعله ناصراً لأمره قائماً على خدمته ويظهر منه
ما يكون باقياً بقاء اسمائه بشره من قبلى و ذكره
بآياتى و نوره بأنوار ملكوت اسمى العزيز البديع

8 طوبى لك يا خضرآء بما جعلك الله مخزن لآلئ
حبه و مضمار فوارس عزه و اقتداره كذلك
جرى كوثر البيان من قلم الله رب العالمين قد
زين الله الخضراء بمن احببى و قام فى اول الأيام
على ذكرى و ثنائى و خدمة امرى المبرم الحكيم
انا ايدناه و وقفناه و نورناه بنور معرفتى و زيناه
بطراز اسمى الذى به انجذبت الملائة الأعلى و
ارتعدت فرائض المشركين

9 و اردنا ان نذكر فيها الحين من سمي بمحمد بعد
ميرزا و نبشره بتوجهى اليه و ذكرى آياه ليأخذه
الفرح الأعظم من هذا النبأ العظيم ان المظلوم فى

One in prison remembers thee with that whereby thy name shall endure in the Book of God, the Mighty, the Praiseworthy. O Muhammad! Be thou assured that the world and all that is therein cannot equal the Word of God, for it shall remain immortalized in His mighty and wise Book. Arise, then turn to the Kaaba of divine knowledge and say: Praise be to Thee, O my God, for having remembered me when I was among the heedless ones. We heard thy call and answered thee, and when We saw the warmth of thy love, We revealed to thee what the Tree of Utterance revealed unto the Son of Imran on the Mount of Knowledge. Be grateful and say: Praise be to Thee, O God of all who are in the heavens and on earth.

السَّجَنُ يَذْكُرُكَ بِمَا يَبْقَى بِهِ اسْمُكَ فِي كِتَابِ اللَّهِ الْعَزِيزِ الْحَمِيدِ يَا مُحَمَّدُ اَيُّقِنَنَّ أَنَّ الدُّنْيَا وَمَا فِيهَا لَا تَعَادِلُ بِكَلِمَةِ اللَّهِ لِأَنَّهَا تَكُونُ بَاقِيَةً مَخْلُودَةً فِي كِتَابِهِ الْعَزِيزِ الْحَكِيمِ قُمْ ثُمَّ اقْبَلْ إِلَى كَعْبَةِ الْعِرْفَانِ وَقُلْ لَكَ الْحَمْدُ يَا هَلِي بِمَا ذَكَرْتَنِي إِذْ كُنْتُ بَيْنَ أَيْدِي الْعَافِلِينَ أَنَا سَمِعْنَا نِدَائَكَ اجْبِنَاكَ وَرَأَيْنَا حَرَارَةَ حَبِّكَ أَظْهَرْنَا لَكَ مَا أَظْهَرْتَ سِدْرَةَ الْبَيَانِ فِي طُورِ الْعِرْفَانِ لِابْنِ عِمْرَانَ اشْكُرْ وَقُلْ لَكَ الْحَمْدُ يَا إِلَهَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ

- 10 Say: O people of the Bayan! Cling not to names as did the people before you. Fear God and be not of the idolaters. This is the Day of God wherein none save Him is mentioned. Have mercy upon yourselves and be not of the wrongdoers. The ocean of divine knowledge surgeth before your faces. Turn to it with illumined hearts and radiant faces. This is what ye have been commanded by God, the Lord of the Mighty Throne. We testify that thou hast drunk the milk of divine knowledge from the breast of utterance and believed in God, the Single One, the All-Informed. We make mention of thy brethren who responded when they heard My sweetest call and acknowledged that which the Tongue of Grandeur uttered for My Self, which hath encompassed all who are in the heavens and on earth. The glory from Us be upon you and upon those who heard, hastened, and responded when the call was raised between earth and heaven. These are the people of Baha and the companions of the Crimson Ark, mention of which was sent down in the Book of Names by the Pen of God, the Mighty, the Great.

10 قُلْ يَا مَلَأَ الْبَيَانَ لَا تَعْتَكِفُوا عَلَى الْأَسْمَاءِ كَمَا اعْتَكَفَ حَزْبٌ قَبْلَكُمْ اتَّقُوا اللَّهَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ هَذَا يَوْمُ اللَّهِ لَا يَذْكُرُ فِيهِ إِلَّا هُوَ أَرْحَمُ عَلَى أَنْفُسِكُمْ وَلَا تَكُونُوا مِنَ الظَّالِمِينَ قَدْ مَاجَ بَحْرُ الْعِرْفَانِ أَمَامَ وَجُوهِكُمْ اقْبَلُوا إِلَيْهِ بِقُلُوبٍ نَوْرَاءَ وَوَجْهٍ بَيَضَاءَ هَذَا مَا أَمَرْتُمْ بِهِ مَنْ لَدَى اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ شَهِدَ أَنَّكَ شَرِبْتَ لَبَنَ الْعِرْفَانِ مِنْ ثَدْيِ الْبَيَانِ وَأَمَنْتَ بِاللَّهِ الْفَرْدِ الْخَبِيرِ وَذَكَرَ إِخْوَانَكَ الَّذِينَ أَجَابُوا إِذْ سَمِعُوا نِدَائِي الْأَحْلَى وَاعْتَرَفُوا بِمَا نَطَقَ بِهِ لِسَانُ الْعِظَمَةِ الْمَلِكِ وَالْمَلَكُوتِ وَالْعِظَمَةِ وَالْجَبَرُوتِ لِنَفْسِي الَّتِي أَحَاطَتْ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ الْبَهَاءِ مِنْ لَدُنَّا عَلَيْكُمْ وَعَلَى الَّذِينَ سَمِعُوا وَسَرَعُوا وَاجَابُوا إِذْ ارْتَفَعَ النَّدَاءُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ أُولَئِكَ أَهْلُ الْبَهَاءِ وَاصْحَابُ السَّفِينَةِ الْحَمْرَاءِ الَّتِي نَزَلَتْ ذِكْرَهَا فِي كِتَابِ الْأَسْمَاءِ مِنْ قَلَمِ اللَّهِ الْعَزِيزِ الْعَظِيمِ

- 11 In this station We make mention of him who was named Mirza Aqa in the Most Exalted Horizon, as a favor from God, the Lord of the Day of Judgment, that the breezes of revelation may attract him and bring him nigh unto the station adorned with supreme steadfastness in this Great Announcement. Hearken unto the Call from the precincts of the Prison of Akka, which hath been raised to such heights that the denizens of the Kingdom and above them the Concourse of Glory - whom the tempests of the calumnies of those who turned away from this luminous Horizon could not move - have heard it. Arise to serve the Cause with a power that the hosts of the oppressors cannot weaken. We have made mention of thee and those who believed before and at this time with this clear remembrance. Convey My greetings to thy brethren and illumine them with the lights of the Sun of thy Lord's utterance, the All-Knowing,

11 وَنَذَكُرُ فِي هَذَا الْمَقَامِ مَنْ سَمِيَ بِمِيرْزَا قَبْلَ آقَا فِي الْأَفْقِ الْأَعْلَى فَضْلًا مَنْ لَدَى اللَّهِ مَالِكُ يَوْمِ الدِّينِ [لِتَجْذِبَهُ] نَفْحَاتِ الْوَحْيِ وَ[تَقْرَبَهُ] إِلَى مَقَرِّ تَزِينٍ بِالْإِسْتِقَامَةِ الْكُبْرَى فِيهِذَا النَّبَأُ الْعَظِيمُ اسْمِعِ النَّدَاءَ مَنْ شَطْرَ سِجْنِ عَكَاءَ أَنَّهُ ارْتَفَعَ إِلَى مَقَامِ سَمْعِ ابْنَاءِ الْمَلَكُوتِ وَفَوْقَهُ مَلَأَ الْجَبَرُوتِ الَّذِينَ مَا حَرَكْتَهُمْ عَوَاصِفَ مَقْتَرِيَّاتِ الَّذِينَ أَعْرَضُوا عَنْ هَذَا الْأَفْقِ الْمُنِيرِ قُمْ عَلَى الْأَمْرِ بِقُدْرَةٍ لَا [تَضَعُفُهَا] جُنُودُ الظَّالِمِينَ أَنَا ذَكَرْنَاكَ وَالَّذِينَ آمَنُوا مِنْ قَبْلِ وَفِيهِذَا الْحَيْنَ بِهَذَا الذِّكْرِ الْمُبِينِ كَبَّرَ مِنْ قَبْلِي عَلَى وَجْهِ إِخْوَانِكَ وَنُورِهِمْ بِأَنْوَارِ شَمْسِ بَيَانِ رَبِّكَ الْعَلِيمِ الْحَكِيمِ نَسْأَلُ اللَّهَ أَنْ يُؤَيِّدَهُمْ عَلَى مَا يَنْبَغِي لِيَوْمِهِ

the All-Wise. We beseech God to assist them as befitteth His glorious and wondrous Day. Grieve not at the vicissitudes of the world, its conditions and changes. Take hold of the hem of thy Lord's mercy and say:

العزیز البدیع آنک لا تحزن من حوادث الدنیا و
الوانها و تغییرها خذ ذیل رحمة ربک

- 12 My God, my God! Praise be to Thee for having adorned me with the ornament of turning unto Thee and for having illumined me with the light of Thy knowledge. I beseech Thee by Thy most great signs and the manifestations of Thy power amongst all beings to aid me and my brethren to serve Thy Cause with wisdom and utterance. Verily Thou art the Almighty, the Glorious, the Bestower. There is none other God but Thee, the All-Bountiful, the Generous.

12 و قل الهی الهی لک الحمد بما زینتني بطراز الاقبال
الیک و نورتنی بنور معرفتک بآیاتک
الکبری و ظهورات قدرتک بین الوری ان توفقنی
واخوانی علی خدمة امرک بالحکمة و البیان آنک
انت المقتدر العزیز المنان لا اله الا انت الفضل
الکریم

- 13 This is the Manifest Book that speaketh at this time. This is a Day wherein the Call calleth out, the Word speaketh, and the Book uttereth, yet most of the people are heedless. The sleep of heedlessness hath overtaken them such that this most sweet Call, raised from the Most Exalted Horizon in the Prison of Akka, hath not awakened them. Blessed is he who hath heard and recognized, who hath seen and witnessed, and who hath stood firm in this Great Announcement. Say: This is an Announcement the like of which the eye of creation hath not seen, nor the ear of invention heard. He is the Incomparable One of the heavens and earth. To this beareth witness His Revealer and His Manifestation in this exalted station.

13 هو الکتاب المبین الذی ینطق فی هذا الحین هذا يوم
فيه النداء ینادی و البیان یتکلم و الکتاب ینطق و
القوم اکثرهم من الغافلین قد اخذهم نوم الغفلة
بحیث ما یقظهم هذا النداء الأعلی الذی ارتفع
من الأفق الأعلى فی سجن عکاء طوبی لسمیع سمع
و عرف و لبصیر شهد و رأى و لمستقیم تمسک
بهذا النبأ العظیم قل هذا نبأ ما رأت عین الابداع
شبهه و ما سمعت اذن الاختراع مثله انه هو بدیع
السّموات و الأرض یشهد بذلك منزله و مبعثه
فی هذا المقام الرفیع

- 14 O Mihdi! Harken unto the Call of the Eternal God. Verily it hath been raised from the Most Exalted Horizon that His servants in the kingdom of creation might hear it, yet the people turned away until they denied God's proof and evidence, and disbelieved in His favor which He sent down from the heaven of His bounty and the kingdom of His mercy that embraceth all in the heavens and earth. He who loved Me and soared in My atmosphere hath mentioned thee. We have remembered thee with that which all the treasures of the world and all the riches of the earth cannot equal. To this beareth witness every fair-minded and insight-possessing one. Hear My call and arise to serve My Cause with a steadfastness whereby the feet of the servants shall stand firm. Verily thy Lord is the All-Explaining, the All-Knowing.

14 یا مهدی اسمع نداء الله الأبدی انه ارتفع من
الأفق الأعلى لاصغاء عباده فی ناسوت الانشاء
و القوم اعرضوا الی ان انکروا حجة الله و برهانه
و کفروا بنعمته الّتی انزلها من سماء جوده و
ملکوت رحمته الّتی سبقت من فی السّموات و
الأرضین قد ذکرک من احبّنی و طار فی هوائی
ذکرناک بما لا [تعادلّه] کنوز العالم و لا خزائن
الأرض کلّها یشهد بذلك کلّ منصف بصیر
اسمع ندائی و قم علی خدمة امری باستقامة
[تستقیم] بها ارجل العباد ان ربک هو المبین
العلیم

- 15 Cause My servants to enter, in My name, the paradise of My good-pleasure and the garden of My knowledge. Verily thy Lord is the All-Explaining, the All-Wise. The clamor hath been raised in all regions, and this is what the Supreme Pen foretold when it moved in Zawra and in this Great Prison. Arise to serve the Cause, then guide the people to the path

15 ادخل باسمی عبادی فی جنة رضائی و حديقة
عرفانی ان ربک هو المبین الحکیم قد ارتفع
التعاق فی الآفاق و هذا ما اخبر به القلم الأعلى
اذ کان متحرکاً فی الزوراء و فی هذا السجن العظیم
قم علی خدمة الأمر ثم اهدی الناس الی صراط

of God Who walketh and speaketh in this mansion which was built for this Most Luminous and Great Manifestation.

الله الذي يمشي و ينطق في هذا القصر الذي بنى
لهذا الظهور الأنور العظيم

- 16 O Mihdi! Upon thee be My glory! It hath dawned from the horizon of utterance, speaking and making mention of this Name at Whose appearance the limbs of the tribes trembled, save those whom God, thy Lord, the Almighty, the Powerful, willed. Beware lest the oppression of tyrants frighten thee or the might of Pharaohs prevent thee. The world shall perish, and that which hath been sent down to thee from My Most Exalted Pen at this glorious and wondrous time shall endure. Take My Book with My strength, then read it among My servants who have not broken My covenant and My testament, and among those who have sought the ultimate goal and the highest summit, that the fragrances of revelation may guide them to the purpose of all who are in the heavens and on earth. When thou hast drunk the choice wine of My utterance and found the fragrance of My pure wine, say:

16 يا مهدى عليك بهائى اطلع من افق البيان ناطقاً
ذاكراً بهذا الاسم الذي اذ ظهر ارتعدت فرائص
القبائل الا من شاء الله ربك المقتدر القدير
اياك ان يخوفك ظلم الجبارة او تمنعك سطوة
الفراعنة ستفتنى الدنيا ويبقى ما نزل لك من قلبي
الأعلى في هذا الحين العزيز البديع خذ كتابي بقوة ثم
اقرأ بين عبادي الذين ما نقضوا عهدي و ميثاقى
و بين الذين قصدوا المقصد الأقصى و الذروة
العليا [لتوصلهم] نفحات الوحي الى مقصود من
فى السموات و الأرضين اذا شربت كوثر بيانى و
وجدت عرف رحيقى

- 17 O my God, my God! Aid me in that which beseemeth Thee and Thy days. Then reinforce me with Thy exalted hosts whom Thou hast created for the triumph of Thy Cause, the diffusion of Thy signs, and the manifestation of that which draweth them nigh unto Thee in all conditions. O Lord! Thou beholdest me clinging to Thy Most Great Handle and holding fast to the hem of Thy mercy, O Lord of all beings. I beseech Thee to assist me to manifest that which Thou hast commanded me with spirit and joy. Then ordain for me the reward of those who have circled round Thy Sacred House and acted in accordance with that which they were bidden in Thy Mighty Book. O Lord! I am Thy servant and the son of Thy servant. I beseech Thee to manifest through me the pearls of Thy love and knowledge which lay hidden within my innermost being by Thy command and will. Verily, Thou art the All-Powerful, the Mighty, the Most Generous.

17 قل الهى الهى ايدنى على ما ينبغي لك ولايامك
ثم امددنى بجنودك العالين الذين خلقتهم لنصرة
امرک و انتشار آثارک و اظهار ما يقرّبهم اليك
فى كلّ الأحوال اى ربّ ترانى متمسكاً بعروتك
الوثقى و متشبّثاً بذيل رحمتك يا مولى الورى
اسئلك ان توقفتنى على اظهار ما امرتنى به بالروح
و الرّيحان ثم اكتب لى اجر الذين طافوا حول
بيتك الحرام و عملوا بما امروا به فى كتابك العظيم
اى ربّ انا عبدك و ابن عبدك اسئلك ان
تظهر منى لآئى حبك و معرفتك الّتى كانت
مكنونة فى سرى بأمرک و ارادتک انک انت
المقتدر العزيز الفياض

- 18 O Haydar-'Ali! Upon thee be My glory and My loving-kindness. We have desired at this moment to make mention of him who was named Muhammad-Ja'far, brother of the one who ascended unto the horizon of My loving-kindness, that he may rejoice and be of those who are thankful. We have made mention of those who have turned, on the Day of God, unto His luminous horizon, and We counsel all with that which We counseled Our chosen ones and loved ones aforetime who neither denied My proof and My testimony, nor turned away from My Cause, the manifest, the shining, the wondrous. Let not the deeds of those who have denied God grieve thee, nor the utterances of any heedless and remote one. Turn with thy whole being to the Kaaba of God and say:

18 يا حيدر قبل على عليك بهائى و عنايتى اردنا
في هذا الحين ان نذكر من سمي بحمد قبل جعفر
اخ من صعد الى افق عنايتى ليفرح ويكون من
الشّاكرين انا ذكرنا الذين اقبلوا فى يوم الله الى
افقه المنير و نوصي الكل بما وصينا به اصفيائى و
احبائى من قبل الذين ما انكروا حتى و برهاني و ما
اعرضوا عن امرى الظاهر المشرق البديع اياك
ان تحزنك اعمال الذين كفروا بالله او مقالات
كل غافل بعيد اقبل بتامك الى كعبة الله و قل

- 19 O my God, my God! All glory be unto Thee for having manifested Thy Cause amongst Thy servants, and all praise be unto Thee for having guided them to the horizon of Thy grace. I beseech Thee by the fire of Thy Sacred Tree whereby the hearts of Thy servants have been drawn to the horizon of Thy manifestation, and by the light of Thy countenance whereby all who are in Thy heaven and on Thy earth have been illumined, to enable me to make mention of Thee and to praise Thee amongst Thy creation. Verily, Thou art the Strong, the All-Conquering, the All-Knowing, the All-Wise. O Lord! Withhold not Thy servants from turning unto the court of Thy nearness, and deprive them not of the outpourings of Thy days. Verily, Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of every clear command.
- 19 الهی الهی لک البهاء بما اظهرت امرک بین عبادک و لک الثناء بما هدیتهم الی افق فضلك اسئلك بنار سدرتک الّتی بها انجذبت افئدة عبادک الی افق ظهورک و بنور وجهک الّذی به اشرق من فی سماءک و ارضک ان توقفنی علی ذکرک و ثنائک بین خلقک انک انت القوى الغالب العلیم الحکیم ای رب لا تمنع ارقائك عن التوجه الی بساط قربک و لا تجعلهم محرومین من فیوضات ایامک انک انت المقدر علی ما تشاء و فی قبضتک زمام کل امر مبین
- 20 O thou who gazest upon Mine horizon and standeth before My face! We have desired to make mention of Our loved ones in Nishabur, whom thou didst mention before and whose names thou didst send to the Most Great Prison before the face of thy Lord, the All-Knowing Remembrancer. By the life of God! The Wronged One hath sent down for His loved ones that which no books in the world can equal, whereunto every fair-minded and perceiving one doth testify. O My loved ones in that place! Harken unto the call of the Wronged One Who mentioned you before through clear verses, and at this time through that which hath attracted the hearts of the sincere ones. Be not grieved by the happenings of the world and what hath befallen you in your love for God, the Lord of the exalted Throne. In the Persian tongue hear ye the divine call. Ye have ever been remembered and still are. Today the Sun of Revelation is shining and manifest before all faces, and the ocean of utterance is visible and evident with countless waves. All must, with wisdom and utterance, bestow a portion from the sea of awareness upon them that slumber and guide them to the supreme horizon. I beseech God to aid the loved ones of that land in that which leadeth to salvation and nearness.
- 20 یا ایها الناظر الی افقی و الحاضر امام وجهی انا اردنا ان نذكر اولیائی فی نیشابور الذین ذکرتهم من قبل و ارسلت اسمائهم الی السجن الأعظم امام وجه ربک الذاکر العلیم لعمر الله انّ المظلوم انزل لأولیائه ما لا [تعادله] کتب العالم یشهد بذلك کلّ منصف بصیر یا اولیائی فی هناک اسمعوا نداء المظلوم الّذی ذکرکم من قبل بآیات ینات و فیهذا الحین بما انجذبت به افئدة المخلصین لا تحزنوا من حوادث الدنیا و ما ورد علیکم فی حب الله ربّ الكرسي الرفیع لسان پارسی ندای الهی را بشنود لازال مذکور بوده و هستید امروز آفتاب ظهور امام وجوه مشرق و لائغ و بحر بیان بامواج [لاتحصى] ظاهر و مشهود باید کل بحکمت و بیان ناثنین را از دریای آگاهی قیسمت عطا نمایند و باقی اعلی هدایت کنند از حق میطلب اولیای آن دیار را مؤید فرماید بر آنچه سبب رستگاری و تقرّبست
- 21 Each one of the friends hath in truth borne in God's path that which hath caused the Concourse on High to marvel. They must preserve this most exalted and most high station in the name of the Lord of all humanity. The barking ones, the idolaters and the thieves stand ready at their posts of ambush, and have had and have no purpose save to lead the servants astray. The counsels of the Point, and His lamentations and expressions of grief, had no effect upon the people of the Bayan. By the life of God! They have risen in opposition in a manner without likeness or peer, as witnessed by that which hath issued from their mouths on this blessed, holy and luminous Day. In these days the opposers and deniers have desired to
- 21 و هر یک از دوستان فی الحقیقه در سبیل الهی حمل نموده آنچه را که سبب حیرت ملاّ اعلی گشت باید این مقام اعظم اعلی را باسم مولی الوری حفظ نمایند ناعقین و مشرکین و سارقین بر مراصد قائم و منتظرند و قصدی جز اضلال عباد نداشته و ندارند وصیتهای حضرت نقطه و نوحه و ندبه ایشان در اهل بیان تأثیری ننود لعمر الله بر اعراضی قیام نمودند که بی شبه و مثل بوده یشهد بذلك ما خرج من افواههم فی هذا الیوم المبارک المقدّس المنیر این ایام

obliterate the Bayan. Glory be to God! All that was revealed by His Holiness and sent down from the heaven of will was and is circling round the Bayan. It is the perspicuous Book and the proof of God unto all who are in the heavens and on earth. In that Book mention hath been made of the return and the revelation and the mysteries of resurrection and the signs of the Hour. This Wronged One hath shown forth before the heedless deniers that which would prevent this reprehensible deed. We beseech God to aid His servants to uphold His signs and obliterate their signs. Verily He is powerful over all things.

معرضین و منکرین اراده نموده‌اند بیان را محو نمایند سبحان الله جميع آنچه از آنحضرت ظاهر و از اسماء اراده نازل طائف حول بیان بوده و هست اوست کتاب مبین و حجة الله على من فى السموات و الارضين در آن کتاب ذکر رجعت و ظهور و اسرار قیامت و اشراط ساعت را فرموده‌اند اینمظلوم نزد منکرین و غافلین اظهار داشته آنچه را که سبب منع این عمل مردود است و نسل الله ان يؤيد العباد على اثبات آثاره و محو آثارهم انه على كل شيء قدير

- 22 We send Our glorification and prayers upon Our loved ones there, and We beseech God to send down upon them from the heaven of grace and bounty that which will draw them nigh unto His all-glorious horizon and assist them to stand firm in this Cause, whereby the hearts of the heedless were troubled and the feet of the barking ones did slip. O Haydar-'Ali! Thou didst mention the seven brothers in the land of Kaf. Today the doors of divine favor have been opened through the key of the Most Great Name and the river of the All-Merciful's mercy is flowing. Each of the loved ones mentioned in thy letter hath been blessed with special favors, as witnessed by the waves of the ocean of My bounty and the effulgences of the sun of My loving-kindness. Give thanks unto thy Lord for this clear utterance and this great bounty. The deed which today taketh precedence over all deeds is steadfastness in the Cause of God - this hath been and still is so. Implore God that He may aid all to achieve this deed, which hath no equal. Verily He is the Strong, the Mighty, the Powerful.

22 و نكبر و نصلى على اوليائى هناك و نسل الله ان ينزل عليهم من سماء الفضل و العطاء ما يقرّبهم الى منظره الأبهى و يوقّتهم على الاستقامة الكبرى على هذا الأمر الذى به اضطربت افئدة الغافلين و زلت اقدام النّاعقين يا حيدر قبل على ذكر اخوان سبعة ارض كاف را نمودید امروز ابواب عنایت الهی بمفتاح اسم اعظم مفتوح و فرات رحمت رحمانی جاری هریک از اولیا که در نامه آنجناب مذکور بوده بعنایت مخصوصه فائز گشته [تشهد] بذلک امواج بحر جودى و تجلیات شمس عنایتی اشکر ربّک بهذا البیان المبین و هذا الفضل العظیم و عملیکه الیوم مقدّمست بر اعمال استقامت بر امر الله بوده و هست از حق بطلب کل را مؤید فرماید بر این عمل لا عدل له انه هو القوی الغالب القدير

- 23 O Haydar-'Ali! In My Name, the All-Glorious, upon him be My glory and loving-kindness. This word hath been revealed and sent forth: O My Name! Dost thou weep for what hath befallen Me at the hands of the heedless ones, or do I weep for Mine own Self? By the life of God! The waves have encompassed the Ark of God, the Almighty, the Self-Subsisting, and the winds have beset the Lamp of God, the Lord of what was and what shall be. There hath befallen Me at the hands of those who claim to love Me worse than what hath befallen Me from Mine enemies. My lamentation, My outcry, My yearning, and My wailing bear witness to this.

23 يا حيدر قبل على باسمى جمال عليه بهائى و عنایتی ایکنه نازل و ارسال شد یا اسمی اُتبیکی بما ورد على من جنود الغافلين ام ابکی بنفسی على نفسی لعمر الله قد احاطت الأمواج فلک الله المهيمن القيوم و احاطت الأرياح مصباح الله ربّ ما كان و ما يكون قد ورد على من الذين يدعون حى اعظم عما ورد على من اعدائى يشهد بذلك ضیجی و صرینى و حینى و نوحى

- 24 Some have imagined that We sent you specifically to collect the Huquq in those regions. Glory be to God! No Huquq worthy of mention from the land of Kha has ever been presented before the face of this Wronged One. Previously, My Name Jamal, at the request of the King of Martyrs, upon him be My most glorious glory, proceeded to the land of Kha to

24 بعضی گمان نموده‌اند شما را مخصوص اخذ حقوق بآنجهات فرستادیم سبحان الله از ارض خاء حقوقیکه قابل ذکر باشد امام وجه مظلوم حاضر نشده از قبل اسمی جمال حسب الخواهش سلطان الشهداء علیه من کل بهاء اباه از برای

collect the Huquq, and received one thousand, but it was not accepted. The Book of God, the Lord of the mighty throne, beareth witness to this. And it was ordained that the aforementioned one should return whatever funds he had received to their owners. Thereafter, the lamentation and sighing of My Name Jamal was raised. Thus, purely out of grace and favor, the funds from the land of Kha were accepted and bestowed upon the people of that region and other regions, and its record is presently with the servant.

25 Indeed, from Bushruyih and its surroundings, they have each year prepared and sent excellent leaves, which were truly adorned with the ornament of acceptance and illumined with the glory of His good-pleasure. If anything was or is accepted, it is through the favor of God, exalted be His glory. How blessed are those souls whose Huquq and gifts have been accepted! Sometimes some would mention funds they wished to send, but they were directed to distribute these among the poor themselves.

26 During this last journey when the Most Exalted Afnan and Amin set out for the Most Great Goal and the Supreme Summit, one of the loved ones, upon him be My glory, sent a sum specifically for the restoration of the House, but it was not accepted and its return was ordered. However, there was delay in this matter. Last year when Amin attained the presence, he mentioned that modesty prevented him from returning it, as the giver had sent the sum with utmost humility, submissiveness and love. For this reason, there was delay in its return. Thereafter, he besought forgiveness from the ocean of His Ancient Grace, and his prayer was answered. We beseech God, blessed and exalted be He, to assist all to manifest pure sincerity and that which beseemeth His holy, mighty and wondrous Day.

27 O Haydar-'Ali! In these days the pilgrim house and the well-known gardens have all become the place, abode and dwelling of emigrants and travelers. This year, such gatherings have occurred that perhaps the government may object, though until now His Majesty the Sultan hath shown special consideration. We beseech God to exalt him through His Name among His servants and to aid him to uplift His Word in His earth. Verily, He is powerful over all things.

28 You mentioned the loved ones of Furugh. We beseech God once again to unite their hearts and assist them to achieve unity and harmony. It behooveth Mahmud to aid his Lord through the hosts of wisdom and utterance and to make known to them His straight path. We have previously made mention of him

اخذ حقوق بارض خاء توجّه نمود و يك الف بايشان رسيد ولكن بقبول فائز نه يشهد بذلك كتاب الله رب العرش العظيم و امر شد كه جناب مذكور وجوهاتيكه بايشان رسیده باهلش راجع نمايند بعد حنين و انين اسمي جمال مرتفع لذا محض فضل و عنايت وجوه ارض خاء بطراز قبول فائز و باهل آن ديار و ديار اخري عنايت شد و ثبت آن نزد عبد حاضر حال موجود

25 بلی از بشرویه و آن اطراف هر سنه برکهای خوب مرغوب تمام نموده ارسال داشته اند و فی الحقیقه بطراز قبول مزین و بعرض منور اگر چیزی قبول شد و یا بشود نظر بعنايت حق جل جلاله است صدهزار طوبی از برای نفوسیکه حقوق و هدایای ایشان بطراز قبول فائز گشت گاهی هم بعضی ذکر وجوهی مینمودند که ارسال دارند ولكن بخود ایشان عنايت شد که بفقرای برسانند

26 در این سفر آخر که حضرت افنان با جناب امین قصد مقصد اقصى و ذروه علیا نمودند یکی از اولیا علیه بهائی مبلغی مخصوص تعمیر بیت ارسال نمود و بقبول فائز نه و بررد آن امر صادر ولكن در اینفقره اهمال شد در سنه قبل که جناب امین بحضور فائز مذکور داشت که حیا مانع شد از رد آن چه که شخص معطی بجمال خضوع و خشوع و محبت وجه را ارسال داشت باین جهت در رد تعویق رفت و بعد از بحر عنايت عفو قدیمش را مسئلت نمود و پاچابت فائز نسل الله تبارک و تعالی ان یؤید الکمل علی الصدق الخالص و علی ما ینبغی لیومه المقدس العزیز البدیع

27 یا حیدر قبل علی در این ایام مسافرخانه و بساتین معروفه کل مقام و مقر و مستقر مهاجرین و مسافرین گشته این سنه بشأنی اجماع شده که شاید حکومت تعرض نماید و الی حین حضرت سلطان بعنايت مخصوصه رفتار فرموده نسل الله ان یرفعه باسمه بین عباد و یؤیده علی اعلاء کلمته فی ارضه انه علی کلشیء قدير

28 ذکر اولیای فروغ را [نمودید] نسل الله مرّة اخري ان یؤلف بین قلوبهم و یوفقهم علی الاتحاد و الاتفاق ینبغی للمحمود ان ینصر ربّه بجنود الحکمة و البیان و یعرفهم سبيله المستقیم انا ذکرناه من قبل

through verses that have set the world ablaze and by which the hearts of those who have turned unto God have been attracted.

- 29 O Mohsen! Thou hast been mentioned before the Wronged One. Blessed art thou and blessed is he that is with thee. We beseech God to assist you to serve His Cause and to manifest from you that which will diffuse the fragrance of love and fellowship amongst His servants, and to gather you and My loved ones there around the table that hath been sent down unto you from the heaven of the bounty of your Lord, the All-Merciful, the All-Bountiful.

- 30 O My loved ones in that land! Should anyone ask you about the Wronged One, say: Verily, He is under the claws of hatred, as attesteth to this He in Whose possession is the perspicuous Book. We desire naught but your unity and agreement concerning this Announcement at whose appearance the rustling of the Sidrat'ul-Muntaha was raised, crying out and saying: "He Who was hidden hath appeared, and He Who was promised in the Books of God, the Lord of lords, hath been made manifest." Then the murmuring of the Kawthar of utterance was raised throughout all possibility: "The Kingdom and the Dominion belong to God, the Almighty, the Glorious, the All-Bountiful." And the whispering of the breezes of the Dawn of Revelation: "The Sovereign hath come! The Kingdom belongeth to God, the Lord of all men." And the shrill voice of the Most Exalted Pen: "Glory and greatness, power and might belong to God, the Commander, from beginning to end."

- 31 Verily this Day is great, great indeed, and this Cause is mighty, mighty indeed. This hath been repeatedly uttered by the Tongue of Grandeur, yet some have manifested such opposition as caused the Lote-Tree to lament and the Eye of Justice to weep.

- 32 O My loved ones in Forugh! Blessed are ye and blessed is he who hath ascended unto God, the Lord of what was and what shall be. We counsel you to be patient and steadfast, and to that which will draw you nigh unto God, the Mighty, the Loving. All that hath befallen you hath been recorded by the Most Exalted Pen in the Crimson Tablet before God. Not an atom escapeth His knowledge, despite those who have denied this evident grace.

- 33 What have some souls understood from the all-embracing, decisive word "He doeth whatsoever He willeth"? The Point saith: "Were He to pronounce the earth to be heaven, or heaven to be earth, none hath the right to question why or wherefore." And likewise He saith: "The entire Bayan is but a leaf among the leaves of His Paradise. Should He accept it, verily He is to

بآیات اشتعل بها العالم و انجذبت بها افئدة المقبلين

- 29 یا محسن قد كنت مذكوراً لدى المظلوم طوبى لك ولمن معك نسئل الله ان يوفقكم على خدمة امره و يظهر منكم ما يتضوع به عرف المحبة و الوداد بين العباد و يجمعكم و اوليائى هناك على المائدة التى نزلت عليكم من سماء عطاء ربكم المشفق الكريم

- 30 يا اوليائى هناك لو يسئلكم احد عن المظلوم قل انه تحت برائن البغضاء يشهد بذلك من عنده كتاب مبين انا ما اردنا الا الاتحادكم و اتفاقكم على هذا النبأ الذى اذ ظهر ارتفع حفيف سدرة المنتهى نادى و قالت قد ظهر من كان مكنوناً و برز من كان موعوداً فى كتب الله رب الارباب ثم ارتفع خريز كوثر البيان فى الامكان الملك و الملكوت لله المقتدر العزيز المنان و هزى نسمات فجر الظهور قد اتى المالك الملك لله مالک الرقاب و صرير القلم الأعلى العزة و العظمة و القدرة و القوة لله الامر فى المبدء و المآب

- 31 انّ اليوم عظيم عظيم و الامر عظيم عظيم مكرّر اين ذكر از لسان عظمت نازل و جارى مع ذلك بعضى مقام نصرت ظاهر نمودند آنچه را كه سدره نوحه نمود و عين عدل گريست

- 32 يا اوليائى فى فروغ طوبى لكم و لمن صعد الى الله ربّ ما كان و ما يكون نوصيكم بالصبر و الاصطبار و بما يقربكم الى الله العزيز الودود آنچه بر شما وارد شده كل نزد حق از قلم اعلى در صحيفه حمرا مرقوم و مسطور لا يعزب عن علمه من شىء رغماً لمن انكر هذا الفضل المشهود

- 33 آيا بعضى از نفوس از كلمه محكمه جامعهه يفعل ما يشاء چه ادراك نموده اند حضرت نقطه ميفرمايد لو يحكم على الأرض حكم السماء او على السماء حكم الأرض ليس لأحد ان يقول لم و بم و همچنين ميفرمايد جميع بيان ورقيست از اوراق

be loved in His command, and should He reject it, verily He is to be obeyed in His decree." In brief, the waves of this ocean are beyond reckoning.

- 34 Jinab-i-Aqa Muhammad-Rida hath dwelt in this land for some time. We testify that he hath taken for himself a station beneath the canopies of grandeur. We send Our greetings upon him and those with him, and We beseech God to give them to drink from the cup of the Greater Steadfastness and to ordain for them that whose fragrance shall never cease to endure through the eternity of His names and attributes. Verily, He is the Almighty, the All-Powerful.

- 35 You have mentioned the soil of Turbat [in your letter]. We beseech God to bless it and to manifest therein that which will draw its people nigh unto the precincts of holiness, nearness and glory. Verily, He is powerful to do what He willeth through His binding and irrevocable command. O My loved ones in Turbat! He who loveth Me hath made mention of you, and We make mention of you in this Tablet at an hour when the Day-Star of utterance hath shone forth from the horizon of the heaven of God's will, the Lord of the worlds. Time and again ye have heard the call, and this is yet another time, a mercy from Us, for verily I am the All-Bountiful, the Most Generous. Blessed are ye, inasmuch as ye have heard and turned towards Him, and have attained unto that which most of mankind hath been debarred from. To this beareth witness the Most Great Pen of God on this manifest Day. We counsel you to observe trustworthiness, which God hath made the supreme adornment of the temple of His servants, and to observe religion, without which no deed is acceptable. Thus hath the matter been decreed in My mighty Book.

- 36 Let not the affairs of men and the happenings of the world grieve you. Cast away what the people possess and take hold of that which ye have been commanded by God, the Lord of the mighty Throne. We counsel you and Our loved ones again and again to be wise in speech and to perform such deeds as God hath made the hosts of victory and triumph in this mighty and impregnable Revelation. Hold fast unto wisdom, and likewise unto goodly deeds and praiseworthy conduct. These shall protect you and deliver you from every heedless one that is remote and every oppressor that is obstinate. This is the Day of God and great is His Cause. All must fix their gaze upon the horizon of His Manifestation alone, detached and freed from all else. Blessed is he who hath held fast unto this Most Great Remembrance and clung to the hem of God's commandments, the Ordainer, the All-Wise. It is incumbent, nay obligatory, upon every soul to protect the servants, in the name of God,

جنت او اگر قبول فرمايد آنه محبوب في امره و
اگر رد فرمايد مطاع في حكمه باري امواج اين
بجز از احصا خارجست

- 34 جناب آقا محمد رضا مدتی در این ارض ساکن
نشده آنه اتخذ لنفسه في ظل قباب العظمة مقاماً
انا نکبر عليه و من معه و نسل الله ان يسقيهم
كأساً من الاستقامة الكبرى و يقدر لهم ما لا
ينقطع عرفه بدوام اسمائه و صفاته انه هو المقتدر
القدير

- 35 ذکر تربت را [نمودید] نسل الله ان يباركها ويظهر
فيها ما يقرب اهلها الى ساحة القدس و القرب
و الجلال انه هو المقتدر على ما يشاء بأمره المحكم
المحتوم يا اوليائي في تربت قد ذكرتم من احبني
ذكرناكم بلوح اذ ظهر اشراق نير البيان من افق
سمااء ارادة الله رب العالمين قد سمعتم النداء مرة
بعد مرة و هذه مرة اخرى رحمة من عندنا و
انا الفضال الكريم طوبى لكم بما سمعتم و اقبلتم و
فترم بما منع عنه اكثر العباد يشهد بذلك قلم الله
الأبهي في هذا اليوم المبين انا نوصيكم بالأمانة التي
جعلها الله الطراز الأول لهيكل عبادته و بالديانة
التي لا يقبل عمل قبلها كذلك قضى الأمر في
كتابي العظيم

- 36 آياكم ان [تخزنكم] شؤونات الوری و حوادث
الدنيا ضعوا ما عند القوم و خذوا ما امرتم به
من لدى الله رب العرش العظيم انا نوصيكم و
اوليائي مرة بعد مرة بالحكمة و البيان و بالأعمال
التي جعلها الله من جنود الظفر و النصر في
هذا الظهور العزيز المنيع بحكمت تمسك نمائيد
و همجنين باعمال و اخلاق طيبة مرضية انها
تحفظكم و تنجيكم من كل غافل بعيد و كل ظالم
عنيد يوم يوم الله است و امر عظيم است بايد
كل بافق ظهور وحده ناظر باشند و از دونش
فارغ و آزاد طوبى لمن تمسك بهذا الذكر الأعظم
و تشبث بذيل اوامر الله الأمر الحكيم بر هر
نفسی لازم بل واجب كه باسم حق جل جلاله

glorified be His majesty, from former vain imaginings, lest they be afflicted anew with that which would cause loss in this world and the next. Soon will the hidden mysteries that have flowed from the Most Exalted Pen become as manifest as the sun. Then shall the heedless be seen in manifest loss.

عباد را از اوهام قبل حفظ فرماید که مبدا
مجدد مبتلا شوند بآنچه که سبب خسران دنیا و
آخرتست زود است که اسرار مکنونه که از قلم
اعلی جاری شده بمثابه آفتاب روشن و هویدا
گردد اذاً تری الغافلین فی خسران عظیم

- 37 O Haydar-'Ali! Upon thee be the everlasting glory of God. Blessed be thy tongue for having uttered the mention of My loved ones, and thine ear for having heard their call and mention, and thy heart for having turned unto the One, the All-Informed. The loved ones of Zavih have ever been and continue to be remembered in the presence of the Wronged One. However, in these days sorrows from all directions have encompassed the blessed and eternal Tree, and from both parties there hath come to pass that which pen and ink are powerless to describe. This Wronged One, in all conditions, beseecheth God to guide all and adorn them with the ornament of truthfulness. This people have all been commanded to teach God's Cause. This matter hath been revealed from the Most Exalted Pen in most Tablets, yet some have imagined that which hath caused the realm of assurance to lament and weep. We beseech God, blessed and exalted be He, to purify His loved ones from idle fancies and vain imaginings, to draw them nigh unto Him, and to adorn them with that which will exalt them amongst His servants. Verily, He is the Almighty, the Powerful. The men of those regions are all remembered and have attained the infinite bounties of God, exalted be His glory. I beseech Him to aid them all to stand firm with such constancy that neither the doubts of the doubtful nor the calumnies of the slanderers shall keep them back from the truth and the manifest light. Verily, He is the Confirmer, the Forgiving, the Merciful.

37 یا حیدر قبل علی علیک بهاء الله الأبدی طوبی
للسانک بما نطق بذكر اولیائی و لسمعک بما سمع
ندائهم و ذکرهم و لقلبک بما اقبل الی الفرد الخبیر
اولیای زاوه لازال لدی المظلوم مذکور بوده و
هستند ولكن این ایام احزان از جمیع جهات
بسدردہ مبارکہ ابدیہ احاطہ نموده و از حزین
وارد شدہ آنچه کہ قلم و مداد از ذکرش عاجز
و قاصر است اینمظلوم در جمیع احوال از حق
میطلبد کل را هدایت فرماید و بطراز راستی
مزین دارد این حزب طراً بتبلیغ امر الله مأمور
بوده و هستند ایفقرہ در اکثری از الواح از قلم
اعلی نازل ولكن بعضی گمان نموده اند آنچه را کہ
عالم ایقان بنوحہ و ندبہ مشغول نسل الله تبارک
و تعالی ان یطہر اولیائہ من الظنون و الأوهام و
یقرّبہم الیہ و یزینہم بما یرفعہم بین عبادہ انہ ہو
المقتدر القدیر رجال آن اطراف کل مذکورند و
بعنایات لانهایات حق جلّ جلالہ فائز از حق
میطلب کل را بر استقامت تأیید فرماید بشأنیکہ
شبهات مریین و مفتریات مفرّین ایشانرا از حق
یقین و نور مبین منع ننماید انہ ہو المؤید الغفور
الرحیم

- 38 O esteemed one, upon whom be the Glory of God and His bounty! Thou didst make mention of certain loved ones who dwell in various cities and regions. We have made mention of some of these souls, and We beseech God to remove all hindering causes, that all may attain unto divine remembrance and celestial grace. The letter of that cherished friend proved most affecting; verily, every word thereof testified to manifest sincerity. We beseech God to aid and assist him in that which He loveth and is pleased with. From recent events may be gleaned somewhat of the grief of this Wronged One, and awareness may be gained thereof. Blessed are they who perceive and who reflect. Convey on behalf of this Wronged One greetings and glorification unto him, and say: O cherished one! Upon thee be the glory of God, His light, His might and His bounty. We beseech Him, exalted be He, to ordain for thee from His Most Exalted Pen every good thing that He hath revealed in His

38 جناب عزیز علیہ بهائی و عنایتی ذکر بعضی از اولیا
را کہ در مدن و دیار موجودند نموده بعضی از
آن نفوس را ذکر نمودیم و از حق میطلبیم اسباب
مانعہ را از میان بردارد تا کل بذكر الهی و عنایت
ربانی فائز گردند نامہء جناب عزیز بسیار مؤثر
واقع شد فی الحقیقہ ہر حرف آن از صدق مبین
حاکی نسل الله ان یؤیدہ و یوققہ علی ما یحب و
یرضی از امورات حادثہ مراتب حزن اینمظلوم
فی الجملہ بدست میآید و آگاهی حاصل میشود
طوبی للمتفرسین و للمتفکرین از قبل مظلوم باو
سلام و تکبیر برسان و بگو یا عزیز علیک بهاء الله
و نورہ و عزّہ و عطائہ نسلہ تعالی ان یکتب لک
من قلبہ الاعلی کلّ خیر انزلہ فی کتابہ المبین نشہد
انک فزت بخدمۃ الأمر و حضرت و سمعت نداء

Perspicuous Book. We testify that thou hast attained unto the service of the Cause and hast attained His presence and hearkened unto the call of God, the Lord of all worlds, when He was imprisoned in the prison of Akka and wronged at the hands of the heedless.

الله رب العالمين اذ كان مسجوناً في سجن عكا و
مظلوماً بين ايدي الغافلين

- 39 Mention was made by thy pen of the loved ones of Faran. We testify that they have turned to the Most Exalted Horizon, detached from all that existeth in the world of creation, and hastened and traversed land and sea until they stood before the gate that was opened through this Most Great Name unto all who dwell on earth, and drank the choice wine of revelation from the hands of the bounty of their Lord, the Compassionate, the All-Bountiful. And We testify that they heard that for which ears were created to hear, and reached a station that God hath made the point of adoration for them that are nigh and them that are sincere. In these days there hath been specially sent down from the heaven of divine Will for each one that which draweth the servants nigh. We beseech Him, exalted be He, to make them among those whom He hath described in His Perspicuous Book with His words: "honored servants who speak not until He hath spoken, and who do His bidding."

39 ذكر اوليای فاران از قلم آنجناب جاری نشد آنها
اقتلوا الى الأفق الأعلى منقطعين عما في ناسوت
الانشاء و سرعوا و قطعوا البر و البحر الى ان
قاموا لدى باب فتح بهذا الاسم الأعظم على
من في العالم و شربوا رحيق الوحي من ايادي
عطاء ربهم المشفق الكريم و نشهد أنهم سمعوا ما
خلقت الآذان لاصغائه و وردوا في مقام جعله
الله مطاف المقرين و المخلصين در اين أيام هم
مخصوص هر يك از سماء مشيت الهی نازل شد
آنچه كه سبب تقرب عباد است نسبتله تعالى ان
يجمعهم من الذين وصفهم في كتابه المبين بقوله
عباد مكرمون لا يسبقونه بالقول و هم بأمره لمن
العالمين

- 40 O Haydar-'Ali! Upon thee be My glory and loving-kindness. Thy namesake, that is, he who standeth in service to the Cause, is occupied night and day in the remembrance and praise of God and in His service. We beseech God, blessed and exalted be He, to preserve him through His bounty, to guard him with His hosts, to assist him with His sovereignty, and to exalt him through His Name amongst His servants. Verily, He is powerful over all things. We ask and beseech the True One to protect him from the whisperings of the ungodly, the liars, and the proud ones, for some have uttered that which testifieth to the heedlessness of the speaker. The very same delusions of the former sect have arisen; the difference is that with that sect it was after the passing of centuries and ages, while this sect desired to afflict the servants at the beginning of days. Verily, We were with him who spoke in delusion, and We concealed it. Verily, thy Lord is the Concealer, the All-Knowing, the All-Wise. We hope that thy namesake and those who are with him, upon them be My glory, will protect the servants through the Name of the True One. This is not difficult for God. One of his services was that he sent the aforementioned expected countenance to the Most Holy Court, and for this deed there is ordained and recorded with God a great reward.

40 يا حيدر قبل على عليك بهائي و عنايتي سمى شما
يعني قائم بر خدمت امر در ليالي و ايام بذكر و
ثناي حق و خدمتش مشغول نسل الله تبارك و
تعالى ان يحفظه بجوده و يحرسه بجنوده و ينصره
بسلطانه و يرفعه باسمه بين عباد انه على كلشيء
قدير از حق بطلب و ميطلب ايشانرا از همزات
مشركين و كاذبين و متكبرين حفظ فرمايد چه
كه بعضي ذكر نموده اند آنچه را كه گواهي ميدهد
بر غفلت قائل بعينه اوهم حزب قبل بميان آمده
فرق اينست كه در آن حزب بعد از انقضاء
قرون و اعصار بوده و اين حزب در اول ايام
اراده نموده اند عباد را مبتلا نمايند انا كذا مع من
نطق بالوهم و سترنا ان ربك هو الستار العليم
الحكيم اميد آنكه جناب سمى و من معه عليهم
بهائي عباد را باسم حق حفظ نمايند ليس هذا
على الله بعززيكي از خدمتهای او آنكه طلعت
معهوده مذكوره را بساحت اقدس فرستاد و از
برای اين عمل عندالله اجر عظيم مقدر و مسطور
است

- 41 O thou who gazest upon the Countenance! Mention of thee and thy utterances reached Ba and Shin and the Best of Cities. The loved ones and leaves of that land have each year been

41 يا ايها الناظر الى الوجه ذكر شما و بيانات شما به باء
و شين و خيرالقرى رسيد اوليا و اوراق آن ديار
در هر سنه بذكر حق جل جلاله فائز گشتند و

blessed with the remembrance of God, exalted be His glory, and specifically for each one there was sent down from the heaven of bounty that which neither time can erase nor change alter. Some time ago, from the heaven of the Will of the Ancient King and the Desire of the nations, holy and luminous tablets were revealed and sent for the loved ones and leaves of that land, and more shall be sent hereafter. They have ever been and continue to be beneath the glances of loving-kindness. Give them glad tidings from Me and illumine them with the lights of the kingdom of My wondrous utterance.

مخصوص هر یک از سماء عنایت نازل شد آنچه که محو آنرا اخذ ننماید و تغییر نیابد چندی قبل هم از سماء مشیت مالک قدم و مقصود امم الواح مقدسه منوره بجهت اولیا و اوراق آن ارض نازل و ارسال شد و از بعد هم ارسال میشود لازال تحت لحاظ عنایت بوده و هستند بشرهم من قبلی و نورهم بأنوار ملکوت بیانی البدیع

- 42 His honor Mir, upon him be My glory and loving-kindness - all that he hath mentioned, both past and present, hath been illumined with the light of acceptance. In truth, he standeth firm in service to the Cause and is adorned with the light of steadfastness. The loved ones and leaves in the land of Ba and Shin and the Best of Cities have attained unto that which the treasures of earth and heaven cannot equal. Blessed are they that are certain, and blessed are they that act.

42 جناب میر علیه بهائی و عنایتی آنچه ذکر نموده اند از قبل و بعد بنور اجابت منور فی الحقیقه بر خدمت امر قائمند و بنور استقامت مزین اولیا و اوراق ارض باء و شین و خیرالقری فائز شدند بآنچه که کنوز ارض و سماء بآن معادله ننماید طوبی للموقنین و طوبی للعاملین

- 43 O thou who speakest in My Name! The petition of Hasan-i-Furughi, upon him be My glory, hath attained unto presence and hearing. Proclaim "God is Most Great" on My behalf before his face. Let him arise, turning toward the Supreme Horizon, and say:

43 یا ایها الناطق باسمی عریضه حسن فروغی علیه بهائی بحضور و اصغافائز کبر من قبلی علی وجهه له ان يقوم مقبلاً الى الأفق الأعلى و يقول

- 44 "My God, my God! Thou seest me advancing toward Thy Most Great Name, through which the limbs of the nations who denied Thy proof and Thy evidence, and turned away from Thy Manifestation and Thy signs, have trembled. I beseech Thee, O Originator of all created things and Quickener of all contingent beings, by the splendors of the Orb of Thy utterance and the outpourings of the ocean of Thy grace, to ordain for me from Thy Most Exalted Pen the good of the Hereafter and of this world. O my Lord! Thou seest the poor one knocking at the door of Thy generosity. I beseech Thee not to disappoint him of that which Thou hast ordained for the near ones among Thy servants and the sincere ones among Thy creation. Verily, Thou art the Almighty, the Powerful, the All-Bountiful."

44 الهی الهی ترانی مقبلاً الى اسمک الأعظم الذی به ارتعدت فرائص الأمم الذین انکروا حجتک و برهانک و اعرضوا عن ظهورک و آثارک اسئلك یا موجد الکائنات و محیی الممکات بتجلیات نیر بیانک و ظهورات بحر فضلک ان تقدر لی من قلبک الأعلى خیر الآخرة و الأولى ای رب تری المسکین یقرع باب کرمک اسئلك ان لا تخیه عمّا قدرته للمقرّین من عبادک و المخلصین من خلقک انک انت المقتر العزیز الوهاب

- 45 O Ali-Qabli-Haydar! They who have sought permission to attain Our presence from the ocean of divine bounty are all remembered at this time and are blessed with the effulgences of the Luminary of utterance, the Goal of all the worlds. However, granting permission in these days would be contrary to wisdom, for the gathering of the loved ones in the Desired Land has exceeded the bounds of moderation this year. The lovers and manifestations of longing must be calmed and made patient through kindly counsels and wise exhortations. God knows that this Wronged One has ever loved and continues to

45 یا علی قبل حیدر نفوسیکه از بحر عطای الهی اذن توجه و حضور طلب نمودند کل در این حین مذکورند و بتجلیات نیر بیان مقصود عالمیان فائز ولكن اذن در این ایام خارج از حکمت است چه که این سته اجماع اولیا در ارض مقصود خارج از حد اعتدال بوده باید بنصایح مشفقانه و مواظ حکیمانه عشاق و مظاهر اشتیاق را ساکن و صابر نمود حق آگاه که اینظلوم لازال حضور اولیا را دوست داشته و دارد ولكن

love the presence of His loved ones, yet obstacles have appeared from every direction. Therefore, purely out of grace and kindness, We have suspended permission until God brings about His decree. Verily, He is the All-Powerful, the Almighty. Convey My greetings to My handmaiden who has lamented from separation and remoteness. We beseech God to aid her to be patient and steadfast, and to do what the wisdom of these days requires. Verily, He is the Munificent, the Generous.

- 46 O thou who drinkest the choice wine of My utterance! The mention of his honor Abdullah, upon whom rest My glory and loving-kindness, is the cause of greatest sorrow, for he was not treated with forbearance. Ask God to guide the commanding souls and confirm them in that which befits the days of God. In brief, there befell him that which caused sorrow to this Wronged One. That honored one has been with the Wronged One and has witnessed the waves of the ocean of knowledge, forbearance, patience and steadfastness. We beseech God, blessed and exalted be He, to make souls aware of their station and rank, and to aid them to do what befits this blessed, mighty and wondrous Day. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those with thee, and upon those who have heard the call, have turned towards it and have said: "Here am I! Here am I! O Lord of all beings, Lord of the throne on high and of earth below, and Master of the last and the first!"

اسباب منع از هر جهتی ظاهر لذا محض فضل و عنایت در اذن توقف نمودیم الی ان یأتی الله بأمره أنه هو المقتدر القدير کبر من قبل علی امتی التي ناحت من البعد والفراق نسئل الله ان یؤیدها علی الصبر والاصطبار و علی ما تقتضی حکمة الايام أنه هو الجواد الکریم

46 یا ایها الشارب رحيق بیانی ذکر جناب عبدالله علیه بهائی و عنایتی سبب حزن اکبر است چه که بایشان مدارا نشده از حق بطلب نفوس اماره را هدایت نماید و به ما ینبغی لایام الله مؤید دارد باری بر ایشان وارد شد آنچه که سبب حزن اینمظلوم است آنجناب با مظلوم بوده اند و امواج بحر علم و حلم و صبر و اصطبار را مشاهده نمودند نسئل الله تبارک و تعالی ان یعرف النفوس شأنها و مقامها و یؤیدها علی ما ینبغی لهذا اليوم المبارک العزیز البدیع البهاء المشرق من افق سماء عنایتی علیک و علی من معک و علی الذین سمعوا النداء اقبلوا و قالوا لیبیک لیبیک یا مولی الوری و رب العرش و الثری و مالک الآخرة و الأولى

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BH00136

To: *Haji Ali Muhammad Ahmaduf Milani, et al., in Maraghih*
Date: 1307 ? [1889-1890]

- 1 In My Name that standeth before the followers of all religions!
- 2 Praise be to God Who hath opened wide the portal of divine knowledge through the key of utterance, and hath caused to rain down from the heaven of proof the showers of loving-kindness with power and authority. At His call the people of unity have arisen, and by His verses the manifestations of misbelief and rebellion were struck down. When He was established upon the throne of revelation on the Mount, all things cried out from every direction: "O concourse of divines and

1 بسمی القائم امام وجوه الأديان

2 الحمد لله الذي فتح باب العرفان بمفتاح البيان و انزل من سماء البرهان امطار العناية بقدرة و سلطان بنداؤه قام الموحدون و بآياته انصعقت مظاهر الشرك و الطغيان فلما استوى على عرش الظهور في الطور نادى الأشياء من كل الجهات يا معشر الأمراء والعلماء قد اتى مطلع الوحي برايات الآيات

rulers! The Source of Revelation hath come with the banners of His signs!”

- 3 O Ahmad! Upon thee be the Glory of God, the Single, the One. Sanctify thy breast from the traces of names and thy heart from the doubts of men, that there may be inscribed therein, by the Most Exalted Pen, the sovereignty and dominion, and the might and power of God, the Lord of all men. We have mentioned thee before with verses whereby the hearts of the servants were drawn unto God, the Lord of lords.
- 3 يا احمد عليك بهاء الله الفرد الأحد قدس صدرك من نقوش الأسماء وقلبك من شبهات الورى ليثبت فيهما من القلم الأعلى الملك و الملوكوت و العزّ والجبروت لله مالک الرقاب انا ذكرناك من قبل بآيات انجذبت بها افئدة العباد الى الله رب الأرباب
- 4 He who was named Abdullah hath appeared, who took for himself a station beneath the canopies of grandeur and drank the choice wine of utterance from the hand of the bounty of his Lord, the Creator of existence.
- 4 قد حضر من سمى بعد الله الذى اتخذ لنفسه مقاماً فى ظلّ قباب العظمة و شرب رحيق البيان من يد عطاء ربه مالک الایجاد
- 5 O Muhammad-Baqir! Rejoice that the Euphrates of utterance hath flowed in thy name in days wherein the Hidden Secret and the Treasured Symbol have been revealed, through a command from God, the Cleaver of Dawn. Arise to serve the Cause with such steadfastness as cannot be hindered by the hosts of the wicked nor by the power of those who have disbelieved in the Beginning and the Return.
- 5 يا محمد قبل باقر افرح بما جرى باسمك فرات البيان فى أيام فيها ظهر السرّ المكنون و الرمز المخزون امراً من لدى الله فائق الأصباح قم على الأمر باستقامة لا تمنعها جنود الأشرار ولا سطوة الذين كفروا بالمبدء و المآب
- 6 O Muhammad-‘Ali! The Most Great Name hath turned toward thee and mentioned thee with words from which wafteth the fragrance of loving-kindness and favor. Behold, then remember those days when thou wert present before the Face and didst hear His sweet call and the shrill voice of His Most Exalted Pen. Give thanks and say: “Praise be unto Thee, O Thou in Whose grasp is the reins of those who have denied God’s proof and His evidence, and who have uttered that which hath caused every knowing and discerning one to weep.” Blessed art thou for having attained His presence and heard, and for having won that through which the fragrance of reunion was wafted abroad while the Wronged One was in the hands of the ignorant.
- 6 يا محمد قبل على قد اقبل اليك الاسم الأعظم و ذكرک بکلمات يتضوع منها عرف العناية و الألفاظ انظر ثم اذكر الأيام التى كنت حاضراً امام الوجه و سمعت ندائه الأهل و صرير قلبه الأعلى اشكر و قل لك الحمد يا من فى قبضتك زمام الذين انكروا حجة الله و برهانه و قالوا ما ناح به كل عارف بصار طوبى لك بما حضرت و سمعت و فزت بما انتشر به عرف الوصال اذ كان المظلوم بين ايدى الجهال
- 7 O Pen! Make mention of him who was named Muhammad-Sadiq, who recognized that which was sent down from the heaven of grace and hastened until he arrived with such steadfastness as caused feet to slip. By My life! There hath been ordained for thee that which neither the gold of the world nor all that the nations possess can equal. To this beareth witness the Mother Book in this station which hath been named by all names by God, the Lord of the Day of Resurrection. Remember what thou didst hear before thy Lord’s throne and say: “Praise be unto Thee, O Beloved of all worlds!”
- 7 يا قلم اذكر من سمى بمحمد قبل صادق الذى اعترف بما نزل من سماء الفضل و سرع الى ان ورد باستقامة زلت بها الأقدام لعمري قد قدر لك ما لا يعادله عقيان العالم و لا ما عند الأمم يشهد بذلك ام الكتاب فى هذا المقام الذى سمى بكلّ الأسماء من لدى الله مالک يوم القيام اذكر ما سمعت امام كرسي ربك و قل لك الحمد يا محبوب الآفاق
- 8 O ‘Ali-Akbar! Thou hast heard My call time and again. It hath drawn thee to the most exalted station. Say: “O people

of the Bayan! Cast aside your vain imaginings. The Sun of Certitude hath shone forth from the horizon of God's will, the Lord of the earth and the heavens." He who loved Me hath made mention of thee and hath spoken My praise, and We have sent thee from the direction of the Prison that which shall assist thee in guiding those who have broken the Covenant and the Testament. Rejoice in My mention of thee. By My life! The books of Iran cannot equal it. To this beareth witness the Mother of the Bayan from God, the Lord of all religions.

8 يا على قبل اكبر قد سمعت ندائى مرة بعد مرة
انه اجتذبك الى اعلى المقام قل يا ملا البيان
ضعوا الأوهام قد اشرق نبر الايقان من افق ارادة
الله مالک الأرضين و السموات قد ذكرک من
احبى و نطقى بشائى و ارسلنا اليک من شطر
السجن ما يؤيدک على هداية الذين نقضوا العهد
و الميثاق افرح بذكرى اياک لعمري لا تعادله
كتب الايران يشهد بذلك ام البيان من لدى الله
مالک الأديان

- 9 O My Most Exalted Pen! Make mention of him who was named 'Ali-Muhammad, who ascended the ladder of utterance unto God, the Revealer of mysteries. Grieve not over anything, but trust in God in all conditions. Verily, He is with thee and will aid thee through the hosts of revelation and inspiration. We beseech God to make thee so steadfast in the Cause that the clamor of the wicked shall not prevent thee. O 'Ali! Thou hast been mentioned before the Throne, and We have revealed for thee that which hath rolled up the carpet of those who denied God's proof and His verses that have encompassed all regions. We beseech God to ordain for thee every good thing He hath sent down in the Scriptures and Tablets. Say:

9 يا قلبى الاعلى اذكر من سمنى بعلى قبل محمد الذى
صعد بمرقاة البيان الى الله مظهر الأسرار لا تحزن
من شىء توكل على الله فيكل الأحوال انه معک
و ينصرک بجنود الوحى و الالهام نستل الله ان
يجمعک مستقيماً على الأمر بحيث لا تمنعک
ضوضاء الأشرار يا على قد كنت مذكوراً لدى
العرش و انزلنا لک ما طوى به بساط الذين انكروا
حجة الله و آياته التى احاطت الجهات نستل الله ان
يقدر لک كل خير انزله فى الزبر و الألواح

- 10 Praise be unto Thee, O my God, for having enabled me to recognize Thee and for having revealed unto me that which draweth mankind nigh unto the most exalted station. We have desired to make mention of him whom We mentioned in the earliest days with a remembrance through which earth and heaven were illumined, and I am, verily, the Mighty, the All-Bountiful.

10 قل لک الحمد يا الهى بما جعلتنى فائزاً بعرفانک و
انزلت لى ما يقرب الناس الى اعلى المقام انا اردنا
ان نذكر من ذکرناه فى أول الأيام بذكر اشرق به
الأرض و السماء و انا العزيز الفضال

- 11 O Nabil-i-Baqir! Upon thee be My glory and My loving-kindness. We have mentioned thee time and again through verses that have enraptured the hearts of them that have turned with radiant countenances toward the Dawning-Place of Lights. Convey My greetings unto My loved ones and remind them of that which will draw them nigh unto the Source of Light - through which the Herald hath proclaimed: "The Kingdom belongeth unto God, the Mighty, the All-Munificent."

11 يا نبيل قبل باقر عليك بهائى و عنايتى انا ذکرناک
مرة بعد مرة بآيات انجذبت بها افئدة الذين اقبلوا
بوجوه نورا الى مشرق الأنوار کبر اوليائى من
قبلى و ذکرهم بما يقربهم الى مطلع النور الذى به
نادى المناد الملك لله العزيز الفياض

- 12 We make mention of him who was named Isma'il, who turned toward Our horizon with a light whereby the hearts of the righteous were illumined. The glory that proceedeth from Us rest upon thee and upon him who was named Ni'matu'llah at this hour wherein the Tongue uttereth in the Kingdom of Utterance: "Glory and majesty belong unto God, the Lord of the Day of Judgment." We make mention of thy other son that

12 و نذكر من سمنى باسمعيل الذى اقبل الى افق بنور
توورت به افئدة الأبرار البهاء من لدنا عليك و على
من سمنى بنعمة الله فى هذا الحين الذى ينطق اللسان
فى ملکوت البيان العزة و العظمة لله مالک يوم
المعاد و نذكر ابنک الآخر ليفرح بعناية ربه و يقبل

he may rejoice in the bounty of his Lord and turn toward the Kaaba of God, saying: "Praise be unto Thee, O Thou Who hast enabled me to draw nigh and to turn toward Thee."

الى كعبة الله ويقول لك الحمد يا من أيدتني على التقرب والاقبال

- 13 O Mirza Mihdi! Upon thee be everlasting glory. Arise to serve the Cause, detached from the world, and purify hearts with the Kawthar of thy Lord's utterance, the Mighty, the All-Bestowing. We have remembered thee and sent down unto thee the table of divine knowledge - the bounty We have manifested from the treasury of thy Lord's mercy, the Mighty, the Self-Subsisting.

13 يا ميرزا قبل مهدى عليك البهاء الأبدى قم على الأمر منقطعاً عن العالم و طهر القلوب بكوثر بيان ربك العزيز الوهاب أنا ذكرناك و انزلنا لك مائدة العرفان النعمة التي اظهرناها من كنز رحمة ربك العزيز المختار

- 14 Say: O Abu'l-Qasim! Fear God and follow not every deluded impostor. Thou hast indeed attained unto Our presence and heard Our call, and the schemes of the oppressors are but in loss. We have revealed unto thee the pearls of wisdom and utterance from the ocean of thy Lord's bounty, the Mighty, the All-Compelling. Say: O servant! Cast aside that which is imagined and take hold of the Self-Subsisting One, by the command of Him Who is the Lord of all men. That which was never manifest in creation hath been made manifest - to this testifieth He with Whom is the knowledge of all things in the Book.

14 قل يا اباالقاسم اتق الله و لا تتبع كل متوهم كذاب انك حضرت و سمعت ندائي و ما كيد الظالمين الا في تبار أنا اظهرنا لك لآلئ الحكمة و البيان من بحر عطاء ربك العزيز الجذاب قل يا عبد ضع الموهوم و خذ القيوم امراً من لدن مالك الرقاب قد ظهر ما لا ظهر في الابداع يشهد بذلك من عنده علم كل شيء في الكتاب

- 15 Thou hast heard My verses and attained unto My presence, and We have revealed that which was treasured from time immemorial. Change thy garments, then return unto God and say:

15 انك سمعت آياتي و حضرت امام وجهي و اظهرنا ما كان مخزوناً في ازل الآزال بدل ثيابك ثم ارجع الى الله و قل

- 16 O my God! I testify that Thou hast shown me Thy most exalted horizon and caused me to hear that for the hearkening of which Thou didst create the ears of Thy chosen ones. I have forsaken that which Thou didst command me and cast aside that whereunto Thou didst guide me, following my desires until they took hold of my reins and prevented me from drawing nigh unto Thee, O Revealer of clear tokens!

16 يا الهى اشهد انك اريتني افئك الاعلى و اسمعني ما خلقت لاصغائه آذان الأصفياء و اني تركت ما امرتني به و نبذت ما هديتني اليه و اتبعت هواي بحيث اخذ زمامي و منعني عن التقرب اليك يا مظهر البينات

- 17 Harken unto My call and judge fairly in this Cause, before which necks have bowed low when it was made manifest. We have unveiled the mysteries of what was and what is to come, yet the people remain heedless and veiled. They have cast aside that which they were bidden and taken that which was forbidden them in the Scriptures of God, the Revealer of verses. Thou didst follow the people of the past after having recognized and seen them wandering in the wilderness of idle fancies. Let not the clamor of the world and the turning away of the nations grieve thee. He hath come from the horizon of might with a sovereignty that hath encompassed all created things. They who have prevented thee from the waters of thy Lord's mercy have no standing before God, the Revealer of

17 اسمع ندائي ثم انصف في هذا الأمر الذي اذ ظهر خضعت له الرقاب أنا كشفنا اسرار ما كان و ما يكون ولكن القوم في غفلة و حجاب نبذوا ما امروا به و اخذوا ما منعوا عنه في صحف الله منزل الآيات قد اتبعت حزب القبل بعدما عرفت و رأيتهم متحيرين في تيه الأوهام لا تخزنه وضوء العالم و اعراض الأمم انه اتى من افق الاقتدار بسلطان غلب الكائنات ان الذين منعوك عن فرات رحمة ربك اولئك ليس لهم شأن عند الله مظهر البينات سوف ترى ما يشهد بخسرانك في أيام فيها استوى جمال القدم

clear proofs. Soon shalt thou witness that which shall testify to thy loss in days wherein the Ancient Beauty was established upon the Most Great Throne and spoke that which draweth mankind nigh unto the most exalted station.

- 18 O Mihdi! Upon thee be My glory. Be steadfast in thy Lord's Cause in such wise that the veils of glory shall not withhold thee from the Dawning-Place of might and beauty. We make mention of thy brother who was named Sulayman, and We beseech the Almighty to aid him in serving His Cause at morn and eventide. This is a day wherein the Tongue of Grandeur speaketh that which guideth the servants unto a station beyond which no mention can reach[...]

- 19 O Muhammad! Upon thee be My Glory and My Loving-kindness! We have made mention of thy father who ascended to the Most Exalted Companion, by virtue of which the hearts of those who cast away vain imaginings were attracted, turning to the horizon of certitude. Thy likeness was presented before the Throne, and We revealed for thee that which the reckoners are powerless to reckon. Blessed art thou and blessed is he who hath cast away what the people possess and taken what was sent down from God, the One, the All-Forgiving. Thou wert mentioned in the presence of the Wronged One, thy Lord, the Guardian, the Self-Subsisting, beareth witness to this.

- 20 O Khalil! The Euphrates of utterance hath flowed and the light of proof hath shone forth before all faces, yet most of the people perceive not. The verses have encompassed all who dwell on earth. Blessed is he who hath heard and seen, and woe unto every heedless and veiled one. We have mentioned thee in numerous Tablets and have revealed for thee that which draweth the servants nigh unto the Mighty, the Beloved. The croaking of the ravens hath been raised in the cities and lands - this is what We foretold you aforetime by the command of the Lord of creation. Say: O people! The Day hath come and He Who was hidden and treasured in God's knowledge, the Mighty, the All-Loving, hath been made manifest. Arise to serve the Cause with such steadfastness that the doubts of those who have denied God's proof and evidence and have committed that which hath darkened their faces shall not hinder thee. They have cast the Book of God behind their backs and have taken what they were bidden by the source of idle fancies. Say: O people! Fear God and follow not every ignorant rejected one. This is the Day wherein He Who was inscribed by the Pen of God, the Lord of what was and what shall be, hath come. Convey My greetings to My loved ones who were not deterred by the oppression of the world nor by the opposition of those who disbelieved in the Witness and the Witnessed. Be thou

على العرش الأعظم و نطق بما يقرب الناس الى
اعلى المقام

18 يا مهدى عليك بهائى كن مستقيماً على امر ربك
على شأن لا تمنعك سبحات الجلال عن مشرق
العز والجمال و تذكر اخاك الذى سمي بسليمان و
نسئله تعالى ان يؤيده على خدمة امره فى الغدو و
الاصال هذا يوم فيه ينطق لسان العظمة بما يهدى
العباد الى مقام انقطعت عنه الأذكار

19 يا محمد عليك بهائى و عنايتى انا ذكرنا اباك الذى
صعد الى الرقيق الأعلى بما انجذبت به افئدة الذين
نبذوا الأوهام مقبلين الى افق الايقان قد حضر
مثالك لدى العرش و انزلنا لك ما عجز عن
احصائه المحصون طوبى لك و لمن نبذ ما عند
القوم و اخذ ما نزل من لدى الله الواحد الغفار قد
كنت مذكوراً لدى المظلوم يشهد بذلك ربك
المهيمن القيم

20 يا خليل قد جرى فرات البيان و سطع نور
البرهان امام الوجوه و القوم اكثرهم لا يشعرون
قد احاطت الآيات من على الأرض طوبى
لمن سمع و رأى و ويل لكل غافل محجوب انا
ذكرناك فى الواح شتى و انزلنا لك ما يقرب
العباد الى العزيز المحبوب قد ارتفع التعاق فى
المدن و الديار هذا ما اخبرناكم به من قبل
امراً من لدن مالك الوجود قل يا قوم قد اتى
اليوم و ظهر من كان مكنوناً مخزوناً فى علم الله
العزيز الودود قم على الأمر باستقامة لا تمنعك
شبهات الذين انكروا حجة الله و برهانه و ارتكبوا
ما اسودت به الوجوه قد نبذوا كتاب الله ورائهم
واخذوا ما امروا به من مطع الظنون قل يا قوم
خافوا الله و لا تتبعوا كل جاهل مردود هذا يوم
فيه اتى من كان مرقوماً من قلم الله رب ما كان
و ما يكون كبر من قبلى اوليائى الذين ما منعهم
ظلم العالم و لا اعراض الذين كفروا بالشاهد و

so steadfast in the Cause that the manifestations of opposition of those who have violated the Covenant and the pledges shall not hinder thee. Say:

- 21 My God, my God! Praise be to Thee for having guided me in Thy days and revealed unto me what was concealed from eyes. O Lord! Thou seest me turning toward Thee and detached from all else but Thee. I beseech Thee by Thy power that hath prevailed over all things, and by Thy sovereignty that hath encompassed what was and what shall be, to aid me to serve Thy Cause in such wise that the might of those who have denied Thy Sacred House shall not frighten me. O Lord! I am Thy servant and the son of Thy servant. Ordain for me that which shall exalt me through Thy name amongst Thy creatures. Verily, Thou art powerful over what Thou willest, and within Thy grasp are the reins of all knowledge.

- 22 We have desired at this time to make mention of him who was named Mirza Salih, that the Kawthar of the All-Merciful's utterance may purify him and draw him nigh unto Him. Verily, He is the Truth, the Knower of the unseen. Say: O people! Harken unto the call of God and follow not those who have disbelieved in God, the Mighty, the Beloved. He who loved Me hath mentioned thee; We make mention of thee from this praiseworthy station that thou mayest give thanks to thy Lord Who aided thee to turn toward Him when every detested misbeliever was debarred therefrom. We beseech God to ordain for thee that which shall exalt thee and to send down upon thee from the clouds of bounty that whereby hearts are attracted.

- 23 O Rahim! The mercy hath been sent down from the heaven of thy Lord's bounty, the Mighty, the All-Forgiving. Blessed is the servant who hath turned unto Him, and woe unto every heedless rejected one. We beseech God to open before thy face the door of His grace and to give thee to drink of the Kawthar of everlasting life from the hands of bounty and bestowal. Verily, there is none other God but Him. He doeth what He willeth by His command. He is the Powerful, the Guardian, the Mighty, the All-Knowing. And We beseech God to aid thee to serve His Cause and draw thee nigh unto Him. Verily, He is the Powerful, the Mighty, the All-Compelling.

- 24 O Tongue of Grandeur! Make mention of him who was named 'Ali, who broke not Thy Covenant and Testament, and who bore witness to that which God Himself did testify: that there is none other God beside Him, the Single, the All-Informed. Say: O people of the Bayan! This is the Day wherewith God gladdened His Prophets and His chosen ones through His word: "The Day when mankind shall stand before the Lord of the worlds." Beware lest the clamor of the malicious keep thee

المشهود كن مستقيماً على الأمر بحيث لا تمنعك مظاهر الاعراض الذين نقضوا الميثاق والعهد

- 21 قل الهى الهى لك الحمد بما هديتني في أيامك و اظهرت لى ما كان مستوراً عن العيون اى ربّ ترائى مقبلاً اليك و منقطعاً عن دونك اسئلك بقدرتك التى غلبت الأشياء و بسلطانك الذى احاط ما كان و ما يكون ان تؤيدنى على خدمة امرك بحيث لا تخوفنى سطوة الذين انكروا بيتك المعمور اى ربّ انا عبدك و ابن عبدك قدر لى ما يرفعنى باسمك بين خلقك انك انت المقتدر على ما نشاء و فى قبضتك زمام العلوم

- 22 انا اردنا فى هذا الحين ان نذكر من سمي بميرزا صالح (خا) ليظهره كوثر بيان الرحمن و يقربه اليه انه هو الحق علام الغيوب قل يا قوم اسمعوا نداء الله و لا تتبعوا الذين كفروا بالله العزيز المحبوب قد ذكرك من احببني ذكرناك في هذا المقام المحمود لتشكر ربك الذى ايدك على الاقبال اذ منع عنه كل مشرك مغوض نسئل الله ان يقدر لك ما يرفعك و ينزل عليك من سبحاب الكرم ما انجذبت به القلوب

- 23 يا رحيم قد نزلت الرحمة من سماء عطاء ربك العزيز الغفور طوبى لعبد اقبل اليه و ويل لكل غافل مردود نسئل الله ان يفتح على وجهك باب فضله و يسقيك كوثر البقاء من ايدى الجود و العطاء انه ما من اله الا هو يفعل ما يشاء امراً من عنده و هو المقتدر المهيمن العزيز العليم و نسئل الله ان يؤيدك على خدمة امره و يقربك اليه انه هو المقتدر العزيز القدير

- 24 يا لسان العظمة اذكر من سمي بعلى (خا) الذى ما نقض عهده و ميثاقك و شهد بما شهد الله انه لا اله الا هو الفرد الخبير قل يا ملاً البيان هذا يوم بشر الله به انبيائه و اصفيائه بقوله يوم يقوم الناس لرب العالمين اياك ان تمنعك ضوضاء المفترين عن الله رب العالمين قل يا قوم اتى تركت ملة قوم كفروا بالله العزيز الحميد تالله لا تخوفنى سطوتكم و

back from God, the Lord of all worlds. Say: O people! I have forsaken the creed of a people who have disbelieved in God, the Mighty, the All-Praised. By God! Your might shall not frighten Me, nor shall your oppression hold Me back. To this testifieth the Tablet of God, the Mighty, the All-Wise. This is the Day wherein the Mount circles round the Dawning-Place of Revelation, and the Kingdom of God proclaimeth: "The Desired One hath come with manifest sovereignty!" All things have testified to that which God testified before the creation of the heavens and earth: that there is none other God but Him, the Almighty, the All-Powerful.

لا يمنعني ظلمكم يشهد بذلك لوح الله العزيز الحكيم
هذا يوم فيه يطوف الطور حول مشرق الظهور و
ينادي كوم الله قد اتى المقصود بسلطان مبین قد
شهدت الأشياء بما شهد الله قبل خلق السموات
و الأرضين انه لا اله الا هو المقتدر القدير

25 He is the Manifest, the Clear.

25 هو الظاهر المبين

26 At this time We have desired to make mention of all the friends of God, that all may drink from the flowing spring of the letters of the sweet-scented streams of verses and attain thereunto. Verily, He loveth His loved ones and showeth them the path of God, the Clear, the Straight. O people of Ta! Harken unto the divine call with the ear of the soul and be not deprived of the lights of the Sun of inner meanings on this luminous Day. Verily, He guideth His loved ones unto the Most Great Sea, from whose waves can be heard: "The Day of Return hath come, and this is your Lord, the Mighty, the Bestower," Who speaketh in the Most Great Prison. Glory be to God, the Lord of Lords!

26 در این حین اراده نمودیم اولیای الهی را جمعاً
ذکر نمائیم تا از [عرف] آیات از چشمه جاریه
از حروفات را کل بنوشند و فائز شوند انه یحب
اولیائه و یعرفهم سبیل الله الواضح المستقیم یا اهل
تاء ندای الهی را بگوش جان بشنوید و از انوار
آفتاب معانی در این یوم نورانی محروم نمانید انه
یهدی اولیائه الی البحر الأعظم الذی یسمع من
امواجه قد اتى يوم المآب و هذا ربکم العزيز
الوهاب الذی ینطق فی السجن الأعظم العظمة
لله ربّ الأرباب

27 O My loved ones in Ta! Hear the call of the Wronged One. He summoneth you unto the Most Great Steadfastness, lest names hold you back from turning towards God, the Lord of all worlds. Your names were presented before the Throne and were sent by 'Abdu'llah who soared in My atmosphere, held fast to My Covenant, and clung to the hem of My luminous robe. Blessed is he and joy be unto him in that he desired for My loved ones My wondrous and glorious remembrance. Thereupon did My Pen move to make mention of you, My tongue did speak, and the Face of God, the Lord of the Mighty Throne, did turn toward you.

27 یا اولیائی فی التاء اسمعوا نداء المظلوم انه یدعوکم الی
الاستقامة الکبری لئلا تمنعکم الأسماء عن التوجه
الی الله رب العالمین قد حضر لدى العرش اسمائکم
و ارسلها عبد الله الذی طار فیها و تمسک
بمِثاق و تشبّت بذیل المنیر طوبی له و نعیماً له
بما اراد لأولیائی ذکرى العزيز البديع اذا تحرک
على ذکرکم قلبی و نطق لسانی و توجه الیکم وجه
الله ربّ العرش العظيم

28 We beseech God to make you so steadfast that the mention of names will not deprive you from the ocean of grace and bounty. O people of Ta! It is intended that you arise to redress what has passed, so that whatsoever oppression was visited upon the Lord of the world in that land by the oppressors may be transformed by the light of justice and righteousness - that is, that later beloved deeds may illuminate the darkness of the past. Verily, your Lord is the All-Bountiful, the Generous.

28 از حقّ میطلبیم شما را بشأنی مستقیم فرماید که
ذکر اسماء شما را از بحر فضل و عطا محروم نسازد
یا اهل تاء اراده آنکه شما بر تدارک مافات قیام
نمائید تا آنچه در آن ارض از ظلم ظالمین بر سید
عالم وارد بنور عدل و راستی تبدیل شود یعنی
اعمال محبوبه بعد سیب روشنی تاریکی قبل
گردد ان ربکم هو الفضل الکريم

- 29 Today all must engage in service to the Cause. Some of the clamorous ones in various regions have exerted mighty efforts to lead astray the helpless people. Reflect upon the previous party: they considered themselves the best of creation, yet on the Day of Manifestation they were seen to be among the most lost of all peoples. By God's life! Such oppression was visited by that party upon the Seal of the Prophets that the Pen is powerless to recount it and the tongue falls short of enumerating it. Hold fast to the Persian Bayan which the Primal Point revealed for the enlightenment of the servants and recite it, that ye may become aware of the hidden mysteries. By God's life! This is the truth, and after truth there is naught but error.
- 29 امروز باید کل بخدمت امر مشغول شوید بعضی از ناعقین در اطراف در اضلال خلق بیچاره جهد ببلغ مبذول داشته‌اند در حزب قبل تفکر نمائید خود را بهترین عالم میدانستند و در یوم ظهور از احسین احزاب امم مشاهده گشتند لعمر الله بر حضرت خاتم از آنحزب ظلی وارد که قلم از ذکرش عاجز و لسان از احصائش قاصر بیان فارسی که حضرت نقطه اولی لأجل آگاهی عباد نازل فرموده بآن تمسک نمائید و قرائت کنید تا بر اسرار مکنونه عارف شوید لعمر الله هذا هو الحق و ما بعده الا الضلال
- 30 O friends of God in Milan! Your Lord, the All-Merciful, maketh mention of you in this far-off Prison. Ye have attained unto the recognition of God and His signs. Beware lest the clamorous ones hold you back from God, the Mighty, the All-Praised. Take hold of the Book of God with the power that proceedeth from Him and the might that emanateth from His presence. Verily, He will protect you, make you known, and guide you to the manifest Truth, the Speaker, the Clear. The honored Amin - upon him be My glory and loving-kindness - hath repeatedly made mention of you. Blessed is he and blessed are you and blessed is he who holdeth fast unto the Strong Cord of God.
- 30 یا اولیاء الله فی میلان یدکرکم ربکم الرحمن فی هذا السجن البعيد قد فتم بعرفان الله و آثاره ایاکم ان یمنعکم الناعقون عن الله العزیز الحمید خذوا کتاب الله بقدره من عنده و قوه من لدنه انه یحفظکم و یعرفکم و یرشدکم الی الحق الظاهر المتکلم المبین جناب امین علیه بهائی و عنایتی مکرر ذکر شما را نموده طوبی له و لکم و لمن تمسک بحبل الله المتین
- 31 O My loved ones in Saysan! Hear ye My call and be not of them that are silent. Remember your Lord, the All-Merciful, with such steadfastness as will cause the limbs of the heedless to quake. Ye have ever been remembered and continue to be remembered in the presence of this Wronged One. We have sent down to you aforetime that which hath diffused the sweet savors of revelation and the fragrance of the loving-kindness of your Lord, the All-Merciful, the Most Generous. We beseech God, blessed and exalted be He, to give you to drink from the Kawthar of steadfastness by the hand of His bounty. He, verily, is the Protector of them that do good. He who visited you hath made mention of you, wherefore have We remembered you in this mighty Book. Rejoice in God's grace and mercy, then remember Him at morn and eventide.
- 31 یا اولیائی فی سیسان اسمعوا ندائی و لا تكونوا من الصّامتین اذکروا ربکم الرحمن باستقامه ترتعد به فرائص الغافلین لازال لدى المظلوم مذکور بوده و هستید قد انزلنا لکم من قبل ما فاحت به نفحات الوحی و رائحة عنایة ربکم المشفق الکریم نسل الله تبارک و تعالی ان یسقیکم کوثر الاستقامه من ید عطائه انه ولیّ المحسنین قد ذکرکم من ورد علیکم ذکرناکم بهذا الکتاب العظیم افرحوا بفضل الله و رحمته ثم اذکروه فی البکور و الاصل
- 32 O My loved ones in Shammakh! The Lord of the worlds hath made mention of you from His Most Great Prison and hath given you glad tidings of that which He hath ordained for you. Verily, He loveth His loved ones and acquainteth them with that which draweth them nigh unto Him. He is indeed the All-Merciful, the Forgiving, the Compassionate. Grieve not at anything, but in all matters place your trust in God, the
- 32 یا اولیائی فی شماخ قد ذکرکم مولی العالم فی سجنه الأعظم و بشرکم بما قدر لکم انه یحب اولیائه و یعرفهم ما یقرّبهم الیه انه هو المشفق الغفور الرحیم لا تحزنوا من شیء توکلوا فی الأمور علی الله المقتدر القدیر انه معکم و یدکرکم و یسمع ندائکم انه هو

Almighty, the All-Powerful. He is with you, maketh mention of you, and heareth your call. He is, in truth, the All-Hearing, the All-Seeing. Follow not every vain imaginer, but follow ye the truth and this perspicuous Book.

السَّمِيعُ البَصِيرُ لَا تَتَّبِعُوا كُلَّ مَتَوِّهٍ اتَّبِعُوا الْحَقَّ وَ
هَذَا الْكِتَابُ الْمُبِينُ

- 33 My God, my God! Aid Thy loved ones to do that which becometh Thy days, then ordain for them the recompense of attaining Thy presence and meeting with Thee. Thou, verily, hast power to do what Thou willest, and Thou art indeed the All-Bountiful, Whose grace and mercy have encompassed all who are in the heavens and on earth. Strengthen their hearts that they may renounce all else but Thee, holding fast unto that which hath been sent down in Thy Ancient Book.

33 الهى الهى اَيِّدْ اَوْلِيَاكَ عَلَى مَا يَنْبَغِي لِأَيَّامِكَ ثُمَّ
اَكْتُبْ لَهُمْ أَجْرَ حُضُورِكَ وَ لِقَائِكَ أَنْتَ أَنْتَ
الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَأَنْتَ أَنْتَ الْفَيَاضُ الَّذِي
أَحَاطَ بِفَضْلِكَ وَ رَحْمَتِكَ مِنْ فِي السَّمَوَاتِ وَ
الْأَرْضِينَ قُوَّةُ قُلُوبِهِمْ لِيَدْعُوا مَا عِنْدَ الْقَوْمِ مَتَمَسِّكِينَ
بِمَا نَزَلَ فِي كِتَابِكَ الْقَدِيمِ

- 34 O My loved ones in Saliyan! Your names were presented before the Wronged One, sent by him who was named 'Azizu'llah. We have sent down for you that which hath enraptured the hearts of them that are nigh unto God. Soon will there come unto you a crier; leave him to himself, turning your faces toward the horizon from which hath shone forth the Sun of the mercy of your Lord, the All-Knowing, the All-Informed. We have upraised the Cause through a power which the might of the oppressors hath failed to weaken. Beware lest ye be frightened by the clamor of them who have denied the proof of God and His testimony, and were accounted among the transgressors in the sight of your Lord, the All-Knowing, the All-Wise.

34 يَا اَوْلِيَائِي فِي سَالِيَانَ قَدْ حَضَرَتْ اسْمَائِكُمْ لَدَى
الْمُظْلُومِ وَ ارْسَلَهَا مِنْ سَمِيٍّ بِعَزِيزِ اللَّهِ أَنْزَلْنَا لَكُمْ
مَا انْجَذِبَتْ بِهِ أَفئِدَةُ الْمُقَرَّبِينَ سَوْفَ يَأْتِيكُمْ نَاعِقُ
دَعْوِهِ بِنَفْسِهِ مُقْبِلِينَ إِلَى أَفْقٍ اشْرَقَتْ مِنْهُ شَمْسُ
رَحْمَةِ رَبِّكُمْ الْعَلِيمِ الْخَبِيرِ أَنَّا رَفَعْنَا الْأَمْرَ بِقُدْرَةِ مَا
أَضْعَفَتْهَا شَوْكَةُ الظَّالِمِينَ أَيَّاكُمْ أَنْ تَخَوْفَكُمْ ضَوْضَاءُ
الَّذِينَ انْكُرُوا حُجَّةَ اللَّهِ وَ بَرَهَانَهُ وَ كَانُوا مِنَ الْمُعْتَدِينَ
عِنْدَ رَبِّكُمْ الْعَلِيمِ الْحَكِيمِ

- 35 O My companions in Banab! The Almighty, the All-Bountiful, maketh mention of you on this glorious and wondrous Day. This is the Day whereon the Sun of utterance hath shone forth from the horizon of the will of your Lord, the All-Merciful, and the light hath shone forth as a bounty from His presence. He, verily, is the Almighty, the All-Glorious, the All-Bountiful. Deprive not yourselves of the Most Great Ocean, nor your eyes from beholding the Dayspring of God's Cause, the Almighty, the Self-Subsisting. We have made mention of you before in diverse Tablets, as a mercy from God, the Lord of the Day of Reckoning. He who hath taken his station round about the House hath made mention of you; We have remembered you again and again with joy and fragrance. Should ye encounter one who denieth or turneth away, leave him to himself, placing your trust in God, the Lord of all lords. Thus hath spoken the One Who conversed upon Sinai, while seated upon the throne of Manifestation, as a bounty from His presence. He is, verily, the All-Glorious, the Most-Bountiful. The glory from Us be upon you and upon My handmaidens who have believed and turned unto God, the Lord of all mankind.

35 يَا أَصْحَابِي فِي بَنَابٍ يَذْكُرُكَمُ الْعَزِيزُ الْوَهَّابُ فِي هَذَا
الْيَوْمِ الْعَزِيزِ الْبَدِيعِ هَذَا يَوْمٌ فِيهِ اشْرَقَتْ شَمْسُ
الْبَيَانِ مِنْ أَفْقٍ ارَادَةَ رَبِّكُمْ الرَّحْمَنُ وَ سَطَعَ النُّورُ
فَضْلًا مِنْ عِنْدِهِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْفَيَاضُ لَا
تَمْنَعُوا أَنْفُسَكُمْ عَنِ الْبَحْرِ الْأَعْظَمِ وَلَا أَبْصَارَكُمْ عَنِ
النَّظَرِ إِلَى مَطْلَعِ أَمْرِ اللَّهِ الْمُقْتَدِرِ الْخِتَارِ أَنَّا ذَكَرْنَاكُمْ
مِنْ قَبْلِ فِي الْوَاحِ شَيْءٌ رَحْمَةً مِنْ لَدَى اللَّهِ مَالِكِ
يَوْمِ الْحِسَابِ قَدْ ذَكَرَكُمْ مِنْ اتَّخَذَ لِنَفْسِهِ مَقَامًا حَوْلَ
الْبَيْتِ ذَكَرْنَاكُمْ مَرَّةً بَعْدَ مَرَّةٍ بِالرُّوحِ وَ الرِّيحَانِ أَنْ
رَأَيْتُمْ مِنْ مُنْكَرٍ أَوْ مُعْرِضٍ دَعْوَاهُمَا مُتَوَكِّلِينَ عَلَى اللَّهِ
رَبِّ الْأَرْبَابِ كَذَلِكَ نَطْقُ مَكَلَّمَ الطُّورِ إِذَا كَانَ
مُسْتَوِيًّا عَلَى عَرْشِ الظُّهُورِ فَضْلًا مِنْ لَدُنْهُ أَنَّهُ هُوَ
الْعَزِيزُ الْفَضَالُ الْبَهَاءُ مِنْ لَدُنَّا عَلَيْكُمْ وَ عَلَى أَمَائِي
اللَّائِي أَقْبِلْنَ وَ آمَنْنَ بِاللَّهِ مَوْلَى الْأَنَامِ

- 36 O Pen! Make mention of My loved ones in Maraghih who have turned with radiant faces and illumined hearts unto God, the

Revealer of verses. Ye must strive at all times to exalt the blessed Most Great Word. The days are fleeting, its hues are fleeting, its ornaments are fleeting. Hold fast to the cord of divine favor. Beseech the True One to aid you in that which leadeth to eternal salvation and everlasting life. The deniers of the Cause lie in wait at every turn, seeking to lead souls astray. We have made known to all the peoples of the world, and especially to Our loved ones, that which draweth them nigh and causeth their exaltation. Let him who willeth accept it, and him who willeth turn away.

36 يا قلم اذكر اوليائي في مراغه الذين اقبلوا بوجوه
بيضاء وقلوب نوراء الى الله منزل الآيات بايد در
جميع احوال در اعلاء كلمه مباركۀ عليا جهد
نمائيد ايام فاني و الوانش فاني و زخارفش فاني
بجبل عنایت تمسک نمائيد از حق بطليبد شما را
تأييد فرمايد بر آنچه سبب نجات ابدی و حيوۀ
سرمدی است معرضين بيان بر مرصده منتظرند
که نفسی را بيابند و گمراه نمائند جميع اهل عالم
و مخصوص اوليا را آگاه نموديم بر آنچه سبب دنو
و علت سمو است من شاء فليقبل و من شاء
فليعرض

37 O son of Dakhil! Harken unto My call and arise to serve My Cause with the hosts of wisdom and utterance. Then observe and remember when thou didst stand before the Countenance and didst hear My sweetest call and behold My most glorious horizon. Blessed art thou and blessed is every fair-minded one who hath been just in this Cause, whereby the hearts of the wicked who denied God's proof and evidence, turned away from His presence, and committed that which caused the denizens of the most exalted Paradise to lament at eventide and at dawn. Say: My God, my God! Aid me to make mention of Thee and to praise Thee, then ordain for me what Thou hast ordained for Thy chosen ones. O my Lord! I am Thy servant and the son of Thy servant. I have committed my affairs unto Thee and have placed my trust in Thee. I beseech Thee to inspire me with that which draweth the hearts of Thy servants. O my Lord! Thou seest the weak one clinging to the cord of Thy power and sovereignty, desiring naught but to serve Thy Cause. I beseech Thee to enable him to do that which befitteth Thy days and is worthy of Thy Revelation. Verily Thou art the Helper, the All-Bountiful. Withhold not Thy loved ones from the outpourings of Thy days, then deliver them by Thy mighty arm. Thou art, verily, the All-Powerful, the Mighty, the All-Knowing.

37 يا بن دخيل اسمع ندائي و قم على خدمة امری
بجنود الحكمة و البيان ثم انظر و اذكر اذ كنت قائماً
لدى الوجه و سمعت ندائي الأهل و رأيت افق
الأبهى طوبى لك و لكل منصف انصف في هذا
الأمر الذى به اضطربت افئدة الفجار الذين انكروا
حجة الله و برهانه و اعرضوا عن وجهه و ارتكبوا
ما ناحت به طلعات الفردوس الأعلى في العشي
و الاشرار قل الهى الهى ايدنى على ذكرک و
ثنائک ثم اکتب لى ما کتبتہ لأصفیائک اى رب
انا عبدک و ابن عبدک فوضت امورى اليک
و توکلک علیک اسئلك ان تلهمنى ما تنجذب
به افئدة العباد اى رب ترى الضعیف متمسکاً
بجبل قدرتك و سلطانک و ما اراد الا خدمة
امرک اسئلك ان توقفه على ما ينبغى لأيامک
و یلیق لظهورک انک انت المؤید الفیاض لا تمنع
اولیائک عن فیوضات ايامک ثم انقذهم بذراعی
قدرتک انک انت المقتدر العزیز العلام

38 We wish at this moment to make mention of Our loved ones in Khoy, that this remembrance may draw them nigh unto the most exalted station. Hear ye My call from the precincts of the Prison. It guideth you unto a station whereon hath been raised the banner that there is none other God but He, the Mighty, the All-Bestowing.

38 انا اردنا في هذا الحين ان نذكر اوليائي في خوى
ليقرّبهم الذكر الى اعلى المقام اسمعوا ندائي من شطر
السجن انه يرشدكم الى مقام فيه نصبت راية انه لا
اله الا هو العزيز الوهاب

39 O Jalil! Harken unto the call of thy Lord, the All-Glorious, Who hath come from the heaven of utterance with a power before which all the hosts of earth and heaven are powerless to resist. Remember the days when thou wert present before the Wronged One and didst hear that which the near ones heard at morn and eventide. Thy letter hath reached Us wherein

39 يا جليل اسمع نداء ربك الجليل الذى اتى من
سماء البيان بقدرة لا تقوم معها جنود الأرضين
و السموات اذكر الايام التى كنت حاضراً لدى
المظلوم و سمعت ما سمعه المقربون في البكور و
الآصال قد حضر كتابك و ذكرت فيه اسماء

thou didst mention the names of My loved ones who have rent asunder the veils through power, might and sovereignty. We counsel them to manifest supreme steadfastness that their stations may be made evident amongst the people. Convey My greetings unto them and give them the glad-tidings of My loving-kindness, and remind them of My verses that have encompassed all regions. Thus hath the Tongue of Glory spoken in the prison of Akka by the command of God, the Revealer of mysteries. Say: My God, my God! Illumine the hearts of Thy servants with the light of Thy knowledge and their faces with the splendor of Thy countenance, and ordain for them all the good Thou hast sent down in Thy Book. O my Lord! Thou seest the poor one standing before the door of Thy riches. I beseech Thee not to deprive me and Thy servants from the waves of the ocean of Thy bounty. Verily, Thou art the Almighty, the Glorious, the All-Bountiful.

اولیائی الذین خرقوا الأجباب بقدره و قوه و سلطان انا نوصیهم بالاستقامه الکبری لتظهر مقاماتهم بین الأنام کبر علیهم من قبلی و یشرهم بعنائی و ذکرهم بآیاتی الّتی احاطت الجهات کذلک نطق لسان الفضل فی سجن عکاء امرأ من لدی الله مظهر الأسرار قل الھی الھی نور قلوب عبادک بنور معرفتک و نور وجوههم بأنوار وجهک و قدر لهم کلّ خیر انزلته فی کتابک ای ربّ ترى الفقیر قائماً لدی باب غنائک استلک ان لا تحرمنی و عبادک من امواج بحر عطائک انک انت المقتدر العزیز الفضال

40 The glory from Us be upon thee and upon My loved ones in that place, and upon My handmaidens who have heard the call and have said: "Praise be unto Thee, O Thou in Whose grasp is the dominion of all who are in earth and heaven!"

40 البهاء من لدنا علیک و علی اولیائی هناك و علی امائی اللّائی سمعن النّداء و قلن لک الحمد یا من فی قبضتک زمام من فی الأرضین و السّماوات

41 O My loved ones in Qaf! The pillars of misbelief have been shaken when the Horseman of the arena of divine unity came with power from God, the Lord of all worlds. The Ancient Countenance has turned toward you and mentions you with that by which your names shall endure in the Book of God, the Master of the Day of Judgment. He counsels you to such steadfastness as cannot be shaken by the doubts of the suspicious ones. The gate of heaven has been opened and its Creator has come, yet most people remain heedless. Blessed are you and those who love you and hear your words concerning this Great Announcement.

41 یا اولیائی فی قاف قد تزعزعت ارکان الشّرع اذ اتی فارس مضمار التّوحد بقدره من لدی الله ربّ العالمین قد اقبل الیکم وجه القدم و یذکرکم بما تبقی به اسمائکم فی کتاب الله مالک يوم الدّین و یوصیکم باستقامه لا ترهّا شہات المریبین قد فتح باب السّماء و اتی فاطرها و القوم اکثرهم من الغافلین طوبی لکم و لمن یحبکم و یسمع قولکم فی هذا النّبأ العظیم

42 Glory be to God! Some of the hypocrites, who are not and never were worthy of mention, are occupied with leading people astray. Their intention is to establish, like the previous party, a faction based on suspicions and idle fancies, even though they have witnessed with their own eyes the loss incurred by that party. Ask God to sanctify hearts, illuminate faces, and protect His servants from the evil of the heedless and the doubters. He is the Powerful, the Mighty. But deeds have been and continue to be the cause of deviation. This arena requires another horseman and another rider. We beseech God to reveal the treasures of the earth - meaning those men who are worthy of this arena and those horsemen befitting this field.

42 سبحان الله بعضی از منافقین که قابل ذکر نبوده و نیستند باضلال خلق مشغول اراده ایشان آنکه مثل حزب قبل حزبی بظنون و اوهام بیارایند مع آنکه خسران آنحزب را بچشم خود دیده اند از حقّ بطلبید قلوب را مقدّس دارد و وجوه را منور و عباد خود را از شرّ غافلین و مریبین حفظ فرماید اوست مقتدر و توانا و لکن اعمال سبب انحراف بوده و هست اینضمار را فارس دیگر و سوار دیگر لازم از حقّ میطلبیم کنوز ارض را ظاهر فرماید یعنی رجالیکه قابل اینضمارند و فوارسیکه لایق این میدان

43 O My loved ones in that place! You have always been remembered and continue to be remembered, and from the hand of bounty you have received that pure wine which had and has

43 یا اولیائی هناك لازال مذکور بوده و هستید و از ید عطا اخذ نمودید آن رحیق را که شبه

no likeness. Now you must manifest such steadfastness as has had and shall have no peer or equal. All the men of that land are present and mentioned in the Most Holy Court, and the women of that land have attained divine favors and bounties. This Wronged One is occupied with mentioning the loved ones in all conditions - in the nights I remember them, in the days I speak their names, and in the dawn hours I utter their remembrances. We beseech God to assist them and draw them near to Him. Verily, He is the Powerful, the Mighty.

و مثل نداشته حال باید باستقامتی ظاهر شوید که از برای آن نظیر و مثالی نبوده و نخواهد بود رجال آن ارض طراً در ساحت اقدس موجود و مذکورند و اماء آن ارض بعنایت و الطاف فائز اینظلولم در جمیع احوال بذکر اولیا مشغول فی اللیالی اذکرهم و فی الایام انطق بأسمائهم و فی الأسحار اتکلم بأذکارهم و نسلل الله ان یوفقهم و یقریبهم الیه انه هو المقتدر القدیر

- 44 O My loved ones in its surroundings! Hear the call of the Wronged One - there is no God but Him, the Protecting, the Self-Subsisting. We call you to God and mention you with a mention through which the fragrance of utterance has wafted throughout creation. Exalted is God, your Lord, the Mighty, the Loving. Beware lest anything prevent you or the assault of any rejected oppressor frighten you. We have mentioned you before and after, and you have attained to that which the Ancient Beauty has spoken from His praiseworthy station. We beseech Him, exalted be He, to reinforce you with the hosts of utterance and to assist you in rending the veils of idle fancy.

44 یا اولیائی فی ضواحبیا اسمعوا نداء المظلوم انه لا اله الا هو المهیمن القیوم انا ندعوکم الی الله و نذکرکم بذکر به فاحت نفحة البیان فی الامکان تعالی الله ربکم العزیز الودود آیا کم ان ینعمکم شیء او یخوفکم سطوة کل ظالم مردود انا ذکرنا کم من قبل و من بعد و فرتم بما نطق به جمال القدم فی مقامه المحمود نسلله تعالی ان یمدکم بجنود البیان و یؤیدکم علی خرق سبحات الظنون

- 45 My God, my God! Assist these ones to aid Thy Cause with such steadfastness as will astonish minds. Then ordain for them the reward of meeting Thee and of attaining presence before Thy throne. Verily, Thou art the Forgiving, the Kind.

45 الهی الهی اید هؤلاء علی نصره امرک باستقامه تخیر منها العقول ثم اکتب لهم اجر لقاءک و الحضور امام کرسیک انک انت الغفور العطوف

- 46 O Land of Ba before Alif and Ra! Harken unto the call of the Wronged One. He remembereth you for the sake of God, the Lord of what hath been and what shall be. This is the Day whereon all those nigh unto God and the sincere ones utter "Praise be unto Thee, O our God!" Blessed is the soul that hath tasted the chalice of steadfastness - a chalice which, when quaffed, causeth one to fix one's gaze upon none save God, exalted be His glory, and to turn toward no horizon save His. This Kawthar of certitude is reserved for the manifestations of power and assurance. Blessed is he who hath attained thereunto and hath drunk from the hand of the bounty of his Lord, the Gracious.

46 یا ارض باء قبل الألف والراء اسمعوا نداء المظلوم انه یدزکرکم لوجه الله رب ما کان و ما یکون امروز روزیست که جمیع مقربین و مخلصین به لک الحمد یا الهنا ناطق طوبی از برای نفسیکه شربت استقامت چشید و آن شربتی است که هر که نوشید جز حق جل جلاله بنفسی ناظر نه و بافتی ناظر نه این کوثر ایقان مخصوص مظاهر قدرت و اطمینانست طوبی لمن فاز به و شرب من ید عطاء ربه الکریم

- 47 In that land there appeared manifestations of evil souls and deceiving, lying devils who martyred the gems of being with such tyranny that the heaven with its stars wept and the trees with their fruits lamented. Now, through the grace of God, exalted be His glory, since that land is in the vicinity of a village that is associated with the Truth, there must appear men who are dawning-places of virtues and daysprings of fellowship and unity. Well is it with you! God shall soon raise up therefrom men who will hold fast unto none save God and who will act

47 در آن ارض مظاهر نفوس شریره و شیاطین محیله کاذبه ظاهر شدند و جواهر وجود را بظلمی شهید نمودند که آسمان بانجمش گریست و اشجار باثمارش نوحه نمود حال بعنایت حق جل جلاله چون آن ارض در جوار قریه ایست که بحق منسوبست باید ظاهر شود رجالیکه مشارق اخلاق و مطالع الفت و اتحاد باشند هنیئاً لکم

according to naught save that which they have been bidden in His perspicuous Book.

- 48 His honor Abdullah, who dwelleth in Our vicinity, made mention of you. Therefore, the pearls of remembrance that were hidden in the shells of the Most Great Sea have now appeared in the form of letters and words. We counsel you unto that which is the cause of fellowship and the manifestation of mercy. The friends of God are, in one station, fountainheads of the Salsabil of utterance and the Kawthar of knowledge. They must water the trees of souls with these waters. We beseech God, blessed and exalted be He, to aid you through His bounty, to assist you through His sovereignty, and to protect you through His hosts from on high. Praise be to God, the Lord of the worlds.

- 49 O people of Ba before Dal! In these days the rain of favors and bounties hath fallen upon that land, the clouds of His grace and generosity have appeared, and the heaven of His bestowal and favor hath been unveiled. Blessed are ye and joy be unto you! Repeatedly have your names been revealed and sent down from the Most Exalted Pen. I counsel you to observe wisdom and to obey the sovereign who ariseth to assist and to protect the friends from the evil of enemies. Deal ye with all the peoples of the world with gentleness and forbearance. Conflict, contention and corruption have been removed. All are commanded to show forth love and promote reconciliation. Blessed are they that act accordingly.

- 50 Verily, the Wronged One hath remembered you and hath revealed for you that whereby your names shall endure in the Crimson Book. He, verily, is the Forgiving, the Merciful. We gave you glad tidings aforetime, and at this hour, from the presence of One mighty and ancient. Beware lest the happenings of the world grieve you or the doubts of the heedless hold you back. The glory, the remembrance and the praise from God, the Lord of the exalted Throne, be upon you.

- 51 O Land of Ta! The Lord of the Kingdom of Names hath turned His gaze toward the Land of Ta which God hath made the dawning-place of the joy of all worlds. We have remembered Our loved ones there time and again, and have sent down for them that which God hath once made the Kawthar of life for all who are in the heavens and on earth, and another time the enduring Food. Blessed is he who hath seen and circumambulated and hath said: "Praise be unto Thee, O God of the first and the last!" We bear witness that Our loved ones there have testified to that whereunto God testified before the creation of all things, and have attained unto that which was inscribed by the Most Exalted Pen in the Books of the Messengers.

سوف يظهر الله منها رجالاً لا يتسكون إلا بالله ولا يعملون إلا بما أمروا به في كتابه المبين

48 جناب عبدالله الذي استقر في جوارى ذكر شما را نمود لذا لآلى اذكار كه در اصداف بحر اعظم مستور بود بر صور حروفات و كلمات در اين حين ظاهر وصيت ميكنيم شما را بآنچه سبب الفت و ظهور رحمت است اولياى حق در يك مقام منابع سلسبيل بيان و كوثر عرفانند بايد اشجار نفوس را از اين ماء سقيه نمايند نسل الله تبارك و تعالى ان يؤيدكم بمجوده و يوفقكم بسلطانه و يحفظكم بجنود العالمين الحمد لله رب العالمين

49 يا اهل باء قبل دال اين ايام امطار عنايات و الطاف بر آن ارض باريده سحاب فضل كرمش را ظاهر نموده و آسمان بخشش عنايتش را مبذول داشته طوبى لكم و نعيماً لكم مكرر اسماء شما از قلم اعلی نازل و ارسال شد شما را وصيت مينمايم بحكمت و اطاعت ملكيكه بر اعانت قيام نمايد و اوليا را از شر اعدا حفظ فرمايد با عموم اهل عالم برفق و مدارا حركت نمايد نزاع و جدال و فساد از ميان برخاست كل بحبت و اصلاح مأمورند طوبى للعالمين

50 انّ المظلوم ذكركم و انزل لكم ما تبقى به اسمائكم في الصحيفة الحمراء انه هو الغفور الرحيم انا بشرناكم من قبل و في هذا الحين من لدن مقتدر قدیر اياكم ان تحزنكم حوادث الدنيا او تمنعكم شبهات الغافلين البهاء و الذكر و الثناء عليكم من لدى الله ربّ الكرسي الرفيع

51 يا ارض الطاء در اين حين مالک ملکوت اسماء به ارض طاء توجه نمود التي جعلها الله مطلع فرح العالمين انا ذكرنا اوليائى هناك مرة بعد مرة و انزلنا لهم ما جعله الله مرة كوثر الحيوان لحيوة من في السموات و الارضين و اخرى المائدة الباقية طوبى لمن رأى و طاف و قال لك الحمد يا اله الاولين و الآخرين نشهد ان اوليائى هناك شهدوا بما شهد الله قبل خلق الاشياء و فازوا بما رقم من القلم الأعلى في كتب المرسلين

- 52 O Abdullah! Upon thee be the Glory of God, His grace and His bounty. Give them glad tidings from Me, then recite unto them that which hath been sent down from the heaven of My bounty, for I am the All-Merciful, the Generous. We have illumined them with the light of My knowledge and exalted them through My words, and We made known unto them in the earliest days My path and the fragrance of My mercy which hath preceded all things from God, the Lord of the worlds.
- 53 O My loved ones in that land! Rejoice in My remembrance and soar on the wings of faithfulness in My atmosphere, and associate with My servants with My praiseworthy and wondrous character. We have sent unto you at this time the chalices of My words wherein is contained the choice wine of My bounty. Blessed are they who drink thereof. In all conditions, the souls that are tranquil, steadfast and upright have been and are the recipients of special favors. They are the cupbearers of the divine Kawthar and the guides to the paths of the Lord. Blessed is he who attaineth unto their presence and heareth that which proceedeth from their mouths concerning this mighty Cause. Praise be to God as is befitting! They have attained, and the glances of grace are fixed upon them. Blessed are they and blessed is he who loveth them, as bidden by God, the Commander, the Ancient of Days.
- 54 The leaves and handmaidens of that land have ever been the recipients of grace. We beseech God to ordain for them the good of every world among His worlds and to decree for them that which He hath decreed for the Maids of the Most Exalted Paradise. Verily, He is the Giver, the Bountiful, the Mighty, the All-Knowing.
- 55 The glory shining forth from the horizon of the heaven of My utterance be upon thee, O Abdullah, and upon those whom names have not kept back from their Lord and Sovereign, who have turned unto Him, and have heard, and have said: "We believe in Thy Manifestation, O Beloved of the hearts of them who are nigh unto Thee and the Object of the hearts of them that have recognized Thee!" Praise be to God, the Lord of the worlds.
- 52 يا عبدالله عليك بهاء الله وفضله وعطائه بشرهم من قبلي ثم اقرء لهم ما نزل من سماء عطائي وانا المشفق الكريم انا نورهاهم بنور معرفتي وعززانهم بكلماتي وعرفناهم في اول الايام صراطى و عرف رحمتي التي سبقت الاشياء من لدى الله رب العالمين
- 53 يا اوليائي هناك افرحوا بذكرى و طيروا بأجنحة الوفاء في هوائى و عاشروا مع عبادى بخلقى العزيز البديع انا ارسلنا اليكم في هذا الحين كؤوس كلماتي وفيها رحيق عطائي طوبى للشاربين در جميع احوال نفوس مطمئنة ثابتة مستقيمة بعناية مخصوصه فائز بوده و هستند ايشانند ساقيان كوثر الهى و هاديان سبل رباني طوبى لمن فاز بلقائهم و سمع ما خرج من افواههم في هذا الامر العظيم لله الحمد بما ينبغي فائزند و لحاظ فضل بايشان ناظر طوبى لهم و لمن يحبهم امراً من لدى الله الامر القديم
- 54 اوراق و اماء آن ارض لازال بعناية فائزند نسل الله ان يقدر لهم خير كل عالم من عوالمه و يكتب لهم ما كتبه لطلعات الفردوس الأعلى انه هو المعطى المنفق العزيز العليم
- 55 البهاء المشرق من افق سماء بيانى عليك يا عبدالله و على الذين ما منعهم الاسماء عن مالكتها و سلطانها اقبلوا و سمعوا و قالوا آمنا بظهورك يا محبوب افئدة المقربين و مقصود قلوب العارفين الحمد لله رب العالمين

INBA19:148, INBA32:136, INBA41:386x,
INBA41:390x, INBA41:394a.02x,
INBA41:394b.09x, ADM3#121 p.140x,
ADM3#122 p.140x, TSAY.467x

ADJ.004x2x, ADJ.047x

BH00143

To: *Hakim Ibrahim et al.*

Date: 1307 ? [1889-1890]

- 1 He is the Dawning Place from the horizon of the Kingdom of Utterance
- 2 Praise be to God Who has subdued the world through His Most Great Name and has sent down in every time from the heaven of grace of His name, the Most Merciful, the feast of wisdom and utterance and the bounty of knowledge and understanding. From His Most Exalted Pen has flowed the river of mercy and exposition, whereby those in the graves have arisen before the faces of all religions. Exalted, exalted is His grace! Exalted, exalted is His generosity! Exalted, exalted is His bounty! And exalted is His Word which, when it issueth forth from the mouth of Will, causeth the ocean of knowledge and wisdom to surge and the fragrance of the garment to waft among all created things. Exalted, exalted is this Day wherein the throne of divine bestowal hath been established in the prison of 'Akka and the shrill voice of the Most Exalted Pen hath been raised in the kingdom of creation. Blessed, blessed is the eye that hath seen, the ear that hath heard, and the tongue that hath proclaimed and said:
- 3 Praise be unto Thee, O Possessor of the Kingdom of Names, and thanksgiving be unto Thee, O Thou in Whose grasp are the reins of all who are in earth and heaven! Glory be unto Thee, O my God! I beseech Thee by the pearls hidden in the ocean of Thy Most Great Name, and by the mysteries concealed from the eyes of the nations, and by the breathings of Thy revelation and the dawning-places of Thy inspiration, to adorn Thy servants with the ornament of trustworthiness and justice. Thou art the Possessor of bounty and grace. O Lord! They are Thy servants and Thy creation. Aid them to make good what they have missed in Thy days and to return to the court of Thy holy might and to turn in repentance to the door of Thy bounty. Verily, Thou art the Powerful over what Thou wilt. There is none other God but Thee, the Protector, the Self-Subsisting.
- 4 O Khalil! We have given thee to drink from the cups of wisdom and utterance and from the goblet of knowledge and understanding, time after time. We beseech God to aid thee to be steadfast in His Cause and to enable thee to do what seemeth His days.

1 هو المشرق من افق ملكوت البيان

2 الحمد لله الذي سخر العالم باسمه الأعظم و انزل في كلّ الأحيان من سماء فضل اسمه الرحمن مائدة الحكمة و البيان و نعمة العلم و العرفان و جرى من قلبه الأعلى فرات الرحمة و التبيان و قام به اهل القبور امام وجوه الأديان تعالى تعالى فضله تعالى تعالى جوده تعالى تعالى كرمه و تعالت كلمته التي اذا خرجت من فم الارادة ماج بحر العلم و الحكمة و هاج عرف القميص بين البرية تعالى تعالى هذا اليوم الذي فيه استقرّ سرير العطاء في سجن عكا و ارتفع صرير القلم الأعلى في ناسوت الانشاء طوبى طوبى لعين رأّت و لأذن سمعت و لسان نادى و قالت

3 لك الحمد يا مالك ملكوت الأسماء و لك الشكر يا من في قبضتك زمام من في الأرض و السماء سبحانك اللهم يا الهى اسئلك باللائى المكنونة في بحر اسمك الأعظم و بالأسرار المستورة عن ابصار الأمم و بنفحات وحيك و مشارق الهامك بأن تزين عبادك بطراز الأمانة و العدل أنك انت مالك الجود و الفضل اى ربّ هم عبادك و خلقتك ايدهم على التدارك ما فات عنهم فى أيامك و الرجوع الى ساحة عزّ قدسك و الانابة لدى باب فضلك أنك انت المقتدر على ما تشاء لا اله الا انت المهيمن القيوم

4 يا خليل انا سقيناك من كؤوس الحكمة و البيان و كؤوب العلم و العرفان مرّة بعد مرّة نسئلك الله ان يؤيدك على الاستقامة على امره و يوفّقك على ما ينبغي لآيامه

- 5 O Jalil! We counsel thee to assist the Cause of God, the Lord of the worlds. Victory appeareth through hosts, and the hosts are goodly deeds and praiseworthy conduct. We ask God to adorn thee with virtuous character and with God-fearing which We have made the commander of the hosts of deeds and character. We beseech God to assist the oppressed through the standards of justice and the banners of equity. He is the Possessor of gifts and favors. Now We speak with light as a bounty from Us unto thee and unto those who have believed in God, the Single, the All-Informed.
- يا جليل انا نوصيك بنصرة امر الله رب العالمين والنصر يظهر من الجنود والجنود هي الأعمال الطيبة والأخلاق الراضية المرضية نسئل الله ان يزيناك بالأخلاق وبالتقوى الذي جعلناه قائد جيوش الأعمال والأخلاق نسئل الله ان ينصر المظلومين برايات العدل واعلام الانصاف انه هو مالك المواهب والألطف حال بلغت نورا تكلم ميمائهم فضلاً من عندنا عليك وعلى الذين آمنوا بالله الفرد الخبير
- 6 O 'Ali! The call of God is raised, the ocean of bounty is surging, and the door of grace is opened. Blessed are they who enter in. We beseech God to make thee a knight in the arena of utterance. He is the Powerful, the Mighty, the Bestower.
- يا على نداء الله مرتفع وبحر عنایت موج و باب فضل مفتوح طوبى للواردین نسئل الله ان يجعلك فارس مضمار البيان انه هو المقتدر العزيز المنان
- 7 O Beloved of God! Canst thou forsake all else save Me and arise to serve My Cause, the One that ruleth over all who are in the heavens and the earth? Say: This could not be except through Thy bounty and grace and might and sovereignty. O Lord! Strengthen me with the hosts of wisdom and utterance that I may transform hearts and souls and illumine them with the light of Thy knowledge and the effulgences of the lights of the Daystar of Thy Revelation. O Lord! I am Thy servant and the son of Thy servant, and I acknowledge what Thou hast revealed in Thy Books and Thy Scriptures and Thy Tablets. I beseech Thee to take me from myself and make me a bird soaring in the atmosphere of Thy love, enkindled with the fire of Thy Cause, and attracted to Thy verses. Verily, Thou art the Powerful, the Mighty, the All-Bestowing.
- يا حبيب الله هل تقدر ان تدع ما سوائى وتقوم على خدمة امرى المهيمن على من فى السموات والأرضين قل لم يكن هذا الا بعنايتك وفضلك وقدرتك وسلطانك اى رب ايدنى بجنود الحكمة والبيان لأتصرف الأفتدة والقلوب و انورها ينور معرفتك وتجليات انوار نير ظهورك اى رب انا عبدك وابن عبدك واعترف بما انزلته فى كتبك وزبرك والواحد اسئلك بأن تأخذنى منى وتجعلنى طائراً فى هواء حيك ومشتعلاً بنار امرك ومنجذباً بآياتك انك انت المقتدر العزيز الوهاب
- 8 O Ibrahim, O Wise One! God willing, thou shalt be illumined by the effulgences of the Sun of Truth and enkindled with the fire of love in such wise that thou mayest set the world aflame. We imparted these words to one of the wise ones: "O Sage! Upon thee be My glory and loving-kindness!" The power and structure of faith have grown weak throughout the regions of the world - the supreme remedy is needed. The black sulfide of the nations hath seized them - the greatest elixir is required. O Sage! Hath the crown of victory such power as to transform diverse elements into a single thing and bring them to the station of pure gold? Though such transformation appeareth difficult and complex, yet the transformation of earthly power into heavenly might is possible before this Wronged One. That which effecteth this transformation is greater than any elixir. This station and this power are specific to the Word of God. It is the essence that transformeth fear into certitude, weakness into strength, and abasement into glory. One drop from the ocean of divine wisdom struck Badi' and like a globe of fire
- يا ابراهيم يا حكيم انشاء الله بتجليات انوار آفتاب حقيقت منور باشى و بنار محبت مشتعل بشأنيكه عالم را مشتعل نمايد بيكى از حكما اين كلمات را القا نموديم يا حكيم عليك بهائى و عنايتى قوه و بنيه ايمان در اقطار عالم ضعيف شده درياق اعظم لازم سواد نحاسى امم را اخذ نموده اكسير اعظم بايد يا حكيم آيا اكيل غلبه داراى آن قدرت بوده كه اجزاي مختلفه در شىء واحد را تبديل نمايد و بمقام ذهب ابريز رساند اگرچه تبديل آن صعب و مشكل بنظر ميايد ولكن تبديل قوه ناسوتى بقوه ملكوتى ممكن نزد اين مظلوم آنچه اين قوه را تبديل نمايد اعظم از اكسير است اين مقام و اين قدرت مخصوصست بكلمة الله اوست جوهرى كه خوف را باطمينان و ضعف را بقوت و ذلت را بعزت تبديل فرمايد يك قطره از بحر حكمت الهى بر بديع زد

he arose seeking martyrdom - his moisture was transformed to fire, his weakness to power, his sluggishness to swiftness. God willing, thou shalt drink of the Kawthar of divine utterance from the revealed words and offer it to those who turn to God and are ready to receive it.

بمنابه کوه نار قصد فدا نمود رطوباتش بنار
ضعفش باقتدار و بطئش بسرعت تبدیل شد
انشاء الله آنجناب کوثر بیان الهی را از کلمات
منزله بیاشامند و بمقبّلین و مستعدّین عطا نمایند

- 9 O Aqa Bik! Today the fragrances of God's Word have perfumed the world and the pearls of wisdom and utterance have appeared and shone forth from the treasury of the Supreme Pen. Beseech God that He may aid all and deprive none from the splendors of the Sun of Truth. He is the Powerful, the Mighty.

9 یا آقا بیک امروز نفعات کلمه الهی عالم را معطر
نموده و لآلی حکمت و بیان از خزانه قلم اعلی
ظاهر و لائح از حقّ بطلب کلّ را مؤیّد فرماید و
از اشراقات آفتاب حقیقت محروم نسازد اوست
قادر و توانا

- 10 O Beloved! The Best Beloved remembereth thee in prison. We hope that through deeds and character thou mayest attract souls and guide them to the horizon of the manifestation of the Self-Sufficient, the Most High.

10 یا حبیب محبوب در سجن ترا ذکر مینماید امید
آنکه باعمال و اخلاق عباد را جذب کنی و بافق
ظهور غنی متعال راه نمائی

- 11 O Husayn! This Wronged One hath from the beginning until now been afflicted in the hands of enemies. The Shi'ih sect hath been reared in vain imaginings. Ask God to deliver them all and illumine them with the lights of the Daystar of certitude. Verily, He is powerful over all things.

11 یا حسین این مظلوم از اوّل امر الی حین بین
ایادی اعدا مبتلی فرقه شیعه باوهم تربیت
شده اند از حقّ بطلب کلّ را نجات بخشد و
بانوار نیر ایقان منور دارد انه علی کلّ شیء قدير

- 12 O Buyuk Aqa, O thou who gazest toward the Supreme Horizon and soarest in the atmosphere of the love of the Lord of the Kingdom of Names! His Honor Ismu'llah and His Honor Jalil, upon them be the Glory of God, the Beautiful, mentioned thee and sent word to the Most Holy Court. We testify that thou didst hear the Call and turn to it, and wert blessed to hearken unto it. We mentioned thee before in such wise as caused the fragrance of utterance to waft throughout creation. Blessed art thou and blessed is he who heard and found. Woe to the heedless! And praise be to God, the Lord of the Mighty Throne.

12 یا بیوک آقا یا ایها الناظر الی الأفق الأعلی و الطائر
فی هواء حبه مالک ملکوت الأسماء جناب
اسم الله و جناب جلیل علیهما بهاء الله الجمیل
ذکرت نمودند و بساحت اقدس ارسال داشتند
نشده انک سمعت النداء و اقبلت الیه و فزت
باصغائه انا ذکرناک من قبل بما هاج به عرف
البیان فی الامکان طوبی لک و لمن سمع و وجد
و ویل للغافلین والحمد لله ربّ العرش العظيم

- 13 O Muhammad! At this moment a messenger from the City of Lovers set forth toward the Daystar of the horizons. His tidings were of unity and concord among the people of justice and the Covenant, and his gift was the sanctified, detached spirits who in God's path attained the most exalted, supreme station and the most glorious martyrdom. Glory be to God! Were the effects and fruits of wisdom and the mysteries of those spirits to appear even less than the eye of a needle, all the parties of the world would seek that station and circle round the gathering-place of the Supreme Concourse. We mention the party of God and bid them to unity and concord. Blessed are they who have turned to the Supreme Horizon and are free and detached from all else but God.

13 یا محمد در این حین قاصدی از مدینه عشاق
قصد نیر آفاق نمود خبرش اتحاد و اتفاق اهل
عدل و میثاق و ارمغانش ارواح مقدسه مجرده
که در سبیل الهی بمقام بلند اعلی و مقرر اعتر فدا
فائز گشتند سبحان الله اگر آثار و اثمار حکمت
و اسرار آن ارواح اقل از سم ابره ظاهر شود
جميع احزاب عالم قصد مقام نمایند و مطاف ملأ
اعلی را طائف گردند حزب الله را ذکر مینمائیم و
باتحاد و اتفاق امر میکنیم طوبی از برای نفسیکه
باقی اعلی توجه نمودند و از ما سوی الله فارغ و
آزادند

- 14 O Isma'il! When thou hast attained unto God's verses and His signs, and drunk the Kawthar of utterance from the hand of His bounty, say:
- 14 يا اسمعيل اذا فزت بآيات الله وآثاره و شربت كوثر البيان من يد عطائه قل
- 15 O my God, my God! I testify that by Thy Name the hearts of the Supreme Paradise were entranced, and by Thy most sweet call all created things were overturned, and by the light of Thy utterance the earth and heaven were illumined, and by Thy being seated upon the throne the call was raised from the direction of Sinai. I beseech Thee, O Lord of the Kingdom of Names and Creator of the heavens, by Thy sovereignty which hath encompassed all existence, both seen and unseen, to open unto my face and unto the faces of Thy servants the gates of Thy justice and bounty. Verily, Thou art the All-Powerful over what Thou willest, and within Thy grasp are the reins of all in the heavens and the earth.
- 15 الهى الهى اشهد باسمك انجذبت افئدة الفردوس الأعلى و بندائك الأهل انقلبت حقايق الأشياء و بنور بيانك اشرفت الأرض و السماء و باستوائك على العرش ارتفع النداء من شطر السيناء استلک يا مالک ملکوت السماء و فاطر السماء بسلطانک الذى احاط الوجود من الغيب و الشهود بأن تفتح على وجهى و وجوه عبادک ابواب عدلک و عطائك انک انت المقدر على ما تشاء و فى قبضتک زمام من فى السموات و الأرضين
- 16 O Pen! Turn toward him who is named Mahmud, then make mention of him with that which causeth all existence to soar. We have revealed that which was hidden from sight and concealed in the treasury of the protection of thy Chosen Lord, as a favor from Us and a mercy from Our presence unto the righteous and the learned. Say:
- 16 يا قلم اقبل الى من سمي بمحمود ثم اذكره بما طار به الوجود انا اظهرنا ما كان مستورا عن الأبصار و مكنونا فى كنز عصمة ربك المختار فضلا من لدنا و رحمة من عندنا للأبرار و الأحبار قل
- 17 O God of the world and Desire of the nations! Thou seest me fleeing from myself unto Thee, from my poverty unto the ocean of Thy wealth, and from my powerlessness unto the horizon of Thy might. Send down, then, upon me and upon Thy party from the heaven of Thy bounty the table of Thy knowledge, and ordain for us that whereby hearts and minds may be attracted. There is none other God but Thee, the Single, the One, the Mighty, the Beloved.
- 17 يا اله العالم و مقصود الأمم ترانى فررت من نفسى الى نفسك و من فقرى الى بحر غنائک و من عجزى الى افق اقتدارک فأنزل على و على حزبک من سماء عطائك مائدة عرفانک و قدر لنا ما انجذبت به الأفئدة و القلوب لا اله الا انت الفرد الواحد العزيز المحبوب
- 18 O Tongue of Eternity! The springtime of utterance hath come unto thee. Make clear unto the parties that which will preserve them from the wolves who have cast the fundamentals of God behind their backs, clinging to their vain imaginings and idle fancies. This is a day wherein the breeze of the All-Merciful hath wafted over all possibility, and the Herald hath called out from the right of the Throne: O people of the earth! Despair not of God's mercy and grace, and deprive not yourselves of the ocean of His bounty. Hasten with your hearts unto the direction of God, the Lord of the Day of Resurrection. Verily the Pen calleth out, the Tablet speaketh, and the ink discourseth, yet most of the people hear not. They pass by the verses and recognize them not, they hear from the direction of the Prison and perceive not. Say: Fear God, O people, and follow not those who have denied God's proof and evidence, who have disbelieved in His favor and disputed His sovereignty which dominateth over all that was and shall be.
- 18 يا لسان القدم قد جائک ربيع البيان بين لأحزاب ما يحفظهم عن الذآب الذين نبذوا اصول الله ورائهم متمسكين بما عندهم من الأوهام و الظنون هذا يوم فيه سرت نسمة الرحمن على الامكان و نادى المناد من يمين العرش يا ملاء الأرض لا تقنطوا من رحمة الله و فضله و لا تحرموا انفسكم من بحر عطائه اسرعوا بالقلوب الى شطر الله مالک يوم النشور انّ القلم ينادى و اللوح ينطق و المداد يتكلم و القوم اكثرهم لا يسمعون يمرّون على الآيات و لا يعرفونها و يسمعون من شطر السجن و لا يشعرون قل اتقوا الله يا قوم و لا تتبعوا الذين انكروا حجة الله و برهانه و كفروا بنعمته و جادلوا بسلطانة المهيمن على ما كان و ما يكون

- 19 O 'Ali-Qabl-i-Sultan! This is a day wherein the Speaker of the Mount speaketh and the Tree calleth out before the faces of the parties: The Kingdom belongeth unto God, the Lord of Lords! We have created the servants for the triumph of the Cause - to this beareth witness the Mother Book in the final return. Aid ye, O people, your Lord, the All-Merciful, through wisdom and utterance, and through such conduct as will attract the hearts of every doubter and hesitant one. We have announced unto all this Most Great Revelation. Among the people are those who have been so attracted by the wine of utterance that the ranks of the enemies have not prevented them from turning unto God, the Lord of all men. When thou findest the fragrance of My utterance, say:
- يا على قبل سلطان هذا يوم فيه تكلم مكلّم الطور
و السّدرّة تنادى امام وجوه الأحزاب الملك
لله ربّ الأرباب قد خلقنا العباد لنصرة الأمر
يشهد بذلك أم الكتاب في المآب انصروا يا قوم
ربكم الرحمن بالحكمة والبيان وبأخلاق تجذب
بها افئدة كل متوقّف مراتب انا بشرنا الكل بهذا
الظهور الأعظم من الناس من اخذه رحيق البيان
بحيث ما منعه صفوف الأعداء عن التوجّه الى
الله مالک الرقاب اذا وجدت عرف بياني
- 20 My God! Leave me not deprived of the breezes of Thy days, nor barred from turning toward the horizon of Thy bounty. I beseech Thee by the Most Great Name which speaketh before the faces of the nations, and by the Crimson Ark which Thou hast ordained and manifested for the people of Baha, to make me one of those whom Thou hast described in Thy Mighty Book with Thy words "On them shall be no fear, neither shall they grieve." Verily, we are God's, and verily unto Him shall we return.
- قل الهى لا تجعلني محروماً عن نفحات أيامك و
لا ممنوعاً عن التوجّه الى افق عطائك اسئلك
بالاسم الأعظم الذى ينطق امام وجوه الأمم و
بالسّفينيّة الحمراء التى قدّرتها واظهرتها لأهل البهاء
بأن تجعلني من الذين وصفتهم في محكم كتابك
بقولك لا خوف عليهم ولا هم يحزنون انا لله
و انا اليه راجعون
- 21 O Ali-Quli! None can soar in this atmosphere save he who hath cast away vain desire and then all names. Such a one is numbered with the people of Baha in the Book of God, Lord of all worlds. Among men are those whom names have withheld from their Creator, and among them are those who have turned to Him and said: "Praise be unto Thee, O Thou through Whom was revealed that which lay hidden in the knowledge of God, the All-Knowing, the All-Wise." Fear God, O people, then follow that which ye have been commanded in My perspicuous Book. He hath appeared and manifested what He desired, and He is the All-Bountiful, the Most Generous.
- يا على قبل قلى لا يقدر احد ان يطير في هذا الهواء
الا من نبذ الهوى ثمّ الأسماء انه من اهل البهاء
في كتاب الله ربّ العالمين من الناس من منعه
الأسماء عن مالکها ومنهم من اقبل وقال لك
الحمد يا من بك ظهر ما كان مكنوناً في علم الله
العليم الحكيم اتقوا الله يا قوم ثمّ اتبعوا ما امرتم
به في كتابي المبين انه ظهر واظهر ما اراد و هو
الفضال الكريم
- 22 O Mirza Rida! Hear the call from the Prison of Akka - there is no God but He, the Protector, the Self-Subsisting. Say: "My God, my God! Praise be unto Thee for having caused me to hear Thy call, shown me Thy signs, and given me to drink the Kawthar of Thy knowledge from the hand of Thy bounty. O Lord! I am Thy servant and the son of Thy servant. I beseech Thee by Thy most great signs and by Thy Name through which those in earth and heaven were thunderstruck, to make me hold fast to Thy cord and cling to the hem of Thy grace. O Lord! Ordain for me through Thy generosity that which will draw me nigh unto Thee. Verily, Thou art the Almighty, the All-Forgiving, the Most Merciful."
- يا ميرزا قبل رضا اسمع النداء من سجن عكا
انه لا اله الا هو المهيمن القيوم قل الهى الهى
لك الحمد بما اسمعتني ندائك و اريتني آثارك
وسقيتني كوثر عرفانك من يد عطائك اى
ربّ انا عبدك وابن عبدك اسئلك بآياتك
الكبرى و باسمك الذى به انصعقت من فى
الأرض والسّماء ان تجعلني متمسكاً بحبلك و
متشبّثاً بذيل فضلك اى ربّ قدر لى بحدوك
ما يقربني اليك انتك انت المقتدر الغفور الرحيم

- 23 O Muhammad! In these days one of the lovers sacrificed his soul for the Day Star of the horizons, and the fire of longing and desire became ignited in that blessed city. The Ridvan of the Most Exalted Paradise hath given glad tidings to the Ridvan of the Supreme Paradise, announcing that at this moment the Bird of Immortality, after circling round the Gathering-Place of the Supreme Concourse, will wing its flight to this station. Inform the Maidens of the Mansions that they may prepare themselves for this presence. Thus hath spoken the One Who conversed on Sinai in this exalted and glorious station. Give thanks unto thy Lord, for He hath sent down unto thee that which no treasures can equal.
- 23 یا محمد این ایام یکی از عشاق جانرا فدای نیر آفاق نمود و نار شوق و اشتیاق در آن مدینه مبارکه مشعل رضوان فردوس اعلی رضوان جنت علیا را مرده داده و بشارت فرستاده که این حین طیر بقا بعد از طواف مطاف ملا اعلی قصد این مقام نماید طلعات غرقات را خبر نمائید تا مستعد شوند از برای حضور هذا ما نطق به مکلم الطور فی هذا المقام العزیز المرفوع اشکر ربک انه انزل لک ما لا تعادله الكنوز
- 24 O Ustad Abdullah! In the great city, one of the loved ones set out to circle round the Supreme Horizon and the Most Exalted Summit. He left behind the temple of flesh and, with spirit and delight, proceeded to circumambulate. By My life! He hath attained unto that which none before him attained. The Tongue of Grandeur beareth witness to this from the Most Exalted Station. Grieve thou not over anything. Give thanks unto God, thy Lord, for having remembered thee in the prison and revealed unto thee that which caused the hearts of those near unto Him to be attracted.
- 24 یا استاد عبدالله در مدینه کبیره نفسی از اولیا قصد طواف افق اعلی و ذروه علیا نموده هیکل را گذاشت و بروح و ریحان قصد طواف نمود لعمری قد فاز بما لا فاز به احد قبله یشهد بذلک لسان العظمة فی اعلی المقام انک لا تحزن من شیء اشکر الله ربک بما ذکرک فی السجن و انزل لک ما انجذبت به افئدة المقرین
- 25 O Muhammad-Hasan! The calumniators in the great city have committed that which no oppressor hath ever committed. A grievous blow hath been dealt to trustworthiness, and a mighty stroke hath fallen upon the face of truthfulness. Beseech thou God that He may bestow justice upon the people of tyranny and grant equity unto the people of oppression. Glory be to God! They denied the favor and disbelieved in the signs of God. We beseech God, blessed and exalted be He, to either seize them with His justice or enable them to return unto Him. Verily, He is the Ever-Forgiving, the Most Generous.
- 25 یا محمد قبل حسن مفتقرین در مدینه کبیره عمل نمودند آنچه را که هیچ ظالمی عمل ننمود ضربت عظیم بر امانت وارد و لطمه بزرگ بر وجه صدق آمد از حق بطلب اهل اعتساف را انصاف عطا فرماید و اهل ظلم را عدل کرم نماید سبحان الله نعمت را انکار نمودند و آیات الهی کافر شدند نسل الله تبارک و تعالی ان یأخذهم بعدله او یؤیدهم علی الرجوع الیه انه هو التواب الکریم
- 26 O Baqir Khan! The temple of justice lieth captive under the talons of tyranny, helpless trustworthiness suffereth beneath the claws of malice, and hapless truthfulness hath taken refuge in the corner of bewilderment due to the persecution of the oppressors. Soon shall every oppressor receive his due recompense. Divine justice lieth in wait. He shall seize the oppressors with His might and authority from His presence. Verily, He is the most powerful of the powerful ones and the most generous of the generous ones. Say: "Praise be unto Thee, O my God, for having remembered me. I beseech Thee by the lights of Thy countenance to assist me in serving Thy Cause. Verily, Thou art the Almighty, the All-Knowing, the All-Wise."
- 26 یا باقر خان هیکل عدل تحت محالب ظلم مبتلی و امانت مسکین تحت برائن کین معذب و صدق پیجاره از تعدی ظالمها در زاویه حیرت مقام اخذ نموده زودست که هر ظالمی بجزای خود برسد عدل الهی بر مرصده منتظر یأخذ الظالمین بقهر من عنده و سلطاناً من لدنه انه هو اقدر الأقدارین و اکرم الأکرمین قل لک الحمد یا الهی بما ذکرتی استلک بأنوار وجهک ان تؤیدنی علی خدمة امرک انک انت المقتدر العلیم الحکیم
- 27 And We make mention of the son in this station. We beseech God, blessed and exalted be He, to send down upon him from

the heaven of His bounty mercy from His presence and loving-kindness from His side. Verily, He is the All-Generous, the Compassionate, the All-Forgiving.

27 و نذکر الابن فی هذا المقام نسل الله تبارک و تعالی ان ینزل علیه من سماء عطائه رحمة من عنده و عنایة من جانبہ انه هو الفیاض العطوف الغفور

28 O Hasan! Upon thee be the Glory of God, the Knower of the hidden and the manifest! The wolves of the earth have surrounded the divine sheep from every direction. They have hamstrung the divine She-Camel and have stretched forth the hand of transgression against the Crimson Ark. And finding this Wronged One without helper or assistant, they have from every quarter set their designs against Him. Glory be to God! Such enmity hath appeared as hath no equal or likeness. And seeing the people of God without succor, they have endeavored through fabricated calumnies to extinguish the true Light. It is evident that the government hath assisted and continueth to assist in what hath transpired. Yet this Wronged One regardeth all else save God as non-existent. I swear by the Sun of Utterance that shineth from the horizon of the Prison: were the journalists to become aware of the purpose of the Wronged One, all would turn towards Him and speak the truth. But the rancor and hatred of the former party will not be stilled or quieted save through the power of God, the Lord of the Mighty Throne. We beseech God, blessed and exalted be He, to assist thee and grant thee success in that which He loveth and is pleased with.

28 یا حسن علیک بهاء الله عالم السر و العلن ذئاب ارض از هر جهت اغنام الهی را احاطه نموده ناقة الهیه را پی کردند ید تعدی بر سفینهء حمرا آختند و چون این مظلوم را بی ناصر و معین دیدند از هر سمتی قصد مظلوم نمودند سبحان الله اختر بعنادی ظاهر شده که شبه و مثل نداشته و چون حزب الله را بی ناصر دیده اراده نموده بمفتریات مجعوله نور حقیقی را اطفای نماید معلومست حکومت در آنچه واقع شده اعانتش نموده و میکند ولكن این مظلوم ما سوی الله را معدوم دانسته و میداند قسم بآفتاب بیان که از افق سین طالع اگر اصحاب جرائد بر مقصود مظلوم آگاه شوند کل اقبال نمایند و بحق نطق کنند ولكن ضغینه و بغضای حزب قبل خاموشی ننذیرد و ساکن نشود الا بقدره الله رب العرش العظیم نسل الله تبارک و تعالی ان یؤیدک و یوفقک علی ما یحب و یرضی

29 O Royal Falcon! We hope that thou wilt spread thy spiritual wings and teach the hesitant ones to soar. In these days the hands of oppression have been raised from every direction. The patriots of the world attribute reform to corruption. Glory be to God! They praise themselves for patriotism, yet this party worshipeth God, not the homeland. Would that they were truthful even in this claim! By the life of God, they worship their own selves and their passions. They claim impartiality, yet their deeds and what proceedeth from them give them the lie. From before, this hidden pearl hath been revealed from the Divine Pen's treasury: "Let not your deeds become partners to your hopes." Woe to the condition of one wronged against whom the princes and ministers of Iran speak and rise up in opposition! It is then obvious what a journalist would write and say. Assuredly there must arise one who will stand before the Divine Seat of Justice and seek justice and equity for the oppressed party, and implore victory and triumph. By My life! The manifestations of justice exist among the people, yet are hidden from the eyes of the heedless. God shall soon exalt His Cause despite every remote oppressor and obdurate heedless

29 یا شهباز امید آنکه پر معنوی باز نمائی و متوقفین را پرواز بیاموزی این ایام ایادی ظلم از هر شطری مرتفع وطن پرستان عالم مطلع اصلاح را بفساد نسبت داده و میدهند سبحان الله خود را بوطن پرستی میستایند ولكن این حزب خداپرستند نه وطن پرست ای کاش در این کلمه هم صادق بودند لعمر الله نفس پرستند و هوی پرست ادعای بیطرفی مینمایند ولكن تکذبهام اعمالهم و ما یظهر منهم از قبل این لؤلؤ مکنون از خزانه قلم الهی نازل و ظاهر لا تجعلوا الأعمال شركاً لآمالکم وای بر حال مظلومیکه امرا و وزرای ایران بر ضدش تکلم نمایند و بر ضرر قیام کنند دیگر معلومست که صاحب جریده چه مینگارد و چه میگوید البتہ یافت میشود نفسیکه امام کرسی عدل الهی بایستد و از برای حزب مظلوم عدل و انصاف طلبد و نصر و ظفر مسئلت نماید لعمری مظاهر عدل مابین قوم موجود ولكن از ابصار غافلین مستور سوف

one. In any case, ignorance and foolishness have deprived most from the ocean of inner meanings. Say:

يرفع الله امره رغماً لكل ظالم بعيد و غافل عنيد
بارى جهل و نادانى اكثرى را از بحر معانى
محروم نموده

30 My God, my God! I beseech Thee by the Light that shone forth and gleamed from the horizon of the Mount by Thy leave, to assist the calumniators to pure truthfulness, the ones who have turned away to acceptance, and the heedless ones to return unto Thee and to repentance at the gate of Thy mercy. Verily Thou art the One with power over whatsoever Thou wilt, and in Thy grasp are the reins of all affairs.

30 قل الهى الهى اسئلك بالنور الذى سطع و
لاح من افق الطور باذنك بأن تؤيد المفتين
على الصّدق الخالص و المعرضين على الاقبال و
الغافلين على الرجوع اليك و الانابة لدى باب
رحمتك انك انت المقتدر على ما تشاء و فى
قبضتك زمام الأمور

31 O Mulla Haji! At this moment We speak in the clear Persian tongue that perchance all may become aware and attain unto their purpose. This Wronged One appeared in days when naught remained of justice save a name and of equity save a trace. We summoned all to praiseworthy character and goodly deeds. Every fair-minded one beareth witness that this Wronged One hath had and hath no purpose except the reformation of the world and the edification of the souls of nations. We have forbidden the destruction of books, have removed from the Book the decree of holy war and strife, and likewise the decree concerning uncleanness and the like. Whatsoever conduceth to the elevation of the stations of men, that have We recorded and preserved; and whatsoever leadeth to waywardness, obscurity and the affliction of God's servants, that have We forbidden. However, as the veils of hatred and animosity have prevented the ear and eye from witnessing and hearing, therefore hath every soul attributed to the Truth, exalted be His glory, that which he hath seen in his own mirror. Soon shall they see the recompense of their deeds on earth without clear proof or Book.

31 يا ملا حاجى اين حين بلسان پارسى مبين تكلم
مينمائيم شايد كل آگاه شوند و مقصود را بيابند
اين مظلوم در ايامى ظاهر شد كه از عدل
جز اسبى و از انصاف جز نامى باقى نه كل را
باخلاق مرضيه و اعمال طيبه دعوت نموديم هر
منصفى گواهست كه اين مظلوم جز اصلاح
عالم و تهذيب نفوس امم مقصودى نداشته و
ندارد محو كتب را منع نموديم و حكم جهاد و
نزاع را از كتاب برداشتيم و همچنين حكم نجاست
و امثال آنرا آنچه علت ارتفاع مقامات عبادست
آنرا ثبت نموديم و از محو حفظ فرموديم و آنچه
سبب گمراهى و گمناهى و زحمت عبادست آنرا
نهي نموديم ولكن چون حجاب ضغيته و بغضا
سمع و بصر را از مشاهده و اصفا منع نموده لذا
هر نفسى آنچه در مرآت خود ديده بحق جلّ
جلاله نسبت داده سوف يرون جزاء ما عملوا فى
الأرض من دون بينة و كتاب

32 O Hasan! The excellence of the world hath been transformed into baseness, inasmuch as the reins of affairs are seen to be in the grasp of the ignorant. Beseech thou God that He may raise up and appoint over His servants a just commander and an equitable ruler. Say: My God, my God! Thou seest how the oppressors have surrounded the dawning-places of Thy justice and the daysprings of Thy bounty, and how the calumniators have encompassed the manifestations of Thy truthfulness and the daysprings of Thy generosity. I beseech Thee, O King of Kings and Compassionate Lord of all who are possessed of kings, by the Word whereby Thou didst open the doors of the hearts of those of Thy servants who were nigh unto Thee, and the hearts of the sincere ones among Thy creation, to illumine the hearts of the heedless with the light of turning unto Thee. Then aid them to turn towards the ocean of Thy mercy and

32 يا حسن حسن عالم بقيق تبديل شده چه كه
زمام امور در قبضه جهال مشاهده ميشود از
حق بطلب آمر عادل و حاكم منصف مبعوث
فرمايد و بر عباد گارد قل الهى الهى ترى الظالمين
احاطوا مشارق عدلك و مظاهر عطائك و
المفتين مطالع صدقك و مشارق جودك
اسئلك يا مالك الملوك و راحم المملوك
بالكلمة التى بها فتحت ابواب قلوب المقربين من
عبادك و افئدة الخالصين من خلقك بأن تتور
افئدة المعرضين بنور الاقبال ثم ايدهم على التوجه
الى بحر رحمتك و شمس كرمك انك انت
الفياض الغفور العطوف

the sun of Thy generosity. Verily Thou art the All-Bountiful, the Forgiving, the Kind.

- 33 O Pen! Make mention of him who was named Hasan before Ali, that the fragrances of remembrance may seize him and draw him nigh unto God, the Mighty, the Beautiful. In these days, from every direction a dart flieth and a sword is visible, and this Wronged One hath clung to the cord of patience and gazeth toward the horizon of resignation. When the divines of Iran and the mystics and princes thereof reject a station and conceal its virtues, then it becometh evident what hath befallen it and what shall befall it. However, as it hath occurred in the path of God, there hath been and is no harm. By His very Self, the Truth! We would not exchange one atom of tribulation in His path for the station of the seen and the unseen. We beseech God that He deprive not His servants of the splendors of the Sun of justice and equity, and We ask Him, exalted be He, to ordain for thee that which shall exalt thee through His name amongst His servants. Verily He is the Omnipotent, the Unconstrained.

- 34 O Ali! We counsel thee and those who have believed in that which will draw you nigh unto God, the Protector, the Self-Subsisting. This is the Day of God and His Cause is His Cause. Blessed is the soul that hath detached itself from all else save Him and hath turned unto Him in all days and nights. The Pen of the Lord of all beings hath occupied itself with the mention of His loved ones, and hath repeatedly made mention of each one and commanded that which leadeth to the elevation and exaltation of their station. He is the Helper and Succourer. Beseech God that He may graciously aid all to remember Him, to praise Him and to serve His Cause. He is the Mighty One Whom the hosts of the world cannot hinder and the ranks of the nations cannot weaken.

- 35 O Ali! Take fast hold of the sure handle and cleave to the most holy and luminous hem. This Day is known as the Day of God and is recorded in the Book. Yet the immature ones of the world have drawn the sword of rejection against the Wronged One of the horizons and are occupied day and night with schemes and deception. We beseech God not to deprive the oppressive souls of the sweetness of the Kawthar of justice. He is the Sovereign Whom the world's rejection or acceptance neither diminisheth nor increaseth. Verily, He is the Omnipotent over what He willeth and the Protector of all who are in the heavens and on earth.

- 36 O Mashhadi Rida! The Lord of the kingdoms of names hath this night turned toward thee and maketh mention of thee. Rejoice thou in this most great favor and say: Praise be unto

33 یا قلم اذکر من سَمی بحسن قبل علی لتأخذه نفحات الذکر و تقربه الی الله العزیز الجمیل این ایام از هر شطری سهمی طیار و سیفی مشهود و این مظلوم بجبل صبر تمسک نموده و بافق اضطبار ناظر مقامی را که علمای ایران و عرفا و امرای آن رد نمایند و فضائش را ستر کنند دیگر معلوم است بر آن چه وارد شده و میشود ولیکن چون در سبیل الهی وارد بآسی نبوده و نیست و نفسه الحق یک ذره از بلا را در سبیلش بمقام غیب و شهود مبادله نمینمائیم و از حق میطلبیم عباد خود را از تجلیات تیر آفتاب عدل و انصاف محروم نفرماید و نسله تعالی بآن یقدر لک ما یرفعک باسمه بین عبادہ آنہ هو المقتدر المختار

34 یا علی انا نوصیک و الذین آمنوا بما یقرّبکم الی الله المہیمن القیوم یوم یوم الہیست و امر امر او طوبی از برای نفسیکہ از غیر گسیخت و باو پیوست در لیلی و ایام قلم مالک انام بذکر اولیا مشغول و ہریک را مکرر ذکر فرمودہ و بآنچہ سبب ارتقاء مقام و ارتفاعست امر نمودہ اوست معین و یاور از حق بطلب کلّ را توفیق عطا فرماید بر ذکر و ثنا و خدمت امرش اوست قادریکہ جنود عالم او را منع ننماید و صفوف امم او را ضعیف نسازد

35 یا علی بجبل محکم تمسک نما و بذیل اطہر اقدس الہی تشبّث این یوم یوم الله معروف و در کتاب مسطور ولیکن نابالغهای عالم باسیاف اعراض قصد مظلوم آفاق نمودند و در لیلی و ایام بحیلہ و مکر مشغول از حق میطلبیم نفوس ظالمہ را از شیرینی کوثر عدل محروم نفرماید اوست سلطانیکہ اعراض و اقبال عالم از او نکاہد و بر او نیفزاید آنہ هو المقتدر علی ما یشاء و المہیمن علی من فی السموات و الارضین

36 یا مشہدی رضا مالک ممالک اسماء در این شب بتو توجّہ نمودہ و ترا ذکر مینماید افرح

Thee, O Lord of eternity, Who hath appeared with the Most Great Name. I beseech Thee by the pearls hidden in the ocean of Thy knowledge and by the fruits treasured in the repository of Thy wisdom to aid me to be steadfast in Thy love. O my Lord! Who is able to arise to serve Thy Cause? Nay, by Thy glory! None can do this save through Thy power and strength. I beseech of Thee that which is the cause of the greatest steadfastness. O Generous One! Withhold not Thy servant from the ocean of knowledge and deprive him not of the sun of vision. Thou art the Powerful, the Mighty. There is none other God but Thee, the Lord of all beings and the Master of the throne on high and of the dust below.

بهذا الفضل الأعظم و قل لك الحمد يا مالك
القدم و الظاهر بالاسم الأعظم اسئلك بالآلئ
المكنونة في بحر عليك و بالأثمار المخزونة في كنز
حكمتك بأن تؤيدني على الاستقامة على حبيك
اي رب من يقدر ان يقوم على خدمة امرك لا
وعزتك لن يقدر احد الا بحولك و قوتك از
تو ميطلم آنچه را كه سبب استقامت كبرييست
اي كريم عبت را از دريای دانائی منع مكن
و از خورشيد بينائی محروم مساز توئی قادر و
توانا لا اله الا انت مولی الوری و مالك العرش
و الثرى

- 37 O Pen! Make mention of him who was named Ahmad-i-Aqa that he may give thanks unto his Lord and be numbered among those who are assured in the Mother Book, inscribed by the Pen of God. Grieve not over anything. Trust in God in all matters. Verily He protecteth His loved ones through hosts that are hidden from sight. This is a Day wherein the Most Great Ocean hath surged and the fragrance of Paradise hath wafted. Blessed is he who hath found it, and woe unto him who remained heedless and was far removed from the precincts of nearness. Rejoice thou in My mention of thee. All the treasures of kings cannot equal it. The Tongue of Grandeur beareth witness to this in this station that transcendeth understanding. When thou hast quaffed the choice wine of My utterance and drunk from the Kawthar of My bounty, say:

يا قلم اذكر من سمى بأحمد قبل آقا ليشكر الله ربه و
يكون من الموقنين في ام الكتاب من قلم الله مرقوما
لا تحزن من شيء توكل على الله في كل الأمور
انه يحرس احبائه بجنود كان عن الأنظار مستورا
هذا يوم فيه ماج البحر الأعظم و حاج عرف
الفردوس طوبى لمن وجد و ويل لغافل كان عن
ساحة القرب بعيدا افرح بذكرى اياك لا تعادل
به خزائن الملوك يشهد بذلك لسان العظمة في
هذا المقام الذى كان عن الادراك مرفوعا انك
اذا شربت رحيق بياني و سقيت كوثر عطائي

- 38 Praise be unto Thee, O my God, for having guided me unto Thy horizon, caused me to hear Thy call, and revealed unto me that which lay hidden in Thy Book. I beseech Thee by the lights of Thy countenance and the effulgences of the Orb of Thy grace to aid me to act according to what Thou hast commanded me in Thy Book and to enable me to serve Thy loved ones. Thou art the Omnipotent Whom nothing whatsoever can frustrate, nor can the ascendancy of those who have been deprived of the breezes of revelation.

38 قل لك الحمد يا الهى بما هديتني لى افقك و
اسمعتني ندائك و اظهرت لى ما كان مكنوناً
فى كتابك اسئلك بأنوار وجهك و تجليات نير
فضلك بأن تؤيدنى على العمل بما امرتنى به فى
كتابك و يوفقنى على خدمة احبائك انك انت
المقتدر الذى لا يمنعك شيء من الأشياء و لا
سطوة الذين كانوا عن نفحات الوحي محروما

- 39 O Muhammad-Qabl-i-Javad! God willing, mayest thou be illumined by the light of His Cause and enkindled with the fire of divine love. Know ye the value of these days and act as befitteth them. Blessed is the soul that hath taken its stand beneath the banner of righteousness - such a one is reckoned among those nigh unto God in His Book. The friends must all engage in service to the Cause. Among the greatest services, mentioned with God and crowned with His acceptance, hath been and ever shall be the reconciliation of hearts. Blessed is

39 يا محمد قبل جواد انشاء الله بنور امر منور باشى و
بنار محبت الهى مشتعل قدر ايام را بدانيد و بما
ينبغى عمل ثنائيد طوبى از براى نفسيكه در ظل
رايت تقوى مقام اخذ نمود او از مقربين در كتاب
الهى مذكور و مسطور اوليا بايد طراً بخدمت امر
مشغول باشند و از خدمتهای بزرگ كه عندالله
مذكور و بعز قبول فائزست تأليف قلوب بوده و
هست طوبى لمن فاز بما امر به من لدن امر قديم

he who hath achieved that which he was bidden by the Ancient Ordainer.

- 40 O Husayn! Harken unto the call from the precincts of 'Akka. Verily it kindleth thee with the fire of love, draweth thee nigh unto the Dayspring of the light of oneness, guardeth thee from the cawing of the croakers, and preserveth thee from the hosts of the oppressors who have broken God's covenant and His testament, who have denied His proof and His evidence, and who have committed that which hath caused the near ones to lament.
- 41 O Khalil! The Glorious Lord is afflicted and tormented in the hands of the Nimrods of the world. At every moment some harm befalleth Him, and each day some calamity descendeth. The fire of hatred blazeth from every direction. Glory be to God! Such malice hath appeared as hath had and hath no likeness or equal. That unjust one, seeing the Wronged One without any helper, hath perpetrated that which no cruel one or oppressor hath ever wrought. Verily, We fear not him nor those whom he hath led astray to commit an oppression the like of which the eye of creation hath not beheld. We beseech God to aid all to return unto Him. Verily He is the Forgiving, the Merciful.
- 42 O 'Abdu'l-Jalil! We have turned toward thee from the precincts of the Prison and have mentioned thee in such wise as to perpetuate thy remembrance throughout the kingdom of earth and heaven. Give thanks unto thy Lord for this most great favor and say: Praise be unto Thee, O Lord of eternity, for having mentioned me and numbered me among those who have attained unto the hearing of Thy call and the beholding of Thy signs. I testify that through Thy Most Exalted Word the spirit of life was breathed into all creation, and through Thee was made manifest that which had been hidden from sight and vision.
- 43 O Islam! The divine sheep are afflicted amongst wolves. Each day there occurreth that which causeth the greatest consternation. The owls of the world have purposed its destruction. Beseech thou God that He deprive not His servants of justice and fairness. Verily He is powerful over whatsoever He willeth through His firm and mighty command.
- 44 O 'Abbas! There hath befallen Us that which hath befallen no one else among all created things. The newspaper Akhtar hath raised its banner out of hatred for this Wronged One. Its purpose hath been and still is to curry favor with the oppressors. We beseech God to decree for them what He willeth and
- يا حسين اسمع النداء من شطر عكا انه يشعلك
بنار المحبة و يقربك الى مطلع نور الاحدية و
يحرسك من نعاق الناعقين و يحفظك من جنود
الظالمين الذين نقضوا عهد الله و ميثاقه و كفروا
بمحجته و برهانه و ارتكبوا ما ناح به المقربون
- يا خليل حضرت جليل در دست ثمودهای عالم
مبتلی و معذب هر آن ضری وارد و هر یوم آسی
وارد نار بغضا از هر جهتی مشتعل سبحان الله
اختر بیغضی ظاهر که شبه و مثل نداشته و ندارد
آن بی انصاف چون مظلوم را بی ناصر دیده عمل
نموده آنچه را که هیچ بی رحمی و ظالمی عمل ننمود
اَنَا لَا نَخَافُ مِنْهُ وَلَا مِنَ الَّذِينَ اغْوَاهُمْ عَلَى ظُلْمٍ
مَا رَأَتْ عَيْنُ الْإِبْدَاعِ شَبْهَ نَسْلِ اللَّهِ أَنْ يُؤَيِّدَ الْكَلَّ
عَلَى الرَّجُوعِ أَنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
- يا عبدالجليل اَنَا اقبلنا اليك من شطر السجن
و ذكرناك بما يبقی به ذكرک بدوام الملك و
الملکوت اشکر ربک بهذا الفضل الأعظم و قل
لک الحمد يا مالک القدم بما ذکرتنی و جعلتنی
من الذين فازوا باصغاء نداءك و مشاهدة آثارك
اشهد ان بکملک العليا نفخ روح الحيوان في
الامکان و بک ظهر ما کان مستوراً عن العيون
و الأبصار
- يا اسلام اغنام الهی بین ذئاب مبتلی هر یوم وارد
شده آنچه که سبب فزع اکبر بوده جغدهای عالم
قصد خرابی نمودند از حق بطلب عباد خود را
از عدل و انصاف محروم نفرماید انه هو المقتدر
على ما يشاء بأمره المحکم المتین
- يا عباس قد ورد علينا ما لا ورد على احد من
العباد جريدة اختر قد علم نموده از بغض این
مظلوم قصدش شفقت ظالمین بوده و هست
نسل الله ان يقضى لهم ما اراد و يرفعى اليه انه
هو القوى الغالب القدير

to raise Me unto Him. Verily He is the Mighty, the Dominant, the Powerful.

- 45 O Mihdi! We have heard the cry of My loved ones and have answered them from this glorious and exalted Station. This is a precious and blessed day. All must arise to do what is meet and seemly, and guide heedless souls to the horizon of awareness. We beseech God to assist all to stand firm in this Great Steadfastness and to rend asunder the veils that have come between Him and His creatures. Verily He is the Lord of Names and the Lord of the Beginning and the End. Praise be to God! The souls mentioned have attained unto God's infinite favors. We beseech Him to keep all steadfast. Verily He hath power over all things.
- 46 At the end of the book, mention is made of Khan Baba Khan, whom We have mentioned before and for whom We have revealed that which has diffused the fragrance of God's loving-kindness throughout all else. We beseech God at this hour to protect him, to aid him, to exalt him through His Name amongst His servants, and to assist him in the service of His mighty Cause. There is none other God but He, the Single, the One, the All-Knowing, the All-Wise.
- 47 O Khalil! Remember those days when thou wert present before the Countenance and didst hear the Call and behold the Supreme Horizon. He verily strengthened thee, prospered thee, and revealed unto thee that which shall not perish so long as God's Kingdom, the Mighty, the All-Knowing, shall endure. We counsel thee and those who have believed to manifest praiseworthy character and goodly deeds. Verily thy Lord's knowledge encompasses all things; He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. He walketh with the heaven of grace at His right hand and the kingdom of bounty at His left, while before His shining and luminous face waveth the banner of detachment. Rejoice in that thou hast attained unto the Kawthar of God's utterance, the Mighty, the Most Praised. Ismi Jamal hath made mention of thee in his petitions and hath desired for thee grace from this blessed, mighty and resplendent Dayspring. Therefore have We turned unto thee from this direction and revealed unto thee that whereby hearts are drawn and the minds of them that know are attracted.
- 48 O Khalil! Thy mention hath also come from Samandar, who hath soared in the atmosphere of My love and risen to serve My Cause. We make mention of thee and reveal unto thee this mighty Tablet. There hath befallen him at the hands of the enemies that which hath caused those near unto God to lament and the sincere ones to cry out "Verily we are God's, and verily unto Him shall we return."
- 45 يا مهدى انا سمعنا نداء احبائى اجبناهم من هذا المقام العزيز المنيع يوم عزيز و مبارکست بايد کلّ بما ينبغي قيام نمائيد و عباد غافل را بافق آگاهى رسانند نسل الله ان يوفق الكلّ على الاستقامة الكبرى و خرق الحجابات التى حالت بينه و بين الورى انه هو مولى الاسماء و ربّ الآخرة و الاولى لله الحمد نفوس مذكوره بعنايات لانهايات الهى فائز گشتند از حق ميطلبيم کلّ را مستقيم فرمايد انه على كلّ شىء قدير
- 46 در آخر کتاب ذکر جناب خان بابا خان مذكور انا ذکرناه من قبل و انزلنا له ما تضيوع به عرف عناية الله فيما سوته و نسل الله فى هذا الحين ان يحفظه و ينصره و يرفعه باسمه بين عباد و يؤيده على خدمة امره العظيم لا اله الا هو الفرد الواحد العليم الحكيم
- 47 يا خليل اذكر الايام التى كنت حاضراً لدى الوجه و سمعت النداء و رأيت الأفق الأعلى انه ايدك و وقّتك و انزل لك ما لا يفنى بدوام ملكوت الله العزيز العليم انا نوصيك و الذين آمنوا بالأخلاق المرضية و الأعمال الطيبة ان ربك لا يعزب عن علمه من شىء يشهد و يرى و هو السميع البصير انه يمشى و جبروت الفضل عن يمينه و ملكوت العطاء عن يساره و راية الانقطاع امام وجهه المشرق المنير افرح بما فزت بكوثر بيان الله العزيز الحميد اسمى جمال ذكرك فى عرائضه و اراد لك الفضل من هذا المطمع المبارك العزيز اللبّيع لذا اقبلنا اليك من هذا الشطر و انزلنا لك ما اقبلت به القلوب و انجذبت به افئدة العارفين
- 48 يا خليل و ذكرك سمندرى الذى طار فى هواء حى و قام على خدمة امرى ذكرناك و انزلنا لك هذا اللوح العظيم قد ورد عليه من الأعداء ما ناح به المقربون و صاح به المخلصون انا لله و انا اليه راجعون

- 49 His honor Samandar and Ism-i-Jud have repeatedly made mention of you. If there hath been delay in sending Tablets, it hath been and is due to the multitude of writing. We beseech God, blessed and exalted be He, to protect thee and His loved ones, and to forgive those for whom thou hast sought forgiveness from the ocean of His bounty. Verily He is the All-Bountiful, the Most Generous; He is the Munificent, the Mighty, the Great.

49 جناب سمندر و اسم جود مکرّر ذکر شما را نمودند
اگر در ارسال الواح تأخیر رود نظر بکثرت
تحریر بوده و هست نسئل الله تبارک و تعالی ان
يحفظک و اولیائه و یغفر الذین اردت غفرانهم
من بحر عطائه انه هو الفضل الکريم و هو
الفياض العزیز العظیم

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BH00182

To: *Husayn et al.*

Date: 1307 ? [1889-1890]

- 1 He is the All-Hearing, the All-Seeing
- 2 Praise be sanctified above the understanding of all created things and the utterance of all contingent beings - praise befitting the Goal of all the worlds, Who through the rays of the Orb of the heaven of inner meanings hath illumined the people of the cities of justice and equity, and Who hath adorned the hearts of His servants, through the breathings of His Most Exalted Word, with a new and eternal life. Glorified be He Who hath created all beings, revealed unto them the Way, sent down unto them the proof, and made known unto them the Most Great News, whereby the limbs of such as have turned away from the Lord of the Ancient Days did quake, who denied His signs and His Manifestation, and disputed His evidence and His testimony, until they pronounced judgment against the Dawning-Places of His Cause, the Day-Springs of His Revelation, the Fountainheads of His wisdom and the Repositories of His knowledge, with such tyranny as caused the hosts of angels and the Spirit to lament, the tears of the mystics to flow, the weeping of them that are nigh unto God to pour forth, and the sighs of the sincere ones to ascend. Peace and praise and glory and splendor be upon His loved ones, whom neither the affairs of men nor the whisperings of such as have disbelieved in the Day of Judgment have deterred.
- 3 Glorified art Thou, O Thou through Whose Name the ocean of utterance hath surged throughout creation and the fragrance of

1 هو السامع البصير

2 حمد مقدّس از عرفان کائنات و بیان ممکنات
مقصود عالمیان را لایق و سزااست که از پرتو
نیر افق سماء معانی اهل مداین عدل و انصاف
را منور فرمود و افتدۀ عباد را از نفحات کلمۀ
علیا بحیات جدیدۀ ابدیه مزین نمود سبحان من
خلق الخلق و اظهر لهم السبیل و انزل لهم الدلیل
و عرّفهم النّبأ الأعظم الذی به ارتعدت فرائض
الذین اعرضوا عن مالک القدم و انکروا آیاته و
ظهوره و جادلوا بحجّته و برهانه الی ان افتوا علی
مشارك امره و مطالع وحیه و مصادر حکمه و
مخازن علمه بظلم ناحت به قبائل الملائکة و الروح
و ذرفت دموع العارفين و نزلت عبرات المقرّبين
و صعّدت زفرات المخلصین و السّلام و الثّناء
و التّکبیر و البهّاء علی اولیائه الذین ما منعهم
شؤونات البشر و لا اشارات الذین کفروا بیوم
الدّین

3 سبحانک یا من باسمک ماج بحر البیان فی
الامکان و هاج عرف قیص اسمک الرّحمن

the garment of Thy Name, the All-Merciful, hath been diffused! Thou beholdest Thy loved ones in the hands of Thine enemies, and the righteous ones amidst the wicked among Thy creatures. I beseech Thee, O Thou through Whose will the Heavenly Table was sent down, the divine bounty appeared, and the Call of Sinai was raised when Thou didst establish Thyself upon the throne of manifestation, to protect Thy servants from the calumnies of those who have violated Thy Covenant and Thy Testament, who have been seized by the fire of greed and passion, of avarice and transgression, to such extent that they have disposed of people's properties, violated Thy sanctity in Thy land, rent the veil of Thy glory in Thy domains, and spread that which their desires and their waywardness had prompted them to do. O Lord! Adorn the heads of Thy loved ones with the crowns of steadfastness and triumph, and their temples with the ornament of trustworthiness and success. Thou art the Sender of winds and the Cleaver of dawn. There is no God but Thee, the All-Bountiful, the All-Generous, the One Who holdeth dominion over all who are in the heavens and on earth.

ترى اوليايک بين ايادى اعدائک و الأخيار بين
اشرار خلقک اسئلک يا من بارادتک نزلت
المائدة و ظهرت النعمة و ارتفع نداء الطور اذ
استويت على عرش الظهور بأن تحفظ عبادک
من مفتریات الذین نقضوا عهدک و ميثاقک و
اخذتهم نار الحرص و الهوى و الطمع و الغوى
بحيث تصرفوا فى اموال الناس و ضيعوا حرمتکم
فى ارضک و هتکوا ستر عزک فى بلادک و
نشروا ما امرهم به اهوئهم و اعراضهم اى رب
زين رؤوس محبيک بأکلیل الاستقامة و الفلاح
و هياکلهم بطراز الأمانة و النجاح انک انت
مرسل الرياح و فالق الأصباح لا اله الا انت
الفضال الکريم و المهيم على من فى السموات
و الأرضين

- 4 O Lord! Illumine the eyes of Thy creation with the light of justice and their hearts with the light of equity, that they may behold through Thy command with their own eyes and hear what hath been sent down from the heaven of Thy utterance with their own ears. O Lord! Deprive them not of the ocean of Thy bounty in Thy days, nor of the effulgences of the Orb of Thy grace. Thou art He through Whose Name power and its manifestations, might and its dawning-places have appeared. Not a thing escapeth Thy knowledge, nor can the oppression of the oppressors or the clamor of the heedless frustrate Thee. There is no God but Thee, the King, the Just, the One possessed of manifest truth.

4 اى رب انر ابصار خلقک بنور العدل و قلوبهم
بنور الانصاف لينظروا بأمرک بعيونهم و يسمعوا
ما نزل من سماء بيانک بأذانهم اى رب لا تحرمهم
من بحر عطائک فى أيامک و لا من تجليات نیر
فضلک انک انت الذى باسمک ظهرت القدرة
و مظاهرها و القوة و مشارقتها لا يعزب عن علمک
من شىء و لا يعجزک ظلم الظالمين و ضوضاء
الغافلين لا اله الا انت الملك العدل ذیحق المبین

- 5 And then, O Husayn, son of Mulla Ahmad! The servant in attendance before the face of the Wronged One laid thy letter before Him and it achieved the honor of His hearing. Praise be to God that mention of thee hath repeatedly been made by the Supreme Pen - with this a single word whereof all the treasures of the earth cannot compare. Soon will be made manifest therefrom the stations of His verses and the station of whoso hath attained unto them in His days. Verily thy Lord is the All-Bountiful, the Forgiving, the Generous.

5 و بعد يا حسين ابن کل احمد نامهات را عبد
حاضر امام وجه مظلوم عرض نمود و بشرف
اصغافائز گشت لله الحمد مکرر ذکر شما از قلم اعلى
جاری بيک کلمه آن معادله نمينمايد خزائن ارض
سوف يظهر منه مقامات آياته و مقام من فاز بها
فى أيامه ان ربک هو الفضال الغفور الکريم

- 6 The heedless souls in the great city are aflame with the fire of greed, desire and passion. They have forsaken trustworthiness, which is a divine trust amongst mankind, and have clung to treachery. Love of the ornaments and vanities of the world hath prevented such souls from drawing nigh unto the Lord of all beings. They have consumed the wealth of others and

6 نفوس غافله در مدينه کبيره بنار حرص و طمع
و هوى مشتعل از امانت که وديعه ربانست
ماين بشر گذشتند و بخيانت تمسک نمودند حب
زخارف و الوان دنيا آن نفوس را از تقرب بمولى
الورى منع نمود اکلو اموال الناس و صاحبوا بين

have cried out among their like, speaking that which was not spoken by those of old. Verily we are God's, and to Him shall we return.

امثالهم و قالوا ما لا قاله الاولون انا لله و انا اليه راجعون

- 7 O Husayn! We have given thee to drink from the cup of My bounty and have sent down for thee that which testifieth to My grace and My favor. Convey My greetings unto thy brother who is named Isma'il and give him the glad-tidings of that which hath been sent down for him from the heaven of generosity on the part of the Ancient King. We send Our greetings upon him and upon those whom nothing whatsoever hath prevented from My most glorious nectar. They took, they drank, and they said: "Praise be unto Thee, O Lord of all names and Creator of the heavens!"

7 يا حسين انا سقيناك من كأس عطائي و انزلنا لك ما يشهد بفضلي و عنايتي اذكر من قبلي اخاك الذي سمي باسمي و بشره بما نزل له من سماء الكرم من لدن مالک القدم انا نكبر عليه و على الذين ما منعهم شيء من الأشياء عن رحيقي الأبهى اخذوا و شربوا و قالوا لك الحمد يا مولی الأسماء و فاطر السماء

- 8 I beseech Thee by the mysteries of Thy Kingdom and Thy Dominion, and by that which hath been inscribed in Thy Scrolls and Thy Tablets, to make us among those who have held fast to the cord of Thy love and have clung to the hem of Thy mercy, which hath preceded all who are in Thy heaven and on Thy earth. We make mention at this time of your sons and give them glad-tidings of that which hath been sent down for them. Verily your Lord, the Most Merciful, is the Compassionate, the Generous, the Forgiving, the Merciful.

8 اسئلك بأسرار ملكوتك و جبروتك و ما كان مرقوماً في صفحك و الواحك بأن تجعلنا من الذين تمسكوا بجبل حبك و تشبثوا بأذيال رحمتك التي سبقت من في سمائك و ارضك و نذكر في هذا الحين ابنائك و نبشرهما بما نزل لهما ان ربكما الرحمن هو المشفق الكريم و هو الغفور الرحيم

- 9 O My Most Exalted Pen! Make mention of him who is named Mulla Muhammad, son of Haji Mulla Taqi, that he may rejoice and be of those who are thankful. O thou who hast turned towards God! Thy letter came before the Wronged One, and He hath answered thee with that which hath made the countenance of utterance smile throughout all creation. Exalted is the Most Merciful Who revealeth His verses and manifesteth His clear tokens and uncovereth the mysteries of existence from the unseen and the seen. We have answered thee with verses that have caused the mountains to pass away and those in the graves to be stirred. Blessed art thou, inasmuch as thy letter hath come before the Wronged One wherein thou didst make mention of God's loved ones, the Protector, the Self-Subsisting. We have sent down for every name that which hath caused the sweet fragrances of My loving-kindness to be diffused and the sweet-scenting perfume of My wondrous utterance to be wafted abroad. We beseech God to assist thee to be steadfast in His Cause and to make thee a helper of His Cause in His lands. Verily He is the Powerful over whatsoever He willeth. There is no God but Him, the Single, the One, the All-Knowing, the All-Wise.

9 يا قلبي الأعلى اذكر من سمي بملا محمد ابن حاجي ملا تقی ليفرح و يكون من الشاكرين يا ايها المقبل قد حضر كتابك لدى المظلوم و اجابك بما ابتم به ثغر البيان في الامكان تعالى الرحمن منزل آياته و مظهر بيناته و كاشف اسرار الوجود من الغيب و الشهود اجبتك بايات مرّت بها الجبال و اهتز بها من في القبور طوبى لك بما حضر كتابك لدى المظلوم و ذكرت فيه اولياء الله المهيمن القيوم انا انزلنا لكل اسم ما فاحت نفحات به نفحات عنايتي و تضرّع عرف بياني البديع نسئل الله ان يؤيدك على الاستقامة على امره و يجعلك ناصر امره في بلاده انه هو المقتدر على ما يشاء لا اله الا هو الفرد الواحد العليم الحكيم

- 10 O My loved ones in Shimmakh and in other lands! Harken unto My most sweet call which hath been raised from the prison of 'Akka. Verily it guideth you to the Most Sublime

10 يا اوليائي في شماخ و في بلاد اخرى اسمعوا ندائي الأهل الذي ارتفع في سجن عكا انه يهديكم الى

Horizon and giveth you to drink of the Kawthar of everlasting life from the hands of bounty and bestowal, and illumineth you with the lights of My Kingdom, the Mighty, the Wondrous.

الأفق الأعلى و يسقيكم كوثر البقاء من ايدى
الفضل والعطاء و يتوركم بأنوار ملكوتى العزيز
البدیع

- 11 O 'Ali-Qabli-Akbar! The True One declareth: I have created the tongues of servants for My remembrance and brought ears into existence from sheer nothingness for the purpose of hearing unto My call, and eyes for the contemplation of My traces, and hearts to turn from the realm of nothingness and extinction to the court of existence and immortality. Yet the desires of self and passion have prevented the people of this world from attaining the supreme heights, and the veils of tyranny and corruption have intervened. They cling to the name while remaining deprived of its Source, Revealer and Quickener. Wonder upon wonder and amazement upon amazement! The mere clay of the world hath laid claim to being, counting itself among the pearls of the ocean of knowledge. By God! The matter is not as they imagine. Soon shall they witness what they now deny. Verily thy Lord is the All-Knowing, the All-Informed.

11 يا على قبل اكبر حق ميفرمايد السن عباد را
مخصوص ذكر خود آفريدهام و آذان را محض
اصغاء ندا از عدم بحت بطراز وجود مزین نمودم
و ابصار را محض مشاهده آثار و قلوب را از
برای اقبال از عالم نیستی و فنا بعرضه هستی
و بقا آوردهام ولكن مشتبهات نفس و هوى
اهل ناسوت انشاء را از ذروه علیا منع نمود و
حجبات بغی و فحشا حائل گشت باسم متمسکند
و از مبعث و منزل و محیی آن محروم حیرت
اندر حیرت و عجب اندر عجبست گلپارهای عالم
دعوى هستی نمودند و خود را از لآلی بحر دانائی
میشمرند لعمر الله ليس الأمر كما يظنون سوف
يرون ما يتكرونه اليوم ان ربك هو العليم الخبير

- 12 Praise be to God! Thou hast attained to that which most of the peoples of the world are deprived of. Say: Praise be to Thee, O God of the worlds, and thanksgiving be unto Thee, O Desire of the nations, for having enabled me to turn towards Thee on a Day whereon most of Thy servants have turned away. I testify that Thou hast strengthened me and made known unto me that which guided me to Thy path, Thy Cause, Thy station and Thy utterance. Thou art verily the Most Powerful of the powerful and the Most Merciful of the merciful. The glory from Us be upon thee and upon thy father who was named Muhammad-Qabli-Mihdi. We testify that he attained unto the remembrance of God, the Goal of them that are nigh.

12 لله الحمد تو فائز شدی بآنچه که اکثر اهل عالم
از آن محرومند قل لك الحمد يا اله العالم ولك
الثناء يا مقصود الأمم بأن أيدتني على الاقبال في
يوم فيه اعرض عنك اكثر عبادك اشهد انك
أيدتني و عرفتني ما هداني الى صراطك وامرك
و مقامك و بيانك انك انت اقدر الأقدرين و
ارحم الراحمين البهاء من لدنا عليك وعلى ابيك
الذى سمي محمد قبل مهدى نشهد انه فاز بذكر الله
مقصود المقربين

- 13 We make mention at this time of him who was named Mashhadi-Samad, that this remembrance may draw him nigh unto the Remembered One Who hath been imprisoned in the path of God, the Lord of the mighty Throne. O Samad! Hearken with the ear of thine inmost heart unto the call of the Wronged One. By the life of God! Nothing that is witnessed in the realm of creation can compare with this call. Say: My God, my God! Thou seest my poverty and the kingdom of Thy riches, my powerlessness and the dominion of Thy might, my ignorance and the ocean of Thy knowledge, my destitution and the heaven of Thy bounty. Deprive not this poor and needy one from the gate of Thy grace, and keep not this lowly one far from the court of Thy glory. Thou art He Whose generosity is such that all the generosity of the world is as naught before a single ray of the Sun of Thy generosity. O

13 و نذكر في هذا الحين من سمي بمشهدى صمد
ليقربه الذكر الى المذكور الذى سيجن في سبيل
الله رب العرش العظيم يا صمد ندای مظلوم را
بسمع سمع بشنو لعمر الله معادله نمينمايد بلین ندا
آنچه در ناسوت انشاء مشاهده میشود بگو الهی
الهی ترى فقری و ملکوت غنائک و عجزی
و جبروت اقتدارک و جهلی و بحر علمک و
فاقتی و سماء عطائک این فقير محتاج را از باب
کرميت محروم منما و این ذليل را از بساط
عزّت دور مکن توئی آن کریمیکه کرمهای عالم
نزد ذرهئی از تشعشعات آفتاب کرميت معدوم
و مفقود ای رحيم يگا رحمت را از سائلين
و طالبين منع مکن و این ارض جرز را از

Peerless and Most Merciful One! Withhold not Thy mercy from them that ask and seek, and deprive not this barren land of the outpourings of Thy Most Bountiful Name. The hands of hope are raised toward the heaven of Thy grace. O Ocean of bounty and Heaven of giving! Guide the ignorant to the ocean of Thy knowledge and lead these strangers to their true home which is the station of nearness and meeting with Thee. Thou art the Sovereign of bounty and the One Who possesses the blessed word "Doeth as He willeth."

- 14 O Pen! Make mention of Mashhadi-Samad, whose name was present before the Wronged One, that he may be assured that grace hath encompassed all existence and mercy hath preceded all that dwell in the heavens and on earth.

- 15 O Mihdi! Upon thee be the eternal glory of God! Hold fast unto deeds, for by them is the servant known, and not by words. He Who speaketh in every state beareth witness that there is none other God but Him, the Gracious, the Generous. We have sent down the verses and manifested the evidences, and commanded all to that which will preserve them and strengthen them in righteousness and godliness, from the presence of the Mighty, the Ancient. The proof hath lengthened its skirts, and the evidence hath encompassed all who are in the realm of possibility, and the light hath shone forth from the horizon of manifestation, and the Mount calleth out: "The Kingdom is God's, the One, the All-Informed!" The Wronged One hath endured in God's path that which hath melted the hearts of them that are nigh unto Him. The signs have been spread abroad and the horizons have been illumined by this effulgence, while the people of hypocrisy are in manifest dissension. They have changed God's blessing into ingratitude, clinging to the Evil One without clear proof or manifest evidence. We make mention of thee and of them that have believed there, that the fragrance of the remembrance of thy Lord's name, the Forgiving, the Merciful, may attract you, and exalt you amongst His servants, and make you among the letters of His mighty, resplendent Book. Glory be from Us upon the people of this exalted station.

- 16 O 'Ali-Akbar! Harken unto the call of the Lord of mankind and say: O my God, my Master, my Support! Thou seest me turning toward Thy Kingdom and hearest my call and beholdest my powerlessness, poverty and need before the ocean of Thy riches and the heaven of Thy bounty. I beseech Thee by the lights of Thy countenance and the effulgences of the Day-Star of Thy justice, and by the station whereon Thy throne was established and wherein Thy call was raised, and by the lamentation of the lovers in separation, and by the light of Thy

فيوضات اسم فياضت محروم مساز ايادی رجا بسوی سماء کرم مرتفع ای بحر فضل و ای سماء عطا بی دانشان را بجز دانائیت راه نما و این غریبان را بوطن حقیقی که مقام قرب و لقاست برسان توئی سلطان عطا و مالک کلمه مبارکه تفعل ما نشاء

- 14 يا قلم اذكر مشهدي صمد الذي حضر اسمه لدى المظلوم ليوقن بأن الفضل احاط الوجود والرحمة سبقت من في السموات والأرضين

- 15 يا مهدى عليك بهاء الله الأبدى تمسك بالأعمال لأن العبد يعرف بها لا بالأقوال يشهد بذلك من ينطق في كل شأن انه لا اله الا هو الفضل الكريم انا انزلنا الآيات و اظهرنا البينات و امرنا الكل بما يحفظهم ويؤيدهم على البر والتقوى من لدن مقتدر قدير ان الحجة طالت اذياها والبرهان احاط من في الامكان والنور سطع من افق الظهور و نادى الطور الملك لله الفرد الخبير قد ورد على المظلوم في سبيل الله ما ذابت به اكباد المقرين قد انتشرت الآثار واستضاءت الآفاق من هذا الاشراق و اهل التفاق في شقاق عظيم بدلوا نعمة الله كفراً متمسكين بالطاغوت من غير بينة و برهان مبين انا ذكرناك و الذين آمنوا هناك ليجذبكم عرف ذكر اسم ربكم الغفور الرحيم و يرفعكم بين العباد و يجعلكم من حروفات كتابه العزيز المنير البهاء من لدنا على اهل هذا المقام الرفيع

- 16 يا على قبل اكبر اسمع نداء مالك البشر و قل يا الهى وسيدى وسندى ترانى مقبلاً الى ملكوتك و تسمع ندائى و ترى عجزى و فقرى و فاقى لدى بحر غنائك و سماء عطائك اسئلك بأنوار وجهك و تجليات نير عدلك و بالمقام الذى فيه استقر عرشك و ارتفع فيه ندائك و بنوح العشاق فى الفراق و بنور امرى الذى به اشرقت الآفاق بأن تؤيدنى على ما تحب و ترضى و قدر

Cause whereby the horizons were illumined, to aid me in that which Thou lovest and art pleased with, and ordain for me that which will make me steadfast in Thy love and standing firm in the service of Thy loved ones, and speaking forth Thy name amongst Thy servants. Verily Thou art the Powerful One Whom the might of the world and the clamor of the nations cannot weaken. There is none other God but Thee, the Mighty, the Powerful.

لى ما يجعلنى ثابتاً فى حبك و قائماً على خدمة
اوليائك و ناطقاً باسمك بين عبادك انتك انت
المقتدر الذى لا تضعفك سطوة العالم و وضوء
الأمم لا اله الا انت المقتدر القدير

- 17 O Pen! Move all beings by the breezes of the revelation of thy Lord, the All-Knowing. Then make mention of him who desired thine effects, who was named Mashhadi 'Ali, that the greatest joy may seize him—the joy whose fragrance was diffused in the Most Great Scene, the station wherein the Lord of Destiny calleth and summoneth the people to the hidden mystery and to the most luminous, most pure station which was built by the will of God, the All-Knowing, the All-Wise. Say:

17 يا قلم حرك الكائنات من نفحات وحى ربك
العليم ثم اذكر من اراد آثارك الذى سمي بمشهدى
على لياخذه الفرح الأكبر الذى توضع عرفه فى
المنظر الأكبر المقام الذى فيه ينادى مالک القدر
و يدع الناس الى السر المستتر و المقام الأنور
الأظهر الذى بنى بارادة الله العليم الحكيم

- 18 My God, my God! Praise be to Thee for having given me to drink from the Euphrates of Thy mercy through the Pen of Thy grace, and for having taught me Thy path and shown me Thy proof and Thy evidence. I beseech Thee by Thy Cause whereby the ships of Thy names sailed upon the ocean of Thy knowledge, and by that which hath proceeded from the mouth of Thy will, to make my heart illumined with the light of Thy knowledge, and my feet steadfast in Thy help, and my tongue speaking Thy praise, and my face turned toward Thy horizon. O Lord! I am the poor one, and Thou art the goal of all in the heavens and the earth. Strengthen, O my God, my limbs, and change my weakness through Thy power, then have mercy upon me through Thy bounty, O Thou in Whose grasp is the reins of all the worlds.

18 قل الهى الهى لك الحمد بما سقيتني فرات
رحمتك من قلم فضلك و عرفتنى صراطك و
اظهرت لى حجتك و برهانك استلک بأمرک
الذى به سرت سفائن اسمائك على بحر علمك و
بما خرج من فم ارادتك بأن تجعل قلبى منوراً
بنور معرفتك و رجلى مستقيمة على نصرتك و
لسانى ناطقاً بثناءك و وجهى متوجهاً الى افقك
ای رب انا المسكين و انتك انت مقصود من
فى السموات و الأرضين قو يا الهى ارکانى و
بدل بقوتك ضعفى ثم ارحمنى بجودك يا من فى
قبضتك زمام العالمين

- 19 O Mirza Husayn! We desired naught for the servants save their deliverance from the clutches of self and passion, and We taught them and preserved them from transgression and wickedness, yet they cast aside what God desired for them and took what their own selves and desires wanted. Thus did their souls entice them. Verily they are among the most lost in the sight of God, the Beloved of the hearts of the mystics. Say:

19 يا ميرزا قبل حسين انا ما اردنا للعباد الا نجاتهم
من براثن النفس و الهوى و علمناهم و يحفظهم
عن البغى و الفحشاء و هم نبذوا ما اراده الله لهم
و اخذوا ما ارادت انفسهم و اهوائهم كذلك
سولت لهم انفسهم الا انهم من الأخسرین عند
الله محبوب افئدة العارفين

- 20 My God, my God! Thou seest the oppression of Thine enemies and the tyranny of the wicked among Thy creatures. I beseech Thee by the Crimson Scroll which none hath beheld save Thyself, and by the things that have attained Thy presence, and by Thy most great signs and the manifestations of Thy power in the realm of creation, to make me one of those whom the agitation of the tyrannical ones of the earth hath not dismayed

20 قل الهى الهى ترى بغى اعدائك و ظلم اشرار
خلقتك استلک بالصّحيفة الحمراء التى ما اطلع
بها الا نفسك و بالأشياء التى فازت بحضورك
و بآياتك الكبرى و ظهورات قدرتك فى
ناسوت الانشاء بأن تجعلنى من الذين ما اخذهم
الاضطراب عند ظهورات سطوة فراعنة الأرض

at the revelation of their might, and to aid me to perform that which is adorned with the glory of Thy good-pleasure. O Lord! I am Thy servant and the son of Thy servant. I have held fast unto the cord of Thy bounty. Ordain for me that which shall cause me to be detached from all else save Thee. Verily, Thou art the Almighty, the Powerful, the All-Bountiful.

- 21 O Mulla Mahmud! The Wronged One remembereth thee from His glorious station that He may draw thee unto the court of His holiness and bring thee near unto the dawning-places of His Cause and the daysprings of His wisdom. Say: Praise be unto Thee, O Thou the Goal of the nations, for having guided me unto Thy Most Great Name. I beseech Thee by Thy standing before the faces of all men and Thy call raised above the heads of princes and divines, to make me lowly before Thy loved ones and to cause me to take hold of Thy Book among Thy servants with a power that no weakness can affect and a might that no agitation can shake. Verily, Thou art the Lord of all beings and the Ruler in the beginning and in the end. O Lord! Forgive me and my companion who hath believed in Thee and Thy signs, and ordain for us both the good of this world and of the world to come. Verily, Thou art the All-Bounteous, verily, Thou art the Most Generous. There is none other God but Thee, the Single, the One, the Powerful, the Unconstrained.

- 22 We make mention of him who is named Abdul-Ghani and counsel him with that which illumineth hearts and faces. Hold fast unto the attributes and characteristics of God. This will exalt thee among the servants and make thee honored in all lands. Verily, thy Lord is the Counselor, the All-Knowing. Today the hosts that assist the Cause of God are goodly deeds and praise-worthy characteristics. One must assist the Truth through virtuous and acceptable conduct. Blessed is the soul that hath clung to the Truth and is detached and free from all else. The veils that have come between the people and the Truth have been and continue to be the idle fancies and vain imaginings of the divines of Persia. We beseech God to preserve all through His conquering power and to detach them from all else save Him. Verily, He is the Strong, the Powerful. There is none other God but He, the Single, the One, the Mighty, the All-Praised. The glory be upon thee and upon thy family and upon those whom God hath related unto thee. Verily, He is the All-Bounteous, the All-Generous.

- 23 O Gabriel! The Wronged One hath turned toward thee from the prison and maketh mention of thee that thou mayest find the fragrance of thy Lord's loving-kindness and mayest say: "My God, my God! Illumine our faces with the light of Thy countenance and our hearts with the light of Thy knowledge.

و ان توفّقنى على عمل يكون مزينا بعزّ قبولك
اى ربّ انا عبدك و ابن عبدك تمسّكت بحبل
عطائك قدّر لى ما يجعلنى منقطعاً عن دونك
انّك انت المقتدر العزيز الوهاب

21 يا ملا محمود انّ المظلوم يذكرّك من مقامه المحمود
ليجذبك الى بساط قدسه و يقربك الى مشارق
امرّه و مطالع حكمه قل لك الحمد يا مقصود
الأمم بما هديتني الى اسمك الأعظم اسئلك
بقيامك امام وجوه الورى و ندائك فوق رؤوس
الأمراء و العلماء بأن تجعلني خاضعاً لأوليائك و
آخذاً كتابك بين عبادك بقوة لا يعتريها الضعف
و قدرة لا يأخذه الاضطراب انّك انت مالك
الرقاب و الحاکم في المبدء و المآب اى ربّ اغفر
لى و لضلّى التي آمنت بك و بآياتك و قدّر لى
و لها خير الآخرة و الأولى انّك انت الفيّاض و
انّك انت الفضل لا اله الا انت الفرد الواحد
المقتدر المختار

22 و نذكر من سمّي بعد الغنى و نوصيه بما تستضي
الأفئدة و الوجوه تمسّك بأخلاق الله و صفاته
انه ترفعك بين العباد و تجعلك عزيزاً في البلاد
انّ ربّك هو الناصح العليم امرونا ناصر حقّ جنود
اعمال و اخلاقت بايد باخلاق حسنة مرضيه
حقّ را نصرت نمود طوبى از براى نفسيكه بحقّ
تمسّك جست و از دوش فارغ و آزاد گشت
حجباتيكه ما بين خلق و حقّ حائل گشته ظنون و
اوهام علمای ايران بوده و هست از حقّ مېطليم
كلّ را بقدرت غالبه حفظ فرمايد و از ماسوايش
منقطع نمايد انه هو القوى القدير لا اله الا هو الفرد
الواحد العزيز الحميد البهاء عليك و على اهلك و
على الذين نسبهم الله اليك انه هو الفضل الكريم

23 يا جبرائيل مظلوم از شطر سخن بتو توجه نموده و
ترا ذکر مينمايد لتجد عرف غناية ربّك و تقول
الهي الهى نور وجوهنا بأنوار وجهك و قلوبنا بنور
معرفتک و عزّتک يا اله الأسماء و فاطر السمّاء
قد احزننى ما ورد عليك من اعدائك و ذابت

By Thy glory, O God of Names and Creator of heaven! What hath befallen Thee at the hands of Thine enemies hath grieved me, and the hearts of Thy loved ones have melted in their separation and remoteness from Thee. O Lord! Ordain for Thy sincere servants the reward of attaining the presence before the pavilion of Thy glory. There is none other God but Thee, the Forgiving, the Merciful."

- 24 O Mashhadi Muhammad! We have heard thy call and have made mention of thee through verses which God hath made a testimony from Him and a proof from His presence unto all who are in the heavens and on earth. Hold fast unto the Most Pure Hem, turning unto the Most Great Prospect, and say: "Praise be unto Thee, O Lord of destiny, for having turned toward me from Thy most exalted horizon. I beseech Thee, O Thou Who illuminest earth and heaven, by the hearts which Thou hast made the treasuries of Thy wisdom and the repositories of Thy love, to make me so strong through Thy power that neither the affairs of the world nor the opposition of those who have disbelieved in Thee and Thy signs shall hinder me. Verily, Thou art the All-Commanding, the Ancient of Days."

- 25 O Pen! Make mention of him who is named Mashhadi Hasan, then send down upon him from the heaven of Thy mercy the verses of Thy grandeur, that the fragrances of revelation may draw him to a station before which all regions of the earth have bowed down. I beseech Thee, O Bestower of bounties and Creator of nations, by the lights shining forth from the horizons of Thy Tablets and by Thy commandments which Thou hast revealed in Thy Book for the protection of Thy servants, to make me of those whom neither the censure of the censurer nor the power of the turbaned ones hath deterred. Verily, Thou art the Almighty over whatsoever Thou wilt through Thy firm and unshakeable command.

- 26 We have desired to make mention of him who is named Mashhadi Abbas, that he may discover the fragrance of utterance and be of the thankful ones. We have manifested that which was treasured up and have sent down that which was hidden in God's knowledge, the Lord of all worlds. The evidences of thy Lord have encompassed all things, and He Who was mentioned in the Books of God, the Lord of the mighty Throne, hath come. Among the people are those who have taken the choice wine and drunk in the name of their Lord, the Compassionate, the Generous, and among them are those who turned away and returned to the nethermost depths. Blessed art thou and those who heard the call and said: "Yea, yea, O Lord of all beings! Here am I, here am I, O Lord of the throne and earth!" I testify that Thou hast manifested Thyself and guided

ابجاد اولياك في هجرک و فراقك اى ربّ قدّر
للخلصين من عبادك اجر الحضور امام خبَاء
مجدك لا اله الا انت الغفور الرحيم

24 يا مشهدي محمد سمعنا ندائك ذكرناك بآيات
جعلها الله حجة من عنده وبرهاناً من لدنه لمن
في السموات والأرضين تمسك بالذيل الأطهر
مقبلاً الى المنظر الأكبر و قل لك الحمد يا
مالك القدر بما اقبلت الي من افكك الأعلى
اسئلك يا منور الأرض والسماء بالأفئدة التي
جعلتها مخازن حكمك و مكامن حبك بأن
تجعلني قوياً بقدرتك بحيث لا تمنعني شؤونات
العالم و اعراض الذين كفروا بك و بآياتك
انك انت الأمر القديم

25 يا قلم اذكر من سمي بمشهدى حسن ثم انزل عليه
من سماء رحمتك آيات عظمتك لتجذبه نفحات
الوحى الى مقام خضعت له بقاع الأرض كلها
اسئلك يا سايع التعم و موجد الأمم بالأنوار
المشرقة من آفاق الواحك و بأوامرك التي انزلتها
في كتابك لحفظ عبادك بأن تجعلني من الذين ما
منعهم لومة اللائم و لا سطوة العمائم انك انت
المقتدر على ما تشاء بأمرك المحكم المتين

26 انا اردنا ان نذكر من سمي بمشهدى عباس ليجد
عرف البيان و يكون من الشاكرين انا اظهرنا ما
كان مخزوناً و انزلنا ما كان مكتوناً في علم الله
رب العالمين قد احاطت بينات ربك و اتي من
كان مذكوراً في كتب الله رب العرش العظيم من
الناس من اخذ الرحيق و شرب باسم ربّه المشفق
الكريم و منهم من اعرض و رجع الى اسفل
الجحيم طوي لك و للذين سمعوا النداء و قالوا بلى
بلى يا مولى الورى لييك لييك يا مالك العرش
و الترى اشهد انك اظهرت نفسك و هديت
عبادك الى مطلع آياتك اسئلك بأن تقدر لي و

Thy servants to the Dayspring of Thy signs. I beseech Thee to ordain for me and Thy loved ones that which will encourage them in Thy Cause and make them mighty through Thy power. Verily, Thou art the Omnipotent, the All-Powerful. The glory be upon thee and upon thy son from God, the One, the All-Informed.

لأولائك ما يشجعهم في امرک ويجعلهم اقوياء
بقدرتک انک انت المقتدر القدير البهاء عليك و
على ابنک من لدى الله الفرد الخبير

- 27 O Kazim! The Wronged One maketh mention of him through whom the Self-Subsisting arose and the Sealed Wine was revealed. Turn unto My name and take it by My command, then drink in remembrance of God, the Mighty, the Wondrous. This is a day wherein God hath manifested His Cause and that which was hidden and treasured in His Preserved Tablet. Harken unto the call from the direction of Akka; verily it will draw thee to the supreme horizon and bring thee near unto God, the One, the All-Informed. Give thanks unto God for having aided thee to recognition and having shown thee His straight and manifest path.

27 يا كاظم يذكر المظلوم الذى به قام القيوم و
ظهر الرحيق المختوم اقبل باسمى و خذ به امرى
ثم اشرب بذكر الله العزيز البديع هذا يوم فيه
اظهر الله امره و ما كان مكنوناً مخزوناً في لوحه
الحفيظ اسمع النداء من شطر عكّاء انه يجذبک
الى الأفق الأعلى و يقربک الى الله الفرد الخبير
اشکر الله بما آيدک على العرفان و عرّفک سبيله
الواضح المستقيم

- 28 O Ali ibn Ismail! The Glorious One maketh mention of thee with a mention whereat the idols fell down and the temples of fancy were shaken. Verily thy Lord is the Rememberer in the beginning and in the end. This is a day wherein the standard of certitude hath been raised and the banner of idle fancies hath been lowered. To this doth the Lord of all beings bear witness; He is the Mighty, the Bestower. Blessed is the slumberer who hath been awakened by God's breath, and joyful tidings to the sleeper whom the call hath raised up, but woe unto every heedless doubter. The verses have encompassed all directions while the people are in wondrous drunkenness, save those who have cast away idle fancies and taken what they were commanded in the Mother Book.

28 يا على بن اسمعيل يذكرک الجليل بذكر اذا نزل
سقطت الأصنام واضطربت هياكل الأوهام انّ
ربک هو الذّاکر في المبدء و المآب هذا يوم فيه
نصبت راية الايقان و نکست راية الظنون يشهد
بذلک مولی الأنام انه هو العزيز الوهاب طوبى
لراقد انتبه من نسمة الله و نعيماً لناثم اقامه النداء و
ويل لكل غافل مرتاب قد احاطت الآيات کلّ
الجهات و القوم في سکر عجاب الا الذين نبذوا
الظنون و اخذوا ما امروا به في امّ الکتاب

- 29 Verily We desired to make mention of him who hath been named Nuru'llah, that he might rejoice in the days of his Lord and utter His praise amidst the servants. Blessed is the heart that hath turned unto Him, and the ear that hath heard the call of its Lord, and the eye that hath beheld His signs, and the head that hath been adorned with the crown of knowledge in these days. Glorify thou thy Lord with praise and say: Thine is the bounty, O Possessor of existence! I testify that through Thy Cause the worlds of the unseen and the seen have appeared, and the Dove of Utterance hath warbled upon the branches of manifestation: "Unto God, the Almighty, the Glorious, the Bestower!" The treasures have appeared and that which was hidden and stored with God, the Lord of all men, hath been revealed. Beware lest anything prevent thee from drawing nigh unto the Most Great Ocean, each wave of which proclaimeth and saith: "Fear ye God, O peoples of the earth,

29 انا اردنا ان نذكر من سمى بنورالله ليفرح في ايام
ربه و ينطق بثنائه بين العباد طوبى لقلب اقبل و
لسمع سمع نداء ربه و لعين فازت بمشاهدة آثاره
و لرأس تزین بتاج العرفان في هذه الايام سیح
بمجد ربک و قل لک الجود يا مالک الوجود
اشهد بأمرک ظهرت عوالم الغیب و الشهود و
نطقت حماسة البیان على الأغصان الظهور لله
المقتدر العزيز المنان قد ظهرت الكنوز و برز
ما كان مكنوناً مخزوناً عند الله مالک الرقاب
ایاک ان يمنعک شیء من الأشياء عن التقرب
الى البحر الأعظم الذى کلّ موج من امواجه
ينادى و يقول اتقوا الله يا ملاء الأرض و لا
تبعوا کلّ فاجر مکار سوف یأتیکم ناعق و يدعوکم

and follow not every wicked impostor. Soon will come unto you a cawer who will call you unto the fire, or send you tablets from one who hath denied God's proof and His evidence, and hath taken Satan as a protector instead of God." Thus have We revealed unto you that which was hidden from sight. Blessed is he who remaineth steadfast, whom neither the tempests of the cawers nor the storms of calumny have moved, who hath arisen and said: "The Kingdom belongeth unto God, the Lord of the earth and the heavens!"

الى النار او يرسل اليكم الألواح من لدن من انكر
حجة الله وبرهانه واخذ الشيطان لنفسه ولياً من
دون الله كذلك اظهرنا لكم ما كان مستوراً
عن الأبصار طوبى لمستقيم ما حركته قواصف
التعاق ولا عواصف الافتراء قام وقال الملك
الله مالك الأرضين والسموات

- 30 And We make mention of him who is named Mulla Mahmud, who desired to attain Our presence, and We remind him of My verses and give him the glad-tidings of My favor, that he may be assured through the grace of his Lord, the Mighty, the Chosen One. O Mahmud! The enemies have become a barrier between the Truth and His loved ones, preventing them from turning to the lights of His countenance. Therefore We beseech God, exalted be His glory, to inscribe the reward of attainment unto His presence for thee in the Crimson Book by the Most Exalted Pen. Rejoice thou in this great glad-tiding and say: Praise be unto Thee, O Dawning-Place of bounty and Source of generosity, and thanks be unto Thee, O Lord of the Kingdom of names, for having remembered me and revealed unto me that which calleth out in Thy name among Thy servants. In truth, the divine tablets and heavenly words each proclaim in most eloquent utterance and give the glad-tidings unto the people of the earth and summon them to the supreme horizon. Blessed are they that hear!

30 و نذكر من سمى بملأ محمود الذى اراد الحضور
و نذكره بآياتى و نبشره بعنايتى ليطمئن بفضل
ربه العزيز المختار يا محمود اعدا ما بين حق و اوليا
حایل شده اند و ایشان را از توجه بانوار وجه
منع کرده اند لذا از حق جل جلاله میطلبیم اجر
لقا مخصوص آجناب در صحیفه حمراء از قلم اعلى
مرقوم فرماید افرح بهذه البشارة الكبرى و قل
لك الحمد يا مشرق الفضل و مطلع العطاء و
لك الشكر يا مالك ملكوت الأسماء بما ذكرتني
و انزلت لى ما ينادى باسمك بين العباد فى الحقيقة
الواح الهى و كلمات صمدانى هريك بافصح بيان
ندا مینماید و اهل ارض را باقى اعلى بشارت
میدهند و دعوت مینماید طوبى للسامعين

- 31 And We desire to make mention of My loved ones in Usku and give them glad-tidings of the Ancient Beauty having turned toward them from His Most Great Prison, and to rain down upon them from the heaven of bounty the rain of grace and generosity. Verily He is the Almighty over what He willeth, and He is the Single, the One, the All-Knowing, the All-Wise. O Hasan! This Wronged One hath from the first days until now been afflicted among the enemies, yet the might of the world and the turning away of the nations have not prevented Him from the mention of the Truth, and in all times He hath spoken in praise of the Lord of all beings. We beseech God to assist thee and grant thee a portion from the Kawthar of immortality which floweth from the Most Exalted Pen. He is the Dawning-Place of bounty and generosity.

31 و نريد ان نذكر احبائى فى اسكو و نبشرهم بما
اقبل اليهم وجه القدم من سجنه الأعظم و نمطر
عليهم من سماء العطاء امطار الفضل و العطاء انه
هو المقتدر على ما يشاء و هو الفرد الواحد العليم
الحكيم يا حسن اين مظلوم از اول ايام الى حين
ما بين اعدا مبتلى ولكن سطوت عالم و اعراض
امم او را از ذكر حق منع ننوده و در جميع احيان
بذكر مالک امکان ناطق از حق میطلبیم ترا تأييد
فرماید و از کوثر بقا که از قلم اعلى جارى شده
قسمت عطا فرماید اوست مشرق فضل و عطا

- 32 O 'Abbas! Harken with thy inner ear to the call of the Wronged One. Its hearkening bestoweth eternal life upon the soul and strengtheneth the limbs in such wise that neither the denial of the deniers, nor the turning away of the opposers,

32 يا عباس ندای مظلوم را بگوش جان بشنو
اصغایش روح را بحیات ابدی فائز فرماید و
ارکان را قوت بخشد بقسمیکه انکار منکرین و
اعراض معرضین و شوکت ظالمین او را از
توجه و تقرب منع ننماید طوبى لك بما اقبلت

nor the might of the oppressors shall prevent one from turning unto Him and drawing nigh unto Him. Blessed art thou for having turned and heard that which the ears of the world were prevented from hearing, save whom God, thy Lord, the Forgiving, the Merciful, willeth. Be not saddened by apparent lack of attention. Whosoever today attaineth unto God's will is recorded with God as being among those who have attained His presence and meeting. The glory from Us be upon thee and upon those who have believed in the One, the All-Informed, and upon thy son who hath drunk the wine of love from the hands of the bounty of his Lord, the Generous.

- 33 We have desired to mention My handmaidens in that place, that they may be gladdened by God, the Lord of all worlds. O handmaidens of God! Praise be to God that ye have drunk from the limitless grace of the Most Glorious Wine at a time when the men and heroes of the earth are deprived and forbidden. This supreme grace hath been and is peerless. The divines of the Shi'ih sect cried out "O Truth!" for years and awaited His appearance, yet when the morn of God's Day dawned and wondrous fruits appeared from the Blessed Tree, all attacked with sword and arrow. Now from all pulpits they revile the Truth, exalted be His glory. In the early days they martyred Him with an oppression unequaled and unmatched, and in the end they occupy themselves with cursing Him, and likewise strive and labor to slay His loved ones, even as in these days the opposers in the great city have committed that which hath no likeness or parallel - that is, the Persian opposers have dishonestly taken people's wealth and given some to the publishers of the Akhtar newspaper for spreading calumnies, although it is reported that the editor of Akhtar was not present, having gone to Europe. In any case, We beseech God to aid all to justice and fairness and to that which befitteth His Cause, the Mighty, the Wondrous.

- 34 O Tuba, since thou wert mentioned in the letter, these exalted words were revealed from the Tongue of Him Who revealeth verses: O My handmaiden! Give thanks unto thy Lord, for He hath remembered thee in such wise as shall endure throughout the eternity of His dominion and kingdom and His names and attributes. All the treasures of earth cannot equal a single verse from the divine verses - to this testifieth every knowing and informed one.

- 35 O Husayn! We have desired at this time to make mention of thy wife who hath ascended, and We beseech God, blessed and exalted be He, to cause her to enter the highest Paradise. He, verily, is the Compassionate, the Bountiful. By My life!

و سمعت ما منعت عنه آذان العالم ألا من شاء
الله ربك الغفور الرحيم از عدم توجه بر حسب
ظاهر محزون مباشید هر نفسی الیوم بارادة الله
فائز شد او از اهل حضور و لقا عندالله مذکور
البهاء من لدنا عليك و على الذين آمنوا بالفرد
الخبير و على ابنك الذي شرب رحيق المحبة من
ايادي عطاء ربه الكريم

33 و اردنا ان نذكر امائى هناك ليأخذهن الفرح
من لدى الله رب العالمين اى كنيزان حق الحمد
لله از فضل بى منتهى از رحيق ابهى آشاميديد در
اياميكه رجال و ابطال ارض ممنوع و محرومند اين
فضل اعظم را شهبى نبوده و نيست علمای حزب
شيعه سالها يا حق ميگفتند و منتظر ظهورش بودند
و چون صبح يوم الله دميد و اثمار بديعه از
سدره مباركه روئيد كل با سيف و سهام هجوم
آوردند حال بر جميع منابر حق جل جلاله را
سب مينمايد در اول ايام بظلميكه شبه و مثل
نداشته شهيدش نمودند و در آخر بلعش مشغول
و همچنين بقتل اوليايش ساعى و جاهد چنانچه
در اين ايام در مدينه كبيره معرضين عمل نمودند
آنچه را كه شبه و مثل نداشته يعنى معرضين
از اعجام اموال ناس را بخيانت بردند و قدرى
باصحاب جريده اختر دادند لأجل نشر مفتريات
اگرچه از قرار مذکور مدير اختر حضور نداشت
به فرنگستان رفته باری نسل الله ان يؤيد الكل
على العدل و الانصاف و على ما ينبغى لأمره
العزیز البديع

34 يا طوبى ذكرت در نامه بوده لذا اين كلمات
عاليات از لسان منزل آيات نازل يا امتى اشكرى
ربك انه ذكرك بما يكون باقياً بدوام ملكه و
ملكوته و اسمائه و صفاته بيك آيه از آيات الهى
معادله نمينمايد خزائن ارض يشهد بذلك كل
عالم خبير

35 يا حسين انا اردنا ان نذكر فى هذا الحين ضلعك
التي صعدت و ارتفعت و نسل الله تبارك و
تعالى ان يدخلها فى الفردوس الأعلى انه هو

Through My remembrance the ocean of forgiveness hath surged and the fragrance of God's favor, the Goal of all mystics, hath wafted, and the doors of mercy, pardon and bestowal have been opened before her face, as a grace from the Lord of all creation. Verily thy Lord is powerful to do as He pleaseth through His mighty and wondrous Word. Praise be to God, for He is the Beloved of the hearts of them that are nigh unto Him.

المشفق الكريم لعمرى بذكرى ماج بحر الغفران
و هاج عرف عناية الله مقصود العارفين و فتح
على وجهها ابواب الرحمة و العفو و العطاء فضلاً
من لدن مولى الورى ان ربك هو المقتدر على
ما يشاء بقوله العزيز البديع الحمد لله اذ هو محبوب
افئدة المقرين

BLIB_Or15716.014.15

BH00251

To: *Haji Mirza Haydar Ali Isfahani et al.*

Date: 1307 ? [1889-1890]

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

1 هو السامع الشاهد الخبير

2 Beautiful patience! And God is He Whose help is to be sought against what they allege. O Haydar-'Ali! Upon thee be My glory and the glory of them who dwell in My Kingdom! I complain not of My anguish and grief unto thee after what hath befallen Me, whereby every atom of creation and all contingent beings have lamented. Lo! The oppressor hath hamstrung My she-camel, the transgressor hath sunk My ship, the wolf hath devoured My flock, and the serpent hath opened wide its mouth and swallowed its Lord. We have mentioned unto thee what We mentioned before in various Tablets, to express My sorrow and to manifest the oppression of Mine enemies, and to proclaim My patience, My forbearance, and My submission in what hath befallen Me in the path of God, thy Lord and the Lord of thy fathers and the Lord of the Mighty Throne, and My suffering, My tribulation, and My trials.

2 فصبر جميل والله المستعان على ما يصفون يا حيدر
قبل على عليك بهائى و بهاء من فى ملكوتى لا
اشكو بئى و حزنى اليك بعدما ورد على ما ناح
به كل ذرة من ذرات الكائنات و الممكثات ان
الظالم عقر ناقى و الفاجر غرق سفينتى و الذئب
افترس غنمى و الثعبان فاغر فاه و بلغ مولاه
قد ذكرنا لك ما ذكرناه من قبل فى الواح شتى
اظهاراً لحزنى و ابرازاً لظلم اعدائى و اعلاناً لصبرى
و اصطبارى و تسليمى فيما ورد على فى سبيل
الله ربك و رب آبائك و رب العرش العظيم و
مظلوميتى و بلائى و ابتلائى

3 What hath been mentioned is as naught compared to what hath come to pass in the Great City, for its blow and harm have befallen the Glory of God. Glory be to God! A door was opened, and its purpose was that it might become the dawning-place of justice and fairness, of goodly character and praiseworthy deeds. Yet it became the source of oppression and transgression, the mine of heedlessness and injustice. It was thought that it would become the circling-point of them who are nigh and trusted, yet it was observed to be the circling-point of the treacherous and the heedless. One of those who

3 آنچه ذکر شد نزد آنچه در مدینه کبیره واقع شده
مذکور نه و موجود نه چه که لطمه آن و ضرر آن
بعز الله واقع سبحان الله باین مفتوح شد و مقصود
از آن آنکه مطلع عدل و انصاف و اخلاق طیبه و
اعمال مرضیه گردد و لکن مبهط ظلم و اعتساف
و معدن غفلت و اجحاف گردید گمان آنکه مطاف
مقربین و معتمدین شود و لکن مطاف خائنین و
غافلین مشاهده شد یکی از مدعیان محبت با دشمن
متحد شد و بتاراج دوست پرداخت نه رحم بر
خود نمود و نه بر امر عمر الله دموع عدل جاری

claimed to love united with the enemy and set about plundering the Friend. He showed no mercy either to himself or to the Cause. By the life of God! The tears of justice flow, and the sigh of fairness is manifest and ascendant. For the sake of wealth, he forsook the Lord on the Day of Reckoning. One point of his oppression darkened the world of justice, and one word of his falsehood demolished the world of truth. In the place of light appeared fire, and in the place of justice, injustice.

- 4 O Haydar-'Ali! A grievous blow hath fallen upon poor justice. Trust crieth "Woe is me!" Truth uttereth "O my calamity!" The fire of greed and impurity hath consumed contentment and godliness. Thou and the world bear witness that this Wronged One hath, at all times, called the servants of God to the fear of God, and made all aware of that which leadeth to the exaltation of station and the elevation of rank. Yet for some, the fruit of mention became forgetfulness, and the result of counsel became heedlessness. The unjust one rent the veil of justice, and the irreligious one struck a mighty blow to the breast of trustworthiness. Alas, alas, for what hath befallen the Cause of God! Today in the cities, lamentations over deeds and character are raised high and wailings are heard. Should this Wronged One mention His own tribulations, surely the rock would cry out and the cloud would exclaim "O grief!" Outwardly, We had a brother who lived for several years under the wing of mercy in perfect comfort and ease. Then, at the instigation of a certain soul, he rose up against the Wronged One of the horizons. When the hidden secrets of the breast and the treachery of the eye became manifest, this Wronged One departed from their midst, leaving him with his children, infants, and wives in perfect health and safety in a secure and protected place. Nevertheless, they have said what they have said.

- 5 O Haydar-'Ali! Eyes are deprived of what is manifest and visible, and are clinging to doubts and idle fancies. I swear by the billowing waves of the Ocean of Utterance in the Manifestation of the Most Great Manifestation, and by the effulgent splendors of the Ancient Beauty, not so much as the measure of a fingertip of tribulation hath been visited upon Him. Of this truth God is cognizant and all bear witness. Yet, notwithstanding this, they have spoken forth that which they have heard.

- 6 Another cruelty inflicted by the manifestations of hatred upon the divine Lote-Tree is this: While heavenly verses are being revealed night and day from the heaven of God's Will like unto torrential rain, the unjust speaker hath spoken that which hath

و آه انصاف ظاهر و متساعد طمعاً لمال از مولی در یوم مال گذشت یک نقطه از ظلمش عالم عدل را ظلمانی نمود و یکحرف از کذبش عالم صدق را منهدم کرد مقام نور نار ظاهر و مقام داد پیداد

4 یا حیدر قبل علی لطمه عظیم بر عدل مسکین وارد امانت و اوایلا میگوید صدق به وامصیبتا ناطق آتش حرص و فحشا بر قناعت و تقوی زد آنجناب و عالم گواهاند که اینظلم در لیالی و ایام عباد الله را بتقوی الله دعوت نموده و کل را بآنچه سبب ارتفاع مقام و ارتقاء شأنست آگاه فرموده و لکن حاصل ذکر نزد بعضی نسیان شد و نتیجه نصیحت غفلت گشت بی انصاف ستر انصاف را درید و بی دیانت ضربت قوی بر صدر امانت زد آه عمّا ورد علی امر الله امروز در مدن اعمال و اخلاق ناله ها مرتفع و نوحه ها مسموع اگر اینظلم از بلایای خود ذکر نماید البته صخره صبحه زند و سبح و الاسفا گوید بر حسب ظاهر برادری داشتیم و چندین سال در ظلّ جناح رحمت بکمال راحت و آسودگی مستریج و بعد باغواي نفسی قصد مظلوم آفاق نمود و چون خافیه صدر و خائنه چشم ظاهر گشت اینظلم از مابین خارج شد و او را با اولاد و اطفال و زوجات با کمال صحت و سلامتی در مقرر امن و مقام امان گذاردیم مع ذلک گفته اند آنچه گفته اند

5 یا حیدر قبل علی ابصار از آنچه ظاهر و مشهود است ممنوع و بظنون و اوهام متمسک و متشبث قسم بامواج بحر بیان در ظهور ظهور اعظم و تجلیات نیر قدم مقدار یک رأس اصبع بلا بر او وارد نشده اینفقره را حق آگاه و کل گواهاند مع ذلک گفته اند آنچه شنیده اند

6 ظلم دیگر که از مظاهر بغضا بر سدره منتهی وارد شده آنکه آیات الهی در لیالی و ایام از سماء مشیت نازل و بمثابه امطار هائل و لکن

caused the liver of proof to melt and the face of evidence to be scratched. Now, that which equalleth all the books of the past and future is present and available, but where are the eyes to see and where is the fairness to judge? The Book of Certitude, which was specifically revealed for the uncle of the Bab - upon Him be My Glory and Favour - they have attributed to one who, by the life of God, is incapable of comprehending it. However, to the divine assessors and those endowed with heavenly vision, the matter is clear and evident, shining and manifest like the sun. After beholding the pearls of wisdom and utterance, people of insight and vision will recognize from which treasury they came and from which mine they appeared. Can the product of conjecture have any station before the Self-Subsisting Lord, or can the essence of fancy have any worth or rank before the manifestations of the Sun of Certitude? Nay, by God's command, which holdeth sway over all in the heavens and on earth.

- 7 Reflect thou upon each of these: upon nobility and guidance, upon trust and resignation, upon deception and doubt. Contemplate likewise the second life which, throughout the successive years amongst the people, hath been and is marked by perfect tranquillity, well-being, and ease. What is the cause of this life? By the life of God, denial and failure to acknowledge in these days have perpetrated that which causeth the back of the Bayan to tremble. We beseech God to bestow justice upon His servants. Nevertheless, in the eyes of the manifestations of idle fancies his station hath not diminished, and whatsoever he sayeth they accept and submit to without question.

- 8 O Haydar! Upon thee be the glory of God, the Lord of destiny. The time draweth nigh when the people of insight will protest Our patience. When Sa'd, who is mentioned in the Dispensation of the Qur'an, was asked in the days when he had lost his sight why he, whose prayers were always answered, did not pray for himself, he said: "God's decree is dearer to me than my sight." The people of God have assuredly been and are superior, more exalted and more glorious than him. They would not exchange all the blessings of the world for a single radiance from the Sun of His good-pleasure, for they have drunk from the cup of resignation and quaffed from the chalice of contentment. Their station is different and their aspiration different. They are mounted upon the steed of high endeavor and gallop in the arena of submission. They look to God's Will and are free and detached from aught else. Their resolution and determination move above the realm of possibility.

قاتل بی انصاف گفته آنچه را که کبد برهان آب گشته و حجت صورت خراشیده حال معادل جمیع کتب قبل و بعد حاضر و موجود ولكن این الأبصار لیصر و این الانصاف لینصف کتاب ایتقان که مخصوص حضرت خال علیه بهائی و عنایتی نازل آنرا نسبت بنفسی داده اند که لعمر الله از عرفانش عاجز است ولكن نزد مقومین الهی و صاحبان بصر ربانی امر واضح و مشهود است و بمثابه آفتاب مشرق و واضح و لائح اهل بصر و منظر اکبر بعد از مشاهده لآلی حکمت و بیان آگاه میشوند که از چه خزینه بوده و از کدام کنز ظاهر گشته آیا نتیجه ظنون را عند حضرت قیوم مقامی بوده و یا جوهر اوهام را نزد تجلیات نیر ایتقان شانی و قدری لا و امر الله المهیمن علی من فی السموات و الارضین

- 7 در اشرف و هادی و در توکل و تفویض و خدعه و ریب هر یک تفکر نما و همچنین در حیات ثانی که در سنین متوالیات مابین قوم بکمال آسودگی و صحت و آسایش بوده و هست آیا سبب این زندگی چیست لعمر الله انکار و عدم اقرار در این ایام ارتکاب نمود آنچه را که ظهر بیان مرتعد از حق میطلبیم عباد خود را انصاف عنایت فرماید معذک نزد مظاهر اوهام از مقامش نکاسته و آنچه بگوید تصدیق و تسلیم مینمایند و حرفی ندارند

- 8 یا حیدر علیک بهاء الله مالک القدر نزدیک بآن رسیده که اهل بصر از صبر ما شکایت نمایند از سعد مذکور در کور فرقان در ایامیکه نور بصرش منع شده بود سؤال نمودند که تو مستجاب الدعوهی چرا از برای خود دعا ننمودی قال قضاء الله عندی احب من عینی و حزب الله البته افضل و اقدم و اعلی از او بوده و هستند جمیع نعم موجوده در دنیا را بیک اشراق از نیر رضایش مبادله مینمایند چه که از کأس تفویض نوشیده اند و از قدح رضا آشامیده اند مقامشان دیگر است و همشان دیگر بر براق همت را کبند و در فضای تسلیم راکض باراده الله ناظرند و از دوش فارغ و آزاد حزم و عزمشان فوق امکان حرکت مینمایند

- 9 My God, my God! Thou seest how the faithful are in the clutches of the faithless, and the near ones in the grasp of the transgressors. That which hath befallen them in Thy path hath not befallen any among Thy servants. Their hearts have melted in their separation from Thee, their tears have flowed in their remoteness from Thee, and their breasts are constricted by what hath come upon Thee in Thy days. I beseech Thee, O God of the world and Desire of the nations, by Thy patience which hath preceded existence itself, both unseen and seen, and by the mysteries of Thy Manifestation and the depths of Thy knowledge, to assist Thy party amidst all parties in such wise as to make manifest their station among Thy servants and their influence in Thy lands. O Lord! Thou hearest their sighing and their cry. I implore Thee by Thy mercy which hath preceded all created things, and by Thy grace which hath encompassed all possibilities, to draw them nigh unto the court of Thy glory and the carpet of Thy holiness. O Lord! Illumine their eyes with the sight of the signs of Thy greatness and their hearts with the light of Thy knowledge.
- 9 الهى الهى ترى الموحدين بين ايدى المشركين و المقرين بين ايدى المعتدين قد ورد عليهم فى سبيلك ما لا ورد على احد من عبادك قد ذابت ايجادهم فى هجرى و ذرفت دموعهم فى فراقك و ضاقت صدورهم بما ورد عليك فى ايامك اسألك يا الله العالم و مقصود الأمم بصبرك الذى سبق الوجود من الغيب و الشهود و بأسرار ظهورك و طور عليك بأن تؤيد حزبك بين الأحزاب على ما تظهر به مقاماتهم بين عبادك و شؤونهم فى بلادك اى رب تسمع ضيجهم و صريخهم اسألك برحمتك التى سبقت الكائنات و بعنايتك التى احاطت الممكنات بأن تقرّبهم الى ساحة عزّك و بساط قدسك اى رب نور عيونهم بمشاهدة آثار عظمتك و قلوبهم بأنوار معرفتك
- 10 Alas, alas, for the fire of remoteness in Thy days and for the harm of oppression before Thy throne! By Thy might and Thy majesty, by Thy nearness and meeting with Thee, the heaven of justice hath been cleft asunder by what hath befallen Thy loved ones, and the earth of equity hath been rent by what the hands of Thy creatures have wrought - they who cast behind them Thy Book and violated Thy Covenant and Testament. By Thy Most Glorious Beauty and Thy manifestation among creatures, the sighs of Thy loved ones and the tears of them that are enamored of Thee have not ceased since they heard of Thy grief and tribulation from those who claimed to be of Thy Self and professed belief in Thy manifestation, Thy dawning, and Thy seat upon the throne of Thy utterance and the seat of Thy grace.
- 10 آه آه من نار البعد فى ايامك و من ضرّ الظلم امام عرشك و عزّرتك و عظمتك و قربك و لقائك قد انفطرت سماء العدل بما ورد على اوليائك و انشقت ارض الانصاف بما اكتسبت ايدى خلقك الذين نبذوا كتابك و نقضوا عهدك و ميثاقك و جمالك الأبهى و ظهورك بين الورى لا تسكن زفريات محبيك و لا عبرات عاشقيك بعدما سمعوا حزنك و بلائك من الذين نسبوا انفسهم الى نفسك و اقرؤا بزعمهم بظهورك و طلوعك و استوائك على عرش بيانك و كرسيّ فضلك
- 11 Alas, alas! Hope lamenteth, Justice hath bared its head, and Equity crieth out saying: "O people of the earth! Fear God and say not that whereby the Divine Lote-Tree in the Most Exalted Paradise doth lament and whereby Piety hath cried out among the Concourse on high: 'O people! By God, ye were not created to serve your passions and desires, but to serve God and His Cause, and to serve His loved ones and His party. Cast away that which preventeth you from drawing nigh unto the Most Sublime Horizon, and take up that which ye have been commanded by your Creator, your Fashioner, your Maker, and your Provider.'" I testify, O my God, my Beloved, my Adored One, and my Heart's Desire, that the oppressors have committed that which hath prevented their ears from hearing Thy call and the call of Thy chosen ones, and have
- 11 فآه آه انّ الرّجاء ينوح و العدل عزّى رأسه و الانصاف يضيح و يقول يا ملأ الأرض خافوا الله و لا تقولوا ما ناحت به سدرة المنتهى فى الفردوس الأبهى و صاح التقوى بين الملأ الأعلى يا معشر البشر تالله ما خلقتم لخدمة أهوائكم و اجابة انفسكم بل لخدمة الله و امره و خدمة اوليائه و حزه ضعوا ما منعكم عن التقرّب الى الأفق الأعلى و خذوا ما امرتم به من لدن خالقكم و موجدكم و بارئكم و رازقكم اشهد يا الهى و محبوبى و معبودى و مقصودى انّ الظالمين ارتكبوا ما منعت به آذانهم عن اصغاء نداءك و نداء اصفياك و عملوا ما منعت به ابصارهم عن مشاهدة انوار وجهك

done that which hath prevented their eyes from beholding the lights of Thy countenance and what Thou hast sent down in Thy days. I beseech Thee by the ocean of Thy verses and by that wherewith Thou hast illumined the faces of Thy loved ones on the day of Thy manifestation, to ordain for them the good of every world of Thy worlds and every bounty which Thou hast recorded in the Crimson Book by Thy Most Exalted Pen. Thou art He Whom the power of princes cannot weaken, nor the veils of the learned hinder. Thou doest what Thou wilt through the power of Thy sovereignty and rulest through Thine authority. Verily Thou art the Ruler, the Commander, the Bountiful, the All-Generous, the All-Knowing, the All-Wise.

و ما انزلته في أيامك أسالك بجزآياتك و ما
نورت به وجه احبائك في يوم ظهورك بأن
تكتب لهم خير كل عالم من عوالمك و كل
فضل ذكرته في الصحيفة الحمراء من قلبك الأعلى
انت الذي لا تضعفك قوة الأمراء و لا تمنعك
حجبات العلماء تفعل و تحكم بقدره من عندك
و سلطان من لدنك انك انت الحاكم الأمر
الفياض الفضال العليم الحكيم

- 12 The letter which thou didst send in the name of Jud—upon him be My Baha and My loving-kindness—was presented in the Most Holy Presence, and this present servant laid the whole thereof before Him; whereupon it attained the honor of His regard and His hearing. As to thy mention of the loved ones of Abadih, and likewise of the degrees and stations of their steadfastness, their love, their attraction, and their service in the path of God—verily, God was with thee and with them, and witnessed, and beheld, and heard that which was uttered by the people of fidelity. Blessed are they, and joyous their lot! Their turning, their deeds, and their devotion in the Days of God have been accepted—He Who is the Lord of all that is seen and all that is unseen, and the Lord of the mighty Throne.

12 نامه آجناب که باسم جود علیه بهائی و عنایتی
ارسال نمودند در ساحت اقدس حاضر و عبد
حاضر تمام آنرا عرض نمود و بلحاظ و اصفا فائز
گشت اینکه ذکر اولیای آباءه را نمودی و همچنین
مراتب و مقامات استقامت و محبت و انجذاب
و خدمتشانرا فی سبیل الله ان الله كان معك و
معهم شهد و رأى و سمع ما نطق به اهل الوفاء
طوبی لهم و نعیماً لهم قد قبل اقبالهم و عملهم و
توجههم فی ایام الله رب ما یری و ما لا یری و
رب العرش العظيم

- 13 By My life and by My Cause! Every house into which the loved ones of God enter, and wherein their voices are raised in the remembrance and praise of God, is circled by the concourse of the near ones and the souls of the sincere. Were the eye of true vision to be opened unto some, they would behold the Concourse on high compassing that house and uttering these words: Blessed art thou, O house, in that God hath made thee the place whereon His loved ones descend, the abode of His chosen ones, and the seat of His trusted servants. Upon thee be His glory, His praise, and His bounty.

13 لعمری و امری هر یقینی که در آن اولیای الهی
وارد میشوند و ندای ایشان در ذکر و ثناء الهی
مرتفع ملائکه مقربین و ارواح مخلصین کل
طائف آن بیت و اگر باب بصیر حقیقی از برای
بعضی باز شود مشاهده مینمایند که ملا اعلی
طائف و باینکلمه ناطق طوبی لک یا بیت بما
جعلک الله مهبط اولیائه و مقراً صفیائه و مقام
امنائیه علیک بهائیه و ثنائیه و عطائیه

- 14 At this moment We have made mention of each one with such a remembrance as hath gladdened the remembered in this Most Great Sorrow. The names were not set down—a wisdom from Us; verily, thy Lord is the Ordainer, the All-Wise. On behalf of this Wronged One, make mention of them all, and give them glad tidings of the loving-kindnesses of God, exalted be His glory. Ere long shall that which hath remained hidden from men's eyes be made manifest. He, verily, is the Mighty, the Powerful, the All-Seeing.

14 هر یک را در این حین ذکر نمودیم بذکریکه مذکور
را در این حزن اکبر مسرور نمود اسماء ذکر نشد
حکمة من عندنا ان ربک هو الامر الحكيم از
قبل مظلوم کل را ذکر نما و بعنايات حق جل
جلاله بشارت ده سوف يظهر ما كان مستوراً
عن الأبصار انه هو المقدر العزيز البصار

- 15 And as to what thou didst mention regarding thy turning toward the land of K-R: praise be to God, thou art aided in

service, confirmed in steadfastness, adorned with the raiment of wisdom, and decked with the pearls of love and affection. Yet observe wisdom, even as thou hast done and doest still. Verily, thy Lord is the Compassionate, the Generous.

- 16 The exigencies of wisdom have formerly been sent down in various Tablets from the Most Exalted Pen. Among these exigencies is that in whatever city ye enter, deposit ye the writings of God in a secure and safe place - that is, outside your dwelling place - and with the tongue, with perfect wisdom and utterance, remind the seekers. And when receptivity is observed, at that time show forth the waves of the ocean of the Merciful's utterance - that is, call for and recite some of the verses. By the life of God, if all the ears in the world were to be cleansed, even less than that, from false tales and former calumnies, all would turn to the shore of the sea of oneness upon hearing a single verse. To this testifieth the Mother Book in the return before the faces of the parties.

- 17 Another request thou didst make regarding the friends of God in the land of S was accepted, and We made mention of each one - a mention at which the realities of all things in that moment were present and circling round to hear and listen. Give thou to each the glad tidings of the effulgences of the light of divine providence. Some time ago a detailed Tablet was sent to that land that the utterance of the Merciful might draw them to the most exalted station and illumine them with the lights of the Sun of Knowledge in the contingent world. Those souls in that land who have attained to acceptance, detachment, service and love - all are present before the throne beneath the glances of providence and have attained special bounties. We have sent down for them that whereby all things were attracted, and We send down for them Our verses - and We are the Mighty, the All-Bountiful.

- 18 Let this be known: that the misleader has sought to provide aid is itself evidence of his deception and guile. By this means he has sought both to gain knowledge about upright souls and to set a trap to catch the fish of God's ocean. That unjust one has not yet matured - he follows his desires yet thinks himself among the guided ones. We beseech God to assist the Chosen One in exalting His Word among His servants and manifesting his detachment throughout His lands. We have adorned his head with the crown of his Lord's grace, the All-Bountiful,

15 و اینکه ذکر توجه بارض ک را را نمودید لله الحمد مؤیدید بخدمت و موقفید بر استقامت و مزینید بطراز حکمت و مرصعید بلالی محبت و مودت ولكن حکمت را ملاحظه نمائید اگرچه کرده و میکنید ان ربک هو المشفق الکریم

16 شرایط حکمت از قبل در الواح شتی از قلم اعلی نازل و از شرایط آنکه در هر مدینه وارد [میشوید] آثار الله را در مقام امن و محل امان ودیعه [گذارید] یعنی خارج از محل مسکن و بلسان بکمال حکمت و بیان مریدین و طالبین را متذکر [دارید] و چون استعداد مشاهده شد آنهنگام امواج بحر بیان رحمن را [بنمائید] یعنی بعضی از آثار را [بجواهید] و قرائت [نمائید] لعمر الله اگر جمیع آذان عالم اقل من آن از قصص کاذبه و مفتریات سابقه طاهر و مقدس شود باصغاء یک آبه کل بشاطی بحر احدیه توجه نمایند یشهد بذلک ام الکتاب فی المآب امام وجوه الأحزاب

17 رجای دیگر که در باره اولیای الهی در ارض ص [نمودید] بشرف قبول فائز و هر یک را ذکر نمودیم ذکریکه حقایق اشیاء در آنحین لأجل استماع و اصفا حاضر و طائف هر یک را بتجلیات نیر عنایت ربانی بشارت ده چندی قبل لوح مفصلی بآن ارض ارسال شد لیجذبهم بیان الرحمن الی اعلی المقام و یورهم بأنوار شمس العرفان فی الامکان نفوسیکه در آن ارض باقبال و انقطاع و خدمت و محبت فائزند کل امام عرش تحت لحاظ عنایت حاضر و بعطایای مخصوصه فائز قد ازلنا لهم ما انجذبت به الأشياء و ننزل لهم آیاتنا و انا العزیز الفضال

18 و اینکه مضلّ خواسته اعانت [نماید] همین عمل گواهیست بر خدعه و مکرش از اینفقره هم آگاهی خواسته بر نفوس مستقیمه و هم دائمی قرار [داده] بر صید ماهیان بحرالهی آن بی انصاف الی حین بالغ نشده اتباع الهوی و ظن آنه من اصحاب الهدی نسأل الله ان یؤید المصطفی علی اعلآء کلمته بین عباده و اظهار انقطاعه فی بلاده انا زیناً رأسه باکلیل عنایة ربه الفضال الکریم و ارسلنا له لوحاً انجذبت به حقائق الموحدين

the Most Generous, and We sent him a Tablet by which the realities of the believers were attracted.

- 19 Say: O Hadi! Fear God and present thyself before thy Lord that thou mayest hear what no ears have heard and see what no eyes have beheld. Set aside thy conjectures, for the Self-Subsisting calls thee from the prison quarter and summons thee to justice and fairness for the sake of God, the Lord of the Day of Reckoning. The world and its leadership have deluded thee - to this every fair-minded observer bears witness.
- 20 O Hadi! The verses of God have never been, nor shall ever be, ambiguous. Today, at the call of Him Who conversed on Sinai, those in their graves have arisen, proclaiming "Blessed be God, the Lord of the Throne and Earth!" Yet thou hast not attained unto the new life. Between thee and God, look at the evidences and prevent not the servants' eyes and ears from witnessing and hearkening. Turn from what thou hast unto what God hath. By what proof and evidence dost thou claim faith in the Point of the Bayan? Ask for, hear, and behold that which is many times greater. The Primal Point - may the spirit of all else be sacrificed for His sake - crieth out "O what sorrow!" in the Most Exalted Paradise and uttereth the blessed words "Verily, I am the foremost of them that worship," while thou remainest heedless, occupied with decaying bones - that is, with newly invented doubts and fancies.
- 21 Cast aside uncertainties, allusions, and tales both past and present, and turn, detached from all else, to the horizon of divine grace. This Wronged One hath endured hardships and borne afflictions in manifesting God's Cause and establishing divine proof, that He might illumine the servants and lands with the lights of the Most Great Name. Be not thou a cause of extinction, and have mercy on thyself and others. Thou went to the island - now come to the city that thou mayest witness with thine own eyes the waves of the divine ocean of utterance and the lights of the divine Manifestation's appearance.
- 22 Today the veils of fancy profit thee not, nor what the people possess. Purify thine ear to hearken to My call and thine eye to behold My signs. Every fair-minded person testifies that this Wronged One counseleth for the sake of God. Thou hast preserved thyself through a hundred thousand lies, hypocrisies and denials, while this Wronged One hath appeared and spoken with acknowledgment and confession among the righteous and the wicked. Now ponder with fairness, that perchance the fragrances of truthfulness may attract thee to the horizon of
- 19 قل يا هادی اتق الله احضر امام وجه مولاک لتسمع ما لا سمعته الآذان و ترى ما لا رآته الأبصار ضع الظنون انّ القيوم ینادیک من شطر السجن و یدعوک الی العدل و الانصاف لوجه الله مالک يوم المعاد قد غرّک الدنیا و ریاستها یشهد بذلك کلّ منصف بّصار
- 20 یا هادی آیات الهی بدونش مشتبّه نشده و نمیشود امروز بندای مکلم طور اهل قبور برخاستند و به تبارک الله ربّ العرش و الثری ناطقند و تو الی حین بزندگانى جدید فائز نشدى بینک و بین الله در آثار نظر نما و ابصار و آذان عباد را از مشاهده و اصغا منع مکن از ما عندک به ما عند الله توجه کن آخر یچه حجت و برهان بنقطهء بیان اظهار ایمان مینمائى چندین رتبه اعظم از آنرا بخواه و بشنو و بین حضرت نقطه روح ما سواه فداه در فردوس اعلى و اسفا میگوید و بکلهء مبارکهء اتنى انا اول العابدین ناطق و تو غافل بعظام نخره یعنى بظنون و اوهام محدثه مشغول
- 21 بگذار شبهات و اشارات و قصص اولی و اخری را و منقطعاً عن الكلّ بافق عنایت الهی توجه نما اینظلم در اظهار امر الهی و اثبات حجت ربّانى زحمته کشیده و حمل شدائد نموده الی ان ینور العباد و الدیار بانوار نیر الاسم الأعظم تو سبب اطفاء مشو و بر خود و عباد رحم کن در جزیره رفقى حال بمدينه بیا تا امواج بحر بیان الهی و انوار نیر ظهور ربّانى را بچشم خود ملاحظه نمائى
- 22 لا تغنیک اليوم سبجات الأوهام و لا ما عند الأنام طهر اذنک لاصغاء ندائى و عینک لمشاهده آثارى هر صاحب انصافى شهادت میدهد که اینظلم لوجه الله نصیحت میفرماید تو بصدهزار کذب و نفاق و انکار خود را حفظ نمودى و اینظلم باقرار و اعتراف مابین اخبار و اشار ظاهر و ناطق حال بانصاف تفکر نما لعل تجذبک نفحات الصدق الی افق العدل و الانصاف بلین ایام فانیه و ریاست دوروزه خود را مستحقّ عذاب ابدی مکن در امثال

justice and fairness. Make not thyself deserving of eternal punishment for the sake of these fleeting days and transient leadership. Reflect on those like thyself - that is, the former divines - how they prevented people from the truth and trained them in falsehood and injustice, until at last that people's calumnies became the cause of martyrdom and the source of the most great terror. Hear My call and say: "I repent before Thee, O Goal of the world, and return to Thy court of glory. Forgive me through Thy bounty and generosity, for Thou art the Forgiving, the Merciful."

- 23 O Haydar-'Ali! Upon thee be My glory and loving-kindness. Mention from the Wronged One to Ramadan 'Ali and give him glad tidings, for his deed hath been accepted with glory and adorned with great bounty. In God's days he hath performed that which the Most Exalted Pen hath confirmed and accepted.

- 24 The mention was made of the friends in Bahramabad and Hasanabad and those regions. Dahaji, glory be upon him, in these days was present before Us, and the friends of those regions, one and all, attained the grace of Our favor, and wondrous and sublime Tablets were sent down from the heaven of God's will, specifically for certain ones, in each word whereof lies concealed an ocean of meanings. We beseech God to aid those souls who are mentioned before the Wronged One to deliver His servants from the superstitions and idle fancies of the past and future, and to manifest from each one that which is the cause of deliverance and the means of guidance.

- 25 O My loved ones in those parts! Take ye the chalices of grace and favor from the hands of My bounty, then drink therefrom that which is commanded by God, the Kind, the Gracious. Ere long, through the enkindlement of those souls, the hearts and minds of those regions shall be set ablaze, and its effects shall become manifest from all directions. The shepherd of sheep, through His grace, became the bearer of the Most Great Name, and the fisher of fish became the guardian of the divine Word. The deeds of all are remembered before God and are recorded by the Pen of grace in the Book of Justice. Well is it with My friends there, and joy be unto them! Thus hath the Tongue of Grandeur spoken in this exalted station. Verily He speaketh the truth and guideth the way. There is none other God but Him, the Single One, the Powerful, the Mighty, the Beautiful.

- 26 O Haydar-'Ali! Our purpose in this station is to conclude Our mention of the outward realm and turn to the mention of the inward, that both the outward and the inward may, with one tongue, detach themselves from all save God and become engaged in the remembrance of the peerless Friend. This most

خود یعنی علمای قبل تفکر نما که ناس را چگونه از حق منع نمودند و بکذب و عدم انصاف تربیت کردند تا بالآخره مفتریات آنقوم سبب شهادت و علت فزع اکبر گشت اسمع ندائی و قل تبت الیک یا مقصود العالم و رجعت الی ساحة عزّک فاغفر لی بحدوک و کرمک اتک انت الغفور الرحیم

- 23 یا حیدر قبل علی علیک بهائی و عنایتی رمضان ع را از قبل مظلوم ذکر نما و بشارت ده چه که عملش بجز قبول فائز و مزین بفضل عظیم فائز شده و در ایام الهی عمل نموده آنچه را که قلم اعلی تصدیق فرموده و قبول نموده

- 24 ذکر اولیای بهرام آباد و حسن آباد و آنجهات را [نمودید] دهجی علیه بهائی در این ایام امام وجه حاضر و اولیای آن اطراف طراً بعنایت فائز و الواح بدیعه متیعه مخصوص بعضی از سماء مشیت نازل و در هر کلمه بحر معانی مستور از حق میطلبیم نفوس مذکوره لدی المظلوم را تأیید فرماید بر نجات عباد خود از ظنون و اوهام قبل و بعد و از هر یک ظاهر فرماید آنچه را که سبب نجات و علت ارشاد است

- 25 یا احبائی هناک خذوا کؤوس العناية و الألفاف من ایدای عطائی ثم اشربوا منها امرأ من لدی الله المشفق الکریم عنقریب از اشتعال آن نفوس افنده و قلوب آن اطراف مشتعل شود و آثارش از جهات ظاهر گردد راعی غنم از فضلش حامل اسم اعظم گشت و صیاد ماهی حافظ کلمه الهی شد عمل کل نزد حق مذکور و از یراعه فضل در صحیفه عدل مسطور هنیئاً لأولیائی هناک و مریتاً لهم کذلک نطق لسان العظمة فی هذا المقام الرفیع انه یقول الحق و یریدی السبیل لا اله الا هو الفرد المقتدر العزیز الجمیل

- 26 یا حیدر قبل علی در ایستقام اراده آنکه ذکر عالم ظاهر را انتها کنیم و بذکر باطن رجوع نمائیم تا ظاهر و باطن بیک لسان از ما سوی الله بگذرند و بذکر دوست یگانا ناطق و مشغول گردند و اینکلمه

exalted Word hath been and ever shall be the cause of unity among the friends. The Command is in His grasp. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy.

علیا سبب و علت اتحاد اولیا شده و میشود الامر
بیده یفعل ما یشاء و یحکم ما یرید و هو العزیز
الحمید

- 27 At the end of the Book, say: My God, my God! Every possessor of insight, of hearing, of justice and fairness beareth witness to the all-encompassing nature of Thy verses throughout the East and West of the earth. Thou hast sent down from the kingdom of Thy utterance the signs of Thy grandeur in such wise that Thy loved ones are powerless to preserve and gather them. Yet despite this, the idolaters among Thy servants have spoken that which hath caused the dwellers of the pavilions of Thy knowledge and grace, and the inhabitants of the cities of Thy remembrance and praise to lament. I beseech Thee by the power of Thy Most Exalted Pen and the lights of the dawn of Thy manifestation amongst all humanity to aid Thy servants to be fair in Thy Cause. Thou art He to Whose power, might and grandeur the tongues of all created things have testified. There is none other God but Thee, the Single, the One, the Powerful, the All-Knowing, the All-Wise.

27 فی آخر الکتاب قل الھی الھی یشهد کل ذی بصر
و ذی سمع و ذی عدل و انصاف باحاطة آیاتک
شرق الأرض و غربها قد نزلت من ملکوت
بیانک آیات عظمتک علی شأن عجز احبائک عن
حفظها و جمعها و مع ذلک قال المشرکون من
عبادک ما نأح به اهل سرادق علمک و فضلک
و سگان مدائن ذکرک و ثنائک اسألك باقتدار
قلیك الأعلى و انوار فجر ظهورک بین الوری بأن
تؤید عبادک علی الانصاف فی امرک انک انت
الذی شهدت السن الکائنات بقدرتک و قوتک
و عظمتک لا اله الا انت الفرد الواحد المقتدر
العلم الحکیم

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- 1 He is the Manifest, the Speaker, the All-Knowing, the All-Wise
- 2 Praise be to the Creator of heaven and Lord of all names, worthy and befitting, for the praise of the world adds not to His station, nor does the censure of nations diminish His glory. The power of His Command has not been weakened, nor has the clamor of the divines held back His will. In the midst of sorrows He adorned those who turned to Him with the ornament of joy and guided them to the Mount of knowledge. The tyranny of Pharaohs and the oppression of tyrants formed no barrier nor hindrance. Through the shrill voice of the Most Exalted Pen, He has raised the people of the mortal realm to the loftiest heights. Exalted be His greatness, supreme His sovereignty, all-encompassing His proof and evidence. There is no God but Him. Peace, praise, remembrance and glory be upon the Hands of His Cause who have drunk the wine

1 هو الظاهر الناطق العلم الحکیم

2 حمد فاطر سما و مالک اسماء را لایق و سزا که
مدح عالم بر مقامش نیفوزد و ذم امم از شائش
نکاست قدرت امر اضعیفش نمود و وضوای
علما از اراده اش باز نداشت در بحبوحه احزان
مقبلین را بطراز سرور مزین فرمود و بطور
عرفان راه نمود ظلم فاعنه و ضر جباره سد نکرد
و حائل نشد بصیر قلم اعلی اهل ناسوت انشا را
بذروه علیا رساند جلت عظمته و علت سلطنته
واحاطت حجت و برهانه و لا اله غیره و السلام و الثناء
والذکر و البها علی ایادی امره الذین شربوا ریح
البقا من کأس عطائه و دارو البلاد لاعلاء کلمته

of immortality from the cup of His bounty and have traveled through the lands to exalt His Word and spread His traces. These are honored servants - upon them be the glory of God, the Lord of what was and what shall be.

وانتشار اثاره اولئك عباد مكرمون عليهم بهأله
مالك ماكان وما يكون

- 3 O Mim! Hear the call of God, the All-Compelling, the Self-Subsisting. He mentioned thee before with verses that enrap-tured the Concourse on High, and He mentions thee with clear signs which, when revealed, caused all things to proclaim: "The kingdom belongs to God, Creator of earth and heaven, Lord of the Throne on high and of earth below!"

3 يا ميم اسمع ندأله المهيمن القيوم انه ذكرك من
قبل بايات انجذب بهالملا الأعلى ويذكرك بينات
اذاظهرت نادى الاشياء الملك لله فاطر الارض
والسما ورب العرش والثرى

- 4 Thy letter reached the Wronged One and attained the honor of His presence and hearing. We have answered thee with a Tablet that called all beings to God, the Dayspring of Lights. There hath come upon thee what came upon Us. Thy Lord is the Mighty, the All-Knowing. We beseech God, blessed and exalted be He, to open before thy face the door of grace and bounty and draw thee nigh unto Him in all conditions. The verses have encompassed all regions while the people remain heedless and in error.

4 قد حضر لدى المظلوم كتابك وفاز بحضور
والاصغاً اجنباك بلوح دعا الكائنات الى اله
مشرق الانوار قد ورد عليك ماورد علينا ان
ربك هو العزيز العالم نسئل اله تبارك وتعالى ان
يفتح على وجهك باب الفضل والعطاء ويقربك
اليه فيكل الاحوال د احاطت الايات كل
لاشطار والقوم في غفلة وصلال

- 5 O Ha! Upon thee be the Most Glorious Baha of God. We have heard thy call in the remembrance of God, the Lord of mankind, and have beheld thy turning unto the Most Exalted Horizon. Blessed is the pen that hath moved in My remembrance, the tongue that hath uttered that which beseemeth My Revelation, the heart that hath turned unto My Kingdom, the eye that hath taken up My Book, and the feet that have arisen to serve the Cause in joy and fragrance. Beware lest the wrongs of the oppressors grieve thee, or the power of them that have disbelieved in God, the Lord of lords, strike fear into thy heart. By My life! There hath verily been ordained for thee that which no eye hath seen among the multitude of men.

5 يا ها عليك بهأله الابهى قد سمعنا ندائك في
ذكراله مولى الوري ورأينا اقبالك الى الافق
الاعلى طوبى لقلم تحرك على ذكرى ولللسان نطق
بما ينبغي لظهورى ولقلب اقبل الى ملكوتى وبعد
اخذت كتابى ولرجل قامت على خدمة الامر
بالروح والريحان اياك ان يحزنك ظلم الظالمين
او يخوفك سطوة الذيك كفروا بالله رب
الارباب لعمرى قد قدر لك مالا رأت شبة
العيون والارصار

- 6 Say: Praise be unto Thee, O my God, in that Thou hast guided me unto the ocean of Thy knowledge, adorned me with the ornament of turning unto Thee in Thy days, and caused me, through Thy bounty and Thy grace, to behold Thy signs. I beseech Thee to exalt me by Thy Name amidst Thy creatures, and to strengthen me in service to Thy Cause with such steadfastness as the power of the oppressors nor the injustice of the aggressors can ever shake. Thou, verily, art the Almighty, the Mighty, the All-Knowing.

6 قل لك الحمد يا الهى بما هديتني الى بحر عرفانك
وزيتني بطراز الاقبال في ايامك واريتني اثارك
بجودك وكرمك اسئلك ان ترفعني باسمك
بين خلقك وتؤيدني على خدمة امرك باستقامة
لا تزها سطوة الظالمين ولا ظلم المعتدين انك انت
المقتدر العزيز العليم

- 7 O Dal! The Lord of creation hath turned unto thee and made mention of thee with that whereby thy remembrance shall endure so long as the Names of God, the Lord of the Day of Summons, endure. We beseech God, blessed and exalted be He, to preserve thee and those with thee through the hosts of

7 يا دال قد اقبل اليك مالك الايحاد و ذكرك
بما يبقئ به ذكرك بدوام اسمأله مالك يوم التناد
نسئل اله تبارك وتعالى ان يحفظك والذين معك
بجنود الغيب والشهادة انه هوالمقتدر الفضال يا

the seen and the unseen. Verily, He is the Almighty, the All-Bountiful. O Ya! Harken once again unto the call of Baha from L-Ha. He will assuredly aid thee in that whereby the fragrance of His acceptance shall be diffused among men. This is the Day whereon the breeze of utterance hath been wafted throughout all creation, and that which had lain hidden from everlasting hath been made manifest. We have inscribed for thee the reward of attaining Our presence, of standing before Our face, of hearkening unto My most sweet call, of beholding the Most Glorious Horizon, and of arising before the door of My majesty, which hath been opened unto all who are in My earth and My heaven. Verily, thy Lord is the Almighty, the Unconstrained.

اسمع نداً الباقيل لاهاً مرةً الاخرى انه يؤيدك على ما يتضوع به عرف قبوله بين العباد هذا يوم فيه فاحت نفحة البيان في الامكان وظهر ما كان محزوناً في ازل الازال انا كتبنا لك اجر لقائي والحضور امام وجهي واصغاً ندائى الاحلى ومشاهدة افق الابهى والقيام لدى باب عظمتى الذى فتح على من فى ارض وسمائى ان ربك هوالمقتدرالمختار

- 8 And We make mention of thy handmaid, thy wife, who believed in her Lord on the day whereon most men denied Him. We beseech God to strengthen her in steadfastness, lest the wrongs of those who disbelieved, whether in the beginning or in the end, should cause her to waver. And We beseech Him to ordain for her whatsoever shall profit her and draw her nigh unto Him. Verily, He is the Mighty, the Bestower.

8 ونذكر امتى ضلعك التى آمنت بربها فى يوم كفر به اكثر الرجال نسئل اله ان يؤيدها على استقامة البيدها ظلم الذين كفروا فى المبد والمآل ونسئله ان يقدرها ما ينفعها ويقربها اليه انه هو العزيز الوهاب

- 9 We have moreover desired to favor thee by making mention of those whom thou didst name in thy letter. Verily, thy Lord is potent to do whatsoever He willeth. There is no God but Him, the One Who overshadoweth all who are in the heavens and on the earth.

9 واردنا ان نمن عليك بذكر الذين ذكرتهم فى كتابك ان ربك هوالمقتدر على ما يشاج لاله الا هوالمهيمن على من فى الارضين والسموات

- 10 O Mahmud! The Day of God hath come, while the people remain wrapt in manifest veils. Their vain imaginings have withheld them from drawing nigh unto Him, yet perceive they not. They have busied themselves with the idols of their own fancies and are utterly unaware.

10 يا محمود قد اتب يوم اله والقوم فى حجاب مبين منعمهم اهوآتهم عن التقرب اليه الا انهم لا يفقهون قد اعتكفوا على اصنام اوهامهم ولا يشعرون

- 11 Say: The Hour hath come, and the Dayspring of Revelation, from the Most Exalted Station, proclaimeth that there is none other God but Him, the Help in Peril, the Self-Subsisting. We exhort thee unto that which shall draw thee nigh unto Him and whereby the station of the Word shall be exalted among men. Verily, thy Lord is the Knower of the unseen and the seen.

11 قل قد اتت الساعة ومشرق الوحي فى اعلى المقام ينطق انه لاله الا هوالمهيمن القيوم انا نوصيك بما يقربك اليه ويرتفع به مقام الكلمة بين العباد ان ربك هو مالک الغيب والشهود

- 12 O Muhammad, formerly Riḍā! Say: O my God, my God! Thou seest me turning toward Thee and voicing Thy praise amidst Thy servants. I beseech Thee, by the cry of Thy lovers in their separation from Thee, and by the yearning of Thy longers in Thy days, to make me wholly severed from all save Thee, and to hold me fast unto the cord of Thy bounty. I bear witness that at the movement of Thy Pen all created things turned toward the horizon of Thy Revelation, and all

12 يا محمد قبل رضا قل الهى الهى ترانى مقبلاً اليك وناطقاً بثنائك بين عبادك اسئلك بصريح عاشقيك فى فراقك وحنين مشتاقيك فى ايامك ان تجعلنى بكلى منقطعاً عن دونك ومستمسكاً بجبل فضلك اشهد ان بحركة قلبك اقبلت الكائنات الى افق ظهورك والممكّنات الى بساط قربك لاله الا انت الغفور الرحيم

contingent beings toward the court of Thy nearness. There is no God but Thee, the Forgiving, the Merciful.

- 13 O Muhammad-Sadiq! Ponder upon the Wronged One's Cause. For nigh upon forty years We have called out to the peoples of the world with the most exalted call and have bidden them to that which profiteth them and draweth them nearer. We have made mention before the faces of all men, without any concealment, of that which would transform the essence of despair into the ornament of hope. We have had no purpose except to exalt the Word. And when the effulgences of the lights of Revelation encompassed the world, a faction emerged from behind the veil and, with the aid of certain government officials and at the instigation of Akhtar, resorted to various calumnies that perchance they might hinder those who had turned towards the Faith, and likewise other souls.

- 14 Say: My God, my God! Thou hearest the lamentation of Him Who is established upon the throne of Thy Revelation, Who hath sacrificed His glory, His power, His might, His sovereignty, and His spirit for the exaltation of Thy Word. I beseech Thee, O God of the kingdom and the realm, by Thy Name which holdeth sway over the empire of power, to assist Thy servants to turn unto Thee and to enter beneath the canopy of Thy grace. Verily, Thou art the Almighty, the Glorious, the All-Forgiving.

- 15 O Muhammad-Taqi! For twelve hundred years the people of Persia have occupied themselves night and day with the mention of divine revelation and the like, while strife, conflict and corruption have appeared each day. The result thereof was naught but cursing and repudiation, and on the Day of Judgment they did that which no oppressor hath done from the beginning of the world until now. At present Muhammad and certain heedless ones of the world have clung to the mention of mirrors, revelation and the like. Say: Fear God, O people! This is the Day of God, did ye but know it, and this is the Revelation of God, did ye but perceive it. None is mentioned therein save Him, as attested by His honored servants who have quaffed the choice wine of revelation from the cup of My bounty and have taken from My presence the tablet of My loving-kindness. Blessed are they and blessed is he who hath clung unto them on this promised Day.

- 16 It is incumbent upon all to protect the helpless servants from the former superstitions, that perchance they may not be afflicted with the delusions of the Shi'ih sect and remain not deprived of the recognition of God, exalted be His glory. Verily God is the All-Compassionate, the Mighty, the Loving. Blessed art thou for having attained unto My remembrance, which

13 یا محمد قبل صادق در امر مظلوم تفکر نما قریب چهل سنه باعلی النداء اهل عالم را ندا نمودیم وبما ینفعهم ویقربهم امر فرمودیم درانی ستر قبول نکریم امام وجوه عالم ذکر نمودیم آنچه را که جوهریأس بطراز رجا مژین ومقصودی جزاعلاً کلمه نبوده ونیست وچون تجلیات انوار ظهور عالم را احاطه نموده حزبی از خلف حجاب بیرون آمدند وبمفتریاتی چند تثبیت نمودند که شاید مقبلین را منع نمایند وبعضی از رجال دولت هم اعانت نمودند وبتحریریک اختر مشغول همچنین نفوس اخری

14 قل الهی الهی تسمع حنین من استوی علی عرش ظهورک وانفق عزه واقتداره وقدرته وشوکتته و روحه لاعلاً کلمتک استلک یا اله الملک والمکوت باسمک المهیمن علی الجبروت ان یوید عبادک علی الرجوع الیک والانابة لدی باب فضلک انک انت المقدر العزیز الغفار

15 یا محمد تقی هزارودویست سنه خلق ایران بذکر وحی وامثال ان در لیالی وایام مشغول وجدال وتزاع وفساد درهریوم ظاهر حاصل ان جزلعن وتبری نبوده وثمرهای ان اعمال دریوم جزا انکه بسب ولعن مالک وجود ناطق عمل نمودند آنچه را که هیچ ظالمی از اول دنیا الی حین عمل ننمود حال محمد وبعضی از غافل های عالم بذکر مرأت وحی وامثال آن تمسک نموده اند قل اتقوا الله یا قوم هذا یوم اله لو اتمتعلمون وهذا ظهوراله لو اتمتعلمون لا یذکر فیہ الا هو یشهد بذلک عباد مکرمون الذین شربوا ریحیق الوحی من کأس عطائی واخذوا من ی وجودی لوح عنایتی طوبی لهم ولن تمسک بهم فی هذا الیوم الموعود

16 برکل لازم که عباد بیچاره را از اوهام قبل حفظ نمایند وشاید باوهام حزب شیعه مبتلا نشوند واز عرفان حق جل جلاله محروم نمانند آن اله هوالمشقی العزیزالودود طوبی لک بما

shall endure through the eternity of My glorious and beloved Kingdom.

- 17 O 'Azizu'llah! The Book of God hath been revealed, the Ka'bah of God is visible, the Light of God is radiant, the Sea of God is surging, yet most of the people remain heedless. Had the Shi'ih sect known the station of the Apostle of God, may the spirit of all else but Him be sacrificed for His sake, and recognized the sanctity of His Being and the detachment of His Reality, they would assuredly have attained on the Day of Judgment unto wondrous and gracious fruits of the divine paradise, and would have been accounted before God among the true believers in divine unity. But they remained deprived of this most exalted station and are mentioned before the Lord of ancient days as the most remote and backward of all the peoples of the world. Blessed art thou for having cast away vain imaginings, clinging to the cord of certitude. We beseech God to grant thee success and to ordain for thee the good of this world and of the next. Verily He is potent over all things.

- 18 O Ja'far! The Lord of Power is in grievous peril. He hath ever been in peril, inasmuch as He hath appeared and been manifest before all faces without any veil or concealment. Say: My God, my God! Adorn Thy servants with the vesture of justice, that they may gaze upon that which hath been sent down from the heaven of Thy Will and hath appeared in Thy days.

- 19 O Lord! Illumine them with the light of Thy knowledge, then send down from the clouds of Thy generosity that which will draw them nigh unto Thee and attract them to the precincts of Thy glory. Then write down for this servant of Thine that which befitteth Thy Most Great Name and Thy bounty which hath encompassed the world. Verily, Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the All-Bountiful, the Most Generous.

- 20 O Abdu'l-Rahim! The Day of Judgment hath appeared and the effulgences of the Sun of Bounty are manifest, yet the people are in grievous error. They have cast aside that which they were commanded and have taken that which was forbidden them. Verily they are among the lost ones in the Perspicuous Book. When thou findest the fragrance of the garment in My words, say: "My God, my God! I beseech Thee not to disappoint me from that which Thou hast ordained for Thy chosen ones and hast sent down upon Thy loved ones who were not prevented by life from drawing nigh unto Thee, nor by the oppression of the servants from turning to the light of Thy countenance. Verily Thou art the All-Bountiful, the Giving, the Powerful."

فزت بذكرى الذى يكون باقيا بقاء ملكوتى
العزیز المحبوب

- 17 يا عزيز الله كتاب الله نازل وكعبة الله مشهود
ونور الله ساطع وبحر الله موج والقوم اكثرهم من
الغافلين اگر حزب شيعه مقام رسول الله روح
ماسواه فداه را ميدانستند وتقديس ذات وتنزير
كينونتش عارف ميشلاشتند هراينه دريوم جزا
بثمرهاى بديعه لطيفه جنبه الهيه فائز ميشدند
وعند الله از اهل توحيد حقيقى مذکور ومحسوب
ولكن از اين مقام بلند اعلى محروم ماندند وابعد
واخر اهل عالم نزد مالک قدم مذکور نعيم
لك بما نبت الاوهام متمسكا بجبل الايقان
نسئل الله ان يوفقك ويكتب لك خيرا لآخره
والاولى انه على كل شئ قدير

- 18 يا جعفر مالک قدر فى خطر عظيم لا زال تحت
خطر بوده چه که امام وجوه من غير ستر و حجاب
قائم ومشهود قل الهى الهى زين عبادک بطراز
العدل لينظروا فيما نزل من سما مشيتک وظهر
فى ايامک

- 19 ايرب نورهم بنور معرفتک ثم انزل من سحاب
کرمک يا يقرهم اليک ويحبهم الى ساحة عزک
ثم اكتب لعبدک هذا ما ينبغى لاسمک الاعظم
وکرمک الذى احاط العالم انک انت المقتدر على
ما تشاء لاله الا انت الفضال الکريم

- 20 يا عبد قبل رحيم يوم دين ظاهر وتجليات انوار
نير جود موجود ولكن القوم فى ضلال عظيم
قد نبذوا لما امروا به واخذوا فانها عنه الا انهم
من الاخرين فى كتاب مبين اذا وجدت عرف
القميص من كلماتى قل الهى الهى اسئلك
ان لاتخيبني عما قدرته لاصفيائك وانزلته على
احباائك الذين ما منعتهم الحيوه عن التقرب
اليك ولاسلطوة العباد عن التوجه الى انوار
وجهك انک انت الفياض المعطى القدير

- 21 O Husayn! He Who loved Me and soared in My atmosphere hath made mention of thee. We make mention of thee with that which caused the trumpet to be sounded and the mountains to pass away. Thy Lord is, verily, the All-Knowing, the All-Wise. This is a Day wherein the Book hath revealed its mysteries, the earth its treasures, and the sea its pearls. Blessed is he who hath recognized and turned towards it and hath said: "Praise be unto Thee, O Thou Who art the Goal of all who are in the heavens and on earth!"
- 22 Say, turning towards the Kaaba of existence from the hidden and the manifest: "My God, my God! I have cast away all else beside Thee, turning to the court of Thy pardon and bounty. I beseech Thee by the station which was honored by Thy presence and whereon the throne of Thy grandeur was established, to make me speak forth Thy Name amongst Thy servants with wisdom and utterance. Verily Thou art the Omnipotent Whom nothing whatsoever of all things, nor any name amongst all names, can frustrate. There is none other God but Thee, the One Who hath ever commanded."
- 23 O namesake of the Wronged One! Hear the call of God, the Self-Subsisting. Verily it hath been raised in such wise that the fair-minded cannot deny it. To this testify sincere servants. Blessed is he who hath rent asunder the veils and hath not been hindered by the evil of those who were consumed by the fire of hatred. He writeth unto thee and unto them every good thing which He hath sent down in His Manifest Book. Say:
- 24 O Lord! I am Thy servant and the son of Thy servant. I have hastened with my heart unto the Dawning-Place of Thy Revelation. I beseech Thee by the nights of the ocean of Thy grace and by the lights of Thy Cause amongst Thy servants, to make me one of those who have aided Thy Cause and have spoken forth Thy praise amongst Thy creation. Verily Thou art the All-Bountiful, the Omnipotent, the Mighty, the Beautiful.
- 25 O Muhammad-Husayn! Today the divine light is shining from the horizon of the heaven of grace and the Sun of Truth is resplendent. Blessed is the soul that hath not been hindered by veils nor kept back from the Truth by doubts. He hath destroyed the idols in the name of the Lord of all names and hath sought the praiseworthy station. He is of the companions of the Crimson Ark and the City of Light. We beseech God, blessed and exalted be He, to purify the ears from false tales and cause them to hear what hath been sent down from the heaven of grace and bounty. Verily He is the Omnipotent, the All-Knowing, the All-Informed.
- يا حسين قد ذكرك من احبني وطار في هواي
اذكرناك بما نفخ في الصور ومرت الجبال ان
ربك هو العليم الحكيم هذا يوم فيه اظهر الكتاب
اسرارو والارض خزائنها والبحر لثاليه طوبى لمن
عرف واقبل وقل لك الحمد يا مقصود من في
السموات والارضين
- قل مقبلا الى كعبة الوجود من الغيب والشهود
الهي الهى نبذت ما دونك مقبلا الى شطر عفوك
وكرمك اسئلك بالمقام الذي تشرف بقدمك
واستقر عليه عرش عظمتك ان تجعلني ناطقا
باسمك بين عبادك بالحكمة والبيان انك انت
المقتدر الذي لا يمنعك شئ من الاشياء ولا اسم
من الاسماء لاله الا انت الامر القديم
- يا سمي المظلوم اسمع ندائه المهيمن القيوم انه ارتفع
على شأن لا يتركه المنصفون يشهد بذلك عباد
مخلصون طوبى تقوى خرق حجاب سما الا من شر
الذين اشتعلوا ببار الغضا ويكتب اليك وللهم كل
خير انزله في كتابه المبين قل
- اي رب انا عبدك وابن عبدك قد سرعت بقلي
الى مشرق ظهورك اسئلك بليلى عتمان فضلك
وبانوار امرك بين عبادك ان تجعلني من الذين
نصروا امرك ونطقوا بثنائك بين خلقك انك
انت الفضال المقتدر العزيز الجليل
- يا محمد قبل حسين امروز نور الهى از افق سما
فضل ساطق وافتاب حقيقت مشرق طوبى
از براى نفسيكه حجابات اورا منع نمود وسبحات
اورا از حق باز نداشت اصنامى را باسم مالك
انام معدوم نمود وقصد مقام محمود كرد اوست
اصحاب سفينه حرا ومدينه نورا نسل اله تبارك
وتعالى ان يظهر الآذان من القصص الكاذبه
ويسمعها مازل من سما الفضل والعطا انه
هوالمقتدر العليم الخبير

- 26 O Husayn! The heart of God hath turned unto thee and hath mentioned thee with that which will draw thee nigh unto Him in all conditions. Say: O servants! Keep your hearts pure from doubts and your ears from false tales that ye may attain unto the stations of nearness and holiness and hear the call of the Intended One. Say: Praise be unto Thee, O my God, for having caused me to hear Thy call and to behold Thy signs. I beseech Thee by Thy Most Great Name to aid me to serve Thy loved ones in Thy lands. Verily Thou art the All-Bountiful, the Most Generous. There is none other God but Thee, the All-Knowing, the All-Wise.
- 26 یا حسین قد اقبل قلب اله الیک و ذکرک بما یقربک الیه فی کل الاحوال بگو ای عباد قلب را از شبهات مقدس دارید و سمع را از قصصهای کاذبه تا مقامات قرب و قدس را بیاید و ندای حضرت مقصود را بشنوید قل لک الحمد یا الهی بما اسمعتنی ندائک و اربی اثارک استلک باسمک الاعظم ان توفقتنی علی خدمه اولیائک فی بلادک انک انت الفضال الکریم لا اله الا انت العلیم الحکیم
- 27 O Husayn! By thee We have sent down the verses and the clear evidences and have called the servants unto God, the Lord of all worlds. Among the people are those who have heard and responded, and among them are those who have denied and turned away, until they pronounced against Us an injustice at which the rocks have cried out and the clouds have wailed. We beseech Him to strengthen thee through His grace and to make thee among those whom doubts have not kept back from the straight path.
- 27 یا حسین بیک انازلنا الآیات و اطهر البینات و دعونا العباد الی اله رب العالمین من الناس من سمع و اجاب و منهم من کفر و اعرض الی ان افقی علینا بظلم صامت به الصخره و نواح به السحاب نسئله ان یؤیدک بفضله و یجعلک من الذین مامنهم الشهاب عن صراط المستقیم و نبائه العظیم البها علیک و علی ابنک من لدن عادل حکیم
- 28 O Abu'l-Qasim! The Wronged One calls thee and counsels thee and those who have believed in His Cause which God has made the Dawning Place of tranquility for all the world and the Dayspring of loving-kindness unto humankind. Through it God has revealed the station of every faithful servant and every sinful betrayer. When thou findest the fragrance of My utterance, say: "Praise be to Thee, O my Lord and my Sovereign, for having remembered me while I was in the hands of those who were heedless of Thy Cause and turned away from that for which they were created in Thy days. Verily Thou art the Forgiver, the Bestower, the Concealer, the Mighty, the Great."
- 28 یا ابالقاسم ینادیک المظلوم و یوصیک والدين آمنوا بالافاقه التي جعلها اله مطلع الاطمینان لاهل الامکان و مشرق العنايه للانسان بها اظهراله مقام کل عبد امین و کل خائن اثم اذا وجدت عرف بیانی قل لک الحمد یا مالکی و سلطانی بما ذکرتنی اذ کنت بین یدای الذین غفلوا عن امرک و اعرضوا عما خلقوا له فی ایامک انک انت الغفار الوهاب الستار العزیز العظیم
- 29 O youth! Accept thou His good-pleasure. Blessed is the soul that in this Most Great Revelation has attained unto the word of contentment. Say: Great is this Day and great is this Cause. They who cling to mere names cannot attain to higher stations. Blessed art thou for having passed beyond the lower station and set thy face toward the most exalted horizon. Preserve thou this bounty and station through the Name of Him Who is the Goal of all worlds, and be thou of the thankful ones.
- 29 یا غلام قبل رضا طوبی از برای نفسیکه در این ظهور اعظم بله رضا فائز شد بگو یوم عظیم است و امر عظیم متمسکین با سماء قابل ارتقا نبوده و نیستند طوبی از برای تو که از مقام ادنی گذشتی و قصد افق اعلی نمودی این فضل و مقام را باسم مقصود علیان حفظ نما و کن من الشاکرین
- 30 O Aqa Buzurg! God, exalted be His glory, hath loved and loveth to mention His loved ones with sublime and wondrous utterances. God willing, may all be freed from the realm of names and set their faces toward the heights of nearness and immortality. These are the companions of the Ark, the traces of the City, and the precious gems. Blessed are they and blessed
- 30 یا اقا بزرگ حق جل جلاله دوست داشته و دارد که اولیان خود را با ذکر رفیع بدمیه احلی ذکر فرماید انشاء الله کل از مقام اسماء فارغ شده قصد معارج قرب و بقا نمایند ایشانند اصحاب سفینه

is he who acteth according to that which is commanded in the Book of God, the Mighty, the Praiseworthy.

- 31 Praise be to God! The loved ones of Fath-Abad have all been adorned with the ornament of the mention of the Beloved. We beseech God, blessed and exalted be He, to protect them with His hosts, to aid them through His power, and cause them to speak His praise, the Mighty, the Wondrous. May each one attain unto the outpourings of the true Bestower. We make mention of Our loved ones there whose names were not mentioned, that they may rejoice and be among the successful ones.

- 32 The servants in that land are all remembered before the Wronged One and have attained His special favors. Happy are they and pleasant it is for them. We make mention of Our loved ones in Haji-Abad with words through which their names shall endure in the Book of God, the Lord of this wondrous Day.

- 33 O 'Ali-Akbar! The Lord of Destiny makes mention of thee from the Most Great Scene and gives thee glad tidings of that which He has ordained for His loved ones from the Pen of His command. Verily He is the All-Remembering, the All-Knowing. Glorified is He Who sends down the verses and manifests the clear proofs. Verily He is the All-Bountiful, the Ancient of Days. Grieve not over anything, for He is with those who love Him. He hears and sees, and He is the All-Bountiful, the Generous.

- 34 O Pen! Make mention of him who is named Muhammad-'Ali. We have mentioned Our loved ones before and after, and commanded them to do what is right and forbidden them what is wrong, and We are the Counselor, the All-Knowing. O Muhammad-'Ali! When thou attainest unto My traces and hearest My call, say: "My God, my God! Praise be to Thee for having remembered me while I was among the heedless ones. I beseech Thee to make me successful in all conditions to hold fast unto Thy Strong Cord. Verily Thou art the Most Merciful of the merciful."

- 35 We desire to make mention of him who is named Mirza Khan that the utterance may attract him and draw him nigh unto God, the Mighty, the Powerful. Say: "Praise be to Thee, O Thou in Whose grasp are the reins of all, for having illumined my heart with the light of Thy knowledge and adorned my temple with the ornament of humility at the dawning of the Day-Star of Thy Manifestation. I beseech Thee to give me to drink, from the cup of Thy bounty, the Kawthar of Thy

وآثار مدينه وجواهر ثمينه طوبى اللهم ولمن عمل بما امر به في كتاب اله العزيزالحميد

31 لله الحمد اولياى فتح آباد كل بطراز ذكر محبوب فائز گشتند نسل اله تبارك وتعالى ان يحفظهم بجنوده ويمدهم بقدرته وينطقهم بشانه العزيزالبدیع اسامی ما يكون هر یک بفيوضات فياض حقيقى فائز ونذكر اولياى هناك الذين ماذكرت اسمائهم ليفرحوا ويكونوا من الفائزين

32 عباد وَا ان ارض طرا نزد مظلوم مذکور وبعنايت مخصوصه فائز هنيئا لهم ومرينا لهم نذكر اولياى فى حاجى آباد باذكار يلقى بها المائهم فى كتاب اله مالک هذا اليوم البديع

33 يا على قبل اكبر مالک القدر يذكرک فى المنظر الاكبر ويبشرك بماقدر لاوليائه من قلم امره انه هو الذى انزل الايات واطهر البيئات انه هو الفضال القديم لا تحزن من شئ انه مع من احبه يسمع ويرى وهو الفياض الكريم

34 يا قلم اذكر من سمي بحمد قبل على انا ذكرنا اوليانا من قبل ومن بعد و امرناهم بالمعروف ونهيناهم عن المنكر وانا الناصح العليم يا محمد قبل على اذا فزت باثارى وسمعت ندائى قل الهى الهى لك الحمد بما ذكرتنى اذ كنت بين ايدى الغافلين اسئلك ان يوفقنى فى كل الاحوال على التمسك بحبلک المتين انک انت ارحم الراحمين

35 انا اردنا ان نذكر من سمي بميرزاخان ليجذبه البيان ويقربه الى اله المقتدر القدير قل لك الحمد يامن فى قبضتك زمام الا بما تورث قلبي بنور معرفتك وزينت هيكل بطراز الخضوع عند تجليات نير ظهورك اسئلك ان تسقيني من كأس عطائك كوثر بيانك انک انت المقتدر على ما تشاء لاله الا انت العزيزالحكيم

utterance. Verily Thou hast power over what Thou wilt. There is none other God but Thee, the Mighty, the Wise.”

- 36 O Tongue of Grandeur! Make mention of one of Thy loved ones in Ba and Nun who is named Muhammad-Hashim, that the mention may attract him to the Kingdom of My wondrous utterance. We have commanded all to righteousness and piety and forbidden them transgression and wickedness. My Books, My Scriptures and My Speaking Tablet bear witness to this. Among the people are those who have heard and acted, and among them are those who have heard and turned away - these are truly among the wrongdoers. Blessed art thou for having attained unto recognition in the days of thy Lord, the Most Merciful. Exalted is this lofty station. We beseech God to aid thee in the triumph of His Cause and to ordain for thee that which shall abide with thee in all the worlds of His worlds. Verily He is the Single, the One, the Mighty, the All-Informed. Nothing whatsoever escapes His knowledge. Verily He is the All-Hearing, the All-Seeing.

36 يالسان العظمة اذكر احد حبايك في الباء والنون الذي سمي بمحمد قبل هاشم ليجذبه الذكر الى ملكوت بياني البديع انا امرنا الكل بالبر والتقوى ونهيناهم عن البغي والفحشاء يشهد بذلك كتبي وزيري ولوحى الناطق العليم من الناس من سمع وعمل منهم من سمع واعرض الا انه من الظالمين طوبى لك بما فزت بالعرفان في ايام ربك الرحمن تعالى هذا المقام الرفيع نسئل الله ان يوفقك على نصرة امره ويقدر لك ما يكون معك في كل عالم من عوالمه انه هو الفرد الواحد العزيز الخبير لا يغرب عن علمه من شئ وهو السميع البصير

- 37 O My friends in Za' and Nun from Makiabad! Your names have been presented before the Divine Throne. We have made mention of you in such wise that all the gold of the earth and its treasures cannot equal it. To this beareth witness He Who speaketh in every condition. Verily, He is God; there is none other God but I, the Bestower, the Generous, the Giver, the Mighty, the Wise.

37 يا اوليائي في الزاء والنون از مكي آباد قد حضر اسمائكم امام العرش ذكرناكم بما لا يعادله عقبان الارض لا الاتما يشهد بذلك من تطبق في كل شأن انه هو اله لا اله الا انا المنعم المكرم المعطي العزيز الحكيم

- 38 O Husayn! Give thanks unto thy Lord and praise Him, for He hath mentioned thee with a mention which God hath made the cause of life for the world. Verily, thy Lord is the Compassionate, the Mighty, the All-Bountiful. We have summoned all unto God, the Lord of lords. Beware lest the might of the people debar thee from My Name, the Self-Subsisting, or their utterances sadden thee—they who have cast the Book of God behind their backs, clinging to false tales that have prevented them from turning towards God, the Revealer of Rivers. Thus hath the Tongue of Grandeur spoken, as a grace from My presence, and I am the Compassionate, the All-Bountiful.

38 يا حسين اشكر ربك ثم احمده انه ذكرك بذكر جعله الله علة حيواه العالم ان ربك هو المشفق العزيز الفضال انا دعونا الكل لله رب الارباب اياك ان يمنعك سطوة القوم عن اسمي القيوم او يحزنك ما ينطق به السن القجار الذين نبذوا كتاب الله ورائهم متمسكين بما عندهم القصص الكاذبة التي منعهم عن التوجه الى الله مخبري الانهار كذلك نطق لسان عظمتي فضلا من عندي وانا المشفق الفياض باعلى امر

- 39 From the earliest days until now, the manifest light and evident bounty and heavenly table have been sent down, yet the people remain heedless, for unseemly deeds have become as veils. One must beseech God—exalted be His glory—to illumine hearts and minds with the lights of knowledge and certitude, and to guide them to the supreme horizon. He is the Powerful, the Mighty.

39 از اول ايام الى حين نور مبين ونعمت ظاهر ومائده نازل ولكن قوم غافل چه كه اعمال غير طيبه حائل شد بايد از حق جل جلاله مسئلت نمود افتده وقلوب را بانوار علم وايقان متور فرمايد وبافق اعلى رساند اوست قادر وتوانا

- 40 Blessed art thou for having turned unto Him and for having attained unto the Day of God, the Lord of the Final End. O Karim! The Most Great Prison proclaimeth: This is the Day

40 طوبى لك بما قبلت وفزت بيوم الله مالك يوم المآب يا كريم كريم در سجن اعظم ميفرمايف

wherein the Call of the Lord of mankind hath encompassed the world. All things are uttering mention and manifesting joy. O servants! Strive that ye may not be deprived of the most effulgent grace and the Most Great Name. Verily, your Lord is the All-Bountiful, the Almighty, the Most Generous.

این یوم یوم میست که ندای مولی الوری عالم را
اخذ نموده اشیا هریک بذکری ناطق و بفرجی
ظاهر ای عباد جهد نمائید شاید از فیض انور
اتم واسم اعظم محروم نمائید آن ربکم هو الفضل
المقتدر الفیاض

- 41 Grieve not over anything, for He hath made mention of thee and hath revealed for thee that which shall endure as long as the Names endure. Give thanks and say: "Praise be unto Thee, O Desire of the world! Glory be unto Thee, O Thou Who layest low the necks of men!"

41 لا تحزن من شیء انّه ذکرک وانزل لک ما یکون
باقیا ببقا الاسماء اشکروا قل لک الحمد یا مقصود العالم
ولک البها یا مالک الرقاب

- 42 O Abbas! Harken with thine inner ear unto the call of the Wronged One. Verily, He will draw thee nigh and make thee known and will reinforce thee with hosts which none hath discovered save God, the Lord of mankind. We beseech God that He may, through His grace, cause the Kawthar of life to flow from the fountain of bounty and bestowal. Verily, He is powerful over whatsoever He willeth through His command which hath encompassed all regions.

42 یا عباس ندای مظلوم را باذن باطن اصغما ثما انّه
یقربک و یعرفک و یمدک بجنود ما اطلع بها الاله
مولی الانام نسل الاله ان یجری بفضلہ کوثر الحیوان
من معین الفضل والعطاء انّه هو المقتدر علی ما یشاء
بامرہ الذی احاط الاشطار

- 43 Say: O my Lord! Thou seest me turning toward Thee and holding fast unto Thy Name whereby Thou hast subdued all who are in the lands. I beseech Thee to confirm me in such deeds as shall waft therefrom the fragrance of Thy good-pleasure and the sweet savour of Thy acceptance. Verily, Thou art the Powerful, the Mighty, the Bestower.

43 قل ارب ترانی مقبلا الیک و متمسکا باسمک
الذی به سخرت من فی البلاد اسئلك ان تؤیدنی
علی اعمال بتضويع بها عرف رضائک و رائحة
قبولک انک انت المقتدر العزیز الوهاب

- 44 O My loved ones in Shams-Abad! The divine call is raised in all circumstances. He hath ever been and is turned toward His loved ones. Whenever He witnesseth a mention or a beloved deed, or hearkeneth thereunto, He ordaineth for the doer that which the Pen is powerless to describe. O people! Victory hath come, but the people understand not. Today the Truth is manifest and is the Helper of the beloved deeds of His loved ones, and likewise of praiseworthy character. Blessed is the servant who hath been honored with such steadfastness that what the people possess hath not prevented him from turning unto the Truth. He is of the people of Baha and the companions of the Crimson Ark. Thus have We made mention of thee that thou mayest give thanks unto thy Lord, the Mighty, the All-Seeing.

44 یا احبابی فی شمس آباد ندای الهی در جمیع احوال
مرتفع لازال باولیا متوجه هر هنگام ذکر و یا
عمل محبوبی مشاهده مینماید و یا اصغما میکند
از برای عامل مقدر میفرماید که آنچه را که قلم از
ذکرش عاجز است یا نصر الله قد اتی النصره الناس
لا یفقهون امروز حق ظاهر و ناصر اعمال محبوبه
اولیایش بوده و هست و همچنین اخلاق مرضیه
طوبی از برای عبدیکه باستقامت فائز شد بشانیکه
ما عند القوم اورا از توجه بحق باز نداشت اوست
اهل بها واصحاب سفینه حرا کذلک ذکرناک
لتشکر ربک العزیز البصیر

- 45 O servant of God! All the servants of the earth have been and are awaiting the appearance of the Possessor of Existence, and when the dawn of the morn of Divine Unity shone forth, all became heedless and turned away, save those whom God hath willed. We beseech the True One to grant thee confirmation and to bestow assistance that thou mayest aid thy Lord through means whereby every possessor of discernment may perceive the fragrance of the loving-kindness of God, the

45 یا عبدالله جمیع عباد ارض منتظر ظهور مالک
وجود بوده و هستند و چون طلعه صبح الحدیّه
اشراق نمود کل غافل و معرض الامن شاله از
حق بطلب ترا از توفیق بخشد تأیید عطا فرماید
لتنصر ربک بامال یجد منها کل ذی شم عرف

Sovereign of creation. Verily, We have made mention of thee aforetime and at this moment. Verily, thy Lord is the Mighty, the Bountiful.

- 46 O Ahmad in Kaf and Shin! We heard thy call from Kashan and made mention of thee. The Truth, exalted be His glory, regardeth His loved ones and hath ordained for each one that which no eye hath been privileged to behold. We beseech the Truth that unworthy deeds may not alter or change it. Blessed art thou for having been honored with My remembrance, for having turned unto My countenance, and for having uttered My praise amongst the righteous.

- 47 O Muhammad in Alif and Ya of Firuzi! Well is it with thee for having attained unto My remembrance, turned thy face toward My countenance, and voiced My praise amidst the righteous ones. Say: My God, my God! Preserve this servant from the evil of self and desire, and adorn him with the light of righteousness and piety. O my Lord! Thy servant maketh mention of Thee, and his gaze hath ever been fixed in expectation of Thine infinite bounties. Therefore, open Thou the door of Thy mercy and bestow a portion upon this servant who hath clung fast unto Thee. Through Thy Most Exalted Word Thou didst bring the world of being into existence, and adorned it with all manner of sustenance, blessings and countless bounties. Thou art the Bestower, the Almighty. There is none other God but Thee, the Most High, the Most Glorious.

- 48 The splendour shining from the heaven of My loving-kindness be upon thee and upon thy son who was named Aqa Buzurg and thy other son who was named Aqa Kuchik, and upon those who have cast away their idle fancies and taken fast hold of that which was enjoined unto them by God, the Lord of all mankind and the Bestower of gifts and favours.

- 49 O thou who gazest upon the Countenance that hath turned toward the lights of the Throne and who art occupied with remembrance and praise during the days of God, the Lord of all mankind! Thy letter hath attained unto Our presence, and We have made mention, time and again, of those servants who have hearkened and responded to their Lord, the Almighty, the All-Knowing, the All-Wise. Convey greetings from the Wronged One to each one and illumine them with the effulgent lights of the Sun of divine utterance. His honour Salman, upon him be My glory, arrived and dwelt for some time beneath the shade. When the allotted time of his sojourn came to an end, the command to return was issued from the Dayspring of divine Will, and We sent with him that which shall assist My friends, My trusted ones and My chosen ones who have remained faithful to the Covenant and Testament.

عنايت اله مالک الایجاد انا ذکرناک من قبل
وفی هذاالحین ان ربک هوالعزیزالفضال

46 یا احمد فی الکاف والشین کشک ندایت راشنیدیم
وترا ذکر نمودیم حق جل جلاله باولایش ناظر
وازی برای هر یک مقدر فرموده آنچه را که هیچ
چشمی بمشاهده ان فائز نگشته از حق میطلبیم
اعمال نالایقه ان را تغییر ندهد وتبدیل نیابد طوبی
لک بما فزت بذکری واقبلت الی وجهی ونطقت
بثنائی بین الابرار

47 یا محمد فی الفاء والیا فیروزى قل الهی الهی اینعبد
را از شر نفس وهوی حفظ فرما وبنور بر وتقوی
مزمین دارای مالک من مملوکت ترا ذکرى نماید
ولازال بصرش منتظر عنایات لانهایه تو بوده
وهست پس بازکن باب رحمت را وقسمتی
عطا فرما اینعبد متمسکت را از کلمه علیا عالم
وجود را موجود فرمودی وبانواع مائده ونعمت
والآ لا تحصى مزمین داشتی تویی بخشنده وتوانا
لاله الآت العلی الابهی

48 البها المشرق من سما عنايتی علیک وعلى ابنک
الذى سمي باقازرگ ابنک الاخرالذى سمي
باقا کوچک علی من الذین نبذوا الهوى واخذوا
ما امروا به من لدى اله مولی الوری ومالک
المواهب والالطال

49 یا ایها الناظر الی الوجه المتوجه الی انوارالعرش
والناشد بالذکر والثناء فی ایام اله مولی الوری قد فاز
بکتابک بحضور و ذکرنا مرة بعد مرة العبادالذین
سمعوا واجابوا ربهم المقتدر العليم الحکیم از قبل
مظلوم بهر یک تکبیر برسان وبتجلیات انوار
نیربان رحمن منور دار جناب سلیمان عیه بهائی
وارد وچندی در ظل ساکن وچون میقات
توقف منتهی شد امر رجوع از مشرق اراده
مشرق وارسلنا معه ما یكون مویدالاولیائی
وأمنائی واصفیائی الذین بانقضوا العهد والميثاق

50 The friends must conduct themselves with wisdom. Wisdom consisteth in that which causeth the people to draw nigh unto God, not that which giveth rise to opposition and flight. Verily thy Lord is the All-Wise, the One Who chooseth as He pleaseth. The glory shining from the heaven of My tender mercies be upon thee and upon those who are with thee, and We hear thy words concerning this Most Great Announcement.

50 اولیا طراز بحکمت امر ننماید حکمت امور است که سبب تقرب عباد است نه علیت بعدو فرار آن ربک هوالمبین المختار البها علیک علی من معک ونسمع قولک فی هذا النبا العظیم

INBA84:209

BH11577

To: *Haji Mirza Haydar Ali Isfahani et al.*

Date: 1307 ? [1889-1890]

1 He is the Compassionate, the Merciful.

1 هو الرؤف الرحیم

2 Glad tidings We give unto every eye, and We exhort you: Withhold not yourselves from beholding the signs of the Purpose of the world and the Lord of nations. This Day is your day, for ye have been brought from nothingness into being for the sake of sight, and the purpose of this sight, in its primary station and foremost rank, hath been and is the witnessing of the signs of God. And unto all ears We give glad tidings: Deprive not yourselves of the outpourings of the True Bestower in these divine days. There hath been and is no doubt that ye were created to hearken unto the Call, and the purpose of this hearkening, as set forth in the Qayyumu'l-Asma, is to hear this Call which is raised from the Supreme Horizon at eventide and at dawn.

2 ابصار را خبر مینمائیم و بشارت میدهم خود را از مشاهده آثار مقصود عالم و مالک امم منع مینمائید یوم یوم شماست چه که از برای بینائی از عدم بوجود آمدهاید و مقصود از این بینائی در مقام اول و رتبه اولی مشاهده آثار الله بوده و هست و آذان را بشارت میدهم خود را از فیوضات فیاض حقیقی در ایام الهی محروم مسازید شکی نبوده و نیست که از برای اصغاء ندا خلق شدهاید و مقصود از این اصغاء در قیوم اسماء شنیدن این ندا است که از افق اعلی در عشی و اشراق مرتفع یا حیدر قبل علی و یا علی قبل حیدر

3 Peerless is this Day, for it is as the eye to past ages and centuries, and as a light unto the darkness of the times. In truth, days that are deprived of the effulgences of the lights of the Sun of Truth are accounted as nights, nay, as darker still. Thus hath spoken the Lord of Eternity when sorrows encompassed Him from those who cast the Trust behind their backs and spoke that which caused Truth to lament and wrought that which made Zion cry out.

3 این یوم را مثلی نبوده و نیست چه که بمثابه بصر است از برای قرون و اعصار و بمثابه نور است از برای ظلمت ایام فی الحقیقه ایامی که از تجلیات انوار آفتاب حقیقت محرومست از لیالی محسوب بل اظلم کذلک نطق مالک القدم از احاطته الأحران من الذین نبذوا الأمانة ورائهم و قالوا ما نأح به الصدق و عملوا ما صاح به الصبیون

4 The loved ones of God have known and do know that this Wronged One, having regard to the pillar of faithfulness which is accounted as the greatest of pillars in the sight of the Lord

4 اولیای الهی دانسته و میدانند که این مظلوم نظر برکن وفا که از اعظم ارکان نزد مالک امکان مذکور نصرت و اعانت حضرت سلطان

of all possibilities, sought to aid and support His Majesty the Shah. However, from another station and a different horizon did the Luminary of victory and triumph shed its radiance. Say:

- 5 My God, my God! I beseech Thee by Thy Manifestation through which the Prophets and Messengers arose and whereby Thou didst raise the standard of "There is none other God but Thee" upon the most exalted station of existence, to adorn the Shah of Iran with the lights of grace and beneficence. O Lord! Aid him in pure justice that through it the horizons of Thy dominion may be illumined. Then inspire him, O my God, with that which Thou desirest for the elevation of his station and the preservation of his realm. O Lord! Through Thy mercy make him successful, then preserve him through the hosts of Thy invisible realm that he may arise to exalt Thy Word amongst the kings of Thy earth unto whom Thou hast entrusted the affairs of Thy creation. O Lord! Increase his power, his sovereignty, his might, and his strength that he may rule among Thy servants according to what Thou hast commanded him in Thy Book. Verily, Thou art the Powerful, the Mighty, the All-Bountiful.

- 6 This wronged people must, by day and by night, pray for and seek after the justice of His Majesty the Shah. However, God hath manifested what He desired and will manifest what He willeth. Assuredly, the justice of His Majesty the Shah of Iran is most excellent and beloved for its people. But as for the horizon from which in these days the light of justice hath dawned, its reward and recompense must not be effaced from the sight of God's loved ones. The essence of all heavenly Books beareth witness and proclaimeth the recompense of those who do good and act aright. We beseech God to aid you in carrying out that which ye have been commanded by His Most Exalted Pen. Verily, He is powerful over all things.

- 7 It is not permissible to turn to foreign powers. This is what the Wronged One hath decreed in His perspicuous Book. Since your wishes and prayers are for the sake of God, assuredly upon His Majesty - may God, blessed and exalted be He, strengthen him - will shine forth the Luminary of justice.

- 8 O my God, my God! Assist him to perpetuate his name in Thy Book and to elevate his station among Thy creation. Verily, Thou art the All-Powerful, the Mighty, the One Who chooseth.

- 9 O Haydar-'Ali! Upon thee be My everlasting Baha! The gate of grace is opened and the river of bounty is flowing from the Divine Pen. Grace hath reached such heights that were any of the atoms of creation to be asked "To whom belongeth grace?",

را میطلبید ولکن از مقام دیگر و افق آخر نیر
نصر و ظفر اشراق نمود قل

5 الهی الهی اسألك بقیامک الذی به قام النبیون
و المرسلون و نصبت رایة لا اله الا انت علی
اعلی مقام الوجود ان تزیّن سلطان ایران بأنوار
الفضل و الاحسان ای ربّ ایده علی العدل
الخالص [لتستضیء] به آفاق مملکتک ثمّ الهمه
یا الهی ما اردت فی ارتفاع مقامه و حفظ مملکتک
ای ربّ وفقه برحمتک ثمّ احفظه بجنود غیبک
لیقوم علی ارتفاع کلمتک بین ملوک ارضک
الذین فوّضت الیهام امور خلقک ای ربّ زد فی
قدرته و سلطانه و عزّه و اقتداره لیحکم بین العباد
علی ما امرته به فی کتابک انک انت المقتدر العزیز
الفضال

6 باید این حزب مظلوم در لیلای و ایام عدل
حضرت سلطان را طلب نمایند و مسئلت کنند
ولکن الله اظهر ما اراد و يظهر ما یرید البتّه
عدل حضرت سلطان ایران از برای اهل آن
افضل و احبّ است و اما از افقی که این ایام
نور عدل اشراق نموده باید اجر آن و مکافات آن
از نظر اولیای الهی محو نشود جوهر جمیع کتب
سماوی مشعر و ناطق است بر مکافات محسنین
و عاملین نسأل الله ان یوفّقکم علی اجراء ما امرتم
به من قبله الاعلی انه علی کلّ شیء قدير

7 توجه بدول خارجه جایزه هذا ما حکم به المظلوم
فی کتابه المبین چون اراده ها و دعاها ی شما لوجه
الله است البتّه بر حضرت سلطان ایده الله تبارک
و تعالی نیر عدل اشراق مینماید

8 الهی الهی ایده علی ابقاء اسمک فی کتابک و ارتفاع
مقامه بین خلقک انک انت المهیمن العزیز المختار

9 یا حیدر قبل علی علیک بهائی الابدی باب
فضل باز است و فرات جود از قلم لدنی جاری
فضل بمقامی رسیده که اگر از ذرات کائنات

they would respond "To God, the Lord of Lords!" Give thou glad tidings of His favors to the loved ones of God and make them aware of His infinite grace, lest the croaking of frogs sadden them. Under all conditions, hold fast to the cord of mercy and regard all with grace. Ye are the flowing rivers that branch from the Most Great Ocean; ye must sacrifice yourselves for the advancement of the world.

سؤال شود لمن الفضل تقول لله ربّ الأرباب
اولیای الهی را بعنایتش بشارت ده و بفضل
نامتناهیش آگاه نما لئلا یحزنهم نقیق الضفادع
در هر حال بحبل رحمت متمسک باشید و در
باره کل بفضل ناظر شما انهار جاریه منشعبه
از بحر اعظمید باید خود را در راه ارتقاء اهل
عالم فدا نمائید

- 10 O 'Ali-Haydar! Upon thee be the Glory of God, the Lord of Destiny! Though outwardly thou hast fallen into hardship, inwardly thou art in the station of the cloud of mercy, for the signs of trustworthiness, religion, chastity, truthfulness and sincerity have been spread through thee to all parts of the world. The description of this station is beyond expression. The Command is in God's hands, the Lord of all beings. Convey My greetings to the loved ones in that land. Say: We counsel you to perform deeds by which the world will be illumined. Hold fast to the hem of justice and grasp the cord of wisdom. The hatred and animosity of the people in these days stem from ignorance and lack of understanding; otherwise, if they were to discover your purpose and mission, all would openly and secretly circle round you in adoration. Verily, He knoweth and speaketh, while people speak but know not.

10 یا علی قبل حیدر علیک بهاء الله مالک القدر
اگرچه در ظاهر بزحمت افتادی ولیکن در باطن
در مقام ابر رحمت چه که آثار امانت و دیانت
و عفت و صدق و صفا در اطراف عالم بتو
منتشر وصف این مقام خارج از بیان الامر بید
الله مالک الأنام اولیای آن ارض را از قبل
مظلوم تکبیر برسان قل نوصیکم بأعمال یتنور العالم
بأنوارها بذیل عدل تثبّت نمائید و بحبل حکمت
تمسک ضغینه و بغضای عباد این ایام نظر بنادانی
و عدم معرفت است والا اگر بیابند که شما از
برای چه ظاهر شده اید و بچه مأمورید هرآینه کل
سراً و جهراً بطواف مشغول گردند آنه یعلم و یقول
و الناس یقولون و لا یعلمون

- 11 O Haydar-'Ali! Specifically regarding the sons of Khalil in the land of Ha and Mim: Some time ago, holy Tablets were revealed from the heaven of will and were sent forth. If all the peoples of the world were to attain but one drop from the concealed oceans within the divine words, they would detach themselves from all they possess, such that neither the world's possessions, ornaments, nor colors would deprive them from the News of God or prevent them from the fruits of the Lote-Tree beyond which there is no passing. Your judgment that the mentioned person should not become involved in the affairs of 'Ayn and Shin was sound. Well done! Your opinion in this matter hath been adorned with the ornament of divine acceptance.

11 یا حیدر قبل علی مخصوص ابناء خلیل ارض هاء
و میم چندی قبل الواح مقدسه از سماء اراده
نازل و ارسال شد اگر جمیع اهل عالم بیک قطره
از بحر مستوره در کلمات الهی فائز شوند از ما
عندهم بگذرند بشأنی که اسباب عالم از اشیاء و
زخارف و الوان ایشان را از نبأ الله محروم ننماید
و از اثمار سدره منتهی منع نکند اینکه مصلحت
ندیدید جناب مذکور در امورات عین و شین
داخل شود نعم ما عملت قد تزیّن رأیک فی هذا
المقام بطراز القبول

- 12 And concerning the compilation of Tablets from your previous Tablet, and from Ishraqat, Tarazat, Tajalliyat, and others, as well as from Tablets containing prohibitions against the sword, corruption and conflict, and such as the Tablet of Burhan, and Tablets speaking of love, fellowship and the unity of all - which you mentioned - this intention is blessed, encompassing and effective, and is truly considered and reckoned among the mightiest of deeds before the Self-Sufficient, the Most High. Blessed are they who act! God willing, may the mentioned scribe be assisted to write that which is the cause of permanence and

12 و در باره جمع الواح از لوح قبل خود و
اشراقات و طرازات و تجلیات و غیر آن و
همچنین از الواحی که حکم منع سیف و فساد و
جدال در آن نازل و امثال لوح برهان و الواحی
که ناطق است بحبّت و الفت و اتحاد کل که
ذکر نمودید این اراده مبارکست و محیط و نافذ
و فی الحقیقه از سلطان اعمال نزد غنی متعال
مذکور و محسوب طوبی للعاملین انشاء الله کاتب
مذکور موفق شود بر تحریر آنچه سبب بقا و علّت

the means of tranquility for the peoples of the world. We have indeed mentioned the sons of Khalil in various Tablets, and the son of him who was named Yahuda, and through their mention We have kindled a fire in the upraised Tree in the Most Exalted Paradise [which proclaimeth] that there is none other God but He, the All-Powerful, the Self-Subsisting. Convey My greetings to them and give them glad tidings of that which hath dawned and shone forth from the horizon of the Tablet through the light of their Lord's grace, the All-Forgiving, the Generous. We beseech God to assist them and strengthen them in such steadfastness as would cause the limbs of the ungodly to quake.

- 13 Make mention of Hadi Dawlat-Abadi - in truth he hath not attained unto a single drop from the ocean of fairness. We have made mention of the loved ones of the land of Qaf and Mim in numerous Tablets. God willing, may they attain unto the honor of steadfastness. Hadi hath manifested oppression and striveth diligently to lead people astray. Thou didst mention the names of the loved ones of the land of Qaf and Mim - a special Tablet was revealed and sent for each one. We beseech God to make the souls in that land as firm, steadfast and unmoveable as mountains. The Two Rivers have flowed from the beginning of days until now; they have surpassed most of the servants in their acceptance and their turning toward God - to this beareth witness the Lord of creation.

- 14 Thou didst make mention of Hadi's books of doctrine. Glory be to God! From the day they attributed to him the name of Babi until now, he hath found no rest, preserving his worthless life through all manner of schemes and devices. Nevertheless, he hath perpetrated against the knights in the arena of detachment that which no oppressor hath ever done. Convey My greetings to the people of Sihdi. Say: O people! Behold the signs of God, His mercy, His glory, His grandeur and His power, and remember that which hath appeared from Me. I stood in the earliest days before the faces of the world and conveyed unto the princes, divines and mystics that which I desired for the reformation of the world and the advancement of nations, such that I concealed not My face for less than a moment. Then consider those who have spent their wealth and lives in My path - neither riches, nor ornaments, nor glory prevented them. They advanced to the place of sacrifice with radiant faces and attained unto the Kawthar of detachment and spending in the love of God, the Protector, the Self-Subsisting.

- 15 Say: O people! Hadi, like one of the divines of the Furqan, is occupied with organizing a party like the Shi'ih. Call the people by the power of God, then follow the path of those

آسایش اهل عالم است انا ذکرنا ابناء الخلیل فی الواح شتی و ابن من سنی بیهودا و اوقدنا بذکرهم ناراً فی السدرة المرتفعة فی الفردوس الاعلی [تنطق] انه لا اله الا هو المهيمن القيوم كبر عليهم من قبلي و بشرهم بما اشرك و لاح من افق اللوح من نير عناية ربهم الغفور الكريم نسأل الله ان يمدهم و يؤيدهم على الاستقامة التي بها ارتعدت فرائض المشركين

13 ذکر هادی دولت آبادی را نمودید فی الحقیقه یک قطره از بحر انصاف فائز نه اولیای ارض قاف و میم را در الواح شتی ذکر نمودیم انشاء الله بشرف استقامت فائز شوند هادی باعتساف ظاهر و در اضلال ناس ساعی و جاهد اسمی اولیای ارض قاف و میم را ذکر نمودید مخصوص هر یک لوحی نازل و ارسال شد از حق میطلبیم نفوس آن ارض را بمثابه جبل ثابت و راسخ و مستقیم دارد نهرین از اول ایام الی حین جاری قد سبقا فی الاقبال و التوجه علی اکثر العباد یشهد بذلك مالک الایجاد

14 ذکر کتب عقاید هادی را نمودی سبحان الله از یومی که اسم بابی را باو نسبت داده اند الی حین آرام نگرفته بانواع حیل و تدبیر جان ناقابلش را حفظ مینماید مع ذلک با فوارس مضمار انقطاع عمل نموده آنچه را که هیچ ظالمی ننموده اهل سده را از قبل مظلوم تکبیر برسان قل یا قوم انظروا الی آثار الله و رحمته و عزه و عظمت و اقتداره و اذکروا ما ظهر من عندی قد کنت قائماً فی اول الايام امام وجوه العالم و بلغت الأمراء و العلما و العرفاء ما اردته فی اصلاح العالم و ارتقاء الأمم بحیث ما سترت وجهی فی اقل من آن ثم فکروا فی الذین انفقوا اموالهم و ارواحهم فی سبیلی ما منعتم الثروة و لا الزينة و لا العزة اقبلوا الی مقرّ الفداء بوجوه نوراء و فازوا بکيثر الانقطاع و الانفاق فی حب الله المهيمن القيوم

15 بگوای قوم هادی بمثابه یکی از علمای فرقان بر ترتیب حزبی مثل شیعه مشغول دعوه بقدره الله ثم اسلكوا سبل الذین ما منعهم سطوة الظالمین

whom neither the might of the oppressors, nor the power of the aggressors, nor all the armies of the earth could deter. Thus doth the Supreme Pen remind you in its Most Great Prison that ye may know and be of the thankful. We hope that all may be set ablaze by the breezes of revelation and the fire of the Word, and be illumined by the light of the Cause.

- 16 The schemes and plots of Siyyid Mihdi Najaf-Abadi were evident before the Most Holy Court. We had previously revealed verses for him whereby the cities of wisdom, utterance, knowledge and mystic truth were perfumed, and whereby the hearts of those near unto God were attracted. Glory be to God! Like a solid rock, he was not and is not capable of hearing the Word of God. Say: O Mihdi! The verses have encompassed all directions and the sun of clear proofs hath shone forth before the faces of all parties. If thou deniest God's grace and His verses, and God's proof and His evidence, by what means canst thou establish that which thou hast, and by what proof dost thou call people to your delusions and idle fancies? We testify that he hath not known the Way nor the Guide. He followeth his own desires just as the people followed their desires. Lo! He and those with him are among the most lost in the Book of God, the All-Knowing, the All-Wise.

- 17 You made mention of Ismullah Jim and likewise his steadfastness in the Cause of Truth, exalted be His glory. In these days there hath been sent down from the heaven of grace that which cannot be equaled by the pearls of the oceans of utterance and knowledge. Today all must occupy themselves with bringing hearts together and hold fast to that which God hath willed. We send greetings to him from this station and give him glad tidings of that which hath been ordained for him from the presence of the Mighty, the Powerful.

- 18 The Hands of the Cause are each remembered before the Wronged One, and these few must, by day and by night, strive with wisdom and utterance to foster love and unity. Thus hath God decreed in the Scriptures and Tablets.

- 19 O Haydar-'Ali! At every moment when signs of the exaltation of the Cause appeared somewhat, the unfair ones of the world emerged from behind the veils and did that which ye have heard and seen. Where is fairness and where is justice? Were it not for the Glory (Baha), who could stand before the faces, and who could speak amidst the parties? God knoweth that the calumniators and the clamorous ones know and recognize that We have raised up the Cause through a power from Us and a sovereignty from Our presence, yet they deny it, following their idle fancies and vain imaginings. We beseech God to

ولا شوكة المعتدين ولا جنود الأرض كلها
كذلك يذكركم القلم الأعلى في سجنه الأعظم
لتعرفوا وتكونوا من الشاكرين اميد انك از
نفحات وحى و نار كلمه كل مشتعل شوند و
بنور امر منور

16 حيله و مكر سيد مهدى نجف آبادى در ساحت
اقدس مشهود قد انزلنا له من قبل آياتا بها تعطرت
مدائن الحكمة و البيان و العلم و العرفان و ما
انجذبت به افئدة المقرّبين سبحانه الله بمثابه صفوه
صماء قابل اصغاء كلمة الله نبوده و نيست قل يا
مهدى قد احاطت الآيات كل الجهات و اشرفت
شمس البينات امام وجوه الأحزاب انك لو تنكر
فضل الله و آياته و حجة الله و برهانه بأى شىء
[ثبت] ما عندك و بأى برهان تدعو الناس الى
ما عندكم من الأوهام و الظنون نشهد انه ما عرف
السبيل و لا الدليل يتبع اهوائه كما اتبع القوم
اهوائهم الا الله و من معه من الأخسرين فى كتاب
الله العليم الحكيم

17 اينكه ذكر اسم الله جيم را نمودى و همچنين
استقامتشان را بر امر حق جل جلاله اين ايام
مخصوص او از سماء عنايت نازل شد آنچه كه
لالى بحور بيان و عرفان بان معادله نمايد امروز
بايد كل بتأليف قلوب مشغول شوند و به ما
اراده الله متمسك گردند انا نكبر عليه من هذا
المقام و نبشره بما قدر له من لدن مقتدر قدير

18 ايدادى امر هريك لدى المظلوم مذكورند و اين
معدود بايد در ليلى و ايام بحكمة و بيان در
الفت و اتحاد همت را مبذول دارند هذا ما حكم
به الله فى الزبر و الألواح

19 يا حيدر قبل على هر هنگام آثار علو امر فى الجملة
ظاهر از خلف استار بنى انصافهاى عالم بيروت
آمدند و عمل نمودند آنچه را كه شنيديد وديد
اين الانصاف و اين العدل لولا البهاء من يقدر
ان يقوم امام الوجوه و من يقدر ان ينطق بين
الأحزاب علم الله ان المفترين و الناعقين يعلمون
و يعرفون بأننا رفعنا الأمر بقدره من عندنا و
سلطان من لدنا ولكن ينكرون اتباعاً لأوهامهم و

return the liars and calumniators to the ocean of truthfulness. Verily He is the Mighty, the Bestower, the Glorious, the Wise.

ظنونهم نسأل الله ان يرجع الكاذبين و المفترين الى بحر الصدق انه هو المقتدر المعطي العزيز الحكيم

- 20 The journey of Muhammad Isma'il was approved beforehand, and We also give permission to Haji Siyyid Asadu'llah, provided wisdom so requires. And if they travel by another route it would be more beloved and preferable, for in that great city the calumniators and traitors lie in wait, casting doubt and suspicion in every heart, even though the treachery of these souls hath been proven and demonstrated to the people of that city.

20 توجه جناب محمد اسماعيل از قبل امضا شد و جناب حاجی سید اسدالله را هم اذن میدهیم بشرط اقتضای حکمت و اگر از طریق دیگر توجه نمایند احب و اولی است چه که در مدینه کبیره مفترین و خائنین مترصدند در هر قلبی القای شبهه و ریب نموده و مینمایند مع آنکه خیانت آن نفوس نزد اهل آن مدینه ثابت و مبرهن گشت

- 21 O Haydar! Upon thee be My glory! Some time ago a special Tablet was revealed for the son of the martyr, upon them both be the Most Glorious Beauty of God, and in that Tablet mention was made of the martyr who sacrificed his life in the path of God, and We revealed for him that whose fragrance shall not cease and whose traces shall not change, and that which was ordained therein. Verily thy Lord is the Forgiving, the Merciful. Care for the son is incumbent upon all. He must surely engage in some profession or occupation lest he remain without effect and fruit. Praise be to God Who hath adorned his head with the crown of My name and his temple with the ornament of My kinship, and We beseech Him to aid him to preserve this most exalted station and most glorious dwelling place.

21 یا حیدر علیک بهائی چندی قبل لوحی مخصوص ابن شهید علیهما بهاء الله الأبهی نازل و در آن لوح ذکر شهید الذی فدی نفسه فی سبیل الله بوده و انزاله ما لا ینقطع عرفه و لا یتغیر اثره و ما قدر فیہ ان ربک هو الغفور الرحیم رعایت ابن بر کل لازم البتہ باید بکسب و شغلی اشتغال نماید بی اثر و ثمر نماید الحمد لله الذی زین رأسه باکلیل اسمی و هیكله بطراز نسبی و نسأله ان یوفقه علی حفظ هذا المقام الأعلى و المقر الأبهی

- 22 We are saddened by what has befallen the son of Abhar through the firm decree. Verily she had station and rank before God. We have mentioned her before and mention her at this time: O My handmaiden and My leaf! I testify that thou didst turn when the Call was raised from the Most Exalted Horizon, and with thy right hand thou didst take the Kawthar of contentment and with the other the Salsabil of eternity, and thou didst drink from them once in My Most Exalted Name and again in My Most Glorious Name. We testify that thou didst bear hardships and tribulations in the path of God, the Lord of the Throne and earth. The turning away of the handmaidens did not prevent thee, nor their malicious joy, nor what issued from their mouths. I testify that thou didst outstrip most of the servants, let alone the handmaidens, and didst turn to the horizon of the Manifestation when the men of the regions turned away from it. The first light that shone from the ocean of light and the first radiance that dawned from the horizon of Sinai be upon thee, O handmaiden of God, the King of the Day of Resurrection. Thou art she who

22 قد احزننا ما ورد علی ابن ابهر من القضاء المثبت قد کان لها شأن و مقام عند الله انا ذکرناها من قبل و نذکرها فی هذا الحین یا امتی و یا ورقتی اشهد انک اقبلت اذ ارتفع النداء من الأفق الأعلى و اخذت بیدک البینی کوثر الرضاء و بالأخری سلسبیل البقاء و شربت منهما مرّة باسمی الأعلى و اخری باسمی الأبهی نشهد انک حملت الشدائد و البلايا فی سبیل الله رب العرش و التری ما منعک اعراض الاماء و لا شماتتین و لا ما خرج من فمهن اشهد انک سبقت اکثر العباد فضلاً عن الاماء و اقبلت الى افق الظهور اذ اعرض عنه رجال الجهات اول ضیاء ظهر من بحر النور و اول تجلی اشرق من افق الطور علیک یا امة الله مالک يوم النشور انت التي اجبت نداء ربک و فزت بآياته و آثاره و ما ظهر من عنده

answered the call of thy Lord and attained unto His verses and His traces and what appeared from His presence.

- 23 We beseech God, blessed and exalted be He, to rain down upon thee from the clouds of His grace the rain of His mercy, and to ordain for thee the reward of those who circle round the Throne at eventide and at dawn, and in the morning and at sunset. O My leaf! Thou art in the Most Glorious Horizon and the Wronged One mentioneth thee in the prison of Akka. Blessed art thou and joy be unto thee. Rejoice, O My handmaiden, in this mention which, when it issueth from My mouth, causeth the ocean of forgiveness to surge and the fragrance of mercy and bounty to waft from the presence of the All-Merciful. Blessed is he who turneth unto thee and mentioneth thee with that which the Tongue of God, the Help in Peril, the Self-Subsisting, hath spoken. The glory from Us be upon thee, and the light from Us be upon thee and upon whomsoever draweth nigh unto thee and presenteth himself before thy resting-place and visiteth thee according to what hath been sent down from God, the Possessor of the seen and the unseen.

- 24 The mention of Ibn-i-Abhar, upon him be My glory, hath been and is before the Most Holy Court, and what thou hast mentioned regarding his stations of attraction, yearning, enkindlement and teaching hath attained unto the honor of being heard. It is hoped that with pure detachment and utmost sanctity he will be occupied with teaching the Cause of God. Verily We have heard his mention and his call in this firm Cause, and We were with him in the gatherings and assemblies. Thy Lord verily heareth and seeth, and He is the All-Hearing, the All-Seeing. Some time ago the answer to Ibn-i-Abhar's questions was sent down from the heaven of bounty and dispatched, but it hath not arrived. We beseech God to honor him with it and cause him to attain unto meeting with it.

- 25 O Haydar-'Ali! Ask of the Truth to raise up souls who, detached from the world, will arise to assist the Wronged One, and to confirm the existing Hands of the Cause in that which will cause the servants to enter into the depths of the ocean of true unity. The Son of Mary saith: "O sheep of God! I send you forth amidst wolves. When ye depart from one land intending to proceed to another, let not even the dust of that land remain upon your garments." However, in view of the changes in means and people, one must reflect upon and act according to what befiteth the day.

23 نسأل الله تبارك و تعالی ان ينزل عليك من سحاب فضله امطار رحمته و يكتب لك اجر اللائی طفن حول العرش فی العشی و الاشرار و فی الغدو و الاصال یا ورقتی انت فی الأفق الأبی و یذكرک المظلوم فی سجن عکاء طوبی لك و نعیماً لك افرحی یا امتی بهذا الذکر الذی اذا خرج من فی ماج بحر الغفران و هاج عرف الرحمة و الاحسان من لدی الرحمن طوبی لمن اقبل الیک و ذکرک بما نطق به لسان الله المهیمن القیوم البهاء من لدنا علیک و التور من عندنا علیک و علی من تقرب الیک و حضر امام تربتک و زارک بما نزل من لدی الله مالک الغیب و الشهود

24 ذکر جناب ابن ابهر علیه بهائی در ساحت اقدس بوده و هست و آنچه در مقامات جذب و شوق و اشتعال و تبلیغ ایشان ذکر نمودی بشرف اصغا فائز امید آنکه بانقطاع خالص و منتهی التقدیس بتبلیغ امر الهی مشغول باشند انا سمعنا ذکره و ندائه فی هذا الأمر المبرم و کما معه فی المجالس و المحافل ان ربک یسمع و یری و هو السميع البصیر چندی قبل جواب مطالب ابن ابهر از سماء عنایت نازل و ارسال شد ولكن نرسیده نسأل الله ان یشرفه به و یجعله فائزاً بقلائه

25 یا حیدر قبل علی از حق بطلب مبعوث فرماید نفوسی را که منقطعاً عن العالم بر نصرت مظلوم قیام نمایند و ابدی امریه موجوده را مؤید فرماید بر آنچه سبب و علت ورود عباد است در لجه بحر توحید حقیقی ابن مریم میفرماید یا اغنام الله شما را مابین ذئاب میفرستم باید از ارضی که اراده حرکت بارض دیگر نمائید تراب آن ارض هم با جامه های شما نباشد ولكن نظر بتغییرات اسباب و خلق باید انسان در آنچه سزاوار يوم است تفکر نماید و عمل کند

- 26 Thou didst mention the mindlessness of certain deniers of the Bayan. In truth, thou speakest aright. The Point (the Bab), may the spirit of all else but Him be sacrificed for His sake, with loudest voice doth plead and with utmost humility doth declare: "On that Day, be not veiled by the Bayan." Nevertheless, Hadi Dawlat-Abadi, meeting with every seeker, attempts to lead them astray by citing passages from the Bayan, heedless that in that very moment he is engaged in opposition to His Holiness. Beseech the Lord of existence to grant him fairness. Glory be to God! They believe in the precursor yet turn away from the source; they acknowledge the herald yet remain veiled from the Sovereign of the Manifestation. In truth, this is the station of this most exalted Word. O Haydar-'Ali! These impure hands were not and are not worthy to grasp His most holy and pure hem.
- 26 ذکر بیشعوری بعضی از معرضین بیان را نمودی فی الحقیقه بحق ناطقی حضرت نقطه روح ما سواه فداه بأعلى النداء التماس مینماید و بکمال عجز میفرماید آن یوم به بیان محتجب ممانید مع ذلک هادی دولت آبادی با هر یک از مقبلین ملاقات مینماید بذکری از بیان قصد اضلال میکند و غافل از آنکه آن حین بخالف حضرت مشغول است از مالک وجود مسئلت نما انصاف عطا فرماید سبحان الله بمقدمه مؤمنند و از اصل معرض بمبشر قائلند و از سلطان ظهور محبوب فی الحقیقه مقام این کلمه علیاست یا حیدر قبل علی این یادی غیر طاهره قابل تشبث ذیل اطهر اقدس نبوده و نیست
- 27 My God, my God! Do Thou raise up one from Thy presence who will remember Thee and aid Thy Cause. Verily Thou art the Answerer, Thou art the Hearer, Thou art the All-Knowing. There is no God but Thee, the Helper, the Compassionate, the Generous.
- 27 الهی الهی فابتعث من عندک من یذکرک و ینصرک انک انت المجیب و انک انت السميع و انک انت العليم لا اله الا انت المؤید المشفق الکریم
- 28 Thou didst make mention of Mirza Muhammad-Baqir, upon him be My glory. We have indeed mentioned him in diverse stations, and We beseech God to protect him and His loved ones from every remote oppressor and every sinful transgressor. We counsel all the loved ones to show forbearance and wisdom, and to that which attracts hearts and souls. In all conditions We have forbidden whatsoever giveth rise to clamor and kindleth the fire of hatred, for most people are ignorant and unaware of the purpose, and thus become inflamed.
- 28 ذکر جناب میرزا محمد باقر علیه بهائی را نمودید انا ذکرناه فی مقامات شتی و نسأل الله ان یحفظه و اولیائه من کل ظالم بعید و کل معتد اثم اولیا طراً را وصیت مینمائیم بمدارا و حکمت و بآنچه سبب جذب افتد و قلوبست در جمیع احوال از آنچه سبب ضوضا و اشتعال نار بغضا است نهی نمودیم چه که اکثری جاهلند و بمقصود آگاه نه لذا مشتعل میشوند
- 29 The sacred month of Muharram hath ever been revered, and ultimately, through the martyrdom of the Prince of Martyrs (Imam Husayn), peace be upon him, it attained the most exalted station and highest rank. And in this Revelation, by virtue of the appearance of the Primal Point (the Bab) and His birth, it hath acquired yet another station. From the first arose lamentation, cry and wailing, and from the second, joy and gladness. However, this matter is known and evident to the people of God, while hidden and concealed from others. Therefore, in view of God's mercy which hath preceded all and His divine grace and bounty, the people of God should observe the sanctity of those days. The Primal Point Himself also observed its sanctity.
- 29 شهر محرم الحرام لازال محترم بوده بالأخره بشهادت سیدالشهداء علیه السلام دارای مقام اعلی و رتبه علیا شد و در این ظهور نظر بظهور نقطه اولی و تولد او مقام دیگر تحصیل نمود از اول جزع و فزع و نوحه و ندبه ظاهر و از ثانی فرح و سرور و لکن این فقره نزد حزب الله معلوم و واضح و نزد حزب دیگر مستور و مکنون لذا نظر برحمت الهی که سبقت گرفته و فضل و عطای ربانی حزب الله باید در آن ایام حرمت آن یوم را نگاه دارند حضرت نقطه هم حرمت آن یوم را ملاحظه میفرمودند
- 30 In closing, We hope that the loved ones of God will hold fast to that which draweth the peoples together and likewise causeth the reformation of the world and its nations. The glory shining forth from the horizon of the heaven of grace and bounty
- 30 فی آخر القول امید آنکه اولیای الهی تمسک نمایند بآنچه که سبب تقرب احزابست و همچنین سبب اصلاح عالم و امم البهائم المشرق من افق سماء

be upon thee and upon My loved ones who have cast away that which they were forbidden and acted according to that which they were commanded in the Book of God, the All-Knowing, the All-Wise. Praise be to God, the Lord of the Mighty Throne.

ADJ.079x, GPB.099x

الفضل والعطاء عليك وعلى اوليائى الذين نذبوا
ما نهوا عنه وعملوا ما امروا به فى كتاب الله العليم
الحكيم الحمد لله ربّ العرش العظيم

BRL_DA#246, YIA.187x

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To: Ali Asghar Uskui et al.

Date: 1307 ? [1889-1890]

1 The Epistle of God, the Help-in-Peril, the Self-Subsisting

1 صحيفة الله المهيمن القيوم

2 He is the Single, the One, the All-Knowing, the All-Wise!

2 هو الفرد الواحد العليم الحكيم

3 Praised be the most holy and exalted Presence of the Lord of existence, Who, through the effulgent rays of the Sun of proof, hath illumined the world with the light of recognition. Through His absolute Will and His pervading Purpose, He ordained the Supreme Pen to be the Dawning-Place of His most exalted Word. He is the true Trumpet, possessing eternal treasures. Through His transcendent grace and by His conquering and mighty power, He blew into it, whereupon those in the graves arose, the mountains passed away, and the cry of all things was raised up, in such wise that every possessor of hearing and sight did hearken unto the blessed words "The Sovereign Lord hath come! The Kingdom belongeth unto God, the All-Possessing, the Self-Subsisting." This Pen was attracted, not thunderstruck, by the divine Call, and through its treasures was manifested that which enabled the thirsty to attain the living waters, the poor to reach the endless treasure, and the seekers to find the Object of all created things. Exalted be His dominion, sublime be His Word, and great be His signs. There is no God but Him.

3 حمد ساحت امنع اقدس حضرت مالک وجود
را لایق و سزا که از تجلیات انوار نیر برهان
عالم را بنور عرفان منور داشت بارادهء مطلقه
و مشیت نافذه قلم اعلى را مطلع ظهور کلمهء
علیا قرار فرمود اوست صور حقیقی و دارای
خزائن ابدی محض فضل و عطا بقدرت قویهء
غالبه در آن دمید اهل قبور قیام نمود و جبال
مرور کرد و ندای اشیاء مرتفع گشت بشأنیکه
هر صاحب سمع و بصرى کلمه مبارکهء قد اتى
المالک الملک لله المهيمن القيوم اصغا نمود و
بمشاهدهء انوار افق اعلى فائز گشت این قلم از
ندای الهی مجذوب شد نه منصعق و از خزائن
آن ظاهر شد آنچه که عطشان را بکوتر حیوان
و فقیران را بکنزى پایان و قاصدان را بمقصود
امکان فائز فرمود تعالى سلطانه و تعالت کلمته و
عظمت آیاته ولا اله غيره

4 Glory be unto Thee, O my God! Thou hearest the cry of them that are near unto Thee among Thy servants, and the lamentation of them that are sincere among Thy trusted ones. There hath befallen them in Thy days that which hath caused the dwellers of the cities of Thy glory to wail, and the Countenances enshrined within the tabernacle of Thy majesty and the pavilions of Thy grandeur to cry out. O Lord! Thou hearest that the crier hath cried out in the letter Ta, and with

4 سبحانک اللهم يا الهى تسمع ضجيج المقرّبين من
عبادک و حنين المخلصين من امنائک قد ورد
عليهم فى ايامک ما نوح به اهل مدائن عزّک
و صاح الطلعات المستورة فى خباء مجدک و
قباب عظمتک اى ربّ تسمع ان النّاعق نعق
فى التّاء و عندک علم کلّ شىء فى کتابک

Thee is the knowledge of all things in Thy Book. I beseech Thee by Thy signs spread abroad in Thy lands, and by the lights of Thy Manifestation on the mount of Thy recognition, to aid Thy loved ones to attain unto such steadfastness as no oppression of the oppressors nor cawing of the cawers can shake. O Lord! Strengthen them through Thy bounty, then preserve them from the whisperings of those who have broken Thy Covenant and Thy Testament. Then I beseech Thee, O Revealer of verses and Manifester of clear tokens, by Thy Name through which the limbs of all names have trembled, to enable all Thy servants to turn unto Thee and to repair to the gate of Thy grace which hath been opened to all in Thy earth and Thy heaven. Verily, Thou art the Almighty over what Thou willest, and in Thy grasp are the reins of all things. There is no God but Thee, the Strong, the Conquering, the All-Knowing, the All-Wise.

- 5 O 'Ali-i-Asghar! Upon thee be the Glory of God, the Lord of the Throne on high and of the earth below, the Possessor of the hereafter and this world. Thy letter hath come time and again, and every letter thereof hath attained the honor of acceptance and good-pleasure. We have found from it the fragrance of thy sincerity and thy devotion to this Cause, whereby the feet of the worshippers of names who denied God's proof, His testimony, His Manifestation and His sovereignty have slipped. Blessed art thou and blessed is he who hath heard, turned unto, and responded. He is indeed of the people of Baha in the Self-Subsisting Lord of Names. To this beareth witness the Mother Book in this return. We beseech God, blessed and exalted be He, to make thee steadfast in His love, speaking His praise, holding fast unto His cord, and clinging to the hem of the robe of His mercy. Verily, He is the Most Merciful of the merciful ones and the Fulfiller of the needs of all supplicants. We wish at this time to make mention of those whose names were in thy letter, that thou mayest give them the glad-tidings of God's loving-kindness and grace which have encompassed all who are in the heavens and on earth.

- 6 O Most Exalted Pen! Make mention of him who was named Tahir, who was formerly Mirza - upon him be the glory of God, the All-Knowing, the All-Informed - that he may find from thy mention the fragrances of revelation which, when diffused, perfumed earth and heaven. To this beareth witness the Lord of all beings in the prison of Akka. Blessed is he who hath found, and woe unto every heedless doubter.

- 7 O Ta who was formerly Ha! Harken unto the call which hath been raised from this spot which God hath made the circling-place of them that are nigh unto Him and the sincere ones.

اسئلك بآياتك المنتشرة في ديارك و بأنوار ظهورك في طور عرفانك ان تؤيد اوليائك على استقامة لا يزلها ظلم الظالمين ولا نفاق الناعقين اى رب ايدهم بجودك ثم احفظهم من همزات الذين نقضوا عهدك و ميثاقك ثم اسئلك يا منزل الآيات و مظهر البينات باسمك الذى به ارتعدت فرائص الأسماء ان توفق عبادك كلهم على الرجوع اليك و الانابة لدى باب فضلك الذى فتح على من فى ارضك و سمائك انك انت المقتدر على ما تشاء و فى قبضتك زمام الأشياء لا اله الا انت القوى الغالب العليم الحكيم

5 يا على قبل اصغر عليك بهاء الله رب العرش و الثرى و مالک الآخرة و الأولى قد حضر كتابك مرة بعد مرة و فاز كل حرف منه بعز القبول و الرضا و وجدنا منه عرف خلوصك و توجهك هذا النبأ الذى به زلت اقدام عبدة الأسماء الذين انكروا حجة الله و برهانه و ظهوره و سلطانه طوبى لك و لمن سمع و اقبل و اجاب انه من اهل البهاء فى قيوم الأسماء يشهد بذلك ام الكتاب فى هذا المآب نسل الله تبارك و تعالى ان يجعلك مستقيماً على حبه و ناطقاً بثنائه و متمسكاً بحبله و متشبهاً بأذيل رداء رحمته انه هو ارحم الراحمين و قاضى حوائج السائلين انا اردنا فى هذا الحين ان نذكر الذين كانت اسمائهم فى كتابك لتبشرهم بعناية الله و فضله الذى احاط من فى السموات و الأرضين

6 يا قلم الأعلى اذكر من سمي بطاهر قبل ميرزا عليه بهاء الله العليم الخبير ليجد من ذكرك نفحات الوحي التى اذ تضوعت تعطرت الأرض و السماء يشهد بذلك مولى الورى فى سجن عكا طوبى لمن وجد و ويل لكل غافل مراتب

7 يا طاء قبل هاء اسمع النداء الذى ارتفع فى هذا المقام الذى جعله الله مطاف المقرين و المخلصين انا انزلنا لك من قبل ما المجذبت به افئدة الذين

We have sent down for thee aforetime that which attracted the hearts of those who soared in the atmosphere of divine knowledge and cast behind them all else but God. We bear witness that they are among the triumphant in the Book of God, the Lord of the mighty throne. We beseech God, blessed and exalted be He, to make thee a standard of His name amongst His servants and an ensign of power throughout His lands. He, verily, is the Powerful, the Mighty. Say: Praise be unto Thee, O my God, for having guided me unto Thy path and for having revealed unto me that whereby my reality, my spirit and my name shall endure in Thy manifest Book. I beseech Thee, O my Lord, by the light of Thy Cause and the fire of Thy Lote-Tree on Sinai, to aid me in all conditions to assist Thy Cause through wisdom and utterance. There is none other God but Thee, the Mighty, the Bountiful.

- 8 O Rida! The world hath been illumined by the radiant and resplendent light which hath shone forth from the horizon of God's will, the All-Knowing, the All-Wise. Rejoice thou in My remembrance of thee and glorify the name of thy Lord. He, verily, is the helper of them that remember Him. Grieve not because of the people and their deeds and that which proceedeth from their mouths. It behooveth thee to rejoice in My name, the Mighty, the Luminous. Say: O my God! Thine is the greatness and the sovereignty and the glory. I beseech Thee by the Dawning-Place of Thy signs and the Source of Thy clear tokens, and by the Sovereign of Names through Whom the limbs of the people of the kingdom of creation have quaked, to make me steadfast, articulate, upright and firm in Thy love and Thy Cause. Thou, verily, art the Powerful, the Mighty.
- 9 O Mir, formerly Muhsin! Say: O people of the Bayan! Verily, He hath claimed neither prophethood, nor guardianship, nor imamate, nor any name from among the names. I was asleep when the hands of divine power awakened me, I was seated when they raised me up, and I was silent when they caused me to speak. This is not from me - to this do My Books, My Scriptures and My Tablets bear witness. Thus have We sent down the proof both before and after. Well is it with the fair-minded. Say: Praise be unto Thee, O my God, my Lord and my Support, for having made me articulate in Thy praise and steadfast in Thy Cause. Thou hast appeared and revealed in Thy Book the mysteries of what was and what is to be. O Lord! Thou seest this poor one turning toward the heaven of Thy bounty and the ocean of Thy generosity. I beseech Thee not to disappoint him of that which Thou hast ordained for them that are nigh unto Thee among Thy servants, nor to debar him from turning toward Thy gate which Thou hast opened unto

طاروا في هواء العرفان ونبذوا ما سوى الله ورائهم
نشهد أنهم من الفائزين في كتاب الله رب العرش
العظيم نسل الله تبارك وتعالى ان يجعلك علماً
باسمه بين عباده وراية الاقتدار في بلاده انه هو
المقتدر القدير قل لك الحمد يا الهى بما هديتني
الى صراطك وازلت لى ما تبقى به حقيقتى و
روحى واسمى في كتابك المين اى رب اسئلك
بنور امرى و نار سدره طورى ان توقفتنى في
كل الأحوال على نصرتك بالحكمة والبيان لا اله
الا انت العزيز المتان

8 يا رضا قد فاز العالم بالنور الساطع اللبيع الذى
اشرق من افق ارادة الله العليم الحكيم افرح
بذكرى اياك و سبح باسم ربك انه ولى
الذاكرين لا تحزن من العباد واعمالهم و ما يخرج
من افواههم لك ان تفرح باسمى العزيز المنير قل
يا الهى لك العظمة والسلطنة والبهاء اسئلك
بمشرق آياتك و مطلع بيناتك و بسلطان الاسماء
الذى به ارتعدت فرائض اهل ناسوت الانشاء
ان تجعلنى قائماً ناطقاً مستقيماً ثابتاً فى حبك و
امرک انک انت المقتدر القدير

9 يا مير قبل محسن قل يا ملأ البيان انه ما ادعى
النبوّة ولا الوصاية ولا الامامة ولا اسماً من
الاسماء قد كنت نائماً ايقظتنى ايدى القدرة
و كنت قاعداً اقامتنى و صامتاً انطقتنى ليس
هذا من عندى يشهد بذلك كتنى و زبرى و
الواحى كذلك انزلنا البرهان من قبل و من بعد
طوبى لمنصفين قل لك الحمد يا الهى و سيدى
و سدى بما جعلتنى ناطقاً بثنائك و ثابتاً على
امرک انک ظهرت و اظهرت اسرار ما كان
و ما يكون فى كتابك اى رب ترى المسكين
اقبل الى سماء عطائك و يجر كرمك اسئلك
ان لا تخيبه عما قدرته للمقربين من عبادك و
لا تمنعه عن التوجه الى بابك الذى فتحت على
وجوه عبادك و خلقت انک انت المقتدر
العزيز العظيم

the faces of Thy servants and Thy creatures. Thou art, verily, the Powerful, the Mighty, the Great.

- 10 O Ali! Rejoice in that the Wronged One hath remembered thee while imprisoned in the most desolate of lands. The appointed time hath come to pass, the verses have been sent down, the clear proofs have appeared, yet the people are in strange doubt. Say: O people! Fear God and follow not him who hath denied the appearance of God and His sovereignty. Cast away what ye possess and take hold of that which ye have been commanded in the Mother Book. We have mentioned thee before and at this time with that which hath attracted the realities of the servants. Blessed is the soul that hath acted according to that which it was commanded in the Mother Book. We have heard thy call and have turned toward thee through Our grace, and We are, verily, the Powerful, the Unconstrained.

- 11 Verily We have desired to make mention of him who was named Muhammad before Aqa, that he may render thanksgiving unto his Lord in the evening and at dawn, and at sunrise and sunset. O Muhammad! The All-Bountiful hath come, riding upon the clouds, while the people are in doubt and discord. They see, yet they deny - verily they are among the companions of error. They have cast the path of God behind their backs, clinging to the vain imaginings and idle fancies they possess. Say: O concourse of the earth! Fear ye God! He hath come for your salvation and reformation. Fear God and be not of the companions of the Fire. Blessed is he who hath turned unto the Most Sublime Horizon and acted in accordance with that which hath been commanded by God, the Cleaver of the Dawn.

- 12 The heaven of utterance desireth to make mention of one of its loved ones who was named Muhammad before 'Ali, that he may rejoice in God's loving-kindness and mercy which have preceded all created things. The Tongue of Grandeur beareth witness at this moment that there is none other God but He, the Almighty, the Self-Subsisting. He it is Who hath been established upon the throne and hath spoken that which was the Water of Life unto all them that are in the realm of possibility. Blessed is he who hath drunk thereof and attained, and woe unto every heedless one who remaineth veiled. We beseech God to draw thee nigh unto Him and to open before thy face the door of His bounty. Verily, He is the Single, the One, the Almighty, the Glorious, the Beloved.

- 13 O Siyyid before Muhammad! The Lord of the worlds hath come, yet the people know not. The Hidden One hath appeared, yet most of the people understand not. The Promise hath come, and the Promised One proclaimeth with loudest

يا علي افرح بما ذكرك المظلوم اذ كان مسجوناً
في احرى البلاد قد تم الميقات و نزلت الآيات و
ظهرت البينات و القوم في وهم عجاب قل يا قوم
اتقوا الله و لا تتبعوا من انكر ظهور الله و سلطانه
ضعوا ما عندكم و خذوا ما امرتم به في أم البيان
انا ذكرناك من قبل و في هذا الحين بما انجذبت
به حقائق العباد طوبى لنفس عملت بما امرت به
في أم الكتاب انا سمعنا ندائك اقبلنا اليك فضلاً
من لدنا و انا المقتدر المختار

انا اردنا ان نذكر من سمي بمحمد قبل آقا ليشكر
ربه في العشي و الاشرق و في الغدو و الاصال يا
محمد قد اتى الوهاب راجئاً على السحاب و القوم في
مرية و شقاق يرون و ينكرون الا انهم من اصحاب
الضلال نبذوا صراط الله و راءهم متمسكين بما
عندهم من الظنون و الأوهام قل يا ملأ الأرض
خافوا الله انه اتى لنجاتكم و اصلاحكم اتقوا الله
و لا تكونوا من اصحاب النار طوبى لمن اقبل الى
الأفق الأعلى و عمل بما امر به من لدى الله فالتق
الأصباح

سماء البيان ارادت ان يذكر احد احبائها الذي
سمي محمد قبل على ليفرح بعناية الله و رحمته التي
سبقت الوجود يشهد لسان العظمة في هذا الحين
انه لا اله الا هو المهيمن القيوم هو الذي استوى
على العرش و نطق بما كان كثر الحيوان لأهل
الامكان طوبى لمن شرب و فاز و ويل لكل غافل
محجوب نسئل الله ان يقربك اليه و يفتح على
وجهك باب عطائه انه هو الفرد الواحد المهيمن
العزیز المحبوب

يا سيد قبل محمد قد اتى سيد العالم و القوم لا
يعرفون قد ظهر المكنون و الناس اكثرهم لا
يفقهون قد اتى الوعد و الموعد ينادى بأعلى النداء

voice: "Verily He is God; there is none other God but Him, the Single, the One, the Powerful, the Mighty, the Loving." Take thou the chalice of utterance in the name of thy Lord, the All-Merciful, then drink thereof, detached from all names and from whatsoever the people possess. Thus hath decreed the Lord of the worlds as a bounty from His presence, and He is the Truth, the Knower of the unseen. Most of the servants have been prevented from drawing nigh unto God by following the desires of them who have disbelieved in God, the Lord of the seen and the unseen. O Muhammad! Give thou glad tidings of this Most Great Revelation unto the people. Say: O people! Fear ye God and be not of them who see yet deny. Thus hath the call been raised from the Most Sublime Horizon that it might attract all beings unto God, the Lord of existence.

أنه هو الله لا اله الا هو الفرد الواحد المقتدر العزيز الودود خذ قدح البيان باسم ربك الرحمن ثم اشرب منه منقطعاً عن الأسماء و ما عند القوم كذلك حكم مولى العالم فضلاً من عنده وهو الحق علام الغيوب قد منع اكثر العباد عن التقرب الى الله بما اتبع اهواء الذين كفروا بالله مالک الغيب و الشهود يا محمد بشر الناس بهذا الظهور الأعظم قل يا قوم اتقوا الله و لا تكونوا من الذين يرون و يتكبرون كذلك ارتفع النداء من الأفق الأعلى ليجذب الوری الى الله مالک الوجود

- 14 O Pen! Make mention of him who was named Mir 'Ali-Akbar, who turned unto God when most of the servants turned away. We beseech God to aid him to be so steadfast as to cause the hearts of them who have disbelieved in God, the Lord of lords, to quake. We have made mention of them who have turned unto the Countenance and aided them with verses whereby the spheres have been attracted. Say: O people! This is the Promised One Who was inscribed in the Books, the Psalms and the Tablets. This is the day whereon the lamentation of them who are nigh unto God hath been raised by reason of what hath befallen the Wronged One at the hands of every calumniating liar. Say: Be fair, O people, concerning that which hath appeared in truth, and be not of them who have violated the Covenant and the Testament. Thus hath the hand of power seized the reins of them who have denied that which hath been sent down from the heaven of God's grace, the Lord of all men.

14 يا قلم اذكر من سعى بمير على اكبر الذى اقبل الى الله اذ اعرض عنه اكثر العباد نسل الله ان يوقفه على استقامة تضطرب بها افئدة الذين كفروا بالله رب الأرباب انا ذكرنا الذين اقبلوا الى الوجه و ايدناهم بآيات انجذبت بها الأفلاك قل يا قوم هذا هو الموعود الذى كان مرقوماً فى الكتب و الزبر و الألواح هذا يوم فيه ارتفع نوح المقربين بما ورد على المظلوم من كل مفتر كذاب قل انصفوا يا قوم فيما ظهر بالحق و لا تكونوا من الذين نقضوا العهد و الميثاق كذلك اخذت يد الاقتدار زمام الذين انكروا ما نزل من سماء عناية الله مالک الرقاب

- 15 O My loved ones in Ishqabad! The Wronged One desireth to make mention of you in such wise as to cause your names to endure in God's Book, the Lord of creation. He hath appeared and revealed whatsoever He desired. Beware lest the names hold you back from their Lord, or the might of them who have disbelieved in the Return strike fear into your hearts. Take ye the chalice of recognition in the name of the Lord of all possibilities, then drink thereof in defiance of him who hath raised his voice there without any clear proof or evidence. We beseech God to aid you to be so steadfast that the promptings of them who disbelieved in God when He came riding upon the clouds shall not cause you to slip. The glory shining from the horizon of the heaven of My loving-kindness be upon you and upon them who have turned with radiant faces unto God, the Almighty, the Unconstrained.

15 يا اوليائى فى اسكو ان المظلوم اراد ان يذكركم بما تبقى به اسمائكم فى كتاب الله مالک الایجاد انه ظهر و اظهر ما اراد ايّاكم ان تمنعكم الأسماء عن مالکها او تخوفكم سطوة الذين كفروا بالمآب خذوا قدح العرفان باسم مالک الامکان ثم اشربوا منه رغماً لناحق نعق هناك من دون بينة و برهان نسل الله ان يوقفكم على استقامة لا تزلها همزات الذين كفروا بالله اذ اتى راجاً على السحاب البهاء المشرق من افق سماء عنايتى عليكم و على الذين اقبلوا بوجوه نوراء الى الله المقتدر المختار

- 16 O Mir, O 'Ali before Asghar! The Lord of destiny desireth to make mention of them whom thou didst mention in His Most Great Scene, that thou mayest give thanks unto thy Lord, the Lord of all worlds.
- 16 يا مير يا علي قبل اصغر مالک القدر اراد ان يذكر الذين ذكرتهم في منظره الأكبر لتشكر ربك رب العالمين
- 17 O Pen! Make mention of him who hath been named Haji-'Ali-i-Akbar. We testify that he hath attained unto that which was inscribed, recorded and mentioned by the Most Exalted Pen in the Books of God, the Lord of the Day of Judgment. Verily, he hath quaffed the wine of utterance from the hand of My bounty and hath attained unto that which most of mankind hath failed to attain. To this beareth witness the Mother Book which moveth and proclaimeth: "There is none other God but He, the Single, the One, the All-Knowing, the All-Wise." Through My remembrance all mention is humbled, and through My call the hearts of the sincere are attracted. We beseech God to protect thee and His loved ones from the most wicked and most lying among men who hath turned towards that place, having followed the desires of every heedless and remote one.
- 17 يا قلم اذكر من سمي بحاجي علي قبل اكبر نشهد انه فاز بما كان مسطوراً مرقوماً مذكوراً من القلم الأعلى في كتب الله مالک يوم الدين انه شرب رحيق البيان من يد عطائي وفاز بما لا فاز به اكثر الخلق يشهد بذلك ام الكتاب الذي يمشی ويقول انه لا اله الا هو الفرد الواحد العليم الحكيم بذكرى خضعت الأذكار و بندائي انجذبت افئدة المخلصين نسل الله ان يحفظك و اوليائه من اخبث الناس و اكذبهم الذي اقبل الى هناك بما اتبع هواه كل غافل بعيد
- 18 Say: O people! The Day hath come, and it is the Day of God wherein no names are mentioned. To this testifieth He Who speaketh before all faces by the leave of the Wise Commander. Say: Verily, this Speaker is the Commander, and this perspicuous Book is the Ruler. Say: My God, my God! Praise be unto Thee for having illumined me with the light of Thy knowledge and sent down unto me that which shall cause my mention and my name to endure throughout the eternity of Thy Kingdom and Thy dominion. I beseech Thee by the Fire which called out in the Sinai of Thy Cause, and by the Light which shone from the horizon of the Mount through Thy will, to make me steadfast, firm and upright in such wise that neither the cawing of the crows nor the clamor of the infidels may move me. Verily, Thou art the Powerful, the All-Knowing, the All-Wise. The Trusted One hath mentioned My loved ones there time and again. We have answered him with that which hath caused hearts to soar and mountains to pass away. Exalted is this wondrous and glorious remembrance.
- 18 قل يا قوم قد اتى اليوم و هو يوم الله لا يذكر فيه الأسماء يشهد بذلك من ينطق امام الوجوه من لدن أمر حكيم قل ان الأمر هذا الناطق و الحاكم هذا الكتاب المبين قل الهى الهى لك الحمد بما نورتنى بنور معرفتك و انزلت لى ما يبقى به ذكرى و اسمى بدوام ملكوتك و جبروتك اسئلك بالنار التى نادى فى سيناء امرک و بالنور الذى سطع من افق الطور بارادتك ان تجعلنى ثابتاً راسخاً مستقيماً بحيث لا يحرکنى نفاق الناعقين و لا ضوضاء الملحدین انک انت المقتدر العليم الحكيم قد ذکر الأمین اوليائى هناك مرّة بعد مرّة اجنباه بما طارت به الأفئدة و مرّت به الجبال تعالى هذا الذكر العزيز البديع
- 19 We have desired to make mention of him who hath been named 'Ali of Mim and Ya, that he may give thanks unto his Lord and say: "Praise be unto Thee, O Thou Who art the Beloved of those who are in the heavens and on earth." O 'Ali! Thou hast attained unto My remembrance time and again, and We make mention of thee now with that which the treasures of the servants cannot equal. Verily thy Lord is the Powerful, the Almighty. O 'Ali! The Lamp is amidst the winds by reason of that which the hands of the oppressors have wrought. The people of hypocrisy have risen up in such wise as hath caused
- 19 انا اردنا ان نذكر من سمي بعلي من الميم و الياء ليشكر ربه و يقول لك الحمد يا محبوب من فى السموات و الأرضين يا علي قد فزت بذكرى مرّة بعد مرّة و ذكرناك الحين بما لا تعادله خزائن العباد ان ربك هو المقتدر القدير يا علي ان المصباح بين الأرياح بما اكتسبت ايدى الظالمين قد قام على اهل النفاق بما ذرفت به دموع الملائكة المقربين نسل الله ان يحفظك و الذين آمنوا انه هو الفرد الواحد المشفق الكريم

the tears of the Concourse on High and the near angels to flow. We beseech God to protect thee and those who have believed. Verily, He is the Single, the One, the Compassionate, the Generous. The glory from Us be upon thee and upon those who have held fast unto this luminous Handle and clung to My gleaming hem.

الْبَهَاءُ مِنْ لَدُنَّا عَلَيْكَ وَ عَلَى الَّذِينَ تَمَسَّكُوا بِهَذِهِ
الْعُرْوَةِ النُّورَاءِ وَ تَشَبَّهُوا بِذِيْلِ الْمُنِيرِ

- 20 O Mashhadi-'Ali! We make mention of those who have turned towards the Countenance, both before and after. Blessed is he who hath heard and said: "Praise be unto Thee, O Thou Who art the Goal of those who are in the heavens and on earth." When the Cause was manifested and that which had been hidden from the servants appeared, the people denied it: among them were those who turned away, those who disbelieved, and those who pronounced sentence to shed His most pure and radiant blood. We, in the midst of tribulations, make mention of the loved ones and give them the glad-tidings of God's favor, the Lord of all worlds. Grieve thou not at anything. In all matters put thy trust in God, the Single, the All-Informed. Verily, He protecteth whom He willeth and aideth him to remain steadfast in this Great Cause, this Mighty Announcement. Thus hath the call been raised from the Prison of 'Akka, despite every croaking raven who hath denied God's right and His sovereignty, clinging to that which he possesseth from the promptings of the ungodly.

20 يَا مَشْهَدِي قَبْلَ عَلَيَّ أَنَا ذَكَرْنَا الَّذِينَ أَقْبَلُوا إِلَى الْوَجْهِ
مِنْ قَبْلِ وَمِنْ بَعْدِ طَوْبِي لِمَنْ سَمِعَ وَقَالَ لَكَ الْحَمْدُ
يَا مَقْصُودَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ إِذَا ظَهَرَ
الْأَمْرُ وَبَرَزَ مَا كَانَ مُسْتَوْرًا عَنِ الْعِبَادِ أَنْكَرَهُ الْقَوْمُ
مِنْهُمْ مَنْ أَعْرَضَ وَمِنْهُمْ مَنْ كَفَرَ وَمِنْهُمْ مَنْ أَفْتَى
عَلَى سَفْكَ دَمِهِ الْأَطْهَرَ الْمُنِيرَ أَنَا فِي مَجْبُوحَةِ الْبَلَايَا
نَذَكُرُ الْأَوْلِيَاءَ وَنُبَشِّرُهُمْ بِعُنَايَةِ اللَّهِ رَبِّ الْعَالَمِينَ لَا
تُخْزَنُ مِنْ شَيْءٍ تَوَكَّلْ فِي الْأُمُورِ عَلَى اللَّهِ الْفَرْدِ
الْخَبِيرِ أَنَّهُ يَحْفَظُ مِنْ إِرَادِهِ وَيُؤَيِّدُهُ عَلَى الْإِسْتِقَامَةِ
الْكُبْرَى عَلَى هَذَا النَّبَأِ الْعَظِيمِ كَذَلِكَ أَرْتَفَعَ النَّدَاءُ
مِنْ سِجْنِ عَكَاةٍ رَغْمًا لِكُلِّ نَاعِقٍ أَنْكَرَ حَقَّ اللَّهِ وَ
سُلْطَانَهُ تَمَسَّكَ بِمَا عِنْدَهُ مِنْ هِمَزَاتِ الْمُشْرِكِينَ

- 21 O Jabbar! The Chosen One maketh mention of thee from the precincts of the Prison with that which shall draw thee nigh unto the Dayspring of God's revelation, the Lord of the Mighty Throne. Say: O people of the earth! The Light hath shone forth and the Tree and the Mount speak, proclaiming: "I have attained unto the presence of my Goal and the Goal of those who are in the heavens and on earth." Turn ye, O people, unto the Most Great Path which speaketh before the faces of the world: "There is none other God but He, the Forgiving, the Merciful." The divine call hath been raised when the Tongue of Grandeur spoke that whereby the hearts of the believers were attracted.

21 يَا جَبَّارَ يَذْكُرُكَ الْمُخْتَارُ مِنْ شَطْرِ السَّجْنِ بِمَا يَقْرَبُكَ
إِلَى مَشْرِقِ وَحْيِ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ قُلْ يَا مَلَأُ
الْأَرْضِ قَدْ سَطَعَ النُّورُ وَنَطَقَتِ السَّدْرَةُ وَالطُّورُ
يُنَادِي فَرْتِ بِلِقَاءِ مَقْصُودِي وَمَقْصُودَ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِينَ أَقْبَلُوا يَا قَوْمَ إِلَى الصِّرَاطِ
الْأَعْظَمِ الَّذِي يَنْطِقُ أَمَامَ وَجْهِهِ الْعَالَمُ أَنَّهُ لَا إِلَهَ
إِلَّا هُوَ الْغَفُورُ الرَّحِيمُ قَدْ أَرْتَفَعَ الصَّرِيرُ إِذْ نَطَقَ
لِسَانُ الْعِظَمَةِ بِمَا انْجَذَبَتْ بِهِ أَفْئِدَةُ الْمُوَحِّدِينَ

- 22 O Sadiq! The crier has come. Guard thyself through My Name, then through My sovereignty, then through My might and power, in such wise that shouldst all who are in earth and heaven come against thee, they shall find thee steadfast as an immovable and upright mountain. Beware lest the veils of any ignorant doubter conceal thee. Take hold with thy right hand of the most pure and luminous hem of God and say: My God, my God! Praise be to Thee for having caused me to hear Thy call, to behold Thy signs, and to witness Thy clear tokens. I beseech Thee by the lights of Thy countenance and by Thy

22 يَا صَادِقَ قَدْ أَتَى النَّاعِقُ أَحْفَظْ نَفْسَكَ بِاسْمِي ثُمَّ
بِسُلْطَانِي ثُمَّ بِقُدْرَتِي وَقُوَّتِي بِحَيْثُ لَوْ يَأْتِيكَ مِنْ
فِي الْأَرْضِ وَالسَّمَاءِ يَجِدُونَكَ مُسْتَقِيمًا كَالْجَبَلِ
الرَّائِخِ الْمُسْتَقِيمِ أَيَّاكَ أَنْ تَحْجُبَكَ حِجَابَاتُ كُلِّ
جَاهِلٍ مَرِيبٍ خَذْ بِيَدِكَ الْيَمْنَى ذِيْلَ اللَّهِ الْأَطْهَرَ
الْأَنْوَرَ وَ قُلْ الْهَى الْهَى لَكَ الْحَمْدُ بِمَا اسْمَعْتَنِي
نِدَائِكَ وَارَيْتَنِي آثَارَكَ وَظَهَرْتَ لِي بَيِّنَاتِكَ
اسْأَلُكَ بِأَنْوَارِ وَجْهِكَ وَبِعِزَّتِكَ وَعِظَمَتِكَ وَ

might, Thy grandeur and Thy power, to make me so firm in Thy love that the manifestations of vain imaginings shall not prevent me from this mighty and perspicuous Cause.

- 23 O Ali-Qabli-Akbar [of Maraghih]! Thou hast come with a Cause at whose appearance the limbs of the idolaters trembled - they who violated God's Covenant and Testament and committed that which caused the near ones to lament. Say: I testify that Thou hast appeared and hast manifested that whereby the dwellers of the graves have arisen. I beseech Thee by the Dawning-Places of Thy verses and the Manifestations of Thy beauty in the most exalted Paradise and the supreme Heaven to enable me to serve Thy Cause. Verily Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the Forgiving, the Kind.

- 24 O Zaynu'l-Abidin! The Wronged One, beneath the talons of the idolaters, remembereth His loved ones with that which causeth the fragrance of utterance to be diffused throughout all possibility. Blessed is he who hath found, and woe unto every heedless and rejected one. This is a day wherein hath been heard the rustling of the Sadratu'l-Muntaha, the shrill voice of My Most Exalted Pen, and My sweetest call. Blessed is he who hath heard, and woe unto him who hath been debarred from hearkening unto the utterance of God, the Lord of what was and what shall be. And blessed are My loved ones who have drunk the Kawthar of utterance from the hands of My bounty - they are the people of Baha in the Book of God, the Self-Subsisting, the All-Compelling. The glory from Us be upon thee and upon those who have testified to that which God hath testified: that there is none other God but Him, the Truth, the Knower of the unseen.

- 25 O Ghaffar! Blessed art thou for the All-Forgiving One hath turned toward thee from the direction of the Prison and hath mentioned thee with that which caused the rains of loving-kindness to shower from the clouds of thy Lord's mercy, the Mighty, the Beloved. When thou hast attained unto My verses and hast heard My call and beheld My signs, say: My God, my God! Praise be to Thee for having guided me, caused me to hear, and given me utterance. I beseech Thee by Thy greatest signs and Thy mysteries hidden in the hearts of Thy chosen ones to make me in all conditions one who speaketh Thy praise, who gazeth toward Thy horizon, and who proclaimeth Thy Cause with wisdom and utterance. Verily Thou art the Omnipotent, the Mighty, the Bestower. The glory shining from the horizon of the heaven of My mercy be upon thee and upon

اقتدارك ان تجعلني ثابتاً في حبك بحيث لا تمنعني
مظاهر الأوهام عن هذا الأمر العزيز المبين

23 يا علي قبل اكبر [مقان] قد جئت بأمر اذ ظهر
ارتعدت فرائص المشركين الذين نقضوا عهد الله
وميثاقه وارتكبوا ما ناح به المقربون قل اشهد
انك انت ظهرت و اظهرت ما قام به اهل
القبور استلك بمشارك آياتك و مظاهر جمالك
في الفردوس الأعلى والجنة العليا ان توفقي على
خدمة امرك انك انت المقتدر على ما تشاء لا
اله الا انت الغفور العطوف

24 يا زين العابدين ان المظلوم تحت مخالب المشركين
يذكر اوليائه بما يتضوع به عرف البيان في الامكان
طوبى لمن وجد و ويل لكل غافل مردود هذا
يوم فيه ارتفع حفيف سدرة المنتهى و صرير قلبي
الأعلى و ندائي الأعلى طوبى لمن سمع و ويل
لمن منع عن اصغاء بيان الله رب ما كان و ما
يكون و طوبى لأوليائي الذين شربوا كوثر البيان
من ايدى عطائي انهم اهل البهاء في كتاب الله
المهيمن القيوم البهاء من لدنا عليك و على الذين
شهدوا بما شهد الله انه لا اله الا هو الحق علام
الغيوب

25 يا غفار طوبى لك بما اقبل اليك الغفار من شطر
السجن و ذكرتك بما امطرت به امطار العناية من
سحاب رحمة ربك العزيز المحبوب اذا فزت بآياتي
و سمعت ندائي و رأيت آثارى قل الهى الهى لك
الحمد بما هديتني و اسمعتني و انطقتني استلك
بآياتك الكبرى و اسرارك المكنونة في افئدة
الأولياء ان تجعلني في كل الأحوال ناطقاً بشائك
و ناظراً الى افئتك و منادياً بأمرك بالحكمة و
البيان انك انت المقتدر العزيز المنان البهاء المشرق
من افق سماء رحمتي عليك و على اوليائي الذين
شربوا رحيق الوحى من كأس عطاء الله رب
العالمين

INBA81:138x, BLIB_Or15715.169j

My loved ones who have quaffed the choice wine of revelation
from the chalice of the bounty of God, the Lord of the worlds.

BH00361

To: Hasan et al., in Qazvin

Date: 1307 ? [1889-1890]

1 He is the Rememberer and the Remembered One!

1 هو الذّاكرو هو المذكور

2 This is the Day wherein the Herald hath proclaimed: "The Kingdom is God's, the Almighty, the Self-Subsisting!" The mysteries have appeared, the veils have been drawn aside, and that which lay hidden in God's knowledge, the Lord of all being, hath been made manifest. This is the Day wherein the Mother Book speaketh, yet most of the people comprehend not. On this Day hath the Temple of the Manifestation and the Interlocutor of the Mount taken His seat upon the throne of utterance, yet most of the people see not. They have cast the Truth behind their backs, clinging to that which the people possess, yet verily they know not. Blessed is the servant who hath cast aside the people and what they possess, who hath taken the Kawthar of everlasting life in My Most Glorious Name and drunk thereof in remembrance of Me, the Mighty, the Beloved.

2 هذا يوم فيه نادى المناد الملك لله المهيمن القيوم
قد ظهرت الأسرار وكشفت الأستار وظهر ما
كان مكنوناً في علم الله مالك الوجود هذا يوم
فيه ينطق أم الكتاب والقوم أكثرهم لا يفقهون و
فيه استوى هيكल الظهور ومكلم الطور على عرش
البيان والناس أكثرهم لا ينظرون قد نبذوا الحق
وراءهم متمسكين بما عند الخلق الا أنهم لا يعلمون
طوبى لعبد نبذ القوم وما عندهم واخذ كوثر
البقاء باسمي الأبهى وشرب منه بذكرى العزيز
المحجوب

3 Glorified be He Who hath appeared and revealed what He desired, despite every heedless and veiled one. There is none other God but Him. He doeth what He willeth and ordaineth what He pleaseth. He is the Truth, the Knower of things unseen. The Euphrates of utterance hath flowed through creation, and from its murmuring is heard: "The Desired One hath come with manifest sovereignty!"

3 سبحانه الذي ظهر واظهر ما اراد رغماً لكل غافل
محجوب أنه ما من اله الا هو يفعل ما يشاء و
يحكم ما يريد و هو الحق علام الغيوب قد جرى
فراة البيان في الامكان ويسمع من خريه قد
اتى المقصود بسلطان مشهود

4 O My friends in Qaf! We make mention of you with verses that have encompassed the Concourse on High, the Supreme Paradise, and the dwellers of the Most Exalted Paradise, that they might hearken unto My sweetest call. Joy be to him who hath drawn nigh and attained, and woe unto every heedless one who is debarred! O people of God! Let not the might of any oppressor frighten you. Arise in My Name and say: "O people! By God, we have not come to create corruption in the land, but rather to build it up and reform it, if ye but knew.

4 يا اوليائي في القاف نذكركم بآيات احاط المقام الملاء
الأعلى والجنة العليا وسكان الفردوس الأبهى
لاصغاء ندائي الأحلى نعيماً لمن تقرب و فاز و
ويل لكل غافل ممنوع يا حزب الله اياكم ان تخوفكم
سطوة كل ظالم قوموا باسمي وقولوا يا قوم تالله ما
جئنا لنفسد في الأرض بل لعمارها واصلاحها لو
انتم تعلمون ضع الأوهام والظنون مقبلين الى الله
العزيز الودود اياكم ان تمنعوا انفسكم عن هذا البحر

Cast aside vain imaginings and idle fancies, turning unto God, the Mighty, the Loving. Beware lest ye deprive yourselves of this Most Great Ocean, each wave of which announceth to the world the appearance of the Lord of Nations, Who hath come from the heaven of proof with a Cause that hath encompassed both the unseen and the seen."

- 5 We have desired to make mention of Our friends in this Clear Book, that the breaths of revelation might seize them and draw them nigh unto God, the Lord of the worlds.

- 6 O Muhammad-Qabl-Baqir! We found Ourselves in the vicinity of God's mercy, the Mighty, the Praiseworthy, and desired the other station. When We arrived, We commanded the Branch to be present, and We revealed unto thee and unto Our friends that which caused them to be intoxicated with the wine of My luminous revelation. Say: "Praise be unto Thee, O my God, my Lord and my Support, for having illumined me with the lights of the Sun of Thy utterance and remembered me when I was wronged among Thy servants and debarred from that which Thou hadst created by Thy power. I beseech Thee by the sighs of them that are nigh unto Thee in their separation from Thee, and by the tears of them that are devoted to Thy unity in their remoteness from Thee, and by Thy Cause whereby Thou hast subdued the kingdoms of wisdom and utterance, to make me patient in all conditions in adversity and tranquil in Thy vicinity, O Lord of all mankind! My Lord, deprive me not of the manifestations of the lights of the Orb of Thy Manifestation, nor of the mysteries of the Lote-Tree of Thy Lordship. I testify, and all created things testify, to Thy manifestation, Thy power, Thy sovereignty, and Thy authority. Verily, Thou art the Almighty, the Everlasting, the Eternal, the All-Knowing, the All-Wise."

- 7 O Muhammad-Qabli-Hasan! He who hath loved Me hath mentioned thee in this perspicuous Book which proclaimeth before the faces of all mankind that there is none other God but Him, the Peerless, the All-Informed. We have adorned the heaven of utterance with the stars of knowledge - a bounty from the presence of the Ancient Bestower. We have announced unto all this Most Great Revelation, yet most of the people remain heedless. They have cast behind their backs the Will of God and have taken what they desired - they are indeed among the most lost. Say: Fear ye the All-Merciful, O people of the Furqan! Cast away the idols of your vain imaginings, then turn ye towards the Dawning-Place of the signs of your Lord, the Almighty, the Powerful. That which ye possess shall profit you not this Day; cast it away in My Name and take hold of the Book of God with the power that proceedeth from Him and

الأعظم الذي كل موج من امواجه يبشر العالم بظهور مولى الأمم الذي اتى من سماء البرهان بأمر احاط الغيب والشهود

5 انا اردنا ان نذكر اوليائى فى هذا الكتاب المبين ليأخذهم نفحات الوحي ويقرّبهم الى الله رب العالمين

6 يا محمد قبل باقر انا اصبحنا فى جوار رحمة الله العزيز الحميد و اردنا المقام الآخر فلما وردنا امرنا الغصن بالحضور و انزلنا عليك و على اوليائى ما أخذهم سكر رحيق المنير قل لك الحمد يا الهى و سيدى و سدى بما نورتنى بأنوار شمس بيانك و ذكرتنى اذ كنت مظلوماً بين عبادك و ممنوعاً عما خلقته بقدرتك اسئلك برفات المقرّبين فى فراقك و عبرات الموحدين فى هجرى و بأمرى الذى به سخرت ممالك الحكمة و البيان بأن تجعلنى فى كل الأحوال صابراً فى البأساء و ساكناً فى جوارك يا مولى الورى اى رب لا تجعلنى محروماً من تجليات انوار نير ظهورك و لا من اسرار سدره ربوبيتك اشهد و يشهد الكائنات بظهورك و اقتدارك و نفوذك و اختيارك انك انت المقدر الباقي الدائم العليم الحكيم

7 يا محمد قبل حسن ذكرى من احببى ذكرناك فى هذا الكتاب المبين الذى ينطق امام وجوه العالم انه لا اله الا هو الفرد الخبير انا زينا سماء البيان بأنجم العرفان فضلاً من لدن فضال قديم انا بشرنا الكل بهذا الظهور الأعظم و القوم اكثرهم من الغافلين نبذوا مراد الله ورائهم و اخذوا ما ارادوا الا انهم من الأخسرين قل اتقوا الرحمن يا ملأ الفرقان ضعوا اصنام اوهاكم ثم اقبلوا الى مشرق آيات ربكم المقدر القدير لا ينفعكم اليوم ما عندكم ضعه باسمى و خذوا كتاب الله بقدره من عنده و سلطان من لدنه انه هو اقدر الأقدارين هذا يوم فيه يبشر الروح من فى الأرض و السماء بهذا

the sovereignty that cometh from His presence. He, verily, is the most powerful of the powerful. This is the Day wherein the Spirit giveth glad-tidings unto all who are in earth and heaven of this Light which hath shone forth and gleamed from the horizon of God's Will, the Lord of the Mighty Throne.

النور الذي اشرق ولاح من افق ارادة الله رب
العرش العظيم

- 8 When thou art seized by the rapture of the flowing stream of My mercy, arise and turn toward the House of God and say: O Lord of all names, Creator of the heavens, and Sovereign of all things! I beseech Thee by Thy Beloved One and by His joy when He ascended unto Thee, and by His attraction when He heard the call of Thy meeting, and by His longing when He arrived at Thy court, and by His supreme gladness when He turned toward Thy most great prospect, and by His utmost delight when He heard Thy sweetest call from Thy most exalted horizon, and by the fire of His love when He attained Thy presence, and by the light of His detachment when He drank the chalice of reunion from the hand of Thy bounty, and by the spirit and its ascension unto Thee, that Thou assist Thy servants to redress what they have missed in Thy days. O Lord! Deprive not Thy near ones from the rustling of the Lote-Tree of the uttermost end and the whisper of the winds of Thy mercy, O Creator of all things! O Lord! Aid them to turn unto Thee and to return unto the court of Thy glory, and assist them, O my God, in deeds adorned with the glory of Thy acceptance. Verily, Thou art the Almighty over whatsoever Thou wilt, and in Thy grasp are the reins of all things, of the first and the last.

8 اذا اخذك جذب خريرات رحمتي قم ثم اقبل
الى كعبة الله وقل يا مولى الأسماء وفاطر السماء
ومالك الأشياء اسئلك بحبيبك وسروره حين
صعوده اليك و بانجذابه اذ سمع اذن لقائك
و باشتياقه حين وروده الى بساطك و بفرحه
الأكبر اذ توجه الى منظر ك الأكبر و بهجة
العظمى اذ سمع نداءك الأهل من افئك الأعلى
و باشتعال نار حبه اذ فاز بلقائك و بنور انقطاعه
اذ شرب كوثر وصالك من يد عطائك وبالروح
و عروجه اليك ان تؤيد عبادك على التدارك
على ما فات عنهم في أيامك اى رب لا تجعل
ارقائك محرومين عن حفيف سدره المنتهى و
هزير ارياح رحمتك يا موجد الأشياء اى رب
وققههم على الاقبال اليك و الرجوع الى بساط
عزتك و ايدهم يا الهى على اعمال تكون مزينة
بعز قبولك انك انت المقتدر على ما تشاء و فى
قبضتك زمام امور الأولين و الآخرين

- 9 O Husayn! The Wronged One hath been encompassed by the manifestations of tyranny and the daysprings of oppression, and while under the swords of hatred, We make mention of thee and those who have believed, with such mention as hath attracted the hearts of the sincere ones. The arrows of the enemies have not prevented Me from remembering God, the Creator of earth and heaven, nor have the hosts of those who denied God's testimony and proof, who were heedless of His path, who broke His Covenant, and who wrought that which caused the Concourse on high to lament, struck fear within Me. O Hasan! Grieve not at anything, trust in all affairs in God, the Master of the Day of Judgment, and commit them to Him. Verily, He loveth those who trust and those who commit their affairs unto Him. Soar with the wings of trust and commitment unto God, the Master of this lofty station.

9 يا حسين قد احاط المظلوم مظاهر الظلم و مطالع
القهر و نحن تحت اسياف البغضاء نذكرك و الذين
آمنوا بذكر انجذبت به افئدة المخلصين ما منعتنى
سهام الأعداء عن ذكر الله فاطر الأرض و السماء
و ما خوفتنى جنود الذين انكروا حجة الله و برهانه و
غفلوا عن صراطه و نقضوا ميثاقه و عملوا ما ناح
به الملاء العالون يا حسن لا تحزن من شيء توكل
فى الأمور على الله مالك يوم الدين و فوضها اليه
انه يحب المتوكلين و المفوضين طر بجناحي التوكل
و التفويض الى الله مالك هذا المقام الرفيع

- 10 Say: My God, my God! I am Thy servant and the son of Thy servant, acknowledging what hath been sent down from the heaven of Thy Will, confessing what the tongue of Thy grandeur hath spoken, holding fast unto Thy cord, and clinging

10 قل الهى الهى انا عبدك و ابن عبدك معترفاً
بما نزل من سماء مشيتك و مقراً بما نطق به
لسان عظمتك و متمسكاً بجبلك و متشبهاً
بذيل عنايتك اى رب اشهد بوحدانيتك و

to the hem of Thy loving-kindness. O Lord! I testify to Thy oneness and Thy singleness, and to the sanctity of Thy Being above the description of Thy creatures, and the exaltation of Thine Essence above the mention of Thy servants. I beseech Thee, O Creator of all things and Master of destiny and fate, by Thy Name through which the pavilion of Thy glory was raised and Thy path appeared in Thy lands, to ordain for him who hath turned unto Thee the reward of those who have attained unto Thy presence, who have stood before Thy gate, who have heard Thy verses, and who have witnessed the horizon of Thy manifestation. O Lord! Thou art He by Whose name the ocean of wealth surged among creation and the fragrance of bounty was wafted in the prison of Akka. Send down upon Thy servants from the clouds of Thy generosity that which beseemeth Thy greatness, Thy sovereignty, Thy grace, and Thy power. Verily, Thou art the All-Bountiful, the All-Forgiving, the All-Merciful.

فردانيتك وبتقدس ذاتك عن وصف خلقك
و تنزيه كينونتك عن ذكر عبادك استلک يا
موجد الأشياء و مالک القدر و القضاء باسمک
الذى به ارتفع خباء مجدک و ظهر صراطک
فی بلادک ان تقدّر لمن اقبل اليک اجر من
فاز بلقائك و قام لدى بابک و سمع آياتک
و شاهد افق ظهورک اى ربّ انت الذى
باسمک ماج بحر الغناء بين الورى و هاج عرف
العطاء فى سجن عکاء ان تنزل على عبادک من
سحاب جودک ما ينبغى لعظمتک و سلطانک و
کرمک و اقتدارک انک انت الفضال الغفور
الرحيم

- 11 We have desired at this moment to make mention of him who hath been named Muhammad, that the call of God, the Single, the One, may draw him nigh and bring him unto a station wherein all atoms proclaim: "The Kingdom belongeth unto God, the Revealer of verses." O Muhammad! Hearken unto the call from this most exalted station, from the Divine Lote-Tree raised before the faces of all peoples. Verily, there is none other God but Him, the Single, the One, the Mighty, the All-Bountiful.

11 انا اردنا ان نذكر فى هذا الحين من سَمّى بمحمد
ليجذبه نداء الله الفرد الأحد و يقربه الى مقام
تنطق فيه الذرات الملك لله منزل الآيات يا محمد
اسمع النداء من هذا المقام الأعلى من السدرة
المنتبى المرتفعة امام وجوه الورى انه لا اله الا
هو الفرد الواحد العزيز الوهاب

- 12 O Qasim! Remember the day when thou didst drink the choice wine of reunion from the hand of bounty, and wert present before the gate which was opened unto all who are in the heavens and the earth. Tribulation and adversity have encompassed Me, and there hath befallen Me at the hands of the calumniators that which hath caused the tribes of earth and heaven to lament, and every knowing and perceiving soul. We commanded all to be trustworthy, yet they cast it behind their backs. The fire of greed, passion, tyranny and wickedness hath been so enkindled that it hath wrested from them all restraint. Thus hath the decree been fulfilled from God, the One, the Unconstrained.

12 يا قاسم اذكر اليوم الذى كنت تشرب رحيق اللقاء
من يد العطاء و كنت حاضراً لدى باب فتح
على من فى السموات و الأرضين قد احاطتنى
البأساء و الضراء و ورد على من المفتين ما ناح به
قبائل الأرض و السماء و كلّ عليم بصار انا امرنا
الكلّ بالأمانة و هم نبذوها ورائهم قد اشتعلت
نار الحرص و الهوى و البغى و الفحشاء على شأن
اخذت الزمام منهم كذلك قضى الأمر من لدى
الله الواحد المختار

- 13 The fire of misbelief hath been kindled in all regions, and the Revealer of verses declareth: "O Lord of Lords! Thou seest Me in the hands of the oppressors among Thy servants, beneath the talons of the misguiders among Thy creation and the transgressors among Thy creatures. I beseech Thee by the leaves of the Tree of Thy utterance and the fruits of the Tree of Thy oneness to aid Me to stand firm in such wise as to shake the heart of every heedless doubter. O Lord! Thou knowest and seest

13 قد اشتعلت نار الشّرك فى الجهات و منزل
الآيات يقول يا ربّ الأرباب ترانى بين ايادى
الظالمين من عبادک و تحت براثن المغلين من
خلقک و المعتدين من بريتك استلک بأوراق
سدرة بيانک و اثمار شجرة فردانيتک ان تؤيدنى
على استقامة يضطرب بها فؤاد كل غافل مرتاب
اى ربّ تعلم و ترى انّ حزبك ما ارادوا الا

that Thy people desired naught save to serve Thy servants and to reform their affairs in Thy days, yet they have risen against them with such tyranny as hath caused them that are endued with understanding to weep. My God, my God! Thou seest Thy servant standing before the gate of Thy grandeur, beseeching Thy generosity and bounty. I beseech Thee not to disappoint him of the wonders of Thy favors and bestowals. Thou art, verily, the Mighty, the Powerful, the All-Bountiful."

خدمة عبادك و اصلاح امورهم في أيامك و هم قاموا عليهم بظلم ناح به اولو الألباب الهى الهى ترى عبدك قائماً لدى باب عظمتك و سائلاً كرمك و عطائك اسئلك ان لا تخييه عما عندك من بدائع نعمائك و آلائك انك انت العزيز المقتدر الفيض

- 14 O Eternal Pen! Make mention of him who hath been named Muhammad-i-Taqi, that the joy of the Revelation may seize him and bring him nigh unto the Mighty, the Bestower. O Lord! Forbid not Thy servants from drawing nigh unto Thy court, and deprive them not of the outpourings of Thy days. O Lord! Thou seest the sinner hastening toward the ocean of Thy forgiveness, the poor one toward the heaven of Thy bounty, and the abased one toward the cord of Thy glory. O Lord! Thou seest what hath befallen Thy loved ones at the hands of Thine enemies. I beseech Thee, O God of Names and Creator of heaven, by Thy Name through which Thou hast subdued the cities and regions, and by the lights of Thy countenance whereby the lands were illumined, and by the flowers of the gardens of Thy bounty and the fruits of the Tree of Thy power, to ordain for this servant of Thine mercy from Thee and grace from Thy presence. Thou art, verily, the Powerful, the Mighty, the All-Forgiving.

14 يا قلم الأبدى اذكر من سمي بمحمد قبل تقى ليأخذه فرح البيان و يقربه الى العزيز المنان اى رب لا تمنع عبادك عن التقرب الى بساطك و لا تجعلهم محرومين من فيوضات أيامك اى رب ترى العاصي سارع الى بحر غفرانك و الفقير الى سماء عطائك و الذليل بجبل عزك اى رب ترى ما ورد على اوليائك من اعدائك اسئلك يا اله الاسماء و فاطر السماء باسمك الذى به سخرت المداين و الديار و بأنوار وجهك الذى تنورت بها البلاد و بأوراد حداثك و اثمار سدره اقتدارك بأن تقدر لعبدك هذا رحمة من عندك و فضلاً من لدنك انك انت المقتدر العزيز الغفار

- 15 My God, my God! Thy separation hath caused me to perish. Where is the light of Thy presence, O Illuminator of the world? The venom of remoteness from Thee hath destroyed me. Where is the fountain of Thy reunion, O Quickener of nations? I beseech Thee by the heaven of Thy bounty and the mysteries hidden in Thy knowledge to ordain for me and for Thy loved ones every good thing Thou hast sent down in Thy Books, Thy Scriptures and Thy Tablets. There is none other God but Thee, the Almighty over all who are in the heavens and the earth.

15 الهى الهى قد امانتى هجرك اين نور لقائك يا منور العالم و اهلكنى سم فراقك اين كوثر وصالك يا محيي الأمم اسئلك بسماء كرمك و الأسرار المكنونة فى علمك ان تقدر لى و لأوليائك كل خير انزلته فى كتبك و زبرك و الواحك لا اله الا انت المقتدر على من فى السموات و الأرضين

- 16 O Pen! Make mention of him who was named Ali and surnamed Jinab, as bidden by God, the Almighty, the All-Glorious, the All-Bountiful. O Jinab! The Lord of all men hath come, yet the people remain wrapped in heedlessness and veils. They have cast aside their God and followed their desires - verily, they are in strange drunkenness. They have cast certitude behind their backs, clinging to the suppositions and idle fancies they possess. They have broken God's Covenant and His Testament, and have denied Him to Whom the Mother Book hath testified in the final return.

16 ان يا قلم اذكر من سمي بعلی و لقب بجناب امراً من لدى الله المقتدر العزيز الوهاب يا جناب قد اتى مالك الرقاب و القوم فى غفلة و حجاب نبذوا الههم و اخذوا اهوائهم الا انهم فى سكر عجب و نبذوا الايقان و راءهم متمسكين بما عندهم من الظنون و الأوهام نقضوا ميثاق الله و عهده و كفروا بالذى شهد له ام الكتاب فى المآب

- 17 Say: O peoples of the earth! Be fair before God - by what proof did ye believe in the Manifestations of the past, and by what evidence do ye deny this bounty whereby the horizons have been illumined? Say: O son of Baqir! Canst thou present thyself before His face with thy ropes and staves? And canst thou contend with the Knight of utterance in the arena of inner meanings and exposition? Be fair before God - if thou deniest God's Most Great Book, by what proof can that which thou holdest be established? Fear God, then judge fairly concerning Him Who hath appeared before the faces of the parties.
- 18 O son of Baqir! Present thyself before His face to hear that for which ears were created to hearken unto. Then behold this horizon whence hath dawned the Day-Star of loving-kindness and favor. Hast thou attained through thy vain imaginings, and art thou content with what thou hast? Nay, by My Cause whereby We have subdued the lands! If thou desirest verses, they have encompassed all regions, and if thou seekest clear proofs, We shall show thee, shouldst thou stand before the Gate. This is My hand wherefrom hath shone the Sun of God's Revelation, Lord of Lords, and this is My heaven wherefrom have been sent down the verses of God, He Who causeth the dawn to break. Were thou to turn with the ear of thine inmost heart, thou wouldst hear from the pebbles: "The Revealer of verses hath come!" and from the plants: "He Who was promised in God's Books, the Almighty, the All-Powerful, the Unconstrained, hath come!"
- 19 O son of Baqir! Hear My counsel for the sake of God, then present thyself before His face to behold what eyes have been prevented from seeing. This is the Day whereof Moses gave tidings, and whereof the Messenger of God, Lord of all religions, brought glad-tidings. Canst thou produce what the Wronged One hath produced through power and sovereignty? Nay, by His very Self, the True One, and by His Cause that hath encompassed the lands! We summon thee to the light while ye summon Me to the fire, and your call is naught but error. Thus hath the Tongue spoken in utterance. Blessed is he who hath turned and hearkened, and woe unto every obstinate infidel.
- 20 O Ali-Qabli-Akbar! We saw thee in a state of intoxication and bewilderment when thou wert present before the Wronged One in a spot which God had made the Dawning-place of lights. Say: Praise be to Thee, O my God, for having honored me with Thy presence, caused me to hear Thy call, shown me Thy beauty, guided me to Thy path, and revealed unto me that whose fragrance shall never cease throughout the eternity of Thy kingdom and dominion. My Lord! Thou seest me standing at the door of Thy grace, voicing Thy praise amidst
- 17 قل يا ملأ الأرض انصفوا بالله بأى حجة آمنتم بمظاهر القبل وبأى برهان انكرتم هذا الفضل الذى به تتورت الآفاق قل يا ابن باقر هل تقدر ان تأتى امام الوجه بجبالك وعصيك وهل تقدر ان تجول مع فارس البيان فى مضمار الحقائق والتبيان انصف بالله لو تكرر كتاب الله الأعظم بأى برهان يثبت ما عندك اتق الله ثم انصف فى من ظهر امام وجوه الأحزاب
- 18 يا ابن باقر احضر امام الوجه لتسمع ما خلقت الآذان لاصغائه ثم انظر هذا الأفق الذى منه اشرق نير العناية والأطاف هل بلغت بأهوائك وهل تكون راضياً بما عندك لا وامرى الذى سخرنا به البلاد لو تريد الآيات انها احاطت الجهات ولو تريد البينات نريك لو تكون قائماً لدى الباب ان هذا كفى اشرقته منه شمس ظهور الله رب الأرباب وهذه سمائى نزلت منها آيات الله فالق الأصباح لو تتوجه بسمع الفطرة لتسمع من الحصة قد اتى منزل الآيات ومن النبأ قد اتى من كان موعوداً فى كتب الله المقتدر العزيز المختار
- 19 يا ابن باقر اسمع نصيحى لوجه الله ثم احضر امام الوجه لترى ما منعت عين مشاهدته الأبصار هذا يوم به اخبر الكليم وبشر به رسول الله مولى الأديان هل تقدر ان تأتى بما اتى به المظلوم بقدره و سلطان لا ونفسه الحق وامره الذى احاط البلاد انا ندعوك الى النور واتم تدعوننى الى النار وما دعائكم الا فى ضلال كذلك نطق اللسان فى البيان طوبى لمن اقبل وسمع وويل لكل منكر كفار
- 20 يا على قبل اكبر انا رأيناك فى سكر وحيرة اذ كنت حاضراً لدى المظلوم فى مقام جعله الله مشرق الأنوار قل لك الحمد يا الهى بما شرفتنى بحضورك واسمعتنى نداءك واريتنى جمالك وهديتنى الى صراطك وانزلت لى ما لا تتقطع عرفه بدوام ملكوتك وجبروتك اى رب ترانى قائماً لدى باب فضلك وناطقاً بثنائك بين عبادك اسئلك بمشرق بيانك ومطلع

Thy servants. I beseech Thee by the Dawning-place of Thy utterance and the Dayspring of Thy mysteries to ordain for me that which shall preserve me from turning to any besides Thee and from inclining toward other than Thee. My Lord! I am Thy servant and the son of Thy servant, enkindled with the fire of Thy love and detached from those who have denied Thee and Thy verses. My Lord! Write down for me, with the Pen of Thy bounty, that which shall draw me nigh unto Thee in all conditions. Verily, Thou art the Self-Sufficient, the Most Exalted.

اسرارک ان تقدّر لی ما یحفظنی عن التوجّه الی
دونک و الاقبال الی غیرک ای رب انا عبدک
و ابن عبدک مشتعلّاً بنار حبّک و منقطعاً عن
الذین کفروا بک و بآیاتک ای ربّ اکتب
لی من قلم فضلک ما یقرّبنی الیک فی کلّ
الأحوال انّک انت الغنی المتعال

- 21 O Pen of Oneness! Make mention of him who is named Taqi with a remembrance whereat all remembrances proclaimed: "By God! He Who is the Remembered One hath appeared with majesty and power!" The harm inflicted by the world and the opposition of the peoples did not deter Him. He stood before the faces of the divines and princes and taught them that which would draw them nigh unto God, the Lord of Lords.

21 یا راعیة الأحدیة اذکری من سمّی بتقی بذكر اذ
ظهر نادت الأذکار تالله قد اتی المذکور بالعظمة
والافتدار ما منعه ضرّ العالم ولا سطوة الأمم قام
امام وجوه العلماء والأمرآء و علمهم ما یقرّبهم
الی الله ربّ الأرباب

- 22 O Taqi! We have counseled thee with that which will exalt thy station. He desireth naught save that which will draw thee closer to God, the Lord of all men. The Kawthar of life hath flowed from the Most Exalted Pen of God. Blessed is he who hath drunk thereof and rendered thanks unto his Lord, the Mighty, the Bestower.

22 یا تتقی انا وصیناک بما یرتفع به مقامک أنّه ما
اراد الا ما یقرّبک الی الله مولى الأنام قد جرى
کوثر الحیوان من قلم الله الأعلى طوبی لمن شرب
و شکر ربّه العزیز الفضال

- 23 Beware lest the conditions of men and the doubts of the divines grieve thee. Turn unto the Most Sublime Horizon and say: "My God, my God! Thou seest me clinging to the cord of Thy bounty. I beseech Thee not to disappoint me of that which Thou hast ordained for them that love Thee. Verily, Thou art the Almighty, the Powerful, the Unconstrained."

23 آیاک ان تحزنک شئونات الوری و شبهات
العلماء اقبل الی الأفق الأعلى و قل الهی الهی
ترانی متمسکاً بجبل کرمک استلک ان لا
تخیننی عمّا قدرته لعاشقیک انک المقتدر العزیز
المختار

- 24 Cast away what the people possess and take hold of the Book of God with such strength that the clamor of the wicked ones, who have broken God's Covenant and His Testament and have disbelieved in God, the Mighty, the All-Bountiful, shall not deter thee.

24 ضع ما عند القوم و خذ کتاب الله بقوة لا تمنعک
ضوضاء الفجار الذین نقضوا عهد الله و میثاقه و
کفروا بالله العزیز الوهاب

- 25 We make mention of Our loved ones there whose names were not presented before Our face, and We give them the glad-tidings of that which hath been ordained for them by the Pen of God in the Mother Book. O people of God! Let not the might of those who have denied the Beginning and the Return frighten you. The splendor shining from the horizon of the heaven of My loving-kindness be upon you, O My friends, and upon those women who have believed in God, the Revealer of verses.

25 و نذكر احبائى هناك الذین ما حضر اسمائهم امام
الوجه و نبشّرهم بما قدر لهم من قلم الله فی امّ
الألواح یا حزب الله آیاکم ان تخوفکم سطوة الذین
کفروا بالمبدء و المآب البهاء المشرق من افق سماء
عنایتی علیکم یا اولیائى و علی اللآئى آمن بالله منزل
الآیات

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To: Shaykh Kazim Samandar et al., in Qazvin

Date: 1307 ? [1889-1890]

- 1 He expoundeth whatsoever He willeth. 1 هو المبین کیف یشاء
- 2 All praise is befitting and worthy of the Most Great Cause, which hath delivered the world and its peoples from the oppression of the ungodly and the hatred of the infidels, and appointed them their station beneath the blessed Lote-Tree of Justice, and gathered them together. Exalted be His grace, magnificent His compassion, glorious His grandeur and His bounty!
- 2 2 حمد سبب اعظم را لایق و سزاست که عالم و امم را از ظلم مشرکین و بغضاء ملحدین نجات بخشید و در ظلّ سدرهء مبارکهء عدل مقام معین فرمود و جمع نمود جلّت عنایت و عظمت شفقت و عزّ کبریائ و عطائه
- 3 O Ism-i-Jud! Upon thee be the Glory of God, the Lord of existence. Two letters from the Name of God "J", upon him be My glory and favor, attained the Most Holy Court. In truth, they are ever gazing toward the horizon of the Revelation in all conditions, and remain alive and steadfast in hope of rendering service. The Supreme Pen beareth witness to his mention, praise and service, and his answer, should God will and desire it, shall be revealed and sent in detail.
- 3 3 یا اسم جود علیک بهاء الله مالک الوجود دو نامه از اسم الله جیم علیه بهائی و عنایتی بساحت اقدس فائز فی الحقیقه بافق ظهور در جمیع احوال ناظرند و بامید اجراء خدمت باقی و زنده اند قلم اعلی شهادت میدهد بر ذکر و ثنا و خدمتش و جواب اولو شاء الله و اراد مفصلاً نازل و ارسال میگردد
- 4 Regarding the matter of souls turning toward various regions for the purpose of teaching God's Cause and spreading its traces, it is not permissible to insist upon anyone. The proclamation of the decree hath been sent down from the heaven of the Divine Will. Assuredly, none of the friends can remain content with any shortcoming, nor have they fallen short, nor will they fall short, in that which hath proceeded from the Source of the Command. Praise be to God, each one hath attained that which hath no likeness or equal. All this is from God's grace and favor.
- 4 4 و در باب توجه نفوس باطراف لأجل تبلیغ امر الهی و انتشار آثار اصرار باحدی جایز نه ابلاغ حکم از سماء اراده شده البتّه هر یک از اولیا بتواند بتقصیر راضی نمیشود و در آنچه از مصدر امر صادر کوتاهی ننموده و نمینماید الله الحمد هر یک فائز شده بآنچه که شبه و مثل نداشته و ندارد کلّ ذلک من فضل الله و عنایت
- 5 At present, should they turn for a while toward the land of M, it would be acceptable in the sight of God, inasmuch as the friends in that land have not for some time been blessed with the traces. We bear witness that they have arisen, have turned, have heard, and have responded to their Lord, the Speaker, the Utterer, the Caller, the Commander, the All-Wise.
- 5 5 حال اگر چندی بارض میم توجه نمایند لدی الله مقبول است چه که اولیای آن ارض مدّتیست بآثار فائز نگشته اند نشد انهم قاموا و اقبلوا و سمعوا و اجابوا ربهم المکلم الناطق المنادی الامر الحکیم
- 6 O Ism-i-Jud! O Javad, upon thee be My glory and loving-kindness! For some time, according to outward appearances, thou hast not been honored with a mention, and the replies to thy letters which thou didst send to the Most Holy Court have until now been delayed. This is due to the turmoil and discord in the world. However, the Ancient Beauty beareth witness before the faces of the world that thou hast attained
- 6 6 یا اسم جود جناب جواد علیه بهائی و عنایتی مدّتیست بذکری بر حسب ظاهر فائز نشده و جواب نامه های ایشان که آنجناب بساحت اقدس ارسال نموده الی حین معوق و این نظر بانقلابات و اختلافات عالم است ولکن یشهد

unto acceptance and the propagation of the Cause of thy Lord, the Self-Sufficient, the Most Exalted.

جمال القدم امام وجوه العالم انه فاز بالاقبال و
تبليغ امر ربه الغنى المتعال

- 7 That household and its members have ever been remembered, and the recent affliction hath caused grief. We testify that she attained in the earliest days and took the chalice of certitude in the name of her Lord, the Most Merciful, and drank therefrom, draught after draught, cup after cup, in the name of her Most Glorious Beloved. We beseech God, blessed and exalted be He, to inscribe for her from the Pen of Bounty the reward of attaining His presence and of standing before His countenance. Verily, He is the All-Bountiful, the All-Generous. We beseech Him, exalted be He, to send down upon her in the highest Paradise, at every moment, mercy from His presence and loving-kindness from His own Self, and to make her among those who circle round His Cause in all His worlds. May He strengthen the people of that household to manifest beautiful patience and noble forbearance. Praise be to God! That honored lady hath ever gazed toward the horizon of manifestation and hath been content with God's good-pleasure.

7 آن بيت واهلش لازال مذكور بوده اند و مصيبت
جديدهء وارده سبب حزن شد نشهد انها فازت
في اول الايام و اخذت كأس الايقان باسم ربها
الرحمن و شربت منها جرعة بعد جرعة و غرفة
بعد غرفة باسم محبوبها الأبى نسل الله تبارك
و تعالى ان يكتب لها من قلم الفضل اجر اللقاء
و الحضور امام الوجه انه هو الكريم الفضال و
نسله تعالى ان ينزل عليها في الفردوس الأعلى
في كل حين رحمة من عنده و عناية من لدنه و
يجعلها من الطائفات حول الأمر في كل عالم من
عوالمه و يؤيد اهل ذاك البيت على الصبر الجميل
و الاصطبار الجليل لله الحمد ان مخدرة لازال بافق
ظهور ناظر بوده و برضای الهی راضی

- 8 In the days when destined tribulations befell the Seal of the Prophets—may the spirit of all else be sacrificed for His sake—this blessed verse was revealed from God. His exalted Word: “Wealth and children are an adornment of the life of this world, but the good deeds which endure are better in thy Lord's sight as a reward, and better as a hope.” By the life of God! Verily she is in an exalted station and a resplendent dwelling place. The glory shining forth from the horizon of the heaven of My bounty, and the light radiating from the horizon of My Kingdom, and the glory of My loved ones and chosen ones and of all who dwell in My earth and My heaven, be upon her and upon those who make mention of her through that which hath been revealed from My Pen and the heaven of My Will, which hath encompassed the dominion of earth and heaven. The one bearing the Remembered Name hath mentioned the loved ones of God in each of the villages, and all are illumined before the Divine Throne with the light of remembrance and adorned with the glory of His special favors. We beseech God to aid them to remain steadfast in this Cause, through which, when it was made manifest, the limbs of every idolater trembled while the hearts of them that are sincere were tranquillized. Grace and mercy and loving-kindness from God be upon them and upon His sincere and patient servants.

8 در ایامیکه رزایای محتومه بر خاتم انبیا روح ما
سواه فداه وارد این آیهء مبارکه من عند الله
نازل قوله تعالى المال و البنون زينة الحياة الدنيا
و الباقيات الصالحات خير عند ربك مقاماً و
خير املاً لعمر الله انها في مقام كريم و مقر منير
البهاء المشرق من افق سماء عطائی و النور الساطع
من افق ملکوتی و بهاء اولیائی و اصفیائی و من
فی ارضی و سمائی علیها و علی الذین یذکرونها بما
نزل من قلی و سماء مشیتی الّتی احاطت الملک
و الملکوت از قبل جناب اسم مذکور اولیای
الهی را در هریک از قری ذکر نموده و کلّ لّدی
العرش بنور ذکر منور و بعز عناية مخصوصه مزین
نسل الله ان يؤيدهم على الاستقامة على هذا الأمر
الّذی اذ ظهر ارتعدت فرائص کلّ مشرک و
اطمئنّت افئدة الموحّدين الفضل و الرحمة و العناية
من عند الله عليهم و على عبادہ المخلصين الصّابرين

- 9 O Samandar, upon thee be the Glory of God and His bounty! Mention hath been made of his honour Aqa Siyyid Mahmud of the people of Kakan, upon him be the Glory of God, the Lord of the hidden and the manifest. We console and comfort

9 جناب سمندر علیه بهائی و عنایتی ذکر جناب آقا
سید محمود از اهل ککن علیه بهاء الله مولى السرّ
و العلن را نموده اند انا نسلیه و نعزیه فيما ورد علیه

him in that which hath befallen him through God's irrevocable decree, and bid him to patience and forbearance, and We give him the glad-tidings of that which God, the All-Forgiving, the All-Bountiful, hath ordained for him. Five descendants of the Apostle of God - may all else besides Him be sacrificed for His sake - among the males, have ascended by the command of the Lord of the Day of Resurrection, and the ungodly uttered unseemly words. Therefore was revealed the blessed Surih "Verily We have given thee the Kawthar," and likewise the aforementioned blessed verse descended from the heaven of divine bounty, and the revealed verses transformed his grief into supreme joy. We hope that his honour Mahmud will be so seized by divine attraction that he will utter the blessed words: "Thine is the praise, O God of the world, and Thine the glory, O Thou Desire of the nations!"

- 10 The Word of God hath wrought miracles and manifested wondrous signs, yet the heedless and the doubtful remain deprived and forbidden. Say: O Mahmud! He hath purified thee from thy transgressions and forgiven thee through His grace and His mercy which hath preceded existence itself. Say: Praise be unto Thee, O Lord of the seen and the unseen, and unto Thee be glory, O Sovereign of generosity and bounty! The friends of that village, both men and women, and likewise those of other villages, have all in this hour been blessed by the fragrances of God's remembrance. Say: Glad-tidings unto you, O people of the villages! By the life of God, at My remembrance of you, the ocean of My bounty surged and the fragrance of My favor was wafted abroad. Blessed are ye and blessed is he who hath guided you to My straight path. We counsel you to steadfastness in this momentous Cause.

- 11 O Samandar! Upon thee be the Glory of God and His bounty. We beseech God, blessed and exalted be He, to open before your faces the gates of His grace and bounty, to assist you in exalting His Word, to protect you through His sovereignty, and to preserve you through the hosts of His wisdom and His utterance. Verily, He is the Strong, the Triumphant, the Almighty. As for what thou hast mentioned regarding the trust of his honor 'Abdu'l-Hadir, who is present before the Throne, in these days wisdom requireth no movement, nor will it require it. Say:

- 12 My God, my God! Praise be unto Thee for having given Thy servants to drink of Thy sealed wine through Thy Self-Subsisting Name, and for having made known unto them the horizon of Thy Manifestation and that which hath been sent down from the heaven of Thy bounty and the atmosphere of Thy will. I beseech Thee by Thy radiant and effulgent light,

من قضاء الله المحتوم وأمره بالصبر والاصطبار و نبشره بما قدر له من لدى الله الغفور الكريم عدد خمس از اولاد رسول الله روح ما سواه فداه از ذكور بامر مالك يوم نشور عروج نمودند و مشركين بكلمات نالايقه ناطق لذا سوره مباركه انا اعطيناك الكوثر نازل و همچنين آيه مباركه مذكوره قبل از سماء عنايت رباني وارد و آيات منزلات حزن آنحضرت را بفرح اعظم تبديل نمود اميد آنكه جناب محمود را هم جذب بيان الهى بشأنى اخذ نمايد كه بكمه مباركه لك الحمد يا اله العالم و لك البهاء يا مقصود الأمم ناطق گردد

- 10 كهمه الهى معجزها نمود و كرامتها ظاهر فرمود ولكن غافلين و مرابين كل محروم و ممنوع قل يا محمود انه طهرك من خطاياك و غفرك بفضلته و رحمته التى سبقت الوجود قل لك الحمد يا مالك الغيب و الشهود و لك العطاء يا سلطان الكرم و الجود اولياى ان قريه از ذكور و اناث و همچنين قرايى اخرى كل در اين حين بنفحات ذكر الهى فائز گشتند قل بشرى لكم يا اهل القرى لعمر الله عند ذكرى اياكم ماج بحر عطائى و حاج عرف عنايتى طوبى لكم و لمن هديكم الى صراطى المستقيم نوصيكم بالاستقامة على هذا النبأ العظيم

- 11 يا سمندر عليك بهاء الله و عنايته نسل الله تبارك و تعالى ان يفتح على وجوهكم ابواب فضله و عطائه و يوفقكم على اعلاء كلمته و يحرسكم بسلطانه و يحفظكم بجنود حكمته و بيانه انه هو القوى الغالب القدير و آنچه در باره امانت جناب عبد حاضر لدى العرش عرض نموده اين ايام حكمت اقتضاي حركت ننموده و نمينمايد

- 12 قل الهى الهى لك الحمد بما سقيت عبادك رحمتك المحتوم باسمك القيوم و عرفتهم افق ظهورك و ما نزل من سماء جودك و هوآء ارادتك استلک بنورك الساطع اللّيع و باسمك العزيز البديع الذى به اضطربت حقائق

and by Thy mighty and wondrous Name, whereby the realities of names were shaken and the manifestations of wickedness and indecency lamented, to adorn the temples of Thy servants with the raiment of godliness and their heads with the crown of steadfastness and detachment, that they may not be frightened by the might of the oppressors nor the tyranny of the aggressors. O my Lord! Open unto them the gates of Thy bounty and grace, then aid them with the hosts of Thy justice. Verily, Thou art the Almighty, to Whose power the tongues of all created things and the realities of all beings have testified. There is none other God but Thee, the All-Bountiful, the Mighty, the All-Giving. Within Thy grasp lie the reins of all affairs in their beginning and their end.

الأسماء و ناحت مظاهر البغي و الفحشاء ان
تزين هياكل عبادك بطراز التقوى و رؤوسهم
بأكلیل الاستقامة و الانقطاع لئلا تخوفهم سطوة
الظالمين و ظلم المعتدين اى رب افتح عليهم
ابواب عطائك و فضلك ثم انصرهم بجنود
عدلك انك انت المقتدر الذى شهدت به
السن الممكثات و حقائق الكائنات لا اله الا
انت الفضال العزيز الوهاب و فى قبضتك زمام
الأمر فى المبدء و المآب

- 13 O Ism-i-Jud! Mention hath been made of His honor, the Name of God Jamal, and of His honor Aqa Mahmud, upon whom be the glory of God and My loving-kindness, and his son 'Ata'u'llah, and the two sons of the departed and exalted Kamalu'd-Din, upon whom be My glory and loving-kindness - Aqa Nur and 'Ali - and their mother. Praise be to God, they have been and are remembered, both before and after. We have desired to make mention of 'Ata'u'llah, that My call may draw him to a station wherein he shall behold naught save the manifestations of God's majesty and His signs that have encompassed the kingdom of earth and heaven. We beseech God to assist him in serving the Cause and to enable him to achieve that which He loveth and pleaseth. Verily, He is the Truth, the Knower of things unseen.

13 يا اسم جود جناب اسم الله جمال ذكر جناب آقا
محمود عليه بهاء الله و عنايتي و ابنش عطاء الله
و دو ابن مرفوع مرحوم كمال الدين عليه بهائي و
عنايتي آقا نور و على و امشان را نموده الله الحمد از
قبل و بعد مذكور بوده و هستند انا اردنا ان نذكر
عطاء الله ليجذبنا ندائى الى مقام لا يرى فيه الا
ظهورات عظمة الله و آياته التى احاطت الملك
و الملكوت نسل الله ان يؤيده على خدمة الأمر
و يوفقه على ما يحب و يرضى انه هو الحق علام
الغيوب

- 14 We make mention of Aqa Nur who attained My presence and quaffed the choice wine of utterance from the cup of My bounty. We testify that he is among those who have won the mention of My Name in My days and who circled round My Sacred and Beloved House. And We make mention of him who is named 'Ali, who attained My presence at the time of departure from the House. We beseech God to remember him in His Preserved Tablet and to ordain for him that which shall endure as long as My Name, the All-Compelling, shall endure over all who witness and are witnessed.

14 و نذكر آقا نور الذى فاز بلقائى و شرب رحيق
البیان من كأس عطائى نشهد انه من الذين فازوا
بذكرى فى ايامى و طافوا حول بيتي العزيز المحبوب
و نذكر من سمي بعلى الذى فاز بلقائى حين الخروج
من البيت نسل الله ان يذكره فى لوحه المحفوظ
و يقدر له ما يكون باقياً بقاء اسمى المهيم على
كل شاهد و مشهود

- 15 We make mention of their mother, My handmaiden and My leaf who attained in days when the Light was shining from the horizon of Zawra. We beseech God to ordain for her in the highest Paradise the best of the hereafter and of the former times. Verily, He is the Almighty, the All-Compelling over what was and what shall be.

15 و نذكر امهما امتى و ورقى التى فازت فى ايام كان
النور مشرقاً من افق الزوراء نسل الله ان يقدر لها
فى الفردوس الأعلى خير الآخرة و الأولى انه هو
المقتدر المهيم على ما كان و ما يكون

- 16 We make mention of Mahmud who won the mention of My Name in the Scriptures and Tablets, and We have sent down for him that which shall endure as long as My mighty and

16 و نذكر المحمود الذى فاز بذكرى فى الصحف و
الألواح و انزلنا له ما يكون باقياً بقاء جبروتى

inaccessible dominion shall endure. O My Most Exalted Pen! Turn thy face toward the land of Ha and Mim, then make mention of My loved ones there, that they may rejoice in the loving-kindness of their Lord, the Lord of existence. By the life of God! We love to make mention of them through verses the like of which the ears of contingent beings have never heard, as a token of Our grace, for I am verily the All-Merciful, the Mighty, the Loving. The loved ones of that land have ever been and are remembered, but the Pen hath outwardly paused from their mention as a wisdom from Us, though inwardly their names have never been erased from the tablet of My heart and My Preserved Tablet.

- 17 O Muhammad-i-Baqir! Upon thee be My glory and loving-kindness. We testify that thou didst hear the Call and didst turn unto it when most of the servants turned away, and thou didst drink the choice wine of love when it was forbidden to all in the land save whom God, the Lord of the Promised Day, did will. Thou hast been and art remembered in all conditions. Earth and heaven and all things bear witness to God's loving-kindness, grace and mercy toward thee and thy kindred. The Prison Land is ever subject to trials, and in most times the idolaters have been a barrier and hindrance. We beseech God to ordain that which shall cause your names and remembrances to endure. Ye have not been and shall never be erased from sight, as attested by what hath been sent down for thee and those with thee in this Clear Tablet.

- 18 We make mention of Javad who hath attained that which was inscribed and recorded in the Books of God, the Lord of the worlds. By the life of God! He hath been beneath the gaze of My loving-kindness, as My Clear Book doth testify. Each of his kindred hath been mentioned. We send Our greetings unto them, convey unto them Our peace, and give them the glad-tidings that their names have been inscribed in the Tablet from the presence of One mighty and powerful.

- 19 In these days corruption hath appeared from every direction. The loved ones of God must therefore fix their gaze upon reformation, and remain sanctified and pure from corruption. Now, praise be to God, most kings and rulers bear witness to the absence of corruption in this community. In truth, the station of the people of God is that of kindliness, mercy and love towards all peoples. We must give thanks to God, exalted be His glory, at all times that He hath adorned His loved ones with patience, submission and contentment, such that in the land of Ya, despite the flames of hatred and animosity, none arose in defense. That which they were commanded became manifest from them. Blessed are they and joyous are they. For three

العزیز الممنوع یا قلبی الأعلى ولّ وجهک الى ارض الماء والمیم ثم اذكر اولیائی هناك لیفرحوا بعناية ربهم مالک الوجود لعمر الله نحب ان نذكرهم بآیات ما سمعت آذان الامکان شیبها فضلاً من لدنا وانا المشفق العزیز الودود اولیای آن ارض لازال مذكور بوده و هستند ولكن توقّف القلم عن ذكرهم فی الظاهر حکمة من لدنا و فی الباطن ما تحت اسمائهم عن صحیفة قلبی و لوحی المحفوظ

17 یا محمد قبل باقر علیک بهائی و عنایتی نشهد انک سمعت النداء و اقبلت الیه اذ اعرض عنه اکثر العباد و شربت رحیق الوداد اذ منع عنه من فی البلاد الا من شاء الله مالک الیوم الموعود در جمیع احوال مذكور بوده و هستی ارض و سماء و جمیع اشیاء گواهی میدهند بر عنایت و فضل و رحمت حق نسبت بآنجناب و منتسبین ارض سبحان هر حین بلونی ظاهر و در اکثر احوال مشرکین حایل و مانع از حق میطلیم مقدر فرماید آنچه را که سبب بقاء اسماء و اذکار شما است از نظر محو نشده اید و نخواهید شد یشهد بذلك ما نزل لک و لمن معک فی هذا اللوح المبین

18 و نذكر الجواد الذی فاز بما کان مسطوراً مرقوماً مذكوراً فی کتب الله رب العالمین لعمر الله انه کان تحت لحاظ عنایتی یشهد بذلك کلامی المبین منتسبین هر یک مذكور بوده انا نکبر علیهم و نسلم علیهم و نبشرهم بما ثبت اسمائهم فی اللوح من لدن مقتدر قدیر

19 این ایام از هر جهتی فسادی ظاهر باید اولیای الهی باصلاح ناظر باشند و از فساد مقدّس و منزّه و مبراّ حال الحمد لله اکثری از ملوک و امرا گواهی میدهند بر عدم فساد این حزب فی الحقیقه شأن حزب الله شفقت و رحمت و محبت است نسبت بجمیع احزاب باید در لیلی و ایام شکر نمائیم حق جلّ جلاله را که دوستانش را بصبر و تسلیم و رضا مزین فرمود چنانچه در ارض یا مع اشتعال نار ضغینه و بغضا احدی بر دفاع قیام ننمود ظاهر شد از ایشان آنچه که بآن مأمور بوده اند طوبی

days the Tongue of Grandeur spoke in praise of those souls, and there was revealed in their name that which hath no likeness or parallel in the realm of utterance. Joy be unto them and a goodly return.

لهم ونعيماً لهم سه ٣ يوم لسان عظمت بذكر آن
نفوس متكلم و ناطق نازل شد باسم ايشان آنچه
که در عالم بيان شبه و مثل نداشته نعيماً لهم و
لهم حسن مآب

- 20 His Honour the Trusted One, upon him be the glory of God, the Lord of the worlds, repeatedly mentioned before imprisonment the loved ones of that land, and likewise mentioned the sons of the Friend and the heirs of Him Who conversed with God. That honoured one should give to all, on behalf of the Wronged One, the glad-tidings of what hath been revealed in the divine Tablet. Say: O sons of the Friend, who have drunk of My choice-sealed wine and have attained unto that which the detached ones and honoured servants have attained! Rejoice in that the Tongue of Grandeur hath moved to mention your names and make remembrance of you from His praiseworthy station. The Trusted One hath mentioned you in various papers, therefore We make mention of you in such wise as to attract the hearts.

20 حضرت امين عليه بهاء الله رب العالمين قبل
از حبس مکرر ذکر اولیای آن ارض را نموده
و همچنین ذکر ابناء خليل و وراث کلیم را باید
آنجناب از قبل مظلوم کلراً بشارت دهند بآنچه
در لوح الهی نازلشده قل لأبناء الخلیل الذین
شربوا ریحقی المختوم و فازوا بما فاز به المنقطعون
و عباد مکرمون افرحوا بما تحرک علی اسمائکم و
اذکارکم لسان العظمة فی مقامه المحمود قد ذکرکم
الأمین فی اوراق شتی لذا ذکرناکم بما انجذبت به
القلوب

- 21 Grieve not over what hath befallen the loved ones in the land of Ya. We have changed oppression into victory and its signs have appeared, and soon that which lay hidden in God's knowledge shall be made manifest, the Help in Peril, the Mighty, the Beloved. Take ye the chalice of certitude in the name of your Lord, the All-Merciful, then drink therefrom despite every malicious denier. This is the Day wherein the Mount calleth out with the most exalted call and the Tree uttereth that which hath bewildered minds. By God! That which was concealed from eyes hath appeared and the mystery of God, the Mighty, the Loving, hath been revealed. We counsel you with the wisdom We have sent down in the Tablet and with that which draweth people nigh unto God, the Lord of what was and what shall be. We make mention of My handmaidens there and counsel them with the Most Great Chastity. Blessed is the handmaiden who hath attained unto the mention of her Lord and hath heard what hath been sent down from the Pen of God, the Help in Peril, the Self-Subsisting. We have borne all tribulations for your salvation. To this beareth witness the Tongue of My grandeur in this outspread scroll. We beseech God to protect His sheep from the wolves of the earth and to aid them through the angels and the hosts.

21 لا تحزنوا عما ورد علی الأولیاء فی ارض یاء انا
بدلنا القهر بالنصر و ظهرت آثاره و سوف يظهر
ما کان مکنوناً فی علم الله المهیمن العزیز المحبوب
خذوا كأس الايقان باسم ربکم الرحمن ثم اشربوا
منها رغماً لكل مبغض عنود هذا يوم فيه ینادی
الطور بأعلى النداء و تنطق السدرة بما تحیرت به
العقول تالله قد ظهر ما کان مستوراً عن الأبصار
و برز سر الله العزیز الودود انا نوصیکم بالحکمة
التي انزلناها فی اللوح و بما یقرّب الناس الی الله
ربّ ما کان و ما یكون و نذكر امائی هناك و
نوصیهم بالعصمة الکبری طوبی لأمة فازت بذكر
مولیها و سمعت ما نزل من قلم الله المهیمن القیوم
انا حملنا البلیا کلها لنجاتکم یشهد بذلك لسان
عظمتی فی هذا الرق المنشور نستل الله ان یحفظ
اغنامه من ذئاب الأرض و ینصرهم بالملائكة و
الجنود

- 22 We desired to return to the land of Qaf and adorn this leaf with mention of My loved ones there and My chosen ones whom We have not mentioned outwardly. We testify that they have turned, have attained, and have drunk from the cup of the bounty of their Lord, the Sovereign of sovereigns.

22 و اردنا ان نرجع الی ارض القاف و نزیّن هذه
الورقة بذكر اولیائی هناك و اصفیائی الذین ما
ذكرناهم فی الظاهر نشهد انهم اقبلوا و فازوا و شربوا
من كأس عطاء ربهم مالک الملوک طوبی لهم

Blessed are they and joy be unto them and unto those who love them and who hear their call in remembrance of this forbidden Remembrance. We make mention of My handmaidens and My leaves there and give them the glad-tidings of My manifest and evident grace. God shall soon make manifest their station among the handmaidens and exalt them through His sovereignty which hath encompassed all who are in the heavens and on earth. Thus hath My Pen moved and My tongue spoken, as a grace from Me to My loved ones and My handmaidens in this mighty and sublime station.

و نعيماً لهم و لمن يحبهم و يسمع ندائهم في ذكر
هذا الذكر الممنوع و نذكر امائى و اوراقى هناك
و نبشّرنّ بفضلّى الظاهر المشهود سوف يظهر الله
مقامهنّ بين الاماء و يرفعهنّ بسلطانه الذى غلب
من فى السموات و الأرض كذلك تحرك قلبى
و لسانى فضلاً من عندى على احبائى و امائى فى
هذا المقام العزيز المرفوع

- 23 The glory that shineth resplendent from the horizon of the heaven of My loving-kindness be upon those who have cast away idle fancies and vain imaginings and have taken what hath been sent down for them from God, the Omnipotent, the Help in Peril, the Self-Subsisting.

23 البهاء المشرق الساطع من افق سماء عنايتى على
الذين نبذوا الظنون و الأوهام و اخذوا ما نزل
لهم من لى الله المقتدر المهيمن القيوم

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BH00422

To: Siyyid Muhammad who attained et al., in Tihiran

Date: 1307 ? [1889-1890]

- 1 The Epistle of God, the Help-in-Peril, the Self-Subsisting
- 2 He is the Speaker, the Rememberer, the All-Knowing, the All-Wise
- 3 Praise be to God Who hath opened the gates of divine knowledge through the keys of utterance and hath revealed that which had been hidden from time immemorial and concealed from minds and eyes. Glory, praise, peace and splendor be upon the Hands of His Cause who have inhaled the fragrance of the Day of God and have turned to Him with illumined hearts, and who have taken the chalices of prosperity in My Most Great Name from the hands of bounty. These are servants whom God hath described in His Books, His Scriptures, His Psalms and His Tablets, and whom He hath made the Hands of His Cause in His lands. Upon them be mercy from His presence and loving-kindness from His own Self. Verily, He is the All-Bountiful, the Ever-Flowing, the Mighty, the All-Giving.

1 صحيفة الله المهيمن القيوم

2 هو الناطق الذّاكر العليم الحكيم

3 الحمد لله الذى فتح ابواب العرفان بمقاليد البيان و
اظهر ما كان مكنوناً فى ازل الآزال و مستوراً عن
الادراك و الأبصار التكبير و الثناء و السلام و
البهاء على ايدى امره الذين وجدوا عرف يوم
الله و اقبلوا اليه بقلوب نوراء و اخذوا اقداح
الفلاح باسمى الأبهى من ايدى العطاء اولئك
عباد وصفهم الله فى كتبه و صحفه و زيره و الواحه
و جعلهم ايدى امره فى بلاده عليهم رحمة من
عنده و عناية من لدنه انه هو الفضال الفيّاض
العزيز الوهاب

4 O Haydar! Thy letter hath come into the presence of the Most Great Scene, the place wherein the Lord of Destiny hath spoken and made mention of His loved ones, and revealed unto them that whereby their names, their remembrance, their spirits, and their deeds in this Straight Path shall endure. Upon them be the glory of God, the Lord of the worlds. O Haydar! Rejoice and give thanks that thy letter hath gained the ear of the Wronged One, even as sorrows have encompassed Him from all sides through that which the hands of those who have broken the Covenant and denied the signs of God, the All-Knowing, the All-Informed, have wrought. Blessed is the servant who hath turned and stood before all with such steadfastness as hath thrown into confusion the hearts of the transgressors. Say: O people of God! Put away corruption and tyranny, and take hold of justice and equity. By My life! Ye were created for the reformation of the world and the education of its peoples. He doeth what He willeth and ordaineth as He pleaseth. Within His grasp are the reins of all affairs. There is none other God but Him, the Single, the One, the Powerful, the Almighty. Convey My greetings to My loved ones who have drunk the wine of divine knowledge from the hands of My bounty and who have arisen to serve My Cause, the Mighty, the All-Wise. O My loved ones in that land! Hear My call from the direction of My prison. Verily, He will protect you and guide you unto God, your Lord and the Lord of the heavens and the earth.

5 O Haydar! Say: O peoples of the earth! Fear God, then judge with fairness concerning that which hath appeared in truth, and be not of the oppressors. I was silent until God gave Me utterance, and I was still until His Will set Me in motion. The Books of God, the Mighty, the All-Knowing, bear witness unto this. Put away tyranny and take hold of justice. Verily, He will preserve you and be with you in every world of the worlds of God. He is the Protector of him who turneth unto Him and the Guardian of the sincere ones. We have created all beings for this Day, yet the people are in manifest doubt. They see, yet they deny; they hear, yet they turn away. Verily, they are accounted among the most lost in My clear Book.

6 We have desired at this time to make mention of My loved ones whose names were inscribed on a white leaf. Thy Lord is verily the All-Merciful, the Bountiful. O Husayn-'Ali! The face of the Wronged One hath turned toward thee from this exalted station and hath mentioned thee in such wise as to enrapture the Concourse on High and the dwellers of Paradise. Blessed are the fair-minded! Say: The Bayan circlet round Him and the Book standeth before His face, yet most of the people are heedless. Say: Through Him the ocean of utterance hath surged

4 يا حيدر قد حضر كتابك في المنظر الأكبر المقام الذي فيه نطق مالك القدر وذكر اوليائه و انزل لهم ما تبقى به اسمائهم و اذكارهم و ارواحهم و ما ظهر منهم في هذا السبيل المستقيم عليهم بهاء الله رب العالمين يا حيدر افرح ثم اشكر بما فاز كتابك باصغاء المظلوم اذ احاطته الأحران من كل الجهات بما اكتسبت ايدى الذين نقضوا الميثاق و كفروا بآيات الله العليم الخبير طوبى لعبد اقبل و قام امام العباد باستقامة اضطربت بها افئدة المعتدين قل يا حزب الله ضعوا الفساد و الاعتساف و خذوا العدل و الانصاف لعمري انكم خلقتم لاصلاح العالم و تهذيب نفوس الأمم انه يفعل ما يشاء و يحكم كيف يشاء و في قبضته زمام الأمور لا اله الا هو الفرد الواحد المقتدر القدير كبر من قبلى على اوليائى الذين شربوا رحيق العرفان من ايدى عطائى و قاموا على خدمة امرى العزيز الحكيم يا اوليائى هناك اسمعوا ندائى من شطر يمينى انه يحفظكم و يهديكم الى الله ربكم و رب السموات و الأرضين

5 يا حيدر قل يا ملأ الأرض اتقوا الله ثم انصفوا فيما ظهر بالحق و لا تكونوا من الظالمين قد كنت صامتاً انطقنى الله و كنت ساكناً حركتنى ارادته لتشهد بذلك كتب الله العزيز العليم ضعوا الاعتساف و خذوا الانصاف انه يحفظكم و يكون معكم في كل عالم من عوالم الله انه ولى من اقبل اليه و ولى المخلصين قد خلقنا الخلق لهذا اليوم ولكن القوم في وهم مبين يرون و ينكرون يسمعون و يعرضون الا انهم من الأخسرين في لوحى المبين

6 انا اردنا في هذا الحين ان نذكر احبائى الذين كانت اسمائهم في ورقة بيضاء ان ربك هو المشفق الكريم يا حسين قبل على قد اقبل اليك وجه المظلوم من هذا المقام الرفيع و ذكرك بما انجذب به الملأ الأعلى و سكان الفردوس طوبى للنصفين قل ان البيان يطوف حوله و الكتاب امام وجهه ولكن الناس اكثرهم من الغافلين

and the fragrance of the All-Merciful hath wafted, could ye but know it. Say: Through the Pen He hath outstripped the swords of the nations and hath forbidden conflict and strife, and hath abrogated holy war. Verily, He is the Most Merciful of the merciful. This is the Hidden One to Whom the Books have testified, and this is the News whereof Muhammad, the Messenger of God, and before Him every trusted Messenger gave glad-tidings.

- 7 O Zaynu'l-'Abidin! The Pen from this Prison hath turned towards thee and revealed that whereat all things have cried out, and the Kingdom and the Dominion, the Majesty and the Glory have called out: "Unto God belongeth this wondrous and glorious Day!" We have made mention of thee and thy father in such wise as shall endure and remain steadfast in the Book of God, the Ancient. Be thou thankful for this supreme bounty and say: "Praise be unto Thee, O Lord of eternity, for having adorned me with the ornament of recognition and guided me to the Dayspring of utterance. I beseech Thee by the power of Thy verses and their influence to make me steadfast in Thy love such that neither the oppression of the oppressors nor the ascendancy of the idolaters who have cast behind them Thy Covenant and have followed what hath appeared from the daysprings of fancy and idle imaginings shall deter me. O my Lord! I am Thy servant and the son of Thy servant. I beseech Thee by the dawning-places of Thy knowledge and the daysprings of Thy wisdom to aid me to assist Thy Cause through the hosts of trustworthiness and true religion. Verily, Thou art the Ruler over whatsoever Thou wilt through Thy firm and unshakeable command."

- 8 O 'Ali! The discourse of the Mount hath returned through the appearance of its Interlocutor, and the Tree hath cried out: "The Kingdom belongeth unto God, the Lord of this exalted station!" Blessed is the ear that hath gained the honor of My call and the heart that hath turned to My luminous horizon. Blessed is the eye that the desires of self have not prevented from beholding the Most Exalted Horizon, and the hand that hath taken hold of the Book of God with such power as hath rendered powerless all who are in the heavens and on earth. Say: O loved ones of God! Do ye hear and do ye remain patient? Where is the sighing of your hearts and the lamentation of your souls? Have ye recognized what hath appeared in truth, or are ye among the hesitating ones? Say:

- 9 My God, my God, my Lord, my Support, my Goal, my Object of worship, and the Ultimate End of my desire! By Thy might and majesty, Thy greatness and power, I long to lay my face upon every spot of Thy earth that perchance it may be honored

قل به ماج بحر البيان و هاج عرف الرحمن لو انتم من العارفين قل انه بالقلم سبق اسياف الأمم ومنع النزاع والقتال وحكم الجهاد انه هو ارحم الراحمين هذا هو المكنون الذي شهدت له الكتب وهذا هو النبأ الذي بشر به محمد رسول الله ومن قبله كل رسول امين

7 يا زين العابدين ان القلم من هذا السجن اقبل اليك و انزل لك ما صاحت به الأشياء و نادت الملك و الملكوت و العظمة و الجبروت لله مالک هذا اليوم العزيز البديع انا ذكرناك و اباک بما يكون باقياً ثابتاً في کتاب الله المنزل القديم اشكره بهذا الفضل الأعظم و قل لك الحمد يا مالک القدم بما زينتني بطراز العرفان و هديتني الى مطلع البيان اسألك بقدرة آياتك و نفوذها ان تجعلني مستقيماً على حبك بحيث لا يمنعني ظلم الظالمين و لا سطوة المشركين الذين نبذوا عهدك و اخذوا ما ظهر من مطالع الظنون و الأوهام اى رب انا عبدك و ابن عبدك اسألك بمشارك علمك و مطالع حكمتك ان تجعلني مؤيداً على نصرة امرک بجنود الأمانة و الديانة انك انت الحاكم على ما تشاء بأمرک المحکم المتين

8 يا على قد رجع حديث الطور بما ظهر مكلّمه و نادت السدرة الملك لله رب هذا المقام الرفيع طوبى لأذن فازت بدائى و لقلب اقبل الى افقى المنير طوبى لبصر ما منعه الهوى عن النظر الى الأفق الأعلى و ليد اخذت كتاب الله بقدرة عجزت عند ظهورها قدرة من فى السموات و الأرضين قل يا اولياء الله هل تسمعون و تصبرون اين حنين قلوبكم و ضجيج نفوسكم هل عرفتم ما ظهر بالحق ام كنتم من المتوقّفين

9 قل الهى الهى و سيدى و سندى و مقصودى و معبودى و غاية املى و عزّتک و جلالک و عظمتک و اقتدارک احب ان اضع وجهى على كلّ بقعة من بقاع ارضک لعلّ يتشرف بمقام

by having been touched by the feet of Thy loved ones. O Lord! Forgive the transgressions of Thy servants and Thy loved ones, and ordain for them that which shall preserve them from all else save Thee in Thy days. I testify that Thou art the Generous, that Thou art the Merciful. Nothing whatsoever escapeth Thy knowledge. Thou doest what Thou willest and ordainest what Thou desirest. There is none other God but Thee, the Almighty, the Glorious, the Most Great.

تَشْرَفُ بِقَدُومِ أَوْلِيَائِكَ إِيْرَبَّ اغْفِرْ جَرِيرَاتِ
عِبَادِكَ وَأَوْلِيَائِكَ وَقَدِّرْ لَهُمْ مَا يَحْفَظُهُمْ عَنْ
دُونِكَ فِي أَيَّامِكَ أَشْهَدُ أَنَّكَ أَنْتَ الْكَرِيمُ وَ
أَنَّكَ أَنْتَ الرَّحِيمُ لَا يَعْزُبُ عَنْ عِلْمِكَ مِنْ شَيْءٍ
تَفْعَلُ مَا تَشَاءُ وَتَحْكُمُ مَا تَرِيدُ لَا إِلَهَ إِلَّا أَنْتَ
الْمُقْتَدِرُ الْعَزِيزُ الْعَظِيمُ

- 10 O Pen! Make mention of him who hath been named Yadu'llah and remind him of that which hath flowed from the tongue of Grandeur in the Kingdom of utterance, that he may give thanks and be of those who are thankful. We beseech God to strengthen thee to take hold of His Book with such power as the might of the world cannot withstand, and with such steadfastness as the doubts of nations cannot shake. Verily thy Lord is the Almighty over whatsoever He willeth through this Name whereby the limbs of the world have quaked, save those whom God, the Forgiving, the Merciful, hath willed.

10 يَا قَلَمُ اذْكُرْ مِنْ سَمِيِّ بَيْدِ اللَّهِ وَذَكِّرْهُ بِمَا جَرَى مِنْ
لِسَانِ الْعِظَمَةِ فِي مَلَكُوتِ الْبَيَانِ لِيَشْكُرَ وَيَكُونَ
مِنَ الْحَامِدِينَ نَسْأَلُ اللَّهَ أَنْ يُؤَيِّدَكَ عَلَى اخْذِ كِتَابِهِ
بِقُوَّةٍ لَا تَمْنَعُهَا قُوَّةُ الْعَالَمِ وَبِاسْتِقَامَةٍ لَا تَزَلُّهَا شِبْهَاتُ
الْأُمَمِ إِنَّ رَبَّكَ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ بِهَذَا الْاسْمِ
الَّذِي بِهِ ارْتَعَدَتْ فِرَاقُ الْعَالَمِ إِلَّا مِنْ شَاءِ اللَّهِ
الْغَفُورِ الرَّحِيمِ

- 11 O Ruhullah! We sent forth the Spirit aforetime and gave the people glad tidings of this announcement whereby the earth and heaven were transformed and the hearts of the transgressors were troubled. And before Him We sent Moses with clear signs and commanded him to announce unto the people the Day of God, the Mighty, the Great - this Day wherein the Interlocutor of the Mount hath been established upon the throne of Manifestation and calleth out with the most exalted call: "O concourse of earth and heaven! By God, that which was hidden in knowledge hath appeared and He hath come through Whose manifestation the eyes of the near ones have been so-laced." Thus hath the Sun of utterance shone forth from this station which hath been built in My Name, the Almighty, the Powerful.

11 يَا رُوحَ اللَّهِ قَدْ أَرْسَلْنَا الرُّوحَ مِنْ قَبْلِ وَبَشَّرَ النَّاسَ
بِهَذَا النَّبِيِّ الَّذِي بِهِ انْقَلَبَتِ الْأَرْضُ وَالسَّمَاءُ وَ
اضْطَرَبَتِ افْتِدَةُ الْمُعْتَدِينَ وَمِنْ قَبْلِهِ أَرْسَلْنَا الْكَلِيمَ
بِآيَاتٍ بَيِّنَاتٍ وَامْرَأَهُ أَنْ يُخْبِرَ النَّاسَ بِيَوْمِ اللَّهِ
الْعَزِيزِ الْعَظِيمِ هَذَا الْيَوْمَ الَّذِي فِيهِ اسْتَوَى مَكَلَّمُ
الطُّورِ عَلَى عَرْشِ الظُّهُورِ وَيُنَادِي بِأَعْلَى النِّدَاءِ يَا
مَلَأَ الْأَرْضَ وَالسَّمَاءَ تَالَلَّهِ قَدْ ظَهَرَ مَا كَانَ مَكْنُونًا
فِي الْعِلْمِ وَآتَى مِنْ قُرْتٍ بِظُهُورِهِ أَعْيُنَ الْمُقَرَّبِينَ
كَذَلِكَ أَشْرَقَ نَبِيرُ الْبَيَانِ فِي هَذَا الْمَقَامِ الَّذِي بَنَى
بِاسْمِ الْمُقْتَدِرِ الْقَدِيرِ

- 12 O Nasru'llah! Victory hath come, yet the people are wrapped in thick veils. The oppressor threateneth Me with tribulations while God promiseth Me victory. Verily, He is the most truthful of speakers. Say: He hath manifested His Cause with such sovereignty as cannot be weakened by the hosts of the world nor hindered by the clamor of the ignorant who have held back the servants from the Law of God, the Protector, the Almighty over every small and great one.

12 يَا نَصْرَ اللَّهِ قَدْ آتَى النَّصْرُ وَالْقَوْمُ فِي حِجَابٍ غَلِيظٍ
إِنَّ الظَّالِمَ بِالْمَكَارِهِ يَهْدِدُنِي وَاللَّهُ بِالنَّصْرِ يَعِدُنِي إِنَّهُ
هُوَ أَصْدَقُ الْقَائِلِينَ قُلْ إِنَّهُ أَظْهَرَ أَمْرِهِ بِسُلْطَانٍ لَا
تَضَعُفُهُ جُنُودُ الْعَالَمِ وَلَا تَمْنَعُهُ ضَوْضَاءُ الْجَهَالِ
الَّذِينَ مَنَعُوا الْعِبَادَ عَنْ شَرِيعَةِ اللَّهِ الْمُهَيْمِنِ الْمُقْتَدِرِ
عَلَى كُلِّ صَغِيرٍ وَكَبِيرٍ

- 13 O Tongue of Grandeur! Make mention of him who was named Siyyid Muhammad, who soared on wings of longing to the Daystar of the horizons until he attained that station which God had made the circling-point of the sincere ones. O Muhammad! Remember when thou didst seek the ultimate goal and the loftiest summit, and didst traverse the path when thou

13 يَا لِسَانَ الْعِظَمَةِ اذْكُرْ مِنْ سَمِيِّ بَيْدِ مُحَمَّدٍ الَّذِي طَارَ
بِأَجْنَحَةِ الْإِسْتِيَاقِ إِلَى نَبِيرِ الْأَفَاقِ إِلَى أَنْ وَرَدَ فِي
مَقَامٍ جَعَلَهُ اللَّهُ مَطَافَ الْخُلَصِينَ يَا مُحَمَّدُ اذْكُرْ إِذْ
قَصِدْتَ الْغَايَةَ الْقَصْوِيَّ وَالذَّرْوَةَ الْعُلْيَا وَقَطَعْتَ
السَّبِيلَ إِذْ فَرَزْتَ بِالذَّلِيلِ فِي أَيَّامِ رَبِّكَ الْعَزِيزِ

didst attain unto the Guide in the days of thy Lord, the Mighty, the Praiseworthy. Thou didst cross land and sea until thou didst enter the fortified City which was foretold in the Psalms and before it in the Books of God, the Lord of the Mighty Throne. Thou didst stand before the Gate which was opened by the Key of Grace to all who are in the heavens and on earth. Thou didst witness and hear the Call, and didst attain unto that which had been inscribed by the Most Exalted Pen in the Books of the Prophets. Thou didst appear before the Throne of the Lord, and didst hear His call and behold His horizon. This perspicuous Tablet beareth witness to this. Blessed art thou, and blessed are thy hearing and thy sight. We beseech God, blessed and exalted be He, to aid thee to stand firm in the Greater Steadfastness and to ordain for thee that which He hath ordained for those who have drunk the choice wine of martyrdom from the hands of His bounty. Verily, He remembereth him who remembereth Him, and loveth him who loveth Him. He is the All-Bountiful, the Forgiving, the Merciful.

- 14 We bear witness that thou hast drunk the choice wine of reunion when all were forbidden save whom God, the Protector, the Self-Subsisting, did will. Say: My God, my God, my Lord, my Support, my Goal, my Adored One, my Beloved! I love to make mention of Thee throughout the regions of Thy earth and to call upon Thee at all times by Thy Name amongst Thy servants. O Lord! I beseech Thee by Thy sovereignty which hath dominated all existence, both seen and unseen, and by Thy Command whereby Thou hast subdued the world and the hearts of the nations, to make me speak Thy praise and call out Thy Name with wisdom and utterance. Then I beseech Thee by Thy sovereignty whereby the limbs of every ignorant one did tremble and the heart of every opposer was disturbed, to ordain for me from the Pen of Grace that which befitteth the ocean of Thy bounty and the heaven of Thy generosity. Verily, Thou art the All-Bountiful, the Powerful, the Forgiving, the Kind.

- 15 We have desired at this moment to make mention of one from whom We perceived the fragrance of the love of God, the Lord of this exalted station, and We wish to conclude the Book with his remembrance, that the choice wine of utterance may draw him to a station wherein the call is raised by command of the Ancient Ordainer. We arose one day desiring another land, and when We arrived We beheld its willows arranged in rows. We rested beneath their long hanging branches, and whenever the winds of will moved them to the right there was heard from their rustling "The All-Merciful hath come with manifest sovereignty," and to the left was heard from them "The Hidden One hath appeared with His name, the Self-Subsisting," as

الحمد وقطعت البر والبحر الى ان دخلت المدينة المحصنة التي اخبر بها الزبور ومن قبله كتب الله رب العرش العظيم وقت لدى الباب الذي فتح بمفتاح الفضل على من في السموات والأرضين شهدت وسمعت النداء وفزت بما كان مستظوراً من القلم الأعلى في كتب النبيين وحضرت امام كرسي الرب وسمعت ندائه ورأيت افقه يشهد بذلك هذا اللوح المبين طوبى لك ولسمعك وبصرك نسأل الله تبارك وتعالى ان يؤيدك على الاستقامة الكبرى ويقدر لك ما قدره للذين شربوا رحيق الشهادة من ايدى عطائه انه يذكر من ذكره ويحب من احبه وهو الفضل الغفور الرحيم

14 ونشهد أنك شربت رحيق الوصال اذ منع عنه العباد الا من شاء الله المهيمن القيوم قل الهى الهى وسيدى وسندى ومقصودى ومعبودى ومحبوبى احب ان اذكرك فى قطعات ارضك واناديك في كل الايام باسمك بين عبادك اى رب اسألك بسلطانك الذى غلب الوجود من الغيب والشهود وأمرك الذى به تتفرق العالم وافئدة الأمم ان تجعلنى ناطقاً بذكرك ومنادياً باسمك بالحكمة والبيان ثم اسألك بسلطانك الذى به ارتعدت فرائص كل جاهل واضطرب فؤاد كل معرض ان تقدر لى من قلم الفضل ما ينبغى لبحر جودك وسماء كرمك أنك انت الفضل المقتدر الغفور العطوف

15 أنا اردنا فى هذا الحين ان نذكر من وجدنا منه عرف محبة الله رب هذا المقام الرفيع ونحب ان نختم الكتاب بذكره ليجذبه رحيق البيان الى مقام ارتفع فيه النداء امراً من لدن امر قديم أنا اصبحنا اليوم و اردنا ارضاً اخرى فلما وردنا شاهدنا صفصافها مصفوفة وسكناً تحت اذباله الطويلة المعلقة كلما تحركها ارياح الارادة الى اليمين يسمع من حفيفها قد اتى الرحمن بسلطان مبين و الى اليسار يسمع منها قد ظهر المكنون

though they gave glad tidings to the trees of the world of this Cause which hath appeared through God's Will, the Mighty, the Praiseworthy.

باسمه القيوم و كان ان يبشّر اشجار العالم بهذا الأمر
الذى ظهر من مشية الله العزيز الحميد

- 16 O Son of Glory! Hear the call raised from the Mount of Knowledge at the right of the Spot of Proof from the Divine Lote-Tree: "Verily, there is none other God but Him, the Single, the One, the Powerful, the Mighty, the Generous." We beseech God to assist thee to know that which most of His servants are prevented from knowing. Verily, He is powerful over whatsoever He willeth. There is none other God but Him, the Protector of all who are in the heavens and earth.

16 يا ابن الهاء اسمع النداء الذى ارتفع من طور
العرفان عن يمين بقعة البرهان من سدرة البيان انه
لا اله الا هو الفرد الواحد المقتدر العزيز الكريم
نسأل الله تعالى ان يؤيدك على عرفان ما منع عنه
اكثر العباد انه هو المقتدر على ما يشاء لا اله الا
هو المهيمن على من فى السموات والأرضين

- 17 We have manifested the Cause and revealed in diverse books that which shall appear in future ages and centuries. With thy Lord is the knowledge of all things, yet the people are in strange doubt. They see, yet deny; they hear, yet turn away. Verily, they are among the misguided before the Self-Sufficient, the Most High. Say: Be fair, O people, then help your Lord with wisdom and utterance. Thus hath the matter been decreed from God, the Lord of lords. Say: The bounty hath been completed and the proof perfected. Fear the All-Merciful, O concourse of servants in the lands.

17 انا اظهرنا الأمر و ازلنا فى كتب شتى ما يظهر
من بعد فى القرون والأعصار عند ربك علم كل
شئ ولكن الناس فى ريب عجاب يرون وينكرون
يسمعون ويعرضون الا أنهم من اهل الضلال
لدى الغنى المتعال قل انصفوا يا قوم ثم انصروا
ربكم بالحكمة والبيان كذلك قضى الأمر من
لدى الله ربّ الأرباب قل قد كلمت النعمة و
تمت الحجة اتقوا الرحمن يا معشر العباد فى البلاد

- 18 We beseech God to open before thy face the gate of utterance and to confirm thee in propagating His Cause with proof and evidence. Let not the derision of enemies grieve thee, nor the might of those who have denied God, the Lord of the beginning and the end. Say: My God, my God! Praise be unto Thee for having given me to drink the cup of Thy knowledge from the hand of Thy bounty and for illumining my heart with the light of certitude through Thy grace and favor. My Lord! Thou seest me turning toward the heaven of Thy bounty, clinging to the hem of the robe of Thy mercy, beseeching at the door of Thy generosity, and hoping for the wonders of Thy favor. I beseech Thee by the blood that was shed in Thy path and by the breasts that were pierced for the exaltation of Thy Cause and the manifestation of Thy Word, to assist me with the hosts of the seen and the unseen, that I may help Thy Cause among Thy servants and make mention of Thee with such remembrances as shall draw unto Thee the hearts of Thy creation.

18 نسأل الله ان يفتح على وجهك باب البيان و
يؤيدك على تبليغ امره بالجنة والبرهان اياك
ان تحزنك شماتة الأعداء او تخوفك سطوة الذين
كفروا بالله مالک المبدأ والمآب قل الهى الهى
لك الحمد بما سقيتني كأس عرفانك من يد
عطائك و نورت قلبي بنور الايقان بجودك و
عنايتك اى ربّ ترانى مقبلاً الى سماء فضلك
و متشبهاً بأذيال رداء رحمتك و سائلاً لدى باب
كرمك و راجياً بدائع جودك اسألك بالدماء
التي سفكت فى سبيلك و بالصدور التي تشبكت
لأعلاء امرك و اظهار كلمتك ان تؤيدنى بجنود
الغيب و الشهادة لأنصر امرك بين عبادك و
اذكرک بأذکار تجذب بها افئدة خلقك

- 19 My Lord! I am Thy servant who hath confessed his transgressions before the waves of Thy forgiveness and his sins before the dawning-places of the Day-Star of Thy pardon. How many nights did I sleep upon my couch, heedless of Thy manifestation and of hearkening to Thy most sweet call as it was raised between earth and heaven! And how many days was I occupied with my affairs, hesitating in Thy Cause! My Lord! I am he who confesseth his poverty, his want, and his need before

19 اى ربّ انا عبدك الذى اعترف بجريراتي عند
امواج بحر عفوكم و بخطيئاتي عند تجليات نير
غفرانكم كم من ليال كنت نائماً على الفراش
غافلاً عن ظهوركم و اصغاء ندائك الأحملى اذ
ارتفع بين الأرض والسماء و كم من ايام كنت
مشتغلاً فيها بأمورى متوقفاً فى امرك اى ربّ انا

the kingdom of Thy wealth, Thy pardon, and Thy bestowal. By Thy glory! I am ashamed to make mention of Thee or to describe Thee save that Thou adorn my head with the crown of Thy pardon and my temple with the ornament of Thy forgiveness. Alas, alas, for that which hath escaped me in Thy days!

- 20 My Lord! Thou seest the sinner standing before the gate of Thy bounty. I beseech Thee by the lights of Thy countenance and the dawning-places of Thy revelation to make me steadfast and firm in Thy announcement whereby the feet of Thy creation have slipped save those whom the hand of Thy generosity did rescue. There is none other God but Thee, the Single, the One, the Powerful, the Mighty, the Forgiving, the Merciful.

الَّذِي اعْتَرَفَ بِمُسْكِنَتِي وَفَقْرِي وَافْتِقَارِي عِنْدَ
مَلَكُوتِ غَنَائِكَ وَعَفْوِكَ وَعَطَائِكَ وَعِزَّتِكَ
اسْتَحْيِي انِ اِذْكُرْكَ وَاصْفِكَ اِلَّا بِأَنْ تَجْعَلَ
رَأْسِي مَزِينًا بِاَكْلِيلِ عَفْوِكَ وَهَيْكَلِي مَطْرُزًا
بِطَرَاظِ غَفْرَانِكَ آه آه عَمَّا فَاتَ عَنِّي فِي أَيَّامِكَ

20 ای ربّ تری العاصی قائماً لدی باب فضلک
اسألك بأنوار وجهک و مشارق وحیک ان
تجعلنی ثابتاً راسخاً فی نیاک الذی به زلت اقدام
خلقک الا من انقذته ید کرمک لا اله الا انت
الفرد الواحد القوی الغالب الغفور الرحیم

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To: *Mirza Ali Ashraf Lahijani ('Andalib) et al.*

Date: 1307 ? [1889-1890]

- 1 He is the All-Commanding, the All-Wise!

1 هو الأمر الحكيم

- 2 O 'Andalib! Upon thee be the Glory of God, the Lord of all worlds! We address thee in the Persian tongue. Verily, We love to make mention of thee and give thee glad tidings of My grace, My bounty, and My mercy which have preceded thee and aided thee in teaching My Most Great Cause and My Mighty Message. God knoweth, and thou knowest, that the Pen of God hath never ceased to make mention of His servants and counsel them. We have bestowed upon them that which will preserve them, exalt them, strengthen them, and draw them nigh unto God, the Mighty, the Praiseworthy.

2 یا عندلیب علیک بہاء اللہ ربّ العالمین بلسان
پارسی ندا مینمائیم انا نحبّ ان نذکرک و نبشّرك
بعنايتی و فضلی و رحمتی الّتی سبقتک و ایدتک
علی تبلیغ امری الأعظم و نبأی العظیم اللہ یعلم و
انت تعلم قلم اللہ ما توقّف فی ذکر العباد و نصحبهم
قد القینا الیہم ما یحفظہم و یرفعہم و یعزّہم و
یقربہم الی اللہ العزیز الحمید

- 3 Time and again have We made mention of that which leadeth to the elevation, advancement and refinement of souls, and the conditions required of teachers have shone forth from the horizon of divine Tablets. We beseech God to aid all to achieve that which draweth hearts near and attracteth them. The Most Exalted Pen lamenteth and declareth: Today the people of Baha must guide the people of the world through deeds and character, and lead them to the straight path.

3 آنچه سبب علوّ و ارتقا و تہذیب نفوس بودہ مکرّر
ذکر نمودیم و انجم شرائط مبلغین از آفاق الواح
الہی مشرق و لائح از حقّ میطلبیم کلّ را تأیید
فرماید بآنچه سبب تقرّب و انجذاب قلوب است
قلم اعلیٰ نوحہ مینماید و میفرماید امروز باید اہل
بہا اہل ناسوت انشاء را باعمال و اخلاق ہدایت
کنند و بصراط مستقیم راہ نمایند

- 4 One night in the realm of vision, We addressed one of the claimants to love who dwelleth outside this land with this blessed verse: "Thou wast created to aid My Cause, yet thou didst aid Mine enemies through deeds more powerful than the hosts of kings and rulers." Other verses were also revealed to him, and We have mentioned this verse in certain Tablets. Ask thou of God to raise up souls who will arise to aid the Cause of the Wronged One with perfect sanctity, detachment and severance - an arising that no laxity can overtake nor sitting down follow. The loved ones are few and the enemies many.
- 4 شی از شبها در عالم رؤیا یکی از مدعیان محبت که خارج از این ارض است باین آیه مبارکه نطق نمودیم آنک خلقت لنصرة امری ولكن نصرت اعدائى بعمل کان اقوى من جنود الملوك و السلاطین و همچنین آیات اخرى بر او القا شد و این آیه مذکوره را در بعضی از الواح ذکر نمودیم از حق بطلب مبعوث فرماید نفوسی را که بکمال تقدیس و تنزیه و انقطاع بر نصرت امر مظلوم قیام نمایند قیامیکه سستی آنرا اخذ نکند و قعود از پی در نیاید احباً قلیل و اعدا کثیر
- 5 O 'Andalib! Upon thee be My glory! Strive that perchance the servants may not be deprived of the waves of the divine ocean of inner meanings. Most are veiled by names, which have become the greatest barrier, thus preventing them from drawing nigh to the Most Exalted Horizon. Say: O people of Baha! Should unseemly conduct appear from any one of you, that one hath been and is an helper of the enemies of Truth, for heedless souls, upon hearing of a reprehensible act, kindle the fire of corruption and begin to spread it, attributing it to the Source.
- 5 عندلیبی علیک بهائی جهد نما شاید عباد از امواج بحر معانی الهی محروم نمایند اکثری را اسماء حائل شده و حجاب اکبر گشته لذا از تقرّب بافق اعلیٰ ممنوعند بگو ای اهل بها از هر یک اگر عمل نالایقی ظاهر شود او ناصر اعدای حق بوده و هست چه که نفوس غافله بجزء اصغاء عمل منکری نار فساد برافروزند و بانتشار عمل آغاز نمایند و نسبت آنرا بمبدء راجع کنند
- 6 Repeatedly hath this exalted word descended from the Most Exalted Pen: The hosts that can render victorious the Truth are goodly deeds and praiseworthy character, and the leader and commander of these hosts is the fear of God. By My life! Few indeed are the ears worthy of hearing this call. From the beginning of the Cause We have borne countless afflictions that perchance the heedless souls might become aware and attain to that which beseemeth them.
- 6 مکرّر از قلم اعلیٰ اینکلمهء علیا نازل جنودیکه ناصر حقند اعمال و اخلاق پسندیده بوده و قائد و سردار این جنود تقوی الله لعمری آذانیکه لایق اصغاء این ندا است قلیل مشاهده میشود از اول امر بلایای لاتخصی را حمل نمودیم که شاید نفوس غافله آگاه شوند و بآنچه سزاوار است فائز گردند
- 7 The Cause of the True One is even as the sun, luminous and resplendent. In the Land of Sad, His Honour Ashraf offered up his life in the path of the Desire of all the worlds, and with perfect steadfastness, resignation, and acquiescence, he set out for the shrine of faithfulness. After the martyrdom of that Wronged One, mention was made of Hadi of Dawlat-Abad, and fear and agitation seized him. That unjust one ascended the pulpit and cursed the Origin and End by name and title, and declared his dissociation to such degree that the son of the wolf bore witness to his faith in the assemblage. For two days of this evanescent life he committed acts that set ablaze the hearts of the near ones and caused the tears of the sincere to flow. This life is proof of hypocrisy, and that martyrdom beareth witness to harmony and concord.
- 7 امر حق بمثابهء آفتاب روشن و منیر است در ارض صاد حضرت اشرف جان را در سبیل مقصود عالمیان فدا نمود و بکمال استقامت و تسلیم و رضا قصد مشهد وفا کرد و بعد از شهادت آنمظلوم ذکر هادی دولت آبادی خوف و اضطراب اخذ نمود آن بی انصاف بر منبر ارتقا جست و بمبدء و منتهی باسمه و رسمه لعن نمود و تبری جست بشأنیکه ابن ذئب در مجمع بر ایمانش گواهی داد از برای دو روز ایام فانیه عمل کرد آنچه را که اکباد مقربین محترق و عبرات مخلصین نازل حیات این دلیل بر نفاق و شهادت آن گواه بر وفاق و اتفاق
- 8 Nevertheless, some have not awakened and shall not awaken. What hath come to pass that the servants reflect not upon
- 8 مع ذلک بعضی متنبّه نشده و نخواهند شد آیا چه شده که در شهادی این امر عباد تفکر

the martyrs of this Cause? The Two Luminaries, despite their honour, wealth, and eminence, offered up their lives with such steadfastness that the Concourse on High was left bewildered. Likewise, before them, Kazim and those with him – upon them be the glory of God and His mercy and bounty – in every land, with perfect constancy, sanctified souls sacrificed their lives for this Name.

نماینده نورین نیرین مع عزّت و ثروت و رفعت باستقامتی جان فدا نمودند که ملأ اعلی متحیر و همچنین قبل از ایشان کاظم و من معه علیهم بهاء الله و رحمته و عنایت در هر بلد بکمال استقامت انفس مجرّده جانرا باین اسم فدا نمودند

- 9 If the people of the Qur'an have not awakened, it is a simple matter; the people of the Bayan who turn away are likewise in this state. In Badi' one must reflect: "We brought him forth and began his creation. When his creation was completed and his formation perfected, We sent him forth like a ball of fire. Neither the might of days nor the power of nations prevented him." Yet none is aware.

9 اهل فرقان که متنبّه نشدند سهل است معرضین بیان هم کذلک در بدیع باید تفکّر نمود انا احضرناه و شرعنا فی خلقه فلما تمّ خلقه و طاب خلقه ارسلناه ککرة النار ما منعه سطوة الايام و لا قدرة الانام مع ذلک احدی آگاه

- 10 It were better that we turn our gaze to the Tablet of Wisdom and cleave fast unto this verse: "Look not upon creation and their ways, but upon the True One and His sovereignty. Thus hath the matter been decreed by God, the Protector, the Self-Subsisting."

10 نه بهتر آنکه بلوح حکمت ناظر شویم و باین آیه متمسک لا تنظر الی الخلق و اطوارهم بل الی الحق و سلطانه کذلک قضی الامر من لدی الله المهيمن القيوم

- 11 Today all things speak, but no hearer is to be found, save whomsoever thy Lord willeth. In one of the Tablets, written in His own hand, these words are recorded: "The Book speaketh – what doth it say? It saith: 'The Hidden One hath come.' The musk-pod speaketh – what doth it say? It saith: 'The Musk of inner meanings hath come.' The shell speaketh – what doth it say? It saith: 'The true Pearl hath come.' The horizon speaketh – what doth it say? It saith: 'The Most Great Luminary hath come.' Mount Sinai speaketh – what doth it say? It saith: 'The Interlocutor hath come.' The Lote-Tree speaketh – what doth it say? It saith: 'Behold My fruits and hearken unto My rustling.' The ocean speaketh – what doth it say? It saith: 'Behold My majesty and My waves.' The sun speaketh – what doth it say? It saith: 'Behold My rising and My effulgences.' The Wronged One speaketh – what doth He say? He saith: 'Might and glory belong unto God and unto His chosen ones.'"

11 امروز جمیع اشیاء ناطق ولكن سامع مفقود الا من شاء ربک در یکی از الواح بخط خود اینکلمات مرقوم کتاب میگوید چه میگوید میگوید مکنون آمد نافه میگوید مشک معانی آمد صدف میگوید لؤلؤ حقیقی آمد افق میگوید نیر اعظم آمد طور میگوید مکلم آمد سدره میگوید انظروا اثماری و اسمعوا حنینی بحر میگوید انظروا عظمتی و امواجی آفتاب میگوید انظروا اشراقی و تجلیاتی مظلوم میگوید العزة و العظمة لله و لأصفيائه

- 12 Each day pearls of wisdom and gems of utterance appear from the treasury of the Most Exalted Pen, yet seekers endued with justice and equity are as non-existent and lost. Say: "O my God! O my God! Deprive not Thy servants of the Kawthar of Thy mercy, nor of the showers of Thy bounty and bestowal. I beseech Thee by Thy Name through which Thou hast subdued all names, and by whose utterance the realities of all things have been attracted, to assist the heedless to turn unto the gate of Thy grace and to return unto the ocean of Thy forgiveness. Verily, Thou art the Powerful, the Mighty, the Bountiful." O 'Andalib! Upon thee be My glory! Cast these

12 در هر یوم لآلی حکمت و جواهر بیان از خزانه قلم اعلی ظاهر ولكن طالب قابل بمثابه عدل و انصاف معدوم و مفقود قل الهی الهی لا تمنع عبادک عن فرات رحمتک و لا عن امطار جودک و عطائک اسئلک باسمک الذی به سخرت الأسماء و ببيان به انجذبت حقائق الأشياء بأن تؤیّد الغافلين علی الانابه لدی باب فضلک و الرجوع الی بحر غفرانک انک انت المقدر العزيز الفضال یا عندلیب علیک بهائی

hidden words before the servants, that perchance they may return from passion unto guidance, and from rebellion unto righteousness.

- 13 O Friends! Extinguish the lamp of error and kindle within your hearts and souls the everlasting beacons of guidance, for ere long the assayers of all being will accept naught but the purest virtue in the presence of the Adored One, and naught but spotless deeds shall be accepted by Him.

- 14 The following is written in the first line of the Tablet and concealed in the pavilion of God's protection:

- 15 O My servant! Let not a single breath deprive thee of the imperishable sovereignty, and forfeit not the celestial dominion of Paradise for a fleeting desire. This is the living waters of Kawthar, flowing from the fountain-pen of the All-Merciful. Well is it with them that drink thereof.

- 16 O earthly plant! How is it that thou wilt not touch thy garment with sugar-stained hands, yet with a heart defiled by desire and passion thou seekest intimacy with Me and yearnest to enter My holy dominions? Far, far be it from you, from that which ye desire!

- 17 O 'Andalib! The purpose is that it be made known to all that from the earliest days the Supreme Pen hath commanded all to sanctification, detachment, and that whereby the Cause is exalted. These sublime words were revealed in the Tablet of Majesty: "Today the helper of the Truth hath been goodly deeds and praiseworthy character." Repeatedly hath this exalted word been revealed from the Supreme Pen: "The harm to this Wronged One came not from the chains and fetters of the Land of Ta, nor from the oppression of the tyrants of the Land of Mim. Rather it came from souls who claim to love Him and count themselves among the people of Baha, yet are found to be obedient to self and passion." Today must the friends be illumined with the light of piety and enkindled with the fire of detachment. This is the counsel of the Truth, exalted be His glory, both aforetime and hereafter. Well is it with them that act!

- 18 In truth I say: from whomsoever appeareth the fire of desire and passion, he is not and hath never been of the Truth. The friends must be adorned with the ornament of detachment, piety, trustworthiness and religion. In the Hidden Words We have said: "O ye that are fair in the outward and dark in the inward! Your likeness is as the clear, bitter water which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun's

این کلمات مکنونه را بر عباد القا نما شاید از هوی بهدی راجع شوند و از طغی بتقوی

- 13 ای دوستان من سراج ضلالت را خاموش کنید و مشاعل باقیه هدایت در قلب و دل برافروزید که عنقریب صرافان وجود در پیشگاه حضرت معبود جز تقوای خالص نپذیرند و غیر عمل پاک قبول ننمایند

- 14 در سطر اول لوح مذکور و مسطور است و در سراق حفظ الله مستور

- 15 ای بنده من ملک بیزوال را بازالی از دست منه و شاهنشهی فردوس را بشهوتی از دست مده اینست کوثر حیوان که از معین قلم رحمن ساری گشته طوبی للشاربین

- 16 ای گیاه خاک چگونه است که با دست آلوده بشکر مباشرت جامه خود نمائی و با دل آلوده بگناقت شهوت و هوی معاشرت را جوئی و بممالک قدسم راه خواهی هیات هیات عما اتم تریدون

- 17 یا عندلیب مقصود آنکه بر کل معلوم گردد که قلم اعلی از اول ایام کل را بتقدیس و تنزیه و ما یرتفع به الأمر امر فرموده اینکلمات عالیات در لوح جلال نازل امروز ناصر حق اعمال طیبیه و اخلاق مرضیه بوده مکرر اینکلمه علیا از قلم اعلی نازل ضرر اینظلم زنجیر و کند ارض طا نبوده و همچنین ظلم ظالمهای ارض میم نه بلکه از نفوسیت که دعوی محبت مینمایند و خود را از اهل بها میشمردند و لکن مطیع نفس و هوی مشاهده میگردند امروز باید اولیا بنور تقوی منور باشند و بنار انقطاع مشتعل اینست وصیت حق جلّ جلاله از قبل و بعد طوبی للعاملین

- 18 براستی میگویم از هر نفسی نار امل و شهوت ظاهر شود او از حق نبوده و نیست باید دوستان بطراز انقطاع و تقوی و امانت و دیانت مزین باشند در کلمات مکنونه فرمودیم ای بظاهر آراسته و باطن کاسته مثل تو مثل آب تلخ صافیست که کمال لطافت و صفا از آن در ظاهر مشاهده شود و چون بدست صراف

rays fall alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth, nay measureless is the difference!"

ذائقهء احدیه افتد قطرهئی از آرا قبول نفرماید
نجلی آفتاب در تراب و مرآت هر دو موجود
ولکن از فرقدان تا ارض فرق دان بلکه فرق
بیمتهی در میان

- 19 The influence of the Word hath ever been dependent upon sanctification of self. Say: O my God, my God! Illumine the hearts of Thy loved ones with the light of Thy knowledge, and aid them to champion Thy Cause through utterance from which the fragrance of Thy sanctity is diffused. O Lord! Withhold them not from the ocean of Thy bounty, nor from the outpourings of Thy days. I beseech Thee to assist them in whatsoever good Thou hast revealed in Thy Book. Verily Thou art the All-Bountiful, the Mighty, the Powerful.

19 تأثیر کلمه از تقدیس نفس بوده و هست قل
الهی الهی نور قلوب اولیائک بنور معرفتک و
ایدهم علی نصره امرک بیان یتضوع منه عرف
تقدیسک ای رب لا تمنعهم عن بحر عطائک
و لا عن فیوضات ایامک استلک بأن توفقههم
علی کلّ خیر انزلته فی کتابک انک انت الفضل
القوی القدر

- 20 Thou didst mention the loved ones of the land of Shin and likewise other lands. The excellence of that blessed land among hallowed regions is evident and manifest as the sun. Blessed is it and blessed are its people who have drunk the wine of revelation from the chalices of the bounty of their Lord, the Compassionate, the Generous. Thou didst mention certain souls and their enkindlement with the fire of divine love. Praised be God, each one hath attained unto the waves of the ocean of utterance. We have mentioned them all with a mention that is sanctified above change and effacement. Verily thy Lord is the Mighty, the Powerful. Give them My glad-tidings, remind them of My verses, and illumine them with the lights of My wondrous utterance. The Afnan of that land, upon them be My glory and loving-kindness, have attained unto that which hath no peer or likeness. We beseech God to manifest through them the standards of His might in His lands and the banners of His guidance amongst His servants.

20 ذکر اولیای ارض شین را نمودید و همچنین دیار
اخری فضل آن ارض مبارکه مابین اراضی
مقدسه بمثابهء آفتاب ظاهر و هویداست طوبی
لها و نعیماً لأهلها الذین شربوا ریحی الوحی من
کؤوس عطاء ربهم المشفق الکریم ذکر بعضی
از نفوس را نموده اید و همچنین اشتعالشانرا بنار
محبت الهی لله الحمد هریک بامواج بحر بیان فائز
کلّ را ذکر نمودیم بذکریکه مقدس از تغیر و محو
است ان ربک هو المقتدر القدر بشرهم من
قبلی و ذکرهم بآیاتی و نورهم بأنوار بیانی العزیز
البدیع افنان آن ارض علیهم بهائی و عنایتی فائز
شدند بآنچه که شبه و مثل نداشته و ندارد
نسئل الله ان یظهر بهم ریایات عزّه فی بلاده و
اعلام هدیته بین عبادہ

- 21 Mention was made of Jinab-i-'Abdu'l-Hamid, glory be upon him, and of his attraction and ardor. Praise be to God, he turned to the Cause in its early days and attained the honor of meeting and reaching his goal. We beseech God to assist him that he may arise to serve the Cause, that perchance certain unseemly deeds may be transformed into pure and goodly acts.

21 ذکر جناب عبدالحمید علیه بهائی و توجّه و
اشتعالشانرا نمودید لله الحمد در اول ایام اقبال
کردند و بشرف لقّا و وصال فائز گشتند از
حقّ میطلبیم او را تأیید فرماید تا بر امر قیام
نماید شاید بعضی اعمال ناپسندیدهء بعضی باعمال
طیبهء طاهره تبدیل شود

- 22 O servant before Ha and Mim! Harken unto My call from the direction of My prison and take hold of the reins of the Cause with wisdom and utterance. Give the people to drink, at one time from the choice wine of utterance, and at another from the Kawthar of divine knowledge. Say: O people! By the True One, ye were created for this Day. Cast aside vain imaginings and their manifestations, and conjectures and their sources. The veil hath been removed and the Creator of all things hath come with the banners of verses and the standards of clear

22 یا عبد قبل الحاء و المیم اسمع ندائی من شطر
سجینی و خذ زمام الأمر بالحکمة و البیان ثم اسق
الناس مرّة من ریحی البیان و اخری من کؤثر
العرفان قل یا قوم تالله الحق قد خلقتم لهذا الیوم
ضعوا الأوهام و مظاهرها و الظنون و مطالعها
قد کشف الغطاء و اتی مالک الابداع برایات
الآیات و اعلام البینات اسرعوا بالقلوب و قولوا

proofs. Hasten with your hearts and say: Praise be unto Thee, O Lord of the Day of Return, and glory be unto Thee, O Master of all necks. Thus have We sent down the verses and expounded them in truth and sent them unto thee, that thou mayest arise to serve the Cause with such steadfastness as to cause the hearts of the wicked to tremble. Today the servants are heedless; were they to become aware and find their purpose, all would arise to serve. Their divines have kept them back from the All-Knowing, the All-Informed. We beseech God to assist all to turn in repentance, for verily He is the Kind, the Forgiving.

- 23 Specifically for some of the aforementioned friends, exalted, wondrous and holy Tablets have been sent down from the heaven of God's will. God willing, they shall drink from the Kawthar of the utterance of the All-Merciful and receive their portion from the ocean of true unity. He is the Giver, He is the Bestower, He is the Generous One.

- 24 Verily We make mention of the friends of God in Mim and Ya, then Mim, and We have sent down for them Tablets from the heaven of loving-kindness and favor. We beseech God to grant them the bounty of attaining His Tablets and to gladden them with that which He hath ordained for those who have turned unto Him from God, the Lord of all worlds. Say: My God, my God! By Thy power, raise up one who will arise to serve Thy Cause in such wise that nothing whatsoever shall deter him, nor shall the might of potentates frighten him, nor shall the clamor of the powerful weaken him. O my Lord! Thou seest Thy chosen ones in the hands of the heedless among Thy creatures. I beseech Thee, O Ancient King and Sovereign of nations, by Thy Most Great Name, to ordain for those who have entered beneath Thy shadow the reward of attaining Thy presence and that which Thou hast destined for Thy chosen ones. Verily, Thou art powerful over what Thou willest. There is none other God but Thee, the Protector of all that was and shall be.

- 25 And We make mention of My handmaidens and My leaves who have believed in God, the One, the Single, the All-Knowing, the All-Informed. Say: O handmaidens of God! The Wronged One beseecheth God to draw you nigh and to assist you to be chaste, virtuous, righteous and God-fearing. Aid your Lord through pure and goodly deeds and blessed, praiseworthy conduct. O handmaidens of God! The world hath been encompassed by extinction. Blessed is the soul whom the concerns of the days have not kept back from the Lord of all names. The glory shining from the horizon of the heaven of My bounty be

لك الحمد يا مالك يوم المآب و لك البهاء يا مالك الرقاب كذلك ازلنا الآيات و صرّفناها بالحق و ارسلناها اليك لتقوم على خدمة الأمر بقيام تضطرب به افئدة الأشرار امروز عباد غافلند اگر آگاه شوند و مقصود را ببندد كلّ بر خدمت قيام نمايند قد منعهم علمائهم عن العلم الخبير از حق ميطلبم كلّ را تأييد فرمايد بر انابه و رجوع انه هو العطوف الغفور

23 مخصوص بعضی از اولیای مذکوره الواح منیعہ بدیعہ مقدّسه از سماء مشیت نازل انشاء الله از کوثر بیان رحمن بیاشامند و از بحر توحید حقیقی قسمت برند اوست معطی و اوست باذل و اوست کریم

24 انا نذكر اولياء الله في الميم والياء ثم الميم و ازلنا لهم الواحاً من سماء العناية و الألفاظ نسئل الله ان يرزقهم لقاء الواحه و يبشّهم بما قدر للمقبلين من لدى الله رب العالمين قل الهى الهى فابتعث بسطانتك من يقوم على خدمة امرك بحيث لا [يمنعه] شيء من الأشياء و لا تخوفه سطوة الأمراء و لا تضعفه ضوضاء الأمراء اى رب ترى اصفياك بين ايدى الغافلين من خلقك اسئلك يا سلطان القدم و مالك الأمم بالاسم الأعظم بأن تكتب لمن دخل في ظلك اجر لقاءك و ما قدرته لأصفياك أنك انت المقتدر على ما تشاء لا اله الا انت المهيمن على ما كان و ما يكون

25 و نذكر امائى و اوراقى هناك اللائى آمن بالله الفرد الواحد العليم الخبير قل يا اماء الله ان المظلوم يدعو الله ان يقربكن و يؤيدكن علي العصمة و العفة و البر و التقوى انصرن ريكن بالأعمال الطيبة الطاهرة و الأخلاق المرضية المباركة يا اماء الله دنيا را فنا احاطه نموده طوبى از براى نفسيكه شئونات ايام او را از مالك انام منع ننود البهاء المشرق من افق سماء عطائى عليك يا عندليب و على من معك و يسمع قولك فى هذا النبأ العظيم

upon thee, O 'Andalib, and upon those who are with thee and who hearken unto thy words concerning this momentous News.

- 26 As commanded, deliver a copy of this blessed Tablet and the other holy Tablet which was revealed in thy name to Jinab-i-Aqa Mirza 'Abdu'l-Hamid, upon him be the glory of God.

DAS.1914-09-12x

26 حسب الأمر سواد این لوح مبارک و لوح مقدس آخر که باسم آنجنابست بجناب آقا میرزا عبدالحمید علیه بهاء الله برسانید

INBA51:424, BLIB_Or15690.023,
BLIB_Or15728.187, LHKM3.229,
ASAT1.142x, PYB#163 p.03x

BH00459

To: *Tajud-Din Sarvistani et al.*

Date: 1307 ? [1889-1890]

- 1 The Epistle of God, the Help-in-Peril, the Self-Subsisting
- 2 He is the One Who speaks with grace and commands with justice.
- 3 The Word of God hath appeared from the horizon of the Kingdom of Utterance, and the Light of Revelation hath shone forth from the Horizon of Sinai. That Word is the blessed word "He doeth whatsoever He willeth," and that Light is the light of the appearance of the Desire of all worlds. O Taj! Blessed is he whose heart is adorned with the crown of the Most Great Name and whose temple is adorned with the ornament of detachment. We have ever remembered and will continue to remember the chosen ones. The calumnies of the calumniators and the opposition of the ungodly have not prevented the Supreme Pen from remembering, during the nights and days, the true loved ones and spiritual friends. The denial of the Day Star of affirmation hath not deprived it of sincerity and purity, nor hath its darkness prevented the light of justice from shining forth and being manifest. Exalted be His determination, His power, and His utterance!
- 4 O Taj'd-Din! This Wronged One dwelleth imprisoned among the heedless, without helper or defender. Therefore hath every oppressor risen up in opposition and objection. The oppressors of the world have found an arena and have attacked Him Who is without helper or defender. However, the opposition and objection of all have been, in the sight of God, and continue to be, as the buzzing of a fly. Quite apart from truth, the people

1 صحیفه الله المهیمن القیوم

2 هو الناطق بالفضل و الأمر بالعدل

3 کلمه الله از افق ملکوت بیان ظاهر و نور ظهور از افق طور ساطع آن کلمه کلمه مبارکه بفعل ما یشاء است و آن نور نور ظهور مقصود عالمیان یا تاج طوبی از برای نفسیکه رأس فؤادش با کلیل اسم ابهی مزین و هیکلش بطراز انقطاع اولیا را لازال ذکر نموده و مینمائی مفتریات مفترین و اعراض مشرکین قلم اعلی را منع نمود در لیالی و ایام بذکر احبای حقیقی و دوستان معنوی ناطق و مشغول انکار اختر مظاهر اقرار را از صدق و صفا محروم نساخت و ظلمش نور عدل را از اشراق و تجلی بازداشت جل عزمه و جل اقتداره و عز بیانه

4 یا تاج الدین این مظلوم در سین غافلین بی ناصر و معین ساکن لذا هر ظالمی بر اعراض و اعتراض قیام نموده ظالمهای عالم میدانی یافته اند و بر بی ناصر و معین تاخته اند و لکن اعراض و اعتراض کل بمثابه طنین ذیاب لدی الله بوده و هست قطع نظر از حقیقت اهل ایران در تمام عمر باوصاف نفوس مهمله مشغول و از

of Persia have throughout their lives been occupied with the descriptions of worthless souls and have remained heedless of and veiled from the Manifestations of power and the Dawning-places of might. Beseech ye God to transform oppression into justice and to sanctify and purify the eyes from the ophthalmia of idle fancies. Verily, He is powerful over all things.

- 5 Glory be to God! The rain of divine mercy is, at all times, pouring down from the clouds of the grace of the Lord of the Day of Judgment, and the effulgences of the rays of the Sun of Truth are manifest and visible. Nevertheless, all remain attached to and occupied with the dawning-places of idle fancies and the rising-points of vain imaginings.

- 6 Today the Kingdom of Utterance proclaimeth before the faces of all religions, without any concealment or disguise, saying: "O people! Fear God, then turn unto the horizon wherefrom the Sun hath shone forth and the Light hath appeared, and wherein was inscribed by the Supreme Pen that which was recorded in the Books of God, the Lord of existence. Beware lest ye deprive yourselves of the Lamp of Salvation, which calleth out with the most exalted call and summoneth all unto God, the Lord of the mighty Throne. Say: O party of God! Aid your Lord through the hosts of verses which have been sent down from the heaven of the will of your Lord, the Almighty, the Powerful."

- 7 O Taj'd-Din! When thou hast drunk the choice wine of revelation from this perspicuous cup, say: "Praise be unto Thee, O my God, and glory be unto Thee, O my Aim, and thanksgiving be unto Thee, O my Beloved, for having enabled me to turn toward Thy most exalted horizon and helped me to enter Thy court through the means of earth and heaven. I beseech Thee, O Lord of the world and Desire of the nations, by Thy Name through which the ocean of bounty surged before the faces of all beings and the sun of faithfulness shone forth from Thy most exalted horizon, to strengthen Thy loved ones to be steadfast in Thy Cause in such wise that neither the hosts of the heedless nor the armies of the ungodly may frighten them, nor may the might of the oppressors who have denied Thy proof and turned away from Thy countenance weaken them. O Lord! I am Thy servant and the son of Thy servant. Thou hast made me to attain unto Thy presence, to hear Thy call, and to behold Thy horizon. I beseech Thee to ordain for me that which will profit me, preserve me, and draw me nigh unto Thee. Verily, Thou art the Almighty, the All-Knowing, the All-Wise."

- 8 Verily We have desired to make mention of Abu'l-Qasim who attained the presence when the Temple of the Manifestation

مظاهر قدرت و مطالع اقتدار غافل و محبوب
از حق بطلید اعتساف را بانصاف مبدل فرماید
و ابصار را از رمد اوهام مقدس سازد و مطهر
دارد آنه علی کل شیء قدير

- 5 سبحان الله امطار رحمت رباني در كل حين از
سحاب فضل مالک يوم الدين نازل و هاطل
و تجليات انوار آفتاب حقيقي ظاهر و مشهود
مع ذلك كل بمطالع اوهام و مشارق ظنون
متمسک و مشغول

- 6 امروز ملکوت بیان امام وجوه ادیان من غیر ستر
و کتمان ندا مینماید و میفرماید یا قوم اتقوا الله ثم
اقبلوا الى افق منه اشرقت الشمس و سطع النور
و ظهر ما كان مرقوماً من القلم الأعلى فی کتب
الله مالک الوجود ایاکم ان تمنعوا انفسکم عن
مصباح الفلاح الذی ینادی بأعلى النداء و يدعو
الکل الى الله رب العرش العظيم قل یا حزب الله
انصروا ربکم بجنود الآيات التي نزلت من سماء
ارادة ربکم المقتدر القدير

- 7 یا تاج الدین اذا شربت رحيق الوحي من هذا
القدح المبين قل لك الحمد يا الهی و لك البهاء
یا مقصودی و لك الثناء یا محبوبی بما ايدتني
على الاقبال الى افقك الأعلى و وفقتني على
الورود فی بساطك بأسباب الأرض و السماء
اسئلك يا مولی العالم و مقصود الأمم باسمك
الذی به ماج بحر العطاء امام وجوه الوری
و اشرق نیر الوفاء من افقك الأعلى ان تؤيد
احیائك على الاستقامة على امرک بحيث لا
تخوفهم صفوف الغافلين و لا جنود المشركين و
لا تضعفهم سطوة الظالمين الذین انكروا حجتک
و اعرضوا عن طلعتک ای رب انا عبدک و
ابن عبدک قد جعلتني فائزاً بلقاءک و سامعاً
ندائك و ناظراً الى افقک اسئلك ان تقدر لی
ما ینفعنی و یحفظنی و یقریبنی انک انت المقتدر
العليم الحکیم

was established upon the Throne of Utterance and summoned all to that which would exalt them and draw them nigh unto God, the Lord of all worlds. O Abu'l-Qasim, blessed art thou for having turned thyself toward and heard the call of the Wronged One whilst He was imprisoned in the hands of the heedless. He hath mentioned thee time and again in such wise that thy remembrance shall endure throughout the kingdom of God, the All-Knowing, the All-Informed. I bear witness that thou didst hear My call and attain unto My presence and didst speak in My beauteous praise. When the choice wine of utterance seized thee, say: Praise be unto Thee, O my Lord, the All-Merciful, for having guided me unto Thy path and acquainted me with Thy Cause whereby the hearts of Thy creatures were stirred. I beseech Thee by Thy Name through Whose manifestation all names bowed down, and by Thy Command whereby Thou didst subdue earth and heaven, to ordain for me by Thy Most Exalted Pen that which Thou hast ordained for them that have aided Thy Cause through wisdom and utterance. Verily Thou art the Almighty, the Glorious, the All-Bountiful.

8 أَنَا اردنا ان نذكر اباالقاسم الذى فاز بالحضور اذ استوى هيكल الظهور على عرش البيان و دعا الكل الى ما يرفعهم ويقربهم الى الله رب العالمين يا اباالقاسم طوبى لك بما اقبلت و سمعت نداء المظلوم اذ كان مسجوناً بين ايدي الغافلين انه ذكرك مرة بعد مرة بما يبقى به ذكرك بدوام ملكوت الله العليم الخبير اشهد انك سمعت ندائى و حضرت امام وجهى و نطقت بثنائى الجميل اذا اخذك رحيق البيان قل لك الحمد يا ربى الرحمن بما هديتنى الى صراطك و عرفتني نبأك الذى به اضطربت افئدة خلقك استلكت باسمك الذى اذ ظهر خضعت له الأسماء و بأمرك الذى به سخرت الأرض و السماء ان تكتب لى من قلمك الأعلى ما كتبته للذين نصروا امرك بالحكمة و البيان انك انت المقتدر العزيز المنان

9 And at this moment We make mention of him who was named 'Ali before Muhammad, who drank the choice wine of utterance from the cup of My bounty and turned toward My direction until he attained My presence and heard My call and beheld My horizon. Blessed is he and blessed is he who hath acted in accordance with that which was enjoined in the Book of God, the Lord of this glorious and wondrous station. O thou who speaketh My praise, say: My God, my God! Thou seest the hands of my hope upraised toward the heaven of Thy bounty and mine eyes fixed upon the horizon of Thy grace. I beseech Thee by the lights of Thy throne and by that which lay hidden in Thy knowledge to aid me to serve Thy Cause amongst Thy servants. O Lord! I testify to Thy unity and Thy singleness, and to Thy power and might and grandeur and sovereignty. I beseech Thee, O Lord of the Kingdom and the Realm and the One Who holdeth dominion over all existence, to make me in all conditions turned toward the heaven of Thy grace and withdrawn from Thine enemies who have violated Thy Covenant and Thy Testament and have disbelieved in Thy signs. There is no God but Thee, the Single, the One, the Mighty, the Great.

9 و نذكر فى هذا الحين من سمي بعلي قبل محمد الذى شرب رحيق البيان من كأس عطائى و اقبل الى شطرى الى ان فاز بلقائى و سمع ندائى و رأى افقى طوبى له و لمن عمل بما امر به فى كتاب الله مالک هذا المقام العزيز البديع يا ايها الناطق بثنائى قل الهى الهى ترى اياى رجائى مرتفعة الى سماء جودك و طرفى ناظراً الى افق فضلك استلكت بأنوار عرشك و ما كان مكنوناً فى علمك ان تؤيدنى على خدمة امرك بين عبادك اى رب اشهد بوحدايتك و فردانيتك و بقدرتك و قوتك و عظمتك و سلطانك استلكت يا مالک الملک و الملكوت و المهيمن على الجبروت ان تجعلنى فى كل الأحوال مقبلاً الى سماء فضلك و معرضاً عن اعدائك الذين نقضوا عهدك و ميثاقك و كفروا بآياتك لا اله الا انت الفرد الواحد العزيز العظيم

10 And at the end of the Book We have desired to make mention of him who was named Zaynu'l-'Abidin, to whose orientation and devotion the Tongue of Grandeur hath testified, when most of My servants whom We created for My recognition and to stand before My gate and to serve My Cause, the Mighty, turned away from Me. O Zaynu'l-'Abidin! The Lord of all worlds calleth thee and counseleth thee with that which will elevate

10 و فى آخر الكتاب اردنا ان نذكر من سمي بزین العابدین الذى شهد لسان عظمتى بتوجهه و اقباله اذ اعرض عني اكثر عبادى الذين خلقناهم لعرفانى و القيام لدى بابى و خدمة امرى العزيز يا زين العابدین يناديك رب العالمين و يوصيك بما يرتفع به مقامك بين العباد و

thy station among His servants, and concerning trustworthiness which He hath made a mercy and wealth and blessing for all in the land. Say: Praise be unto Thee, O my Goal, and glory be unto Thee, O my Object of Worship! I testify that Thou art God, there is none other God but Thee, and within Thy grasp are the reins of all existence, both seen and unseen. I beseech Thee by the Dayspring of Thy signs and the Source of Thy clear tokens, and by Thy sovereignty whereby the limbs of the heedless among Thy servants and the doubters among Thy creatures trembled, to open before the faces of Thy loved ones the doors of Thy mercy with the keys of Thy grace. Verily Thou art powerful over whatsoever Thou willest and within Thy grasp are the reins of all who are in the heavens and on earth.

بالأمانة التي جعلها رحمةً و ثروةً و نعمةً لمن في البلاد قل لك الحمد يا مقصودي و لك البهاء يا معبودي اشهد أنك انت الله لا اله الا انت و في قبضتك زمام الوجود من الغيب و الشهود اسئلك بمشرق آياتك و مصدر بيناتك و بسلطانك الذي به ارتعدت فرائص الغافلين من عبادك و المريين من خلقك ان تفتح على وجه اوليائك ابواب رحمتك بمفاتيح فضلك أنك انت المقتدر على ما تشاء و في قبضتك زمام من في السموات و الأرضين

- 11 Verily We have desired to turn from the direction of the Prison toward him who was named 'Ali before 'Askar and make mention of him with such mention as shall comfort the eyes of them that are nigh. O 'Ali-'Askar, We bear witness that thou didst turn toward God on a day wherein most of the servants turned away from Him, and didst hear His sweetest call in the prison of 'Akka when He was imprisoned in the hands of those who cast the command of God behind their backs, following the manifestations of idle fancies. We bear witness that thou didst acknowledge that which the Tongue of Grandeur did utter and that which was revealed in His wondrous Book. When thou didst drink the choice wine of utterance from the cup of the bounty of thy Lord, the All-Merciful, say:

11 أنا اردنا ان نتوجه من شطر السجن الى من سمي بعلي قبل عسکر و نذكره بذكر تقر به عيون المقرين يا علي عسکر نشهد أنك اقبلت الى الله في يوم فيه اعرض عنه اكثر العباد و سمعت ندائه الأجل في سجن عكّاء اذ كان مسجوناً بين ايدي الذين نبذوا حكم الله ورائهم بما اتبعوا مظاهر الأوهام و نشهد أنك اعترفت بما نطق به لسان العظمة و ما نزل في كتابه البديع أنك اذا شربت رحيق البيان من كأس عطاء ربك الرحمن

- 12 O my God, my God! My heart hath been set aflame by the fire of Thy love, and my breast illumined by the light of Thy knowledge. I beseech Thee, O Lord of the worlds, by Thy command whereby Thou hast subdued the nations, by the pearls that lay concealed in the ocean of Thy knowledge, and by the mysteries that were veiled from the eyes of Thy creation, to aid me in all circumstances to act as befitteth Thy days. Then ordain for me, O my God, that which shall make me steadfast in Thy love. Verily, Thou art the Commander, the Almighty, the All-Wise.

12 قل الهی الهی اشتعل قلبي بنار حبك و تنور فؤادي بنور معرفتك اسئلك يا مولی العالم بأمرک الذي به سخرت الأمم و بالآلئ التي كانت مخزونة في بحر عرفانك و بالأسرار التي كانت مستورة عن اعين خلقك ان توقفي في كل الأحوال على ما ينبغي لأيامك ثم اكتب لي يا الهی ما يجعلني مستقيماً على حبك أنك انت الأمر المقتدر الحكيم

- 13 O Ahmad-'Ali! Upon thee be My glory and My loving-kindness. Thy name was mentioned in the presence of the Wronged One, Who hath remembered thee in such wise as no remembrance of the peoples can equal, nor all that existeth in the world. The Mother Book in the Final End beareth witness to this. We have remembered thee time and again, and have sent down for thee that which hath diffused amongst the servants the fragrance of bounty and favor. Say: Praise be unto Thee, O my God, for having remembered me and revealed unto me that which the

13 يا احمد قبل على عليك بهائي و عنايتي قد حضر اسمك لدى المظلوم ذكرك بما لا تعادله اذكار الأمم و ما في العالم يشهد بذلك أم الكتاب في المآب أنا ذكرناك مرةً بعد مرةً و انزلنا لك ما تضوع به بين العباد عرف العناية و الألفاف قل لك الحمد يا الهی بما ذكرتني و انزلت لي ما لا يغيره الأعصار اسئلك بأسمائك الحسنى و صفاتك العليا و سلطانك الذي احاط الأشياء

passage of ages shall not alter. I beseech Thee by Thy most excellent names and Thy most exalted attributes, and by Thy sovereignty that hath encompassed all things, to ordain for me the good of this world and the world to come. Verily, Thou art the Lord of the Throne on high and of earth below. There is none other God but Thee, the Compassionate, the Bountiful.

ان تقدّر لي خير الآخرة والأولى أنك انت ربّ
العرش والثرى لا اله الا انت المشفق الكريم

- 14 We make mention of Our loved ones in Shin who were not deterred by the whisperings of the doubters - those who hear the verses and deny them, who witness the clear proofs yet turn away from them. These are indeed among the most lost. They have taken their vain imaginings as lords besides God. Thus have their souls enticed them, and today they are in manifest error. We beseech God, the Lord of the Throne and of earth, the Master of the world to come and of this world, to assist His loved ones there to aid His Cause with wisdom and utterance. Verily, He is the Single, the One, the Mighty, the Powerful. Nothing whatsoever escapeth His knowledge. He heareth and seeth, and He is the Commander, the All-Wise.

14 ونذكر اوليائى في الشين الذين ما منعهم همزات
المريين الذين يسمعون الآيات ويكرونها ويرون
البيّنات ويتركونها الا انهم من الاخسرين قد
اتخذوا الأوهام لأنفسهم ارباباً من دون الله
كذلك سولت لهم انفسهم وهم اليوم في بعد
مبين انا نسئل الله ربّ العرش والثرى وملك
الآخرة والأولى ان يؤيد اوليائه هناك على
نصرة امره بالحكمة والبيان انه هو الفرد الواحد
المقتدر القدير لا يعزب عن علمه من شيء يسمع
ويرى وهو الأمر الحكيم

- 15 We make mention at this time of him who hath turned to My countenance, won My call, stood at My door, drunk the choice wine of reunion from the hand of My bounty, and who hath been named with Shin and Kaf in this wondrous and glorious Tablet. the ungodly seized and imprisoned him without any proof from God, the All-Knowing, the All-Informed. We beseech God to aid the oppressors to justice and to adorn them with the ornament of equity. Verily, He is the Most Merciful of the merciful. O Shukri, hear My call from the precincts of My prison. It consoleth thee in what hath befallen thee from the hosts of the deniers. Behold the grace of God and His mercy, that He remembereth thee in prison after seeing thee in another manifest prison. We have made thee Our partner in affliction and tribulation, in captivity and ordainment. Verily, thy Lord loveth whatsoever befalleth Him in the Cause of God, the Lord of the worlds. Grief and distress have seized some of My loved ones there. Nothing is hidden from Our knowledge. Every person of insight beareth witness to this.

15 ونذكر في هذا الحين من اقبل الى وجهي وفاز
بندائي وقام لدى بابي وشرب رحيق اللقاء من
يد عطائي وسمي بالشين والكاف في هذا اللوح
العزیز البديع انّ المشركين اخذوه وحبسوه من
دون بيّنة من الله العليم الخبير نسئل الله ان يؤيد
الظالمين على العدل ويزينهم بطراز الانصاف انه
هو ارحم الراحمين يا شكري اسمع ندائي من شطر
سجنى انه يسئلك بما ورد عليك من جنود المتكرين
انظر الى فضل الله ورحمته انه يذكرك في السجن
بعد اذ يراك في سجن مبين قد جعلناك شريكاً لنا
في الضر والبلاء والسجن والقضاء ان ربك
يحب ما ينزل عليه في امر الله رب العالمين قد
اخذ الحزن والاضطراب بعض احبائي هناك
لا يعزب عن علمنا من شيء يشهد بذلك كل
عارف بصير

- 16 We desire at this time to make mention of one of My Afnan who hath been named with Ba before Qaf, and to bring him glad tidings of God's grace, the Mighty, the Praiseworthy. His letter came before the Wronged One, and We have revealed for him that which hath caused the hearts of the sincere to soar. We beseech God to send down upon him a blessing from His presence and a mercy from His own Self. Verily, He is the All-Seeing, the All-Informed. Glory and remembrance and praise be from Us upon Our loved ones who were not frightened by the clamor of the oppressors nor the doubts of the suspicious

16 ونحب في هذا الحين ان نذكر احد افنانى الذى
سمى بباء قبل قاف ونبشّره بفضل الله العزيز
الحميد قد حضر كتابه لدى المظلوم وانزلنا له ما
طارث به افئدة الموحدين نسئل الله ان ينزل عليه
بركة من عنده ورحمة من لدنه انه هو الناظر الخبير
البهاء والذكر والثناء من لدنا على اوليائى الذين
ما خوفتهم وضوءاً الظالمين ولا شبهات المريين
عن الله ربّ من في السموات والأرضين قد فتح
باب العرفان بمفتاح البيان وظهر ما كان مكنوناً

away from God, the Lord of all who are in the heavens and the earth. The gate of knowledge hath been opened with the key of utterance, and that which was hidden in God's knowledge, the Master of this wondrous Day, hath appeared. We have sent down the verses and manifested the clear proofs, yet the people remain in grievous blindness.

في علم الله مالک هذا اليوم البديع قد انزلنا الآيات
واظهرنا البينات والقوم في حجاب عظيم

- 17 O Murtada! Hear the call from this most exalted horizon. Verily, He remembereth thee in the prison, as a token of His mercy and loving-kindness. Blessed art thou, and joy be unto thee, for thou hast drunk from the chalice of tribulation in the name of the Lord of all names, and hast partaken thereof for the love of His sanctified, mighty and inaccessible Name. There hath befallen thee what befell Us at the hands of the oppressors. We have heard thy cry and thy lamentation, and have witnessed what hath come upon thee in the path of God, the Sovereign, the Mighty, the All-Praised. We testify that tribulation hath not deterred thee from turning unto Him, nor have the veils of the heedless obscured thee from God, the All-Knowing, the All-Informed. Say: Praise be unto Thee, O my God, and glory be unto Thee, O my Beloved, and bounty be unto Thee, O my Lord, for having remembered me in Thy days and for having sent down unto me that which hath diffused the fragrances of Thy utterance throughout the world. I testify that Thou hast appeared and manifested Thy Cause through a sovereignty that hath encompassed all who are in the heavens and on earth. I beseech Thee, O Creator of heaven, by Thy Most Exalted Word, through which Thy signs and ordinances have been spread abroad, to make me content with whatsoever hath befallen me in Thy love and steadfast in Thy Cause. Verily, Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the Protector, the Mighty, the Powerful.

17 يا مرتضى اسمع النداء من هذا الأفق الأعلى أنه
يذكرک في السجن رحمة من عنده وعناية من لدنه
طوبى لک ونعماً لک بما اخذت كأس البلاء
باسم مالک الأسماء و شربت منها حباً لاسمه
المقدس العزيز المنيع قد ورد عليك ما ورد علينا
من جنود الظالمين أنا سمعنا نداءک و صرختک
و رأينا ما ورد عليك في سبيل الله الملك العزيز
الحميد نشهد أن البلاء ما منعک عن الاقبال و ما
حجبتک حجاب الغافلين عن الله العليم الخبير قل
لک الحمد يا الهی و لک البهاء يا محبوبی و لک
العطاء يا مالکی بما ذكرتني في أيامک و انزلت
لی ما فاحت به نفحات بيانک في العالم اشهد
أنک ظهرت و اظهرت امرک بسلطان غلب
من في السموات و الأرضين اسئلك يا فاطر
السماء بکلمتک العليا التي بها انتشرت آثارک و
احکامک ان تجعلني راضياً بما ورد علی في حبک
و مستقيماً علی امرک انک انت المقتدر علی ما
نشأ لا اله الا انت المهيمن القوى القدير

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To: *Mirza Muhammad Afshar*

Date: 1307 [1889-1890]

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

² All praise befiteth the Desired One Who, through the movement of the Most Exalted Pen, hath conquered the peoples of the mortal realm, and through its hidden Kawthar hath bestowed new and wondrous life upon decayed bones. Exalted, exalted be His favor! Exalted be His mercy! Exalted be His greatness and sovereignty! Who can reckon the wondrous tokens of His grace, the sum of His commandments and favors? He it is Who hath made a single word from among His words the standard of guidance from His presence and the banner of His Cause amidst His servants. Through it He hath manifested the Resurrection and its mysteries, the Hour and its signs. Blessed is he who hath recognized that which hath appeared from His presence, and blessed is he who hath witnessed that which hath shone forth from the horizon of the heaven of His bounty. Glory and remembrance and praise be upon His loved ones and chosen ones who have hearkened unto His most sweet call and have attained unto the word "Yea, verily" - yea, verily, O Creator of the heavens and Lord of the Kingdom of Names! These are servants who have attained, honored servants, steadfast servants. They are the helpers of God, the hands of His Cause, and the dawning-places of His most beautiful names and attributes. They have taken the choice wine from the hand of His bounty despite His enemies, and have drunk in His name before the faces of His creation. Verily He is the Supporter of His loved ones, the Strengtheners of the pillars of His Cause, the Exalter of His loved ones, and the Revealer of their stations and conditions in His kingdom. He is, verily, the Almighty, the All-Conquering, the All-Knowing, the All-Wise.

³ The exalted letter with its offerings of utterance and meaning reached this evanescent servant. In truth, each of its words was a chalice filled with the Salsabil of love and affection, adorned as it was with the praise and glorification of the Lord of creation and the Master of all beings. Repeatedly was it read, and with each reading a fresh fragrance was wafted to the nostrils of truth. Glory be to God! Its sweet scents spread wide the carpet of joy, and its perfumes brought a sanctified gladness transcending mortal station. Thereafter, having sought

¹ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² حمد حضرت مقصودی را لایق و سزااست که از حرکت قلم اعلی اهل ناسوت انشاء را مستخر نمود و از کوثر مکنون در آن عظام ریمه را بحیوة جدیدہ بدیعہ فائز فرمود تعالی تعالی فضله و تعالت رحمته و تعالت عظمتہ و سلطنتہ من یقدر ان یحصی بدائع عنایاتہ و جوامع اوامره و الطافہ هو الذی جعل کلمہ من کلماتہ علم الهدایہ من عنده و رایہ امرہ بین عبادہ و بہا اظهر القیامہ و اسرارہا و الساعۃ و اشراطہا طوبی لعارف عرف ما ظهر من عنده و لعالم شاهد ما اشرق من افق سماء جودہ البہاء و الذکر و الثناء علی اولیائہ و اصفیائہ الذین سمعوا ندائہ الأحلی و فازوا بکلمہ بلی بلی یا فاطر السماء و مالک ملکوت الاسماء اولئک عباد فائزون و عباد مکرمون و عباد مستقیمون و ہم انصار اللہ و ایادی امرہ و مطالع اسمائہ الحسنی و صفاتہ اخذوا الریح من ید عطائہ رغماً لاعدائہ و شربوا باسمہ امام وجوہ خلقہ انہ هو مؤید اولیائہ و مشید ارکان امرہ و رافع احبائہ و مظهر مقاماتہم و شئونہم فی مملکتہ انہ هو القوی الغالب العلیم الحکیم

³ دستخط عالی با ارمغان بیان و معانی باین خادم فانی رسید فی الحقیقہ ہر کلمہ اش کاسی بود مملو از سلسبیل محبت و وداد چہ کہ مزین بود بہ ذکر و ثناء مالک ایجاد و مولی العباد مکرر قرائت شد و از ہر کرہ عرف جدیدی بمشام حقیقی رسید سبحان اللہ نفحاتش بساط سرور گسترد و فوحاتش فرحی مقدس از مقام عباد آورد و بعد قصد جنة علیا و فردوس اعلی نمودہ امام مولی

the Most Exalted Paradise and Supreme Heaven, it was presented before the Lord of all humanity and attained the honor of His attention. Then did the ocean of utterance of our Lord, the Most Merciful, surge, and the Speaker of Sinai spoke forth, while seated upon the Throne of Revelation, that whereby the treasures of divine knowledge were revealed in the contingent world before the faces of all religions, and the Herald called out from the direction of the Prison: "Hearken unto the Call of God, raised from the most exalted station." His blessed and exalted Word is:

- 4 He is the Light that shineth and gleameth from the horizon of the heaven of knowledge.
- 5 O Muhammad-Husayn! Rejoice that God, the Self-Subsisting, the All-Compelling, has willed that His Pen should move to make mention of thee. Time and again have We remembered thee and sent thee diverse Tablets wherein every word surged with the ocean of thy Lord's utterance, the All-Compelling, the Knower of the seen and unseen, and from whose horizons shone forth the suns of bounty and grace. Thy Lord chooseth whom He willeth and loveth whom He loveth and remembereth him in such wise as to preserve his name and trace throughout the dominion of earth and heaven. The Wronged One remembereth thee amidst His tribulations as a token of His favor unto thee, that thou mayest give thanks unto thy Lord, the Possessor of all being. Neither the oppression of the enemies nor the power of any veiled potentate could hinder Him. While seated upon the throne of justice, the servant who was present brought thy letter and read it before His face. From it We perceived the fragrance of thy submissiveness, humility and devotion to God, the Lord of this praiseworthy station. Blessed is thine ear for having heard God's call, and thine eye for having beheld His signs, and thy tongue for having voiced His praise amongst His servants. Verily thy Lord is the Truth, the Knower of the unseen. I testify that through tribulation He hath upraised His Most Great Name and revealed that which lay hidden in the treasury of His knowledge, the Mighty, the Beloved.
- 6 We have enjoined upon all trustworthiness, godliness, truthfulness and fidelity. Among the people are those who have cast the command of God behind their backs and committed that which hath caused the faithful ones to lament. They have embraced wickedness and indecency and cast away righteousness and piety, and have uttered such calumnies as no ear in the world hath ever heard the like. He Who speaketh in this Frequented House beareth witness unto this.
- 7 Say: O my God, my God! Thou seest Thy sheep amidst the wolves of the earth and Thy trusted ones in the clutches of

الورى عرض شد و بشرف اصغافتر گشت اذا
ماج بحر بيان ربنا الرحمن و نطق مكلّم الطور اذ
كان مستويّاً على عرش الظهور بما ظهر به كنوز
العرفان فى الامكان امام وجوه الأديان و نادى
المناد من شطر السجن اسمعوا نداء الله المرتفع من
اعلى المقام قوله تبارك و تعالى

4 هو النور اللامع الساطع من افق سماء العرفان

5 م ح افرح بما اراد ان تتحرّك على ذكرك براعة
الله المهيمن القيوم انا ذكرناك مرّة بعد مرّة
و ارسلنا اليك الواحاً شتى التى ماج فى كلّ
كلمة من كلماتها بحر بيان ربك المهيمن على
الغيب و الشهود و لاحت من آفاقها شمس
المواهب و الألفاف ان ربك يريد من اراده و
يحب من احبه و يذكره بما يبقّى به اسمه و اثره
بدوام الملك و الملكوت ان المظلوم يذكرك فى
بحبوحة الأحران فضلاً من عنده عليك لتشكر
ربك مالك الوجود لم يمنعه ظلم الاعداء و لا
سطوة كلّ أمر محجوب كماً مستويّاً على اريكة
العدل ورد العبد الحاضر بكاتبك و قرأه امام
الوجه وجدنا منه عرف خضوعك و خشوعك
و توجهك الى الله رب هذا المقام المحمود طوبى
لأذنك بما سمعت نداء الله و لعينك بما فازت
بمشاهدة آثاره و للسانك بما نطق بثنائه بين
عباده ان ربك هو الحقّ علام الغيوب اشهد انه
بالبلاء رفع اسمه الأبهى و اظهر ما كان مكنوناً
فى كنز علمه العزيز المحبوب

6 انا امرنا الكلّ بالأمانة و الديانة و الصدق و الوفاء
من الناس من نبذ امر الله ورائه و ارتكب ما
ناح به المقربون اخذ البغى و الفحشاء و نبذ البرّ
و التقوى و نطق بمفتريات ما سمعت اذن الدنيا
شبهها يشهد بذلك من ينطق فى هذا البيت المعمور

treachery. I beseech Thee, O Lord, by the ocean of Thy verses and the lights of the dawn of Thy Revelation, and by Thy Call which Thou hast made the Water of Life for all creation, and by Thy Name through which the hearts of all religions were stirred, to adorn Thy servants with the ornament of truthfulness and justice. Enable them to guide those who missed their way when the lights of the Sun of Thy Revelation were manifest, then aid them to return unto the court of Thy pardon and forgiveness and to stand before the gate of Thy bounty and generosity. O Lord! Deliver Thy servants from the oppression of the oppressors and the dominion of the heedless. Then preserve them through the hosts of the seen and the unseen. Thou art verily the One Who hath power over whatsoever He willeth and Who hath dominion over all things. There is none other God but Thee, the All-Bountiful, the Most Generous, the All-Knowing, the All-Informed.

- 8 O thou who drinkest the choice wine of My utterance! Thou hast heard My sweetest call in the eloquent tongue, and We wish to remember thee in the luminous language. This Wronged One hath ever been in the hands of the enemies. They have brought to pass that which none but God can reckon. In these days the wolves of the earth have surrounded Him and are secretly engaged in bringing harm to this Wronged One. Yet God knoweth the treachery of eyes and what the breasts conceal. Whatsoever befalleth in the path of God is beloved. We have joined tribulation to the word of Jacob. Though We are seen in these days without helper or assistant, God shall soon raise up the treasures of His earth and reveal its riches - these are men who shall be raised up for the triumph of the Great News in such wise that no impediment or barrier shall stand in their way. These are the dawning-places of God's power and the manifestations of His might. No matter shall prevent or veil these shining and resplendent gems. Glory be to God! The people of the Bayan have not yet perceived the fragrance of this Day. They are seen to be more veiled than the followers of the previous Dispensation. Say:

- 9 I beseech Thee, O Lord of the Kingdom of Names and Creator of the heavens, by Thy Lamp which hath desired naught except the reformation of the world and hath taken neither glass, nor crystal, nor any protector save Thee, to illumine the hearts of Thy servants with the light of Thy knowledge and to adorn their heads with the crowns of justice and equity. O my Lord! Thou seest the oppressors united in frustrating Thy Cause and the stations of Thy trusted ones. I beseech Thee by Thy all-encompassing Will and Thy prevailing Purpose to protect them from the evil of those who have violated Thy Covenant and

7 قل الهی الهی تری اغنامک بین ذئاب الأرض و امنائک تحت برائن الخیانة ای رب استلک بحر آیاتک و انوار فجر ظهورک و بدائک الذی جعلته کوثر الحیوان لأهل الامکان و باسمک الذی به اضطربت افئدة الأديان ان تزین عبادک بطراز الصدق و الانصاف وفقهم على هداية ما فات عنهم عند تجلیات انوار شمس ظهورک ثم ایدهم على الرجوع الى بساط عفوک و غفرانک و القيام لدى باب جودک و کرمک ای رب خلص عبادک من ظلم الظالمین و سطوة المعرضین ثم احفظهم بجنود الغیب و الشهادة انک انت المقدر على ما تشاء و المهیمن على الأشياء لا اله الا انت الفیاض الفضال العليم الخبیر

8 یا ایها الشارب رحيق بیانی قد سمعت ندائی الأهل باللغة الفصحی و نحب ان نذكرک باللغة النوراء لازال اینظلم در دست اعدا بوده وارد آوردند آنچه را که جز حق از احصاء آن عاجز و قاصر این ایام ذئاب ارض احاطه نموده و در سر سر بضر اینمظلوم مشغول ولكن الله يعلم خائنة الأعین و خافية الصدور آنچه در سبیل الهی وارد شود محبوبست کلمه یعقوب را بلا ملحق نمودیم اگرچه این ایام من غیر ناصر و معین مشاهده میشویم سوف یبعث الله کائز ارضه و یظهر خزائنها و آن رجالی هستند که مبعوث میشوند بنصرت نبأ عظیم بشأنیکه هیچ منعی و هیچ سدی حائل نشود ایشانند مشارق قدرت و مظاهر قوت الهی هیچ امری از امور این جواهر لامعه مشرقه را منع نکند و ستر ننماید سبحان الله اهل بیان الى حین نفحات يوم را ادراک نموده اند احب از حزب قبل مشاهده میشوند

9 قل استلک یا مالک ملکوت الأسماء و فاطر السماء بمصباحک الذی ما اراد الا اصلاح العالم و ما اتخذ لنفسه زجاء و لا بلوراً و لا حافظاً دونک ان تتور افئدة عبادک بنور معرفتک و زین رؤوسهم بأکلیل العدل و الانصاف ای رب تری الظالمین اتحدوا فی تضییع امرک و مقامات امنائک استلک بارادتک المحیطة و مشیتک النافذة ان تحفظهم

Testament, and have denied Thy most great signs and mighty evidences. There is no God but Thee, the Most Exalted, the Most Glorious.

- 10 Convey to the loved ones of that land the greetings from the Wronged One - greetings whose fragrance will attract the hearts and minds and lead them to the luminous horizon. Counsel all on behalf of the Wronged One to observe trustworthiness, religious devotion, and the fear of God, the Lord of existence and the Educator of the seen and unseen. We have repeatedly stated that in this Most Great Revelation, triumph is achieved through wisdom and utterance, not through sword and spear. Under all conditions, they must occupy themselves with winning hearts and uniting souls.

- 11 Goodly deeds have ever been and will continue to be the hosts of God, and praiseworthy character the guide of His servants. That which causes the people to shun and avoid is neither acceptable nor adorned with the ornament of His good-pleasure. Although the First Point appeared from the Most Exalted Kingdom in Muharram - which is indeed beloved to the soul and the cause of joy and gladness and the source of delight and happiness - yet most people, due to their lack of awareness, might misconstrue any expression of joy in those days as, God forbid, indicative of hatred and animosity. Therefore, wisdom requires that those days be observed with reverence. Thus did this Wronged One, while in Iraq during the days of Muharram, make mention of His tribulations and attend certain gatherings of lamentation, out of mercy and kindness to the servants. The Exalted One - may the spirit of all else be sacrificed for His sake - also observed the sanctity of those days. Whatever causes people to draw nigh and leads to their acceptance and attention should be embraced until such time as the Cause becomes manifest to them. Convey this firm decree to the servants that all may become aware and hold fast to that which God hath willed. The glory shining from the horizon of the heaven of My mercy be upon thee and upon those who are with thee, who love thee, and who hearken to thy words concerning the Cause of God, the Almighty, the All-Knowing, the All-Wise.

- 12 It is hoped that the friends of God will arise to triumph the Cause with pure and sanctified hearts and with the aforementioned hosts of goodly deeds and praiseworthy character. From the horizon of every Tablet shineth forth the Sun of wisdom and utterance, and all are commanded to follow it. God willing, that beloved one will make the heedless souls aware of the divine commandments and prohibitions. Had the people acted according to God's will until now, Iran and indeed other

من شرّ هؤلاء الذّین نقضوا عهدک و میثاقک و کفروا بآیاتک الکبری و ینتاتک العظمی لا اله الا انت العلیّ الابهی

10 اولیای آن ارض را از قبل مظلوم تکبیر برسان تکبیری که نفحاتش افنده و قلوب را جذب نماید و بافق منیر آلا رساند و کلّ را از قبل مظلوم وصیت نما به امانت و دیانت و تقوی الله مالک الوجود و مربی الغیب و الشهود مکرر فرمودیم در اینظهور اعظم نصرت به حکمت و بیانست نه به سیف و سنان در هر حال باید به تألیف قلوب و اتحاد نفوس مشغول باشند

11 اعمال طیبّه جند الله بوده و هست و اخلاق مرضیه هادی عباد آنچه سبب اجتناب و احتراز عباد است بجز قبول فائز نه و بطراز رضا مزین نه اگرچه در محرم نقطه اولی از ملکوت اعلی ظاهر البتّه اینفقره محبوب جانست و علت فرح و انبساط و سبب سرور و نشاط و لکن اکثری از عدم آگاهی اگر فرحی در آن ایام مشاهده نمایند نعوذ بالله حمل بر ضغینه و بغضا کنند لذا از مقتضیات حکمت حرمت آن یوم لازم چنانچه اینمظلوم در عراق در ایام محرم مصائب آنحضرت را ذکر مینمود و در بعضی از مجالس مصیبت حاضر میشد رحمه للعباد و شفقه لهم و حضرت اعلی روح ما سواه فداه هم حرمت آن ایام را ملاحظه میفرمودند آنچه سبب تقرّب ناس و علت اقبال و توجه است باید بآن تمسک نمود الی ان یظهر الامر لهم ایحکم محکم را بعباد برسانید تا کلّ آگاه شوند و بما اراده الله تمسک نمایند البهّاء المشرق من افق سماء رحمتی علیک و علی من معک و یحبک و یسمع قولک فی امر الله المقتدر العلیم الحکیم انتهى

12 امید آنکه اولیای الهی با قلوب طاهره و مقدسه و جنود مذکوره که اخلاق و اعمال طیبّه است بر نصرت امر قیام نمایند از افق هر لوحی نیر حکمت و بیان مشرق و لائح و کلّ بآن مأمورند انشاء الله آنحجوب نفوس غافله را از اوامر و نواهی الهی آگاه نمایند اگر الی حین بما اراده الله عمل میشد ایران بل ممالک اخری هم بنور امر ساطع

countries would have been illumined by the light of His Cause. This evanescent servant ever supplicates: "My God, my God! Assist Thy loved ones to that which will manifest Thy favors upon Thy creation and the waves of the ocean of Thy bounty in Thy dominion. O Lord! Purify the hearts of those who have turned to Thee with the Kawthar of Thy utterance, and ordain for them that which will adorn them with the ornament of justice and equity in Thy days. There is no God but Thee, the All-Bountiful, the Mighty, the Wise."

- 13 Your esteemed irrefutable treatise was received and accepted. God willing, it will be sent in these days, and permission for its publication has risen from the horizon of utterance. The servant beseecheth his Lord that He may, through your sincerity, humility, acceptance, mention and utterance, open the doors of people's hearts. Verily, He is the God of mankind and their Educator through His name, the Educator, the All-Wise.

- 14 A hundred thousand thanks to the Goal of the world's peoples, Who hath not deprived any seeker from the effulgences of the Luminary of His Word. The new petition of that loved one was received before the countenance of the King of the Kingdom of Utterance and was illumined with the light of acceptance. For each of the names mentioned, a Most Holy, Most Exalted Tablet was revealed from the heaven of bounty and sent forth. Praise be to God that that loved one became the means of abundant grace, and likewise became the cause of the descent of the rain of the All-Bountiful's mercy.

- 15 The revelation of verses is of such magnitude that all are powerless to reckon it. From all directions, by night and by day, petitions arrive and gracious replies are given. And if there is sometimes delay, it is for two reasons: first, that through the grace of God, exalted be His glory, your honor dwelleth in the most exalted station, namely that of certitude and assurance, therefore in delay there is no harm; and second, due to the abundance of replies to petitions that have newly been received. Surely that loved one is content and grateful, for he hath repeatedly partaken of heavenly sustenance and true bounties. Well is it with your honor!

- 16 On one occasion this supreme utterance was heard from the tongue of the King of the Kingdom of Names regarding your honor. His mighty utterance is: "O servant present! His honor M.H. hath arisen to serve. Verily We have made him the cup-bearer of the Kawthar of God's utterance, the Lord of the worlds." Glory be to God! Such is the bounty that the possessors of tongues and pens are unable to describe it. To this

و لا تخ مشاهده ميگشت اين خادم فاني لا زال عرض مينمايد الهی ايد اولياتک علی ما يظهر به عنايتک علی خلقک و امواج بحر عطائک فی مملکتک ای ربّ طهر افتدة المقبلين من کوثر بيانک و قدر لهم ما يزينهم بطراز العدل و الانصاف فی ايامک لا اله الا انت الفضل العزيز الحكيم

- 13 و اما استدلالیه محکمہ آنجناب باصغا فائز و قبول فرمودند لو شاء الله اين ايام ارسال ميشود و اذن طبع هم از افق بيان طالع يستل الخادم ربّه ان يفتح بخلوصکم و خضوعکم و اقبالکم و ذکرکم و بيانکم ابواب افتدة الناس انه اله الناس و مربيهم باسمه المربي الحكيم

- 14 صدهزار شکر مقصود عالميانرا که هيچ مقبلي را از تجليات نير کلامش محروم ننمود و عرض جديد آنجناب امام وجه مالک ملکوت بيان بشرف اصغا فائز و بنور قبول منور و مخصوص هريک از اسامي مذکوره لوح امنع اقدس از سماء عطا نازل و ارسال شد الحمد لله آنجناب واسطه فيض فياض گشتند و همچنين سبب نزول امطار رحمت فضال شدند

- 15 امر نزول آيات بشأنيست که کلّ از احصايش عاجز و از جميع جهات در ليالي و ايام عرايض ميرسد و جواب عنایت ميگردد و اگر گاهی تأخير شود دو جهت دارد اول آنکه از فضل حق جلّ جلاله آنحضرت در مقام اعلى يعنى اطمينان و ايقان ساکن لذا در تأخير باسى نه و ثانی کثرت تحرير در جواب عرايض که بدعاً فائز شده اند و البته آنجناب راضی و شاگرد چه که بمائدهای سمای و نعمتهای حقیقی مکرر فائز گشته اند هنيئاً لحضرتکم

- 16 وقتی از اوقات اينکمه عليا از لسان مالک ملکوت اسماء در ذکر آنجناب استماع شد قوله عزّ بيانه يا عبد حاضر جناب ميم و حابر خدمت قيام نموده انا جعلناه ساقی کوثر بيان الله رب العالمين انتهى سبحان الله فضل بمقاميست که صاحبان السن و اقلام از عهده ذکرش برنایند تشهد بذلک اوراق جنان الله المبين العليم الحكيم

testify the leaves of the Paradise of God, the Expositor, the All-Knowing, the All-Wise.

- 17 If wisdom permitteth and alloweth, convey on behalf of this servant greetings and praise to the loved ones of that land. God is aware that in most times I beseech from the Goal of the world's peoples that which is immortalized in the Mother Book. Verily, He is the Hearer, the Answerer, and He is the Powerful, the Mighty. Glory and remembrance and praise be upon you and upon those who are with you and who hearken to your words concerning the Cause of God, the Guardian, the Self-Subsisting. We are God's and unto Him shall we return.

17 اولیای آن ارض را اگر حکمت اقتضا مینماید و اجازه میدهد از جانب این خادم تکبیر و ثنا برسانید حق آگاه که در اکثری از احیان از مقصود عالمیان میطلب آنچه را که در امّ الکتاب مخد است آنه هو السامع المجیب و هو المقتدر القدیر البهاء و الذکر و الثناء علیکم و علی من معکم و یسمع قولکم فی امر الله المهیمن القیوم انا لله و انا الیه راجعون

BRL_DA#530

BH00471

To: *Hasan et al.*

Date: 1307 ? [1889-1890]

- 1 He is the One Who speaks before all faces that which draws the servants near to the Lord of existence.
- 2 God, Lord of the Throne and earth, has testified before the creation of beings that there is no God but Him, the Single, the One, the All-Knowing, the All-Wise. God testified before the creation of His earth and heaven, and His attributes and names, that there is no God but Him, the Powerful, the Mighty, the Great.
- 3 O Pen! Illumine the world through the appearance of the Ancient King and the Most Great Name, whereby all on earth were thunderstruck save those whom the hands of their Lord's loving-kindness, the Compassionate, the Generous, had taken hold of.
- 4 Then make mention of him who left his home, turning towards God's Most Great Kaaba, and traversed the way until he arrived at the Prison Land and stood before the Gate when he heard the call of God, the Powerful, the Supreme over all in the heavens and earths. He was named Hussein in the Book of Names. He has attained and taken the choice wine of utterance from the generous hand of his Lord, the All-Merciful, and drank thereof in His name, the Powerful, the Bestower, the Mighty, the Beautiful.

1 هو الناطق امام الوجوه بما تقرّب العباد الى مالک الوجود

2 شهد الله ربّ العرش و الثرى قبل خلق الوری انه لا اله الا هو الفرد الواحد العليم الحکیم شهد الله قبل خلق ارضه و سمائه و صفاته و اسمائه انه لا اله الا هو المقتدر العزيز العظيم

3 يا قلم نور العالم بظهور مالک القدم و الاسم الأعظم الذى به انصبق من على الأرض الا من اخذته ایدى عناية ربّه المشفق الکريم

4 ثم اذكر من خرج من بيته مقبلاً الى كعبة الله الأعظم و قطع السبيل الى ان ورد ارض السّجن و قام لدى الباب اذا سمع نداء الله المقتدر المهيمن على من فى السموات و الأرضين انه سمى بالحسين فى کتاب الأسماء قد حضر و اخذ رحيق البيان من يد عطاء ربّه الرحمن و شرب منه باسمه القادر المعطى العزيز الجميل

- 5 O Hussein! Thank thy Lord and say: "Praise be unto Thee for having guided me to Thy Announcement, made me know Thee, and taught me Thy straight and manifest path."
- 6 We have desired at this time to make mention of God's friends and loved ones as a bounty from Us, and verily I am the Forgiving, the Merciful.
- 7 O Hasan! The Ancient Countenance has turned toward thee from the direction of His Most Great Prison and mentioned thee in such wise as hath enraptured the hearts of the knowing ones. The Trusted One mentioned thee before, and We have revealed for thee that which caused the ocean of knowledge to surge in the contingent world. Blessed is the Most Merciful Who mentions His friends and will mention them as a bounty from Him. He is the Mighty, the All-Bountiful, the Generous.
- 8 The Glory be upon thee and upon thy wife who has turned to God, believed, and heard the call of God, the Lord of Lords.
- 9 O Tongue of Utterance! Make mention of one of thy handmaidens and a leaf among thy leaves who attained the presence of him who was named Rida in the Spirit in the Book of God, the Lord of all beings. O My leaf! Blessed art thou for having turned toward the Countenance when every heedless doubter turned away.
- 10 And blessed is My other leaf whom We mentioned before through that which the trees proclaimed: "The Kingdom belongs to God, the Powerful, the Compelling." We beseech God to ordain for you both what He has ordained for His handmaidens who circle the Most Great Throne at morn and eventide.
- 11 And We make mention of the son-in-law who was named Hussein with a mention around which all mentions revolve. O Hussein! Thank God for having made thee recognize the Dawning-Place of His verses and caused thee to speak His praise. He is verily the Compassionate, the Mighty, the All-Bounteous.
- 12 O Ali Agha! We have mentioned thee time and again, and We revealed for thee before that which brought joy to the eyes of the righteous. The Glory be upon thee and upon those with thee in the evening and at dawn.
- 13 O Muhammad! Remember when Muhammad, the Messenger of God, came, the learned ones turned away from Him and every idolatrous unbeliever opposed Him. Blessed is the servant who heard His call, attained His traces, and spoke His praise throughout the lands. The Glory from Us be upon thee and upon those with thee, and upon those who have drunk
- يا حسين اشكر ربك وقل لك الحمد بما هديتني
الى نبأك وعرّفتني وعلّمتني سبيلك الواضح
المستقيم
- أنا اردنا في هذا الحين ان نذكر اولياء الله و احبائه
فضلاً من عندنا و انا الغفور الرحيم
- يا حسن قد توجه اليك وجه القدم من شطر سجنه
الأعظم و ذكرتك بما انجذبت به افئدة العارفين
و ذكرتك الأمين من قبل و انزلنا لك ما ماج
به بحر العرفان في الامكان تبارك ارحم الذي
ذكر اوليائه و يذكرهم فضلاً من عنده و هو العزيز
الفضال الكريم
- البهاء عليك و على ضلعك التي اقبلت و آمنت
و سمعت نداء الله رب الأرباب
- يا لسان البيان اذكر امة من امائك و ورقة من
اوراقك التي فازت بقاء من سمى برضا الروح
في كتاب الله مالك الرقاب يا ورقتي طوبى لك
بما توجهت الى الوجه اذ اعرض عنه كل غافل
مرتاب
- و طوبى لورقتي الأخرى أنا ذكرناها من قبل بما
نطقت به الأشجار الملك لله المقتدر الجبار نسئل
الله ان يقدر لك ما قدره لامائه اللأئي طفن
العرش الأعظم في الغدو و الآصال
- و نذكر الصهر الذي سمى بالحسين بذكر طافت حوله
الأذكار يا حسين اشكر الله بما عرفك مشرق آياته
و انطقك بثنائه أنه هو المشفق العزيز الفيّاض
- يا علي آقا أنا ذكرناك مرّة بعد مرّة و انزلنا لك
من قبل بما قرّرت به عيون الأبرار البهّاء عليك و
على من معك في العشي و الاشراف
- يا محمد اذكر اذ اتى محمد رسول الله اعرض عنه
العلماء و اعترض عليه كلّ مشرك كفّار طوبى
لعبد سمع ندائه و فاز بآثاره و نطق بثنائه في البلاد
البهّاء من لدنا عليك و على من معك و على الذين

the choice wine of revelation from the bounteous hand of their Lord, the Creator of existence.

- 14 O Rida! Your Lord bears witness that you hearkened unto the Call and turned unto Him when most of the servants turned away. I bear witness that you set your face toward the most exalted and ultimate Goal until you attained the precincts circled by the Concourse on High, and heard My most sweet call, and beheld My most glorious horizon. Blessed art thou and blessed is he who loves thee and heeds thy word in this Cause whereby the mountains were moved. Time and again have your letters reached the Wronged One, and We found therein your ardor in the love of God and your steadfastness in His Cause whereby the idols were struck down. Know you who has turned toward you and recognize you who has set his face in your direction? Say: ... [the text is incomplete: see Or.15726.001]

شربوا رحيق الوحي من يد عطاء ربهم مالك
الايجاد

14 يا جناب يا رضا يشهد ربك انك سمعت النداء
واقبلت اليه اذ اعرض عنه اكثر العباد اشهد
انك قصدت المقصد الأقصى القصوى الى ان
وردت مطاف الملاء الأعلى وسمعت ندائي الأحلى
ورأيت افق الأبهى طوبى لك ولمن يحبك و
يسمع قولك في هذا الأمر الذى به مررت الجبال
قد حضر لدى المظلوم كتابك مرة بعد مرة و
وجدنا اشتعالك في حب الله واستقامتك في
أمره الذى به انصعقت الأصنام هل تعلم من اقبل
اليك وهل تعرف من توجه اليك قل [...]

BLIB_Or15726.001

BH00494

To: Mulla Aqa Baba et al., in Sarchah

Date: 1307 ? [1889-1890]

- 1 The Epistle of God, the Help-in-Peril, the Self-Subsisting
- 2 He calleth out before the people of the world
- 3 O Aqa Baba! Upon thee be the glory of God, the Most Glorious! Knowest thou Who calleth thee? The Most Exalted Pen of God. And dost thou recognize from which horizon? From this luminous and resplendent horizon. Rejoice in thy Lord's favor, for the Pen of Utterance hath been moved to make mention of thee by the Most Merciful, that it may draw thee nigh unto a station wherein thou shalt hear from all atoms: "The Kingdom belongeth unto God, the Lord of all worlds." The river of mercy hath flowed from the right hand of the Throne, and the ocean of grace hath surged forth as a bounty from God, the Mighty, the Praiseworthy. Blessed is he who hath cast away that which the people possess on the Day of God and hath taken the chalice of eternity in My Most Glorious Name and drunk therefrom, despite every doubting learned one.

1 صحيفة الله المهيمن القيوم

2 هو المنادى امام وجوه العالم

3 يا آقا بابا عليك بهاء الله الأبهى هل تعلم من
يناديك قلم الله الأعلى وهل تعرف من اى افق
من هذا الأفق المشرق المنير افرح بعناية ربك بما
تحرك على ذكرك يراعة البيان من لدى الرحمن
ليقربك الى مقام تسمع من الذرات الملك لله
رب العالمين قد جرى فرات الرحمة عن يمين
العرش و ماج بحر الفضل فضلاً من لدى الله
العزیز الحميد طوبى لمن نبذ ما عند القوم في يوم
الله واخذ كأس البقاء باسمى الأبهى وشرب
منها رغماً لكل عالم مريب

- 4 Verily, We have heard thy call once in the night, and again in the day, and yet again at dawn. Thy Lord heareth and seeth, and He is the All-Bountiful, the All-Knowing, the All-Informed. Nothing whatsoever escapeth His knowledge. He doeth what He willeth through His sovereignty and ordaineth what He pleaseth. He is the Almighty, the All-Powerful.
- 4 أَنَا سَمِعْنَا نَدَائَكَ مَرَّةً فِي اللَّيْلِ وَآخَرَى فِي الْيَوْمِ وَتَارَةً فِي الْأَسْحَارِ إِنَّ رَبَّكَ يَسْمَعُ وَيَرَى وَهُوَ الْفَضْلُ الْعَلِيمُ الْخَبِيرُ لَا يَعْزُبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ يَفْعَلُ مَا يَشَاءُ بِسُلْطَانٍ مِنْ عِنْدِهِ وَيَحْكُمُ مَا يَرِيدُ وَهُوَ الْمُقْتَدِرُ الْقَدِيرُ
- 5 Behold, then remember what befell the Wronged One when He was in prison beneath chains and fetters. God aided Him with the hosts of the seen and the unseen, and brought Him forth with such sovereignty as amazed the hearts of them that know. When He departed, He turned toward Baghdad, and when He arrived, that which the All-Merciful had revealed in the Qur'an was manifested. And He blew the second blast, whereupon the denizens of Sinai were struck down, save whom God willed, the Lord of the Mighty Throne. We rent asunder the veils with the finger of might and uncovered that which lay hidden in the treasure of God's protection, the One, the Single, the Mighty, the Great.
- 5 انْظُرْ ثُمَّ اذْكُرْ مَا وَرَدَ عَلَى الْمَظْلُومِ إِذَا كَانَ فِي السَّجْنِ تَحْتَ السَّلَاسِلِ وَالْأَغْلَالِ وَنَصَرَهُ اللَّهُ بِجُنُودِ الْغَيْبِ وَالشَّهَادَةِ وَخَرَجَهُ بِسُلْطَانٍ تَحَيَّرَتْ مِنْهُ أَفْتَدَةُ الْعَارِفِينَ فَلَبَّى خَرَجَ أَقْبَلَ إِلَى الزُّوْرَاءِ وَلَمَّا بَلَغَ ظَهَرَ مَا أَنْزَلَهُ الرَّحْمَنُ فِي الْفُرْقَانِ وَنَفَخَ فِيهِ آخَرَى وَانْصَعَقَ الطُّورِيُّونَ إِلَّا مَنْ شَاءَ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ وَخَرَقْنَا الْأَحْجَابَ بِأَصْبَعِ الْاِقْتِدَارِ وَكَشَفْنَا مَا كَانَ مُسْتَوْرًا فِي كَنْزِ عَصْمَةِ اللَّهِ الْفَرْدِ الْوَاحِدِ الْعَزِيزِ الْعَظِيمِ
- 6 Thus have We sent down the verses and dispatched them unto thee that thou mayest find from them the fragrance of thy Lord's loving providence, the Compassionate, the Bountiful. When thou receivest and readest them, turn thy face toward the Prison and say:
- 6 كَذَلِكَ أَنْزَلْنَا الْآيَاتِ وَأَرْسَلْنَاكَ إِلَيْكَ لِتَجِدَ مِنْهَا عَرَفَ عُنَايَةِ رَبِّكَ الْمَشْفِقِ الْكَرِيمِ إِذَا بَلَغْتَ وَقَرَأْتَ وَلَوْ وَجْهَكَ شَطْرَ السَّجْنِ وَقُلْ
- 7 Praise be to Thee, O Thou in Whose grasp are the reins of all nations and by the breaths of Whose revelation the world is perfumed! I beseech Thee by Thy Name through which Thou didst subdue all hearts and illumine both the unseen and the seen, to assist me in that which will diffuse the fragrance of Thy good-pleasure. O my Lord! Thou beholdest me turning toward the heaven of Thy bounty and clinging to the mantle of Thy generosity and benevolence. I beseech Thee by Him through Whom the limbs of the oppressors trembled and the hearts of the aggressors were consumed, through Whom those in the graves were raised and the secrets of all hearts were revealed, to elevate me through Thy Name amongst Thy servants and to establish me in the service of Thy Cause amidst Thy creation. Aid me, then, O my God, through wisdom and utterance. Verily, Thou art the Almighty, the Glorious, the Bestower.
- 7 لَكَ الْحَمْدُ يَا مَنْ فِي قَبْضَتِكَ زُمَامُ الْأُمَمِ وَمِنْ نَفْحَاتٍ وَحِيكَ تَعَطَّرَ الْعَالَمُ اسْئَلُكَ بِاسْمِكَ الَّذِي بِهِ يَخْتَرُّ الْقُلُوبُ وَتَوَرَّتِ الْغَيْبُ وَالشُّهُودُ أَنْ تُؤَيِّدَنِي عَلَى مَا يَتَضَوَّعُ بِهِ عَرَفَ رِضَائِكَ إِي رَبِّ تَرَانِي مُقْبِلًا إِلَى سَمَاءِ عَطَائِكَ وَمُتَشَبِّهًا بِرَدَاءِ جُودِكَ وَكَرَمِكَ اسْئَلُكَ بِالَّذِي بِهِ ارْتَعَدْتَ فَرَائِصُ الظَّالِمِينَ وَاحْتَرَقَتْ أَفْتَدَةُ الْمُعْتَدِينَ وَبِهِ بَعَثَ مَنْ فِي الْقُبُورِ وَظَهَرَتْ خَافِيَةُ الصُّدُورِ أَنْ تَرْفَعَنِي بِاسْمِكَ بَيْنَ عِبَادِكَ وَتَقِيمَنِي عَلَى خِدْمَةِ أَمْرِكَ بَيْنَ خَلْقِكَ فَانصُرْنِي يَا إِلَهِي بِالْحِكْمَةِ وَالْبَيَانِ إِنَّكَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْمُنَّانُ
- 8 O thou who gazest upon the Countenance! Blessed art thou and happy art thou, for thou hast attained unto that which most of the servants have failed to attain. Thou didst hear the Call and wert blessed with uttering the words "Here am I, here am I, O Thou the Desire of the worlds!" The purpose of the worlds of hearing and sight hath been and still is to witness and hearken unto the Divine Call and the Horizon of
- 8 يَا أَيُّهَا النَّظَّارُ إِلَى الْوَجْهِ طُوبَى لَكَ وَنَعِيمًا لَكَ قَدْ فَزْتَ بِمَا لَا فَازَ بِهِ أَكْثَرُ الْعِبَادِ نَدَا رَا شَنِيدِي وَبِكَلِمَةٍ مُبَارَكَةٍ لِيَبْكِيكَ لِيَبْكِيكَ يَا مَقْصُودَ الْعَالَمِينَ فَائِزٌ شَدِيدٌ مَقْصُودٌ مِنْ عَالَمٍ سَمِعَ وَبَصَرَ مُشَاهِدَهُ وَأَصْغَاءُ نَدَايِ إِلَهِي وَافِقٌ ظُهُورُ بُوْدِهِ وَهَسْتُ وَلَكِنْ عِبَادٌ غَافِلُونَ رَحِمْتُ وَفَضَّلْتُ إِلَهِي رَا انْكَارَ مُنْوَدِّدٍ وَبَعْمَتْ عُرْفَانُ وَمَائِدَةٌ إِيْقَانُ كَافِرٍ شَدِيدٍ

Revelation. Yet the heedless servants denied God's mercy and bounty, and disbelieved in the gift of recognition and the feast of certitude. The cause of the prevention of the servants and its reason have been the divines of the age. Glory be to God! Despite their lamenting and wailing with a hundred thousand cries and supplications for the appearance of the Promised One and His meeting, when He was made manifest they did what caused the Primal Point to choose ashes as His resting place. O thou who art attracted by My verses and soarest in the atmosphere of My love! Strive that the servants may not, like the previous party, be afflicted with vain imaginings. Blessed is the soul that hath purified itself from the tales current amongst men, that it may hearken unto the Most Exalted Word.

و سبب منع عباد و علت آن علای عصر بوده اند سبحان الله مع آنکه بصد هزار نوحه و ندبه و ناله از مقصود عالمیان ظهور موعود و لقائش را مسئلت مینمودند و چون ظاهر شد عمل کردند آنچه را که طراز اول و طلعت اول بررمد مقرر اختیار نمود یا ایها المنجذب بآیات و الطائر فی هوا حی جهد نما شاید بمثابه حزب قبل عباد باو هام مبتلا نشوند طوبی از برای نفسیکه خود را از قصص مذکوره بین عباد مطهر نمود از برای اصغاء کلمه علیا

- 9 Say: My God, my God! Aid Thy servants unto that which will draw them nigh unto Thee and purify them from that which beseeemeth not Thy days, and enable them to act according to that which Thou hast commanded them in Thy Book. O my Lord! Leave them not to themselves, disappoint them not from the gate of Thy grace, and deprive them not of the ocean of Thy utterance. Thou art He Whose atoms have testified to Thy generosity and bounty, and to Thy power and might. Enable them, O my God, to be steadfast in Thy Cause, to return unto the court of Thy glory, and to turn unto Thy presence. Verily Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the All-Bountiful, possessed of great bounty, the Ever-Flowing, possessed of abundant grace.

9 قل الهی الهی اید عبادک علی ما یقرّبهم الیک و یطهرهم عما لا ینبغی لأیامک و یوقّهم علی ما امرتهم به فی کتابک ای رب لا تدعهم بأنفسهم و لا تخیّبهم عن باب فضلک و لا تحرّمهم عن بحر بیانک انت الذی شهدت الذرات ببجودک و عطائک و بقدرتک و اقتدارک وفقّهم یا الهی علی الاستقامه علی امرک و الرجوع الی بساط عزّک و الانابه امام وجهک انک انت المقتدر علی ما تشاء لا اله الا انت الفضل ذو الفضل العظیم و الفیاض ذو الفیض العمیم

- 10 Convey My greetings to the friends, that perchance the fragrances of these greetings may intoxicate them and cause them to hold fast unto that which is befitting. The intoxication that proceedeth from the wine of recognition bringeth joy to the world of being and bestoweth gladness. The friends must, in spite of the enemies, guide the ignorant servants to the divine ocean of knowledge and wisdom through wisdom and utterance.

10 اولیا را از قبل مظلوم تکبیر برسان شاید نفحات تکبیر ایشانرا سرمست نماید و بما ینبغی تمسک جویند مستی که از باده معرفت حاصل شود عالم وجود را بنشاط آرد و انبساط بخشد باید اولیا رغماً للأعداء بحکمت و بیان عباد جاهل را ببحر علم و حکمت الهی راه نمایند

- 11 Glory be to God! The signs of power exist in all things, and verses descend like rain, showering down, and He Who conversed on Sinai is seated upon the throne of Revelation without veil or concealment. Nevertheless, through the words of Kandi and Ibn-i-Dhi'b and their like, they have been deprived of the Dayspring of divine revelation and the Dawning-Place of celestial light. And the people of the Bayan are seen to be more heedless and more veiled than all others. By My life! They have not perceived the fragrance of the Day of God and are more veiled and remote than even the Shi'ih sect. Blessed are the people of Baha who, should they see the Primal Point pause in His Cause, would likewise pause in what hath appeared from

11 سبحان الله آثار قدرت در هر شیئی از اشیاء موجود و آیات بمثابه امطار نازل و هاطل و مکلم طور من غیر ستر و حجاب بر عرش ظهور مستوی مع ذلک بکلمه علی کندی و ابن ذئب و امثالهما از مشرق وحی الهی و مطلع نور صمدانی محروم گشته اند و اهل بیان از کل غافلت و محتجبتر مشاهده میشوند لعمری عرف یوم الله را نیافته اند بمراتب از حزب شیعه محجوبتر و بعیدتر بوده و هستند طوبی از برای اهل بها که اگر نقطه اولی را در امرش متوقف بینند در ما ظهر من عنده توقف نمایند اینست مقام

Him. This is the station of the most great steadfastness. I have mentioned all that is befitting for My Cause and My Revelation and My rising and My establishment. Verily thy Lord is the All-Knowing Witness and the All-Wise Observer.

- 12 The honoured Muhammad – upon him be the Glory – hath repeatedly made mention of thee and hath sent thy letter to the presence of the Wronged One. The servant in attendance submitted it, and this Most Sublime, Most Luminous Tablet was revealed from the heaven of bounty, that thou mayest drink therefrom, through My Name, the Self-Subsisting, My sealed wine, and say: “Praise be unto Thee, O Lord of the worlds, and thanks be unto Thee, O Desire of the nations, in that Thou hast remembered me in Thy Most Great Prison when I was in the midst of sorrows through that which the hands of the oppressors had wrought.” Blessed be thy tongue for having testified to that which God hath testified, and thy heart for having been illumined with the light of recognition. We beseech God, blessed and exalted be He, to ordain for thee a light that shall walk before thy face in all His worlds. He, verily, is the Mighty, the Powerful, the All-Bountiful.

- 13 There hath now come to pass what was hidden from all eyes and veiled from understanding, in that the Source of thy Lord’s loving-kindness hath willed to open the door of forgiveness unto thy father and thy brother. By My life! Through My remembrance, the ocean of forgiveness and bounty hath surged from the presence of God, the Lord of all beings and the Sovereign of the Kingdom of Names. The grace of thy Lord hath at this moment encompassed them both, and My Most Exalted Pen hath spoken and said: The glory be upon you both, and the light be upon you both, and the spirit be upon you both, and the fragrances of revelation be upon you both, and the sweet perfumes of the Robe be upon you both. We beseech God to send down upon you both, at all times, mercy from His presence and loving-kindness from His own Self, and to make you to be of those who associate with His chosen ones and His Prophets in the Most Exalted Paradise. He, verily, is the Sender of verses, the Revealer of clear tokens, and the Lord of all names and attributes.

- 14 O thou who art mentioned! Thou hast attained unto that which no thing can equal. Give thanks unto thy Lord, the Lord of Names. He hath made mention of thee in such wise that the light of utterance hath shone forth from the horizon of possibility, and the Cock of the Throne hath crowed and said: The glory shining forth from the horizon of this Glory be upon thee and upon them that are with thee and them that hear mention of thee in this Most Great Remembrance

استقامت كبرى قد ذكرت كل ما ينبغي لأمرى
و ظهورى و طلوعى و استوائى أن ربك هو
الشاهد العليم والنظر الحكيم

12 جناب محمد عليه بهائى مكرّر ذكر شما را نموده و
نامهء آنجناب را بساحت مظلوم ارسال داشته
و عبد حاضر عرض نمود و این لوح ابداع انور
اعلى از سماء عطا نازل لتشرب منه باسمى القيوم
رحيقتى المختوم و تقول لك الحمد يا مولى العالم و
لك الشكر يا مقصود الأمم بما ذكرتنى فى سجنك
الأعظم اذ كنت فى بحبوحة الأحران بما اكتسبت
ايادى اهل الطغيان طوبى للسانك بما شهد بما
شهد به الله و لقلبك بما تتور بنور العرفان نسل
الله تبارك و تعالى ان يقدر لك نوراً يمشى امام
وجهك فيكل عالم من عوالمه انه هو المقتدر العزيز
الوهاب

13 قد اتى في هذا الحين ما كان مكنوناً عن الأنظار
و مستوراً عن الادراك بما اراد مشرق عناية
ربك ان يفتح باب الغفران لأبيك و اخيك
لعمري بذكرى ماج بحر العفو و العطاء من لدى
الله مولى الورى و مالك ملكوت الأسماء قد
احاطهما فى هذا الحين فضل ربك و نطق قلبى
الأعلى و قال البهاء عليكما و النور عليكما و الروح
عليكما و نفحات الوحي عليكما و فوحات القميص
عليكما نسل الله ان ينزل عليكما فى كل الأحيان
رحمة من عنده و عناية من لدنه و يجعلكما من
الذين عاشروا مع اصفياه و انبيائه فى الفردوس
الأعلى انه هو منزل الآيات و مظهر البينات و
مالك الأسماء و الصفات

14 يا ايها المذكور قد فزت بما لا تعادله الأشياء اشكر
ربك مولى الأسماء انه ذكرك بما اشرق نور البيان
من افق الامكان و دلج ديك العرش و قال البهاء
المشرق من افق هذا البهاء عليك و على من معك
و يسمع ذكرك فى هذا الذكر الأعظم و النبأ العظيم
ان البحر اراد ان يظهر بأمواج اخرى ليبشر اولياء
الله برحمته و فضله و عطائه انه ما من اله الا هو

and Momentous News. Verily, the Ocean desireth to manifest itself through other waves, that it may give glad-tidings unto the loved ones of God of His mercy and His grace and His bounty. There is none other God but Him. He doeth what He willeth and ordaineth what He pleaseth. He is the Commander, the All-Wise. Blessed is the servant who hath attained unto the mention of the Most Great God and hath drunk the choice wine of revelation from the utterance of his Lord, the Compassionate, the Generous.

يفعل ما يشاء ويحكم ما يريد وهو الأمر الحكيم
طوبى لعبد فاز بذكر الله الأعظم وشرب رحيق
الوحي من بيان ربه المشفق الكريم

- 15 O 'Ali-Asghar! Thou hast attained unto the mention of God, the Lord of Destiny, once before and now yet again. Give thanks unto thy Lord for this manifest grace. Blessed art thou and blessed is he who hath held fast unto righteousness in the days of God, the Lord of all beings, and hath turned away from vain desire. He is, verily, among the sincere ones in My perspicuous Book.

15 يا علي قبل اصغر قد فزت بذكر الله مالك القدر
من قبل هذه مرة اخرى اشكر ربك بهذا الفضل
المبين طوبى لك ومن تمسك بالتقوى في ايام
الله مولى الورى واعرض عن الهوى انه من
المخلصين في كتابي العظيم

- 16 We have sent down the verses wherein are My commandments and My laws through which We have preserved My servants and aided them with truth. Yet most of the people are heedless. Take My Book with power from My presence and put aside that which is with those who have denied the mercy of God and disbelieved in that which hath been sent down from His presence. They are, verily, among the abject. The glory from Our presence be upon thee and upon those who have taken the cup of My bounty from the hand of My loving-kindness and have drunk in this Name whereby the limbs of the idolaters have quaked.

16 قد انزلنا الآيات وفيها اوامرى واحكامى التى
بها حفظنا عبادى ونصرناهم بالحق ولكن القوم
اكثرهم من الغافلين خذ كتابى بقدرة من عندى
وضع ما عند الذين انكروا رحمة الله وكفروا بما
نزل من عنده الا انهم من الصاغرين البهاء من
لدنا عليك وعلى الذين اخذوا كأس فضلى من
يد عنايتى وشربوا بهذا الاسم الذى به ارتعدت
فرائص المشركين

- 17 O Muhammad-Qablil-Hasan! The faithless hunters have aimed at the Most Exalted Station, and the oppressors of the earth with swords of hatred have intended harm against the Temple of Eternity. They desired to extinguish the light of God through their calumnies, but the Wronged One stands unveiled and uncovered before the multitudes. Neither their might nor their ranks have deterred Him. He speaks that which He is commanded by the Wise Ordainer. Glory be to God! Despite having heard every call and witnessed the signs of God, they persist in denial and rejection. Naught shall befall us save what God has decreed for us. Soon shall they behold the recompense of their deeds through the justice of the All-Knowing Judge. Be not grieved at anything. The world shall pass away, along with the might of its princes and the clamor of its divines, and sovereignty shall remain with God, the Mighty, the Praiseworthy. The glory from Us be upon you and upon those who have quaffed the wine of steadfastness in this firm and impregnable Cause.

17 يا محمد قبل حسن صيادهاى بى وفا قصد مقام
اعلى ثموده اند وظالمهاى ارض با اسيايف بغضا
اراده هيكى بقا كرده اند ارادوا ان يطفئوا نور
الله بمفترياتهم ولكن مظلوم من غير ستر وحجاب
امام احزاب قائم لم تمنعه سطوتهم ولا صفوفهم
ينطق بما امر به من لدن امر حكيم سبحانه الله مع
انكه كل ندا را شنیده اند و آثار الله را دیده اند
مع ذلك براعراض وانكار قائم لن يصيبنا الا ما
كتب الله لنا سوف يرون جزاء اعمالهم عدلاً من
لدن حاكم خبير لا تحزن من شىء ستفى الدنيا
وسطوة امرائها وضوضاء علمائها وبقى الملك
لله العزيز الحميد البهاء من لدنا عليك وعلى الذين
شربوا رحيق الاستقامة فى هذا الامر المحكم المتين

- 18 O My Most Exalted Pen! Make mention of him who is named Muhammad-Qablil-Husayn, who has turned to God in this blessed, mighty and wondrous Day. The fragrances of the revelation of the Ancient King have encompassed the world, yet the peoples are in evident doubt. Say: My God, my God! Thine is the grace for having awakened me, and Thine is the praise for having made me know Thee, and Thine is the glory for having taught me Thy straight path. I beseech Thee, O Ancient King, by Thy Name through which Thou hast subdued all created things, and by Thy Command through which Thou hast manifested that which was hidden in Thy knowledge and treasured in the repositories of Thy wisdom, to aid Thy loved ones in that which will exalt them among Thy servants. By Thy Name, ordain for them every good thing Thou hast ordained in Thy Book. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Protector of those who are in the heavens and on earth.
- 18 يا قلبي الأعلى اذكر من سمي بحمد قبل حسين الذي اقبل الى الله في هذا اليوم المبارك العزيز البديع قد احاطت العالم نفحات وحى مالك القدم ولكن الأمم في ريب مبين قل الهى الهى لك الفضل بما ايقظتني ولك الثناء بما عرّفتني و لك البهاء بما علّمتني صراطك المستقيم اسئلك يا مالك القدم باسمك الذي به سخرت الكائنات و امرك الذي به اظهرت ما كان مكنوناً في علمك و مخزوناً في خزائن حكمتك ان تؤيد اوليائك على ما يرفعهم بين عبادك باسمك قدر لهم كل خير قدرته في كتابك انك انت المقتدر علي ما تشاء لا اله الا انت المهيمن على من في السموات و الأرضين
- 19 Thus have We adorned the heaven of the Tablet with the stars of wisdom and utterance, as a command from Us and a favor from Our presence. Blessed are they who perceive and blessed are they who discern.
- 19 كذلك زينّا سماء اللوح بكواكب الحكمة والبيان امراً من لدنا و فضلاً من عندنا طوبى للعارفين و طوبى للمتفكرين
- 20 O Aqa Baba, upon thee be My glory! We have desired to seal thy Tablet with the mention of one who loved Me and held fast to My cord and spoke My praise and attained My presence and drank the choice wine of revelation from the cup of My bounty and arose to serve My Cause among My servants, and was named Javan-i-Ruhani in My mighty and wondrous Book.
- 20 يا آقا بابا عليك بهائي انا اردنا ان نختم كتابك بذكر من احبني و تمسك بجبلي و نطق بثنائي و فاز بلقائي و شرب رحيق الوحي من كأس عطائي و قام على خدمة امرى بين عبادى و سمي بجوان روحاني في كتابي العزيز البديع
- 21 As commanded, send this blessed Tablet and whatever else has been and is being sent to those regions to his eminence the illumined one, that is, Javan-i-Ruhani, upon him be the everlasting glory of God, that he may rejoice and be among the thankful ones.
- 21 حسب الأمر صورت اين صحيفه مباركه و آنچه بان اطراف ارسال شده و ميشود نزد جناب نوراني يعنى جوان روحاني عليه بهاء الله الأبدى ارسال دارند ليفرح و يكون من الشاكرين

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To: *Rajab-Ali who has attained et al.*

Date: 1307 ? [1889-1890]

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 O Rajab-'Ali! The promised Day hath come and the Self-Subsisting calleth aloud amidst the people on this Day wherein all things circle round the Cause, and the Mount speaketh forth: "By God! The Lord of the Manifestation hath appeared and that which was hidden from all eyes and hearts hath been revealed!" The world hath been honored by the appearance of the Ancient King, yet most of the people comprehend not. Lo! The Kawthar calleth out "Drink ye!" but the people drink not. The Salsabil summoneth all to the Glorious Lord, yet most of mankind perceive not. The proof hath been perfected, the bounty completed, and the heavenly table sent down, yet the people know not. They deny God's grace and mercy - nay, they understand not.

2 يا رجبعلی قد اتى الوعد و القيوم ينادى بين القوم في هذا اليوم الذى فيه طافت الاشياء حول الامر و نطق الطور تالله قد اتى مالک الظهور و ظهر ما كان مستوراً عن الأبصار و القلوب قد تشرف العالم بظهور مالک القدم و القوم اکثرهم لا يفقهون ان الكوثر ينادى اشربوا ولكن القوم هم لا يشربون و السلسيل يدع الكل الى الربّ الجليل و الناس اکثرهم لا يشعرون قد تمت الحجة و كملت النعمة و نزلت المائدة و القوم لا يعرفون يتكرون فضل الله و رحمته الا انهم لا يعلمون

3 The servant who hath attained Our presence hath mentioned thee, and We have remembered thee in this decisive Tablet through which floweth the Euphrates of the wisdom of God, the Sovereign, the Self-Subsisting. Blessed is he who hath turned and drunk therefrom, and woe unto every heedless and veiled one. We desired to mention those whom thou didst mention and give them glad tidings of God's loving-kindness that dispelleth all doubts, that the attraction of the verses may draw them to a station wherein naught is seen save the effulgences of the light of God, the Lord of all that was and shall be.

3 قد حضر العبد الحاضر لدى الوجه و ذكرک ذکرناک بهذا اللوح المحتوم الذى به جرى فرات حکمة الله المهيمن القيوم طوبى لمن اقبل و شرب و ويل لكل غافل محجوب اردنا ان نذكر الذين ذکرتم و نبشرهم بعناية الله ماحى الظنون ليأخذهم جذب الآيات الى مقام لا يرى فيه الا تجليات انوار الله مالک ما کان و ما يكون

4 O friend! Hear the call from the Lote-Tree beyond which there is no passing in the most exalted Paradise: "God, there is no God but Him, the Mighty, the Loving." Rejoice that thy mention hath been revealed from the Most Exalted Pen in this praiseworthy station. Say: Make your faces sincere for the sake of God and your deeds pure from doubt and ostentation. This is what ye were commanded aforetime in a written tablet wherein the Most Exalted Pen inscribed the mysteries of the seen and unseen.

4 يا حبيب اسمع النداء من سدرة المنتهى فى الفردوس الأعلى الله لا اله الا هو العزيز الودود افرح بما نزل ذکرک من القلم الأعلى فى هذا المقام المحمود قل اجعلوا وجوهکم خالصة لوجه الله و اعمالکم منزّهة عن الریب و الرياء هذا ما امرتم به من قبل فى لوح مسطور الذى رقم فيه من القلم الأعلى اسرار الغيب و الشهود

5 O Muhammad-Qabli-Mihdi! Verily We have sent down the Book with truth and manifested clear proofs before the faces of the servants. Blessed is he who hath witnessed and seen, and woe unto every heedless one who hath been debarred from that which hath appeared from God, the Lord of existence. Thy name was present before the Wronged One, and He hath

5 يا محمد قبل مهدى اتا نحن انزلنا الكتاب بالحق و اظهرنا البينات امام وجوه العباد طوبى لمن شهد و رأى و ويل لكل غافل منع عما ظهر من لدى الله مالک الوجود قد حضر اسمک لدى المظلوم و ذکرک بما فاح به عرف البيان فى الامکان و

remembered thee with that which hath caused the fragrance of utterance to waft throughout all possibility and perfumed the kingdoms of the seen and unseen. Say: None knoweth the interpretation of what hath been sent down from the Most Exalted Pen save the Truth, the Knower of the unseen. The Sun of proof hath shone forth from the highest horizon of the world by the command of God, the Mighty, the Beloved.

تَعَطَّرَ بِهِ مَمَالِكُ الْغَيْبِ وَالشَّهَادَةِ قُلْ لَا يَعْلَمُ تَأْوِيلَ
مَا نَزَلَ مِنَ الْقَلَمِ الْأَعْلَى إِلَّا الْحَقُّ عَلَامُ الْغُيُوبِ
قَدْ أَشْرَقَ نَبِيرُ الْبِرْهَانِ مِنْ أَعْلَى أَفْقِ الْعَالَمِ أَمْرًا مِنْ
لَدَى اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْمَحْبُوبِ

- 6 Say: Praise be unto Thee, O Thou Who hast remembered me and turned toward me from the direction of the Prison. I beseech Thee by the lights of Thy countenance, whereby the cities of justice and equity were illumined, to make me in all conditions hold fast unto Thee and Thy verses, and to cling to the hem of Thy bounty.

6 قُلْ لَكَ الْحَمْدُ يَا مَنْ ذَكَرْتَنِي وَاقْبَلْتَ إِلَيَّ مِنْ شَطْرِ
السَّجْنِ اسْأَلُكَ بِأَنْوَارِ وَجْهِكَ الَّتِي بِهَا تَنْوَرُ
مَدَائِنُ الْعَدْلِ وَالْإِنْصَافِ بِأَنْ تَجْعَلَنِي فِي كُلِّ
الْأَحْوَالِ مَتَمَسِّكًا بِكَ وَبِآيَاتِكَ وَمُتَشَبِّهًا بِذِيكَ
الْمَمْدُودِ

- 7 O Malik-Qabli-Muhammad! Hear the call from the direction of 'Akka: "Verily, there is no God but Him, the Single One, the All-Informed." He knoweth what is in the heavens and what is on earth and what was hidden from the eyes of the mystics. Hear what is cast unto thee from the verses of thy Lord - verily, there is no God but Him, the Single, the One, the Mighty, the Powerful. He it is in Whose hand are the destinies of the heavens and earth, and the decree of all things in a clear Book. That which hath appeared hath renewed the realities of all things, and the Herald hath proclaimed: "The Kingdom belongeth unto God, the Mighty, the Praiseworthy."

7 يَا مَلِكُ قَبْلِ مُحَمَّدٍ اسْمِعِ الدَّاءَ مِنْ شَطْرِ عَكَاءٍ أَنَّهُ
لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْخَبِيرُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ وَمَا كَانَ مُسْتَوْرًا مِنْ أَبْصَارِ الْعَارِفِينَ
اسْمِعْ مَا يُلْقَى إِلَيْكَ مِنْ آيَاتِ رَبِّكَ أَنَّهُ لَا إِلَهَ
إِلَّا هُوَ الْفَرْدُ الْوَاحِدُ الْمُقْتَدِرُ الْقَدِيرُ هُوَ الَّذِي بِيَدِهِ
مُقَادِيرُ السَّمَوَاتِ وَالْأَرْضِ وَحُكْمُ كُلِّ شَيْءٍ فِي
كُتَابٍ مُبِينٍ قَدْ ظَهَرَ مَا تَجَدَّدَتْ بِظُهُورِهِ حَقَائِقُ
الْأَشْيَاءِ وَنَادَى الْمُنَادُ الْمَلِكُ لِلَّهِ الْعَزِيزِ الْحَمِيدِ

- 8 When thine eyes gain the grace of beholding thy Lord's verses, say:

8 إِذَا فَازَ بِبَصَرِكَ بِمُشَاهَدَةِ آيَاتِ رَبِّكَ قُلْ

- 9 My God, my God! I beseech Thee to make me one of those who have been so attracted by Thy verses that they cast away all else but Thee and hastened with their hearts to the court of Thy glory and the carpet of Thy holiness. O Lord! Thou seest me standing before the door of Thy grace, gazing toward the horizon of Thy bounty. I beseech Thee to accept from me and from my brothers in the Cause that which hath proceeded from us in Thy days. Verily, Thou art the All-Bountiful, the Generous. There is no God but Thee, the Forgiving, the Merciful.

9 إِلَهِي إِلَهِي اسْأَلُكَ بِأَنْ تَجْعَلَنِي مِنَ الَّذِينَ اجْتَذِبَتْهُمْ
آيَاتُكَ بِحَيْثُ نَبَذُوا مَا دُونَكَ وَسَرَعُوا بِالْقُلُوبِ
إِلَى سَاحَةِ عَرْكِكَ وَبَسَاطَةِ قُدْسِكَ أَيُّ رَبِّ تَرَانِي
قَائِمًا لَدَى بَابِ فَضْلِكَ وَنَازِرًا إِلَى أَفْقِ عَطَائِكَ
اسْأَلُكَ بِأَنْ تَقْبَلَ مِنِّي وَمِنْ إِخْوَانِي فِي الْأَمْرِ مَا
ظَهَرَ مِنِّي فِي أَيَّامِكَ أَنْتَ الْفَضْلُ الْكَرِيمُ لَا
إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الرَّحِيمُ

- 10 We have desired at this time to make mention of him who hath been named Aqa Jan, that he may render thanks unto his Lord for this clear remembrance. O Aqa Jan! We beseech God, blessed and exalted be He, to aid thee to be steadfast in His Cause and to grant thee that whereby thy remembrance shall endure amongst His creation and thy name amongst His servants. He, verily, is the All-Bountiful, the All-Knowing, the All-Wise.

10 أَنَا أَرَدْنَا فِي هَذَا الْحِينِ أَنْ نَذْكُرَ مِنْ سَمِيِّ بَاقَا جَانٍ
لِيُشْكِرَ رَبَّهُ بِهَذَا الذِّكْرِ الْمُبِينِ يَا أَقَا جَانٍ نَسْتُلِ اللَّهَ
تُبَارَكَ وَتَعَالَى أَنْ يُؤَيِّدَكَ عَلَى الْإِسْتِقَامَةِ عَلَى
أَمْرِهِ وَيُلْقِيكَ مَا يَبْقَى بِهِ ذِكْرُكَ بَيْنَ خَلْقِهِ وَ
اسْمُكَ بَيْنَ عِبَادِهِ أَنَّهُ هُوَ الْفَضْلُ الْعَلِيمُ الْحَكِيمُ

- 11 O 'Ali! Today the Concourse on High are proclaiming "The Lord of all beings hath come," yet the heedless and ignorant people are deprived of hearing and are forbidden from the outpourings of the true Benefactor in these days. Praise be to God, the souls of that village are mentioned by the Supreme Pen and their service is accepted. We beseech God to assist them with the hosts of deeds and virtuous character, and to strengthen them in that which shall endure as long as His names endure. He, verily, is the Almighty, the Powerful, the All-Knowing.
- 12 O Pen! Make mention of him who hath been named Habibu'llah, that this remembrance may draw him to the station which God hath made the point of adoration for those near unto Him. We have remembered thee before, and at this time, as a token of grace from thy Lord, the Forgiving, the Generous. Let not the conditions and events of the world sadden thee and prevent thee from the remembrance of the Lord of Eternity. Arise and say: Unto Thee be praise and glory, unto Thee be thanks and splendor, O God of Names and Creator of heaven, inasmuch as Thou hast turned unto Thy servant and illumined his heart with the light of Thy knowledge and hast sent down for him that which shall endure as long as Thy names and attributes endure. Verily, Thou art the Almighty Whom neither the cawing of the crows, nor the clamor of the ungodly, nor the oppression of the tyrannical can frustrate. Ordain for me that which shall profit me in the hereafter and in this world. Verily, Thou art the Lord of the Throne and of earth. There is none other God but Thee, the Mighty, the Great.
- 13 We make mention at this time of the sons of the Friend and the heirs of Him Who conversed with God in Ha and Mim, that they may rejoice in God's remembrance in His days and be of the thankful ones. Harken unto the call of the Wronged One. He hath remembered you before, and at this time with a clear remembrance. The Trusted One hath mentioned you before, and Abu'l-Fadl thereafter. We have sent down for you that from which the people of Baha perceive the fragrances of bounty and bestowal. Verily, your Lord, the All-Merciful, heareth and seeth, and He is the All-Witnessing, the All-Informed. We counsel you to manifest great steadfastness, and to observe trustworthiness, chastity and faithfulness. He, verily, is the Counselor, the All-Knowing. Blessed is the strong one whom the hands of oppression have not weakened, and the seeing one whom the incidents of the days have not prevented from beholding this shining horizon.
- 14 O Yari! He who was named Rajab-'Ali hath mentioned thee. We make mention of thee and those who have believed in God,
- يا على امروز ملأ اعلی به قد اتی مولی الوری
ناطق ولكن ناس غافل جاهل از اصغا محرومند
و از فیوضات فیاض حقیقی در این ایام ممنوع
لله الحمد نفوس آنقریه از قلم اعلی مذکورند و
خدمتشان مقبول نسل الله ان یمدهم بجنود
الأعمال والأخلاق ویؤیدهم علی ما یکون باقیاً
بقیاء اسمائه انه هو المقتدر العزیز العلیم
- یا قلم اذکر من سمی بحبیب الله لیجذبه الذکر الی
مقام جعله الله مطاف المقربین انا ذکرناک من
قبل و فی هذا الحین فضلاً من لدن ربک الغفور
الکریم ایاک ان تحزنک شئون العالم و حوادثه
عن ذکر مالک القدم قم و قل لک الحمد والثناء
ولک الشکر والبهاء یا اله الأسماء و فاطر السماء
بما اقبلت الی عبدک و نورت قلبه بنور معرفتک
و انزلت له ما یکون باقیاً بقیاء اسمائک و صفاتک
انک انت المقتدر الذی لا یعجزک نعاق الناعقین
ولا ضوضاء المشرکین و لا سطوة الظالمین قدر
لی ما ینفعنی فی الآخرة و الأولى انک انت رب
العرش و الثری لا اله الا انت العزیز العظیم
- انا نذکر فی هذا الحین ابناء الخلیل و وراث الکلیم
فی الهاء و المیم لیفرحوا بذكر الله فی ایامه و یکونوا
من الشاکرین اسمعوا نداء المظلوم انه ذکرکم من
قبل و فی هذا الحین بذكر مبین قد ذکرکم المؤمن
من قبل و ابوالفضل من بعد انزلنا لکم ما یجد
منه اهل البهائ نفعات الجود و العطاء ان ربکم
الرحمن یسمع و یری و هو الشاهد الخبیر نوصیکم
بالاستقامة الکبری و بالأمانة و العفة و الوفاء
انه هو الناصح العلیم طوبی لقوی ما اضعفته ایدای
الظلم و لبصیر ما منعت حوادث الايام عن النظر
الی هذا الأفق المنیر
- یا یاری قد ذکرک من سمی برجب قبل علی
ذکرناک و الذین آمنوا بالله الفرد الواحد القوی

the One, the Peerless, the Strong, the Powerful. Rejoice in this bounty and say: Praise be unto Thee, O Thou Who art the Goal of all who are in the heavens and on earth. O Yari! He loveth the presence of His loved ones, but the oppressors have come between Us and them. We beseech God, blessed and exalted be He, to decree for those who desired to attain His presence the reward of meeting Him. Verily, He is the Almighty, the Powerful, and worthy to answer prayers.

- 15 O 'Ali-Akbar! Harken unto the Call, harken unto the Call that hath been raised from the direction of the Most Great Scene, and say: My God, my God! Unto Thee be praise for having guided me, and unto Thee be glory for having strengthened me to hold fast unto that which Thou didst command me. I beseech Thee by the ocean of Thy bounty, through a drop whereof Thou didst adorn non-existence with the ornament of being, to ordain for me that which shall strengthen me to harken unto Thy most sweet call and the rustling of Thy Supreme Pen. Then send down upon me from the heaven of Thy favor a blessing from Thee and a mercy from Thy presence, and ordain for me that which shall profit me. Verily, I know not what is with Thee, and Thou art the All-Knowing, the All-Informed.

- 16 O Pen! The Most Great Name desireth to make mention of him who attained the presence of the Countenance and circum-ambulated the House - he who was named Rajab-'Ali - that the rapture of his Lord's remembrance may seize him. He, verily, is the All-Bountiful, the Possessor of manifest grace.

- 17 O Rajab-'Ali! Give thanks unto God for having aided thee, drawn thee nigh, and caused thee to attain His presence through the agencies of the heavens and earth, and for having shown thee His horizon and made thee hear His call. He, verily, is the All-Bountiful, the Compassionate, the All-Forgiving, the All-Merciful.

- 18 We make mention in this station of thy wife, and give her glad tidings of God's loving-kindness, the Lord of all worlds. O My handmaiden! Grieve not for what hath befallen thee in My path. Rather, give thanks unto thy Lord and say: "Praise be unto Thee, O Lord of the world and Beloved of the nations, for having caused me to turn towards the horizon of the heaven of Thy bounty and to speak Thy praise, when the divines of Iran and the people of idle fancies denied Thee, violated Thy Covenant and Testament, and disputed Thy proof." O my Lord! Thou seest Thy handmaiden clinging fast unto Thee and acknowledging that which hath been sent down in Thy Book. I beseech Thee not to disappoint her of the wonders of Thy bounty. Thou, verily, art the Almighty, the All-Knowing, the All-Wise.

القدير افرح بهذا الفضل و قل لك الحمد يا مقصود من في السموات والأرضين يا يارى الله احب حضور اوليائه ولكن الظالمين حالوا بيننا وبينهم نسئل الله تبارك وتعالى ان يكتب للذين ارادوا الحضور اجر لقاءه انه هو المقتدر القدير وبالاجابة جدير

- 15 يا على قبل اكبر اسمع النداء اسمع النداء الذى ارتفع من شطر المنظر الاكبر و قل الهى الهى لك الحمد بما هديتنى و لك الشاء بما ايدتني على التمسك بما امرتني به اسئلك بجز جودك الذى بقطرة منه زينت العدم بطراز الوجود بأن تقدر لى ما يؤيدنى على اصغاء نداءك الأهل و صرير قلبك الأعلى ثم انزل على من سماء فضلك نعمة من عندك و رحمة من لدنك ثم قدر لى ما ينفعنى انى لا اعلم ما عندك و انك انت العلم الخبير

- 16 يا قلم اراد الاسم الأعظم ان يذكر من حضر امام الوجه و طاف حول البيت الذى سمي برج ب قبل على لياخذه جذب ذكر ربه انه هو الفياض ذو الفضل المبين

- 17 يا رجب قبل على اشكر الله بما ايدك و قربك و احضرك بأسباب السموات و الأرض امام وجهه و اراك افقه و اسمعك ندائه انه هو الفياض المشفق الغفور الرحيم

- 18 و نذكر امتي في هذا المقام ضلعت و نبشرها بعناية الله رب العالمين يا امتي لا تحزني عما ورد عليك في سبيلي ثم اشكرى ربك و قولى لك الحمد يا مولى العالم و محبوب الأمم بما جعلتني مقبلة الى افق سماء جودك و ناطقة بثنائك اذ انكرت علماء الايران و اصحاب الأوهام الذين نقضوا عهدك و ميثاقتك و جادلوا ببرهانك اى رب ترى امتك متمسكة بك و معترفة بما نزل في كتابك اسئلك ان لا تخيبها من بدائع جودك انك انت المقتدر العلم الحكيم

- 19 O My handmaiden! Know thou that Rajab-'Ali hath attained Our presence and visited the Wronged One in thy stead, and We have accepted him as a token of Our grace. Thy Lord, verily, is the Compassionate, the Mighty, the Great.
- 20 We make mention in this station of thy son, who hath been named Asadu'llah, with such remembrance as the Concourse on High shall celebrate. O Asad! The One, the Single, hath turned toward thee from this station that thou mayest be among the thankful ones. Say: "My God, my God! I beseech Thee by the lights of Thy luminous countenance and by the denizens of the Most Exalted Paradise to ordain for me that which shall make me steadfast in Thy service, Thy remembrance, and Thy praise amongst Thy creatures. Thou art indeed the All-Bountiful. There is none other God but Thee, the Self-Sufficient, the Most Exalted."
- 21 We desire to make mention of My handmaiden Tahirih and My other handmaiden, and give them glad tidings of that which hath stirred the cord of grace and bounty in this Most Exalted Station, that they may rejoice in the days of God, the Almighty, the All-Knowing, the All-Informed. He hath desired for you both a bounty from His presence and a mercy from His own Self. He bestoweth upon whomsoever He willeth whatsoever He pleaseth. He, verily, is the All-Bountiful, the All-Knowing, the All-Wise. We beseech Him, exalted be He, to ordain for them both that which He hath ordained for His handmaidens who have turned unto Him and circumambulated the Most Great, the Supreme Throne of God. Thus have We sent down the verses from the kingdom of the loving-kindness of your Lord, the Possessor of Names and Attributes, as a bounty from His presence upon His servants and handmaidens. He, verily, is the Rememberer, the Counselor, the All-Knowing, the Mighty.
- 22 O Ramadan! The blessed Ramadan draweth nigh, and the people of Baha in this prison shall fast. In most Tablets We have counseled all to wisdom, for it is the cause of the exaltation of God's Word among His servants and the means of preserving those in the land. Hold fast unto its requirements. Verily your Lord, the All-Merciful, is the Counselor, the All-Knowing. By My life! I love worship in God's path, tribulations in His love, and afflictions for the manifestation of His Cause. Blessed is he who hath heard My call and acted according to that which was commanded by One All-Knowing, All-Wise. We have remembered thee with verses before which all the remembrances of the world shall bow down. To this testifieth every fair-minded, discerning one.
- 23 O Mashhadi Muhammad! He who hath attained My presence hath made mention of thee. We make mention of thee through
- يا امتی اعلیٰ انّ رجب قبل علی قد حضر لدى الوجه و زار المظلوم عوضاً عنک و قبلناه فضلاً من عندنا انّ ربک هو المشفق العزیز العظیم
- و نذكر فی هذا المقام ابنک الذی سمی بأسدالله بذكر یذكره الملأ الاعلیٰ یا اسد انّ الفرد الأحد اقبل الیک من هذا المقام لتکون من الشاکرین قل الهی الهی اسئلك بأنوار طلعتک النوراء و اهل الفردوس الاعلیٰ بأن تکتب لی ما یجعلنی قائماً علی خدمتک و ذکرک و ثنائک بین خلقک انک انت الفضال لا اله الا انت الغنی المتعال
- و اردنا ان نذكر امتی طاهرة و امتی الأخری و نبشرهما بما تحرك به حبل الفضل و العطاء فی هذا المقام الاعلیٰ لینفرحا فی ایام الله المقتدر العظیم الخیر انه اراد لکما فضلاً من عنده و رحمةً من لدنه انه یهب لمن یشاء ما یشاء و هو الفیاض العظیم الحکیم نسئله تعالیٰ ان یقدر لهما ما قدره لامائه اللائی اقبلن و طفن عرش الله الأعظم العظیم كذلك نزلنا الآیات من ملکوت عناية ربکم مالک الأسماء و الصفات فضلاً من عنده علی عبادہ و امامه انه هو الذاکر الناصح العالم العزیز
- یا رمضان رمضان المبارک قریب شده و اهل بها در این سجن صائم در اکثری از الواح کلّ را وصیت نمودیم بحکمت و آنست سبب ارتفاع کلمة الله بین العباد و علّت حفظ من فی البلاد بمقتضیات آن تمسک نمائید ان ربکم الرحمن هو الناصح العظیم لعمری انی احبّ العبادة فی سبیل الله و البلايا فی حبه و الرزایا لاطهار امره طوبی لمن سمع ندائی و عمل بما امر به من لدن عظیم حکیم

this clear remembrance. By My life! Wert thou to inhale the fragrance of thy Lord's verses, it would raise thee to a station wherein thou wouldst behold naught in existence save the manifestations of His power and the revelations of the lights of the Day-Star of His firm and mighty justice. The glory from Us be upon thee and upon those who have held fast unto gracious patience.

23 قد ذكرک ذکرناک بآیات لا تقوم معها اذکار العالم يشهد بذلك کلّ منصف بصیر یا مشهدی محمد ذکرک من حضر امام وجهی ذکرناک بهذا الذکر المبين لعمری لو تجد عرف آيات ربک ليرفعک الى مقام لا ترى في الوجود الا ظهورات قدرته و تجليات انوار نیر عدله المحکم المتین البهاء من لدنا عليك و علی الذين تمسکوا بالصبر الجميل

- 24 O Ja'far! Thou hast attained mention by the Most Exalted Pen in the Most Great Horizon. Its traces are the cause of salvation for the world and its peoples, and His bounty is the cause of the dawning of the manifestations of the Most Great Luminary. When thou hast attained unto that which hath been revealed for thee, turn thy face toward God and say: Praise be unto Thee for having guided me to hearken unto Thy call, to turn toward the lights of Thy countenance, and to hold fast unto the cord of Thy bounty in Thy days. O my Lord! Thou seest me yearning for the wonders of Thy grace and mercy. I beseech Thee to preserve me, through the hosts of the seen and the unseen, from the evil of every cawing raven, from the oppression of every oppressor, and from the harm of every remote and ignorant one. Verily, Thou art the Single One, the All-Powerful, the Mighty, the All-Praised.

24 یا جعفر در منظر اکبر بذكر قلم اعلی فائز شدی آثارش سبب نجات عالم و امم و عنایتش علت ظهور تجلیات نیر اعظم انک اذا فزت بما نزل لک ولّ وجهک شطر الله و قل لک الحمد بما هدیتني علی اصغاء ندائک و التوجه الی انوار وجهک و التمسک بحبل عطائک فی ایامک ای رب ترانی آملاً بدائع فضلک و رحمتک اسئلك بأن تحفظنی بجنود الغیب و الشهادة من شرّ کلّ ناعق و من ظلم کلّ ظالم و من ضرّ کلّ جاهل بعيد انک انت الفرد المقتدر العزيز الحميد

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BH00537

Ziyarat-Namiy-i-Siyyidu'sh-Shuhada

Date: 1307 ? [1889-1890]

- 1 This is a Visitation Tablet revealed by My Most Glorious Pen in the Most Exalted Horizon for His Holiness the Prince of Martyrs, Husayn ibn 'Ali - may the spirit of all else be sacrificed for him.
- 2 In His Name, the Comforter, the Consoler, the All-Knowing, the All-Wise!
- 3 God beareth witness that there is none other God but Him, and that He Who hath come is the One promised in all the Books and Scriptures, mentioned in the hearts of those near unto God and the sincere ones. Through Him the Tree of Utterance hath

1 هذه زیارة نزلت من قلبی الأبهی فی الأفق الأعلى لحضرة سید الشهداء حسین بن علی روح ما سواه فداء

2 هو المعزی المسلی الناطق العليم

3 شهد الله أنه لا اله الا هو و الذی اتی أنه هو الموعود فی الكتب و الصحف و المذکور فی افئدة المقربین و المخلصین و به نادت سدرة البیان فی ملکوت العرفان یا احزاب الأديان لعمر الرحمن قد اتت

called out in the Kingdom of Knowledge: "O followers of all religions! By the life of the All-Merciful, the days of sorrow have come, for such tribulation hath befallen the Dayspring of proof and the Dawning-place of evidence as hath caused the dwellers of the pavilion of glory in the most exalted Paradise to lament, and the inhabitants of the tabernacle of grace in the supreme Heaven to cry out."

- 4 God testifieth that there is none other God but Him, and that He Who hath appeared is the Hidden Treasure and the Concealed Mystery through Whom God hath revealed the secrets of what was and what shall be. This is the Day wherein the Sign of the past hath been fulfilled by "the Day when mankind shall stand before the Lord of the Throne and the exalted Seat." On this Day have the banners of idle fancies and vain imaginings been reversed, and the decree "Verily, we are God's and to Him shall we return" hath come to pass.

- 5 This is the Day whereon appeared the Great News which God and His Prophets and Messengers had foretold. Therein did those near unto God hasten to the sealed Choice Wine and drink thereof in the name of God, the Powerful, the Supreme, the Self-Subsisting. On this Day did the cry of lamentation rise from all directions, and the tongue of utterance proclaimed: "Grief be unto the loved ones of God and His chosen ones, affliction be unto the beloved of God and His trusted ones, and sorrow and anguish be unto the Manifestations of God's Cause, the Lord of what was and what shall be!"

- 6 O dwellers of the cities of names, and ye who abide in the lofty chambers of the supreme Paradise, and O faithful ones in the Kingdom of eternity! Exchange your white and crimson garments for black raiment, for the Most Great Calamity and the Supreme Affliction have come to pass, whereat the Messenger of God hath wept, the heart of the Immaculate One hath melted, and the dwellers of the most exalted Paradise have raised their lamentations, as have the inhabitants of the Most Glorious Pavilion and the companions of the Crimson Ark who recline upon the couches of love and faithfulness.

- 7 Alas, alas for the wrongdoing whereby the realities of existence were set ablaze and that which befell the Lord of the Seen and the Unseen at the hands of those who violated God's Covenant and His Testament, who denied His proof, rejected His bounty, and disputed His signs! Alas, alas! May the spirits of the Concourse on High be a sacrifice for thy calamity, O Son of the Divine Lote-Tree and the Mystery enshrined in the Most Exalted Word!

أيام الأحران بما ورد على مشرق الحجة و مطلع
البرهان ما ناح به اهل خباء المجد في الفردوس
الأعلى و صاح به اهل سرادق الفضل في الجنة
العليا

4 شهد الله أنه لا اله الا هو و الذي ظهر أنه هو
الكز الخزون و السر المكنون الذي به اظهر الله
اسرار ما كان و ما يكون هذا يوم فيه انتهت آية
القبل بيوم يقوم الناس لرب العرش و الكرسي
المرفوع و فيه نكست رايات الأوهام و الظنون و
برز حكم أنا لله و أنا اليه راجعون

5 و هذا يوم فيه ظهر النبأ العظيم الذي بشر به الله و
النبیون و المرسلون و فيه سرع المقربون الى الرحیق
المختوم و شربوا منه باسم الله المقتدر المهيمن القيوم
و فيه ارتفع نحيب البكاء من كل الجهات و نطق
لسان البيان الحزن لأولياء الله و اصفیائه و البلاء
لأحباء الله و امانته و الهم و الغم لمظاهر امر الله
مالك ما كان و ما يكون

6 يا اهل مدائن الأسماء و طلعات الغرفات في الجنة
العليا و اصحاب الوفاء في ملكوت البقاء بدلوا
اثوابكم البيضاء و الحمراء بالسوداء بما اتت المصيبة
الكبرى و الرزية العظمى التي بها ناح الرسول و
ذاب كبد البتول و ارتفع حنين الفردوس الأعلى
و نحيب البكاء من اهل سرادق الأبهى و اصحاب
السفينة الحمراء المستقرين على سرر المحبة و الوفاء

7 آه آه من ظلم به اشتعلت حقائق الوجود و ورد على
مالك الغيب و الشهود من الذين نقضوا ميثاق
الله و عهده و انكروا حجته و جحدوا نعمته و جادلوا
بآياته فآه آه ارواح الملا الأعلى لمصیبتك الفداء يا
ابن سدره المنتهى و السر المستسر في الكلمة العليا

- 8 Would that the decree of beginning and return had never appeared, and that eyes had never beheld thy body cast upon the dust! Through thy tragedy, the ocean of utterance was prevented from its waves of wisdom and knowledge, and the breezes of the All-Glorious were cut off. Through thy sorrow were traces effaced, fruits fallen, the sighs of the righteous ascended, and the tears of the chosen ones descended.
- 9 Alas, alas, O Prince and Sovereign of Martyrs! Alas, alas, O Pride and Beloved of Martyrs! I testify that through thee the sun of detachment shone forth from the horizon of creation, the temples of those near unto God were adorned with the ornament of righteousness, and the light of divine knowledge radiated throughout the kingdom of creation. Were it not for thee, the decree of the Kaf and the Nun would not have been manifested, nor would the seal of the Choice Wine have been broken. Were it not for thee, the Dove of Evidence would not have warbled upon the branch of utterance, nor would the Tongue of Grandeur have spoken amidst the concourse of religions.
- 10 Through thy sorrow appeared separation and parting between the "H" and the "W", and the cry of the believers was raised throughout the lands. Through thy calamity, the Supreme Pen was stilled from its shrill voice, the ocean of bounty from its waves, the breezes of grace from their wafting, the rivers of Paradise from their flowing, and the sun of justice from its shining. I bear witness that thou wert the Sign of the All-Merciful in all creation and the Manifestation of Divine Proof and Evidence among religions. Through Thee hath God fulfilled His promise and manifested His sovereignty. Through Thee hath the mystery of divine knowledge appeared in all lands and the Sun of Certitude hath shone from the horizon of the heaven of proof. Through Thee have appeared the power of God and His Cause, and the mysteries of God and His wisdom. Were it not for Thee, the Hidden Treasure would not have been revealed, nor His firm and irrevocable Decree. Were it not for Thee, the Call would not have been raised from the Supreme Horizon, nor would the pearls of wisdom and utterance have appeared from the treasures of the Most Glorious Pen.
- 11 Through Thy tribulation was the joy of the Most Exalted Paradise transformed, and the cry of the denizens of the Kingdom of Names was raised. Thou art He through Whose acceptance all faces turned toward the Lord of existence, and the Divine Lote Tree proclaimed: "The Kingdom belongeth unto God, the Sovereign of the seen and the unseen." All things were as one in both their outer and inner reality, but when they heard of Thy tribulations they were separated, scattered, and appeared
- 8 يا ليت ما ظهر حكم المبدأ والمآب وما رأت
العيون جسداً مطروحاً على التراب بمصيبتك
منع بحر البيان من امواج الحكمة والعرفان و
انقطعت نسائم السبحان بحزنك محت الآثار و
سقطت الأثمار وصعدت زفرات الأبرار ونزلت
عبرات الأخيار
- 9 فآه آه يا سيد الشهداء و سلطانهم وآه آه يا نضر
الشهداء ومحبوبهم اشهد بك اشرق نير الانقطاع
من افق سماء الابداع وتزينت هياكل المقرين
بطراز التقوى و سطع نور العرفان في ناسوت
الانشاء لولاك ما ظهر حكم الكاف والنون و
ما فتح ختم الرحيق المختوم ولولاك ما غرّدت
حمامة البرهان على غصن البيان و ما نطق لسان
العظمة بين ملائ الأديان
- 10 بحزنك ظهر الفصل والفراق بين الماء والواو
وارتفع ضجيج الموحدين في البلاد بمصيبتك منع
القلم الأعلى عن صريره وبحر العطاء عن امواجه
ونسائم الفضل من هزيزها وانهار الفردوس من
خريزها و شمس العدل من اشراقها اشهد انك
كنت آية الرحمن في الامكان وظهور الحجة و
البرهان بين الأديان يك انجز الله وعده و اظهر
سلطانه وبك ظهر سر العرفان في البلدان واشرق
نير الايقان من افق سماء البرهان وبك ظهرت
قدرة الله وامره واسرار الله وحكمه لولاك ما
ظهر الكنز المخزون وامره المحكم المختوم ولولاك
ما ارتفع النداء من الأفق الأعلى و ما ظهرت
لآلئ الحكمة والبيان من خزائن قلم الأبهى
- 11 بمصيبتك تبدل فرح الجنة العليا وارتفع صرخ
اهل ملكوت الأسماء انت الذي باقبالك اقبلت
الوجوه الى مالک الوجود ونطقت السدرة
الملك لله مالک الغيب والشهود قد كانت
الأشياء كلها شيئاً واحداً في الظاهر والباطن
فلما سمعت مصائبك تفرقت وتشتتت وصارت
على ظهورات مختلفة واللوان متغيرة كل الوجود

in different forms and diverse colors. All existence is a sacrifice unto Thy Being, O Dawning-Place of God's revelation and Dayspring of His Most Great Sign! All souls are a sacrifice unto Thy tribulation, O Manifestation of the Unseen in the kingdom of creation! I testify that through Thee was established the law of sacrifice throughout all regions, and the hearts of the lovers were melted in separation. I testify that the Light lamented Thy tribulations and the Mount cried out because of what was inflicted upon Thee by Thine enemies. Were it not for Thee, the All-Merciful would not have been revealed unto the Son of Imran on the Mount of Knowledge.

لوجودك الفداء يا مشرق وحى الله و مطلع
الآية الكبرى و كلّ النفوس لمصيبتك الفداء يا
مظهر الغيب فى ناسوت الانشاء اشهد بك ثبت
حكم الاتفاق فى الآفاق و ذابت اكباد العشاق
فى الفراق اشهد انّ النور ناح لمصيباتك و الطور
صاح بما ورد عليك من اعدائك لولاك ما
تجلّى الرحمن لابن عمران فى طور العرفان

- 12 I call upon Thee and make mention of Thee, O Dawning-Place of detachment in creation and Mystery of Manifestation in the realm of invention! Through Thee was opened the door of generosity to the world and the light of ancient days shone forth among the nations. I testify that by the raising of Thy hope-filled hand were the hands of all created things lifted toward God, the Revealer of verses, and by Thy turning toward the Most Glorious Horizon did all beings turn unto God, the Manifestor of clear signs. Thou art the Point through which was detailed the knowledge of what was and what will be, and the Mine from which appeared the gems of sciences and arts. Through Thy tribulation was stayed the Pen of Destiny and tears flowed from the eyes of the detached ones. Alas, alas! Through Thy grief were the pillars of the world shaken, and existence nearly returned to nothingness.

12 اناديك و اذكرك يا مطلع الانقطاع فى الابداع
و يا سرّ الظهور فى جبروت الاختراع بك فتح
باب الكرم على العالم و اشرق نور القدم بين
الأمم اشهد بارتفاع يد رجائك ارتفعت ايدى
الممكّات الى الله منزل الآيات و باقبالك الى
الأفق الأبهى اقبلت الكائنات الى الله مظهر
البيّنات انت النقطة الّتى بها فصل علم ما كان
و ما يكون و المعدن الّذى منه ظهرت جواهر
العلوم و الفنون بمصيبتك توقّف قلم التقدير
و ذرفت دموع اهل التجريد فآه آه بحزنك
تزعرزت اركان العالم و كاد ان يرجع حكم
الوجود الى العدم

- 13 Thou art He at Whose command every sea surged, every fragrance wafted, and every wise decree appeared. Through Thee was established the law of the Book among the peoples and flowed the river of mercy in the hereafter. I have turned toward Thee, O Mystery of the Torah and the Gospel, and Dawning-Place of the verses of God, the Mighty, the Beautiful! Through Thee was built the city of detachment and was raised the banner of righteousness upon the highest peaks. Were it not for Thee, the fragrance of divine knowledge would have been cut off from the realm of possibility and the breeze of the All-Merciful from all lands. Through Thy power appeared the power of God, His sovereignty, His glory, and His might, and through Thee surged the ocean of bounty and the Sovereign of Manifestation was established upon the throne of existence.

13 انت الّذى بأمرك ماج كلّ بحر و هاج كلّ
عرف و ظهر كلّ امر حكيم بك ثبت حكم
الكتاب بين الأحزاب و جري فرات الرّحمة فى
المآب قد اقبلت اليك يا سرّ التوراة و الانجيل
و مطلع آيات الله العزيز الجليل بك بنيت مدينة
الانقطاع و نصبت راية التقوى على اعلى البقاع
لولاك انقطع عرف العرفان عن الامكان و
رائحة الرحمن عن البلدان بقدرتك ظهرت قدرة
الله و سلطانه و عزّه و اقتداره و بك ماج بحر
الجود و استوى سلطان الظهور على عرش الوجود

- 14 I testify that through Thee were the veils of glory rent asunder, the limbs of the misguided ones trembled, the traces of idle fancies were effaced, and the fruits of the tree of vain imaginings fell. Through Thy most pure blood were adorned the cities of the lovers, and darkness seized the light of all regions, and through Thee did the lovers hasten to the place of sacrifice and

14 اشهد بك كشفت سبحات الجلال و ارتعدت
فرائص اهل الضلال و محت آثار الظنون و
سقطت اثمار سدرة الأوهام بدمك الأطهر
تزيّنت مدائن العشاق و اخذت الظلمة نور
الآفاق و بك سرع العشاق الى مقرّ الفداء و

the yearning ones to the Dawning-Place of the light of reunion. O Mystery of existence and Sovereign of the seen and unseen! I know not which of Thy tribulations to recount in the world, which of Thy afflictions to spread among the nations. Thou art the Recipient of God's knowledge and the Dawning-Place of His Most Great Signs, the Rising-Place of His remembrance among all beings, and the Source of His commandments in the kingdom of creation.

اصحاب الاشتياق الى مطلع نور اللقاء يا سرّ
الوجود و مالك الغيب و الشهود لم ادر آية
مصيبتك اذكرها في العالم و آية رزاياك ابثها بين
الأمم انت مهيّط علم الله و مشرق آياته الكبرى
و مطلع اذكاره بين الورى و مصدر اوامره في
ناسوت الانشاء

- 15 O Most Exalted Pen! Say: The first light that hath shone forth and appeared, the first fragrance that hath been diffused and wafted upon thee, O thou tender Leaf of the Sidrah of the Bayan and Tree of Certitude in the paradise of divine knowledge – through thee hath the Sun of Manifestation risen, the Speaker on Sinai uttered His call, and the decree of pardon and bounty been made manifest amidst the concourse of creation. I testify that thou wert the Path of God and His Balance, the Dawning-Place of His verses and the Dayspring of His power, the Source of His firm commandments and His penetrating ordinances.

15 يا قلم الأعلى قل أول نور سطع و لاح و أول
عرف تضيّع و فاح عليك يا حفيف سدره البيان
و شجر الايقان في فردوس العرفان بك اشرفت
شمس الظهور و نطق مكلّم الطور و ظهر حكم
العفو و العطاء بين ملائ الانشاء اشهد أنك كنت
صراط الله و ميزانه و مشرق آياته و مطلع اقتداره
و مصدر اوامره المحكمة و احكامه النافذة

- 16 Thou art the City of Love, whose hosts are the lovers, and the Ark of God, whose sailors and passengers are the sincere ones. Through thy utterance surged the ocean of knowledge, O Spirit of Knowledge, and from the horizon of the heaven of proof shone forth the Orb of Certitude. At thy call in the field of war and conflict rose up the lamentation of the Dawning-Places of Beauty in the paradise of God, the Self-Sufficient, the Most High. Through thy manifestation was raised the standard of righteousness and piety, and were erased the traces of tyranny and iniquity. I testify that thou wert the treasury of the pearls of God's knowledge and the repository of the gems of His utterance and wisdom. Through thy calamity the Point left Its exalted station and took for Itself a position beneath the letter Ba.

16 انت مدينة العشق و العشاق جنودها و سفينة
الله و المخلصون ملاحها و ركبها ببيانك ماج
بحر العرفان يا روح العرفان و اشرف نير الايقان
من افق سماء البرهان بدائك في ميدان الحرب و
الجدال ارتفع حنين مشارق الجمال في فردوس الله
الغنى المتعال بظهورك نصبت راية البر و التقوى
و محت آثار البغى و الفحشاء اشهد أنك كنت
كنز لآلئ علم الله و خزينة جواهر بيانه و حكمته
بمصيبتك تركت النقطة مقرها الأعلى و اتخذت
لنفسها مقاماً تحت الباء

- 17 Thou art the Most Great Tablet wherein are inscribed the mysteries of what hath been and what shall be, and the knowledge of the first and the last. Thou art the Most Exalted Pen through whose movement were set in motion the earth and heaven, and all things turned toward the lights of the countenance of God, the Lord of the Throne on high and of the dust below. Alas, alas! Through thy calamity arose the wailing of lamentation from the Most Exalted Paradise, and the Maids of Heaven took for themselves an earthly station in the Most High Paradise. Blessed is the servant who lamenteth for thy calamities, blessed is the maidservant who crieth out in thy tribulations, blessed is the eye from which flow tears, and

17 انت اللوح الأعظم الذى فيه رقم اسرار ما كان
و ما يكون و علوم الأولين و الآخرين و انت القلم
الأعلى الذى بحركته تحركت الأرض و السماء و
توجّهت الأشياء الى انوار وجه الله ربّ العرش
و الثرى آه آه بمصيبتك ارتفع نحيب البكاء من
الفردوس الأعلى و اتخذت الحوريات لأنفسهنّ
مقاماً على التراب في الجنة العليا طوبى لعبد ناح
لمصيبتك و طوبى لأمة صاحبت في بلاياك و
طوبى لعين جرت منها الدموع و طوبى لأرض
تشرفت بجسدك الشريف و لمقام فاز باستقرار
جسمك اللطيف

blessed is the earth honored by thy holy body and the place which gained the distinction of thy gentle form.

- 18 Glory be unto Thee, O my God, O God of Manifestation and the One revealed upon the Branch of Sinai! I beseech Thee by this Light that hath shone forth from the horizon of the heaven of detachment, whereby was established the decree of trust and resignation throughout creation, and by the bodies that were dismembered in Thy path, and by the hearts that were melted in Thy love, and by the blood that was shed in the land of submission before Thy face, to forgive those who have turned toward this Most Exalted Station and this Most High Summit, and to ordain for them from Thy Most Exalted Pen that which shall make the fragrance of their acceptance and sincerity imperishable in the cities of Thy remembrance and praise.

- 19 O Lord! Thou seest them attracted by the sweet-scented breezes of Thy Revelation and detached from all else in Thy days. I beseech Thee to give them to drink, from the hand of Thy bounty, the Kawthar of Thy eternity, then write down for them, from the pen of Thy grace, the recompense of attaining Thy presence. I beseech Thee, O God of Names, by Thy Command whereby Thou didst subdue the kingdom of earth and heaven, and by Thy Call whereby were enraptured the denizens of the realms above, to assist us in that which Thou lovest and art pleased with, and in that which will elevate our stations in the court of Thy glory and the precincts of Thy nearness.

- 20 O Lord! We are Thy servants who have turned toward the revelations of the lights of the Orb of Thy Manifestation, which hath shone forth from the horizon of the heaven of Thy bounty. I beseech Thee by the waves of the ocean of Thy utterance before the faces of Thy creation, to assist us in such deeds as Thou hast commanded us in Thy Perspicuous Book. Verily Thou art the Most Merciful of the merciful and the Goal of all who are in the heavens and on earth. Moreover, I beseech Thee, O our God and our Master, by Thy power which hath encompassed all created things and by Thy might which hath surrounded all existence, to illumine the throne of tyranny with the lights of the sun of Thy justice and to transform the seat of oppression into the throne of equity through Thy power and sovereignty. Verily Thou art the Omnipotent over whatsoever Thou wilt. There is no God but Thee, the Almighty, the Powerful.

BRL_ATBH#59x, BLO_PT#149, ADMS#003x, JHT_S#173x

18 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهَ الظُّهُورِ وَالْمَجْلَى عَلَى غُصْنِ
الطُّورِ اسألكَ بهذا النُّورِ الَّذِي سَطَعَ مِنْ أَفْقِ
سَمَاءِ الانْقِطَاعِ وَبِهِ ثَبَتَ حُكْمُ التَّوَكُّلِ وَالتَّفْوِضِ
فِي الْإِبْدَاعِ وَبِالْأَجْسَادِ الَّتِي قَطَعْتَ فِي سَبِيلِكَ
وَبِالْأَعْيَادِ الَّتِي ذَابَتْ فِي حَبِّكَ وَبِالدِّمَاءِ الَّتِي
سَفَكَتَ فِي أَرْضِ التَّسْلِيمِ إِمَامَ وَجْهِكَ أَنْ تَغْفِرَ
لِلَّذِينَ أَقْبَلُوا إِلَى هَذَا الْمَقَامِ الْأَعْلَى وَالذَّرْوَةِ الْعُلْيَا وَ
قَدَّرَ لَهُمْ مِنْ قَلْبِكَ الْأَعْلَى مَا لَا يَنْقُطِعُ بِهِ عَرَفُ
أَقْبَالِهِمْ وَخُلُوصِهِمْ عَنْ مَدَائِنِ ذِكْرِكَ وَثَنَاتِكَ

19 أَيْ رَبِّ تَرَاهُمْ مُنْجَذِبِينَ مِنْ نَفْحَاتِ وَحْيِكَ وَ
مَنْقَطِعِينَ عَنْ دُونِكَ فِي أَيَّامِكَ اسألكَ أَنْ
تَسْقِيَهُمْ مِنْ يَدِ عَطَائِكَ كَوْنًا بَقَائِكَ ثُمَّ أَكْتُبْ
لَهُمْ مِنْ بَرَاعَةِ فَضْلِكَ أَجْرَ لِقَائِكَ اسألكَ يَا
إِلَهَ الْأَسْمَاءِ بِأَمْرِكَ الَّذِي بِهِ سَخَّرْتَ الْمُلُوكَ وَ
الْمَلَكُوتَ وَبَنَدَائِكَ الَّذِي انْجَذَبَ مِنْهُ أَهْلُ
الْجَبَرُوتِ أَنْ تُؤَيِّدَنَا عَلَى مَا نَحِبُّ وَتَرْضَى وَ عَلَى
مَا تَرْفَعُ بِهِ مَقَامَاتِنَا فِي سَاحَةِ عَرْزِكَ وَبَسَاطَةِ
قَرْبِكَ

20 أَيْ رَبِّ نَحْنُ عِبَادُكَ أَقْبَلْنَا إِلَى تَجَلِّيَاتِ أَنْوَارِ
نَبِيِّ ظُهُورِكَ الَّذِي أَشْرَقَ مِنْ أَفْقِ سَمَاءِ جُودِكَ
اسألكَ بِأَمْوَاجِ بَحْرِ بَيَانِكَ إِمَامَ وَجْهِ خَلْقِكَ
أَنْ تُؤَيِّدَنَا عَلَى أَعْمَالِ أَمْرَتِنَا بِهَا فِي كِتَابِكَ الْمُبِينِ
أَنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ وَ مَقْصُودُ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِينَ ثُمَّ اسألكَ يَا إِلَهَنَا وَ سَيِّدَنَا
بِقُدْرَتِكَ الَّتِي أَحَاطَتْ عَلَى الْكَائِنَاتِ وَبِاقْتِدَارِكَ
الَّذِي أَحَاطَ بِالْمَوْجُودَاتِ أَنْ تَتَوَرَّ عَرْشَ الظُّلُمِ
بِأَنْوَارِ نَبِيِّ عَدْلِكَ وَ تَبَدِّلَ أَرِيكَةَ الْإِعْتِسَافِ
بِكُرْسِيِّ الْإِنصَافِ بِقُدْرَتِكَ وَ سُلْطَانَتِكَ أَنْتَ
الْمُقَدَّرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْمُقَدَّرُ
الْقَدِيرُ

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To: Mirza Jalal et al., in Nayriz

Date: 1307 ? [1889-1890]

1 He is the Dawning-Place from the horizon of the heaven of utterance!

2 Praise befitteth the most holy and exalted Court of the Almighty Who was not deterred by the opposition of the opposers, the denial of the deniers, the tyranny of the oppressors, and the chains of the deceivers from His purpose. Through His Most Great Word, He guided the people of the mortal realm to the supreme horizon, made manifest the mysteries of the Resurrection and the signs of the Hour, and illumined those who have turned towards Him and are fair-minded with the lights of the Kingdom. Glorified be His power, exalted be His majesty, manifest be His proof, perfect be His favor, and complete be His testimony! Blessings and peace be upon the Hands of His Cause among His creatures, whom neither names prevented from drawing nigh unto the ocean of His bounty, nor the ornaments of the world from beholding His signs. These are the servants who have quaffed the choice wine of revelation and the Kawthar of immortality in His days - blessings from which waft the sweet savors of His generosity and munificence.

3 O Jalal! Some time ago that which was revealed especially for the loved ones, from whose fragrance the decayed bones were stirred and from whose breezes the realities of existence were moved and adorned. The loved ones in diverse lands each attained unto the ocean of divine utterance and were illumined with the light of recognition. The honored Siyyid 'Ali-i-Akbar appeared before Us and made mention of the loved ones in the land of Nun and Ya and other regions, and each was blessed with the Kawthar of the utterance of the Most Merciful and the sealed wine. His grace hath encompassed all and His mercy hath preceded all. We beseech God to aid the loved ones in those regions that they may detach themselves from the ladder of names and ascend unto the heaven of inner meanings. The companions of this Revelation have been and are such souls as were not deprived of what is with the Lord of the Beginning and the End by what is with the parties, and turned from what is with the peoples to what is with God. These are the dawning-places of divine power and the daysprings of heavenly steadfastness. Thy letter hath once again in these days arrived and attained unto the gaze of favor and audience.

1 هو المشرق من افق سماء البيان

2 حمد ساحت اقدس حضرت مقتدر را لایق و سزااست که اعراض معرضین و انکار منکرین و ظلم ظالمین و زماجیر مغلبین او را از اراده منع ننمود بکلمه علیا اهل ناسوت انشاء را بافق اعلی هدایت فرمود و اسرار قیامت و اشراط ساعت را ظاهر نمود و مقبلین و منصفین را بانوار ملکوت منور داشت جلّت قدرته و جلّت عظمته و ظهر برهانه و کملت نعمته و تمت حجتّه و الصلوة والسلام علی ابادی امره بین خلقه الذین ما منعهم الاسماء عن التقرب الی بحر عطائه و لا زخارف الدنیا عن النظر الی آثاره اولئک عباد شربوا رحيق الوحي و کوثر البقاء فی آیامه صلوة يتصوّع منها عرف جوده و کرمه

3 یا جلال چندی قبل مخصوص اولیا نازل شد آنچه که از نفاش عظم رمیم مهتر و از نسماش حقائق وجود متحرک و مزین اولیای بلاد هر یک بجز بیان الهی فائز گشت و بنور معرفت منور جناب سید علی قبل اکبر امام وجه حاضر و ذکر اولیای ارض نون و یا و سایر جهات را نمود و هر یک بکوثر بیان رحمن و رحيق محتوم فائز عنایتش احاطه نموده و رحمتش سبقت گرفته از حق میطلبیم اولیای آن اطراف را مؤید فرماید تا از مرقاة اسماء فارغ شده قصد سماء معانی نمایند اصحاب اینظهور نفوسی بوده و هستند که بما عند الأحزاب از مالک مبدء و مآب محروم نمانند از ما عند الأمم بما عند الله توجه کنند ایشانند مشارق قدرت الهی و مطالع استقامت ربّانی نامه آنجناب مرّة اخرى در این ایام وارد و بلحاظ عنایت و اصغا فائز

- 4 O 'Ali-i-Aqa! Praise be to God that thou hast been illumined by the lights of the recognition of the Desired One of the worlds and hast quaffed from the Kawthar of utterance. Know thou the station of this bounty and say: Thine is the glory, O Lord of bounty, and Thine is the favor, O Master of all beings! I testify that Thou hast manifested that which was hidden in the treasury of infallibility and concealed from all creatures, and Thou hast guided this servant of Thine to Thy Most Great Announcement whereby the hearts of the nations were stirred. I beseech Thee not to debar me from the gate of Thy generosity and bounty and from the ocean of Thy verses. There is no God but Thee, the Single, the One, the All-Knowing, the All-Wise.
- 5 O Muhammad-i-Hasan! The deeds of some have become the cause of grief. Today the helpers of the Cause of God are goodly deeds and praiseworthy conduct. Repeatedly hath this exalted word been revealed from the Most Exalted Pen: The harm to this Wronged One came not from the chains and fetters of the land of Ta, nor from the oppression of the tyrants of the land of Mim, but rather from those souls who claim to love Him and count themselves among the people of Baha, yet are found to be enslaved by self and passion. Today the loved ones must be illumined with the light of righteousness and set ablaze with the fire of detachment. This is the counsel of God - glorified be His majesty - both in the past and future. Well is it with them that act accordingly.
- 6 Render thanks unto the Desired One Who hath made mention of thee on this night and hath revealed in thy name that whereof every letter is a brilliant lamp and a shining light for the people of the earth. When thou attainest unto this bounty, say: Praise be unto Thee, O Lord of the Kingdom of heaven and earth and Sovereign of might and glory!
- 7 O Pen! Make mention of him who is named 'Abdu'l-Karim, that he may give thanks to his Lord, the All-Bountiful, Who hath come with His mighty Command, despite every perfidious sinner and accursed enemy. The fire of treachery and hatred hath been kindled in the great city. One who claimed to love hath shut the eye of justice and opened the eye of tyranny, and another joined with him. They have committed that which hath caused the hearts of the detached to lament and wail. For the sake of wealth they turned away from the Self-Sufficing Lord. This Wronged One hath come for the sanctification and purification of souls, and hath accepted countless afflictions for the exaltation and advancement of His loved ones. Ask thou God, thy Lord, to assist them to return and to perform deeds whereby the station of God's Word and His Cause may be exalted. Thus have We sent down the commandments and
- یا علیّ قبل آقا الحمد لله بانوار عرفان مقصود عالمیان منور گشتی و از کوثر بیان آشامیدی اعرف مقام هذا الفضل و قل لك البهاء يا مالک العطاء و لك الفضل يا مولی الوری اشهد انک اظهرت ما کان مکنوناً فی کنز العصمة و مستوراً عن البریة و هدیت عبدک هذا الی نبأک الأعظم الذی به اضطربت افئدة الأمم اسئلك ان لا تمنعنی عن باب جودک و عطائک و بحر آیاتک لا اله الا انت الفرد الواحد العليم الحکیم
- یا محمد قبل حسن اعمال بعضی سبب احزان شد امروز ناصر حق اعمال طیبه و اخلاق مرضیه بوده مکرر اینکلمه علیا از قلم اعلی نازل ضرر اینظلم زنجیر و کند ارض طا نبوده و همچنین ظلم ظالمهای ارض میم نه بلکه از نفوسی است که دعوی محبت مینمایند و خود را از اهل بها میشمردند ولكن مطیع نفس و هوی مشاهده میگردند امروز باید اولیا بنور تقوی منور باشند و بنار انقطاع مشعل اینست وصیت حق جلّ جلاله از قبل و بعد طوبی للعاملین
- حمد کن حضرت مقصود را که در این شب ترا ذکر نمود و باسمت نازل فرمود آنچه را که هر حرف آن سراجیست منیر و مصباحیست مضی از برای اهل ارض اذا فزت به قل لك الحمد يا مالک الملک و الملکوت و سلطان العزّ و الجبروت
- یا قلم اذکر من سَمی بعبدالکریم لتشکر ربّه الکریم الذی اتی بأمره العظیم رغماً لکلّ مغلّ اثم و مبغض رجیم نار خیانت و بغضا در مدینه کبیره مشتعل نفسیکه ادعای محبت مینمود بصر عدل را بست و چشم اعتساف را گشود و نفسی باو ملحق گشت عمل نمودند آنچه را که ناله و حنین قلوب فارغه مرتفع بطمع مال از غنی متعال چشم پوشیدند اینظلم لأجل تقدیس و تطهیر نفوس آمده و بلائی را لاحتصی لأجل ارتفاع و ارتقای دوستان قبول فرموده لك ان تسئل الله ربک ان یؤیدهم علی الرجوع و علی اعمال ترتفع بها شأن کلمة الله و امره کذلک انزلنا الأوامر و

ordinances from the heaven of thy Lord's utterance, the All-Knowing, the All-Wise. Blessed art thou for having turned unto Him and attained that which the near ones have attained.

- 8 O My Most Exalted Pen! Make mention of My loved ones in Shin, from whose soil wafteth the fragrance of love and fellowship through the appearance of the Lord of creation, Who gave tidings unto all of the Sovereign of all paths and took their covenant before His own. Thus may they give thanks unto their Lord, the Ever-Mindful, the All-Bountiful.

- 9 O Abu'l-Qasim! The Wronged One maketh mention of thee in this remote prison, that thou mayest know and be of the thankful. Say: O people of God! Aid your Lord through purifying yourselves. By My life! It behooveth every servant to abandon self and desire, and to hold fast unto righteousness and godliness, as bidden by God, the Creator of all things and the Lord of the kingdom of names. Today the enemies wait to observe unseemly deeds and to cast upon the servants that which preventeth them from turning unto God's path and the tidings mentioned in His divine Books. Goodly deeds are the cause of the servants' drawing nigh unto their Source. Repeatedly hath this exalted word been uttered by the Lord of all being: One pure deed will cause the essence of earth to transcend the heavens and reach the Dayspring of Revelation. O people of God! Strive! O people of God! Endeavor! that perchance the idols of self and desire may be destroyed through the power of detachment, and godliness may be established upon its throne. Soon shall extinction seize the world and all that is therein. One must prepare for God's everlasting realms and become worthy of attaining His presence. This is His irrevocable decree. Blessed is he who holdeth fast unto it, and woe unto every heedless remote one.

- 10 O Muhammad-Qabli-Husayn! In these days complaints have come from every direction, and the Hands of the Cause have related strange tales concerning certain teachers which were and are unseemly. In truth I say, from whomsoever appeareth the fire of desire and passion, he is not of the Truth, and never shall be. The teacher must be adorned with the ornament of detachment, godliness, trustworthiness and piety. This is the command of God, before and after. Blessed is the servant whom desire hath not kept back from the Lord of all being. In the Hidden Words We said: O thou who art fair in appearance yet inwardly defiled! Thou art like unto clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. The sun's reflection is visible in both dust and mirror, but know that the difference between them is as vast as the distance from the

الأحكام من سماء بيان ربك العليم الحكيم طوبى
لك بما اقبلت و فزت بما فاز به المقربون

8 يا قلبى الأعلى اذكر احبائى فى الشين التى تضيوع من
تراها عرف المحبة و الوداد بظهور مالک الایجاد
الذى بشر الكل بسلطان السبل و اخذ عهده قبل
عهد نفسه لتشكروا ربهم الذاکر الكريم

9 يا ابا القاسم يذكرک المظلوم فى هذا السجن البعيد
لتعرف و تكون من الشاکرين قل يا حزب الله
انصروا الرب بتقدیس انفسکم لعمري لكل عبد
ينبغي ان يدع النفس و الهوى و يتمسک بالبر و
التقوى امرأ من لدى الله موجد الأشياء و مالک
ملکوت الاسماء امروز اعدا منتظرند که عملی
ناشایسته مشاهده کنند و بر عباد القا نمایند آنچه
را که سبب منع و سد است از توجه بصراط الهی
و نبأ مذکور در کتب ربانى اعمال طیبیه سبب
توجه و تقرب عباد است بمبدء مکرر اینکلمه علیا
از لسان مولی الوری ظاهر یک عمل پاک جوهر
خاک را از افلاک بگذراند و بمشرق ظهور راه
نماید یا حزب الله جهدى یا حزب الله همتی که
شاید اصنام نفس و هوى بعضد انقطاع معدوم
شود و حضرت تقوى بر مقام خود قرار گیرد
عنقریب فنا عالم را و آنچه در اوست اخذ نماید
باید از برای عوالم باقیه الهی تدارک نمود و قابل
لقا گشت اینست امر مبرم طوبى لمن تمسک به
و ویل لكل جاهل بعید

10 یا محمد قبل حسین این ایام از هر شطری شکایت
آمده و ایادی امر از بعضی مبلّغین حکایات
غریبه نموده که سزاوار نبوده و نیست براسی
میگویم از هر نفسی نار امل و شهوت ظاهر شود
او از حق نبوده و نیست باید مبلّغ بطراز انقطاع
و تقوى و امانت و دیانت مزین باشد اینست
امر حق از قبل و بعد طوبى لعبد ما منعه الهوى
عن مولی الوری در کلمات مکنونه فرمودیم ای
بظاهر آراسته و بیاطن کاسته مثل تو مثل آب
تلخ صافی است که کمال لطافت و صفا از آن
در ظاهر مشاهده شود و چون بدست صراف
ذائقه احدیه افتد قطره‌ای از آرا قبول نفرماید
تجلی آفتاب در تراب و مرات هر دو موجود
ولکن از فرقدان تا ارض فرق دان بلکه فرق

highest star to the earth, nay, immeasurably greater. The influence of words hath ever depended and shall depend upon sanctification of self. Blessed art thou, for My Pen hath moved to make mention of thee in My prison, at a time when sorrows have encompassed Me from all directions through those who follow their desires and attribute themselves to this hallowed, mighty and wondrous station.

- 11 O Abbas! Say: Praise be to Thee, O my God, for having enabled me to hold fast to Thy sure handle and to cling to the hem of Thy garment. I beseech Thee by Thy greatness and Thy sovereignty, and by the pearls of the ocean of Thy knowledge, to make me so steadfast in Thy love that neither the doubts of the hypocrites may hinder me from drawing nigh unto Thee, nor the whisperings of the froward keep me back from turning to the lights of Thy countenance. O Lord! Strengthen my heart through Thy power, and illumine my sight with the light of Thy countenance. Thou, verily, art the One Who hath power over whatsoever He willeth, and Who is the Supreme Ruler over all who are in earth and heaven. There is none other God but Thee, the Single, the One, the Mighty, the Most Bountiful.

- 12 O My Pen! Make mention of him who hath been named Haji Mirza, that he may drink from the Word of God the Kawthar of immortality and may recognize the station of this Announcement through which the fragrance of the All-Merciful hath been wafted throughout all possibility. Cast away what the people possess and take what We have revealed unto thee with a power that the oppression of the wicked cannot weaken. We have made mention of Our loved ones, both before and after, in such wise as hath illumined the horizons. O people of Baha! Beware lest the veils of names withhold you from God, the Revealer of mysteries. All must arise with complete dedication to serve the Lord of mankind. This is My counsel. Blessed is he who hath heard and acted upon that which hath been commanded by God, the Lord of the worlds.

- 13 O Jalal! Repeatedly hast thou been blessed to hearken unto the divine call. We beseech God to aid all to perform such deeds as would attract hearts and exalt His Word. Today, goodly deeds and character, together with divine wisdom, are the helpers of His Cause. The events that transpired in Muharram in Iraq have caused upheaval and clamor, and likewise in another place, for the people know not that a different matter hath occurred and conditions have changed due to a new development. Therefore, those who have drunk from the wine of wisdom must observe wisdom and refrain from that which causeth shock and perturbation of hearts and minds, until such time as God shall bring about His purpose and reveal its hour.

بینتهی در میان تأثیر کلمه از تقدیس نفس بوده و هست نعیماً لک بما تحرک علی ذکرک قلبی فی سجی فی حین احاطتی الأحران من کل الجهات من الذین یتبعون اهوائهم و ینسبون انفسهم الی هذا المقام المقدس العزیز البدیع

11 یا عباس قل لک الحمد یا الهی بما ایدتني علی التمسک بعروتک الوثقی والتشبث بذیلک یا رب العرش والثری استلک بعظمتک و سلطانک و بلائی بحر عرفانک بأن تجعلنی ثابتاً علی حیک بحيث لا تمنعنی شبهات اهل النفاق عن التقریب الیک و لا اشارات اصحاب الشقاق عن التوجه الی انوار وجهک ارب قو قلبی بقدرتک و نور بصری بضیاء طلعتک انک انت المقتدر علی ما تشاء و المهیمن علی من فی الأرض و السماء لا اله الا انت الفرد الواحد العزیز الفضال

12 یا قلبی اذکر من سمی بحاجی میرزا لبشر من کلمة الله کوثر البقاء و يعرف مقام هذا النبأ الذی به تضوع عرف الرحمن فی الامکان ضع ما عند القوم و خذ ما ازلناه لک بقوة لا تضعفها ظلم الأشرار انا ذکرنا اولیائی من قبل و من بعد بما اضاءت به الآفاق یا اهل البهأ ایاکم ان تمنعکم سیجات الأسماء عن الله مظهر الأسرار باید کل بهمت تمام بر خدمت مولی الأنام قیام نمایند هذه وصیتی طوبی لمن سمع و عمل بما امر به من لدی الله رب العالمین

13 یا جلال مکرر باصغاء نداء الهی فائز گشتی از حق میطلبیم جمیع را مؤید فرماید بر اعمالیکه سبب جذب قلوب و علت ارتفاع کلمه اوست امروز اعمال و اخلاق طیبیه و حکمت الهیه ناصر امرند امور حادثه در محرم الحرام عراق را متقلب نمود و وضوفا مرتفع و همچنین در مقام آخر چه که ناس نمیدانند امر دیگر واقع شده و بجهت امر جدید وضع تغییر نموده لذا نفوسیکه از ریح حکمت آشامیده اند باید بحکمت ناظر باشند و آنچه سبب انصعاق و اضطراب افئده و قلوب است

Likewise, words that cause flight and denial are not permitted. The servants must be educated like children - first with gentle nourishment until they progress to meat and its like. Convey My greetings to the loved ones. The handmaidens of God and those related to thee have been and are remembered. Give glad-tidings to all from Me. Verily thy Lord is the All-Bountiful, the Generous. Glory be upon My loved ones and My handmaidens, and upon all who are steadfast and upright.

در آن توقف نمایند الى ان يأتى الله بأمره و يظهر
حينه و همچنين كلهن كلبه نى كه سبب فرار و انكار
است تكلم بأن جاز نه بايد بمثابه طفل عباد
را تربيت نمود اول بغذاهاى لطيفه الى ان ينتهى
باللحم و ما دونه اوليا را از قبل مظلوم تكبير برسان
اماء الله و منتسبين آنجناب مذکور بوده و هستند
بشر الكل من قبل ان ربك هو الفضال الكريم
البهاء على اوليائى و امائى و على كل ثابت مستقيم

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MAS4.123ax, MAS8.122x

BH00602

Date: 1307 ? [1889-1890]

1 He is the Herald from His Most Exalted Horizon!

1 هو المنادى من افقه الأعلى

2 Praise be to God Who hath through His Most Exalted Word revealed that which lay hidden in the treasures of His protection and concealed in the repositories of His preservation. He is the Almighty through Whose command the ocean of utterance surged in the world of being and the luminary of grace shone forth from the horizon of the heaven of proof. Through Him was the standard raised before the faces of all people, and through Him was manifested the oneness of God, His sovereignty, His power and His might. Salutations, glorification and splendor be upon the Hands of His Cause who have cut across all paths and ways to exalt His Cause and establish His Most Great Word whereby the realities of all things were attracted and the Sadratu'l-Muntaha proclaimed in the Most Exalted Paradise: "The King hath come with an authority before which the heavens and earth cannot endure, and with a sovereignty that hath subdued all who are in the kingdoms of command and creation." He is the One through Whose appearance the countenance of the Mother Book smiled in the Ultimate Goal and summoned all unto God, the Lord of all men. And upon those who hearkened to their call, honored their dwelling-place, and acted according to that which they were commanded in the Books of God, the Lord of Lords.

2 الحمد لله الذى اظهر بكلمته العليا ما كان مكنوناً
فى كائنات عصمته و مخزوناً فى خزائن حفظه الله
هو المقتدر الذى بأمر من عنده ماج بحر البيان
فى الامكان و اشرق نير الفضل من افق سماء
البرهان و به نصب العلم امام وجوه العالم و به
ظهر توحيد الله و سلطانه و قدرته و اقتداره و
الصلوة و التكبير و البها على ايدى امره الذين
قطعوا السبل و المناهج لاعلاء امره و اثبات كلمته
العليا التى بها انجذبت حقائق الأشياء و نادت
السدره المنتهى فى الفردوس الأعلى قد اتى المالك
بأمر لا تقوم معه السموات و الأرض و بسلطان
غلب من فى ملكوت الأمر و الخلق أنه هو الذى
بظهوره ابتسم ثغرام الكتاب فى المآب و دعا الكل
الى الله مالک الرقاب و على الذين سمعوا ندائهم
و اكرموا مثواهم و عملوا بما امروا به فى كتب
الله ربّ الأرباب

3 O friends of God and His party! His honor Baqir, who hath been surnamed Baha'i in My eternal Book, appeared before My face and mentioned you. Therefore have We mentioned you and revealed for you that which hath caused the fragrance of Mine utterance to waft and the ocean of My grace to surge. Verily your Lord is the All-Merciful, the Beneficent. O My Afnan in the lands! Upon you be My glory and My loving-kindness. Harken unto My call from this Most Exalted Station and Most Sublime Summit. Verily there is no God but Him, the Single, the One, the All-Compelling, the Self-Subsisting. We testify that ye have attained unto the recognition of God, the Possessor of the Kingdom of Names, have believed in Him and turned toward His horizon when the servants who denied His manifestation and His proof turned away and uttered that which none of the ancients had uttered.

3 يا اولياء الله و حربه جناب با قبل قاف الذى لقب بهائى فى كتابى الأبدى حضر امام وجهى و ذكركم لذا ذكرناكم و انزلنا لكم ما هاج به عرف بيانى و ماج بحر فضلى ان ربكم هو المشفق الكريم يا افنائى فى البلدان عليكم بهائى و عنايتى اسمعوا ندائى من هذا المقام الأعلى و الذروة العليا انه لا اله الا هو الفرد الواحد المهيمن القيوم نشهد انكم فزتم بعرفان الله مالك ملكوت الأسماء و آمنتم به و اقبلتم الى افقه اذ اعرض عنه العباد الذين انكروا ظهوره و برهانه و نطقوا بما لا نطق به الأولون

4 O My friends in Ta! Harken unto My call from the direction of My prison. Verily when it is raised, the countenance of utterance smileth and the earth and heaven speak: "The Promise hath come and the Promised One hath come with the standards of signs from God, the Possessor of existence." O Hands of My Cause! Blessed are ye for having turned with radiant faces and attained unto the recognition of your Lord when the limbs of all names trembled. I bear witness that ye have drunk My Sealed Wine from the chalice of the bounty of My Hidden Name, Who speaketh at this moment before the faces of all who are in the heavens and earth, and giveth them glad tidings of that which hath appeared and become manifest from the horizon of the heaven of God's mercy, the Lord of the Unseen and the Seen. Blessed is he who hath loved you, heard mention of you, and arose to serve you. He is of those who have attained in My Perspicuous Book.

4 يا اوليائى فى الطاء اسمعوا ندائى من شطر سجنى انه اذا ارتفع ابتم ثغر البيان و نطقت الأرض و السماء قد اتى الوعد و اتى الموعود برايات الآيات من لدى الله مالك الوجود يا ايدى امرى طوبى لكم بما اقبلتم بوجه نوراء و فزتم بعرفان ربكم اذ ارتعدت فرائض الأسماء اشد انكم شربتم رحيقى المختوم من كأس عطاء اسمى المخزون الذى ينطق فى هذا الحين امام وجوه من فى السموات و الأرضين و يبشرهم بما ظهر و لاح من افق سماء رحمة الله مالك الغيب و الشهود طوبى لمن احبكم و سمع ذكركم و قام على خدمتكم انه من الفائزين فى كتابى المبين

5 At this moment My Will hath desired to mention My friends in Qaf and Mim with verses whereby the hearts of those who believed when they heard the call of God, the Lord of what was and what shall be, are attracted. O My friends there! We counsel you to remain steadfast with the Most Great Steadfastness lest your feet slip through the whisperings of those who denied the proof of God when it was sent down in truth and disbelieved in Him Who speaketh among you with the most exalted call: "Verily there is no God but Me, the Truth, the Knower of the unseen."

5 فى هذا الحين ارادت ارادتي ان تذكر اوليائى فى القاف و الميم بآيات تجذب بها افئدة الذين آمنوا اذ سمعوا نداء الله رب ما كان و ما يكون يا اوليائى هناك نوصيكم بالاستقامة الكبرى لئلا تزل اقدامكم من همزات الذين انكروا حجة الله اذ نزلت بالحق و كفروا بالذى ينطق بينكم بأعلى النداء انه لا اله الا انا الحق علام الغيوب

6 O Land of Kaf! The breezes of the Manifestation passed over thee at the dawn of His Day. Didst thou perceive them or wert thou of the heedless? O My friends there! We have heard your call and witnessed your turning. Verily your Lord is the All-Hearing, the All-Seeing. Blessed is the ear that hath succeeded

6 يا ارض كاف قد مرّت عليك نسائم الظهور فى فجر يومه هل وجدت أم كنت من الغافلين يا اوليائى هناك انا سمعنا نداكم و رأينا اقبالكم ان ربكم هو السميع البصير طوبى لسمع فاز بالاصغاء

in hearing and the eye that hath beheld My Most Great Signs. These two are under the shadow of the loving-kindness of their Lord, the Almighty, the Powerful.

و لبصر رأى آياتى الكبرى أنهما فى ظلّ عناية
ربهما المقتدر القدير

- 7 O Land of Sad! Where are My loved ones and My friends? I testify that in thee the fire of hatred was kindled, and by it were consumed the hearts of the pure ones through whom the Sun of Certitude shone forth from the horizon of the heaven of divine knowledge, and the Herald proclaimed from every direction: "He Who was hidden hath appeared and He Who was treasured in God's knowledge, the Lord of this exalted station, hath come!" O My loved ones therein! Blessed are ye, inasmuch as ye have heard My call and turned with your hearts to My horizon and drunk the choice wine of divine knowledge from the hand of My bounty and acknowledged that which hath been sent down in My Great Book. We have, as a token of Our grace and mercy from the presence of One Who is All-Knowing, All-Informed, veiled your names.

7 يا ارض الصّاد أين اوليائى و أحبائى اشهد فيك
اشتعلت نار البغضاء و احترقت بها اكباد الأصفياء
الذين بهم اشرفت شمس الايقان من افق سماء
العرفان و نادى المناد من كلّ الجهات قد ظهر
من كان مكتوناً و اتى من كان مخزوناً فى علم الله
مالك هذا المقام الرفيع يا اوليائى هناك طوبى
لكم بما سمعتم ندائى و اقبلتم بالقلوب الى افقى و
شربتم رحيق العرفان من يد عطائى و اعترفتم بما
نزل فى كتابى العظيم انا سترا اسمائكم حكمة من
عندنا و رحمة من لدن عليم خبير

- 8 O people of Nun and Jim! My "Ha" hath appeared before My face and desired from the ocean of My bounty your mention. We have made mention of you through that by whose light earth and heaven were illumined. He with Whom is the Preserved Tablet beareth witness unto this. O My loved ones therein! The Spring of Divine Utterance hath come, and We have caused to rain from the clouds of Our mercy the showers of Our favors. Blessed is the heart from which have sprung the ears of wisdom which We have enjoined upon all in Our Great Tablet. Well is it with you for having borne tribulations in My path and endured afflictions in your longing for My good-pleasure. We beseech God to confirm you in steadfastness and to ordain for you through His Most Exalted Pen every good thing which He hath revealed in His Book. Verily, He is the Ancient Revealer.

8 يا اهل النون و الجيم قد حضر الهائى امام وجهى
و اراد من بحر جودى ذكركم ذكرناكم بما اشرفت
بنوره الأرض و السماء يشهد بذلك من عنده
لوح حفيظ يا اوليائى هناك قد اتى ربيع البيان
و امطرنا من سحب رحمتى امطار عنايتى طوبى
لقلب نبئت منه سنبلات حكمتى التى امرنا الكل
بها فى لوحى العظيم هنيئاً لكم بما حملتم الشدائد فى
سبيلى و صبرتم فى البأساء شوقاً لرضائى نسل الله
ان يؤيدكم على الاستقامة و يكتب لكم من قلبه
الأعلى كلّ خير انزله فى كتابه انه هو المنزل القديم

- 9 O Pen! Turn thy face toward Alif and Ra and say: Where is your mention and your praise, and where is your turning and your ardor, and where is your attraction and your detachment? Let not the might of the divines frighten you, nor the power of the mighty weaken you. Aid your Lord, the All-Merciful, through wisdom and utterance, and be not of the silent ones. You had a station with God - soon shall every steadfast one behold what hath been ordained for him from the presence of One Who is All-Knowing, All-Wise. Why do I see you silent and mute in the mention and praise of God? Hath heedlessness overtaken you, or are ye among the fearful? Arise in My Name, take the cup of immortality, then drink therefrom in remembrance of Me, the Wondrous. We have created you and

9 يا قلم ولّ وجهك شطر الألف و الراء و قل
أين ذكركم و ثنائكم و أين اقبالكم و اشتعالكم و
أين انجذابكم و انقطاعكم ايّاكم ان تخوفكم سطوة
العلماء او تضعفكم قوة الأقوياء انصروا ربكم
الرحمن بالحكمة و البيان و لا تكونوا من الصّامتين
قد كان لكم شأن عند الله سوف يرى كلّ
مستقيم ما قدر له من لدن عليم حكيم ما لى اراكم
ساكتين صامتين فى ذكر الله و ثنائهم هل اخذتكم
الغفلة أم كنتم من الخائفين قوموا باسمى و خذوا
كوب البقاء ثم اشربوا منه بذكرى البديع انا
خلقناكم و اظهرناكم نلدمتى ايّاكم ان تحجبكم

manifested you for My service. Let not the clamors of the babblers hinder you. We counsel you as We counseled you before - to be trustworthy and God-fearing, truthful and faithful, and to that whereby the Word of God, the Lord of all worlds, may be exalted. Blessed is he who hath cast away corruption and risen in reform - he is of those brought near in the Book of God, the Lord of the Mighty Throne.

- 10 O My loved ones! We have commanded you to righteousness and piety, and forbidden you oppression and wickedness and whatsoever causeth the servants to grieve in the realm of creation. I am the All-Merciful, the Compassionate. Make it your concern to aid the servants and that whereby their hearts may be gladdened. Your Lord commandeth you to that which profiteth you and forbiddeth you from that which harmeth you. He is the All-Bountiful, the Mighty, the Wise.

- 11 O My loved ones in all regions! The fragrance of divine utterance hath been wafted abroad when the Speaker on Sinai spoke. Blessed is the ear that hath heard, and woe unto every heedless remote one. Aid your Lord, the All-Merciful, through utterance whereby the servants may be attracted. This is what We commanded you before and at this time.

- 12 O people of Dal and Vav and their environs! Rejoice that We have found from you the fragrance of the love of God, the Lord of this glorious station. We testify that ye have turned unto God, the Lord of the Exalted Throne, and there befell you in His path that which caused the Supreme Paradise to lament, and those who circle round the Throne at morn and eventide. We have indeed revealed for My loved ones in the Tablet which We sent down from the heaven of My Will for those who have soared in My atmosphere and held fast to the cord of My love and voiced My praise among My servants and clung to My luminous hem.

- 13 At this moment We make mention of him who hath been named Muhammad, who arose to serve My Cause and to teach that which hath been sent down in My Book. We testify that he hath attained unto that which most of the servants have failed to attain, and I am He Who knoweth and counteth all things.

- 14 O Pen! Turn thy face toward Ha and Waw, then make mention of them with words wherewith the trees speak forth, even as the Tree of Sinai spoke unto Moses, He Who conversed with God. O My loved ones! We testify that ye have attained unto My verses and My signs, and there hath been sent down for you in the Tablets that which hath enraptured the hearts of them that are nigh unto God. We beseech God to aid you to remain

حجبات النَّاعِقِينَ أَنَا نوصيكم كما وصَّيناكم من قبل بالأمانة والديانة والصدق والوفاء وبما ترتفع به كلمة الله رب العالمين طوبى لمن نبذ الفساد وقام على الإصلاح أنه من المقربين في كتاب الله رب العرش العظيم

10 يا أوليائي أَنَا امرناكم بالبر والتقوى ونهيناكم عن البغى والفحشاء وعن كل ما يتكدر به العباد في ناسوت الانشاء وانا المشفق الكريم اجعلوا همكم نصرة العباد وما تفرح به افتدتهم أَن ربكم يأمركم بما ينفعكم ويمنعكم عما يضرهم أَنه هو الفضل العزيز الحكيم

11 يا أوليائي في الجهات قد تَضَوَّعَ عرف البيان اذ تكلم مكلّم الطور طوبى لأذن سمعت وويل لكل غافل بعيد انصروا ربكم الرحمن ببيان تنجذب به العباد هذا ما امرناكم به من قبل وفي هذا الحين

12 يا اهل الدال والواو وضواحيها افرحوا بما وجدنا منكم عرف محبة الله رب هذا المقام الكريم نشهد انكم اقبلتم الى الله رب الكرسي الرفيع وورد عليكم في سبيله ما ناه به الفردوس الأعلى والذين طافوا حول العرش في بكور واصيل قد انزلنا لأوليائي في الصحيفة التي انزلناها من سماء مشيقي لمن طار في هوائى وتمسك بجبل حبي ونطق بثنائى بين عبادى وتثبت بذيلى المنبر

13 ونذكر في هذا الحين من سمي بمحمد الذى قام على خدمة امرى وتبلغ ما نزل في كتابى نشهد أنه فاز بما لا فاز اكثر العباد وانا المحصى العليم

14 يا قلم ول وجهك شطر الحاء والواو ثم اذكرهم بذكر تنطق به الأشجار بما نطق به سدره الطور لموسى الكليم يا أوليائي نشهد انكم فزتم بآياتى وآثارى ونزل لكم في الألواح ما انجذبت به افتدة المقربين نسل الله ان يؤيدكم على الاستقامة

steadfast in this mighty steadfastness, such that the doubts of the divines who have hindered men from drawing nigh unto the momentous Announcement of God shall not cause you to slip.

- 15 O My loved ones! We testify that ye have been beneath the glance of My tender care. Your names have been inscribed by My Most Exalted Pen in the Crimson Book. Verily your Lord, the All-Merciful, is the All-Bountiful, the Almighty, the All-Knowing, the All-Informed. We have not revealed your names nor made mention of them save as a mercy from Our presence and a wisdom from One Who is a wise Judge.

- 16 O My loved ones in the cities and villages! This is a Day wherein signs have appeared, verses have been sent down, and evidence hath been made manifest. Take heed lest ye deprive yourselves of that which hath appeared through grace. Cast aside vain imaginings and turn unto this assured Light. This is a Day wherein the Balance hath been set up, the proof hath appeared, and the mountains have passed away like clouds - this is what the All-Merciful foretold in the Qur'an. Blessed is he who hath turned towards it, and woe unto them that turn away.

- 17 O people of God! Beware lest ye deprive yourselves of the Most Great Ocean which surgeth before all faces in the name of the Almighty, the Powerful. The rivers of utterance have flowed, and the breezes of the All-Glorious have wafted, and the Spirit crieth out in the wilderness of faithfulness: "Here am I, O Lord of all beings! Here am I, O Thou in Whose grasp is the dominion of names! Here am I, O Thou Who art the Goal of the knowing ones!"

- 18 O My loved ones in Ya! The Wronged One hath turned toward you from the direction of 'Akka and remembereth you with that which shall cause your remembrance and your names to endure in the Books of God, the Lord of all worlds. Let not the happenings of the world grieve you. By My life! It shall pass away, and that which hath been ordained for you by God, the Lord of the Mighty Throne, shall endure. Tribulations have encompassed Us from every direction, and there hath befallen Us at the hands of the oppressors that which hath caused all things to lament and every informed soul to cry out. We desired for them the supreme bounty, while they desired for My Self the ultimate abasement. We beseech God to adorn them with the ornament of justice and to enable them to return unto Him. Verily, He is the Ever-Forgiving, the Compassionate, the All-Merciful.

الكبرى بحيث لا تزكم شبهات العلماء الذين
منعوا الناس عن التّقرّب الى نبا الله العظيم

15 يا اوليائي نشهد انكم كنتم تحت لحاظ عنايتي قد
نزلت اسمائكم من قلمي الأعلى في الصّحيفة الحمراء
انّ ربكم الرحمن هو الفيّاض المقتدر العليم الخبير
وما اظهرنا اسمائكم وما ذكرناها رحمةً من عندي
و حكمةً من لدن حاكم عليم

16 يا اوليائي في المدن والقرى هذا يوم فيه ظهرت
الآثار ونزلت الآيات وبرزت بينات اياكم ان
امنوا انفسكم عما ظهر بالفضل ضعوا الأوهام
مقبلين الى هذا التورّ اليقين هذا يوم فيه نصب
الميزان و ظهر البرهان و مرّت الجبال كمرّ
السحاب هذا ما اخبر به الرحمن في الفرقان طوبى
لمقبل اقبل و ويل للمعرضين

17 يا حزب الله اياكم ان تمنعوا انفسكم من البحر
الأعظم الذي ماج امام الوجوه باسم المقتدر القدير
قد جرت انهار البيان و سرت نسائم السبحان و
الروح ينادى في برية الوفاء لبيك يا مولى الورى
ولبيك يا من في قبضتك زمام الأسماء ولبيك
يا مقصود العارفين

18 يا اوليائي في الآء قد اقبل اليكم المظلوم من شطر
عكاء و يذكركم بما تبقى به اذكاركم و اسمائكم في
كتب الله رب العالمين اياكم ان تحزنكم حوادث
الدنيا لعمرى انها ستفنى و يبقى ما قدر لكم من
لدى الله ربّ العرش العظيم قد احاطتنا البلاء من
كلّ الجهات وورد علينا من الظالمين ما ناحت به
الأشياء و صاح كلّ عالم خبير انا اردنا لهم العناية
الكبرى و هم ارادوا لنفسى الذلّة الكبرى نسأل
الله ان يزيّنهم بطراز العدل و يوقفهم على الرجوع
انه هو التّواب المشفق الغفور الرحيم

BLIB_Or15716.220, BRL_DA#473

BH00608

To: Muhammad et al.

Date: 1307 ? [1889-1890]

1 He is the Answerer from the Most Exalted Horizon

2 Praise be to God Who hath revealed Himself through His Most Great Name, whereupon the limbs of the idolaters among the nations did tremble, and the faces of the believers were illumined amidst these intense and gloomy darknesses, and the doves of the Supreme Paradise warbled, and then the rustling of the Lote-Tree of the utmost boundary was raised in the most exalted Paradise. He hath come, through Whose advent both the kingdom of earth and heaven were honored. Blessed is he who hath turned unto Him and attained, and woe unto every heedless doubter. Light and glory be upon the Hands of the Cause amidst humanity, whom God hath purified from tyranny and immorality, and adorned with the raiment of piety. These are honored servants whom God hath mentioned in His Books, His Scrolls and His Scriptures, both in the past and future, and hath preferred them above many of His creatures. Verily, He is the Truth, the Knower of things unseen.

3 We have arisen this day in this exalted station, and We desire to make mention of God's friends and loved ones, to give them glad tidings of His grace and draw them nigh unto Him in this Day wherein We are encompassed by the fires of sorrows from those who behold the sea and its waves yet deny them, and the sun and its radiance yet turn away from it, and the heaven and its stars yet object to them. Indeed, they are the worshippers of vain imaginings, to which the Tongue of Grandeur doth testify in this mighty stronghold. Say: O people, shatter the idols of self and passion with the arm of God's utterance, the Lord of the throne on high and of earth below. Then shall ye behold what no eye hath seen and hear what no ear hath heard, to which God's perspicuous Book doth testify at this moment. The ocean of knowledge hath surged and the fragrance of the All-Merciful hath wafted, yet most of the people remain heedless.

4 O Muhammad! Thy letter hath attained Our presence, sent by him whom We named Zaynu'l-Muqarrabin in My mighty Book, and it was presented by one of My Branches whom We named Diya. We have answered thee with verses whose fragrances have been diffused and whose perfume hath been wafted. Blessed is he who hath found them and attained unto

1 هو المجيب من افقه الأعلى

2 الحمد لله الذى تجلّى باسمه الأعظم اذا ارتعدت فرائص المشركين من الأمم و انارت وجوه الموحدين فى هذه الظلمات المظلم الصيلم و غرّدت حمامات الجنة العليا ثم ارتفع حفيف سدره المنتهى فى الفردوس الأعلى قد اتى من تشرف بقدمه الملك و الملكوت طوبى لمن اقبل و فاز و ويل لكل غافل مراتب النور و البهاء على ايدى الأمر بين الورى الذين طهرهم الله من البغى و الفحشاء و زينهم بطراز التقوى اولئك عباد مكرمون قد ذكرهم الله فى كتبه و صحفه و زره من قبل و من بعد و فضلهم على كثير من الخلق انه هو الحق علام الغيوب

3 قد اصبحنا اليوم فى هذا المقام المنيع و اردنا ان نذكر اولياء الله و احبائه و نبشّروهم بعنايته و نقرّبهم اليه فى هذا اليوم الذى احاطت بنار الأحزان من الذين يرون البحر و امواجه و ينكرونها و الشمس و اشراقها و يعرضون عنها و السماء و انجمها و يعترضون عليها الا انهم من عبدة الأوهام يشهد بذلك لسان العظمة فى هذا الحصن المتين قل كسروا يا قوم اصنام الهوى بعضد بيان الله رب العرش و الثرى اذا ترون ما لا رأت العيون و تسمعون ما لا سمعت آذان العباد يشهد بذلك كتاب الله المبين فى هذا الحين قد ماج بحر العرفان و هاج عرف الرحمن و القوم اكثرهم من الغافلين

4 يا محمد قد فاز كتابك بالحضور و ارسله اسمى الذى سميته بزين المقرّبين فى كتابي العظيم و عرضه احد اغصاني الذى سميته بالضياء اجبتك بايات فاحت نفحاتها و تضوع عرفها طوبى لمن وجدها و فاز بها و ويل لكل غافل بعيد و نذكر اوليائى

them, and woe unto every remote heedless one. We make mention of My loved ones who have turned toward My horizon and soared in the atmosphere of My love and uttered My beautiful praise.

الَّذِينَ أَقْبَلُوا إِلَى افْتَى وَ طَارُوا فِي هَوَاءٍ حَيٍّ وَ
نَطَقُوا بِثَنَائِي الْجَمِيلِ

- 5 O Manzar! The Lord of Destiny hath made mention of thee from His Most Great Scene with verses through which God created ears among the Concourse on high specifically to hear-ken unto them. Know thou the station of this bounty and say: Praise be unto Thee, O Thou in Whose grasp are the reins of grace and favors, and in Whose right hand is the kingdom of justice and equity. Thou doest what Thou wilt and ordainest what Thou pleaseth. Verily, Thou art the Almighty, the Powerful.

5 يَا مَنْظَرَ قَدْ ذَكَرَكَ مَالِكُ الْقَدْرِ فِي مَنْظَرِهِ الْأَكْبَرِ
بِآيَاتِهَا بَهَا خَلَقَ اللَّهُ الْأَذَانَ فِي الْمَلَأِ الْأَعْلَى بَدْعًا
لِاصْغَائِهَا أَعْرِفْ مَقَامَ هَذَا الْفَضْلِ وَ قُلْ لَكَ
الْحَمْدُ يَا مَنْ فِي قَبْضَتِكَ زَمَامُ الْعَنَاءِ وَالْأُلْطَافِ
وَفِي يَمِينِكَ مَلَكُوتُ الْعَدْلِ وَالْإِنْصَافِ تَفْعَلْ مَا
تَشَاءُ وَتَحْكُمُ مَا تَرِيدُ وَ أَنْتَ الْمَقْتَدِرُ الْقَدِيرُ

- 6 O Na'im! We have mentioned thee before and sent it unto thee that thou mightest rejoice and be of the thankful. Say: Were it not for the Glory (Baha), who would stand before princes and divines? And were it not for Him, who would proclaim between the heavens and the earth? Be fair, O people, in what hath been sent down in truth and appeared in justice, and be not of the wrongdoers. By God! There hath appeared what hath never appeared in creation, whereunto the Mother Book doth testify in this exalted station.

6 يَا نَعِيمٌ قَدْ ذَكَرْنَاكَ مِنْ قَبْلِ وَ أَرْسَلْنَاهُ إِلَيْكَ
لِتَفْرَحَ وَ تَكُونَ مِنَ الشَّاكِرِينَ قُلْ لَوْ لَا الْبَهَاءُ مِنْ
يَقُومُ إِمَامَ الْأُمَرَاءِ وَالْعُلَمَاءِ وَ لَوْلَاهُ مِنْ يَنَادِي
بَيْنَ السَّمَوَاتِ وَالْأَرْضِينَ أَنْصَفُوا يَا قَوْمَ فِيمَا نَزَلَ
بِالْحَقِّ وَ ظَهَرَ بِالْعَدْلِ وَ لَا تَكُونُوا مِنَ الظَّالِمِينَ تَاللَّهِ
قَدْ ظَهَرَ مَا لَا ظَهَرَ فِي الْإِبْدَاعِ يَشْهَدُ بِدَلَالِكَ أُمُّ
الْكِتَابِ فِي هَذَا الْمَقَامِ الرَّفِيعِ

- 7 O 'Ali-Aqa! My name Mihdi, upon him be my glory, hath made mention of thee aforetime, and We have sent unto thee that which hath diffused the fragrance of My mercy that hath preceded all who dwell on earth. Say: Praise be unto Thee, O my God, and thanksgiving be unto Thee, O my Beloved, for having caused my remembrance to endure in Thy perspicuous Book. I beseech Thee to aid me and Thy loved ones to perform such deeds as would be honored with Thy gracious acceptance and from which the sweet savors of Thy good-pleasure may be wafted. This is my hope and the hope of them that are nigh unto Thee. O Lord! Assist Thy loved ones to be steadfast in Thy Cause in such wise that the ranks of kings and rulers may not deter them.

7 يَا عَلِيَّ أَقَا قَدْ ذَكَرَكَ اسْمِي مَهْدِي عَلَيْهِ بَهَائِي مِنْ
قَبْلِ وَ أَرْسَلْنَا لَكَ مَا تَضَوُّعٌ بِهِ عَرَفَ رَحْمَتِي الَّتِي
سَبَقَتْ مِنْ عَلَى الْأَرْضِ قُلْ لَكَ الْحَمْدُ يَا إِلَهِي وَ
لَكَ الثَّنَاءُ يَا مَقْصُودِي بِمَا جَعَلْتَ ذِكْرِي بَاقِيًا فِي
كِتَابِكَ الْمُبِينِ اسْأَلُكَ بِأَنْ تُؤَيِّدَنِي وَ أَوْلِيَانِكَ عَلَى
عَمَلٍ يَتَشَرَّفُ بِعَزِّ قَبُولِكَ وَ يَتَضَوُّعٌ مِنْهُ عَرَفَ
رِضَائِكَ هَذَا أُمْلِي وَ أُمْلِ الْمُقَرَّبِينَ إِي رَبِّ أَيْدٍ
أَوْلِيَانِكَ عَلَى الْإِسْقَامَةِ عَلَيَّ أَمْرِكَ بِحَيْثُ لَا
تَمْنَعُهُمْ صَفُوفُ الْمُلُوكِ وَ السَّلَاطِينِ

- 8 O Muhammad-i-Mashhadi! Dost thou know Who maketh mention of thee at this hour, and dost thou recognize Who calleth thee from this most luminous and most holy Spot? By My life! Wert thou to truly know, thou wouldst soar upon the wings of yearning in this hallowed, glorious and resplendent atmosphere. The people have cast the Ocean behind their backs, hastening unto idle fancies and vain imaginings. Thus hath the Ocean of Utterance surged before the faces of all religions. Blessed is he who hath attained and hath said: "Praise be unto Thee, O my Lord and my King, and thanksgiving be unto Thee, O my Beloved and my Adored One!" I testify that Thou hast

8 يَا مُشْهَدِي مُحَمَّدٌ هَلْ تَعْرِفُ مِنْ ذَكَرَكَ فِي هَذَا
الْحَيْنِ وَ هَلْ تَعْلَمُ مِنْ يَنَادِيكَ مِنْ هَذَا الْمَقَرِّ
الْأَنْوَرِ الْأَطْهَرِ لِعَمْرِي لَوْ تَعْرِفُ حَقَّ الْعُرْفَانِ
لِتَطِيرَ بِأَجْنَحَةِ الشُّوقِ فِي هَذَا الْهَوَاءِ الْمُقَدَّسِ الْعَزِيزِ
الْمُنِيرِ أَنْ الْقَوْمَ نَبَذُوا الْبَحْرَ وَرَائَهُمْ مُسْرِعِينَ إِلَى
الْأَوْهَامِ وَ التَّمَاثِيلِ كَذَلِكَ مَاجَ بَحْرِ الْبَيَانِ إِمَامَ
وَجْهِ الْأَدْيَانِ طُوبَى لِمَنْ فَازَ وَ قَالَ لَكَ الْحَمْدُ يَا
مَالِكِي وَ سُلْطَانِي وَ لَكَ الثَّنَاءُ يَا مَقْصُودِي وَ
مَعْبُودِي أَشْهَدُ أَنَّكَ زَيْتُ الْأُلُوحِ بِذَكَرِكَ وَ

adorned the Tablets with Thy mention and Paradise with the breezes of Thy Revelation, and hast honored the earth with Thy footsteps, and illumined the horizons with the light of certitude and hearts with the light of Thy knowledge. There is none other God but Thee, the All-Bountiful, the Gracious. Blessed be My name Jamal who hath drunk the choice wine of My utterance from the chalice of My bounty and hath voiced My praise amongst My servants in days wherein the faces of the ignorant have been darkened and the feet of the mystics have slipped upon the path of God, the True King, the Manifest One - save whom God hath willed, his Lord, the Lord of the Mighty Throne. Blessed is he who hath heard His call in this Most Great Remembrance and followed Him in this wise Command.

الفردوس بنفحات وحيك و شرفت الأرض
بقدمك ونورت الآفاق بنور الايقان والقلوب
بنور معرفتك لا اله الا انت الفياض الكريم
طوبى لاسمى جمال الذى شرب رحيق بيانى
من كأس عطائى ونطق بثنائى بين عبادى فى
ايام فيها اسودت وجوه الجهلاء وزلت اقدام
العارفين على صراط الله الملك الحق المبين الا
من شاء الله ربه رب العرش العظيم طوبى لمن
سمع ندائه فى هذا الذكر الأعظم و اتبعه فى هذا
الأمر الحكيم

- 9 O 'Inayatu'llah! This is a Book inscribed by the Pen of God, the Help in Peril, the Self-Subsisting, and this is a sealed tablet, a command from God, the Lord of what was and what shall be. Blessed is he who hath shattered the idols and taken up the chalice of utterance in My Name before the faces of men, and hath drunk in remembrance of Me, the Mighty, the Beloved. The Day is come, yet most of the people comprehend not. The Light hath shone forth, yet most of the people recognize it not. They have cast justice behind their backs, clinging to tyranny, yet they perceive it not. Say: My God, my God! Adorn my head and the heads of Thy loved ones with the crowns of detachment and their temples with the raiment of godliness. Thou, verily, hast power to do what Thou wilt. O my Lord! Aid me in that whereby Thy Most Exalted Word may be uplifted amongst mankind, and enable me to achieve that which Thou lovest and pleasest. O my Lord! I am Thy servant who hath turned unto Thee and held fast unto the cord of Thy bounty. I beseech Thee to ordain for me the good of this world and the next, and whatsoever besemeth the ocean of Thy generosity, O Thou Lord of existence!

9 يا عناية الله هذا كتاب مرقوم من قلم الله المهيمن
القيوم وهذا لوح محتوم امراً من لدى الله رب
ما كان وما يكون طوبى لمن كسر الأصنام و
اخذ قدح البيان باسمى امام وجوه الأنام و شرب
بذكرى العزيز المحبوب قد اتى اليوم والقوم اكثرهم
لا يفقهون و سطع النور و الناس اكثرهم لا
يعرفون نذبوا العدل ورائهم متمسكين بظلم الا
انهم لا يشعرون قل الهى الهى زين رأسى ورؤوس
اوليائك بأكاليل الانقطاع و هياكلهم بأثواب
التقوى انتك انت المقتدر على ما تشاء اى رب
ايدنى على ما ترتفع به كلمتك العليا بين الورى و
وقفتى على ما تحب و ترضى اى رب انا عبدك قد
اقبلت اليك و تمسكت بجبل عطائك اسئلك
بأن تكتب لى خير الآخرة و الأولى و ما ينبغي
لبحر جودك يا مالک الوجود

- 10 O Habbu'llah! We have commanded all to be trustworthy and religious, and to that whereby the station of man may be exalted, yet the people have wrought that which hath caused the Pen of God, the Lord of the seen and the unseen, to weep. The verses have been sent down and the evidences have appeared, and the Tree of Utterance hath cried out when He Who conversed on Sinai was established upon the throne of Revelation: "O people of the Bayan! Fear the All-Merciful. This is He but for Whom I would not have revealed Myself nor uttered a word. Fear God, then hasten unto Him. There is no God but He, and He is the Truth, the Knower of the unseen. If anyone denieth Him, by what proof can he establish aught else besides Him? Be fair, and be not of them who see and deny. This is He

10 يا حب الله انا امرنا الكل بالأمانة و الديانة و ما
يرتفع به مقام الانسان والقوم عملوا ما ناه به براءة
الله مالک الغيب و الشهود قد نزلت الآيات و
ظهرت البينات و نادى سدره البيان اذ استوى
مكلم الطور على عرش الظهور يا ملأ البيان اتقوا
الرحمن هذا هو الذى لولاه ما اظهرت نفسى و ما
نطقت بكلمة متى اتقوا الله ثم اسرعوا اليه انه ما من
اله الا هو و هو الحق علام الغيوب لو ينكره احد
بأى امر يثبت دونه انصفوا ولا تكونوا من الذين
يرون و ينكرون هذا هو الذى به نصبت رايات

through Whom the standards of verses were hoisted and the banners of signs appeared, and through Whom every tongue hath spoken. Sovereignty belongeth unto God, the Lord of creation."

- 11 O Muhammad-Rida! Hear the call from the Most Exalted Horizon - verily there is no God but Him, the Mighty, the All-Bountiful. He hath come, He by Whose name the scrolls of God, the Lord of lords, were adorned. We have remembered thee with that which neither the treasures of kings nor the wealth of servants can equal. To this the Mother Book beareth witness in the final return. Blessed is he who remaineth serene, whom armies cannot frighten, and strong is he whom the might of the wicked cannot weaken. We have sent down from the heaven of grace that which encompassed all regions. Yet when the light shone forth and the people felt secure, they emerged from behind the veils and committed that which caused the hearts of the righteous to melt. Say: O people, fear God! He hath come unto you with oceans of verses and proofs, and hath called all on earth unto God, the Lord of creation. Glorify thy Lord with praise and remind the servants of that which will draw them nigh unto the most exalted station. Blessed is he who hath heard and responded, and woe unto every denying infidel. The glory of God be upon thee and upon thy daughter who hath believed in God in the final return.

- 12 O 'Ali-Qabl-Muhammad! This Name hath come and given glad tidings to the people of My manifestation, My appearance, My grandeur, My power, My might and My sovereignty. Yet when I came with the standards of guidance and success, My servants turned away from Me, denied My manifestation and disputed My verses. Thus did their own souls deceive them. Verily they are in heedlessness and error. Say: Praise be unto Thee, O my God, for having guided me unto Thy straight path and revealed unto me that which delighteth eyes. O Lord! Drive me not from the door of Thy grace and deny me not from the ocean of Thy bounty. Ordain for me that which will draw me nigh unto Thee. Verily Thou art the Powerful, the Chosen One. O Lord! Aid Thy servants unto virtues through which Thy Cause may be exalted among Thy creation and Thy glory in Thy lands. Thou art verily the Powerful, the Mighty, the All-Bestowing.

- 13 O Husayn! We have sent down unto thee a Tablet that no other tablets can equal, and We have remembered thy father with such remembrance as hath melted hearts. Grieve not over anything. Trust in all matters in Him. He is the Powerful, the All-Forgiving. We beseech God to punish those who wronged thy father and pronounced judgment against him without proof

الآيات و ظهرت اعلام العلامات و به نطق كل
كليل الملك لله مالک الوجود

11 يا محمد رضا اسمع النداء من الأفق الأعلى أنه لا اله الا هو العزيز الفضال قد اتى من تزين باسمه صحف الله رب الأرباب انا ذكرناك بما لا تعادله خزان الملوك ولا ثروة العباد يشهد بذلك أم الكتاب في المآب طوبى لمطمئن ما خوفته الجنود ولقوى ما اضعفته قوة الفجار قد انزلنا من سماء الفضل ما احاط الجهات فلما سطع النور واطمن القوم خرجوا من خلف الأعجاب و عملوا ما ذابت به اكباد الأبرار قل يا قوم خافوا الله أنه انا كم بجور الآيات والبيّنات ودعا من على الأرض الى الله مالک الایجاد سبح بحمد ربك و ذكر العباد بما يقرّبهم الى اعلی المقام طوبى لمن سمع و اجاب و ويل لكل منكر كفار البهلاء عليك و على بنتك التي آمنت بالله في المآب

12 يا على قبل محمد قد اتى هذا الاسم و بشر الناس بظهوري و بروزي و عظمتي و اقتداري و عزّي و سلطاني فلما جئت بأعلام الهداية و الفلاح اعرض عني عبادي و كفروا بظهوري و جادلوا بآياتي كذلك غرتهم انفسهم الا أنهم في غفلة و ضلال قل لك الحمد يا الهی بما هديتني الى صراطك المستقيم و انزلت لي ما قررت به الأبصار اي رب لا تطردني عن باب فضلك و لا تمنعني عن بحر عطائك قدر لي ما يقرّبني اليك أنك انت المقتدر المختار اي رب ايد عبادك على اخلاق يرتفع بها امرک بين خلقك و عزّك في بلادك أنك انت المقتدر العزيز الوهاب

13 يا حسين قد انزلنا لك لوحاً لا تعادله الألواح و ذكرنا اباك بذكر ذابت به الأكباد لا تحزن من شيء توكل في كل الأمور عليه أنه هو المقتدر الغفار نسئل الله ان يعذب الذين ظلموا اباك و افتوا عليه من دون بينة و برهان قد ناح في حزنه

or evidence. The servants who circle the Throne have wailed in grief for him at morn and eve. Grieve not over anything. Verily he dwelleth now within the pavilion of My glory, surrounded by angels and the Spirit from God, the Revealer of verses. We have remembered the sons of him who ascended unto God, the Lord of religions, and We have remembered al-Ashraf whom the wolves of the earth devoured out of hatred toward God, the One, the Almighty. The son of the wolf opened his mouth and his followers devoured him. Verily he is in abasement and loss. Soon shall he see the recompense of his deeds as did his father, and the angels of torment shall cause him to enter with wrath from God, the Powerful, the Compelling. We promised him in the Tablet of Proof concerning the evil punishment that would befall him. And We remember at this time My handmaidens and counsel them to fear God, the Lord of the Day of Reckoning. The glory from Us be upon you, O My loved ones, and We beseech God, blessed and exalted be He, to aid you in that which will attract the hearts of the servants. He is verily the Powerful, the Protector, the One Who speaketh before the faces of the parties.

عباد الذين طافوا العرش في البكور و الآصال
لا تحزن من شيء انه في هذا الحين في خباء
مجدى وفي حوله الملائكة والروح من لدى الله
منزل الآيات انا ذكرنا ابناء من صعد الى الله
مالك الأديان و ذكرنا الأشرف الذي اقتصره
ذئاب الأرض بغياً على الله الواحد الجبار قد افقر
ابن الذئب فاه و ابتلع مولته الا انه في ذلة و
خسران سوف يرى جزاء ما عمل كما رأى ابوه و
تدخله ملائكة العذاب بقهر من لدى الله المقتدر
القهر انا وعدناه في لوح البرهان بما ورد عليه من
سوء العذاب و نذكر في هذا الحين اماني و نصيحتي
بتقوى الله مالك يوم الحساب البهاء من لدنا
عليكم يا اوليائي و نسل الله تبارك و تعالى ان
يوفقكم على ما تنجذب به افئدة العباد انه هو المقتدر
المهيمن الناطق امام وجوه الأحزاب

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AHT.006bx

BH00712

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihiran
Date: 1307 ? [1889-1890]

- 1 In My Name that prevaieth over earth and heaven!
- 2 From the right hand is raised the Call of God, and from the left is manifest the Name of God, and before the face appear the signs of God, and above the head existeth the Word of God. Blessed is the soul that, through the attraction of the Divine Word and the key of heavenly bounty, hath opened the door of detachment. He is the educator of the servants and the servant of the Cause of the Lord of creation.
- 3 O 'Ali-Qabl-i-Akbar! Upon thee be My glory and My bounty. In this Most Great Revelation there hath been sent down that which was not revealed from the beginning of creation until now, and there hath appeared that which hath been sanctified from similarity and likeness. Observe how the attraction of the Supreme Word hath influenced the world of creation. Reflect upon its traces and fruits. The tribes of lovers were attracted

- 1 بسمي المهيمن على الأرض و السماء
- 2 از يمين نداء الله مرتفع و از يسار اسم الله مشهود و امام وجه آيات الله ظاهر و فوق رأس كلمة الله موجود طوبى از براي نفسيكه از جذب كلمه الهى و مفتاح عنايت رباني باب انقطاع را گشود اوست مربى عباد و اوست خادم امر مالك ايجاد
- 3 يا على قبل اكبر عليك بهائى و عنايتى در اين ظهور اعظم نازل شده آنچه كه از اول ابداع الى حين نشده و ظاهر شده آنچه كه مقدس از شبه و مثل بوده ملاحظه كن جذب كلمه عليا در ناسوت انشا چه كرده در آثار و اثارش تفكر نما قبائل عشاقرا ذكر كلمه نير آفاق جذب نمود

by the mention of the Luminary of the horizons and were sent to the place of sacrifice. And He illumined the peoples of the cities of longing with the light of His manifestation in such wise that the gems of existence held neither station nor rank in their eyes. Detached from all else, they set their faces toward the court of the Most Glorious.

- 4 The power of the world produced no weakness, and the might of nations became no barrier. Exalted, exalted be His all-encompassing power and His prevailing Will! The harm inflicted upon this Wronged One hath outwardly exceeded human capacity; nevertheless, it did not prevent God from His purpose nor hinder the exaltation of His Word. Your honor is aware of the calumnies of the calumniators, the oppression of the oppressors, and the lies of the barking ones. Yet before the manifestation of God's Cause, all these were seen as non-existent, nay, utterly lost.

- 5 Regarding what thou didst mention about Ibn-i-Rajab 'Ali and his calumnies - that party hath not spoken, nor will they speak, the truth. They attribute to Yahya the treatise of the exalted Khal (the Bab's maternal uncle) which was outwardly called "Iqan" out of wisdom. By God's life! He is incapable of understanding it. Such deeds appeared from that source of tyranny as had no parallel in the world. The fire of his self consumed and destroyed the veil of the Most Great Infallibility. Despite there being several women in his household, most of whom are known by name and reputation, yet he did not spare the honor of the Primal Point, may the spirit of all else be sacrificed for His sake. That shameless one committed that which caused the Ancient Beauty to be afflicted with great sorrow for a time. This incident occurred during the days of exile of the Truth, exalted be His glory. Similarly, for the sake of two days of worldly life, he caused the martyrdom of Dayyan and Khalilu'r-Rahman, sending a woman to the government house for begging. He ordered the execution of the honored Mirza 'Ali-Akbar, who was reportedly one of the relatives of the Exalted One (the Bab), and had him martyred. He caused the unfortunate Abu'l-Qasim, who had been with him for several years, to be lost through great injustice, for it is known that in the absence of the Ancient Beauty, he had sought the daughter of the honored Aqa Muhammad-Karim, sending one note with a bottle of perfume, a handkerchief, and a knife. Her parents rejected this, and afterward gave her to Abu'l-Qasim. This became the cause of enmity and the manifestation of the fire of hatred. God protect us and you! All the companions who were in that land are aware of this incident.

و بمقرّ فدا فرستاد و قبائل مدائن اشتیاقرا بنور ظهور بشائی منور فرمود که جواهر عالم هستی را نزدشان مقامی نه و شائی نه منقطعاً عن الكل قصد فناء باب ایهی نمودند

4 قوت عالم ضعف احداث نمود و سطوت امم حائل نگشت تعالت تعالت قدرته المحیطة و مشیتة النافذة ضرّ اینظلم بر حسب ظاهر فوق رتبه بشریه بوده مع ذلک حق را از اراده منع نمود و از اعلاء کلمه باز نداشت آنجناب بر مفتریات مفترین و ظلم ظالمین و کذب ناعقین آگاه بوده و هستند ولكن نزد اظهار امر الهی کلّ معدوم بل مفقود مشاهده شده‌اند

5 اینکه در باره ابن رجعی و مفتریاتش ذکر نمودی آن حزب حق نگفته و نخواهند گفت رساله حضرت خال که محض حکمت ظاهره به ایقان نامیده شد به یحیی نسبت میدهند لعمر الله از ادراک آن عاجز است و اعمالی از آنصدر ظلم ظاهر شد که در عالم شبه نداشت نار نفسش پرده عصمت کبری را سوخت و تمام نمود مع آنکه در پیش جمعی از نسوان موجود و اکثری باسم و رسم آنها را می‌شناسند و میدانند مع ذلک از عصمت نقطه اولی روح ما سواه فداه نگذشت آن یحیی عمل نمود آنچه را که مدتی جمال قدم بحزن عظیم مبتلا و این فقره در آیام هجرت حق جلّ جلاله واقع شد و هم‌چنین شهادت دیان و خلیل الرحمن از برای دو یوم دنیا زن بسرایه دولت فرستاد محض تکدی جناب مرفوع میرزا علی اکبر که از قرار مذکور یکی از منتسبین حضرت اعلی بوده حکم بقتلش داد و شهیدش نمودند ابوالقاسم بیچاره که سنین معدودات با او بود بظلم عظیم مفقودش نمود چه که در نبودن جمال قدم از قرار معلوم بنت جناب آقا محمد کریم مرفوع را طلب نمود و یک ورقه مع یک شیشه عطر و یک دستمال و یک چاقو فرستاد پدر و مادرش ردّ نمودند و بعد او را به ابوالقاسم دادند این شد سبب عناد و ظهور نار بغضا اعاذنا الله و آیاکم و این فقره را جمیع اصحاب که در آن ارض بوده‌اند آگاهند

- 6 Among the events that occurred was that Mulla Rajab-'Ali himself came from Karbila to Baghdad for two months to complain about Siyyid Muhammad. His son knows what transpired between them. After he voiced his complaints, We said: "O Rajab-'Ali, abhorrent deeds have been heard of from that land. It is said they have resorted to theft, even biting off pieces of the holy shrine with their teeth, and likewise they have stolen the possessions of pilgrims to the illumined shrines." He swore that these acts were from Siyyid Muhammad, who had gathered a group engaged in such deeds, and there existed utmost enmity between him and Siyyid Kamal. The friends in the land of Kaf are aware; if one were to inquire of those three souls, perhaps he would confess. In any case, Mulla Rajab-'Ali said: "I told the Siyyid these actions are not good." In response he said: "You are unaware of the matter."
- 7 In brief, after this Wronged One's return to Iraq, a sorrow descended that had no equal, until finally through sufficient healing words and loving counsels these impure deeds and their stench were eliminated. The Cause of God was so exalted that the people of Iraq of every kind attained the Most Holy Court, and on the day of the move from the house to the garden, the learned of that land, such as the late Alusi and others, came forward and cried out, and the people of Iraq from the Governor to military chiefs, judge and others were present in the Imam's garden. Surely you have heard of the gathering of the servants on that day and the love of the people.
- 8 O 'Ali-Qabl-i-Akbar! Later they did not observe the sanctity of Muharram, considering the rising of the Imams from their graves. This grievous error caused the people to withdraw and keep their distance. Glory be to God! We came from Iran to Iraq by the command and permission of the sovereign, and after some time Yahya arrived, and later the command to proceed to the great city appeared, and this Wronged One, in response to the plea of ministers and princes, departed. Each day he would make some demand, and then it was decided that he should proceed to Iran with the trust of the Primal Point, may the spirit of all else be sacrificed for Him. After the move, he went towards the Threshold. When We arrived in Mosul, it was observed that he had stayed in that land waiting for Our arrival, though inwardly he denied the presence and approach of all, and his foolish followers accepted this. In brief, wherever We turned, he followed from behind. Seventy
- 6 از جمله اموری که واقع شد خود ملا رجبعلی دو ماه بشکایت سید محمد از کربلا به بغداد آمد پسرش میدانند که مابینشان چه قسم بود و بعد از اظهار شکایات گفتیم یا رجبعلی امورات منکره از آن ارض استماع شد گفته اند بسرقت تشبث نموده اند حتی ضریح مرقد مقدس را بدنندگان اخذ نموده اند و هم چنین اموال زوار مراقد منوره را سرقت نموده اند قسم یاد نمود که این امور از سید محمد است جمعی را جمع نموده و باین امور مشغولند و مابین او و سید کمال عداوت موجود اصحاب ارض کاف مطلع اگر از آن سه نفس سؤال نماید شاید اقرار کند باری ملا رجبعلی گفت به سید گفتیم این کارها خوب نیست در جواب گفت تو از مطلب آگاه نیستی
- 7 باری بعد از ورود اینمظلوم مرّه آخری در عراق حزنی وارد شد که شبه نداشته تا آنکه بالأخره بیانات شافیه کافیه و نصائح مشفقانه این اعمال غیر طیبیه و روائع آن از میان برخاست و امر الله بقسمی مرتفع که اهل عراق از هر قبیل بساحت اقدس فائز و دریومی که نقل مکان شد از بیت به بستان علمای آن ارض از قبیل آلوسی مرحوم و سایرین توجه مینمودند و صبیحه میزدند و اهل عراق از والی و رؤسای عسکریه و قاضی و غیره در بستان امام وجه حاضر البته شنیده اید از اجتماع عباد در آن یوم و محبت قوم
- 8 یا علی قبل اکبر بعد حضرات حرمت محرم را نگاه نداشتند نظر بقیام ائمه از قبور این خطای عظیم سبب اجتناب و احتراز عباد گشت سبحان الله از ایران بأمر سلطان و اذن و اجازه به عراق عرب وارد شدیم و بعد از چندی یحیی وارد و بعد امر توجه بمدینه کبیره ظاهر و اینمظلوم نظر باستدعای وزرا و امرا توجه نمود و در هر یوم امری طلب مینمود و بعد قرار شد مع امانات نقطه اولی روح ما سواه فدا به ایران توجه نماید بعد از نقل مکان رو به آستانه رفته چون وارد موصل شدیم مشاهده شد که در آن ارض توقف نموده و منتظر ورود ماست ولکن در باطن حضور و توجه کل را انکار نمود و مریدهای احمق هم قبول نمودند باری بهر ستمی توجه نمودیم

people in that journey saw and heard his deeds, actions and words. Nevertheless, the utmost kindness was shown to him, for had he been disappointed in this matter, he would never have turned in the direction this Wronged One turned. Every fair-minded and perceptive person bears witness to this. One must reflect upon the outward deeds to become aware of the degrees of opposition. In brief, there are many matters. We conclude them with the remembrance of God, the Protector, the Self-Subsisting.

- 9 O 'Ali-Qabli-Akbar! God willing, through the favors of the Lord of Destiny thou shalt attain to that which hath no likeness or equal. We testify that thou didst turn unto Us when most of the servants turned away, and thou didst arise to serve the Cause when the people were wrapped in heedlessness and error. Convey My greetings to the loved ones in that land on behalf of the Wronged One. Say: Beware lest the clamor of men debar you from the Creator of heaven. Associate with the people of the earth with pure hearts and radiant breasts, and seek from God for all that which is the cause of eternal salvation and everlasting remembrance. Verily He is the Omnipotent over whatsoever He willeth, and He is the One, the Single, the All-Knowing, the All-Wise.

- 10 And concerning what thou hast written about Hadi-i-Dawlat-Abadi having in these days resorted to the recitation of elegies - God knoweth that that oppressor hath appeared with such deceit and craftiness as hath had no equal. He hath denounced certain ones to the oppressors. When that transient shadow failed to achieve his rejected purpose, he raised the standard of sedition and hanged the wronged Siyyid, and committed that which caused the Holy Spirit to lament. We beseech God, blessed and exalted be He, to aid all to do that which becometh His days. Verily He is the Omnipotent, the Mighty, the All-Wise. And may He cause to appear before the faces of His loved ones that which shall adorn them with the ornament of joy and gladness. Verily He is the Protector, the Mighty, the Great.

- 11 The splendor that shineth forth from the horizon of the heaven of My loving-kindness be upon thee and upon thy wife and upon those who are with thee and who love thee and hearken unto thy words for the sake of God, the Lord of the worlds.

از عقب آمد هفتاد نفر در آن سفر اعمال و افعال و اقوالش را دیده و شنیده اند معذک کمال عنایت در باره او مجری چه اگر از این فقره مأیوس بود هرگز بجبیتی که این مظلوم توجه مینمود توجه نمینمود یشهد بذلک کل منصف بصیر باید انسان در اعمال ظاهره تفکر نماید تا واقف شود بر مراتب عناد باری امور بسیار است نختمها بذکر الله المهیمن القیوم

9 یا علی قبل اکبر انشاء الله بعنایت مالک قدر فائز شوی بآنچه که شبه و مثل نداشته و ندارد نشهد آنک اقبلت اذ اعرض عنا اکثر العباد و وقت علی خدمه الامر اذ کان القوم فی غفلة و ضلال اولیای آن ارض را از قبل مظلوم تکبیر برسان قل ایاکم ان یمنعکم الضوضاء عن فاطر السماء بقلوب طاهره و صدور منیره با اهل ارض معاشرت نمائید و از حق آن برای کل بطلیلد آنچه را که سبب نجات ابدی و ذکر سرمدی است آنه هو المقتدر علی ما یشاء و هو الفرد الواحد العلیم الحکیم

10 و اینکه نوشته اید هادی دولت آبادی این ایام بروضه خوانی تشبث نموده علم الله آنظام بخدعه و مکرری ظاهر شده که شبه نداشته و او معرفی بعضی را نزد ظالمین نموده ظل زایل چون باراده مردوده خود فائز نشد علم نفاق برافراخت و سید مظلومرا آویخت و عمل کرد آنچه را که روح القدس ناله نمود نسل الله تبارک و تعالی ان یوفق الکمل علی ما ینبغی لایامه آنه هو المقتدر العزیز الحکیم و یفتح علی وجوه احبائه ما یزینهم بطراز الفرح و السرور آنه هو المهیمن العزیز العظیم

11 البهاء المشرق من افق سماء عنایتی علیک و علی ضلعک و من معک و یحبک و یسمع قولک لوجه الله رب العالمین

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BH00717*To: Muhammad**Date: 1307 ? [1889-1890]*

- 1 He is the Compassionate, the All-Bountiful, the Forgiving! He is the All-Powerful, the Mighty, the Ever-Relenting!
- 2 Glorified be He Who doeth whatsoever He willeth! Verily He is the Commander of earth and heaven. Neither the hosts of names nor all that exists in the realm of creation can withhold Him. He is, in truth, the Just Ruler, the Trustworthy.
- 3 O thou who art immersed in the ocean of transgression! By My life, what hath been attributed to thee and what hath become known of thy deeds hath grieved Me. By God! Such sorrow hath seized Me that the Pen hath been prevented from the remembrance of God, the Lord of all nations. We have heard its lamentation and its cry concerning that which hath befallen its Beloved in days wherein every mouth should smile, every sorrowful one rejoice, every hesitant one hasten forward, and every seated one soar on the wings of longing. Yet there hath appeared that which hath caused the liver of righteousness to melt and justice to wail before God, the Lord of all mankind, by reason of what hath befallen the Wronged One on a day wherein the fire of passion was kindled amongst men.
- 4 Grief hath overtaken Me on account of that which hath seized the crown of thy head and the adornment of thy temple. The hand of destiny hath stripped thee and rendered thee deprived of the outpourings of thy Lord's days, the Lord of all names. It behooveth thee to weep, and I weep for what hath befallen Me and thee through thy evil deeds. By God! Deeds have wailed because of thy actions, and the Book of Forgiveness because of thy disobedience, and the hearts of them that are nigh unto God have been consumed by the desires of thy self.
- 5 Thou wert created to aid My Cause, yet thou didst support Mine enemies through deeds more powerful than the hosts of kings and sovereigns, and thou didst abandon Me to the tongues of Mine enemies which were sharper than swords and more penetrating than the venom of serpents. Thus doth the Lord of Religions lament upon the dust before all faces.
- 6 I know not by what word to speak nor by what mention to recall that which hath befallen Me at the hands of those who claim to love Me. Shall I say what Jacob said - I complain of my distress and grief unto God? Nay, by My soul! I desire not to complain of tribulation, suffering and ordeal. Rather, I give
- 1 هو المشفق الكريم الغفار و هو المقدر العزيز التواب
- 2 سبحانه من يفعل ما يشاء أنه هو الأمر في الأرض والسماء لا تمنعه جنود الأسماء ولا ما في ناسوت الانشاء أنه هو الحاكم العادل الأمين
- 3 يا أيها المتغمس في بحر الخطاء لعمرى احزنى ما نسب اليك و شاع في امرك تالله قد اخذتني الأحزان على شأن منع القلم عن ذكر الله مالک الأمم و سمعنا ضجيجيه و صريجه فيما ورد على محبوبه في أيام ينبغي ان يتبسم فيها كل ذى ثغرو يفرح فيها كل محزون ويسرع كل متوقف و يطير بأجنحة الاشتياق كل قاعد ولكن ظهر ما ذاب به كبد التقوى و ناح العدل بين يدى الله مولى الورى بما ورد على المظلوم فى يوم فيه اشتعلت نار الهوى بين الورى
- 4 قد اخذنى الهم بما اخذ اكليل رأسك و طراز هيكلك قد عزتك يد القضاء وجعلتك محروماً من فيوضات أيام ربك مولى الأسماء ينبغي لك ان تبكى و ابكى بما ورد على و عليك من سوء عملك تالله قد ناحت الأعمال من عملك و كآب الغفران من عصيانك و احترقت اكباد المقربين من مشتهيات نفسك
- 5 قد خلقت لنصرتى ولكن نصرت اعدائى بعمل كان اقوى من جنود الملوك و السلاطين و تركتني بين السن اعدائى التي كانت احد من السيوف و انفذ من سم الثعبان ينوح بذلك مولى الأديان على التراب امام الوجوه
- 6 لم ادر بأى كلمة اتكلم و بأى ذكر اذكر ما ورد على من الذين يدعون حبي أقول ما قاله يعقوب اشكر بئى و حزنى الى الله لا ونفسى لا احب ان اشكو من بلاء و عذاب و محنة بل اشكر الله فى قضائه

thanks unto God in His decree and destiny, and I shall exercise beautiful patience. He is the Help in time of need against what they describe.

و قدره و اصبر صبراً جميلاً و هو المستعان على ما يصفون

- 7 Can anyone stand against His decree and destiny? Nay, by His own Self, the Truth! Verily He is the Self-Subsisting in His Cause, the Executor of His judgment, the Supreme Ruler by His sovereignty. He is the Praiseworthy in His deeds, the Obeyed One in His judgment, and He is the Strong, the Triumphant, the Almighty.

7 هل يقدر احد ان يقوم مع قضائه و قدره لا ونفسه الحق انه هو القيوم في امره و القائم على حكمه و المهيمن بسلطانه و هو المحمود في فعله و المطاع في حكمه و هو القوي الغالب القدير

- 8 By My life! My condition and circumstances have transcended mention and utterance. While I was sitting upon the ashes, crying and weeping for Myself and for what had befallen Me from the loved ones, at that moment a letter arrived and was presented by the servant who was present before Me.

8 لعمري قد خرج امرى و حالتي عن الذكر و المقال اكون جالساً على الرماد و صائحاً باكياً على نفسي و على ما ورد علي من الأحباب و كنت في تلك الحالة ورد علي كتاب و عرضه العبد الحاضر لدى الوجه

- 9 We heard a cry, uttered by the Maiden of Heaven, and a lament, voiced by the fruits; and therein He said:

9 سمعنا حينئذ حنّ به الحوراء و صريخاً صاحبت به الأثمار و فيه قال

- 10 O my God, my God! My deplorable state has reached such a pass that all remembrance is cut off, and my rebellion has attained such a degree that neither turning to Thee, nor remembrance, nor return, nor seeking forgiveness can profit me. I have violated Thy sanctity after Thou didst enjoin me to preserve it amongst Thy loved ones. By Thy glory! My transgression has become as fire consuming my deeds and devotions. Is there for me, O my God, any station of return whereat I might turn in repentance unto Thee? I testify that through my rebellion the rain of mercy has been withheld from the clouds of Thy bounty, and the manifestations of the lights of grace from the Daystar of Thy forgiveness.

10 الهى الهى سوء حالى بلغ الى مقام انقطعت عنه الأذكار و عصياني بلغ الى درجة لا تنفعه الانابة و الأذكار و لا الرجوع و الاستغفار قد ضيبت حرمتك بعدما وصيتني بحفظها بين احبائك و عزتتك قد صار خطاى ناراً لأعمالي و اورادى هل لى يا الهى عندك مقام للرجوع و اتوب اليك اشهد بعصيانى منعت امطار الرحمة من سحاب فضلك و تجليات انوار الفضل من نير عفوك

- 11 O Lord! The ocean of rebellion advances toward Thee, and the mountain of error turns to the court of Thy generosity. Thou seest me, O my God, immersed in the sea of disobedience and consumed by what hath befallen Thee through my evil deeds, O Ocean of forgiveness! By Thy might and Thy majesty! I am ashamed to seek pardon from Thee or ask Thee for forgiveness, for through my deeds the fire of despair and deprivation was ignited, and I was not inclined to return, O Lord of forgiveness and beneficence.

11 اى ربّ بحر العصيان اقبل اليك و جبل الخطاء توجه الى ساحة كرمك ترانى يا الهى مستغرقاً في بحر العصيان و مضطرباً بما ورد عليك من سوء عملي يا بحر الغفران و عزتتك و جلالك لاستحيي ان اطلب منك العفو او اسئل منك الغفران لأن من عملي اشتعلت نار اليأس و الحرمان و لم اكن مائلاً الى الرجوع يا مالک العفو و الاحسان

- 12 In such state there occurred to my mind a remembrance from among the remembrances which flowed from the Pen of Thy Command in the Book of the Righteous. Though my deeds have made me despair of Thy tenderness and mercy and forgiveness and bounty, and deprived me of Thy grace and generosity and benevolence and favors, yet I cannot say that my rebellion has overwhelmed the ocean of Thy forgiveness, or that

12 و في تلك الحالة خطر ببالي ذكر من الأذكار الذى جرى من قلم امرک في کتاب الأبرار ولو عملي جعلني مأیوساً من رأفتك و رحمتك و عفوك و عطائك و ممنوعاً عن فضلك و جودك و كرمك و الطافك ولكنى لا اقدر ان

through my error the traces of Thy favor have been erased and the waves of the ocean of Thy pardon have been stilled.

أقول عصياني غلب بحر عفوك أو بخطائي محت آثار عنايتك و سكنت امواج بحر غفرانك

- 13 Since this is so, then Thou seest me, O my Beloved and my Purpose, bereft of every rank and good deed and kindness and virtue, clinging to the cord of Thy generosity to which all beings have testified, and to Thy grace to which all things have borne witness. Deal with this abject one who hath acknowledged Thy glory and power, this poor one who hath confessed Thy might and riches, this wearied one who hath testified to the kingdom of Thine utterance.

13 و لما كان الأمر كذلك اذا تراني يا محبوبى و مقصودى عرياناً من كل رتبة و حسنة و معروف و خير و اكون متمسكاً بجبل كرمك الذى اقربت به الكائنات و بفضلك الذى شهدت به الموجودات افعل بهذا الدليل الذى اقر بعزك و اقتدارك و هذا الفقير الذى اعترف بقدرتك و غنائك و هذا الكليل الذى شهد بملكوت بيانك

- 14 Thereupon the tongue of my inner and outer being is silenced through my shame and rebellion and abandonment of what Thou didst command me. By Thy glory! I have cast aside my pleading and hope and deeds and will, looking to Thy grace and Thy will. Do with me as Thou pleasest. Verily Thou art the One praised in Thy deeds and obeyed in Thy command.

14 عند ذلك انقطع لسان سرى و ظاهرى من نخجلي و عصياني و ترك معروفى و ما امرتنى به و عزرتك نبذت طلبة و رجائى و عملى و ارادتنى ناظراً الى فضلك و ارادتك افعل بى ما شئت انك انت المحمود فى فعلك و المطاع فى امرك

- 15 And when another letter arrived from him and was opened, hearts and souls wailed from its lamentations, and from its despair the livers were burned and tears flowed. Then the gates of grace and bounty were opened, and the door of mercy and faithfulness.

15 و حضر منه كتاب آخر و لما فتح ناحته من ضيقه الأفتدة و القلوب و من يأسه احترقت الأبدان و جرت الدموع اذا فتحت ابواب الفضل و العطاء و باب الرحمة و الوفاء

- 16 We said: Do not grieve, even though your error has stripped the temple of the Cause of its robe of glory and dignity. But thy Lord's mercy has preceded both the righteous and the wicked. Verily thy Lord forgave Adam with a word from His presence—the father of mankind acknowledged his error and was forgiven. The oceans of rebellion cannot stand against a drop from thy Lord's ocean of forgiveness. We have purified thee with the Kawthar of return and forgiven thee through Our grace. Verily thy Lord is the Mighty, the All-Forgiving, and He is the Ever-Turning, the All-Compelling, the Unconstrained.

16 قلنا لا تحزن ولو ان خطائك نزع عن هيكل الأمر ثوب العز و الوفاء ولكن رحمة ربك سبقت الأبرار و الأشرار ان ربك غفر آدم بكلمة من عنده قد اقر ابو البشر بخطائه و غفر له لا تقوم بحور العصيان مع قطرة من بحر غفران ربك انا طهرناك بكوثر الرجوع و غفرناك فضلاً من عندنا ان ربك هو العزيز الغفار و هو التواب و هو المهيمن المختار

- 17 However, from thy deed appeared that which had never occurred to anyone among those who circled round the Cause in this Most Great Prison. O Muhammad, rejoice! By God, God hath forgiven thee and purified thee by His binding command among the nations. Today thou art before God among those who have no sin. Whoso imagineth otherwise is among the worshippers of vain fancies in the sight of God, the Lord of all beings.

17 ولكن ظهر من عملك ما لا يخطر ببال احد من الذين طافوا حول الأمر فى هذا السجن الأعظم يا محمد ابشر اما الله قد غفرك الله و طهرك بأمره المبرم بين الأمم تكون اليوم بين يدى اى الله من الذين لا ذنب لهم من توهم بغير ذلك انه من عبدة الأوهام لدى الله مالک الأنام

- 18 Say: O people of Baha, fear God and be not among the heedless. How did ye precede with speech after We had described the people of Baha as those who precede Him not in speech and who act according to His command? And they spread indecency after We had forbidden them from it. Those who love

18 قل يا اهل البهائ اتقوا الله و لا تكونوا من الغافلين كيف سبقتم بالقول بعدما وصفنا اهل البهائ انهم لا يسبقونه بالقول و هم بأمره يعملون و اشاعوا الفاحشة بعدما نهيناهم عنه ان الذين يحبون ان

that indecency should spread among the people of Baha have no share in God's grace and mercy, nor have they any station beneath the canopies of His grandeur.

19 Behold, O people of the Bayan, what the All-Merciful hath revealed in the Qur'an. I seek refuge with God, the All-Hearing, the All-Knowing:

20 "Verily they who brought forth the lie are a band among you. Do not consider it an evil for you; nay, it is good for you. Every person among them shall have what he hath earned of sin, and he who took upon himself the chief part thereof shall have a grievous punishment. Why did not the believing men and believing women, when ye heard it, think good of themselves and say: 'This is a manifest lie?' Why did they not bring four witnesses thereof? Since they have not brought the witnesses, they are liars in God's sight. Were it not for God's grace and mercy upon you in this world and the next, a grievous chastisement had befallen you for that which ye spread abroad, when ye uttered with your tongues and spoke with your mouths what ye had no knowledge of, and counted it a light thing, while with God it was grave. And why, when ye heard it, did ye not say: 'It is not for us to speak of this. Glory be unto Thee! This is a mighty calumny.' God admonisheth you that ye never return to the like thereof, if ye be believers. And God maketh clear to you the signs, and God is Knowing, Wise. Verily those who love that indecency should spread among the believers" for them is a grievous chastisement in this world and the next. God knoweth, and ye know not. Were it not for God's grace upon you and His mercy, and that God is Kind, Merciful... O ye who believe! Follow not the steps of Satan, and whoso followeth the steps of Satan, verily he commandeth indecency and wrong. Were it not for God's grace upon you and His mercy, not one of you would ever have been pure; but God purifieth whom He will. And God is All-Hearing, All-Knowing."

تشيع الفاحشة في اهل البهاء ليس لهم نصيب من فضل الله و رحمته ولا لهم مقام في ظل قباب عظمته

19 انظروا يا اهل البيان ما انزله الرحمن في الفرقان اعوذ بالله السميع العليم

20 ان الذين جاءوا بالافك عصبة منكم لا تحسبوه شراً لكم بل هو خير لكم لكل امرهم ما اكتسب من الاثم والذى تولى كبره منهم له عذاب عظيم لو لا اذ سمعتموه ظن المؤمنون والمؤمنات بأنفسهم خيراً وقالوا هذا افك مبين لو لا جاءوا عليه بأربعة شهداء فاذ لم يأتوا بالشهداء فاولئك عند الله هم الكاذبون ولو لا فضل الله عليكم و رحمته في الدنيا والآخرة لمسكم فيما افضتم فيه عذاب عظيم اذ تلقونه بالسنتكم وتقولون بأفواهكم ما ليس لكم به علم وتحسبونه هيناً وهو عند الله عظيم ولو لا اذ سمعتموه قلتن ما يكون لنا ان نتكلم بهذا سبحانك هذا بهتان عظيم يعظمكم الله ان تعودوا مثله ابداً ان كنتم مؤمنين و بين الله لكم الآيات والله عليم حكيم ان الذين يحبون ان تشيع الفاحشة في الذين آمنوا لهم عذاب اليم في الدنيا والآخرة والله يعلم وانتم لا تعلمون ولو لا فضل الله عليكم و رحمته وان الله رؤوف رحيم يا ايها الذين آمنوا لا تتبعوا خطوات الشيطان و من يتبع خطوات الشيطان فانه يأمره الفحشاء والمنكر ولو لا فضل الله عليكم و رحمته ما زكى منكم من احد ابداً ولكن الله يزكى من يشاء الله سميع عليم

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To: Shaykh Kazim Samandar

Date: 1307 ? [1889-1890]

- 1 In the name of Him Who caused the suns of holiness to dawn from the horizon of sublime glory, and in the name of our Lord, the Most Glorious, the Most Splendid.

1 بِسْمِ الَّذِي اشْرَقَ شَمْسُ الْقُدُسِ عَنْ افقِ عَرِّ مَنِيْعٍ
وَباسْمِ رَبِّنا الْبَهِيِّ الْاَبِيِّ
- 2 O Word of Holiness! Rejoice within thyself, for God hath made thee sanctified from the intimations of them that are veiled. O Countenance of Fellowship! Be glad within thine essence, for God hath purified thy heart with water that hath flowed from the right hand of the mighty throne, and hath singled it out for His love, and hath caused thy face to turn unto His face, the Omnipotent, the Mighty, the Powerful. O Leaf of Divine Knowledge! Take delight in thine inmost being, for the radiance of bliss hath shone forth from thy countenance, and the breezes of grace have encompassed thee, and thy Lord hath given thee to drink from the cup of holiness and the pure wine of paradise.

2 اِنْ يَا كَلِمَةَ الْقُدُسِ بَشِّرْ فِي نَفْسِكَ بِمَا جَعَلَكَ
اللّٰهُ مَقْدَسًا عَنْ اِشَارَاتِ الْمُحْتَجِبِينَ اِنْ يَا طَلْعَةَ
الْاَنْسِ فَاَفْرَحْ فِي ذَاتِكَ بِمَا طَهَّرَ اللّٰهُ قَلْبَكَ مِنْ
مَّاءِ الَّذِي جَرى عَنْ يَمِينِ عَرْشِ عَظِيمٍ وَ خَلَّصَهُ
لِحُبِّهِ وَ قَلْبَ وَجْهِكَ اِلَى وَجْهِهِ الْمُهَيْمِنِ الْعَزِيزِ
الْقَدِيرِ اِنْ يَا وَرْقَةَ الْعَرْفَانِ فَاسْرُرْ بِكَيْنُونَتِكَ بِمَا ظَهَرَ
مِنْ وَجْهِكَ نَضْرَاتِ النِّعَمِ وَ احَاطَتِكَ نَسَمَاتِ
الْفَضْلِ وَ سَقَاكَ رَبِّكَ مِنْ كَأْسِ الْقُدُسِ وَ
التَّسْنِيمِ
- 3 Thereafter, two leaves from thee, which gave voice to the melodies of the birds of the divine Lote-Tree, reached Us, and from their wondrous tunes, heartfelt joy and inherent gladness were made manifest. Praise be unto Him Who created thee and fashioned thee by His word "Be" and it is, and raised thee up in truth, and inspired thee with that which gladdeneth the hearts of the yearning ones and kindleth the fire in the souls of the lovers. I swear by the Sun of the dawn of inner meanings that its heart-attracting fragrances perfumed the paradise of the heart, and its sweet scents guided the city of the soul with the holy fragrance of the Beloved. Well is it with thee, O servant, then blessed art thou, O servant who hath arisen to serve thy Lord, and hast committed thy affairs unto Him, and hast turned thy face toward the court of His good-pleasure. Thus doth God raise up whom He willeth, and transform whom He willeth, and change whom He willeth, how He willeth, and none hath wished save as He, by His command, hath wished, and thus hath His will encompassed all in the worlds through His sovereignty.

3 وَ بَعْدَ دُو وَرْقَةٍ اَزْ اَتَجَنَّبُ كِهْ نَاطِقِ بُوْد اَز
الْحَانَ وَرَقَاتِ سَدْرِهِ فَرْدُوسِ وَاصِلِ شَدِّ وَ اَز
نَعْمَاتِ بَدِيعِشِ سُرُورِ قَلْبِي وَ بَهْجَتِ ذَاتِي رَوِي
نُمُودِ فُحْمَدًا لِلَّذِي خَلَقَكَ وَ فَطَرَكَ بِقَوْلِهِ كُنْ
فَيَكُونُ وَ بَعَثَكَ بِالْحَقِّ وَ اَلْهَمَّ عَلَيْكَ مَا يَفْرَحُ بِهِ
قُلُوبُ الْمُشْتَاقِينَ وَ يَشْتَعِلُ مِنْهُ نَارُ الْعَاشِقِينَ قَسَمُ
بِأَفْتَابِ فَجْرِ مَعَانِي كِهْ نَفْحَاتِ دَلَكُشِشِ رِضْوَانِ
دَلِّ رَا مَعَطَّرَ نُمُودِ وَ فُوحَاتِ خُوشِشِ مَدِينِهِ
جَا نَزَا بِرَوَايَحِ قُدُسِ مَحْبُوبِ هِدَايَتِ فَرْمُودِ هَنِيئًا
لَكَ يَا عَبْدَ ثَمَّ مَرِيئًا لَكَ يَا عَبْدَ الَّذِي قَتَّ عَلَيَّ
أَمْرَ مَوْلَاكَ وَ فَوَّضْتَ أَمْرَكَ إِلَيْهِ وَ وَجَّهْتَ
بِوَجْهِكَ إِلَى شَطْرِ رِضَائِهِ كَذَلِكَ يَبْعَثُ اللّٰهُ مَنْ
يَشَاءُ وَ يَقَلِّبُ مَنْ يَشَاءُ وَ يَبْدِلُ مَنْ يَشَاءُ كَيْفَ
يَشَاءُ وَ مَا مِنْ شَاءٍ إِلَّا بِأَمْرِهِ شَاءَ وَ كَذَلِكَ
أَحَاطَ مَا أَرَادَ بِسُلْطَانِهِ عَلَى الْعَالَمِينَ
- 4 Furthermore, thy petitions were presented before the Throne and were read in their entirety, and were accepted in His presence, and this is a bounty sufficient for thee and sufficient for all the worlds. Then from the heaven of grace and favor and the clouds of holy benevolence, the rain of mercy was showered

4 وَ دِيْگَرِ اَنْكَهْ عَرَايِضِ اَتَجَنَّبُ رَا تَلْقَاءِ عَرْشِ حَاضِرِ
نُمُودِهِ وَ بِتَمَامِهِ قَرَأَتْ شَدِّ وَ تَلْقَاءِ حُضُورِ مَقْبُولِ
اِفْتَادِ وَ هَذَا مِنْ فَضْلِ يَكْفِيكَ وَ يَكْفِي الْعَالَمِينَ
وَ بَعْدَ اَزْ سَمَاءِ فَضْلِ وَ عِنَايَتِ وَ سَحَابِ قُدُسِ
مَكْرَمَتِ امْطَارِ رَحْمَتِ بَرِ اَتَجَنَّبُ مَبْدُولِ شَدِّ
بِشَأْنِيْكَهْ جَزْ ذَاتِ قَدَمِ اَحَدِي قَادِرِ بِرِ احْصَايِ اَنْ

upon thee in such wise that none save the Ancient Being Himself hath been or shall be capable of reckoning it. A wondrous, sublime, and most exalted Tablet was revealed especially for thee, and a Tablet for thy brother, and a Tablet for thy sister, and a Tablet for Aqa Muhammad Hasan, whose names were mentioned in thy letter, were brought to mind before the Throne, and from the horizon of favor, according to what God had ordained for them, wondrous and sublime verses were revealed and sent forth, that their eyes might be consoled, their hearts gladdened, their breasts sanctified, and that they might be numbered among the thankful. And praise be to God, for He is the Beloved of them that know.

- 5 And furthermore, that which you mentioned regarding being blessed by divine grace and attaining the presence of God - indeed the sincere lover has had and shall have no other aim. This was mentioned before the Throne and I submitted it, and from the right hand of the Throne these words were revealed: "O Kazim! Praise God that thy letter, purified from the allusions of all who are in the heavens and earth, was presented before the Greatest Scene. Blessed art thou in that nothing prevented thee - thou didst, through the power of the Friend, shatter the idols of the Glorious One and didst tear asunder, through God's might, the veils of all else but Him." And at this time, which was the most mighty of times and most noble of seasons, mention of thee was made before the Throne. Now be content with this much, for the corruption of the new opposers has come between the eyes of the loved ones and the Beauty of the Adored One. Therefore be patient, then show forth yet more patience, until God brings His command. Verily He doeth what He willeth through His command and judgeth as He pleaseth through His sovereignty. None can repel His command or reverse His decree. Verily He is the Sovereign, then the Protector, then the Omnipotent, then the Most High, then the Powerful. And verily He is the Almighty, the Powerful. Here end the words of God.

- 6 We hope, God willing, that at all times the grace of the Lord of the Worlds will assist you through the outpouring of the fire of love and the manifestations of rapturous utterances, in such wise that from its fire frozen hearts shall melt and through its rapturous manifestations the veiled hearts shall be attracted. Praise be to God that He enabled you to suddenly rend all veils and, without allusion, to dwell upon the Most Glorious Horizon. O how wondrous is this bounty! By God the Truth, were people to be even slightly aware, they would surely observe that a bounty hath appeared the like of which hath never been nor shall ever be from the beginning of creation. Alas for those who are veiled and heedless! We hope that this fire which was

نبوده و نخواهد بود لوحی بدیع منبع اعلی مخصوص آئیناب و لوحی بجهت اخوی و لوحی بجهت اخت و لوحی بجهت آقا محمد حسن که ذکرشان در مراسله آئیناب بود بین یدی عرش مذکور شد و از افق عنایت علی ما قدر الله لهم آیات بدیع منیع نازل و ارسال شد لتقر عیونهم و تفرح قلوبهم و تقدس صدورهم و یكونن من الشاکرین و الحمد لله اذ هو محبوب العارفین

5 و دیگر آنکه مذکور فرموده بودید که بعنایت الهی موفق و مرزوق شوید و بقاء الله فائز البتة عاشق صادق را مقصودی جز این نبوده و نخواهد بود در تلقاء عرش مذکور شد و معروض داشتم و از یمین عرش اینکله نازل که ای کاظم حمد کن خدا را که کلمات مطهره عن اشارات کل من فی السموات و الأرض بمنظر اکبر حاضر شد هنیئاً لک بما لا منعی شیء کسرت بقوة الخلیل اصنام جلیل و خرقت بقوة الله جب ما سواه و در این حین که اعظم احیان و اشرف اوان بوده ذکرت بین یدی العرش مذکور و حال باین قدر قانع شو چه که فساد معرضین جدید حایل شده بین عیون احباب و جمال معبود لذا فاصبر ثم اصطر الى ان یأتیک الله بأمره و انه لیفعل ما یشاء بأمره و یحکم ما یرید بسلطانه لا راد لأمره و لا مرد لقضائه و انه لسلطان ثم مهین ثم مقتدر ثم متعالی ثم قادر و انه هو المقتدر القدیر انتهت کلمات الله

6 و انشاء الله امیدواریم در کل حین فضل رب العالمین آئیناب را بفوران نار حبیه و ظهورات کلمات جذبه مؤید فرماید بشأنی که از نارش قلوب تلجیه ذوب شود و از ظهورات جذبش افتده محتجبه مجذوب حمد خدا را که آئیناب را موفق فرمود که بغتة جمیع احباب را خرق فرمود و من غیر اشاره بر فلک ابهی ساکن گشت فیما لله من هذا الفضل تالله الحق اگر ناس فی الجمله ملتفت میشدند هرآینه ملاحظه مینمودند که فضلی ظاهر شده که از اول ابداع تا حال شبه آن نبوده و نخواهد بود فیما حسرتاً

ignited in that Tree shall ever increase, for verily He is the Answerer of those who petition and the Bestower upon those who seek.

- 7 And furthermore, unity with the loved ones of God hath been and shall ever be supremely beloved in the sight of God, especially with the Name of God Jinab-i-Javad, upon him be the glory of God and His radiance. And upon thee be the Spirit, then the Light, then the Glory, then the Majesty.

- 8 Regarding the matter of the 600 tumans which you gave to Jinab-i-Aqa Mirza Rida-Quli, and concerning which you had mentioned that guidance be given from the Source of the Cause as to what should be done, I laid the matter before the throne. He answered: "Write: Do not concern yourself with this, for the world and its ornaments have no permanence. We have accepted from you double that amount, for verily He is the All-Forgiving, the All-Merciful. Whatever transpired in the past, when you mentioned it before your Lord, therefore no blame resteth upon you. Divine grace is of such magnitude that He accepteth from you that which you have not done in His path, by virtue of that which hath appeared in your heart whereby the treasures of the heavens and earth are created - and that is My love. This indeed is the Truth, and after Truth there is naught save manifest error. When thou didst attain unto this, thou didst attain unto all good from One Who is Mighty, Powerful. However, strive thou to protect it from the arrows of those who have disbelieved and associated partners with God, thy Lord and the Lord of thy forefathers. Thus hath thy Lord's favor been completed unto thee, and His grace upon thee, and His bounty toward thee, that thou mayest thank God, thy Lord, and that thy face may be illumined at all times with the lights of manifest holiness. Through this the hearts of the wicked are consumed and the hearts of the righteous among the concourse of the near ones are made glad."

- 9 Remain settled and occupied with your affairs in complete calm and dignity, for it is beloved before God that each soul should exert maximum effort in his affairs, after placing his trust in God, his Lord. Therefore, continue to engage in your commerce, which hath ever been and shall ever be beloved before God. Likewise hath the Tongue of God spoken this word: "O Kazim! Soar with thy love unto God, inasmuch as the breezes of joy have wafted over thee from all directions. Yet thou canst not comprehend what hath befallen thy Lord from one whom He reared night and day and taught speech as they teach parrots in India. When he had learned a word or part of a word, he grew proud before God as leadership over the rabble of the earth possessed him, until he pronounced the death sentence

على المحتجبين و على الغافلين آميدواريم كه اين نارېكه در آن سدره مشتعل شد كلّ حين در تزايد باشد و انه لجيب السائلين و معطى الطالبين

- 7 و ديگر آنكه اتحاد با احباء الله در كمال غايه عندالله محبوب بوده و خواهد بود مخصوص مع اسم الله جناب جواد عليه بهاء الله و ضيائه و الروح عليك ثم النور عليك ثم البهاء عليك ثم العزّ عليك

- 8 و در باب فقره وجه ششصد تومان كه خدمت جناب آقا ميرزا رضا قلي داده ايد و مذكور فرموده بوديد كه از مصدر امر در اين باب عنايتي فرمائيد كه تكليف چيست تلقاء عرش معروض داشتم جواب فرمودند كه بنويس لا تتعرض به في ذلك لان الدنيا و زينتها لا بقاء لها و انا قبلنا عنك ضعف ذلك و انه لغفور رحيم آنچه از قبل واقع شد لما ذكرته بين يدي ربك لذا لا بأس عليك و عنايت الهى بشأنيست كه يقبل منك ما لا عملته في سبيله بما ظهر في قلبك ما يخلق به كنوز السموات و الأرضين و هو حى و ان هذا هو الحق و ما بعد الحق الا الضلال المبين و انك لما فزت بذلك فقد فزت بكل الخير من لدن عزيز قدير ولكن فاجهد في نفسك بأن تحفظه عن رمي الذينهم كفروا و اشركوا بالله ربك و رب آبائك الاولين كذلك تمت نعمة ربك عليك و فضله لك و احسانه بك لتشكر الله ربك و يستضيء وجهك في كل حين بانوار قدس مبين و ان بذلك يحترق قلوب الفجار ويستبشر افئدة الاخيار من ملأ المقربين و

- 9 در كمال سكون و وقار بر امور خود مستقرّ و مشغول باشيد چه كه عندالله محبوبست كه هر نفسى بقدر وسع در امورات خود كمال جهد را بعد از توكل على الله ربه مبذول دارد لذا بتجارت خود مشغول باشند كه لازال عندالله محبوب بوده و خواهد بود و همچنين باين كلمه لسان الله ناطق ان يا كاظم طير بشوقك الى الله بما اخذتك نفحات السورور عن كل الجهات ولكن لن تدر ما ورد على ربك من الذي رياه في كل ليل و يوم و عليه الكلام كما يعلمون اهل الهند ببغائهم فلما علم كلمة او بعض كلمة اذا استكبر

against Me without any proof from My All-Powerful, Almighty, Invincible Self. Would that he had stopped at that! When the hosts of victory were sent down and God preserved His invincible and mighty Self, he raised an outcry and reversed what he had intended against My wronged, grief-stricken, sorrowful Self, after he and all people knew that I had ever been powerful over him and knew what was within him. Despite this, I concealed and protected his person from the harm of every harmful one and from the injury of all creatures. When the sun of assurance dawned upon his back, he stirred within himself and stung Me like a serpent each day, nay, each moment. Thus were the words of God fulfilled in truth and justice, and there is none to change His firm, fixed, mighty and wondrous words.”

على الله بما اخذته الرئاسة على هيج الأرض الى ان افق على قتلى من دون بينة من نفسى المهيمن العزيز القدير فيا ليت اكتفى بذلك فلما نزلت جنود النصر وحفظ الله نفسه العزيز المنيع انه ضج في نفسه ورجع ما اراد الى نفسى المظلوم المهموم الحزين بعد الذى تعلم ويعلمون الناس بأنى لم يزل كنت قادراً عليه وعلت ما فيه مع ذلك سترت وحفظت نفسه عن ضرر كل ذى ضرر وعن اذى الخلاق اجمعين فلما تجلت شمس الاطمينان على ظهره حرك في نفسه ولدغنى كالتعبان فيكل يوم بل في كل حين اذا تمت كلمات الله صدقاً وعدلاً ولا مبدل لكلماته المحكم الثابت العزيز البديع

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1 In the Name of God, Lord of Earth and Heaven!

2 Praise befiteth the Most Holy and Most Exalted Court of the Desired One, Who hath made manifest the secrets of hearts and revealed that which lay hidden in the innermost minds. Alas! Alas! for that which hath befallen the Embodiment of sanctity, detachment, trustworthiness and fidelity! The arrows of greed, avarice and passion have assailed Him. That soul, despite the love shown by the Afnan, hath committed that which causeth every trustworthy one to lament and every truthful one to weep. We counseled with trustworthiness; he responded with treachery. We exhorted with truth; he adorned himself with falsehood. He transformed justice into tyranny and trustworthiness into betrayal through his deeds. Every conscious one is bewildered by the heedlessness of that negligent soul. The seat of love hath become the manifestation of enmity, and the place of gratitude hath turned to complaint. We beseech God, blessed and exalted be He, to assist all to that which He loveth and is pleased with, and to make known unto them that which shall profit them and draw them nigh unto Him. Verily, He is the Mighty, the Bestower.

1 بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ

2 حمد ساحت اقدس حضرت مقصوديرا لايق و سزا كه اسرار قلوبرا ظاهر فرمود و مكنونات ضمائر را هويدا ساخت آه آه عما ورد على هيكल التقديس والتزينة والأمانة والوفاء سهام الحرص والطمع والهوى نفس مذكور مع محبتى حضرات افنان عمل نمود آنچه را كه هر امينى نوحه نمود و هر صادقى گريست بامانت نصحت نموديم خيانت نمود و بصدق وصيت كرديم بكذب خود را پياراست انصافرا باعتساف تبديل نمود و امانت را بخيانت در اعمال آنغافل هر آگاهى متحير مقام محبت عداوت ظاهر و محلي شكر شكايست نسلي الله تبارك و تعالى ان يؤيد الكل على ما يحب و يرضى و يعرفهم ما ينفعهم و يقربهم انه هو العزيز الوهاب

- 3 The letter of Mirza Abdul-Karim, upon him be the peace of God, was perused, and the fragrance of love was wafted from its words, and likewise did the light of steadfastness shine forth. And from the latter portion of the letter of his honor Fadl, upon him be God's peace and loving-kindness, it was evident that he hath arisen to serve the Cause and hath spoken in praise of his Lord.
- 3 نامه جناب میرزا عبدالکریم علیه سلام الله ملاحظه شد و عرف محبت از کلماتش متضوع و همچنین نور استقامت ساطع و از شطر آخر نامه جناب فضل علیه سلام الله و عنایت رسید آنه قام علی خدمة الامر و نطق بثناء مولیه
- 4 That which was mentioned concerning the martyrdom of the departed one was heard. Blessed is he in that God gave him to drink a draught from the cup of fidelity, and a portion from the chalice of detachment, and a drink from the ocean of martyrdom. At the time of his ascension, the holy souls and illumined realities welcomed him after the lights of pardon and forgiveness had encompassed him. Joy be unto him and unto those who remember him and will remember him with goodness. Verily God is the All-Forgiving, the Bountiful, the Generous.
- 4 و آنچه از شهادت مرحوم ذکر نموده اند اصفا شد هنیئاً له بما سقاه الله من كأس الوفاء جرعة و من قدح الانقطاع غرفة و من بحر الشهادة شربة و حين صعوده استقبلته الأرواح المجردة و الحقایق المنورة بعد اذ احاطته انوار العفو و الغفران نعیماً له و لمن ذكره و يذكره بالخیر ان الله هو الغفار و هو الفضال الکریم و
- 5 The cause of this affair was the events that occurred in Muharram. After the incident took place, that which they have mentioned regarding informing the government and ruler of the country was acceptable. It is necessary for those in authority to be informed of such matters. However, in questions and answers it should be said that we were and are true Muslims, but there is a difference that has arisen, namely that we were promised the appearance of a Qa'im from among the descendants of the Prophet. And this group known as Babis say that His Holiness has appeared, while a faction among the Islamic sects who consider themselves Shi'ih deny this Manifestation and say that He must appear from the imaginary Jabulqa and Jabulsa - which are names of two cities - with fabricated signs. This matter became the cause of discord, and that Qa'im [the Bab] Whose appearance we accepted was martyred, and this incident became the cause of universal hatred and rancor.
- 5 سبب ظهور این امر امور حادثه در محرم الحرام بوده بعد از وقوع واقعه آنچه ذکر نموده اند از اخبار بحکومت و حاکم مملکت مقبول اطلاع آمرین بر امثال این امور لازم و لکن در سؤال و جواب باید گفته شود اسلام حقیقی ما بوده و هستیم و لکن اختلافی مابین واقع و آن اینکه بظهور قائمی از اولاد رسول موعود بوده ایم و این حزیکه معروفند به بابی میگوئیم آنحضرت ظاهر شده و حزبی از احزاب اسلام که خود را شیعه میدانند منکر این ظهورند و میگویند باید از جالبقای موهوم و جابلسای ظنون که اسم دو مدینه است بعلامات مجعوله آنحضرت ظاهر شود اینفقره سبب اختلاف شده و آنقائمی را که ما بظهورش قائل شدیم او را شهید نمودند و اینفقره هم سبب ضغینه و بغضای کلی گشت
- 6 In the early years, repeated conflicts and disputes occurred in Iran. That Qa'im gave us glad tidings of the appearance of the Name of the Self-Subsisting, Who would appear afterwards. This blessed Manifestation strictly forbade all from conflict and dispute in the Book, and firmly commanded in the Tablets association and love with all religions. As He hath revealed in the Most Holy Book: "Consort with all religions with amity and concord." In another place He hath said: "To be killed is better for you than to kill." And likewise in Persian He saith: "If you possess a precious pearl or an exalted jewel, show it and present it. If it is accepted, the purpose is achieved; if not, leave it with him and pray for him, but do not treat him unkindly."
- 6 و در سنین اولیه در ایران نزاع و جدال مکرر واقع شد و آنقائم ما را بشارت بظهور اسم قیوم داد که بعد ظاهر میشود و اینظهور مبارک کلاً از نزاع و جدال نهی فرمود نهیاً عظیماً فی الکتاب و بمعاشرت و محبت با جمیع ادیان امر نمود امراً محکماً فی الألواح چنانچه در کتاب اقدس فرموده عاشروا مع الأدیان بالروح و الریحان در مقام دیگر فرموده ان تقتلوا خیر لکم من ان تقتلوا و همچنین بلسان پارسی میفرماید اگر نزد شما لؤلؤ ثمنی و یا جوهر منیری باشد بنمائید و عرضه دارید اگر

قبول شد مقصود حاصل والا او را باو وا گذارید
و در باره او دعا نمائید نه جفا

- 7 Now it is nearly forty years that conflict and dispute have been entirely removed through God's grace and favor. During these successive years, in every land they have repeatedly martyred individuals from this oppressed community, yet the latter did not retaliate and left it to God. The martyrdom of that oppressed one which occurred in these days is a true testimony to the oppression of this community and the tyranny of the enemies. This oppressed community seeks from God comfort, bounty, glory and well-being for all, yet the enemies in response have been and are engaged in killing and plunder. Now we beseech God, exalted be His glory, to manifest a helper and protector for this oppressed community. Verily He hath power over all things. And the cause of this slaying and pillage hath been certain divines of Persia, who, without any proof or evidence, have pronounced the decree of martyrdom against this company. The Sovereign of Persia – may the All-Merciful aid him – hath, however, for some years past, refrained from molesting this people; nay rather, he hath extended his protection unto them, and at times preserved them from the malice of the ignorant. We entreat God, exalted and glorified be He, to assist His Majesty in safeguarding the wronged from the rising-places of oppression and tyranny. Verily, He is the Hearing, the Answering.

7 و حال قریب چهل سنه میشود نزاع و جدال
بفضل الله و عنایتہ بکلی مرتفع گشته و در
این سنین متوالیات در هر بلدی مکرر از این
حزب مظلوم شهید نموده اند و ایشان تعرض
نکرده اند و بحق گذاشته اند و شهادت این مظلوم
که در این ایام واقع شده گواهی است صادق
بر مظلومیت این حزب و ظلم اعدا این حزب
مظلوم از برای کل از حق راحت و نعمت و
عزت و سلامتی میطلبند و لکن اعدا در مقابل
بقتل و نهب مشغول بوده و هستند و حال از
حق تعالی شأنه سائل و آملیم از برای این حزب
مظلوم ناصر و معین ظاهر فرماید آنه علی کلشیء
قلیر و سبب این قتل و نهب بعضی از علمای
ایران بوده اند که من غیر دلیل و برهان فتوی بر
شهادت این حزب داده اند و حضرت سلطان
ایران ایده الرحمن هم چند سنه میشود باین
حزب تعرض فرموده و بلکه حمایت فرموده و
در بعضی از مواقع این حزب را از شر جهلا
حفظ نموده نسل الله تبارک و تعالی ان یؤید
حضرتہ علی حفظ المظلومین من مطالع الظلم و
الاعتساف آنه هو السامع المجیب

- 8 As for the mention of 'Akka alone, it suffices. Repeatedly during the month of Muharram these events occurred. At the time of departure from Iraq, We counselled all to observe wisdom and that which would lead to the prosperity and success of all. However, after the Wronged One's arrival in the great city during the month of Muharram, some acted in ways that caused great commotion. For the generality of people, not having attained even a drop from the ocean of knowledge, imagine - God forbid - that this community's beliefs or their love for that Holy Being has diminished or weakened. Far be it! Rather, the joy of those days relates to their belief that the Imams have returned and appeared, in accordance with Shi'ih belief, for among the authenticated traditions is that at the appearance of the Qa'im, the Imams of the Qur'an will arise from their graves and appear. They are unaware that in these days another Cause has appeared and the hidden treasure has been revealed.

8 و در مقرر و محل ذکر عکا وحدها کافی است مکرر
در شهر محرم الحرام این امور واقع حین خروج
از عراق عرب کل را وصیت نمودیم بحکمت و
بآنچه سبب فلاح و نجات کل است و لکن بعد از
توجه مظلوم به مدینه کبیره در ماه محرم بعضی
عمل نمودند آنچه را که سبب ضوضای عظیم شد
چه که عامه خلق بقطره ای از بحر آگاهی فائز
نشده اند همچو گمان مینمایند نعوذ بالله عقاید این
حزب و یا محبتشان نسبت بآنحضرت کم شده
و یا سستی پذیرفته حاشا و کلا بلکه فرح آن
ایام نظر بآنست که رجعت فرموده اند و ظاهر
گشته اند موافق عقیده حزب شیعه چه که از
اخبار محققه آنکه در ظهور قائم ائمه فرقان از
قبور برمیخیزند و ظاهر میشوند غافل از آنند که
در این ایام امر دیگری ظاهر شده و کنز مکنون
باهر گشته

- 9 Such actions are not permissible in days like these, for they are contrary to wisdom. Most people are heedless and veiled from the Truth, oblivious to it and focused on themselves. Therefore, that which causes separation is not beloved in God's sight, for separation leads to estrangement and remoteness. Be patient, O people of justice! Soon days will come when all shall understand the purpose and arise to serve. The honored martyr, whom the mercy of his Lord encompassed from all directions, due to the effulgences of the light of love and the revelations of the radiance of affection, did not observe wisdom as was befitting, and thus occurred what occurred. With Him is the knowledge of all things in a clear Book.
- 10 Today one must hold fast to that which causes the attraction and orientation of the servants. O friends of God! Hold fast to that which draws hearts and souls. Deeds that cause upheaval and kindle the fire of hatred are not permissible and are not acceptable. This Revelation is for the union of all, not separation. What has appeared thus far has been and is without harm, and the steadfastness of some souls has become manifest. We beseech the True One to confirm all in all conditions. What is needed today is the unity and agreement of the friends. All must exert mighty efforts in this regard.
- 11 We have made mention of the friends of that land, but due to wisdom it was not sent. We shall send it soon. Verily, He is the Compassionate, the Forgiving, the Merciful.
- 12 Peace, remembrance and glory be upon you and upon those who act according to what they have been commanded in the Book of God, the Lord of the Mighty Throne. O My loved ones! Observing wisdom and obedience to government are among God's binding commands. Hold fast to them, as bidden by One Who is a sincere counselor, trustworthy.
- این امور در مثل این ایام جایز نه چه که خارج از حکمت است اکثری از خلق غافل و مجربند از حق غافل و بخود ناظر لذا آنچه سبب فصل است عندالله محبوب نه فصل سبب اجتناب و بعد است اصبروا یا حزب العدل زود است ایامی ظاهر شود که کل مقصود را ادراک نمایند و بر خدمت قیام کنند جناب شهید الذی احاطته رحمة ربّه من کلّ الجهات از اشراقات نیر محبت و تجلیات نور مودّت مراعات حکمت را علی ما ینبغی ننوده لذا واقع شد آنچه واقع شد عنده علم کلّ شیء فی کتاب مبین
- امروز باید باسبابی تمسک نمود که سبب تقرّب و توجّه عباد گردد یا اولیاء الله تمسکوا بما ینجذب به الأفتدة و القلوب اعمالیکه سبب انقلاب و اشتعال نار بغضاست جایز نه و بعز قبول فائز نه اینظهور از برای وصل کلّ است نه فصل و آنچه الی حین ظاهر شده در آن باسی نبوده و نیست و استقامت بعضی از نفوس هم ظاهر از حق میطلبیم در جمیع احوال کلاً تأیید فرماید و آنچه الیوم لازم اتّحاد و اتّفاق اولیاست بر کلّ لازم در اینفقره جهد بلیغ مبذول دارند
- ذکر اولیای آن ارض را نموده ایم ولکن نظر بحکمت ارسال نشد سوف نرسله انه هو المشفق الغفور الرحیم
- السّلام و الذّکر و البهّاء علیکم و علی الذّین عملوا بما امروا به فی کتاب الله ربّ العرش العظیم یا احبّائی ملاحظه حکمت و متابعت دولت از اوامر محتومه الهی است تمسکوا بهما امراً من لدن ناصح امین

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AVK3.120.07x

BH00771

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

Date: 1307 ? [1889-1890]

1 In the Name of the All-Knowing, the All-Powerful

1 بنام دانای توانا

2 O Amin! Upon thee be the Glory of God, the All-Knowing, the All-Wise. We have seen and heard thy letter which thou didst send from the Land of Ta to the Most Holy and Most Exalted Court. The Supreme Pen hath ever mentioned all the peoples of the world and counseled them to trustworthiness, righteousness, and that whereby the Word is exalted. Thou and the loved ones of this Revelation have all borne and continue to bear witness that the Truth, exalted be His glory, hath opened a gate of mercy through His Most Noble Name, the like of which hath not been seen from the beginning of the world until now. Blessed are they who have attained and who have hearkened unto and answered their Lord, the Forgiving, the All-Merciful.

2 یا امین علیک بهاء الله العلیم الحکیم نامهات که از ارض تا ارسال نمودی بساحت امنع اقدس فائز دیدیم و شنیدیم لازل قلم اعلی اهل عالم عموماً را ذکر فرمود و بامانت و دیانت و بما ترتفع به الکلمة وصیت نمود آنجناب و اولیای این ظهور کل گواهی داده و میدهند که حق جل جلاله باب رحمتی باسم کریمش باز نمود که از اول عالم الی حین شبه و مثل نداشته طوبی للفائزین الذین سمعوا و اجابوا ربهم المشفق الغفور الرحیم

3 Thou didst make mention of the loved ones of Van. Praise be to God, they have attained unto the dewdrops of the ocean of utterance of the Desired One of all worlds. We counsel them to trustworthiness and righteousness and to that whereby the laws and ordinances of God are uplifted. Blessed is the soul who in this day layeth down and raiseth up his head upon his couch with the intention of reforming the world. The best of all deeds is to show forth love towards all the peoples of the world. The party that hath truly been and continues to be an obstacle to this most great bounty and this most great favor is the Shi'ih party. Their beliefs and vain imaginings have deluded them. We beseech God that He may aid that party to return from oppression and tyranny to justice and equity. Verily, He is the Almighty, the All-Powerful.

3 ذکر اولیای وان را نمودی لله الحمد بر شحات بحر بیان مقصود عالمیان فائز شدند نوصیههم بالأمانة والديانة و بما ترتفع به احکام الله و سننه طوبی از برای نفسیکه امروز بقصد اصلاح عالم سر را بفراش میگذارد و بر میدارد بهترین اعمال محبت با اهل عالمست حزیکه فی الحقیقه مانع این فیض اعظم و فضل اکبر است حزب شیعه بوده و هست قد غرتهم عقائدهم و اوهاهم از حق میطلبیم آنحزب را تأیید فرماید بر رجوع من الظلم و الاعتساف الی العدل و الانصاف ان الله هو المقتدر القدير

4 Thou didst make mention of Khuy and Jinab-i-Aqa Mirza Jalil, and likewise of the enthusiasm of the loved ones in those regions. We beseech God, blessed and exalted be He, to aid them to make mention of Him and to praise Him, and to ordain for them that which shall enable them to spread love and affection and to unite their hearts in harmony. We have previously made mention of Jinab-i-Jalil, upon him be My glory. Today the loved ones of the Wronged One must arise to accomplish that which is the cause of success and prosperity. The primary purpose is to extinguish the fire of hatred and animosity that lieth concealed and hidden in the hearts of the people of Iran.

4 ذکر خوی و جناب آقا میرزا جلیل را نمودید و همچنین ذکر اشتعال احبای آنجهات نسل الله تبارک و تعالی ان یؤیدهم علی ذکره و ثنائه و یقدر لهم ما یوقتهم علی القاء المحبة و الوداد و تألیف قلوبهم بالاتحاد جناب جلیل علیه بهائی را از قبل ذکر نمودیم امروز باید اولیای مظلوم قیام نمایند بر آنچه سبب نجاح و فلاح است مقصود اصلی اتحاد نار ضغینه و بغضاست که در افتده اهل ایران مستور و مکنونست ولكن بجنود نصائح مشفقانه و مواظب حکیمانه این مظلوم از حق

However, through the hosts of tender counsels and wise exhortations, this Wronged One beseecheth from God whatsoever conduceth to the development of the world and the refinement of the souls of the nations.

- 5 O Amin! Reflect upon the hypocrites and the calumniators. The events that occurred at the Threshold were a sign from God so that certain oppressors might recognize and comprehend that which is hidden. All of this occurred due to the seduction of Shaykh Muhammad-i-Yazdi and his guide who is on the island. Beseech God that He may make the servants aware. In brief, that which became manifest in that city was a proof for the manifestations of justice and equity, that they might know what befell the Wronged One in numbered years. Verily, thy Lord is the All-Patient, and He commandeth thee to exercise gracious patience. No one should oppose the opposers. Leave them to God. Verily, He is the Ordainer, the All-Wise.

- 6 We have previously made mention of the brother of Jinab-i-Jalil who ascended. We beseech God to forgive him through His grace and to send down upon him from the heaven of His bounty a blessing from His presence. Verily, He is the Most Merciful of the merciful ones and the Most Generous of the generous ones. A most holy and most exalted Tablet hath been specifically revealed and sent down from the heaven of favor for Jinab-i-Mirza Aqa. I beseech God that He may aid him in that which is the cause of loftiness and elevation.

- 7 You mentioned the believers of Avaghuli and likewise their expressions of devotion and love - blessed are they, and joy be unto them. A tablet has been revealed mentioning the four souls who have turned to you, and the favors of the Most Exalted Pen encompass these four souls, nay rather all. We beseech God to assist them through His Cause, enable them through His sovereignty, and draw them nigh through the hosts of His grace. Verily He is the Hearer, the Answerer.

- 8 As for your mention of the believers of every land, all have been blessed with the effulgences of the light of grace, bounty, remembrance and praise. We have beseeched confirmation for all. Today steadfastness is the greatest of all deeds, for the words of the past have emerged - that is, the utterances of the detestable Shi'ih sect who each day, claiming love for the Successor, added to their oppression and pride until finally they martyred the Master of the Successor and the Lord of the Successor - nay, the One through Whose word a thousand successors were created. And now they mount the pulpits with their turbans and cloaks and, God forbid, occupy themselves with cursing and reviling Him. In any case, We enjoin all

میطلبد آنچه را که سبب عمار عالم و تهذیب نفوس امم است

5 یا امین در منافقین و مفتکر نما اموری که در آستانه واقع شد آیتی بود از حق تا بعضی ظالمین را بشناسند و ادراک نمایند آنچه را که مستور است جمیع از اغوای شیخ محمد یزدی و مرشدش که در جزیره است واقع شده از حق بطلب عباد را آگاه نماید باری آنچه ظاهر شد در آن مدینه حقی بود از برای مظاهر عدل و انصاف تا بدانند که بر مظلوم در سنین معدودات چه وارد شد آن ربک هو الصبار و یا مرک بالصبر الجمیل احدی نباید بمعرضین تعرض نماید بحق و اگذارند آنه هو الامر الحکیم

6 اخوی جناب جلیل الذی صعد او را از قبل ذکر نمودیم نسل الله ان یغفره بفضلہ و ینزل علیہ من سماء عطائہ نعمه من جانبہ آنه هو ارحم الراحمین و اکرم الاکرمین مخصوص جناب میرزا آقاییک لوح امنع اقدس از سماء عنایت نازل و ارسال شد از حق میطلبم او را تأیید فرماید بر آنچه سبب علو و سمو است

7 ذکر احبای اواغلی را نمودی و همچنین مراتب توجه و محبتشانرا نعیماً لهم و هنیئاً لهم ذکر چهار نفر ایشان که بآنجناب توجه نموده اند نازل و عنایات قلم اعلی نفوس اربعه بل کل را شامل نسل الله ان یؤیدهم بأمره و یوفقهم بسلطانه و یقریبهم بجنود الطافه آنه هو السامع المجیب

8 اینکه ذکر احبای هر بلدی را نمودید کل بتجلیات انوار نیر فضل و عطا و ذکر و ثنا فائز گشتند از برای کل توفیق مسئلت نمودیم امروز استقامت از اعظم اعمالست چه که حرفهای قبل بمیان آمده یعنی گفتارهای شیعه شنیعه هر یوم بدعوی محبت بوسی یک رتبه بر ظلم و غرور خود میافزودند تا بالآخره مالک وصی و مولای وصی را بلکه نفسیکه هزار وصی بقولش خلق شده شهیدش نمودند و حالهم با عمامه و ردا بر منابر میروند و نعوذ بالله بلعن و سبش مشغول

to purify their hearts from these names and free themselves from these fabricated stations which they have contaminated with their vain imaginings. Verily He speaks the truth and guides the way, and He is the Compassionate, the Mighty, the Beautiful.

- 9 We have commanded his honor Aqa Siyyid A.H. Afnan, upon him be the Glory of God, to proceed to 'Ishqabad for the sale of properties, and likewise Afnan A.L., upon him be the Glory of God, should go and do what is necessary for the payment of debts. O Amin, upon thee be My Glory! It is strange that until now no mention has been made of the kindnesses of his honor A.L., and you know that unless a matter is outwardly presented, no wisdom or expediency becomes outwardly manifest. In truth, the aforementioned soul has shown great effort and love regarding these persons. All must act in a manner befitting this deed. We beseech God, blessed and exalted be He, to grant him an abundant reward and to open before his face the door of grace and bounty. Verily He has power over whatsoever He willeth. There is no God but Him, the Compassionate, the Generous.

- 10 Special Tablets were revealed and sent to the people of Avalughli. God willing, they will drink from the chalices of remembrance and the cup of utterance and the ocean of grace that lie concealed within the revealed verses. You mentioned Mirza Mihdi, upon him be the Glory of God, and likewise mentioned his love and enthusiasm and his giving during nights and days. Blessed is he and joy be unto him! Time and again his mention hath flowed from the Most Exalted Pen. We beseech God to increase his service at every moment, and likewise his confirmation and success. Verily We have mentioned him before and mention him now as a mercy from Our presence and a bounty from Our part. Thy Lord doth witness and see and hear, and He is the All-Hearing, the All-Seeing. Mention was made of Haji 'Ali-Akbar and Aqa 'Ali-Akbar. Each hath attained unto that which hath no peer or likeness. Reflect upon the ocean of God's loving-kindness, how He manifested A.H.M. and adorned him with the means of love and submission and contentment. The breezes of the verses that were sent down from the heaven of God's Will in his name have not ceased and will never cease. From the beginning of days until now he hath stood firm in service and hath spoken in remembrance. He and those with him all stand and are mentioned before the seat of the Wronged One. Soon shall the horizons of the world glory in his presence and his deeds and his remembrances, whereunto My perspicuous Book doth testify. Praise be to God! That honored one hath ever been and still is occupied with the

باری کلّ را امر مینماید قلوب را از این اسماء مطهر سازند و از این مناصب مجعوله که باوهم خود آلوده اند فارغ و آزاد گردند آنه یقول الحق و یهدی السبیل و هو المشفق العزیز الجمیل

9 جناب آقا سید اح افنان علیه بهاء الله را امر نمودیم از برای بیع املاک به عشق آباد توجّه نماید و همچنین افنان عل علیه بهاء الله بروند و عمل نمایند آنچه را که سبب ادای دیونست یا امین علیک بهائی عجب است که الی حین ذکرى از محبتهای جناب عل نفوذند و آنجناب میدانند تا در ظاهر امری عرض نشود حکمی و یا مصلحتی بر حسب ظاهر ظاهر نگردد فی الحقیقه جناب مذکور همت و محبت عظیمی در باره حضرات نموده باید کلّ عمل نمایند آنچه را که سزاوار این عمل است نسل الله تبارک و تعالی ان یجزیه اجرًا جزیلاً و یفتح علی وجهه باب الفضل و العطاء آنه هو المقتدر علی ما یشاء لا اله الا هو المشفق الکریم

10 الواحی مخصوص اهل اواغلی نازل و ارسال شد انشاء الله از کؤوس ذکر و قدح بیان و بحر فضل که در کلمات منزل آیات مستور است بیاشامند ذکر جناب میرزا مهدی علیه بهاء الله را [نمودید] و همچنین ذکر محبت و اشتعال و اعطای در لیالی و ایام طوبی له و نعیماً له مکرر ذکرش از قلم اعلی جاری از حق میطلبیم در هر آن بر خدمتش بیفزاید و همچنین بر تأیید و توفیقش انا ذکرناه من قبل و نذکره رحمة من لدنا و فضلاً من عندنا ان ربک هو یشهد و یری و یسمع و هو السميع البصیر ذکر جناب حاجی علی اکبر و آقا علی اکبر را نمودند هر یک فائز شد بآنچه که شبه و مثل ندارد در بحر عنایت حق تفکر نما که جناب اح می را ظاهر فرمود و باسباب محبت و تسلیم و رضا مزین داشت نفحات آیاتیکه از سماء مشیت الهی باشمش نازل قطع نشده و نخواهد شد از اول ایام الی حین بر خدمت قائم و بذکر ناطق او و من معه کلّ امام کرسی مظلوم قائم و مذکور سوف تفتخر بوجوده و اعماله و اذکاره آفاق العالم یشهد بذلک کتابی المبین لله الحمد آنجناب لازال بذکر اولیای الهی در مدن و دیار مشغول بوده و هستند قل الهی

mention of the friends of God in cities and lands. Say: My God, my God! Praise be unto Thee for having manifested me through Thy power and enabled me to serve Thee and caused me to speak Thy praise and illumined me with the light of Thy knowledge. I beseech Thee, O Lord of the Kingdom, by the mysteries of the Realm of Might and the lights of Thy countenance whereby the realm of creation was illumined, and by Thy Most Great Book which speaketh before the faces of the nations, to assist me and Thy loved ones to remain steadfast in such wise that neither the promptings of the evil ones, nor the doubts of the deniers, nor the insinuations of those who have disbelieved in the Day of Judgment shall keep them back. O my Lord! I beseech Thee by the lights of Thy Throne and the penetrating power of Thy verses to ordain for Thy loved ones and Thy friends the reward of attaining Thy presence and standing before the gate of Thy grandeur. Verily Thou art the All-Bountiful. There is none other God but Thee, the Munificent, the Forgiving, the Merciful.

الهی لک الحمد بما اظهرتني بقدرتك و اقمته
على خدمتك و انطقني بذكرک و نورتنی بنور
معرفتک اسئلك يا مالک الملکوت بأسرار
الجبروت و انوار وجهک الّتی بها استضاء
النّاسوت و بکتابک الأعظم الّذی ينطق امام
وجه الأمم بأن تؤیّدنی و اولیائک على استقامة
لا تمنعها همزات الشّیاطین و لا شبهات المعارضین
و لا اشارات الذّین کفروا بیوم الذّین ای رب
اسئلك بأنوار عرشک و نفوذ آیاتک بأن تقدّر
لأولیائک و احبّائک اجر لقائک و القیام لدى
باب عظمتک انک انت الفیاض لا اله الا انت
الفضال الغفور الرّحیم

BLIB_Or15690.049, BLIB_Or15728.094,
MAS8.112ax

BH00818

To: Mashhadi Ali et al., in Tabriz

Date: 1307 ? [1889-1890]

1 He speaketh forth in the Most Great Prison

1 هو الناطق فی سجنه العظیم

2 O 'Ali! Some time ago, there was revealed especially for the rulers of the earth that by which the fragrance of bounty hath encompassed all save those who cling to the cord of tyranny and hold fast to the hem of wickedness. Now again thy petition hath attained unto the Most Holy Court. We beseech God to aid all to hearken unto the Call raised from the Lote-Tree of Sinai and to arise to serve the Cause as beseeemeth it. The Sun hath proclaimed, "The All-Bestowing hath come!" and all things have announced, "The Lord of Names hath come!" Blessed is the ear that hath hearkened and arisen to serve, and woe unto him who hath denied and was of the heedless.

2 یا علی چندی قبل مخصوص اولیای ارض تا نازل
شد آنچه که بآن عرف غایت کلّ را احاطه
نموده مگر نفوسیکه بحیل بغی متمسکند و بذیل
خفشاء متشبّث حال مجدد عریضه تو بساحت
اقدس فائز از حقّ میطلبیم کلّ را تأیید فرماید تا
ندای مرتفعه از سدره طور را اصغا نمایند و به ما
ینبغی لخدمة الأمر قیام کنند ذکر آفتاب قد اتی
الوهاب بوده و ذکر اشیاء قد اتی مالک الاسماء
طوبی از برای سمیعیکه باصغا فائز شد و بر خدمت
قیام نمود و ویل لمن انکر و کان من المعارضین

3 O Jahanbakhsh! Praise be to God, thou hast attained unto the bounty of the True Possessor. All the treasures of the world cannot equal that which God hath bestowed. Faith, recognition and understanding are each a garment of God's grace,

3 یا جهانبخش لله الحمد بخشش مالک حقیقی فائز
شدی جمیع خزائن عالم بآنچه حقّ عطا فرموده
معادله ننماید ایمان و اقبال و عرفان هریک جامه
غایت حقّ جلّ جلاله است یزین به من یشاء من

glory be to His majesty. He adorneth therewith whomsoever He willeth of His creation and withholdeth it from whomsoever He desireth of His servants. Verily He is the Almighty, the Powerful. Know thou the worth of this blessed garment and deprive not thy heart of its adorning. We beseech God to aid thee and strengthen thee with the hosts of utterance. Verily He is the Almighty, the Glorious, the All-Bountiful.

- 4 O Naqi-Qabli-Khan! Today the Call is raised and the world is perfumed with the fragrance of the Revelation. He who desireth to hear, heareth, and he who desireth to see, seeth. From the beginning of this Revelation, when the ocean of bounty surged, We removed the word "never" and appeared without veil or covering. Blessed is the eye that hath seen and the ear that hath heard. We beseech God to aid thee to steadfastness in this Great Cause. Verily He is the Creator of the heavens and the Lord of the Kingdom of Names.

- 5 O 'Abbas-Qabli-Kha! The tale of Sinai hath returned and its mysteries are made manifest. The Blessed Tree speaketh, in this moment uttering: "I believe in Thee, O Lord of the worlds!" From this verse the loftiness of this Revelation is evident before the faces of the discerning and the perspicacious. Harken unto the call of the Wronged One and beseech God that He may aid thee in that which causeth the fragrance of eternity to waft and the light of His good-pleasure to shine forth. Verily thy Lord is the Fulfiller of the needs of the seekers, the Mighty, the Forgiving, the Generous.

- 6 O Ilyas Bey! The Lord of mankind saith: This is the Day wherein man can attain unto everlasting stations, eternal bounties, heavenly sustenance, and endless favors. Strive thou and beseech God that perchance thou mayest enter the depths of oneness and behold the world as non-existent and null. Knowest thou Who hath remembered thee from the precincts of the Prison? Say: God, the Speaker, the Utterer, the All-Knowing, the All-Wise. We beseech God to assist thee in His remembrance and praise and to draw thee nigh unto Him. Verily He is the Compassionate, the Merciful.

- 7 O Muhammad-Qabli-'Ali! We have heard thy call and have called thee from the realm of grandeur. Verily there is no God but Him, the Lord of all things, the Creator of earth and heaven. Rejoice that the face of God hath turned toward thee and hath remembered thee with that which shall endure throughout His mighty and exalted Kingdom. Blessed is the ear and eye that hath today attained unto the hearing of the Call and the witnessing of His signs. Were a pure and sanctified ear to be found, it would hear from all things the glad-tidings

خلقه و يمنع عمن يريد من عباده أنه هو المقتدر
القدیر قدر این جامه مبارک را بدان و قلب را
از طراز آن محروم نمائید که ان یؤیدک و
یمدک بجنود البیان أنه هو المقتدر العزیز المنان

4 یا نقی قبل خان امروز ندا مرتفع و عالم از عرف
ظهور معطر یسمع من اراد الاصغاء و یری من
اراد المشاهدة از اول ظهور که بحر عنایت موج
شد کلمه لن را برداشتیم و من غیر ستر و حجاب
ظاهر گشتیم طوبی لعین رأّت و لأذن سمعت
نسل الله ان یؤیدک علی الاستقامة الکبری انه
هو فاطر السماء و مالک ملکوت الاسماء

5 یا عباس قبل قلی خا حدیث طور راجع و اسرار
آن ظاهر سیده مبارکه ناطق در این حین به آمنت
بک یا رب العالمین متکلم از این فقره علو مقام
ظهور امام وجوه متفرسین و متبصرین ظاهر و
مشهود بشنو ندای مظلوم را و از حق بطلب ترا
تأیید فرماید بر امریکه عرف بقا از آن متضوع و
نور رضا از آن ساطع آن ربّک هو قاضی حاجات
الطالبین و هو المقتدر الغفور الکریم

6 یا الیاس بیک ربّ الناس میگوید یوم یومیست
انسان قادر است در آن بر تحصیل مقامات باقیه
و عنایات دائمه و مائده سمنیه و نعمت سرمدیه
جهد نما و از حق بطلب شاید قابل ورود در لجه
احدیه شوی و عالم را معدوم و مفقود مشاهده
کنی هل تعرف من ذکرک من شطر السجن
قل الله الناطق المتکلم العظیم الحکیم نسل الله ان
یوفقک علی ذکره و ثنائیه و یقرّبک الیه انه هو
المشفق الرحیم

7 یا محمد قبل علی سمعنا نداءک نادیناک من شطر
الکبریاء انه لا اله الا هو مالک الاشیاء و
فاطر الارض و السماء افرح بما اقبل الیک
وجه الله و ذکرک بما یتقی بدوام ملکوته العزیز
المنیع طوبی از برای سمع و بصریکه الیوم باصغاء
نداء و مشاهده آثار فائز گشت اگر سمع طیب
طاهری یافت شود از جمیع اشیاء بشارت این

of this Most Great Revelation, and no tidings in the world can equal these tidings. Say:

ظهور اعظم را اصغا مینماید و هیچ بشارتی در
عالم باین بشارت معادله نمینماید

- 8 O my God, my God! I find myself in an ocean of joy through my heart being attracted to the signs of Thy Manifestation in Thy days, and I find myself in depths of sorrow by the prolongation of the days of Thine enemy. O Lord! Have mercy upon Thy chosen ones and sincere servants, then protect them from the wolves of Thy earth. Verily Thou art the Mighty, the Powerful.

8 قل الهی الهی اجد نفسی فی بحر الفرح بما انجذب
قلی بآیات ظهورک فی ایامک و اجدھا فی
طمطام الغم بما اطلت ایام عدوک ای رب
ارحم اولیائک و اصفیائک ثم احفظھم من
ذئاب ارضک انک انت المقتدر القدير

- 9 O servant of God! Every soul hath testified and doth testify to the transience of this world; nevertheless they cling to it in such wise as transcendeth the reckoning of those who reckon. Heedlessness hath deprived all and barred them from the ocean of divine mercy. Blessed is he who possesseth might and who, through the Name of Truth, hath rent asunder the veils and attained unto the horizon of Revelation. Say:

9 یا عبدالله بیک هر نفسی گواهی داده و میدهد
بر فنای دنیا مع ذلک بشأنی بآن متمسکند که
خارج از احصای محصیینست غفلت کل را
محروم نموده و از بحر رحمت الهی منع کرده طوبی
از برای دارای قوت که باسم حق پرده ها را
درید و بافق ظهور فائز گشت

- 10 O my God, my God! Aid me and Thy loved ones to turn unto Thee and to arise to serve Thee. Verily Thou art the All-Bountiful, the Generous. O Lord! Thou seest the ignorant seeking the ocean of Thy knowledge, and the needy seeking the kingdom of Thy bounty. I beseech Thee not to disappoint him of what is with Thee. Verily Thou art the Mighty, the Powerful.

10 قل الهی الهی آیدنی و احبائک علی التوجه الیک
و القيام علی خدمتک انک انت الفیاض الکریم
ای رب ترى الجاهل قصد بحر علمک و المحتاج
ملکوت عطائک اسئلک ان لا تخیبه عما
عندک انک انت المقتدر القدير

- 11 O servant of God! Verily the birds of the divine throne are caught in the talons of oppression. Today all must fix their gaze upon the Most Exalted Horizon and be detached from aught else. Greed and avarice have deprived the people from the mysteries of these days. The fire of lust and desire will not be extinguished save through the Will of God, exalted be His glory. Say:

11 یا عبدالله بآ طيور عرش الهی تحت برائن ظلم
مبتلی امروز باید کل بافق اعلی ناظر باشند و از
دوئش فارغ و آزاد از و طمع خلق را از راز ایام
بینیاز محروم نموده نار حرص و هوی خاموشی
نپذیرد مگر باراده حق جل جلاله قل

- 12 O my God, my God! I beseech Thee by Thy standing and sitting, by Thy Will and Authority, by Thy recitation of verses, by Thy declarations and utterances, and by the manifestation of Thy Cause before Thy creation, to protect Thy loved ones from the evil of the oppressors who have violated Thy Covenant and Testament, and have committed that which hath caused every truthful and trustworthy one to lament, and every knowing and informed one to weep. There is no God but Thee, the Mighty, the Powerful.

12 الهی الهی اسئلک بقیامک و قعودک و بمشیتک
و استوائک و قرائة آیاتک و بتقریرک و بیانک
و باظهار امرک امام خلقک ان تحفظ اولیائک
من شر الظالمین الذین نقضوا عهدک و میثاقک
و ارتکبوا ما ناح به کل صادق امین و کل عالم
خبیر لا اله الا انت المقتدر القدير

- 13 O 'Ali! Some time ago the petition of Khalil, upon him be the glory of God and His favors, attained the Most Holy Court, and for each of the names mentioned therein, a Tablet and verses were revealed from the heaven of the Will of the Lord of glory and bounty, majesty and splendor. Well is it with them

13 یا علی چندی قبل عریضه جناب خلیل علیه بهاء
الله و عنایتہ بساحت اقدس فائز و مخصوص هر
یک از اسماء مذکورہ در آن لوحی و آیاتی از سماء
مشیت مالک مجد و عطاء و عز و بهاء نازل هنیئاً
لهم و مرئئاً لهم و همچنین مخصوص آنجناب ثم

and pleasant it is to them. Likewise, specifically for thee and for him who spoke before his Lord was revealed that which is sanctified from doubt and holy above similitude.

الَّذِي نَطَقَ تَلَقَّاءَ مَوْلَاهُ نَازِلَ شِدِّ أَنْجِهَ كَهَ مَقْدَسٍ
از شِبِه و مَنَزَه از مَثَلِست

- 14 The loved ones have ever been and continue to be mentioned in the Court of the Self-Sufficient, the Most High. We hereby give glad tidings at this time to thy son who repeatedly uttered praise of his Lord. We heard his call and whatsoever was manifested from his tongue in praise of the Goal of all the worlds was honored with acceptance and hearing. Blessed is the tongue that spoke in praise of its Lord.

14 لا زال اوليا در ساحت غنى متعال مذكور بوده
و هستند انا نبشر في هذا الحين ابنك الذي نطق
ببناء مولته مرة بعد مرة ندائش را شنيديم و
آنچه از لسان در مدح مقصود عالميان ظاهر شده
بشرف قبول و اصغافا فائز طوبى للسان نطق ببناء
مولته

- 15 His poetry was recited before the Face, and those present, as well as those circumambulating, heard it and each mentioned concerning it that which is the cause of confirmation and the source of success. Convey greetings from the Wronged One to all the kinsmen, and adorn them with the effulgences of the lights of the Sun of Utterance, the Goal of all the worlds.

15 نظمش امام وجه قرائت شد و نفوس حاضره
و همچنين طائفين حول شنيدند و هر يك در
باره اش ذكر نمودند آنچه را كه سبب تأييد و علت
توفيقست منتسبين طراً را از قبل مظلوم تكبير
برسان و بتجليات انوار آفتاب بيان مقصود عالميان
مزين دار

- 16 We conclude Our words at this point by mentioning the two names We mentioned before, as a favor from Our presence. Verily He is the All-Bountiful, the Inspirer, the Compassionate, the All-Knowing, the All-Wise. And We counsel at the end of the Book Our loved ones and friends to trustworthiness, religiosity, truthfulness, and sincerity. Today the helper of the Cause hath been and is goodly character and pure deeds. Blessed are they that act and happy are they that comprehend.

16 نختم القول في هذا المقام بذكر الاسمين الذين
ذكرناهما من قبل فضلاً من لدنا أنه هو الفضل
المهم المشفق العليم الحكيم و نوصي في آخر
الكتاب اوليائى و احبائى بالأمانة و الديانة و
الصدق و الصفاء امروز ناصر امر اخلاق
مرضيه و اعمال طيبه بوده و هست طوبى
للعاملين و هنيتاً للعارفين

- 17 Jinab-i-Amin, upon him be the Glory of God, the Lord of the worlds, has in these days again attained the Most Holy Court and repeatedly made mention of the friends of that land. In truth he has been and continues to be the helper of the friends and loved ones. In the petitions submitted he has made and continues to make mention of the friends in various regions, both past and present. He has been and remains the well-wisher of the world and all peoples. We beseech God to assist him in all conditions, even as He has assisted him. Verily He is the Generous, the Bountiful.

17 جناب امين عليه بهاء الله رب العالمين اين ايام
مجدد بساحت اقدس فائز و ذكر اوليائى آن ارض
را مكرر معروض داشته في الحقيقه معين اوليا
و احبا بوده و هست در عرايض مرسله ذكر
دوستان اطراف را از قبل و بعد نموده و مينمايد
خيرخواه عالم و امام بوده و هست نسل الله ان
يؤيده في كل الاحوال كما ايده أنه هو الجواد
الكريم

- 18 Light and glory be upon you, O friends of God and His chosen ones. We beseech Him to aid you in whatsoever He loves and is pleased with. There is none other God but He, the Lord of the Most Exalted Horizon, Who has appeared through His Most Glorious Name.

18 النور و البهاء عليكم يا اولياء الله و اصفياه نسله
ان يوفقكم على ما يحب و يرضى لا اله الا هو
مالك الأفق الأعلى و الظاهر باسمه الأبى

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To: Bibi Rawhani et al., in *Bushruiyih*

Date: 1307 ? [1889-1890]

- 1 The Epistle of God, the Help-in-Peril, the Self-Subsisting 1 صحيفة الله المهيمن القيوم
- 2 In the Name of God, the All-Hearing, the All-Seeing 2 هو السامع وهو الناظر
- 3 O leaf of Mine, O My handmaiden who hath fixed her gaze upon My horizon, who soareth in the atmosphere of My love, and who hath clung to the cord of My bounty! Upon thee be My glory, My loving-kindness and My mercy, which have preceded existence, both seen and unseen, and which have been sent down from the heaven of My grace. 3 يا ورقتي ويا امتي والناظرة الى افقى والطائرة فى هواى حبي و المتمسكة بجبل عطائي عليك بهائى وعنايتى ورحمتى التى نزلت من سماء فضلى و سبقت الوجود من الغيب والشهود
- 4 Thy letter which thou didst send to the Trustee – upon him be the bounty of God, the Lord of all worlds – hath come before the Wronged One, and He hath heard thy call and hath answered thee with that which causeth all things to speak. By God! The gate of utterance hath been opened through that which the Mother Book hath pronounced at its final end. 4 قد حضر كتابك الذى ارسلته الى امين عليه عناية الله رب العالمين لدى المظلوم و سمع ندائك و اجابك بما تنطق به الاشياء تالله قد فتح باب البيان بما نطق ام الكتاب فى المآب
- 5 We make mention of the Amir and give him the glad-tidings that We have accepted the Trustee as a representative on his behalf. We proceeded from the place named Bahji to the spot called Junayn, and with the Divine Lote-Tree were its branches and twigs, then those who circled round the Throne of God, the Lord of all worlds. Each one of them attained unto the presence and the meeting, rejoicing in the bounty of God, the Almighty, the All-Praised. 5 انا نذكر المير و نبشّره بما عزمنا الأمين وكالة من عنده قصدنا من المقام الذى سمى بيهجى الى المقر الذى سمى بجنينى و كان مع السدرة اغصانها و افنانها ثم الذين طافوا عرش الله رب العالمين و فاز كل واحد منهم بالحضور واللقاء متنعماً بنعمة الله العزيز الحميد
- 6 O 'Abdu'l-Husayn! The Kingdom of God hath at this moment turned toward thee as a bounty from His presence and hath made mention of thee with that wherewith the heaven hath called out. Blessed is he who hath turned toward it and hath attained unto the hearing of the remembrance of his Lord, the Compassionate, the Generous. 6 يا عبدالحسين قد اقبل اليك فى هذا الحين ملكوت الله فضلاً من عنده و ذكرك بما نادى به السماء طوبى لمن اقبل و فاز باصغاء ذكر ربه المشفق الكريم
- 7 O Baha'u'llah! Thy letter hath come time and again before the face of the Wronged One. We have answered thee with that which hath cooled the eyes of them that know, and We have mentioned thee each time, detached from pen and ink. Verily thy Lord is the All-Bountiful, the Ever-Flowing, the All-Knowing, the All-Wise. 7 يا بهاء الله قد حضر كتابك مرّة بعد مرّة امام وجه المظلوم اجيناك بما قرّت به عين العارفين و ذكرناك فى كل مرّة منقطعاً عن القلم والمداد ان ربك هو الفضال وهو الفياض العليم الحكيم
- 8 O Isma'il! Thou beholdest the Sacrifice of God in this day walking before the people and speaking: "Verily there is none other God but I, the Single, the One, the All-Knowing, the All-Informed." He hath been sacrificed time and again through 8 يا اسمعيل ترى ذبيح الله فى هذا اليوم يمشى امام القوم و ينطق انه لا اله الا انا الفرد الواحد العليم الخبير قد ذبح مرّة بعد مرّة بما اكتسبت ايادى

that which the hands of those who associate themselves with Him have wrought, while they commit that which hath caused the eye of God to weep in His exalted station.

- 9 We have mentioned thee before with that which the Tablet hath testified and which God, the Lord of the mighty Throne, hath written. Rejoice in that the Wronged One hath turned toward thee and hath sent down for thee that which hath perfumed the earth with the fragrance of the All-Merciful. He, verily, is the Almighty, the Powerful, the All-Knowing.
- 10 O Muhammad-Baqir! Give thanks unto God, thy Lord, in that He hath aided thee to turn unto Him, and say:
- 11 "Praise be unto Thee, O Thou the Goal of all existence, and thanksgiving be unto Thee, O Thou the Possessor of proof and evidence! I beseech Thee by the lights of the Dawning-Places of Thy Revelation and the Daysprings of Thine inspiration, to number me with such as have arisen at Thy call and have turned toward Thy horizon and have stood firm in Thy love, in such wise that neither the oppression of the kings nor the allurements of such as have violated Thy Covenant and Thy Testament and have denied Thy meeting and have disbelieved in Thy bounty after its revelation from the heaven of Thy generosity and bestowal could deter them.
- 12 "O Lord! Thou seest the weary one making for the kingdom of Thy utterance and seeking Thy bountiful grace and Thy mighty favor. Ordain for him that which beseemeth Thy greatness and Thy sovereignty. There is none other God but Thee, the Forgiving, the Merciful."
- 13 O Muhammad-Husayn, O thou scribe! Praise God, thy Lord, in that He hath written down for thee the recompense of recognizing the Dawning-Place of His Revelation and the Dayspring of His verses, and hath aided thee to turn unto Him and hath given thee to drink of the choice wine of utterance from the hand of His bounty. He, verily, is the Single, the One, the Mighty, the Beautiful.
- 14 We have remembered those who are there in a measure that none can reckon save God, the All-Numbering, the All-Knowing.
- 15 O 'Abdu'l-Wahhab! This is the Day of Return, while the factions are in manifest doubt. They have cast the Book of God behind their backs, clinging to their own vain imaginings and idle fancies.
- 16 Say: My spirit be a sacrifice to Thy loving-kindness, O Thou Who hast aided me to turn unto Thee, shown me the traces of Thy Pen, and caused me to hear Thy call! I beseech Thee
- الَّذِينَ يَنْسُبُونَ أَنْفُسَهُمْ إِلَيْهِ وَيُرْتَكِبُونَ مَا بَكَتْ بِهِ عَيْنُ اللَّهِ فِي مَقَامِهِ الرَّفِيعِ
- 9 أَنَا ذَكَرْنَاكَ مِنْ قَبْلِ بِمَا شَهِدَ بِهِ اللَّوْحُ وَكُتِبَ اللَّهُ رَبَّ الْعَرْشِ الْعَظِيمِ أَفْرَحَ بِمَا أَقْبَلَ إِلَيْكَ الْمَظْلُومُ وَأَنْزَلَ لَكَ مَا تَضَوُّعُ بِهِ عَرَفَ الرَّحْمَنُ فِي الْأَمْكَانِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْعَلِيمُ
- 10 يَا مُحَمَّدُ قَبْلَ بِأَقْرَ اشْكُرْ اللَّهُ رَبَّكَ بِمَا أَيْدَكَ عَلَى الْإِقْبَالِ إِلَيْهِ وَ قُلْ
- 11 لَكَ الْحَمْدُ يَا مُقْصِدُ الْأَمْكَانِ وَلَكَ الثَّنَاءُ يَا مَالِكَ الْحُجَّةِ وَالْبَرْهَانَ اسْأَلُكَ بِأَنْوَارِ مُشَارِقِ وَحْيِكَ وَمَطَالَعِ الْهَامِكِ أَنْ تَجْعَلَنِي مِنَ الَّذِينَ قَامُوا مِنْ نَدَائِكَ وَأَقْبَلُوا إِلَى أَفْتِكَ وَاسْتَقَامُوا عَلَى حَبْكٍ بِحَيْثُ مَا مَنَعْتَهُمْ سَطْوَةَ الْمُلُوكِ وَلَا سِجَاحَاتِ الَّذِينَ نَقَضُوا عَهْدَكَ وَمِيثَاقَكَ وَأَعْرَضُوا عَنْ لِقَائِكَ وَكَفَرُوا بِنِعْمَتِكَ بَعْدَ أَنْزَالِهَا مِنْ سَمَاءِ جُودِكَ وَعَطَائِكَ
- 12 أَيْ رَبِّ تَرَى الْكَلِيلَ قَصْدَ مُلْكُوتِ بَيَانِكَ وَأَرَادَ كَرَمِكَ الْعَمِيمِ وَفَضْلِكَ الْعَظِيمِ قَدَّرَ لَهُ مَا يَنْبَغِي لِعَظَمَتِكَ وَسُلْطَانِكَ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الرَّحِيمُ
- 13 يَا مُحَمَّدُ قَبْلَ حُسَيْنٍ يَا كَاتِبَ أَحْمَدَ اللَّهُ رَبَّكَ بِمَا كُتِبَ لَكَ أَجْرُ عِرْفَانَ مُشْرِقِ وَحْيِهِ وَمَطْلَعِ آيَاتِهِ وَأَيْدَكَ عَلَى الْإِقْبَالِ وَسَقَاكَ رَحِيقَ الْبَيَانِ مِنْ يَدِ عَطَائِهِ أَنَّهُ هُوَ الْفَرْدُ الْوَاحِدُ الْعَزِيزُ الْجَمِيلُ
- 14 أَنَا ذَكَرْنَا الَّذِينَ هُنَاكَ بِمَا لَا يَحْصِيهِ إِلَّا اللَّهُ الْمُحْصِي الْعَلِيمُ
- 15 يَا عَبْدَ الْوَهَّابِ هَذَا يَوْمُ الْمَأْثَبِ وَالْأَحْزَابِ فِي رَيْبٍ مَبِينٍ نَبَذُوا كِتَابَ اللَّهِ وَرَأَاهُمْ مَتَمَسِّكِينَ بِمَا عِنْدَهُمْ مِنَ الظُّنُونِ وَالتَّمَاثِيلِ
- 16 قُلْ رُوحِي لِعَنَائِكَ الْفِدَاءُ يَا مَنْ أَيْدَتْنِي عَلَى التَّوَجُّهِ إِلَيْكَ وَأَرَيْتَنِي أَثَارَ قَلَمِكَ وَاسْمَعْتَنِي نَدَائَكَ

by the ocean of Thy mercy to strengthen me in steadfastness in Thy love. Verily, Thou art the Mighty, the All-Conquering, the Omnipotent.

- 17 O Ghulam-Rida! Blessed is the gathering wherefrom My remembrance and praise have been raised, blessed the house honored by the arrival of My loved ones, and blessed the tongue that hath uttered My verses. We have manifested that which was treasured in knowledge and hidden in the stronghold of God's protection, illumining this radiant horizon.

- 18 Say: Praise be unto Thee, O my God, for having caused me to hear, to see, and to speak forth Thy remembrance on the Day of Judgment.

- 19 O Muhammad-Qabli-Hasan! We testify that thou hast attained unto the mention of God, both before and after. He mentioneth whomsoever He willeth with a mention that causeth bodies to rise from the graves of idle fancies. Blessed is he who hath cast away vain desires and taken hold of guidance in the days of God, the Lord of lords. I bear witness that thou hast heard, turned unto Him, and attained unto that which was recorded in the Books of God, the Lord of days. Know thou this most exalted station, then preserve it in the name of thy Lord, the Mighty, the Chosen One.

- 20 O Husayn! the ungodly have violated God's covenant and His testament, and have denied His proof and His evidence, following every heedless doubter.

- 21 Say: O people of the earth! Harken! Your Lord, the All-Merciful, desireth to give you glad tidings of that which will draw you nigh, profit you, and make you rich in His dominion. Verily, He is the Almighty, the Powerful, the All-Bountiful. Beware lest ye deprive yourselves of the ocean of grace. Hasten unto the Dawning-Place of your Lord's verses, the Revealer of clear evidences.

- 22 Say: Praise be unto Thee, O my God, for that which hath flowed from Thy Most Exalted Pen in my name, which neither the treasures of princes can equal, nor that which lay hidden in the earth. Unto this beareth witness the Mother Book from Thy presence.

- 23 O my Lord! Thou seest me turning unto Thee, submissive before Thy Manifestation and Thy sovereignty. Ordain for me that which will aid me to be steadfast in Thy Cause and to cling to the hem of the robe of Thy mercy. There is no God but Thee, the Single, the One, the Almighty, the Powerful, the Help in Peril.

استلک بحر رحمتک ان تؤیّدنی علی الاستقامة
علی حبک انک انت القوى الغالب القدير

17 یا غلامرضا طوبی لجمع ارتفع منه ذکرى و ثنائى
و لبیت تشرف بقدم اولیائى و للسان نطق بآیاتى
انا اظهرنا ما كان مخزوناً فی العلم و مكنوناً فی كنز
عصمة الله منور هذا الأفق المنیر

18 قل لك الحمد یا الهی بما اسمعتنى و اریتنى و
انطقتنى بذكرک فی يوم الدين

19 یا محمد قبل حسن نشيد انک فزت بذكر الله من
قبل و من بعد انه يذكر من يشاء بذكر تقوم به
الأجساد من قبور الأوهام طوبى لمن نبذ الهوى
و اخذ الهدى فی أيام الله رب الأرباب اشهد
انک سمعت و اقبلت و فزت بما كان مسطوراً فی
كتب الله مالک الأيام اعرف هذا المقام الأعلى
ثم احفظه باسم ربك العزیز المختار

20 یا حسین قد نقض المشركون عهد الله و میثاقه و
انكروا حجتہ و برهانه بما اتبعوا كل غافل مرتاب

21 قل یا ملاء الأرض اسمعوا ان ربكم الرحمن اراد
ان يبشركم بما يقربكم و ينفعكم و يجعلكم اغنياء
فی الملك انه هو المقتدر العزیز الوهاب آیاكم ان
تمنعوا انفسكم عن بحر الفضل اسرعوا الى مطلع
آيات ربكم منزل البينات

22 قل لك الحمد یا الهی بما جرى من قلبك الأعلى
باسمى ما لا تعادله خزائن الأمراء و لا ما كان
مكنوناً فی الأرض يشهد بذلك أم الكتاب من
عندك

23 ای رب ترانی مقبلاً اليك و خاضعاً لظهورك
و سلطنتك قدر لی ما يؤیّدنی علی الاستقامة علی
امرك و التثبت بأذیال رداء رحمتك لا اله الا
انت الفرد الواحد المقتدر العزیز المستعان

- 24 O My Most Exalted Pen! Make mention once again of Thy servant who hath been named Baha, that he may rejoice and be of the thankful. We have mentioned thee before with verses before which the world hath bowed down in submission. Blessed is the ear that hath been honored to hear them and hath been illumined by their light. Verily, thy Lord is the Forgiving, the Merciful. He loveth him who hath loved Him, remembereth him who hath remembered Him, and sendeth down for whomsoever He willeth that which will draw him nigh unto His hal-
lowed and wondrous court.
- 25 Say: Praise be unto Thee, O my God, and glory be unto Thee, O my Heart's Desire, and thanksgiving be unto Thee, O my Creator and Provider, for having remembered me in Thy days, once in the Tablet and again in the Book. I beseech Thee, O Beloved of the world, by Thy Most Great Name, to render me known through Thy Name and eloquent in Thy praise.
- 26 Verily, Thou art He Whom nothing whatsoever can frustrate. Thou hast prescribed for Thyself to answer him who calleth upon Thee, to aid him who holdeth fast unto Thee, and to bestow Thy bounty when asked. Have mercy on this servant of Thine and ordain for him that which will gladden his heart, solace his eyes, and enable him to call out among Thy servants through Thy Name, the Mighty, the Ancient.
- 27 This Tablet hath ended in thy name as a token of My favor unto thee. Verily, thy Lord is the All-Merciful, the Most Generous.
- 28 We wish to make mention of the Leaf whom We named in the Crimson Book as the Leaf of Paradise. Blessed is she! We bear witness that she hath believed in her Lord and hath attained in these days unto that which was withheld from the women of the earth, save those who turned unto God and believed in the One, the All-Informed, and who circled round the Throne at eventide and at dawn, at daybreak and at dusk. O Ruhani! Upon thee be My Glory and My loving-kindness. We have made mention of thee in My Books, My Scriptures and My Tablets. My mercy which hath preceded thee and My loving-kindness which hath surrounded thee bear witness to this, and I am verily the All-Forgiving, the All-Merciful, the All-Compassionate, the Most Generous. We counsel thee and My handmaidens to manifest such virtues as shall waft the fragrance of My Cause, the Mighty, the Wondrous. The Glory of God rest upon you, O My handmaidens, and upon those who have heard the Call and answered their Lord, the Lord of the Exalted Throne.
- 24 يا قلبي الأعلى اذكر عبدك الذي سمي بيها مرة اخرى ليفرح ويكون من الشاكرين انا ذكرناك من قبل بآيات خضع لها العالم طوبى لأذن فازت باصغائها و تنورت بانوارها ان ربك هو الغفور الرحيم انه يحب من احبه ويذكر من ذكره وينزل لمن اراد ما يقربه الى فئائه العزيز البديع
- 25 قل لك الحمد يا الهى و لك البهاء يا مقصودى و لك الثناء يا خالقى و رازقى بما ذكرتى فى ايامك مرة فى اللوح و اخرى فى الكتاب اسئلك يا محبوب العالم باسمك الأعظم ان تجعلنى معروفاً باسمك و ناطقاً بثنائك
- 26 انك انت الذى لا يمنعك شىء من الأشياء قد كتبت على نفسك اجابة من دعاك و اعانة من تمسك بك و العطاء عند السؤال ارحم عبدك هذا و قدّر له ما يفرح به قلبه و تقرّ به عينه و ينادى بين العباد باسمك العزيز القديم
- 27 قد انتهى اللوح باسمك هذا من فضلى عليك انّ ربك هو المشفق الكريم
- 28 انا نحب ان نذكر الورقة التى سمينها فى الصحيفة الحمراء بورقة الفردوس طوبى لها نشهد انها آمنت بربها و فازت فى هذه الايام بما منعت عنه نساء الأرض الا اللائى قبلن و آمن بالله الفرد الخبير و طفن حول العرش فى العشى و الاشرار و فى البكور و الاصيل يا روحانى عليك بهائى و عنايتى انا ذكرناك فى كتبى و زبرى و الواحى تشهد بذلك رحمتى التى سبقتك و عنايتى التى احاطتك و انا الغفور الرحيم و المشفق الكريم نوصيك و امائى بأخلاق يتضوع منها عرف امرى العزيز البديع البهاء من لدنا عليك يا امائى و على الذين سمعوا النداء و اجابوا ربهم ربّ الكرسي الرفيع

- 29 Praise be unto Him, for He is the Goal of all mystics and the Beloved of all worlds.

29 الحمد له اذ هو مقصود العارفين و محبوب العالمين

RSR.033-035

BH00894

To: *Ali Akbar*

Date: 1307 ? [1889-1890]

- 1 He is the One Who createth as He willeth in the realm of creation!

1 هو الذي خلق ما شاء في عالم الانشاء

- 2 Sanctified beyond all likeness and exalted above all diminution is the Lord, the Possessor of the source and the end, Who through His all-encompassing power and His simple will caused the Sun of Truth to shine forth from the Dayspring of knowledge and wisdom, and illumined the world of limitations with the lights of the Luminary of unity. Every eloquent one confesseth his powerlessness to describe His might, and every articulate soul acknowledgeth and admitteth his inadequacy to praise His grandeur.

2 تقدیس از مثال و تنزیه از زوال مالک مبدء و مال را لایق که بقدرت محیطه و ارادهء بسیطه آفتاب حقیقت را از مشرق علم و حکمت ظاهر فرمود و عالم تحدید را بانوار نیر توحید منور نمود هر فصیحی در بیان قدرتش بعجز معترف و هر بلیغی در اوصاف عظمتش بقصور مقرر و مدعن

- 3 Glory be unto God! What a surging ocean it is, wherein the swimmers in the seas of knowledge and wisdom are powerless to swim in its depths, and the divers in the billows of learning and understanding fall short of bringing forth the pearls of wisdom and utterance therefrom. Every wave thereof is an eloquent book proclaiming His power, and every drop thereof is a conclusive proof manifesting His grandeur. Minds are bewildered in comprehending Him, and thoughts are perplexed in perceiving His waves. He surgeth by Himself and for Himself, and casteth forth the pearls of knowledge, wisdom and utterance by Himself and for Himself. Exalted is He above being comprehended through descriptions, and sanctified is He beyond being characterized by mentions.

3 سبحان الله چه بحری موج که ساجان بحور علم و حکمت از شناوری طمطمایش عاجز و غواصان ققام علم و عرفان از اخراج لالی حکمت و بیانش قاصر هر موجی از آن گنایست ناطق در اظهار قدرت خود و هر قطرهئی از آن برهانست متین بر ابراز عظمت خود تحیرت العقول فی عرفانه و تاهت الأفكار فی ادراک امواجه یتوج بذاته لذاته و یقذف لآئی العلم و الحکمة و البیان بنفسه لنفسه تعالی من ان یدرک بالأوصاف و تقدس من ان یوصف بالأذکار

- 4 The wondrous praise, glorification, magnification and splendor rest upon the Mirrors of His names and attributes and the Manifestations of His power among all created things - those Essences Who, through the subtle favors of grace, guided those lost in the wilderness of ignorance to the fountainhead of knowledge and wisdom, and led those bewildered in the desert wastes of remoteness to the goal of nearness through the gems of wisdom and utterance. Upon them be the blessings of their Lord

4 بدایع ذکر و ثنا و تکبیر و بها بر مرایای اسماء و صفات و مظاهر قدرت بین ممکنات جواهریکه بلطایف فضل گمگشتگان براری جهل و نادانی را بسرچشمهء علم و دانائی هدایت نمودند و متحیران فلوات بعد را بجواهر حکمت و بیان بسرمنزل قرب دلالت فرمودند علیهم صلوات ربهم بدوام اسمائه الحسنی و بقاء صفاته العلیا

as long as His most excellent names endure and His most exalted attributes remain.

5 Thus, the first letter of that spiritual loved one, which expressed degrees of affection and subtle intimacies of friendship and wisdom, became the cause of the expansion and gladness of hearts. In truth, it was a sufficient remedy for the malady of heartfelt sorrows and an adequate book for the manifestation of the signs of love. Praise be to the peerless Lord Who, through the subtle expressions of His bounty, has enabled His friends to achieve that which is befitting, and caused them to abide beneath the shade of the Tree of grace and favor. We beseech the wonders of His favors and are supplicants and hopeful of the subtleties of His benevolence, that He may ever cause that loved one to dwell beneath the shade of grace and be sustained by the fruits of bounty and the pure water of favor. He is the Generous One Whose grace hath no visible end and Whose bounty and bestowal hath no apparent limit. His giving hath encompassed His loved ones and His mercy hath preceded His chosen ones. Verily, He is kind to those who ask, gracious to those who seek, and merciful to those who hope.

6 At the time of hastening to reply, he attained the court of presence and mention was made of you. This is what shone forth from the horizon of the utterance of thy Lord, the Mighty, the Bestower. His exalted Word: "O 'Ali-Akbar! From every direction thy call is raised and heard. The Most Great Branch is now present with thy letter, therefore We make mention of thee again, that thou mayest thank thy Lord. By the life of God! That which hath appeared at the Most Exalted Threshold hath no parallel. Never was it imagined that treachery and falsehood and calumnies would appear in the world to such an extent. In any case, they acted according to the decree of their guide - surely you know who their guide is. We beseech God, blessed and exalted be He, to assist the treacherous ones to trustworthiness, the liars to truthfulness, and the calumniators to justice and fairness. Verily, He is the Ever-Forgiving, He is the Forgiver, the Merciful.

7 Convey My greetings to those who are with thee and give glad-tidings to all My loved ones of My grace and favor. Verily, We counsel them to trustworthiness, religiosity, truthfulness and sincerity. The treacheries committed have caused grief to the people of the city of justice and fairness. Each day a new calumny appears. Despite all their treachery and abominable deeds, they still claim to be speaking the truth. Thus do their souls entice them. We testify that they are among the most lost. The Glory be upon thee and upon those whom nothing

5 و بعد نامهء اول آنحبيب روحانی که حاکی از مراتب و داد و لطایف انس و سداد بود علت انشراح [صدور] و انبساط قلوب گشت فی الحقیقه داء احزان قلبیه را دوائی بود کافی و اظهار آیات مودت را گلابی بود وافی سپاس مالک بی مثال را که بلطایف جود دوستان خود را بر آنچه لایقست موفق فرموده و در ظلال سدرهء فضل و عنایت ساکن نموده از بدایع الطافش سائلیم و از لطایف احسانش سائل و آمل که لازال آنحبيب را در ظلال فضل ساکن فرماید و باثمار جود و سلسبیل عنایت مرزوق دارد اوست کریمیکه فضلش را نهایتی مشهود نه و جود و عطایش را غایتی موجود نه احاط عطاءه احبائه و سبقت رحمته اولیائه انه علی السائلین شفوق و علی الطالبین عطوف و بالاملین رؤف

6 هنگام مبادرت بجواب بساحت حضور فائز و ذکر آنجناب معروض هذا ما اشرق من افق بیان ربك العزيز المنان قوله تعالى يا علي قبل اكبر از هر جهتی نداشت مرتفع و باصفا فائز غصن اكبر در این حین با نامهات حاضر لذا مجدد ذكرت نمودیم لتشكر ربك لعمر الله در آستانهء علیه ظاهر شده آنچه شبه نداشته هرگز گان نمیرفت خیانت و کذب و مفتریات باین قسم در عالم ظاهر شود باری بفتوی مرشد عمل نمودند البته مرشد را میشناسید نسل الله تبارک و تعالی ان يؤيد الخائنين على الأمانة و الكاذبين على الصدق و المفترين على العدل و الانصاف انه هو التواب و هو الغفور الرحيم

7 كبر من قبلي على من معك و بشر اوليائي طراً بعنايتي و فضلي انا نوصيهم بالأمانة و الديانة و الصدق و الصفاء خيانتهاى وارده [سبب حزن] اهل مدینهء عدل و انصاف گشت هر يوم اقتراى جديد ظاهر با همهء خیانت و اعمال شنیعه ادعای حقیقت هم مینمایند کذلک سولت لهم انفسهم نشهد انهم من الاخسرین البهء من لدنا عليك و

whatsoever, nor any matter, hath prevented from drawing nigh unto the All-Knowing, the All-Informed." End.

على الذين ما منعهم شيء من الأشياء و امر من الأمور عن التقرب الى العليم الخبير انتهى

- 8 O beloved of the heart and one who clings to the hem of friendship! Your latest letter has been received, which expressed your love for the Lord of destiny, your steadfastness in His Cause, your orientation towards Him, and your submission before Him. I beseech my Lord, the Mighty, the Most High, to protect you beneath the shadow of His loving-kindness and grace, and to aid you to serve His Cause morning and night.

8 يا حبيب الفؤاد و المتشبث بذيل الوداد قد ورد كتابك الآخر الذي اعرب عن حبك مالک القدر و استقامتك على امره و توجهك اليه و خضوعك لديه ارجو ربى العزيز المتعال ان يحفظك فى ظل العناية و الافضال و يوفقك على خدمة امره بالعدو و الآصال

- 9 As to what you wrote regarding the veiled ones and your meeting and discourse with them - well done! I ask God to assist you in rending asunder the veils of the deluded ones and burning away the shrouds of the heedless, and to guide through you His wandering servants to the paradise of recognition of His manifest Cause. By your life, O beloved, one is astonished at the heedlessness of these people - how they have veiled themselves from that which is best for them in this world and the next, and have clung to that which profits them not, oblivious to what the Creator of all things has intended for them. It behooveth us to grasp the hem of hope and supplicate God, the Creator of all things, morning and evening, to preserve us from their insinuations and to assist us in tearing away the greatest veil that has prevented humanity from turning to the most pure horizon.

9 و اما ما كتبت من المحتجبين و مقابلتك اياهم و مكلتكم معهم نعم ما عملت اسئل الله ان يؤيدك على خرق حجب المتوهمين و حرق سيئات الغافلين و يهدى بك عباده التائبين الى جنة عرفان امره المبين و لعمرک يا حبيب يخبر الانسان من غفلة هؤلاء القوم كيف احتجبوا عما هو خير لهم فى الآخرة و الأولى و تمسكوا بما لا يغنيهم غافلين عما اراد لهم مالک الانشاء ينبغي لنا ان تتوسل بذيل الرجاء و ندعو الله خالق الأشياء فى كل صباح و مساء ان يحفظنا من وساوس هؤلاء و يؤيدنا على خرق الحجاب الأكبر الذى منع البشر عن التوجه الى المنظر الأظهر

- 10 The people are asleep, knowing not what benefits them nor distinguishing it from what harms them. Had they known, they would not have denied this Cause which has appeared only to safeguard their rights, elevate their souls, protect their stations, and enable them to attain what is best for them in their beginning and their end. Blessed is he who has recognized this supreme bounty, known his Ancient Lord, and whom nothing has prevented from turning toward the direction of his Lord's loving mercy.

10 ان الناس نيام لا يعرفون ما ينفعهم و لا يميزونه عما يضرهم لو عرفوا ما انكروا هذا الأمر الذى ما ظهر الا لحفظ حقوقهم و ترقى نفوسهم و صيانة مراتبهم و وصولهم الى ما هو خير لهم فى اوليهم و اخيرهم طوبى لمن ادرك هذا الفيض العظيم و عرف موليه القديم و ما منعه شيء عن التوجه الى شطر رحمة ربه الكريم

- 11 O my God, my Lord, and my Hope! Praise be to Thee for having favored us on this momentous day with the recognition of Thy mighty and loving countenance, and for having taught us that which Thy servants have neglected, and for having guided us by the light of Thy luminous utterance to the paradise of Thy nearness and the gardens of Thy grace. Were we to thank Thee throughout all existence, we would be powerless to render thanks for even the least of Thy bounties which we have received in Thy days. I beseech Thee to grant us tongues that speak Thy praise and thanks, feet that stand firm on the path of Thy love, and hands raised toward the direction of Thy grace and loving-kindness. Verily, Thou art the One with

11 يا الهى و سيدى و رجائى لك الحمد بما مننت علينا فى هذا اليوم المشهود بعرفان وجهك العزيز الودود و عرفتنا ما غفل عنه عبادك و هديتنا بنور نير بيانك الى جنة قربك و رياض فضلك لو شكرک بدوام الوجود نكون عاجزين عن اداء اقل فيض من فيوضاتك التى ادركناها فى ايامك استلک ان ترزقنا السناء ناطقة بذكرک و شكرک و ارجلاً مستقيمة على صراط محبتک و ايادى مرتفعة الى جهة فضلك و عطوفتك انک انت المقدر على ما نشاء احفظنا بقوتک فى

power over whatsoever Thou willest. Protect us by Thy might beneath the shadow of Thy protection from the insinuations of the wretched ones and the idle fancies of the ignorant, and increase our certitude in Thy Cause and our sincerity in Thy love. Thou art the Beneficent, the Generous, the Possessor of abundant grace. There is no God but Thee, the One, the Single, the Most High, the Most Great.

ظَلَّ حِمَايِكَ مِنْ وَسَاوِسِ الْأَشْقِيَاءِ وَهُوَاجِسِ
أَفْكَارِ الْجَهْلَاءِ وَزَدْنَا يَقِينًا فِي أَمْرِكَ وَخُلُوصًا
فِي حُبِّكَ أَنْتَ الْمُنْعَمُ الْكَرِيمُ وَذُو الْفَضْلِ الْعَمِيمِ
لَا إِلَهَ إِلَّا أَنْتَ الْفَرْدُ الْوَاحِدُ الْعَلِيُّ الْعَظِيمُ

- 12 Remember the friends of God who are adorned with the ornament of steadfastness and embellished with the robe of recognition, with wondrous remembrances and sublime glorifications. Spirit and glory be upon thee, upon thy family, and upon those who are with thee among the loved ones of thy Lord.

12 دوستان الهی را که بطراز استقامت مزینند و
بخلع عرفان مطرز باذکار بدیعه و تکبیرات منیع
ذاکر و مکبر شوید الروح و البهآء علیک و علی
اهلک و من معک من احبآء ربک ۱۵۲

- 13 Remember the honored brother, upon him be the glory of God, who has attained the honor of meeting, with wondrous remembrances and sublime glorifications.

13 جناب اخ علیہ بهآء الله را که بشرف لقا فائز
شدند باذکار بدیعه و تکبیرات منیع ذاکر و مکبر
شوید

BLIB_Or15693.089, BLIB_Or15718.061x,
PYB#248 p.03x

BH00910

To: *Abdu'l-Majid, in Maraghih*

Date: 1307 ? [1889-1890]

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

1 هو السّامع المجیب

- 2 Say: O concourse of the learned ones, the mystics and the rulers! Fear God and be fair in this Cause whereby that which was sent down from time immemorial by God, the Commander, the Ruler, the Self-Sufficient, the Most Exalted, hath been established. Say: We beseech God to adorn all with the ornament of justice and fairness. Today the call of the Lord of Names is raised from the direction of Akka, to which the Mother Book beareth witness. Blessed is the one who hath not allowed the names and ranks of the past to deprive him from the waves of the ocean of utterance of the Desired One of the worlds. Say: O people! Know ye the value of this Day. The Lord, the Self-Subsisting, from His generous hand bestoweth the sealed wine. The gate of grace is open and the sun of bounty is shining from the horizon of the world. We beseech God, exalted be His glory, to make His servants aware and not deprive them of the outpourings of His days.

2 بگويا معشر العلما و العرفاء و الأمراء اتقوا الله
و انصفوا في هذا الأمر الذي به ثبت ما نزل
في ازل الازل من لدى الله الأمر الحاكم الغني
المتعال بگو از حق میطلبیم کل را بطراز عدل و
انصاف مزین فرماید امروز ندای مالک اسماء از
شطر عکا مرتفع یشهد بذلک امّ الکتاب طوبی از
برای نفسیکه باسما قبل و مناصب قبل خود را
از امواج بحر بیان مقصود عالمیان محروم ننود بگو
ای قوم قدریو مرا بدانید حضرت قیوم از ید عطا
رحیق مختوم عنایت می فرماید باب فضل مفتوح
و آفتاب کرم از افق عالم مشرق از حق جل
جلاله میطلبیم عباد را آگاه فرماید و از فیوضات
ایامش محروم ننماید

3 O Majid! Upon thee be the Glory of God, the Mighty, the Praiseworthy. Thou should be occupied day and night in praise and thanksgiving to the one Desired One, for He hath confirmed thee and guided thee to the straight path of justice. Thou didst turn and attain the ultimate goal and the supreme height. His grace encompassed thee. Say: Praise be unto Thee, O my God, and thanksgiving be unto Thee, O my Desired One, and glory be unto Thee, O my Lord, for having given me to drink, from the hand of Thy bounty, the living waters of immortality. I testify to Thy grace which, at the dawning of its Light, obliterated the traces of the grace of all peoples. I beseech Thee by the suns of the heavens of Thy mercy and the waves of the ocean of Thy utterance to make me, in all conditions, hold fast unto Thee and Thy verses, and to remain fixed upon Thine horizon. I testify, O my God, that Thy generosity hath encompassed all existence, both seen and unseen, and Thy grace hath surrounded all that hath been created by the Command "Be." I beseech Thee not to disappoint me from the wonders of Thy grace and bounty, nor to deny me that which Thou hast ordained for Thy chosen ones and trustees. Verily, Thou art the Almighty, the Powerful. There is none other God but Thee, the All-Bountiful, the Generous.

4 O Majid! By the testimony of the Most Exalted Pen, thou hast been honored with a deed that hath no likeness or equal. Say: Praise be unto Thee, O my God, in my standing and my sitting, and thanksgiving be unto Thee, O my Beloved, in my prostration and my bowing, and glory be unto Thee in my sleep and my wakefulness, and majesty be unto Thee in all my conditions and states. I confess, O my God, in this station, to that which the Manifestations of Thy Revelation and the Dawning-places of Thy signs have confessed: that Thou art not remembered except through Thyself, nor described except through Thyself. Therefore, I have abandoned myself and all that I possess, clinging to the hem of Thy grace, Thy mercy and Thy generosity, that Thou mayest ordain for me that which will draw me nigh unto Thee and honor me with Thy good-pleasure. Verily, Thou art the Most Merciful of the merciful and the Most Generous of the generous. There is none other God but Thee, the Single, the One, the Compassionate, the Bountiful.

5 Lo, We have desired to make mention of him who was named Valiyu'llah, that he may rejoice and be of them that render thanks. It is hoped that thou shalt attain unto the essence of this name and that there may flow from the Most Exalted Pen that which befitteth the Day of God. O Vali! Upon thee be My glory and My loving-kindness. The former sect, for twelve

3 یا مجید علیک بهاء الله العزيز الحمید باید در لیالی و ایام بجمد و شکر مقصود یگا مشغول باشی چه که تأیید فرمود و بصراط عدل مستقیم راه نمود اقبال نمودی و بغایت قصوی و ذروهء علیا فائز گشتی عنایتش احاطه فرمود قل لک الحمد یا الهی و لک الشکر یا مقصودی و لک البهاء یا مالکی بما سقیتنی من ید العطاء کوثر البقاء اشهد بفضلک الذی عند اشراق نوره تحت آثار فضل الأمم اسئلک بشموس سموات رحمتک و امواج بحر بیانک ان تجعلنی فی کل الأحوال متمسکاً بک و بآیاتک و ناظراً الی افتکک اشهد یا الهی ان جودک احاط الوجود من الغیب و الشهود و کرمک احاط ما خلق من الکاف و التون اسئلک ان لا تخیننی عن بدایع فضلک و عطائک و لا تمنعنی عما قدرته لأصفیائک و امنائک انک انت المقتدر القدير لا اله الا انت الفضل الکرم

4 یا مجید بشهادة قلم اعلی بعملی مفتخر شدی که شبه و مثل نداشته و ندارد قل لک الحمد یا الهی فی قیامی و فی قعودی و لک الشکر یا محبوبی فی سجودی و فی رکوعی و لک البهاء فی نومی و فی یقظتی و لک العظمة فیکل حالی و احوالی اعترف یا الهی فی هذا المقام بما اعترف به مظاهر و حیک و مشارق آیاتک انک لا تذكر بدونک و لا توصف بغيرک اذا ترکت نفسی و ما عندی متشبهاً بأذیال عنایتک و رحمتک و کرمک لتقدر لی ما تقریننی الیک و یشرفنی برضائک انک انت ارحم الراحمین و اکرم الأکرمین لا اله الا انت الفرد الواحد المشفق الکرم

5 انا اردنا ان نذكر من سمي بولي الله ليفرح ويكون من الشاكرين اميد انکه بجوهر این اسم فائز شوی و از قلم اعلی جاری شود آنچه که سزاوار يوم الله است یا ولی علیک بهائی و عنایتی حزب قبل هزار و دویست سنه و ازید باسم اینکه ما بوصایت

hundred years and more, deluded by the claim that they believed in immediate succession, reached such a pass of pride that they reckoned themselves the most excellent and learned of all peoples; yet on the Day of Reckoning they were seen to be the most ignorant, abject and lost of all the world's factions, and in their wretchedness they reached such depths that their divines pronounced death upon the Most Pure Blood, while their ignorant ones arose to abuse, revile and curse. Glory be to God! Now too the deniers of the Bayan cling to a name from among names, remaining heedless and veiled from the Lord of all being and the Sovereign of the Kingdom of Names. O Vali! Arise to aid My Cause and purify hearts from rancor and hatred through My Name, the All-Encompassing over all names. He, verily, will aid thee and reinforce thee with the hosts of utterance. There is none other God but He, the Almighty, the Glorious, the All-Bountiful.

- 6 We moreover desired to make mention of him who was named Haji Aqa and give him glad tidings of this Revelation whereby earth and heaven have spoken forth. Rejoice, O people, in the appearance of Him Who conversed on Sinai, through Whom the fruits have appeared, the rivers have flowed, the mysteries have emerged, the seas of knowledge and utterance have surged, and the fragrance of God, the All-Encompassing, the Self-Subsisting, has wafted. Thy name was present before the Wronged One, Who hath sent down for thee that whereby the fragrance of the garment hath been diffused throughout the world. Thy Lord is, verily, the Almighty, the Glorious, the All-Loving.

- 7 O Muhammad-Quli Khan! Harken unto the call from the precincts of 'Akka. Verily it hath been raised with such sovereignty as no hosts or armies can withstand. We beseech God to ordain for thee the good of all His worlds and to make thee steadfast in His love to such degree that neither the might of the people would frighten thee nor the roaring of any oppressor who hath turned away from God, the Lord of all that was and shall be. When thou hast attained unto My verses and heard My call, say: My God, my God! Praise be unto Thee for having caused me to hear Thy most sweet call and for having remembered me with that which shall never perish, by virtue of Thy Most Beautiful Names and Thy most exalted attributes. I beseech Thee by Thy most great signs, by the Daysprings of Thy Revelation and the Repositories of Thy knowledge, to enable me to serve Thy Cause with such steadfastness as cannot be shaken by the allusions of the croakers nor the calumnies of those who have disbelieved in Thee and Thy signs and have turned away from Him Who

بلا فصل قائم مغرور بشأنیکه خود را افضل و اعلم اهل عالم میشمردند و در یوم جزا احقر و اجهل و اخسر احزاب عالم مشاهده گشتند و در شقاوت بمقامی رسیدند که علمای آنحزب بر سفک دم اطهر فتوی دادند و جهلا بر اذی و سب و لعن قیام نمودند سبحان الله حال هم معرضین بیان باسمى از اسماء متمسک و از مولی الوری و مالک ملکوت اسماء غافل و محجوب یا ولی قم علی نصره امری و طهر القلوب من الضغينة والبغضاء باسمى المهيمن علی الاسماء انه يؤيدک و يمدک بجنود البيان لا اله الا هو المقتدر العزيز المنان

- 6 و اردنا ان نذكر من سمي بجای آقا و نبشره بهذا الظهور الذي به نطق الأرض والسماء افرحوا يا قوم بظهور مكمّل الطور الذي به ظهرت الانوار و جرت الأنهار و برزت الأسرار و ماجت بحار العلم و البيان و هاج عرف الله المهيمن القيوم قد حضر اسمك لدى المظلوم و انزل لك ما تضوّعت به رائحة القميص في العالم ان ربك هو المقتدر العزيز الودود

- 7 يا محمد قبل خان اسمع النداء من شطر عكا انه ارتفع بسلطان لا تقوم معه الصفوف و الجنود نسأل الله ان يقدّر لك خير كلّ عالم من عوالمه و يجعلك مستقيماً على حبه بحيث لا تخوّفك سطوة القوم و لا تمنعك زماجير كلّ ظالم اعرض عن الله ربّ ما كان و ما يكون اذا فزت بآياتي و سمعت ندائي قل الهی الهی لك الحمد بما اسمعتني ندائك الأحلى و ذكرتني بما لا ينفد بدوام اسمائك الحسنی و صفاتك العليا اسئلك بآياتك الكبرى و مشارق و حیک و مهابط علمك ان توقفي علی خدمة امرک باستقامة لا تزلّها همزات الناعقين و مفتریات الذين كفروا بك و بآياتك و اعرضوا عن الذي قام مقامك لا اله الا انت المهيمن على الغيب و الشهود

standeth in Thy stead. There is none other God but Thee, the All-Encompassing over the seen and the unseen.

- 8 O Majid! Thou hast arisen for God, for His Cause and His Face, and hast attained unto that which hath been the hope of the sincere ones and those nigh unto God. Each of the souls mentioned hath attained unto that which shall endure and remain immortalized in the Book of God. We have repeatedly made mention of all the loved ones of that land, and We beseech God to make them all steadfast, inasmuch as in these days the enemies have encompassed them round about. Outwardly they act with humility and submissiveness, yet inwardly, from the Land of Ta unto the Great City, they are engaged in stirring up sedition. They have secretly incited certain people and kept them in that city. Each day bringeth fresh harm and manifest oppression, while the Wronged One, in the midst of tribulations and adversities, remaineth firm in the Cause and uttereth the divine decrees. Neither the tyranny of the Pharaohs hath deterred Him, nor the might of tyrants hath frightened Him. He calleth out with His most exalted Voice, saying: "O people! Cast away what ye possess, for He Who is the Lord of the Kingdom of Names hath come from the heaven of bounty with clear sovereignty." The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon every patient and thankful soul. We conclude Our words with mention of Ibn-i-Dakhil, and counsel all to observe trustworthiness, godliness, unity and concord. Blessed is he who hath hearkened and acted accordingly, and woe betide the heedless. Unity is itself one of the hosts of God, as attesteth every man of learning who hath turned unto God, the Lord of existence.

8 یا مجید الله و لوجهه و لأمره قیام نمودی و فائز شدی بآنچه که امل مخلصین و مقرّین بوده نفوس مذکوره هر یک فائز شد بآنچه که در کتاب الهی باقی و مخلص است اولیای آن ارض طراً را مکرّر ذکر نمودیم و از حقّ میطلبیم کلّ را مستقیم فرماید چه که این ایام اعدا احاطه نموده اند در ظاهر بخضوع و خشوع عامل و در باطن از ارض طایفه مدینه کبیره بتحرّیک مشغول جمعی را سرّاً تحریک نموده اند و در آئندینه نگاه داشته اند هر یوم ضری وارد و ظلمی مشهود و مظلوم در بجهت بلایا و رزایا بر امر قائم و باحکام ناطق ما منعه ظلم الفراعنة و لا تخوفه سطوة الجبارة بأعلى النداء ینادی و یقول یا قوم ضعوا ما عندکم قد اتی من سماء العطاء مالک ملکوت الأسماء بسلطان مبین البهاء المشرق من افق سماء عنایتی علیک و علی کلّ صبار شکور و نختتم الکلام بذکر ابن دخیل و نوصی کلّ بالأمانة و الدیانة و الاتفاق و الاتحاد طوبی لمن سمع و عمل و ویل للغافلین انّ الاتحاد بنفسه من جند الله یشهد بذلك کلّ عالم اقبل الی الله مالک الوجود

BLIB_Or15690.061, BLIB_Or15728.015

BH00961

To: *Mirza Abdullah Khan Nuri*

Date: 1307 ? [1889-1890]

- 1 He is God, there is no God but Him!
- 2 O servant of God! Upon thee be the Glory of God! We give thee glad tidings at the outset of this utterance that thy works have been accepted before God, the Lord of all worlds. The Tongue of Grandeur hath acknowledged thy turning, thy presence, and thy standing before the Gate that was opened unto

1 هو الله لا اله الا هو

2 یا عبدالله علیک بهاء الله انا نبشّرك فی اوّل البیان بقبول عملک لوجه الله ربّ العالمین قد اعترف لسان العظمة بتوجهک و حضورک و قیامک لدی باب فتح علی من فی السموات و

all who are in the heavens and on earth. We give thee yet another glad tidings that thou mayest share it with Nabil-i-[Ba], upon him be My Glory, that the sun of permission hath dawned from the horizon of God's will, the Lord of the Mighty Throne. Say: Praise be unto Thee, O my God, for having answered my prayer! My spirit be a sacrifice for Thy favor, O Thou the Desire of the hearts of all men, past and present!

3 We wish to fulfill all thy needs, as beareth witness the Supreme Paradise, the Most Exalted Heaven, and the dwellers of the Tabernacle of Glory in this lofty station. However, some matters proceed and others are stayed according to the requirements of God's wisdom, the Mighty, the Powerful. We give thee glad tidings again and again that We love thee and remember thee as We remembered thee before, and We reveal in thy name that which shall not cease to yield its fragrance throughout the eternity of My Kingdom, the Mighty, the Inaccessible.

4 As for the matter of the sum thou didst mention, thou shouldst refer it to the Nasir, upon him be My Glory. It must reach him, and the Afnan, upon him be My Glory, must deliver it to him. This year, through the calumnies of the calumniators, there befell the Nasir that which caused the greatest sorrow. We beseech God, blessed and exalted be He, to assist His servants to be truthful, to return and to turn unto the gate of His bounty. Verily, He is the Forgiving, the Merciful. The heedless souls have committed that which hath caused grief to the loved ones of God.

5 As for thy desire to visit the Nasir, upon him be My Glory, and thy request for mention - blessed art thou for We have found thee among the faithful in the kingdom of creation. O thou who art present before the Gate! God, exalted be His glory, hath loved and continueth to love faithfulness. It is the ornament of the temples of the sincere ones, the near ones, and the sanctified ones. Whenever thou desirest, present thyself and perform that for which the people of the world have been created. Blessed art thou and blessed is he! This deed was accepted even before its manifestation. When thou seest him, give him My glad tidings, remind him of My verses, and illumine him with the effulgences of the Sun of My loving-kindness. We beseech God to assist him and his son who was named Habib and his other son who was named Asadu'llah in the Book of Names, to that which will exalt the Word of God, the Master of the Day of Judgment.

الأرضين أنا نبشرك ببيشارة أخرى لتبشّر النبيل قبل [باء] عليه بهائي بما اشرقت شمس الاذن من افق ارادة الله رب العرش العظيم قل لك الحمد يا الهى بما استجبت دعائى روحى لعنايتك الفداء يا مقصود افتدة الأولين و الآخرين

3 أنا نحبّ ان نقضى حوائجك كلّها يشهد بذلك الفردوس الأعلى و الجنة العليا و اهل خباء المجد فى هذا المقام الرفيع ولكنّ الأمور بعضها [يجرى] و [يتوقف] بمقتضيات حكمة الله المقتدر القدير و نبشرك مرة بعد اخرى بأننا نحبك و نذكرك كما ذكرناك من قبل و ننزل باسمك ما لا ينقطع عرفه بدوام ملكوتى العزيز المنيع

4 و اما وجه محل كه ذكر نمودى تكليف آنجناب آنكه بجناب ناظر عليه بهائى حواله [نمائيد] بايد باو برسد و جناب افنان عليه بهائى بايد باو برسانند اين سنه بر جناب ناظر عليه بهائى از مفتریات مفترين وارد شد آنچه كه سبب هم اكبر بوده نسال الله تبارك و تعالى ان يؤيد عبادہ على الصدق و الرجوع و الانابة لدى باب فضله انه هو الغفور الرحيم بارى نفوس غافله عمل نمودند آنچه را كه سبب حزن اولياء الهى گشته

5 و اينكه از براى جناب ناظر عليه بهائى اراده زيارت [نموده ايد] و همچنين ذكر طلب [كرده ايد] طوبى لك بما وجدناك من اهل الوفاء فى ناسوت الانشاء يا ايها الحاضر لدى الباب حق جلّ جلاله وفا را دوست داشته و دارد و اوست طراز هياكل مخلصين و مقربين و مقدسين هر هنگام اراده نمائيد حاضر شويد و عمل نمائيد آنچه را كه اهل عالم از براى آن از عدم بوجود آمده اند هنيئا لك و هنيئا له اينعمل قبل از ظهور بقبول فائز گشت ان رأيتہ بشّره من قبلى و ذكره باياتى و نوره بتجليات شمس عنايتى نسال الله ان يوفقہ و ابنه الذى سمى بحبيب و ابنه الآخر الذى سمى بأسدالله فى كتاب الأسماء على ما ترتفع به كلمة الله مالک يوم الدين

- 6 Thou didst mention 'Ali-i-Akbar, upon him be My Glory, and didst seek permission to attain his presence, meeting, and circumambulation as his deputy. This matter was illumined with the light of permission even before being mentioned. When thou seest him, stand before him and proclaim "Allah-u-Akbar" on My behalf and say: Blessed art thou, O thou who art exiled in the lands for the sake of God, the Lord of creation! In these days there hath been revealed from the heaven of utterance of the Lord of religions that which causeth joy and gladness to the people of the cities of justice and fairness. Whenever thou desirest, act as deputy and representative. Thus hath the decree of permission been sent down from the heaven of God's command, the All-Knowing, the All-Wise.
- 6 ذکر جناب علی قبل اکبر علیه بهائی را [نمودید] و همچنین اذن [خواسته‌اید] بوکالت او بحضور و لقا و طواف فائز [گردید] اینفرقه قبل از ذکر بنور اذن فائز و منور اذا رأیته قم امام وجهه و کبر من قبلی علیه و قل هنیئاً لک یا اسیر البلاد لوجه الله مالک الایجاد این ایام از سماء بیان مالک ادیان در ذکر ایشان نازل شد آنچه که سبب فرح و سرور اهل مدائن عدل و انصافست هر هنگام اراده [نمائید] نیابت و وکالت را عمل [کنید] کذلک نزل حکم الاذن من سماء امر الله العليم الحکیم
- 7 Thou didst mention 'Ali-i-Haydar, upon him be My Glory. We testify that he hath performed in the path of God that which the reckoners are unable to reckon. The love of him is binding upon all the loved ones of God. All must strive to discharge the debt that is due to him. O my God, my God! Thou seest Thy servant standing among Thy servants by Thy Name which was named 'Ali before Haydar in Thy Most Great Scene, and by another name which was inscribed by Thy Most Exalted Pen in the Crimson Tablet. O Lord! Strengthen him with Thy sovereignty, then aid him and Thy friends and those who love Thee and are sincere toward Thee. Verily, Thou art the One with power over what Thou wilt, and in Thy grasp are the reins of all affairs.
- 7 ذکر جناب علی قبل حیدر علیه بهائی را [نمودید] نشهد انه عمل فی سبیل الله ما عجز عن احصاء اجره المحصون بر جميع احبای الهی محبتش لازم باید کل در ادای دینی که باید باو برسد سعی نمایند الهی الهی تری عبدک قائماً بین عبادک باسمک الذی سَمیَ یعلی قبل حیدر فی منظرک الأكبر و باسم آخر الذی کان مرقوماً من قلبک الأعلى فی الصّحیفة الحمراء ای ربّ ایده بسلطانک ثمّ انصره و اولیائک و محبّیک و مخلصیک انک انت المقتدر علی ما تشاء و فی قبضتک زمام الامور
- 8 Whenever that honored one desires [to go] on his behalf and attain his presence and meeting, before setting out recite this verse and then proceed:
- 8 هر هنگام آنجناب اراده [نمائید] بنیابت او توجّه [کنید] و بحضور و لقا فائز [شوید] قبل از حرکت این آیه را تلاوت [نمائید] و بعد توجّه [کنید]
- 9 O my God, my God! Thou knowest and seest that I desire to turn toward Thy most exalted station and visit Thee through him who hath arisen to serve Thy Cause. O Lord! Strengthen him with the hosts of Thy utterance and wisdom, then open before his face the doors of Thy riches and bounty. O Lord! Aid Thy loved ones and Thy friends and servants to love him and support him. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Almighty, the All-Conquering, the Omnipotent.
- 9 الهی الهی تعلم و تری اتی اردت ان اتوجّه الی مقامک الأعلى و ازورک من قبل من قام علی خدمة امرک ای ربّ ایده بجنود بیانک و حکمتک ثمّ افتح علی وجهه ابواب غنائک و عطائک ای ربّ اید اولیائک و احبائک و عبادک علی حیه و نصرته انک انت المقتدر علی ما تشاء لا اله الا انت القویّ الغالب القدير
- 10 O servant of God! Upon thee be My glory! Blessed art thou for what thou hast mentioned, and happy art thou for what thou hast described. We testify that he is among the triumphant ones, and there hath been sent down for him that which the treasures of the world cannot equal. We beseech
- 10 یا عبدالله علیک بهائی هنیئاً لک بما ذکرته و مرئياً لک بما وصفته نشهد انه من الفائزين و نزل له ما لا [يعادله] کنوز العالم نسأل الله ان يؤیده و يحفظ اماناته عنده انه هو الحافظ الأمين

God to strengthen him and preserve his trusts with Him. Verily, He is the Protector, the Trustworthy.

- 11 O 'Ali before Haydar! Upon thee be the ocean of grace and bounty from God, the Lord of the Kingdom of Names. Thou hast been mentioned at all times before the face of the Lord of all mankind. We beseech God to enable all to do that which He loveth and is pleased with, and through which His Cause, the Guardian over all who are in the heavens and the earth, may be exalted.
- 12 And We desired to mention Qasim, upon him be My glory! We have mentioned him before and at this time for his having turned toward the Supreme Horizon when mankind turned away from it, save those whom God, the Lord of the worlds, wished.
- 13 We have mentioned Our loved ones in Ba and Dal, and We have counseled and do counsel all with most eloquent utterance to trustworthiness and godliness and that whereby the station of man may be exalted in the contingent world. This Wronged One beareth witness that servants have been brought from nothingness into being for the betterment, fellowship and unity of mankind. Corruption and conflict have ever been and are condemned. The divine Books, Tablets and Scriptures have given the glad-tidings that the purpose of this Most Great Manifestation is none other than the reformation of the world and its peoples, that perchance through the power of utterance military might may be abolished, and the world be governed through the power of love. We beseech God to adorn all with the ornament of trustworthiness, which is the best ornament for the world. Take hold, O servants of God, of that which ye have been commanded by One Who is the Counselor, the All-Knowing. The glory that shineth resplendent from the horizon of the heaven of grace be upon thee, O thou who hast turned with all thy being unto God, the Mighty, the Praised.
- 11 يا على قبل حيدر عليك بحر الفضل و العطاء
من لدى الله مالک ملکوت الاسماء قد كنت
مذكوراً في الليالي و الايام امام وجه مولى الانام
نسأل الله ان يوفق الكل على ما يحب ويرضى و
ما يرتفع به امره المهيمن على من في السموات و
الأرضين
- 12 و اردنا ان نذكر قاسم عليه بهائي انا ذكرناه من
قبل و فهذا الحين بما اقبل الى الأفق الأعلى اذ
اعرض عنه الوری الا من شاء الله رب العالمين
- 13 انا ذكرنا احبائنا في الباء و الدال و كل را بافصح
بيان وصيت نموده و مينمائيم بامانت و ديانت
و ما يرتفع به مقام الانسان في الامكان اينظلوم
شهادت ميدهد بر اينکه عباد از برای اصلاح و
الفت و اتحاد از عدم بوجود آمده اند فساد و نزاع
لازال مردود بوده و هست كتب و صحف و زير
الهی بشارت داده که مقصود از این ظهور اعظم
اصلاح عالم و امم بوده لا غير که شاید بقوة
بيان قوة حربه از میان برخيزد و عالم بقوة حبه
اداره شود از حق ميطلبيم کل را بطراز امانت
که احسن طراز عالم است مزین فرمايد خدوا
يا عباد الله ما امرتم به من لدن ناصح علم البهاء
الساطع الالاع من افق سماء الفضل عليك يا من
اقبلت بکلك الى الله العزيز الحميد
- INBA19:144b, INBA32:133, BRL_DA#444,
COMP_TRUSTP#21x

BRL_TRUST#20x, BSW#02.08x, COC#2032x

BH00976

To: Shaykh Kazim Samandar

Date: 1307 ? [1889-1890]

- 1 He is the Compassionate, the All-Bountiful Herald! 1 هو المبشر المشفق الكريم
- 2 Praise be to God Who hath manifested that which was hidden in the eternity of eternities and concealed from all eyes and sight. When He desired to reveal His grace that encompasseth all created things and to manifest His mercy that precedeth all contingent beings, He spoke the Supreme Word whereby the Herald called out from every direction: "The Kingdom belongeth to God, the Possessor of all names and attributes!" 2 الحمد لله الذى اظهر ما كان مكنوناً في ازل الآزال و مستوراً عن العيون و الأبصار فلما اراد اظهار فضله الذى احاط الكائنات و ابراز رحمته التى سبقت الممكّات نطق بالكلمة العليا و بها نادى المناد من كلّ الجهات الملك لله مالِك الأسماء و الصّفات
- 3 Praise be to God Who revealed Himself through His glorious Name unto the world. Then all created things turned toward the Most Great Ocean, each drop of which [announceth] to the servants the appearance of Him Who conversed on Sinai and the Dawning-Place of the Light that hath shone and gleamed from the horizon of God's will, the Revealer of verses. 3 الحمد لله الذى تجلّى باسمه العزيز على العالم اذا اقبلت الموجودات الى البحر الأعظم الذى كلّ قطرة منه [تبشّر] العباد بظهور مكلم الطور و مشرق النور الذى سطع و لاح من افق ارادة الله منزل الآيات
- 4 Praise be to God Who hath made death a door to His presence, a means of attaining His reunion, and a cause for the life of His servants. Through it He hath revealed the mysteries of His Book and that which was treasured in His knowledge. Verily, He is the Almighty Whom the tyranny of the oppressors hath not weakened, nor have the manifestations of idle fancies and vain imaginings [hindered]. 4 الحمد لله الذى جعل الموت باباً للقائه و سبباً لوصاله و علّة حياة عباده و به اظهر اسرار كتابه و ما كان مخزوناً في علمه أنّه هو المقتدر الذى لم يعجزه ظلم الظالمين و لم [تمنعه] مطالع الظنون و الأوهام
- 5 God testifieth that there is none other God but Him, and He Who hath come with the truth is the Dawning-Place of His glory, the Dayspring of His beauty, the Manifestation of His mysteries, the Revealer of His verses, and the Proclaimer of His evidences. He it is at Whose appearance before the faces of the world the limbs of the nations trembled and the ocean of His Most Great Name surged. Through Him the Supreme Pen moved and revealed its hidden pearls and treasured gems. Through Him the veils were rent asunder, the hearts of those endowed with understanding were set ablaze in their final abode, and all things proclaimed: "The Kingdom and Dominion, then Glory and Power belong to God, the Lord of Lords and the Commander on the Day of Reckoning!" 5 شهد الله أنّه لا اله الا هو و الذى اتى بالحق أنّه هو مشرق جلاله و مطلع جماله و مظهر اسراره و منزل آياته و أعلن بيناته هو الذى بقيامه امام وجه العالم ارتعدت فرائص الأمم و ماج بحر اسمه الأعظم و به تحرّك القلم الأعلى و اظهر لآليه المكنونة و جواهره المخزونة و به خرقت الأجاب و اشتعلت افئدة اولى الأبواب في المآب و نطقت الأشياء الملك و الملكوت ثم العزة و الجبروت لله ربّ الأرباب و الأمر في يوم الحساب
- 6 O My Most Exalted Pen! The Day of remembrance and praise hath come upon thee. Let not the malicious triumph of the enemies, nor the wretchedness of the ungodly, withhold thee from commemorating him who hath ascended unto the Most Exalted Horizon, sanctified from the affairs of this world and 6 يا قلبى الأعلى قد اتاك يوم الذكر و الثناء اياك ان [تمنعك] شماتة الأعداء و شقاوة الأشتياء عن ذكر من صعد الى افق الأعلى مقدساً عن شئون الدنيا و ما عند اهل البغى و الفحشاء

from that which is possessed by the people of hatred and shamelessness.

7 Say: O Samandar! The Lord of destiny was, in truth, walking within the Most Great Vision, pondering the mysteries of fate, when lo, the call was lifted up from the right hand of the Most Exalted Horizon:

8 “O concourse of earth and heaven! This is a Day whereon the River of fidelity hath sought the Ocean of bounty, and the Light hath hastened unto the Dayspring of Revelation. This is the Day whereon Sinai crieth aloud, saying: Rejoice, O people, in that the light of detachment hath shone forth from the horizon of creation, and that which had remained hidden from eyes and sight hath now been revealed.”

9 Then was another call raised, and We heard the Ridvan of the Most Exalted Paradise announcing glad tidings unto the Ridvan of the Supreme Paradise, saying: “O forms abiding in the crimson chambers, and O maidens of restrained gaze within the domes of majesty and grandeur! Adorn your temples with garments of radiant light, and your heads with crowns of moist and ruddy rubies. Then prepare ye for the welcome of that most subtle, most holy, most luminous, most exalted Spirit Who hath ascended from the loftiest station of the city of lovers. By His turning and approach, all existence, both of the unseen and of the seen, hath been perfumed.” Thereupon yearning and attraction seized the Concourse on high and the dwellers in the Paradise of Abode, and the houris of the chambers came forth from their dwellings.

10 Then the Tongue of Utterance proclaimed above the realm of being: “O people of Paradise! At this hour he hath directed his steps toward the place circumambulated by the Prophets and the chosen ones. We bear witness that he hath sought this Most Exalted Spot, this highest summit, this Qiblih of the lovers in the Most Glorious Horizon, and hath quaffed the choice wine of reunion from the hand of the bounty of his Lord, the King of the kingdom of names, and the Kawthar of union from the Dayspring of Beauty.” Then did the Ancient Beauty circle once and yet again, and thereafter ascend, accompanied by a company of the breezes of Revelation and an army of the Manifestations of the Names of God and the Daysprings of His attributes. Before His face waved the banner of detachment. Thereupon there spread abroad from the fragrances of His love and the sweet savors of His severance that whereby conditions in the Most Exalted Realm and the highest stations were transformed in a manner that no speech can recount.

7 قل يا سمندر مالك القدر كان ان يمشى في المنظر
الأكبر متفكراً في اسرار القدر اذا ارتفع النداء من
الشطر الأيمن من الأفق الأعلى

8 يا ملاء الأرض و السماء هذا يوم فيه قصد نهر
الوفاء بحر العطاء و النور مشرق الظهور و هذا
يوم فيه ينادى الطور ويقول افرحوا يا قوم بما
اشرق نور الانقطاع من افق الابداع و ظهر ما
كان مستوراً عن العيون و الأبصار

9 ثم ارتفع نداء آخر اذا سمعنا ان رضوان الفردوس
الأعلى يبشر رضوان الجنة العليا ويقول يا طلعات
الغرف الحمراء و يا قاصرات الطرف في قباب
العظمة و الكبرياء زين هياكلكن بالحرر النوراء
و رؤوسكن بأكاليل من الباقوة الرطبة الحمراء
ثم استعدن للاستقبال بما صعد الروح الألف
الأقدس الأنور الأرفع الأعلى من اعلى مقام مدينة
العشاق و بتوجهه و اقباله تعطر الوجود من الغيب
و الشهود اذا اخذ الاشتياق و الانجذاب الملاء
الأعلى و سكان الجنة المأوى و خرجن عن مقامهن
حوريات الغرفات

10 اذا نطق لسان البيان فوق الامكان يا اهل الجنان
انه في هذا الحين توجه الى مطاف الأنبياء و
الأصفياء تشهد انه قصد هذا المقام الأعلى و
الذروة العليا و كعبة العشاق في الأفق الأسمى
و شرب رحيق اللقاء من يد عطاء ربه مالك
ملكوت الأسماء و كوثر الوصال من مشرق
الجمال ثم طاف هيكल القدم مرة بعد اخرى ثم
صعد و معه حزب من نفحات الوحي و جند
من مظاهر اسماء الله و مطالع صفاته و كانت
راية الانقطاع تنفق امام وجهه اذا انتشرت من
نفحات حبه و فوحات انقطاعه ما انقلبت بها
الأحوال في المقام الأعلى و المراتب العليا على
شأن لا يذكر بالمقال

- 11 Thus did the Ocean of Utterance surge in remembrance of him who in the Most Holy, Most Glorious Tablet was named Muhammad, formerly 'Ali. By My life! Through him the light of the Cause shone forth, the breeze of grace was wafted abroad, and the Spirit of the Cause cried out before his countenance: "This is he who broke not the covenant of God nor His testament. This is he unto whose steadfastness the Tongue of God, the Most Glorious, hath borne witness in the Most Exalted Horizon." The atoms themselves testified to his turning, his devotion, and his spending whatsoever he possessed in the path of God, the Almighty, the Mighty, the Bestower.
- 12 O Samandar! Upon thee be My glory, My loving-kindness, and My mercy. The Pen desireth not, in this Most Great bereavement, to make mention of aught save that whereby the hearts of men may be drawn, so that the Most Great Joy may seize all humankind—a mercy, a compassion, and an honor from God unto those who have uttered His praise and have attained unto the reading of that which was sent down in his remembrance from the heaven of the grace of the Bestower in the place of return.
- 13 The radiant, resplendent light, and the dawning, shining Baha from the horizon of the heaven of bounty, be upon him, upon his family, upon his kindred, and upon those who have heard his call and his remembrance in this tidings, at the appearance of which all things, the Daysprings of the Names, and the Dawning-Places of Revelation in the human world of creation, proclaimed: "Might and majesty belong unto God, the Lord of all necks, Who speaketh before the faces of all peoples."
- 14 O Samandar! Upon thee be My Baha and My loving-kindness. Since His Holiness Marfu' in his testament made mention of this word: "Glory be to God! For the most part, whenever any soul heareth mention of death, sorrow and depression come upon him. Yet this least of servants, at the mention thereof, am gladdened, and by the thought of it am cheered. Though in another station, were I to die, the friends would be saddened and the enemies made glad, yet since I myself am joyful, let the friends also rejoice." Thus were closed the doors of lamentation for the calamity whereby the hearts of creation are made sorrowful.
- 15 Say: Glorified art Thou, O my God, O Thou the passion of the hearts of them that are nigh unto Thee, and the light of the hearts of the sincere! Thou seest Thy lovers holding their souls in their hands, and Thy yearners bearing their heads upon their palms, awaiting Thy wondrous and precious meeting, through which the fragrances of everlasting life have been diffused throughout all created things. O Lord! Bring them
- كذلك ماج بحر البيان في ذكر من سمي بمحمد قبل
على في اللوح المقدس الأبهي لعمري به سطع نور
الأمر وسرت نسمة الفضل و نادى روح الأمر
امام وجهه هذا الذي ما نقض عهد الله و ميثاقه
و هذا الذي شهد باستقامته لسان الله الأبهي في
الأفق الأعلى قد شهدت الذرات باقباله و توجهه
و انفاقه ما عنده وله في سبيل الله المقتدر العزيز
الوهاب
- يا سمندري عليك بهائي و عنايتي و رحمتي ان
القلم لا يحب ان يذكر في هذه المصيبة الكبرى الا
ما [يتجذب] به افئدة الوري بحيث يأخذ الفرح
الأكبر كل البشر رحمة و رأفة و كرامة من عند
الله على الذين نطقوا بثنائه و فازوا بقراءة ما نزل
في ذكره من سماء عناية الوهاب في المآب
- النور الساطع اللأخ و البهاء المشرق الطالع من افق
سماء العطاء عليه و على اهله و ذوى قرابته و على
الذين سمعوا ندائه و ذكره في هذا النبأ الذي اذ ظهر
نطقت الأشياء و مطالع الأسماء و مشارق الوحي
في ناسوت الانشاء العزة و العظمة لله مالک
الرقاب و الناطق امام وجوه الأحزاب
- يا سمندر عليك بهائي و عنايتي چون حضرت
مرفوع در وصیت نامه اینکلمه را ذکر نموده
سبحان الله غالباً هر نفسی ذکر موت شنود حزن و
افسردگی وی را روی نماید و این کترین عباد
از ذکرش مسرورم و بفکرش مبرور و فی مقام
آخر اگرچه از مردنم دوستان محزون و دشمنان
مسرور شوند ولی چون خود مسرورم دوستانهم
مسرور باشند بذلک غلقت ابواب ذکر المصيبة
الذی به [یتکدر] افئدة البریة
- قل سبحانک اللهم یا وله افئدة المقربين و نور
قلوب المخلصین ترى عاشقیک اخذوا ارواحهم
بأياديهم و مشتاقیک رؤوسهم بأکفهم منتظرین
لقائک العزيز البديع الذی به فاحت نفحات
الحیوان فی الامکان ای رب قربهم الیک ثم

nigh unto Thee, then grant them the Kawthar of reunion with Thee at all times. Thou art, verily, the Almighty, the Mighty, the All-Bountiful.

ارزقهم کوثر وصالک فیکلّ الأحيان انک
انت المقتدر العزيز المنان

- 16 And at this hour We bring the utterance to its close with remembrance of him who hath ascended unto Us, and We say: My fragrances, My remembrance, and My praise be upon thee, and upon those whom neither hatred hath withheld from remembering him, nor the veils of heedlessness from extolling his praise. It behoveth every soul to remember him even as My Most Exalted Pen hath remembered him in this most mighty, most holy, most luminous, most glorious station.

HURQ.BH86

16 و فیذا الحین نختتم البیان بذكر من صعد الينا و
نقول نفحاتی و ذکرى و ثنائى علیک و علی الذین
ما منعهم البغضاء عن ذکره و لا سبحات الغفلة
عن ثنائه ینبغى لكل نفس ان یذکره بما ذکره قلبی
الأعلى فیذا المقام الأعزّ الأقدس الأنور الأبهى

BLIB_Or15690.068, BLIB_Or15724.116,
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MHT2b.057bx, MAS8.095ax, TRZ1.089bx,
LDR.245x

BH00982

To: *Shaykh-Ali*

Date: 1307 ? [1889-1890]

- 1 In the Name of the Desire of all worlds!

1 بنام مقصود عالمیان

- 2 We have heretofore spoken in eloquent language that which betokened pure grace and everlasting remembrance. Now We speak in the language of light that it may draw thee to the Dawning-Place of thy Lord's grace, the All-Informed Speaker.

2 بلغت فصحی از قبل ذکر نمودیم آنچه را که مشعر
بر عنایت محضه و ذکر ابدیه بوده حال بلغت نوراً
ذكر منمائیم لیجذبک الى مشرق عنایة ربک
الناطق الخبیر

- 3 By the life of God! From the earliest days until now, by night and by day, the Pen of counsel hath been in motion, and in the first rank and station Its purpose hath been naught but to quench the fire of hatred and rancor which blazeth in the hearts and breasts of the diverse peoples of the world. Thou art well aware of the differences among the people. We have forbidden conflict, corruption and strife, and have commanded all to that which giveth rise to justice, equity, refinement and grace.

3 لعمرالله از اول ایام الى حین در لیالی و ایام
قلم نصح متحرک و در رتبه اولی و مقام اول
مقصودی جز احماد نار ضغینه و بغضا که در
قلوب و افتدۀ احزاب مختلفۀ عالمست نبوده و
نیست آنجناب آگاهند بر اختلافات قوم نزاع و
فساد و جدال را منع نمودیم و کلّ را باموریکه
سبب ظهور عدل و انصاف و آداب و الطافست
امر نمودیم

- 4 God the All-Knowing beareth witness that We have had no purpose for Ourselves, and the tribulations We have suffered in this path are beyond reckoning. Every fair-minded soul hath testified and doth testify to this. Neither the opposition of the divines, nor the might of the powerful, nor the sovereignty of rulers did deter this servant. Were the possessors of majesty, wealth, bounty and glory to ponder, even briefly, upon that

4 حق آگاه گواه که از برای خود مقصودی
نداشته و نداریم و بلائی وارد در این اراده از
احصا خارج هر منصفی گواهی داده و میدهد
منع علما و قوت اقویا و سطوت امرا این عبد را
منع نمود اگر اصحاب عزّت و ثروت و نعمت و
رفت فی الجمله در آنچه از قبل و بعد ذکر شده

which hath been mentioned before and after, all would hasten toward the ocean of divine generosity, and would find themselves purified and sanctified from the dust of idle fancies and the darkness of vain imaginings of men, and would utter the blessed words "Now hath the truth become manifest."

تفکر نمایند کلّ قصد بحر عطای الهی کنند و خود را از غبره ظنون و اوهام و قتره شبهات انام مطهر و مقدّس و فارغ و آزاد مشاهده نمایند و بکلمه مبارکه الآن قد حصح الحق ناطق گردند

- 5 This Wronged One hath spoken only for the sake of God, and thus did We acquaint all kings and cities of the world with that which is the cause and source of true bounty, heavenly sustenance and everlasting life, that they might arise to assist the Cause of God and remove hatred and rancor from their midst. Should the possessors of insight regard with fairness the pearls of wisdom and utterance which have emerged from the Treasury of the Supreme Pen by the command of the Lord of all beings, the tongues of their realities and essences would testify that Baha hath not spoken of His own desire, but rather by that which He was commanded by God, the Creator of the heavens and the Lord of the Kingdom of Names.

5 این مظلوم آنچه ذکر نموده لوجه الله بوده لذا جميع ملوک و مدن عالم را بآنچه سبب و علت نعمت حقیقی و مائده سماء و حیات ابدی بود آگاه نمودیم تا بر اعانت امر الهی قیام نمایند و ضغینه و بغضا را از میان بردارند اگر صاحبان بصر در لالی حکمت و بیان که از خزانه قلم اعلی بامر مولی الوری ظاهر شده بانصاف نظر نمایند تنطق السن حقائقهم و ذواتهم بأنّ البهاء ما نطق عن الهوى بل بما امر به من لدی الله فاطر السماء و مالک ملکوت الاسماء

- 6 Consider the Shi'ih sect: Now all their divines mount the pulpits to curse the Desire of the worlds. What hath been the cause of this wrong and the reason for this heedlessness? By the life of God! It hath been naught but imitation and limitation. That which is befitting and conducive to the salvation, prosperity and reformation of the world and its peoples is but one thing: that the servants should observe and hearken with their own eyes and ears.

6 در حزب شیعه تفکر نمایند حال علمای آن حزب طراً بر منابر بسبب مقصود عالمیان ناطقند آیا سبب این ظلم و علت این غفلت چه بوده لعمرالله تقلید و تحدید بوده آنچه سزاوار است و سبب نجات و فلاح و اصلاح عالم و اتمست شیء واحد بوده و آن مشاهده و اصغاء عباد بعیون و آذان خود

- 7 O thou who art mentioned in His presence! Today the waves of the ocean of utterance are manifest before all faces, and the blessed Tree is adorned with new, wondrous and goodly fruits, and the splendors of the Sun of Truth are shining from the horizon of will, visible and manifest. Blessed is he who hath shown justice in the Cause of God, the Lord of the worlds, and joy be unto him who hath witnessed and seen and said: "Praise be unto Thee, O Thou Who art the News mentioned in the Books of God, the Mighty, the Praiseworthy!"

7 یا ایها المذکور لدی الوجه امروز امواج بحر بیان امام وجوه ظاهر و سدره مبارکه باثمار جدیده بدیعۀ جیده مزین و مشهود و تجلیات آفتاب حقیقت از افق اراده مشرق و موجود طوبی لمن انصف فی امر الله رب العالمین و نعیماً لمن شهد و رأى و قال لک الحمد یا ایها النبأ المذکور فی کتب الله العزیز الحمید

- 8 It is hoped that his honor will strive to exalt the Word of the Lord of all beings and shatter the idols of suppositions and fancies through the hosts of wisdom and utterance. Today is the day of endeavor and service, that perchance through the efforts of steadfast souls the world may attain to that which is befitting and worthy. Harken unto the Voice of the Wronged One. Strive, that perchance ye may, through celestial power, transform the abasement and heedlessness of people into elevation and glory.

8 امید آنکه آنجناب همت نماید بر اعلاء کلمه مولی الأنام و کسر اصنام الظنون و الأوهام بجنود الحکمة و البیان امروز روز همت و خدمتست که شاید بهمت نفوس مستقیمه عالم فائز شود بآنچه که لایق و سزاوارست بشنو ندای مظلوم را جهد نمایند شاید ذلت و غفلت ناس را بقوة ملکوتی برفعت و عزّت تبدیل نمایند

9 The day before, these special words were revealed from the heaven of divine wisdom to one of the wise ones, and are mentioned here that they may increase his honor's resolve: O Wise One! Upon thee be My glory and loving-kindness. The power and structure of faith have weakened; the supreme remedy is needed. The darkness of the peoples' base metal hath seized them; the greatest elixir is needed. O Wise One! Hath the crown of victory possessed such power as to transform diverse and differing elements into a single thing, raising it to the station of pure gold? Though its transformation appeareth difficult and complex, yet in the sight of this Wronged One the transformation of earthly power into celestial power is possible. That which transforms this power is greater than any elixir. This station and this power are specially reserved for the Word of God. It is the essence that transforms fear into assurance, weakness into strength, and abasement into glory. One drop from the ocean of divine wisdom struck Badi' and like a globe of fire he sought martyrdom. His moisture was transformed to fire, his weakness to power, and his sluggishness to swiftness.

10 At this time, what is needed is to seek healing from the Incomparable Almighty for the diseases of ignorance, heedlessness, and vain imaginings. We beseech God to assist thee in that which He loveth and is pleased with, and to ordain for thee what He hath ordained for His chosen ones. God willing, thou shalt be assisted to take hold of the reins of wisdom. Verily God is the Almighty, the Powerful. The glory from Us be upon thee, and upon the learned one whom knowledge hath not veiled from the Known One, and upon the mystic whom mysticism hath not veiled from the Recognized One, and upon the unlettered one who hath broken the chains of limitation and believed in God, the Mighty, the Praiseworthy.

11 At the end of the book, these words, which are the cause and means of the greatest attainment for the peoples and the cause of deliverance in these days, are mentioned: If it becomes possible and the means of movement and permission are provided, let his honor, for the sake of God, journey to these parts for a while and spend some days in association, that he may become aware of the reality of the Cause. This will become the means of deliverance for some of the servants. Now the objectors among the people of Bayan are tormented by fancies similar to the fancies of the previous party, but after meeting both parties, that which is now hidden will be revealed and they will attain to true understanding. This is a great undertaking and among the good deeds that had and has no likeness or equal. It is hoped that his honor will be assisted in what was mentioned and become the cause of deliverance for a number

9 یوم قبل این کلمات مخصوص یکی از حکما از سماء حکمت لدنی نازل در این مقام ذکر میشود شاید بر همت آنجناب بیفزاید یا حکیم علیک بهائی و عنایتی قوه و بنیه ایمان ضعیف شده دریاق اعظم لازم شده سواد نحاس امم را اخذ نموده اکسیر اعظم لازم شده یا حکیم آیا اکلیل غلبه دارای آن قدرت بوده که اجزای متفرقه مختلفه در شیء واحد را تبدیل نماید و بمقام ذهب ابریز رساند اگرچه تبدیل آن صعب و مشکل بنظر میآید و لکن تبدیل قوه ناسوتی بقوه ملکوتی ممکن نزد این مظلوم آنچه این قوه را تبدیل نماید اعظم از اکسیرست این مقام و این قدرت مخصوصست بکلمه الله اوست جوهریکه خوف را باطمینان و ضعف را بقوت و ذلت را بعزت تبدیل فرماید یک قطره از بحر حکمت الهی بر بدیع زد بمثابة کره نار قصد فدا نمود رطوباتش بنار ضعفش باقتدار و بطشش بسرعت تبدیل شد

10 در این حین آنچه لازمست طلب شفاست از قادر بیچون از برای امراض جهل و غفلت و ظنون نسل الله ان یوفقک علی ما یحب و یرضی و یکتب لک ما کتبه لمعشر الأصفیاء انشاء الله مؤید شوی براخذ زمام حکمت ان الله هوالمقتدر القدیر البهاء من لدنا علیک و علی عالم ما منعه العلوم عن المعلوم و علی عارف ما منعه العرفان عن المعروف و علی امی کسر سلاسل التحدید و آمن بالله العزیز الحمید

11 در آخر کتاب باین کلمه که سبب و علت فوز اعظمست از برای امم و علت نجاتست در این ایام ذکر میشود اگر ممکن شود و اسباب حرکت و اذن بمیان آید چندی آنجناب لوجه الله باین اطراف توجه نمایند و ایامی چند را بمعاشرت صرف کنند تا بحقیقت امر آگاه شوند و این سبب نجات بعضی از عباد خواهد شد حال معرضین اهل بیان باوهاماتی شبه اوهامات حزب قبل معذبند و بعد از ملاقات مقامین آنچه حال مستورست کشف میگردد و بحقیقت عرفان فائز میشوند این فقره عملیست بزرگ و از حسنا نیست که شبه و مثل نداشته و ندارد امید آنکه آنجناب موفق شوند بر آنچه ذکر شد و سبب نجات جمعی

of the deluded ones. And this is not difficult for God. We beseech Him to open through thee the door of understanding to all who dwell in the realm of possibility, and through thee to raise the standard of utterance to the highest heights. Verily He is the Almighty, the Powerful, the All-Bountiful.

از متوهمین گردند لیس هذا على الله بعزیز نسله
ان یفتح بک باب العرفان على من فی الامکان
و یرفع بک علم البیان على اعلى الأعلام انه هو
المقتدر العزیز المنان

BLIB_Or15716.038.21

BH01009

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

Date: 1307 ? [1889-1890]

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

1 هو الله تعالى شأنه العظمة والاقطار

2 Praise be to God, the esteemed letter arrived and brought joy. The pen moves with longing at your mention and the world of creation is set ablaze thereby. The servant beseeches his Lord on your behalf for inexhaustible good, an unchanging station, unending sustenance, and unceasing bounty. Indeed, each of the blessed letters was like a cloud bestowing abundant rains of favor, refreshing the precincts of that station. This freshness seems to flow from the blessed verse "and from water We made all things living." Glory be to God! The signs of grace and bounty have encompassed the world of meaning and utterance. Verily, God, exalted be His glory, is the One Who keeps count.

2 الحمد لله دستخط عالی و مسرت حاصل
و قلم شوقاً لذكرکم متحرک و عالم انشاء از آن
مشعل یسئل الخادم ربه لحضرتکم خیراً لا ینفد
و مقاماً لا یتغیر و مائدة لا تنقطع و نعمة لا
تتوقف باری دستخطهای مبارکه فی الحقیقه هر
یک بمثابه سحاب بخشنده امطار غزیره عنایت
فرمود ساحت مقام را تر و تازه نمود این ترى
گویا از آیه مبارکه و من الماء کلشیء حادث
و هاطل سبحان الله آثار فضل و عطا عالم معانی
و بیان را احاطه نموده ان المحصى هو الله جل
جلاله

3 After visiting, reading, and experiencing joy and delight, we approached the Sacred Spot and, having received permission, made representation before the face of our Lord, attaining the supreme honor of being heard. He said:

3 و بعد از زیارت و قرائت و فرح و سرور قصد
مقام نموده امام وجه مولی بعد از اذن عرض
شد و برتبه علیا که مقام اصغاست فائز گشت
فرمودند

4 "The honored Afnan 'Ali, upon him be My peace and My glory, stands before Our face and has attained Our favor. We beseech God, blessed and exalted be He, to open before his face a door from the doors of His grace, a door from the doors of His bounty, a door from the doors of His mercy, and a door from the doors of His might and riches. Verily, He is the All-Powerful, the All-Bountiful. We ask of the Truth to assist him and grant him perfect patience in all matters. Verily, the nature of this world is to rise and fall, and We ask Him, blessed and exalted be He, to erase the latter and confirm the former.

4 جناب افنان علی علیه سلامی و بهائی امام وجه
قائم و عنایت فائز نسل الله تبارک و تعالی ان
یفتح علی وجهه باباً من ابواب فضله و باباً من
ابواب عطائه و باباً من ابواب رحمته و باباً من
ابواب عزه و غنائہ انه هو المقتدر الفیاض از
حق میطلبیم او را تأیید فرماید و در امورات
صبر کامل عطا نماید ان الدنیا شأنها الصعود و
النزول و نسله تبارک و تعالی ان یحو الثانی و

He is the Possessor of grace, ordaining what He wishes for whom He wishes, and He is the Single, the One, the Powerful, the Unconstrained. Say:

- 5 My God, my God! Transform hardship into ease, and sorrow into joy. Ordain for this Afnan of Thine that whereby Thy signs may be exalted among Thy servants and Thy Word in Thy lands. Verily, Thou art the Generous, the Possessor of great bounty. I beseech Thee by the oceans of Thy protection, the depths of Thy power, and the laws of Thy might and wisdom, to send down upon him from the heaven of Thy generosity a blessing from Thy presence. Verily, Thou art the Mighty, the All-Bestowing.

- 6 Convey to the loved ones the greetings of the Wronged One and make such mention as will open the ears of the world and enable them to attain true hearing. For if one attains to this station, the world's events of any kind will neither sadden nor change him. The honored Haji, upon him be God's peace and favor, along with the honored Mustafa, upon him be God's peace, have turned toward that direction. Indeed, great success was ordained for them, and they have attained and been honored by what was revealed in the Book. Blessed is he! He has taken for himself a luminous station near the House. We beseech God to ordain for him what We have ordained for the sincere among His servants and the near ones among His creation. Blessed are the loved ones of God and joy be unto them. We testify that they have attained to that which most of the servants have not attained. They are among those whom God has assisted to turn toward His House and draw near unto Him, and He has ordained for them a blessing from His side and a bounty from His presence. Verily, He is the Mighty, the Generous."

- 7 Verily the servant confesseth that all His names have preceded existence itself, both seen and unseen, and His grace hath encompassed all things, and His bounty hath taken hold of all who dwell on earth and in the heavens, to such extent that the remembrances of the world are powerless to recount it and the descriptions of nations fail to describe it. I beseech God, blessed and exalted be He, to make His loved ones the manifestations of His detachment, the dawning-places of His generosity and bounty, and the treasures of His knowledge, and to ordain for them from the Pen of His command that which will exalt them in all conditions among men. He is the Lord of the beginning and the end. This servant hath ever deemed it necessary to mention the Afnan, upon him be the Glory of the All-Merciful. God is my witness that morning and night my tongue uttereth his praise and my heart is aflame with love for

يثبت الأول أنه هو مالك الفضل يقدر لمن يشاء
ما يشاء وهو الفرد الواحد المقتدر المختار

5 قل الهى الهى بدل العسر باليسر والهّم بالفرح يقدر
لأفنانك هذا ما يرتفع به آثارك بين عبادك و
كلّمك في بلادك أنك انت الكريم ذو الفضل
العظيم اسئلك ببحار عصمتك وقاموس قدرتك
وناموس عزّك وحكمك ان تنزل عليه من سماء
جودك بركة من عندك أنك انت العزيز الفضال

6 اوليا را از قبل مظلوم سلام برسان و ذکر نما
ذکریکه باب آذان عالم را باز نماید و باصغاء
حقیقی فائز فرماید چه اگر نفسی باین مقام فائز
شود حوادث عالم از هر قبیل او را مکدر نسازد
و تغییر ندهد جناب حاجی علیه سلام الله و
عنایتی مع جناب مصطفی علیه سلام الله بآنشطر
توجه نمودند فی الحقیقه توفیق عظیم از برای ایشان
مقدر بوده و بما نزل فی الکتاب فائز و مشرف
شده طوبی له انه اتخذ فی جوار البیت لنفسه
مقاماً منیرا نستل الله ان یکتب له ما کتبه
للمخلصین من عباده والمقرّین من خلقه طوبی
لأحباء الله و نعیماً لهم نشهد انهم فازوا بما لا
فاز به اکثر العباد انهم من الذین ایدهم الله علی
التوجه الی بیته و التقرّب الیه و قدر لهم نعمه
من جانبه و بركة من لدنه انه هو العزيز الكريم
انتهی

7 انّ الخادم یعترف بأن کل اسمائه سبقت الوجود
من الغیب والشهود و فضله احاط بالأشیاء و
عطائه اخذ من فی الأرض والسماء علی شأن
عجزت عن ذکره اذکار العالم وعن وصفه اوصاف
الأمم اسئل الله تبارک و تعالی ان یجعل اولیائه
مظاهر انقطاعه و مطالع جوده و کرمه و مخازن
عرفانه و یقدر لهم من قلم امره ما یرفعهم فیکلّل
الأحوال بین الرجال انه هو مالک المبدء والمآل
ایعبد لازال ذکر حضرت افنان علیه بهاء الرحمن
را واجب شمردہ حق شاهد و گواه که در
صبح و مساء لسان بذکرشان ناطق و قلب بحبشان
مشعل از حق میطلبم در هر یوم بر نعمت و

him. I beseech God to increase each day His favors, bounties, grace and gifts unto him, that eyes may be gladdened by the lights of the Luminary of His generosity, He Who made him the cause for the manifestation of existence from nothingness and of bounty amongst the peoples. Verily He heareth and seeth, and He is the Hearing, the Responsive.

عنایت و فضل و عطایش بیفزاید لتقرّ العیون
بأنوار نیر کرمه الذی جعله سبباً لظہار الوجود
من العدم والوجود بین الأمم انه هو یسمع و یرى
و هو السامع المحیب

- 8 Today is post day and surely glad tidings of your good health and the arrival of travelers will reach us. Indeed, such good tidings in letters are the cause and source of joy and gladness to heart and soul. We hope that God, exalted be His glory, will transform these tidings received in absence into tidings received in presence, that we may attain the complete blessing. At this moment, your mention was made in His presence and confirmation was sought, and likewise the mention of the travelers. The apple of the eye of the heart, Aqa Mirza Mustafa, upon him be God's peace - God willing the decree of return will not be erased from his sight. I beseech God to bring him back to his true abode, that is, to His presence, in perfect health and with the utmost joy and delight. Praise be to God, at this moment he hath been mentioned before the Intended One. God's special favors be upon him and upon those whom God hath adorned with the light of recognition. Verily He hath power over all things.

8 الیوم یوم پوسته البتہ بشارات صحت مزاج
آنحضرت و ورود مسافرن میرسد فی الحقیقه
بشارات نامه سبب و علت فرح و انبساط قلب و
فؤاد است امید از حق جلّ جلاله آنکه بشارات
غیابی را ببشارات حضوری مبدل فرماید تا
بنعمت کامله فائز باشیم در این حین امام وجه
حاضر ذکر شما را فرمودند و تأیید طلبیدند و
همچنین ذکر مسافرن را قرءء عین فؤاد جناب
آقا میرزا مصطفی علیه سلام الله انشاء الله حکم
رجوع از نظرشان محو نشود از حق میطلبم او را
با کمال صحت و روح و ریحان بمقرّ حقیقی یعنی
جوار برساند الحمد لله در این حین بذکر حضرت
مقصود فائز گشته العنایة من الله علیه و علی
الذین زیّهم الله بنور العرفان انه علی کلّ شیء
قدیر

- 9 The friends in that land are each remembered and are blessed with special favors. This servant beseecheth for them fellowship and unity, and bounty and blessing, and they are indeed attaining these. Verily God, blessed and exalted be He, hath manifested His favor and fulfilled His promise. He is the Mighty, the Unconstrained. The beloved of the heart, Haji, upon him be the peace of God, the Lord of creation, hath resolved to journey there, and I beseech God, exalted be His glory, on his behalf for that which is the cause of everlasting remembrance. And I request that you convey this lowly one's greetings, praise and mention to him, and write the details of the events of his return. We beseech God to assist him and us in that which He loveth and is pleased with. Verily He is the Generous in all conditions. There is no God but He, the Mighty, the All-Bountiful. Remembrance and glory be upon you and upon those with you and upon those who love you for the sake of God, the Mighty, the Generous.

9 دوستان آن ارض هر یک مذکورند و بعنایة
مخصوصه فائز اینعباد از برای ایشان میطلبید الفت
و اتحاد و نعمت و برکت را و فی الحقیقه فائز
هم هستند ان الله تبارک و تعالی اظهر نعمته و
انجز وعده انه هو المقتدر المختار جناب محبوب
فؤاد حاجی علیه سلام الله مالک الایجاد عازم
گشتند بآنجهت و از برای ایشان از حق جلّ
جلاله میطلبم آنچه را که سبب ذکر ابدیست و
از آنحضرت میطلبم سلام و ثنا و ذکر اینفانی را
بایشان برسانید و تفصیل وقایع رجوع را مرقوم
دارید نسل الله ان یؤیده و آیانا علی ما یحبّ و
یرضی انه هو الکریم فیکلّ الأحوال لا اله الا هو
العزیز الفضل الذکر و البهاء علیکم و علی من معکم
و علی من یحبکم لوجه الله العزیز الکریم

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Study guide to this volume

The third volume from 1307 A.H. is dominated by a single major text, BH00018, whose length and comprehensiveness make it one of the most significant tablets of the year. In some ways an anticipation of the *Epistle to the Son of the Wolf* (which Baha'u'llah was composing in 1891), it addresses the accumulated arguments and calumnies of the Azali opposition with patience, precision, and theological depth, while also articulating what may be the most explicit statement in the corpus of the principle that Baha'u'llah's Revelation has "removed the sword" from religion. Alongside this landmark text, the volume includes a series of shorter tablets that reinforce its major themes: nonviolence as spiritual strategy, obedience to just civil authority as a religious obligation, and the counsel to answer hostility not with counter-force but with wisdom, character, and love. These are the last political ethics of a Manifestation who knows He is near the end of His earthly ministry, and they have the precision of a final testament.

The Removal of the Sword: Nonviolence as Revelation

Key Passages

For forty years We counseled and admonished the servants, forbidding them from conflict, corruption and strife. Through divine grace and merciful bounty, this people turned from weapons to reformation, and preferred God's will to their own desires. Each day some tyranny appeared from the oppressors and some fire was kindled; nevertheless they showed patience and left matters to God. In some lands the oppressors were occupied each year with shedding blood, while the oppressed people held fast to these words We had previously uttered: "To be killed is better for you than to kill." Praise be to God, they were slain in God's path but slew not, for they were focused on God's command. — BH00018

O people of God! Know with clear certainty that corruption, conflict, murder and plunder are traits of the beasts of the earth. The station of man and his distinction lie in knowledge and deeds... Victory in this Most Great Revelation is confined to wisdom and utterance. The hosts of God have ever been pure and goodly deeds and holy, pleasing character traits, and the commander of these hosts is the fear of God. — BH00018

By the life of God! The hosts of praiseworthy character and goodly deeds are, verily, the most powerful armies of the world. The sword of virtue is keener than blades of steel, could ye but understand it. — BH00018

Context for Study

The claim that Baha'u'llah's Revelation has "removed the sword" from religion is one of His most consequential and historically specific teachings. It is anchored in a concrete comparison: the history of early Islam and the Bab's movement included armed resistance that resulted in massive loss of life; the Baha'i community has been killed but has not killed. The Ishqabad martyrdoms, where believers were slain and chose not to retaliate, serve as the contemporary example. This is not merely an ethic of prudence (resistance would have been futile) but a theological claim: the mode of divine power in this Dispensation is fundamentally different from what has gone before. "Victory is confined to wisdom and utterance" is a categorical statement about how the divine cause advances in the age of Baha'u'llah. The philosophical resonance is broad. The Sermon on the Mount's "love your enemies" (Matthew 5:44) and Tolstoy's doctrine of nonresistance to evil draw on similar intuitions. Gandhi's claim that the power of *ahimsa* (nonviolence) is greater than any military force echoes the same logic. Nietzsche's critique of Christian ethics as "slave morality" inverts the same valuation: Baha'u'llah agrees that this power operates through what appears to be weakness, but asserts that it is precisely for that reason the greater power. The phrase "the sword of virtue is keener than blades of steel" compresses this whole theology into a single image.

Questions for Reflection

1. Baha'u'llah says "To be killed is better for you than to kill." This is a categorical ethical claim, not merely a tactical calculation. What are the conditions under which this principle applies, and are there situations in which it might be suspended? How does it compare with Just War theory in Catholic moral theology?
2. The historical claim is specific: in forty years, Baha'u'llah's community was repeatedly attacked and did not retaliate. How should religious historians assess this claim, and what is the relationship between a community's self-narrative of nonviolence and historical documentation?
3. "Corruption, conflict, murder and plunder are traits of the beasts of the earth" distinguishes human dignity from animality through the rejection of violence. How does this compare with Hobbes's account of the natural state as a "war of all against all," and with Rousseau's account of natural human goodness corrupted by civilization?
4. The hosts of God are identified as "pure and goodly deeds and holy, pleasing character traits." This is a structural claim: the army of God is constituted not by people but by qualities. What does it mean for an army to be made of virtues rather than soldiers, and how does this change the analysis of what constitutes victory?
5. Baha'u'llah contrasts the Baha'i community's conduct favorably with the Shi'i divines who spent forty years cursing the Bab and the Baha'is from their pulpits. How does this form of comparative ethical argument function rhetorically, and what are its limits as a theological claim?

The Heaven of Wisdom: Consultation, Compassion, and Civil Authority

Key Passages

The first fruit of recognition is love and unity among all men, for through unity the horizons of the world are illumined and made radiant. The purpose of unity is association, and the purpose of association is mutual aid. That which outwardly promoteth unity, fellowship, amity and love is forbearance and righteousness. In one of Our Tablets We have uttered this exalted word: Blessed is he who retireth to his bed at night with a heart purified from rancor and hatred. Glory is not his who loveth his country, but glory is his who loveth the world. — BH00018

In one of Our Tablets We have uttered these words: The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion. The tabernacle of world order is upheld upon the two pillars of reward and punishment. Such matters pertain to the kings of the age. They are the manifestations of God's power and the daysprings of His divine majesty. — BH00018

After recognition of the Lord, exalted be His glory, two things are necessary: service to and obedience to the just government, and adherence to consummate wisdom. These two ensure the elevation and progress of being and its advancement. — BH00018

Context for Study

BH00018 contains what is perhaps the most programmatic statement in the late corpus of the relationship between recognition of the Manifestation and civic obligation. After acknowledging God as the center of life, the two practical corollaries are obedience to just government and adherence to wisdom. This represents a notable development in political theology. Classical Islamic political theory (*siyasa shar'iyya*) tended to treat political authority as legitimate only insofar as it enacted divine law; Baha'u'llah's formulation acknowledges the legitimacy of secular governance as such, so long as it is just. The distinction between just and unjust government preserves a critical distance, but the presumption is toward loyalty rather than resistance. The image of the "heaven of divine wisdom" illumined by "two luminaries of consultation and compassion" is theologically rich. Consultation (*mashvarat*) appears here as a divine attribute, not merely a procedural technique; it is one of two lights in the heaven of wisdom, alongside compassion. This elevates democratic deliberation to a spiritual category: to consult is to enact one of the divine names. The principle "glory is not his who loveth his country, but glory is his who loveth the world" anticipates by decades the cosmopolitan ethics that would become central to twentieth-century international thought, though Baha'u'llah roots it not in enlightened self-interest but in the spiritual transformation that recognition of the Manifestation is intended to produce.

Questions for Reflection

1. The declaration that glory belongs to "him who loveth the world" rather than his country is a patriotism-transcending claim. How does it compare with Stoic cosmopolitanism, with Kant's

ideal of “perpetual peace” through a federation of states, and with contemporary arguments for global justice?

2. Consultation and compassion are named as the two luminaries of wisdom's heaven. How does placing consultation alongside compassion — usually considered a private, individual virtue — transform the meaning of both? What is the relationship between the capacity for compassion and the willingness to consult?
3. Baha'u'llah makes obedience to just government a religious obligation, but specifies “just” government. Who determines whether a government is just, and what are the criteria? How does this compare with the Christian “render unto Caesar” (Matthew 22:21) and with Aquinas's treatment of unjust laws?
4. The tabernacle of world order rests on “reward and punishment.” This is a retributive-consequentialist claim within a larger theology of divine love. How do these two principles — divine mercy and moral accountability — coexist in Baha'u'llah's thought, and how does this compare with the debate between retributivism and rehabilitation in contemporary criminal justice?
5. Baha'u'llah counsels the community in the context of Muharram observance to avoid inflaming existing religious sensitivities. How does this counsel of political prudence relate to the principle of religious truth-telling? Where is the line between wise discretion and unprincipled silence?

The Test of the Bayan: Hadi Dawlat-Abadi and the Logic of Rejection

Key Passages

O Hadi! Can he whom thou desirest race with the Divine Horseman in the arena of wisdom and utterance? Nay, by thy Lord, the All-Merciful! Take hold of the reins of thy passion, then return unto thy Lord... O Hadi! Be fair in what hath been made manifest. Every day thou schemest to protect thine own life while preventing the people from the Truth through money and unseemly utterances. Have mercy upon thyself and upon the people. — BH00018

O Nabil-i-A'zam! The bats of the world are preventing the servants of God from the effulgent rays of the Sun of Truth through a hundred thousand idle fancies and vain imaginings. The Kawthar of steadfastness and utterance, and the choice wine of certitude and assurance, are the portion of the one who gazes toward the Most Exalted Horizon with the eye of justice. — BH00018

O people of God! We have desired naught save reformation. The Lamp of the world beareth witness to this — a Lamp which neither requireth glass nor crystal nor any other protection. By God's life! Baha hath not spoken out of desire, but rather that which will draw people nigh unto a station wherein their hearts shall find tranquility and their souls find rest. — BH00018

Context for Study

The extended engagement with Hadi Dawlat-Abadi in BH00018 is one of the most sustained pieces of direct theological argument in Baha'u'llah's late writings. Hadi had been a prominent figure in the Babi community who had turned against the Baha'i Faith and was actively organizing opposition in Istanbul and elsewhere. Baha'u'llah's critique is both personal and structural. Personally, Hadi is accused of prioritizing financial gain and social position over truth; structurally, his objections are shown to depend on misreadings of the Bab's Bayan that are self-contradictory. The specific issue — Hadi's claim that a statement in the Bayan about the purity of the "seed" of the Promised One disproves Baha'u'llah — is turned on its head: the Bab had explicitly warned His followers that the Bayan would be of no use to them on the Day of the Manifestation, and Hadi is using the Bayan against its own explicit teaching. This structural argument — that the Bab's writings consistently point *toward* rather than away from Baha'u'llah — is one of the central apologetic moves in the Baha'i interpretation of the Babi-Baha'i relationship. The image of "the bats of the world" preventing people from the sun is a meditation on the psychology of rejection: the bat is not opposed to light in principle, but is constitutionally unable to see by it.

Questions for Reflection

1. Baha'u'llah uses detailed scriptural argument against Hadi, showing how his objections contradict the Bab's explicit teachings. What does this engagement with detailed textual argument reveal about Baha'u'llah's understanding of the relationship between His authority and the authority of scripture?
2. The charge against Hadi combines theological error with financial misconduct ("protecting his own life while preventing people through money"). Why does Baha'u'llah link these two? What is the connection between financial impropriety and theological rejection?
3. The image of "bats" who are constitutionally blind to the sun is a psychological rather than moral characterization: some people are, in Baha'u'llah's telling, incapable of spiritual perception by their own constitution. How does this compare with Calvinist accounts of election and reprobation, and with the Qur'anic statement that God "seals the hearts" of those who refuse (Q. 2:7)?
4. Baha'u'llah repeatedly challenges His opponents to be present at a revelation and to produce comparable verses. This is a prophetic challenge of the type found in Isaiah ("Who is like Me?") and the Qur'an ("Produce a chapter like it," Q. 2:23). What are the hermeneutical and philosophical assumptions embedded in this form of proof?
5. How does the sustained engagement with Hadi Dawlat-Abadi's specific objections, rather than dismissal of them, illuminate Baha'u'llah's own theology of the relationship between rational argument and spiritual perception?

A Guiding Question for the Whole Volume

Volume 95 is in many ways the most philosophically dense volume of the 1307 A.H. series. BH00018 is simultaneously a sustained polemic, a treatise on nonviolence, a civic theology, and a meditation

on the psychology of spiritual blindness. Its central conviction — that the hosts of God are virtue and character, that the sword of goodly deeds is keener than blades of steel, that wisdom and utterance are the sole instruments of divine victory — is presented not as pious aspiration but as historical fact and theological necessity. The evidence is the community's behavior at Ishqabad; the argument is the internal logic of what divine power means in this Dispensation.

A guiding question for the whole volume might therefore be: **If the only legitimate armies of divine victory are wisdom, utterance, goodly character, and virtue, what does this imply for how a religious community should understand its own weakness and vulnerability — and how does the community's acceptance of martyrdom rather than retaliation constitute the most powerful imaginable proof of the truth of its cause?**