



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 99:

Writings of Baha'u'llah in 'Akka, year 1308-1309 A.H.
(1890-1892) part I



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
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- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 99

This first volume of the 1890–1892 tablets is dominated by the mature public ethic of Baha’u’llah’s late ministry: the transmutation of a persecuted religious community into an agent of social concord, moral renewal, and global order. Its centerpiece is unmistakably BH00238 (*Lawh-i-Dunya*), which gathers together, in concentrated form, many of Baha’u’llah’s best-known social teachings and presents them not as abstractions but as the practical consequences of revelation for an age of disorder. Here one finds the call to renounce self in favor of the good of the whole human race; the insistence that the advancement of the world depends upon “pure and holy deeds” and “a virtuous life”; the command to consort with the followers of all religions in friendliness and fellowship; the repudiation of strife and contention; the exaltation of courtesy; and the principles of the Lesser Peace, a universal auxiliary language, universal education, and the central importance of agriculture. The tablet is also notable for the way it binds these social prescriptions to a wider theology of world renewal: revelation has unlocked the “doors of men’s hearts,” blotted out causes of discord, and set humanity on a new world-embracing trajectory. In that respect, BH00238 functions almost as a late summation of Baha’u’llah’s constructive vision for civilization.

Around this central text cluster several tablets that reveal the concrete administrative and social pressures under which the late community was living. BH00309 is particularly valuable for the light it sheds on a financial crisis affecting a prominent family and on Baha’u’llah’s practical guidance in matters of debt, consultation, liquidation of assets, and trustworthiness. Its details—debts in Beirut and Istanbul, proposed journeys to India, the sale of property in Haifa and Ishqabad, and repeated admonitions to act with justice and candor—make it a vivid document of the community’s material vulnerabilities and of the moral discipline expected in commercial affairs. BH00860 complements this by exposing the atmosphere of slander, intrigue, and false accusation surrounding certain individuals in Istanbul, while stressing patience, truthfulness, fairness, and recourse to lawful authority. Together these tablets show that the late Akka writings are not only visionary and universal, but also deeply engaged with the practical management of crisis in an embattled transregional community.

A further noteworthy feature of the volume is its continued engagement with internal opposition and questions of authority. BH00131 stands out as a substantial counter to Azali polemic, directed especially against the claims and insinuations of Hadi, son of Mirza Yahya. Its importance lies not merely in its refutation of rival narratives, but in the positive clarification it offers: Baha’u’llah explicitly dissociates Himself from the conventional categories of successor, deputy, trustee, or Imam, and instead presents His mission as the purification of religion from inherited falsehood and the rehabilitation of the fortunes of humankind. This makes the tablet especially important for understanding how Baha’u’llah, near the end of His life, framed both His own station and the difference between His cause and sectarian patterns inherited from the past. A related but distinct note appears in BH01124, which is notable for its favorable remarks about Sultan Abdu’l-Hamid

II, praised here for justice, consultation, and concern for the oppressed—a historically suggestive feature in the late corpus. Taken together, these texts show a volume poised between universal proclamation and immediate circumstance: it reiterates the broad social and ethical program of the Baha'i revelation while also preserving valuable evidence for the political, economic, and sectarian realities of Baha'u'llah's final years in Akka.

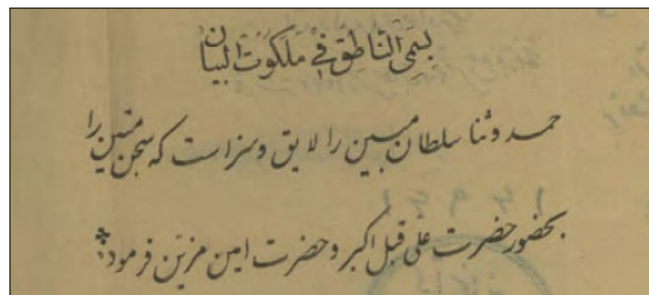
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BH00238

Lawh-i-Dunya (Tablet of the World)
 To: Mirza Siyyid Muhammad Afnan (known
 as Aqa Mirza Aqa Nurud-Din)
 Date: 1308 ? [1890-1891]



Majlis934

- 1 In My Name, calling aloud in the Kingdom of Utterance
 1 بسمی الناطق فی ملکوت البیان
- 2 Praise and thanksgiving besee the Lord of manifest dominion
 Who hath adorned the mighty prison with the presence of their
 honours 'Ali Akbar and Amin, and hath illumined it with the
 light of certitude, constancy and assurance. The glory of God
 and the glory of all that are in the heavens and on the earth
 be upon them.
 2 حمد و ثنا سلطان مبین را لایق و سزااست که سبحن
 متین را بمختور حضرت علی قبل اکبر و حضرت
 امین مزین فرمود و بانوار ایقان و استقامت و
 اطمینان مزین داشت علیهما بهاء الله و بهاء من
 فی السموات و الأرضین
- 3 Light and glory, greeting and praise be upon the Hands of
 His Cause, through whom the light of fortitude hath shone
 forth and the truth hath been established that the authority
 to choose rests with God, the Powerful, the Mighty, the Un-
 constrained, through whom the ocean of bounty hath surged
 and the fragrance of the gracious favours of God, the Lord of
 mankind, hath been diffused.
 3 النور و البهاء و التکبیر و الثناء علی ایادی امره
 الذین بهم اشرق نور الاضطبار و ثبت حکم
 الاختیار لله المقتدر العزیز المختار و بهم ماج بحر
 العطاء و هاج عرف عنایة الله مولی الوری
- 4 We beseech Him - Exalted is He - to shield them through the
 power of His hosts, to protect them through the potency of His
 dominion and to aid them through His indomitable strength
 which prevaieth over all created things. Sovereignty is God's,
 the Creator of the heavens and the Lord of the Kingdom of
 Names.
 4 نسأله تعالى ان یحفظهم بمجنوده و یحرسهم بسلطانه
 و ینصرهم بقدرته الی غلبت الأشياء الملك الله
 فاطر السماء و مالک ملکوت السماء
- 5 The Great Announcement proclaimeth: O people of Persia!
 In former times ye have been the symbols of mercy and the
 embodiments of affection and kindliness. The regions of the
 world were illumined and embellished by the brightness of the
 light of your knowledge and by the blaze of your erudition.
 How is it that you have arisen to destroy yourselves and your
 friends with your own hands?
 5 نبأ عظیم میفرماید ای اصحاب ایران شما مشارق
 رحمت و مطالع شفقت و محبت بوده اید و آفاق
 وجود بنور خرد و دانش شما منور و مزین بوده
 آیا چه شد که بدست خود بر هلاکت خود و
 دوستان خود قیام کردید
- 6 O Afnan, O thou that has branched from Mine ancient Stock!
 My glory and My loving-kindness rest upon thee. How vast is
 the tabernacle of the Cause of God! It hath overshadowed all
 the peoples and kindreds of the earth, and will, ere long, gather
 together the whole of mankind beneath its shelter. Thy day
 of service is now come. Countless Tablets bear the testimony
 6 یا افنانی علیک بهائی و عنایتی خیمه امر الهی
 عظیم است جمیع احزاب عالم را فرا گرفته و
 خواهد گرفت روز روز شماس و هزار لوح
 گواه شما بر نصرت امر قیام نمائید و بمجنود بیان
 بتسخیر افتده و قلوب اهل عالم مشغول شوید

of the bounties vouchsafed unto thee. Arise for the triumph of My Cause, and, through the power of thine utterance, subdue the hearts of men. Thou must show forth that which will ensure the peace and the well-being of the miserable and the downtrodden. Gird up the loins of thine endeavour, that perchance thou mayest release the captive from his chains, and enable him to attain unto true liberty.

باید از شما ظاهر شود آنچه که سبب آسایش و راحت پیچارگان روزگار است کمر همت را محکم نمائید شاید بندگان از اسیری فارغ شوند و بآزادی رسند

- 7 Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings imparted by the Pen of this Wronged One to mankind. Wherefore fear ye, O My well-beloved ones? Who is it that can dismay you? A touch of moisture sufficeth to dissolve the hardened clay out of which this perverse generation is moulded. The mere act of your gathering together is enough to scatter the forces of these vain and worthless people.

7 امروز نالهء عدل بلند و حنین انصاف مرتفع دود تیرهء ستم عالم و امم را احاطه نموده از حرکت قلم اعلی روح جدید معانی بامر آمر حقیقی در اجساد الفاظ دمیده شد و آثارش در جمیع اشیای عالم ظاهر و هویدا اینست بشارت اعظم که از قلم مظلوم جاری شده بگوای دوستان ترس از برای چه و بیم از که گلهاره‌های عالم باندک رطوبتی متلاشی شده و میشوند نفس اجتماع سبب تفریق نفوس موهومه است

- 8 Strife and conflict befit the beasts of the wild. It was through the grace of God and with the aid of seemly words and praise-worthy deeds that the unsheathed swords of the Babi community were returned to their scabbards. Indeed through the power of good words, the righteous have always succeeded in winning command over the meads of the hearts of men. Say, O ye loved ones! Do not forsake prudence. Incline your hearts to the counsels given by the Most Exalted Pen and beware lest your hands or tongues cause harm unto anyone among mankind.

8 نزاع و جدال شأن درنده‌های ارض بیاری باری شمشیرهای برندهء حزب بانی بگفتار نیک و کردار پسندیده بغلاف راجع لازال اخیار بگفتار حدائق وجود را تصرف نمودند بگوای دوستان حکمت را از دست مدهید نصائح قلم اعلی را بگوش هوش بشنوید عموم اهل عالم باید از ضرر دست و زبان شما آسوده باشند

- 9 Referring to the land of Ta (Tihran) We have revealed in the Kitab-i-Aqdas that which will admonish mankind. They that perpetrate tyranny in the world have usurped the rights of the peoples and kindreds of the earth and are sedulously pursuing their selfish inclinations. The tyrant of the land of Ya (Yazd), committed that which hath caused the Concourse on High to shed tears of blood.

9 در کتاب اقدس در ذکر ارض طاء نازل شده آنچه که سبب انتباه عالمیانست ظالمهای عالم حقوق امم را غصب نموده‌اند و بتمام قدرت و قوت بمشتهیات نفوس خود مشغول بوده و هستند از ظالم ارض یاء ظاهر شد آنچه که عیون ملاً اعلی خون گریست

- 10 O thou who hast quaffed from the wine of Mine utterance and hast fixed thy gaze upon the horizon of My Revelation! How strange that the people of Persia, who were unrivalled in sciences and arts, should have sunk to the lowest level of degradation among the kindreds of the earth. O people! In this blessed, this glorious Day, deprive not yourselves of the liberal effusions of bounty which the Lord of abounding grace hath vouchsafed unto you. In this Day showers of wisdom and

10 یا ایها الشارب ریحی بیانی و الناظر الی افق ظهوری آیا چه شده که اهل ایران مع اسبقیتشان در علوم و فنون حال پست تراز جمیع احزاب عالم مشاهده میشوند یا قوم در این یوم مبارک منیر خود را از فیوضات فیاض محروم نمائید امروز از سخاب رحمت رحمانی امطار حکمت و بیان نازل طوبی لمن انصف فی الأمر و ویل للظالمین

utterance are pouring down from the clouds of divine mercy. Well is it with them who judge His Cause with fairness, and woe betide the unjust.

- 11 Every man of insight will, in this day, readily admit that the counsels which the Pen of this Wronged One hath revealed constitute the supreme animating power for the advancement of the world and the exaltation of its peoples. Arise, O people, and, by the power of God's might, resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies - gods that have inflicted such loss upon, and are responsible for the misery of their wretched worshippers. These idols form the obstacle that impedeth man in his efforts to advance in the path of perfection. We cherish the hope that the Hand of divine power may lend its assistance to mankind and deliver it from its state of grievous abasement.

- 12 In one of the Tablets these words have been revealed: O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behaviour. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Baha! This, verily, is the commandment which this Wronged One hath given unto you, and the first choice of His unrestrained Will for every one of you.

- 13 O friends! It behoveth you to refresh and revive your souls through the gracious favours which in this Divine, this soul-stirring Springtime are being showered upon you. The Day-Star of His great glory hath shed its radiance upon you, and the clouds of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire. Watch over yourselves, for the Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the All-Seeing God, make your escape from the darkness that surroundeth you. Let your vision be world-embracing, rather than confined to your own self. The Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men.

- 14 It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath

11 امروز هر آگاهی گواهی میدهد بر اینکه بیاناتی که از قلم مظلوم نازل شده سبب اعظم است از برای ارتفاع عالم و ارتقاء امم بگوای قوم بقوت ملکوتی بر نصرت خود قیام نمائید که شاید ارض از اصنام ظنون و اوهام که فی الحقیقه سبب و علت خسارت و ذلت عباد بیچاره اند پاک و طاهر گردد این اصنام حائلند و خلق را از علو و صعود مانع امید آنکه ید اقتدار مدد فرماید و ناس را از ذلت کبری برهاند

12 در یکی از الواح نازل یا حزب الله بخود مشغول نباشید در فکر اصلاح عالم و تهذیب امم باشید اصلاح عالم از اعمال طیبه طاهره و اخلاق راضیه مرضیه بوده ناصر امر اعمالست و معینش اخلاق یا اهل بها بتقوی تمسک نمائید هذا ما حکم به المظلوم و اختاره المختار

13 ای دوستان سزاوار آنکه در این بهار جانفزا از باران نیسان یزدانی تازه و خرم شوید خورشید بزرگی پرتو افکنده و ابر بخشش سایه گسترده بآبره کسی که خود را بی بهره ساخت و دوست را در این جامه بشناخت بگو اهریمنان در کین گاهان ایستاده اند آگاه باشید و بروشنائی نام بینا از تیرگیها خود را آزاد نمائید عالم بین باشید نه خود بین اهریمنان نفوسی هستند که حائل و مانعند مابین عباد و ارتفاع و ارتقاء مقاماتشان

14 امروز بر کل لازم و واجبست تمسک نمائید بآنچه که سبب سمو و علو دولت عادلّه و ملت است قلم اعلی در هریک از آیات ابواب محبت

revealed, the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile declared - and Our Word is the truth -: 'Consort with the followers of all religions in a spirit of friendliness and fellowship.' Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation these words, been nullified and abolished. From the heaven of God's Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race. The highest essence and most perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the Ever-Abiding God. Of old it hath been revealed: 'Love of one's country is an element of the Faith of God.' The Tongue of Grandeur hath, however, in the day of His manifestation proclaimed: 'It is not his to boast who loveth his country, but it is his who loveth the world.' Through the power released by these exalted words He hath lent a fresh impulse and set a new direction to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book. This Wronged One hath forbidden the people of God to engage in contention or conflict and hath exhorted them to righteous deeds and praiseworthy character. In this day the hosts that can ensure the victory of the Cause are those of goodly conduct and saintly character. Blessed are they who firmly adhere unto them and woe betide such as turn away therefrom. O people of God! I admonish you to observe courtesy, for above all else it is the prince of virtues. Well is it with him who is illumined with the light of courtesy and is attired with the vesture of uprightness. Whoso is endued with courtesy hath indeed attained a sublime station. It is hoped that this Wronged One and everyone else may be enabled to acquire it, hold fast unto it, observe it, and fix our gaze upon it. This is a binding command which hath streamed forth from the Pen of the Most Great Name.

و اتّحاد باز نموده قلنا و قولنا الحقّ عاشروا مع
الأديان كلّها بالروح و الرّيحان از این بیان آنچه
سبب اجتناب و علّت اختلاف و تفریق بود
از میان برخاست و در ارتقاء وجود و ارتفاع
نفوس نازل شده آنچه که باب اعظم است
از برای تربیت اهل عالم آنچه از لسان و قلم
ملل اولی از قبل ظاهر فی الحقیقه سلطان آن
در این ظهور اعظم از سماء مشیت مالک
قدم نازل از قبل فرموده اند حبّ الوطن من
الایمان و لسان عظمت در یوم ظهور فرموده
لیس الفخر لمن یحبّ الوطن بل لمن یحبّ العالم
باین کلمات عالیات طیور افنده را پرواز جدید
آموخت و تحدید و تقلید را از کباب محو نمود
این مظلوم حزب الله را از فساد و نزاع منع
فرمود و باعمال طیبه و اخلاق مرضیه روحانیّه
دعوت نمود امروز جنودی که ناصر امرند
اعمال و اخلاقست طوبی لمن تمسک بهما و
ویل للمعرضین یا حزب الله شما را بادب و صیّت
مینمایم و اوست در مقام اول سید اخلاق
طوبی از برای نفسی که بنور ادب منور و بطراز
راستی مزین گشت دارای ادب دارای مقام
بزرگست امید آنکه این مظلوم و کلّ بآن فائز و
بآن متمسک و بآن متشبّث و بآن ناظر باشیم
اینست حکم محکم که از قلم اسم اعظم جاری و
نازل گشته

- 15 This day when the gems of constancy that lie hid in the mine of men's inner selves should be made manifest. O people of Justice! Be as brilliant as the light and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things.

15 امروز روز ظهور لآلی استقامتست از معدن
انسانی یا حزب العدل باید بمثابه نور روشن
باشید و مانند نار سدره مشتعل این نار محبت
احزاب مختلفه را در یک بساط جمع نماید و نار
بغضا سبب و علّت تفریق و جدالست نسأل الله
ان یحفظ عباده من شر اعدائه انه علی کلّ شیء
قدیر

- 16 All praise be to the one true God - exalted be His glory - inasmuch as He hath, through the Pen of the Most High, unlocked the doors of men's hearts. Every verse which this Pen hath revealed is a bright and shining portal that discloseth the glories of a saintly and pious life, of pure and stainless deeds. The summons and the message which We gave were never intended to reach or to benefit one land or one people only. Mankind in its entirety must firmly adhere to whatsoever hath been revealed and vouchsafed unto it. Then and only then will it attain unto true liberty.
- 16 الحمد لله حقّ جلّ جلاله بمفتاح قلم اعلی ابواب افشده و قلوب را گشوده و هر آیهئی از آیات منزله بایست مبین از برای ظهور اخلاق روحانیه و اعمال مقدسه این ندا و این ذکر مخصوص مملکتی و یا مدینهئی نبوده و نیست باید اهل عالم طراً بآنچه نازل شده و ظاهر گشته تمسک نمایند تا بازادی حقیقی فائز شوند
- 17 The whole earth is illuminated with the resplendent glory of God's Revelation. In the year sixty He Who heralded the light of Divine Guidance - may all creation be a sacrifice unto Him - arose to announce a fresh revelation of the Divine Spirit, and was followed, twenty years later, by Him through Whose coming the world was made the recipient of this promised glory, this wondrous favour. Behold how the generality of mankind hath been endued with the capacity to hearken unto God's most exalted Word - the Word upon which must depend the gathering together and spiritual resurrection of all men.
- 17 گیتی بانوار نیر ظهور منور چه که در سنه ستین حضرت مبشر روح ما سواه فداه بروح جدید بشارت داد و در سنه ثمانین عالم بنور جدید و روح بدیع فائز گشت حال اکثر اهل بلاد مستعدند از برای اصغاء کلمه علیا که بعث و حشر کل بآن منوط و معلق است
- 18 Whilst in the Prison of 'Akka, We revealed in the Crimson Book that which is conducive to the advancement of mankind and to the reconstruction of the world. The utterances set forth therein by the Pen of the Lord of creation include the following which constitute the fundamental principles for the administration of the affairs of men:
- 18 در صحیفه همرا در سجن عکا نازل شد آنچه که سبب سمو عباد و عمار بلاد است از جمله این بیانات در آن از قلم مالک امکان نازل اس اعظم که اداره خلق بآن مربوط و منوط آنکه
- 19 First: It is incumbent upon the ministers of the House of Justice to promote the Lesser Peace so that the people of the earth may be relieved from the burden of exorbitant expenditures. This matter is imperative and absolutely essential, inasmuch as hostilities and conflict lie at the root of affliction and calamity.
- 19 اول باید وزرای بیت عدل صلح اکبر را اجرا نمایند تا عالم از مصاریف باهظه فارغ و آزاد شود این فقره لازم و واجب چه که محاربه و مجادله اس زحمت و مشقت است
- 20 Second: Languages must be reduced to one common language to be taught in all the schools of the world.
- 20 دوم باید لغات منحصر بلغت واحده گردد و در مدارس عالم بآن تعلیم دهند
- 21 Third: It behoveth man to adhere tenaciously unto that which will promote fellowship, kindness and unity.
- 21 سوم باید باسبابی که سبب الفت و محبت و اتحاد است تشبث جویند
- 22 Fourth: Everyone, whether man or woman, should hand over to a trusted person a portion of what he or she earneth through trade, agriculture or other occupation, for the training and education of children, to be spent for this purpose with the knowledge of the Trustees of the House of Justice.
- 22 چهارم جمیع رجال و نساء آنچه را که از اقتراف و زراعت و امور دیگر تحصیل نمایند جزئی از آن را از برای تربیت و تعلیم اطفال نزد امینی ودیعه گذارند و باطلاع امنای بیت عدل صرف تربیت ایشان شود
- 23 Fifth: Special regard must be paid to agriculture. Although it hath been mentioned in the fifth place, unquestionably it

precedeth the others. Agriculture is highly developed in foreign lands, however in Persia it hath so far been grievously neglected. It is hoped that His Majesty the Shah – may God assist him by His grace – will turn his attention to this vital and important matter.

23 پنجم توجه کامل است در امر زراعت این
فقره اگرچه در پنجم ذکر شد ولكن فی الحقیقه
دارای مقام اولست در ممالک خارجه این فقره
بسیار ترقی نموده و اما در ایران الی حین امرش
معوقست امید آنکه پادشاه آیده الله توجهی باین
امر عظیم خطیر فرماید

24 Were men to strictly observe that which the Pen of the Most High hath revealed in the Crimson Book, they could then well afford to dispense with the regulations which prevail in the world. Certain exhortations have repeatedly streamed forth from the Pen of the Most High that perchance the manifestations of power and the dawning-places of might may, sometime, be enabled to enforce them. Indeed, were sincere seekers to be found, every emanation of God's pervasive and irresistible Will would, for the sake of His love, be revealed. But where are to be found earnest seekers and inquiring minds? Whither are gone the equitable and the fair-minded? At present no day passeth without the fire of a fresh tyranny blazing fiercely, or the sword of a new aggression being unsheathed. Gracious God! The great and the noble in Persia glory in acts of such savagery that one is lost in amazement at the tales thereof.

24 باری بآنچه در صحیفهء حمرا از قلم اعلی نازل اگر
تمسک نمایند از قوانین عالم خود را فارغ مشاهده
کنند مکرر بعضی از اذکار از قلم اعلی جاری که
شاید مشارق قدرت و مطالع عزت الهی وقتی
از اوقات مؤید شوند بر اجرای آن اگر طالب
یافت شود آنچه از ارادهء مطلقهء نافذه ظاهر
گشته لوجه الله اظهار میشود ولكن این الطالب
و این السائل و این العادل و این المنصف حال
هریوم نار ظلمی مشتعل و سیف اعتسافی مسلول
سبحان الله بزرگان ایران و نجبای عظام باخلاق
سبعی نفر مینمایند حیرت اندر حیرت آمد زین
قصص

25 Day and night this Wronged One yieldeth thanks and praise unto the Lord of men, for it is witnessed that the words of counsel and exhortation We uttered have proved effective and that this people hath evinced such character and conduct as are acceptable in Our sight. This is affirmed by virtue of the event which hath truly cheered the eye of the world, and is none other than the intercession of the friends with the high authorities in favour of their enemies. Indeed one's righteous deeds testify to the truth of one's words. We cherish the hope that men of piety may illumine the world through the radiant light of their conduct, and We entreat the Almighty – glorified and exalted is He – to grant that everyone may in this Day remain steadfast in His love and stand firm in His Cause. He is, in truth, the Protector of those who are wholly devoted to Him and observe His precepts.

25 این مظلوم در لیالی و ایام بشکر و حمد مالک انام
مشغول چه که مشاهده شد نصائح و مواعظ تأثیر
نموده و اخلاق و اطوار این حزب بدرجهء قبول
فائز چه که ظاهر شد آنچه که سبب روشنی چشم
عالم است و آن شفاعت دوستان از دشمنان نزد
امرا بوده کردار نیک گواه راستی گفتار است
امید آنکه اخیار بروشنی کردار گیتی را روشن
نمایند نسأل الله تبارک و تعالی ان يؤید الکلی
علی الاستقامه علی حبه و امره فی ایامه انه ولی
المخلصین و العالمین

26 O people of God! Countless are the realms which Our Pen of Glory hath revealed and manifold the eyes to which it hath imparted true enlightenment. Yet most of the people in Persia continue to be deprived of the benefits of profitable counsels and remain sorely lacking in useful sciences and arts. Formerly these sublime words were especially revealed by the Pen of Glory in honour of one of the faithful, that perchance those that have gone astray may embrace the Truth and become acquainted with the subtleties of the Law of God.

26 یا حزب الله قلم اعلی عالمها ظاهر نموده و ابصار
را روشنی حقیقی بخشیده ولكن اکثری از اهل
ایران لازال از بیانات نافعه و علوم و فنون مبارکه
محروم بوده اند یوم قبل مخصوص از برای یکی از
اولیا این کلمهء علیا از قلم اعلی نازل که شاید اهل
اعراض باقبال فائز گردند و بغوامض مسائل
اصول الهیه پی برند و آگاه شوند

- 27 The unbelievers and the faithless have set their minds on four things: first, the shedding of blood; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes. Exalted is His purpose; glorified is His power; magnified is His dominion!
- 27 معروضین و منکرین بچهار کلمه متمسک اول کلمهء فضر الرقاب و ثانی حرق کتب و ثالث اجتناب از ملل اخرى و رابع فناء احزاب حال از فضل و اقتدار کلمهء الهی این چهار سد عظیم از میان برداشته شد و این چهار امر مبین از لوح محو گشت و صفات سبعی را بصفات روحانی تبدیل نمود جلّت ارادته و جلّت قدرته و عظم سلطانه
- 28 Now let us beseech God - praised be His glory - to graciously guide aright the followers of the Shi'ih sect and to purge them of unseemly conduct. From the lips of the members of this sect foul imprecations fall unceasingly, while they invoke the word 'Mal'un' (accursed) - uttered with a guttural sound of the letter 'ayn - as their daily relish.
- 28 حال از حقّ جلّ جلاله بطلبید و میطلبیم که حزب شیعه را هدایت فرماید و از صفات نالائقه نجات بخشد از لسان هر یک از آن حزب در هر یوم لعنتها مذکور و ملعون با عین حلقی از غذاهای یومیّه آن حزبست
- 29 O God my God! Thou hearest the sighing of Him Who is Thy Light (Baha), hearkenest unto His lamentations in the daytime and in the night season and knowest that He desireth naught for Himself but rather seeketh to sanctify the souls of Thy servants and to deliver them from the fire with which they are beset at all times. O Lord! The hands of Thy well-favoured servants are raised towards the heaven of Thy bounty and those of Thy sincere lovers are lifted up to the sublime heights of Thy generosity. Disappoint them not, I entreat Thee, in that which they seek from the ocean of Thy favour and from the heaven of Thy grace and the day-star of Thy bounty. Aid them, O Lord, to acquire such virtues as will exalt their stations among the peoples of the world. Verily Thou art the Powerful, the Mighty, the Most Generous.
- 29 الهی الهی تسمع حنین بهائک و صریحه فی اللیالی و الاّیام و تعلم انه ما اراد لنفسه امراً بل اراد تقدیس نفوس عبادک و نجاتهم عن نار الضغینه والبغضاء الّتی احاطتهم فی کلّ الاحیان ای ربّ قد ارتفعت ایادی المقرّیین الی سماء جودک و المخلصین الی هواء عطاّک اسألك ان لا تخیبها عمّا ارادوا من بحر عطاّک و سماء فضلک و شمس جودک ای ربّ ایدهم علی آداب ترتفع بها مقاماتهم بین الأحزاب انک انت المقدر العزیز الوهاب
- 30 O people of God! Give ear unto that which, if heeded, will ensure the freedom, well-being, tranquillity, exaltation and advancement of all men. Certain laws and principles are necessary and indispensable for Persia. However, it is fitting that these measures should be adopted in conformity with the considered views of His Majesty - may God aid him through His grace - and of the learned divines and of the high-ranking rulers. Subject to their approval a place should be fixed where they would meet. There they should hold fast to the cord of consultation and adopt and enforce that which is conducive to the security, prosperity, wealth and tranquillity of the people. For were any measure other than this to be adopted, it could not but result in chaos and commotion.
- 30 یا حزب الله بشنوید آنچه را که اصغاء آن سبب آزادی و آسودگی و راحت و علوّ و سموّ کلّ است از برای ایران قانون و اصولی لازم و واجب و لکن شایسته آنکه حسب الارادهء حضرت سلطان ایدّه الله و حضرات علمای اعلام و امرای عظام واقع شود باید باطلاع ایشان مقرّی معین گردد و حضرات در آن مقرّ جمع شوند و بجبل مشورت تمسک نمایند و آنچه را سبب و علت امنیّت و نعمت و ثروت و اطمینان عباد است معین فرمایند و اجرا دارند چه اگر بغیر این ترتیب واقع شود علت اختلاف و ضوضا گردد
- 31 According to the fundamental laws which We have formerly revealed in the Kitab-i-Aqdas and other Tablets, all affairs
- 31 در اصول احکام که از قبل در کتاب اقدس و سایر الواح نازل امور راجع بسلاطین و رؤسای

are committed to the care of just kings and presidents and of the Trustees of the House of Justice. Having pondered on that which We have enunciated, every man of equity and discernment will readily perceive, with his inner and outer eyes, the splendours of the day-star of justice which radiate therefrom. The system of government which the British people have adopted in London appeareth to be good, for it is adorned with the light of both kingship and of the consultation of the people.

عادل و امنای بیت عدل شده و منصفین و متبصرین بعد از تفکر اشراق نیر عدل را بعین ظاهر و باطن در آنچه ذکر شده مشاهده نمایند حال آنچه در لندره امت انگریز بآن متمسک خوب بنظر میآید چه که بنور سلطنت و مشورت امت هر دو مزین است

- 32 In formulating the principles and laws a part hath been devoted to penalties which form an effective instrument for the security and protection of men. However, dread of the penalties maketh people desist only outwardly from committing vile and contemptible deeds, while that which guardeth and restraineth man both outwardly and inwardly hath been and still is the fear of God. It is man's true protector and his spiritual guardian. It behoveth him to cleave tenaciously unto that which will lead to the appearance of this supreme bounty. Well is it with him who giveth ear unto whatsoever My Pen of Glory hath proclaimed and observeth that whereunto he is bidden by the Ordainer, the Ancient of Days.

32 در اصول و قوانین بانی در قصاص که سبب صیانت و حفظ عباد است مذکور و لکن خوف از آن ناس را در ظاهر از اعمال شنیعه نالائقه منع مینماید اما امری که در ظاهر و باطن سبب حفظ و منع است خشیه الله بوده و هست اوست حارس حقیقی و حافظ معنوی باید بآنچه سبب ظهور این موهبت کبری است متمسک جست و تشبث نمود طوبی لمن سمع ما نطق به قلبی الأعلی و عمل بما امر به من لدن آمر قدیم

- 33 Incline your hearts, O people of God, unto the counsels of your true, your incomparable Friend. The Word of God may be likened unto a sapling, whose roots have been implanted in the hearts of men. It is incumbent upon you to foster its growth through the living waters of wisdom, of sanctified and holy words, so that its root may become firmly fixed and its branches may spread out as high as the heavens and beyond.

33 یا حزب الله وصایای دوست یگرا را بگوش جان بشنوید کلمه الهی بمثابه نهالست مقرو مستقرش افنده عباد باید آن را بکوثر حکمت و بیان تربیت نمائید تا اصلش ثابت گردد و فرعش از افلاک بگذرد

- 34 O people of the world! Among the bounties of this Most Great Revelation is this: that whatsoever is the cause of dissension, corruption, and discord We have blotted out from the Book, and whatsoever is the source of fellowship, unity, and concord We have inscribed therein. Bliss be unto them that act accordingly.

34 ای اهل عالم فضل این ظهور اعظم آنکه آنچه سبب اختلاف و فساد و نفاق است از کتاب محو نمودیم و آنچه علت الفت و اتحاد و اتفاقست ثبت فرمودیم نعیماً للعاملین

- 35 Time and again have We enjoined, and still do enjoin, the friends to shun whatever yieldeth the odor of corruption—nay rather, to flee therefrom. The world is in travail, and the thoughts of men are diverse. We beseech God to adorn them with the light of His justice and to make known unto them that which shall profit them under all conditions. Verily, He is the Self-Sufficing, the Most Exalted.

35 مکرر وصیت نموده و مینمائیم دوستان را که از آنچه رائحه فساد استشمام میشود اجتناب نمایند بل فرار اختیار کنند عالم منقلب است و افکار عباد مختلف نسأل الله ان یزینهم بنور عدله و یعرفهم ما ینفعهم فی کل الأحوال انه هو الغنی المتعال

- 36 Heretofore We uttered this most exalted word: Those souls who are related to this Wronged One must, in the hour of bestowal and bounty, be as the raining cloud, and in restraining the insistent self be as a blazing flame. Praised be God! In

36 از قبل باین کلمه علیا نطق نمودیم نفوسی که باین مظلوم منسوبند باید در مواقع بخشش و عطا ابر بارنده باشند و در اخذ نفس اماره شعله فروزنده سبحان الله این ایام ظاهر شده آنچه که

these days there hath appeared that which is a cause of astonishment. As hath been heard, a certain person entered the seat of sovereignty in Iran and, by his own design, brought a number of eminent men under his sway. In truth, this is a station for lamentation and woe. What hath come to pass that the manifestations of supreme glory have chosen for themselves utter abasement? Whither hath constancy fled? Where is self-respect gone? The sun of greatness and wisdom hath ever dawned and shone from the horizon of the heaven of Iran; yet now matters have declined to such a degree that some among its men have made themselves the playthings of the ignorant.

سبب حیرتست از قراری که شنیده شد نفسی وارد مقر سلطنت ایران گشت و جمعی بزرگان را باراده خود مستخر نمود فی الحقیقه این مقام مقام نوحه و ندبه است آیا چه شده که مظاهر عزت کبری ذلت عظمی از برای خود پسندیدند استقامت چه شد عزت نفس بجا رفت لازال آفتاب بزرگی و دانائی از افق سماء ایران طالع و مشرق حال بمقامی تنزل نموده که بعضی از رجال خود را ملعب جاهلین نموده‌اند

- 37 That same person hath written concerning this community, in the newspapers of Egypt and in the encyclopaedia of Beirut, that which caused the possessors of knowledge and learning to marvel. Thereafter he repaired unto Paris and printed a journal entitled 'Urvatu'l-Vuthqa, which he sent unto the regions of the world and also forwarded to the prison of 'Akka, thereby making a show of affection, though his purpose was but to make amends for what had gone before. Be that as it may, this Wronged One chose silence concerning him. We beseech God to protect him and to illumine him with the light of justice and fairness. Unto Him it belongeth to speak.

37 و شخص مذکور در باره این حزب در جرائد مصر و دائرة المعارف بیروت ذکر نموده آنچه را که سبب تحیر صاحبان آگاهی و دانش گشت و بعد به پاریس توجه نمود و جریده‌ئی باسم عروة الوثقی طبع کرد و باطراف عالم فرستاد و بسجن عکا هم ارسال داشت و باین سبب اظهار محبت نمود و مقصودش تدارک مافات بوده باری این مظلوم در باره او صمت اختیار کرد از حق میطلبیم او را حفظ نماید و بنور عدل و انصاف منور دارد له ان يقول

- 38 O God, my God! Thou seest me standing before the door of Thy forgiveness and benevolence, turning my gaze toward the horizon of Thy bountiful favors and manifold blessings. I beg of Thee by Thy sweet accents and by the shrill voice of Thy Pen, O Lord of all mankind, to graciously aid Thy servants as it becometh Thy days and beseemeth the glory of Thy manifestation and Thy majesty. Verily potent art Thou to do what Thou wilt. All they that dwell in the heavens and on the earth bear witness to Thy power and Thy might, to Thy glory and Thy bounty. Praise be to Thee, O Lord of the worlds and the Well-Beloved of the hearts of all such as have recognized Thee.

38 الهی الهی ترانی قائماً لدی باب عفوک و عطائک و ناظرأ الی آفاق مواهبک و الطافک اسألك بندائک الاحلی و صریر قلبک یا مولی الوری ان توق عبادک علی ما ینبغی لایامک و یلیق لظهورک و سلطانک انک انت المقتدر علی ما تشاء یشهد بقوتک و اقتدارک و عظمتک و عطائک من فی السموات و الارضین الحمد لک یا اله العالمین و محبوب افتدة العارفين

- 39 Thou seest, O my God, the essence of poverty seeking the ocean of Thy wealth and the substance of transgression looking toward the heaven of Thy forgiveness and tender mercy. Grant Thou, O my God, that which beseemeth Thy great glory and becometh the loftiness of Thy boundless grace. Thou art in truth the All-Bountiful, the Lord of grace abounding, the Ordainer, the All-Wise. No God is there but Thee, the Most Powerful, the All-Compelling, the Almighty.

39 ترى یا الهی کینونة الفقر ارادت بحر غنائک و حقیقة العصیان فرات مغفرتک و عطائک قدر یا الهی ما ینبغی لعظمتک و یلیق لسماء فضلک انک انت الفضال فیاض الامر الحکیم لا اله الا انت القوی الغالب القدير

- 40 O people of God! In this day everyone should fix his eyes upon the horizon of these blessed words: 'Alone and unaided He doeth whatsoever He pleaseth.' Whoso attaineth this station

40 یا حزب الله الیوم باید انظار کل بافی کلهء مبارکهء یفعل ما یشاء وحده متوجه باشد چه اگر احدی باین مقام فائز گردد او بنور توحید

hath verily attained the light of the essential unity of God and is enlightened thereby, while all others are reckoned in the Book of God among the followers of idle fancy and vain imagination. Incline your ears to the Voice of this Wronged One and safeguard the integrity of your stations. It is highly necessary and imperative that everyone should observe this matter.

- 41 Unveiled and unconcealed, this Wronged One hath, at all times, proclaimed before the face of all the peoples of the world that which will serve as the key for unlocking the doors of sciences, of arts, of knowledge, of well-being, of prosperity and wealth. Neither have the wrongs inflicted by the oppressors succeeded in silencing the shrill voice of the Most Exalted Pen, nor have the doubts of the perverse or of the seditious been able to hinder Him from revealing the Most Sublime Word. I earnestly beseech God that He may protect and purge the people of Baha from the idle fancies and corrupt imaginings of the followers of the former Faith.

- 42 O people of God! Righteous men of learning who dedicate themselves to the guidance of others and are freed and well guarded from the promptings of a base and covetous nature are, in the sight of Him Who is the Desire of the world, stars of the heaven of true knowledge. It is essential to treat them with deference. They are indeed fountains of soft-flowing water, stars that shine resplendent, fruits of the blessed Tree, exponents of celestial power, and oceans of heavenly wisdom. Happy is he that followeth them. Verily such a soul is numbered in the Book of God, the Lord of the mighty Throne, among those with whom it shall be well. The glory which proceedeth from God, the Lord of the Throne on High and of the earth below, rest upon you, O people of Baha, O ye the companions of the Crimson Ark, and upon such as have inclined their ears to your sweet voices and have observed that whereunto they are bidden in this mighty and wondrous Tablet.

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حقیقی فائز و منور و من دون آن در کتاب الهی
از اصحاب ظنون و اوهام مذکور و مرقوم بشنود
ندای مظلوم را و مراتب را حفظ نمائید این فقره
بر کل لازم و واجبست

- 41 مظلوم در جمیع ایام من غیر ستر و حجاب امام
وجوه اهل عالم نطق فرمود آنچه را که مفتاح
است از برای ابواب علوم و فنون و دانش و
آسایش و ثروت و غنا ظلم ظالمین قلم اعلی را از
صریر بازداشت و شبهات مرئیین و مفسدین او
را از اظهار کلمهء علیا منع ننمود از حق در جمیع
احوال سائل و آلم که اهل بها را از ظنون و
اوهام حزب قبل حفظ فرماید و مقدس دارد

- 42 یا حزب الله علمای راشدین که بهدایت عباد
مشغولند و از وساوس نفس اماره مصون و
محفوظ ایشان از انجم سماء عرفان نزد مقصود
عالمان محسوب احترام ایشان لازم ایشانند عیون
جاریه و انجم مضیئه و اثمار سدرهء مبارکه و آثار
قدرت الهیه و بحور حکمت صمدانیه طوبی لمن
تمسک بهم انه من الفائزین فی کتاب الله رب
العرش العظیم البهاء من لدی الله رب العرش و
الثری علیکم یا اهل البهاء واصحاب السفینه الحمراء
و علی الذین سمعوا ندائکم الا حلی و عملوا بما امروا
به فی هذا اللوح العزیز البدیع

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To: *Haji Mirza Muhammad Ali Afnan, in Bombay*

Date: 1308-01-06 [1890-Aug-22]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Tremors have seized the tribes, and turmoil hath encompassed the dwellers of earth, save whom God hath willed. That which hath appeared hath transcended the power of comprehension. Conjecture hath no path to what hath been manifested, and fancy hath no movement in this arena for Persia. Glorified be the All-Bountiful, the Possessor of Great Grace! The King of Names hath astounded the manifestations of might and wealth, and realms which their men had imagined to be free from decline now show evident cracks. Indeed, the fair-minded and discerning are increasingly amazed, for the outward causes in no way correspond to what hath transpired. Praise be to God Who hath appeared and made manifest His Cause, and made all things speak according to His Will, despite every heedless doubter.
- 3 May the light that shineth and blazeth from the heaven of bounty and generosity be upon the Afnans of the Divine Lote-Tree and its loved ones, whom neither clamor nor that which hath appeared in the realm of creation hath frightened. The lights are astounded by their radiance, all who are steadfast by their steadfastness, and all who are influential by their influence. These are they who see death in His love as a gateway to His mercy, and martyrdom in His path as a crown that telleth of His glory and sovereignty. It is naught but the door to rest and tranquility from the All-Merciful. Blessed is he who pondereth upon it and upon the mysteries deposited therein.
- 4 Glory be unto Thee, O my God! Thou seest the Afnans of Thy Lote-Tree amidst the enemies of Thy Self and the wolves of Thy earth, who desire naught in the kingdom but to extinguish the light of Thy Cause and quench the fire of Thy love. I beseech Thee, O Educator of the world and Goal of the nations, by Thy Most Great Name and by the Manifestations of Thy supreme Word, through whom Thou hast adorned Thy cities and lands, to protect him who hath acknowledged Thy manifestation and appearance, then guard him from the oppression of those who have violated Thy covenant and denied Thy signs. O Lord! I beseech Thee by the Word whereby hearts and minds were attracted, to protect the lamps of Thy guidance from the violent winds. Verily, Thou art the Revealer of verses and the

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 زلازل قبائل را اخذ نمود و اضطراب سگان
ارضرا احاطه کرد الا من شاء الله ظاهر شد
آنچه که قوه مدرکه از ادراک عاجز گان را
بما ظهر راهی نه و از برای فارس خیال در
این مضمار حرکتی نه سبحان الکریم ذو الفضل
العظیم سلطان اسماء مظاهر سطوت و غنا را
متحیر نمود و عوالمیکه بگان رجالش از تنزلات
فارغ و آزاد حال رخنه ها در آن ظاهر گشته
فی الحقیقه منصفین و متبصرینرا حیرت افزوده
اسباب ظاهره بیپسوجه موافق آنچه ظاهر شده
نبوده الحمد لله الذی ظهر و اظهر امره و انطق
الأشیاء علی ما اراد رغماً لكل غافل مرتاب

3 النور الساطع اللّامع من افق سماء الجود والعطاء
علی افنان السّدره و اولیائها الذین ما خوفتهم
الضیوضاء و لا ما ظهر فی ناسوت الانشاء قد
تخیرت الأنوار من انوارهم و کل ذی استقامه
من استقامتهم و کل ذی نفوذ من نفوذهم هم
الذین یرون الموت فی حبه باباً لرحمته و الشّهادة
فی سبيله اکلیلاً یحکی عن عزّه و سلطانه لیس
هو الا باب الراحة و الاطمینان من لدی الرحمن
طوبی لمن تفکّر فیهِ و فی الأسرار المودعه فیهِ

4 سبحانک اللهم یا الهی تری افنان سدرتک بین
اعادی نفسک و ذئاب ارضک الذین ما ارادوا
فی الملک الا اطفاء نور امرک و اتحاد نار
حبک استلک یا مربی العالم و مقصود الأمم
باسمک الأعظم و بمظاهر کلمتک العلیا الذین
بهم زیّنت مدنک و دیارک ان تحفظ من اقرّ
بظهورک و بروزک ثم احرسه من ظلم الذین
نقضوا عهدهک و کفروا بآیاتک ایرب استلک
بالکلمه الّتی بها انجذبت الأفئدة و القلوب ان
تحفظ سرج هدايتک من الأریاح القاصفات

Lord of names and attributes. There is no God but Thee, the Almighty, the All-Bountiful.

- 5 May my spirit be a sacrifice for your steadfastness, your constancy, and your utterance. The two exalted letters, each of which truly shineth as a lamp, have illumined the heart and pillars, and brought to remembrance the days of presence and meeting. Their mention is the cause of remembrance, and their reading the cause of awakening. From each word the fragrance of the detached ones wafteth. The servant beseecheth his Lord to raise your honor for the exaltation of His Cause and the elevation of His Word. Verily, He is the Most Powerful of the powerful ones. And after the recitation, reading, and contemplation, having aimed for the supreme height, it was presented before the countenance of Him Who conversed on Sinai and was blessed with the honor of His attention. Thereupon the ocean of grace and bounty surged, and He revealed that whereby the realities of all things were attracted. His word, exalted be His glory:

- 6 In My Name, the Manifest, the Speaker before the faces of the world

- 7 The fire of oppression and tyranny has been kindled, and every treacherous one has arisen with lies and calumnies, consumed by the fire of greed and passion—a recompense for his deeds in this worldly life. We beseech God to illumine all regions and to ordain for His servants that which will draw them nigh unto Him and guide them to His straight path. They have denied God and His signs, and have rejected what hath appeared from Him. Thus have their souls enticed them. God will soon seize them as He seized those before them. Verily, He is the One Who hath power over whatsoever He willeth through His mighty and wise command.

- 8 Glory be to God! Although it hath become clear and evident to all, the rejected souls inflamed with the fire of tyranny and wickedness have not yet awakened. However, to those endowed with vision and those who possess the Most Sublime Vision, good deeds are clearly distinguished from evil ones. They have committed that which hath no parallel in the world. In all circumstances, We have commanded the loved ones of God to patience and tranquility, lest there occur that which is contrary to what hath been ordained, both aforesaid and hereafter. We have sent down the verses and manifested the clear proofs, and have commanded all to that which will exalt them and adorn them among the servants—yet they have wrought that which causeth every just and discerning one to lament. Greed hath taken hold of their reins, and they have devoured the wealth of the people. We testify that they have cast behind them that

انك انت منزل الآيات و مالک الأسماء و الصفات لا اله الا انت المقتدر الفضال

5 روحی لقیامکم و استقامتکم و بیانکم الفداء دو دستخط عالی که هریک فی الحقیقه حکم مصباح از آن ظاهر قلب و ارکانرا روشن نمود و ایام حضور و لقای یاد آورد ذکرش سبب تذکر و قرائتش علت تنبیه از هر کلمه اش عرف منقطعین متضوع یسئل الخادم ربّه ان یرفع حضرتکم لاعلاء امره و ارتفاع کلمته انه هو اقدر الاقدرین و بعد از تلاوت و قرائت و توجه قصد ذروه علیا نموده امام وجه مکمل طور عرض شد و بشرف اصغا فائز گشت اذّا ماج بحر الفضل و العطاء و انزل ما انجذبت به حقایق الأشياء قوله جلّ جلاله

6 بسمی الظاهر الناطق امام وجوه العالم

7 قد اشتعلت نار الظلم و الاعتساف و قام کلّ خائن علی الکذب و الاقترآ بما اخذته نار الحرص و الهوى جزآء اعماله فی الحیوة الدنیا نستل الله ان ینور الاقطار و یقدر للعباد ما یقرّبهم الیه و یرهبهم الی صراطه المستقیم کفروا بالله و آیاته و انکروا ما ظهر من عنده کذلک سوّل لهم انفسهم سوف یأخذهم الله کما اخذ قوماً قبلهم انه هو المقتدر علی ما یشاء بأمره العزیز الحکیم

8 سبحان الله مع آنکه بر کلّ واضح و مبرهن شد اعمال نفوس مردوده مشتعله بنار بغی و فحشا الی حین متنبّه نشده اند و لکن نزد اهل بصر و صاحبان منظر اکبر اعمال طیبیه از افعال خبیثیه واضح و ممتاز عمل نمودند آنچه را که شبه آن در عالم ظاهر نشده در جمیع احوال اولیای حقّرا بصبر و سکون امر نمودیم لأجل آنکه حادث نشود امریکه مخالف است با آنچه از قبل و بعد اراده بر آن تعلّق گرفته قد انزلنا الآيات و اظهرنا البینات و امرنا الکل بما یرفعهم و یزینهم بین العباد و هم عملوا ما ناه به کلّ منصف بصّار قد اخذ الحرص زمامهم و اکلوا اموال الناس نشهد انهم نبذوا ما

which was sent down from the heaven of God's Will, the Lord of creation, and have taken that which their passions commanded them. They are indeed in darkness and error.

- 9 Although they witness at all times the evanescence of the world and its variations and passing away, they have clung to deeds and actions from which even Satan would shrink. Today the verses have encompassed all regions, and the rivers of wisdom and utterance flow and are visible before all faces, and the Sun of Truth shineth resplendent above all heads. Yet this hath had no effect upon the manifestations of turning away and the dawning-places of heedlessness. However, whatsoever hath been revealed in the Tablets from the Pen of God hath all come to pass and will continue to do so. There is no doubt in this: verily these have been sent down from God, the Mighty, the Glorious, the All-Knowing.

- 10 Despite the lack of means and the differences both internal and external, the Cause of God hath encompassed all, and now most are observed to be searching and seeking. Soon will God's Cause encompass the East and the West of the earth, and there shall appear that which the All-Merciful hath revealed in the Qur'an through His words: "The unbeliever shall say, 'Would that I were dust!'" Each day some harm befalleth and some falsehood becometh manifest, yet since it occurreth in the path of God, it is beloved and acceptable. Praise be to God!

- 11 That honored one is aware that nothing but goodness hath been shown by the Afan towards that heedless one. Nevertheless, through the instigation of certain ones, he hath acted in such a way regarding people's property that now the people of the great city testify to his falsehood, wickedness, and treachery. We beseech God to make the heedless ones aware and not to deprive the world of the lights of the Day-Star of justice and equity. That honored one's journey at such a time became a cause of grief. Hidden matters have become evident and clear. Previously, there was expressed to the Afan, Aqa Siyyid Mirza, upon him be the Glory of God, that which was expedient for the time and conducive to the exaltation of the Word. Negligence in affairs and the latter matter have caused delay and suspension in outward occupations. However, that blessed soul must, under all circumstances, manifest such joy and gladness as shall cause all to rejoice. Every sorrow that befalleth is, in the sight of God, one of the keys of His bounty, mercy, loving-kindness, grace and munificence, whereby the portals of joy and gladness shall ere long be thrown open.

نَزَلَ مِنْ سَمَاءِ مَشِيَّةِ اللَّهِ مَالِكِ الْإِيحَادِ وَ اخذوا ما امرتهم به اهوائهم الا انهم في ظلمة و ضلال

9 مع آنکه فنای دنیا و تغییر و زوال آنرا در کلّ حین مشاهده مینمایند باعمال و افعالی تمسک نموده اند که شیطان از آن اجتناب نموده امروز آیات کلّ جهات را احاطه کرده و انهار حکمت و بیان امام وجوه جاری و مشهود و آفتاب حقیقت فوق رؤس مشرق و لائخ بهیچوجه بر مظاهر اعراض و مطالع اغماض اثر ننموده و لکن آنچه در الواح از قلم الله جاری کلّ ظاهر شده و میشود لا شک فیذلک آنها نزلت من لدی الله المقتدر العزیز العلام

10 مع عدم اسباب و اختلافات داخل و خارج امر الله احاطه نموده و حال اکثری در تفحص و طلب مشاهده میشوند سوف یحیط امر الله شرق الأرض و غربها و یظهر ما انزله الرحمن فی الفرقان بقوله یقول الکافر یا لیتنی کنت تراباً هر یوم ضری وارد و کذبی باهر و لکن چون فی سبیل الله واقع محبوب و مقبول لله الحمد

11 آنجناب آگاهند که از حضرات افنان نسبت بآنغافل جز معروف ظاهر نشده معذلک باغواى بعضی در تصرف اموال ناس عمل نمود آنچه را که حال اهل مدینه کبیره بر کذب و شقاوت و خیانتش شهادت دادند از حق میطلبیم غافلین را آگاهی بخشد و عالماً از انوار نیر عدل و انصاف محروم نسازد سفر آنجناب در همچه وقتی سبب حزن شد امورات مستوره مشهود و واضح از قبل بجناب افنان آقا سید میرزا علیه بهاء الله اظهار شد آنچه که مصلحت وقت و سبب اعلاء کلمه بوده اجمال در امور و امر آخر سبب تعویق و تعطیل اشغال ظاهره شده و لکن آنجناب در جمیع احوال باید بفرح و انبساطی ظاهر شوند که سبب فرح کلّ گردد هر حزنی از احزان که وارد شده عندالله مفتاحی است از مفاتیح عنایت و رحمت و شفقت و فضل و جود او که عنقریب بآن ابواب فرح و انبساط مفتوح گردد

- 12 We have previously mentioned: O Afnan! Your dominion is established in the divine Kingdom, not in the earthly soil of water and clay. All that exists must be placed for sale and given to the creditors. Now they have accepted this matter, but had it been done before these matters arose it would have been more beloved and excellent in the sight of God and men. All must consult together and act according to what they deem advisable. We beseech God to assist them, grant them success, and ordain for them that which will exalt them through His Name amongst His servants. Verily, He is the All-Bountiful, the Most Generous.
- 12 از قبل ذکر نمودیم یا افنانی ملک شما در ملکوت الهی محقق است نه در آب و گل زمین باید آنچه موجود است در معرض بیع درآید و بصاحبان دیون داده شود حال اینفقره را پذیرفته‌اند ولیکن اگر قبل از ظهور این امور عمل میشد احب و احسن بود عند الحق و الخلق باید کل مشورت نمایند و بآنچه صلاح دانند عمل کنند تسئل الله أن يؤيدهم ويوفقههم ويكتب لهم ما يرفعهم باسمه بين عباده أنه هو الفضل الكريم انتهى
- 13 His Holiness Afnan (A. and H.), upon him be the Glory of God the Most Glorious, had no desire to travel to the land of Ha. When the letter from His Holiness Afnan Haji Siyyid Mirza, upon him be the Glory and Grace of God, arrived, it was sent to him to consider and act as he deemed appropriate, for it was known to God that his journey to the land of Ha would bear no fruit whatsoever. Indeed, these exalted words were heard from the Blessed Tongue: They said that if his journey to that land would have borne any fruit, We would certainly have commanded him to proceed in that direction.
- 13 حضرت افنان جناب الف و حاء علیه ۶۶۹ [بهاء الله] الأبهی میل توجه بارض هاء نداشتند نامه حضرت افنان جناب حاجی سید میرزا علیه بهاء الله و فضله که رسید نزد ایشان ارسال شد که ملاحظه نمایند و آنچه را مصلحت دانند عمل کنند چه که عندالله مکشوف بود که رفعت ایشان بارض هاء بهیچوجه مثمر ثمری نبود چنانچه اینکلهء علیا از لسان مبارک استماع شد فرمودند اگر توجه او بآن ارض مثمر ثمری بود البته امر بتوجه بآنشطر مینمودیم
- 14 It is strange that His Holiness Afnan Haji Siyyid Mirza still writes that if Aqa Siyyid Ahmad had gone to India, matters would not have turned out this way. During those days, someone from that land arrived in Beirut and did not speak well of certain affairs of the honored ones. Even if His Holiness A. and H., upon him be the Glory of God, had gone to that region and the accounts were settled, where would the funds have been found to pay the creditors? In those days, some understood the details and would not deal with him in trade at all.
- 14 عجب است که هنوز حضرت افنان جناب حاجی سید میرزا مینویسند که اگر آقا سید احمد به هند میرفت کار اینقسم نمیشد در همان ایام شخصی از آن ارض به بیروت وارد نزد بعضی از امورات حضرات خوب ذکر نمود بر فرض آنکه حضرت الف و حاء علیه بهاء الله بآنشطر تشریف میبردند و حساب هم صاف میشد ولیکن وجه از کجا یافت میشد که بارباب دیون بدهند آن ایام بعضی تفصیل را ادراک نمودند و ابداً در تجارت بایشان رجوع نمیکردند
- 15 Now he must, detached from all else, hold fast to what has been commanded. Whatever was present in the house was given without discussion. Among these, the remaining balance of the late Haji Shaykh, upon him be the Glory and Favor of God, amounting to six hundred and seven Ottoman liras, was paid in cash, which included some of his own funds that he had relinquished. When in the early days of the arrival of Samandar, upon him be the Glory of God the Most Glorious, he sent two thousand tumans through the late Haji Shaykh, upon him be the Glory of God - one thousand tumans in silk and one thousand in cash - to the Most Holy Court, after being presented it was not accepted until, considering the distress of the aforementioned one, they accepted it to remain with him
- 15 حال باید ایشان منقطعاً عن الكل بآنچه امر شد تمسک نمایند درب خانه آنچه موجود بود بی گفتگو داده شد از جمله باقی مرفوع مرحوم حاجی شیخ علیه بهاء الله و عنایته مبلغ ششصد و هفت لیره عثمانی نقداً تسلیم شد که بعضی از وجوهات خود آنحضرت بود که واگذار فرموده بودند چون در اول ایام ورود جناب سمندر علیه بهاء الله الأبهی مبلغ دوهزار تومان بتوسط جناب حاجی شیخ مرحوم علیه ۶۶۹ [بهاء الله] هزار تومان حریر و هزار تومان نقد بساحت اقدس فرستاد بعد از عرض امام

for trading purposes. After the loss occurred, the deceased was commanded to pay his brother's debt from that amount, and Samandar also agreed to pay it, though it appears difficult that he would be able to do so.

حضور بقبول فائز نه تا آنکه نظر بفرع جناب مذکور قبول فرمودند که نزد خودشان بماند و بآن تجارت نمایند و بعد از وقوع خسارت مرحوم باو امر شد که از آئینبلغ حال دین اخوی را ادا نما و جناب سمندر هم قبول نمودند که ادا نمایند ولیکن بنظر مشکل میآید که بتواند ادا نماید

- 16 And considering the helplessness of His Holiness Afnan Haji Siyyid Mirza, upon him be the Glory of God the Most Glorious, who had written in his letter that Shaykh knows this money was not ours, now what answer shall we give to the creditors? This matter was settled after the aforementioned payment was made. Likewise, His Holiness Afnan Aqa Siyyid Ahmad, upon him be the Glory of God the Most Glorious, after proceeding to the Threshold, received all possible assistance, both apparent and hidden, and His Holiness Afnan Aqa Mirza Muhsin, upon him be the Glory and Might of God, knows of some matters, and other affairs have also occurred of which His Holiness may be aware of some.

16 و نظر بعجز حضرت افنان جناب حاجی سید میرزا علیه بهاء الله الأبهی که در نامه نوشته بودند که جناب شیخ آگاهند که این وجه مال ما نبود حال جواب صاحبان دین را چه بگوئیم و اینفقره بعد از عرض وجه مذکور داده شد و هم چنین حضرت افنان جناب آقا سید احمد علیه بهاء الله الأبهی هم بعد از توجه بآستانه بقدر مقدور اعانت ظاهر و باطن در باره ایشان مجری گشت و حضرت افنان جناب آقا میرزا محسن علیه بهاء الله وعزه بعضرا آگاهند و بعض امورات دیگر هم واقع شده شاید آنحضرت بر بعضی مطلع شده باشند

- 17 The honored Amin, upon him be the Glory of God, also gave some funds, and he too was instructed not to demand repayment. Divine favor has always been with them, both openly and secretly, but what emanated from them was not befitting, and after the arrival of Mirza's letter, absolutely Jinab-i-A.H. was not prohibited from proceeding, nor was there an explicit command given, for it was stated that it has been and would be fruitless and would yield naught but embarrassment. This was expressed to his honor Afnan, Haji Siyyid 'Ali, upon him be the Glory of God, the Most Glorious, and a firm decree was issued that you must send an account statement so it would become clear to all what has entered the storehouse in Beirut, what has left, and what remains.

17 جناب امین علیه ۶۶۹ [بهاء الله] هم مبلغی داده اند باو هم امر شد مطالبه ننماید لازال در ظاهر و باطن عنایت الهی با ایشان بوده ولیکن آنچه از ایشان ظاهر شد موافق نبوده و بعد از ورود نامه حضرت میرزا ابداً جناب الف و حاء را منع از توجه نفرمودند و امر صریح هم نفرمودند چه که میفرمودند حاصلی نداشته و ندارد و جز افتضاح ثمری نه و بحضرت افنان جناب حاجی سید علی علیه بهاء الله الأبهی اظهار شد و حکم محکم صادر که باید حساب ناطق ارسال داری که بر کلّ واضح شود که چه در مخزن بیروت داخل شده و چه خارج و چه باقیمانده

- 18 What is evident and visible here is that there is a plot of land acquired in Haifa, whose value has now increased. According to the command, it must be auctioned and the proceeds given to settle debts, with everyone's knowledge. Similarly, there is a house which, having met with the blessed approval, was purchased, though it is small, being around one hundred liras and some change. Until now, no ruling has been issued regarding this matter. Regarding the land, a command was issued to his honor Afnan to proceed with all haste to 'Ishqabad for the sale of properties. I beseech God, exalted be His glory, to moderate

18 آنچه ظاهر و مشهود است در اینجا ارضی است که در حیفا گرفته اند و حال قیمت آن ترقی نموده حسب الأمر باید حراج شود و بدیون داده شود باطلاع کلّ و همچنین یتقی که بنظر مبارک عالی رسیده آنرا خریده اند ولیکن جزئیست از قرار مذکور صد لیره و چیزی است و الی حین در اینفقره حکمی صادر نه و بحضرت افنان این ارض امر صادر که بتعجیل به عشق آباد توجه نمایند لأجل بیع املاک از حق جلّ جلاله

the negligence and delay of Afnan. Verily, He has power over all things. And in all circumstances, one must act according to the command with trustworthiness, religious devotion and justice. Verily, He aids those who hold fast to trustworthiness and justice. Indeed, He is the Guardian of those who do good.

- 19 In any case, a brief account of each matter has been submitted, as these days are more suited to other mentions and other utterances. It would be better that I submit that your supplications were presented before His presence at the designated times, and in response to each one was revealed that which no treasure could equal and no mention could fulfill. In one instance, these exalted words were revealed from the Source of verses and the Manifestation of clear proofs. His word, exalted be His utterance:

- 20 O My Afnan! Upon thee be My glory, My loving-kindness and My mercy. We testify that thou hast been with Me from the earliest days, and hast attained to the hearing of the Call and the beholding of the Supreme Horizon, and We have known from thee what We have known from none else. He is thy Helper in all conditions. We beseech God to transform your sorrow into an ocean of joy and delight, and to ordain for you that which will attract all things. The servant in attendance here hath recited before Our face what thou didst send regarding the mention of God and His praise, from every word of which was wafted the fragrance of detachment, trust and supplication. We beseech Him, exalted be He, to open through thee the doors of goodly things and to raise through thee the standards of triumph throughout all lands and the banner of victory amongst the servants. He is, verily, the Lord of creation and the Omnipotent over whatsoever He willeth.

- 21 We make mention of all the Afnans. We hope they will succeed in acting according to that which hath flowed from the Most Exalted Pen. When deeds are pure and sanctified, man is assured and joyous before God and within himself. The pen cannot adequately describe this station. Your honor is aware to the extent possible. We beseech Him not to withhold the rain of His grace, bounty and generosity, nor to deprive His Afnans. Should a soul be confirmed even slightly and take one step beyond this world, he will witness what hath been ordained for those related to Him, namely the Afnans whom He hath claimed as His own. By the Sun of Truth, all would be bewildered, nay thunderstruck, at beholding it, except whom God willeth - their Lord, their Master, their Manifestation and their Sovereign.

میطلبم اهمال و تأنی افنان را معتدل فرماید آنه علی کل شیء قدیر و در جمیع احوال حسب الامر بامانت و دیانت و عدل رفتار شود آنه یعین من تمسک بالأمانة و العدل آنه ولی المحسنین

- 19 باری از هر امری مختصری عرض شد چه که لایق این ایام ذکر دیگر و بیان دیگر است بهتر آنکه عرض نمایم مناجاتهای آنحضرت در اوقات مخصوصه امام وجه عرض شد و در جواب هر یک نازل شد آنچه که هیچ کنزی بآن معادله ننماید و هیچ ذکرى از عهده برنیاید در یکمقام اینکلمات عالیات از منزل آیات و مظهر بینات نازل قوله جل بیانه

- 20 یا افنانی علیک بهائی و عنایتی و رحمتی نشهد آنک کنت معی من اول الايام و فزت باصغاء النداء و مشاهدة الأفق الأعلى و عرفنا منك ما لا عرفناه من دونك آنه معینک فی کلّ الأحوال نسئل الله ان یبدل حزنکم بفرح و الابتهاج و یقدر لکم ما تجذب به الأشياء كلها قد حضر العبد الحاضر و قرأ امام الوجه ما ارسلته فی ذکر الله و ثنائه الذی من کلّ کلمة منه تضرع عرف التوکل و التوسل و الانقطاع نسئله تعالى ان یفتح بک ابواب الخیرات و یرفع بک اعلام النصر فی البلاد و رایة الظفر بین العباد آنه هو مالک الایجاد و المقتدر علی ما اراد

- 21 حضرات افنان طراً را ذکر مینمائیم امید آنکه فائز شوند بعمل بآنچه از قلم اعلی جاری شده عمل که خالص و مطهر شد انسان عندالله و نزد خود مطمئن و مسرور است ذکر اینمقام را قلم از عهده برنیاید آن جناب علی قدر مقدور آگاهند از حق میطلبیم امطار فضل و رحمت و کرمش را منع نفرماید افنائش را محروم نسازد اگر نفسی فی الجمله مؤید شود یک قدم از دنیا بردارد مشاهده مینماید که از برای منتسبین یعنی افنان که بخود نسبت داده چه مقدر شده قسم باقتاب حقیقت از مشاهده اش کل متحیر بل منصعق الا من شاء الله ربهم و مالکهم مظهرهم و مولیهم انتهى

- 22 Repeatedly have they mentioned that which hath been recorded in the inner reality of the world, which no obliteration can affect nor seizure take hold of. That they have made mention of his honor the Afnan Nuru'd-Din Hasan, upon him be the Glory of God, the Most Glorious - after presenting these supreme words, the obvious is known. As commanded, they have acted and continue to act in accordance with wisdom.
- 23 They repeatedly mentioned the difficulty and necessity of that honored one's migration from Fars, until news arrived of his arrival in that land. This servant clingeth to the hem of that honored one's special favors and beseecheth him to manifest that which will cause the exaltation of God's Cause. Verily, He is powerful over all things. I convey greetings and nothingness to the honored Afnans of that land, upon them be the Glory of God and His favors, and I beseech from the ocean of divine generosity that which is the cause of glory and exaltation. Nothing escapeth His knowledge. He worketh and judgeth, and He is the Commander, the All-Knowing.
- 24 I make mention of all the friends of God and convey glorification, praise and greetings. It is hoped that all will be assisted to achieve what God loveth and is pleased with. Glory and remembrance and praise be upon your honor and upon those who are with you and who love you and who hearken to your words concerning God's Great Announcement and His Wise Remembrance.
- 25 The servant 6 Muharram al-Haram 1308
- 26 As instructed, mention was made of giving money to the Beloved; yet it is better that the matter remain concealed.
- مکرّر ذکر فرموده‌اند آنچه را که در حقیقت عالم ثبت شده و محو بآن نرسد و آنرا اخذ ننماید اینکه ذکر حضرت افنان جناب نورالدین حسن علیه بهاء الله الأبهی را فرمودند بعد از عرض اینکلمهء علیا ظاهر معلومست حسب الامر آنچه با حکمت موافق عمل نموده و مینمایند انتهى
- 23 هجرت آنحضرت از فارس مکرّر صعوبت و ضرورت آنرا ذکر میفرمودند تا آنکه خبر ورود بآن ارض رسید اینخادم متشبّث است باذیال عنایت مخصوص آنحضرت و عرض مینماید ظاهر فرماید آنچه را که سبب علو امر الله است انه علی کلّ شیء قدیر خدمت آقایان حضرات افنان آن ارض علیهم بهاء الله و عنایاته عرض سلام و نیستی میرسانم و از بحر کرم الهی میطلب آنچه را که سبب عزّت و رفعت است لا یعزب عن علمه من شیء يعمل و یحکم و هو الامر العلیم
- 24 اولیاء الله طراً را ذکر مینمایم و تکبیر و ثنا و سلام میرسانم امید آنکه کلّ موفق شوند بما یحبّه الله و یرضی البهء و الذکر و الثناء علی حضرتکم و علی من معکم و یحبّکم و یسمع قولکم فی نبأ الله العظیم و ذکره الحکیم
- 25 خادم فی ۶ محرم الحرام سنة ۱۳۰۸
- 26 حسب الامر ذکر اعطاء وجه محبوب نه السّتر اولی

INBA31:196

BH00860

To: Aqa Azizullah et al., in Istanbul

Date: 1308-01-22 [1890-Sep-7]

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful
هو الله تعالى شأنه العظمة والاقْتدار
- 2 Praise be to the Goal of the worlds Who hath manifested in that land whatsoever distinguisheth those who have turned towards Him from those who have turned away, the truthful from the false, the slanderers and corruptors from the reformers. All those corruptions are clear and evident, their source being from the Island and his disciple who is in that land. Now that honored friend must ponder who is the guide and who the guided. I beseech God to make manifest penetrating vision and to sanctify some eyes from the ophthalmia of self and desire.
حمد مقصود عالمیازا که در آن ارض ظاهر فرموده آنچه را که سبب امتیاز مقبلین از معرضین و صادقین از کاذبین و مفتقرین و مفسدین از مصلحین است جمیع آن فسادها مبرهن و واضحست که مطلعش از جزیره و مرید او که در آن ارض است بوده و هست حال باید آنجیب مکرم تفکر نماید که مرشد کی و مرید که از حق میطلب اَبصار حدیده را ظاهر فرماید و بعضی اَبصار را هم از رمد نفس و هوی مقدّس نماید
- 3 O my brother! The path of God is clear and evident from all else. The turning away souls deem it necessary to lie and slander, as thou hast witnessed and dost witness. They have attributed to the Afnan – whose sanctity and purity every fair-minded one doth testify to – that which all the atoms of creation bear witness is false. Inform the people – meaning those souls who were and are in other cities – that perchance they may become aware and hold fast to righteousness and piety instead of tyranny and wickedness.
یا اخی سبیل الهی از دولش واضح و مشهود نفوس معرضه کذب و افترا را لازم میسرند چنانچه مشاهده کرده و میکنند حضرت افنان که هر منصفی شهادت میدهد بر تقدیس و تنزهشان باو نسبت داده اند آنچه را که ذرات کائنات بر کذب آن گواهیست ناس را اخبار نمایند یعنی آن نفوسیکه در مدن اخری بوده و هستند لعل آگاه شوند و از بغی و فحشا به بر و تقوی تمسک نمایند
- 4 O my God, my Adored One, my Object of worship! Purify Thy servants from falsehood, doubt, hatred, tyranny and wickedness, that they may turn from what they possess to what Thou possessest. Thou art the Powerful, the Mighty. O God! Thou knowest the intentions of the sincere and obedient among Thy servants. Have mercy and confirm all servants generally in truthfulness, trustworthiness, sincerity and purity. Thou art powerful over that which is the cause of salvation for all. Disappoint not those who hope in Thee and deny not those who seek Thee. Verily Thou art God, the Powerful, the Mighty, the Praiseworthy.
الها معبودا مسجودا عبادت را از کذب و ریب و بغضا و بغی و فحشا مطهر فرما تا از ما عندهم بما عندک توجّه نمایند توئی قادر و توانا الها تو آگهی بر اراده های مخلصین و مطیعین از عبادت رحم فرما و عباد عموماً را بر حقانیت و امانت و صدق و صفا تأیید فرما توئی مقتدر بر آنچه سبب نجات کل است لا تحیب آملیک و لا تمنع قاصدیک
انک انت الله المقتدر العزیز الحمید
- 5 The letter of that spiritual friend arrived. Christ said to His disciples: "O sheep of God, I wish to send you among wolves." Now what hath befallen that spiritual friend is even greater than that. However, after the presentation of that friend's letter before the countenance of the Master, He said: Be not grieved by what hath befallen thee, and despair not of God's
دستخط آنجیب روحانی رسید حضرت روح باصحابش فرمود یا اغنام الله شما را میخواهم بین گرگها بفرستم حال هم بر سر آنجیب روحانی وارد شده آنچه که اعظم از آنست ولكن بعد از عرض نامه آنجیب فؤاد امام وجه

justice. His justice shall ultimately seize the oppressors and liars, and His grace shall not deprive His loved ones. He is the Owner of existence and the Sovereign of the seen and unseen. Speak thou of truth with complete assurance and perfect trust and resignation, and remain firm and steadfast in setting affairs aright. Verily He aids every oppressed one, every trustworthy one, and every truthful one. Hold fast to the cord of His favor which hath preceded all who are in the heavens and on earth.

مولی فرمودند محزون مباش از آنچه وارد شده
از عدالت حق مأیوس مباش بالآخره عدلش
ظالمین و کاذبین را اخذ نماید و فضلش دوستانرا
محروم نسازد اوست مالک وجود و سلطان
غیب و شهود باطمینان کامل و توکل و تفویض
اکل بحق ناطق باش و بر اصلاح امور قائم
و ثابت انه یمد کل مظلوم و کل امین و کل
صادق تمسک بجبل عنایتہ الّتی سبقت من فی
السموات و الارضین

- 6 O Zaynu'l-'Abidin! Praise God, glorified be His majesty, that thou hast become aware of the deeds and actions of the Island. Behold what his disciple doeth. They have ever been and continue to be engaged in corruption. Trustworthiness, religion and truthfulness are as rare as the phoenix among that party, as thou hast witnessed. Say: O my God, my God! Aid the slanderers to truthfulness, the oppressors to justice, and the treacherous to trustworthiness. Verily Thou art powerful over whatsoever Thou willest through Thy word "Be" and it is.

6 یا زین العابدین حمد کن حقّ جلّ جلاله را که
بر اعمال و افعال جزیره عارف شدی بین که
مریدش چه میکند لازال بفساد مشغول بوده و
هستند امانت و دیانت و صدق در آنحزب بمثابه
عنقا کباب چنانچه مشاهده نمودی قل الھی الھی
ایّد المفترین علی الصّدق و الظالمین علی العدل و
الخانثین علی الأمانة انّک انت المقتدر علی ما تشاء
بقولک کن فیکون انتهى

- 7 The honored gentleman, his holiness the Afnan, has arrived and attained the presence, and will soon return. Concerning all the persecution inflicted thus far - that is, from those individuals who received the utmost love and kindness from the honored Afnans, upon them be the Most Glorious Glory of God - they showed patience and left it to God. However, praise be to God, all that was falsely claimed has become clear and evident to all. By God's grace, what they have said has become known to the wise ones and the manifestations of justice. Glory be to God! They consider their honor to lie in persecuting this community, for this community has had and has no one but the Truth. Due to having no helper or supporter from the earliest days until now, they have endured what none but God knows. The oppression of this community reached such a point that in one city, on the word of a single attendant, twenty people were martyred. In any case, persecuting the oppressed is easy and unimpeded, but if at any time or moment the sun of justice should appear or shine forth, the deeds of all will become clear and evident.

7 آقای مکرم حضرت افنان وارد و بحضور فائز
و عنقریب مراجعت میفرماید آنچه تا حال
اذیت وارد شده یعنی از نفوسیکه کمال محبت از
حضرات آقایان افنان علیهم بهاء الله الابی در
باره آنها مجری شد صبر نمودند و بخدا گذاردند
ولکن الحمد لله آنچه بکذب واقع شده بر کل
واضح و مشهود است بفضل الھی آنچه گفته اند
نزد عقلا و مظاهر عدل معلوم سبحان الله افتخار
خود را در اذیت اینحزب میدانند چه که اینحزب
غیر حق را نداشته و ندارند نظر بعدم معین و
ناصر از اول ایام الی حین وارد شده آنچه که
غیر حق آگاه نه مظلومیت اینحزب بمقامی رسید
که در یکی از مدن بقول یکفراش بیست نفر
را شهید نمودند باری اذیت مظلومان آسانست و
بی مانع و لکن اگر وقتی از اوقات یا آتی از اوان
نیر عدل ظاهر شود و یا اشراق نماید اعمال کل
واضح و مشهود میگردد

- 8 Glory be to God! This servant is greatly astonished that in that city, not enough just and fair-minded souls can be found to protect even one oppressed person. Despite the Afnans' acknowledgment - upon them be God's peace - of the kindness and love of His Excellency the Iranian Minister (may God strengthen him), how is it that such matters occur? Someone wrote from Beirut about a telegram that caused astonishment,

8 سبحان الله این خادم بسیار متحیر است اما در
آئندینه نفوس منصفه عادلّه بقدریکه مظلومی
را حفظ نمایند یافت نمیشود مع اقرار حضرات
افنان علیهم سلام الله بر مهربانی و محبت حضرت
وزیر مختار ایران ایده الله آیا چه قسم میشود که
اینگونه امور دست میدهد شخصی از بیروت نوشته

for the Iranian Consul himself has risen to harm his own subject and has accused him of theft. What has been observed thus far is that those souls who reside in these parts have been and are the most obedient and best subjects of the exalted government of Iran. However, these matters are proof of their oppression and the manifestation of the stations of the detached ones.

تلغرافی آمد که سبب حیرت شد چه که قنسل ایران خود بر تضييع رعیتش قیام نموده و نسبت سرقت داده آنچه تا حال مشاهده شد نفوسیکه در این اطراف تشریف دارند مطیعین و بهترین تبعه دولت علیه ایران بوده و هستند ولکن این امور مدلل بر مظلومیت و ظهور مقامات منقطعین است

- 9 That spiritual friend should act with justice and fairness in all conditions, speak with truthfulness, and ask from God whatever they hope and long for. We beseech God to assist you and make you successful, and to make you helpers of His Cause through compassionate counsels and wise advice, and through virtues that have won the glory of acceptance and pleasure before God, Creator of heaven. In all matters we have trusted in Him and committed our affairs to Him, and at all times we pray for those who have risen to humiliate this community, and we ask God not to deprive us and them of the adorning of justice.

9 آنجیب روحانی در جمیع احوال به عدل و انصاف حرکت نمایند و بصدق تکلم کنند و از حق بطلبند آنچه را که راجی و آملند نسل الله ان یؤیدکم و یوفقکم و یجعلکم ناصر امره بالمواعظ المشفقانه و النصایح الحکیمانه و بالأخلاق الّتی فازت بعزّ القبول و الرّضاء من لدی الله فاطر السّماء انا فیکلّ الامور توکلنا علیه و فوضنا امورنا الیه و در لیالی و ایام در حق نفوسیکه بر اهانت اینجذب قیام کرده اند دعا میکنیم و از حق میطلبیم ما و ایشانرا از طراز عدل محروم نفرماید

- 10 If deemed advisable, mention to His Excellency the Deputy and First Vice-Consul that this latest action of Muhammad 'Ali in making accusations of theft is true testimony to the truth of their previous actions. However, by way of counsel I submit that in all cases the honored Iranian ambassadors (may God strengthen them) should exert their utmost effort in protecting individuals and preserving dignity and station, for if they are subjects, they are God's trust with them, and if they are not subjects, human compassion requires kindness.

10 اگر مصلحت باشد بحضرت وکیل و نایب اول ذکر نمایند این عمل آخر محمد علی که نسبت سرقت داده گواهیست صادق بر صدق اعمالهای قبلشان ولکن بر سبیل نصیحت عرض مینمایم در هر حال باید حضرات سفرای ایران آیدهم الله در حفظ نفوس و حفظ شأن و مقام کمال سعی و جهد را مبذول فرمایند چه اگر رعیتد امانات حقیقت نزد ایشان و اگر رعیت نیستند رحم انسانیت مقتضی محبت است

- 11 From the very moment of Our arrival in this land until now, whensoever the envoys of the Sublime State have come to these regions and inquired as to which party hath, in all respects, remained obedient, this party it was and is. Whatsoever hath befallen them they have endured with patience. How many the events that, in this land, have transpired wholly at variance [with propriety], yet not a word was spoken, nor any matter set forth; for whatsoever came to pass – its truth or its falsity – was as manifest and luminous as the sun. These few words, likewise, have been set down inasmuch as it was deemed possible that, after their presentation before the officials in authority, they might become aware of that which hath been inflicted upon this wronged party. Nevertheless, in all circumstances do We render thanks and praise unto God, and entreat Him for that

11 از اول ورود باین ارض الی حین از سفراء دولت علیه که باین اشتهار آمده اند سؤال فرمایند حزبی که جمیع جهات مطیعند اینجذب بوده و هستند و آنچه وارد شده صبر نموده اند و چه مقدار امورات که در آن ارض واقع شده منافی بوده و کلمهئی گفته نشد یعنی اظهار مطلبی نرفت چه که آنچه واقع شده صدق و کذبش بمثابه آفتاب واضح و روشنست این چند کلمه هم نظر بآنکه ملاحظه شد که شاید بعد از عرض نزد اولیای امور بر آنچه بر آنجذب مظلوم وارد شده آگاه شوند باری فیکلّ الأحوال نشکر الله و نحمده و نستله التوفیق علی ما یحب و یرضی انه هو المقتدر القدیر

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measure of assistance which He loveth and is well-pleased with.
Verily, He is the All-Powerful, the Almighty.

BH01124

To: Muhammad Mustafa Baghdadi, in Beirut

Date: 1308-01-26 [1890-Sep-11]

- 1 He is God-exalted be His station, the Most Great and All-Powerful 1 هو الله تعالى شأنه العظمة والاقدار
- 2 Praise be to God, the Sovereign of earth and heaven, the Lord of might and power. He hath revealed through the Pen of Destiny that which preserveth and guardeth His servants and causeth them to hold fast to the cord of pardon, bounty, grace and glory. He, verily, is the Lord of all mankind and the Master of the beginning and the end. Were it not for His grace, who would recognize His straight Path and His manifest and brilliant Way? We praise and thank Him until that Day whose end hath not appeared and whose bounties are limitless. And may the resplendent prayers that shine forth from the horizon of God's Will rest upon His chosen ones, His loved ones, and the Hands of His Cause, whom He hath described in His Book with the words "No fear shall be upon them, nor shall they grieve." 2 الحمد لله مالک الملک و الملکوت و سلطان العزّ و الجبروت قد اظهر من قلم التقدير ما يحفظ العباد و يحرسهم و يجعلهم متمسكين بعروة العفو و العطاء و الفضل و البهاء انه هو مولی الوری و ربّ الآخرة و الأولى لولا فضله من يعرف صراطه المستقیم و سبيله الواضح المبين نحمده و نشكره الى يوم ما ظهر انتهائه و ما حدّد فضائله و الصلوة المشرقة الساطعة من افق ارادة الله على اصفیائه و اولیائه و ایدى امره الذین وصفهم فی کتابه بقوله لا خوف علیهم و لا هم یحزنون
- 3 My spirit be a sacrifice for your remembrance! Your noble letter arrived like the arrival of the Beloved to the lover, or like the descent of spring rains upon the luminous and receptive ground. God knoweth that the servant found in its words and letters that which transformed the most great sorrow into the greatest joy. We beseech Him, exalted be He, to preserve you, to assist you, and to cause you to speak that which will attract the heart of every seeker, every aspirant, and every one who hath turned unto Him. Verily our Lord, the Most Merciful, is the Hearer, the Answerer of prayers, the Compassionate, the All-Powerful, the Forgiving, the Merciful. 3 روحی لذكركم الفداء قد ورد کتابکم الشریف کورود محبوب لدى الحبيب او کنزول امطار الربیع علی المقام المستعدّ المنیر علم الله ان الخادم وجد من کلماته و حروفاته ما بدّل الحزن الأعظم بالفرح الأكبر نسئله تعالى ان یحفظکم و یمدکم و ینطقکم بما تنجذب به فؤاد کلّ مقبل و کلّ طالب و کلّ متوجه ان ربنا الرحمن هو السامع المجیب و هو المشفق المقتردر الغفور الرحیم
- 4 When I had read and understood it, I approached the Most Great Spot and presented it before the Lord. He—may our souls be a sacrifice for Him—said: "O Muhammad Mustafa! Upon thee be the peace of God, the Lord of all beings. We have enjoined upon all wisdom and utterance, conciliation and 4 فلما قرأت و عرفت اقبلت الى المقام و عرضت لدى المولی قال ارواحنا فداه یا محمد مصطفی علیک سلام الله مولی الوری انا امرنا الكلّ بالحكمة و البیان و الصلح و الصفاء و الديانة و

harmony, religion and faithfulness. However, they who claim love and fellowship have cast behind their backs that which they were commanded and have chosen that which hath kindled the fire of corruption. We beseech God to aid His loved ones to that which will exalt their station in the earth. He, verily, is the Hearer, the Answerer of prayers.”

- 5 The Wronged One beareth witness that the Sultan who was named 'Abdu'l-Hamid—may God assist him—was holding fast to the cord of justice and equity and was detached from tyranny and oppression. All affairs return unto him, and he—may the All-Merciful assist him—was seated upon the throne of consultation, at all times consulting with the ministers and the learned ones regarding affairs, choosing what the people chose. He possessed sound judgment and penetrating and brilliant intelligence. It behooveth all to beseech God to assist him, preserve him, and aid him through His might, His sovereignty, His strength and His power. Verily, He is powerful over all things. Nothing hath appeared from him that would grieve Us, and We beseech God, blessed and exalted be He, to preserve him and assist him henceforth in protecting the oppressed and succouring the poor and needy. We counsel Our loved ones to observe religion and trustworthiness, and that which would gladden the heart of the Sultan. He, verily, is the Almighty, the Glorious, the Bestower.

- 6 We have read the letter of Mim—may God, exalted be He, assist him. He hath spoken with truth and justice and hath mentioned Muhammad Mihdi and the sons of the Deputy in a manner befitting them. We beseech God to assist them and enable them to act in accordance with that which they have been commanded in the Book of God, the Lord of all worlds. We beseech Him, exalted be He, to protect them from the evil of enemies and to ordain for them that which will draw them near unto Him in all conditions. He, verily, is the Self-Sufficient, the Most High. We send greetings from this Spot to My loved ones and My friends, and We counsel them with that which would gladden the hearts of the world. Blessed is he who hath heard and acted upon that which the All-Merciful hath revealed in the Qur'an, and woe unto every heedless doubter. Verily the servant loveth to make mention of His Honor Mim, upon him be 9 66 [Baha'u'llah], the All-Knowing, the All-Wise. Praise be to God that there hath appeared from His presence that which hath silenced the lying tongues. Verily our Lord is the Compassionate, the All-Bountiful. We beseech the Lord to manifest through his presence the standards of trustworthiness, guidance, chastity and fidelity, and to open before his face the door of His grace. Verily He is the One with power over whatsoever He willeth through His All-Wise Name. And I send

الوفاء ولكن الذين يدعون المحبة والوداد نبذوا ما امرؤا به واخذوا ما اشتعلت به نار الفساد نسئل الله ان يؤيد اوليائه على ما يرتفع به مقامهم في الأرض انه هو السامع المجيب

5 يشهد المظلوم ان السلطان الذي سمى بعبد الحميد ايده الله كان متمسكاً بجبل العدل والانصاف و منقطعاً عن الظلم والاعتساف كل الأمور يرجع الى نفسه وانه ايده الرحمن كان قاعداً على دست المشورة وفي كل الأحيان يشاور مع الوزراء والعلماء في الأمور ويختار ما اختاره القوم وله رأى سديد وذكاء نافذ منير ولكل ان يستلوا الله ان يؤيده ويحفظه وينصره بقدرته وسلطانه وقوته واقداره انه على كل شيء قدير وما ظهر منه ما يكدرنا ونسئل الله تبارك وتعالى ان يحفظه ويؤيده من بعد على حفظ المظلومين ونصرة الفقراء والمساكين انا نوصي احبائنا على الديانة والأمانة وعلى ما يفرح به قلب السلطان انه هو المقتدر العزيز المنان

6 وقرأنا كتاب الميم ايده الله تعالى قد نطق بالحق والعدل وذكر محمد مهدي وابناء الوكيل بما ينبغي لهم نسئل الله ان يؤيدهم ويوفقهم على العمل بما امرؤا به في كتاب الله رب العالمين ونسئله تعالى ان يحفظهم من شر الأعداء ويقدر لهم ما يقربهم اليه في كل الأحوال انه هو الغني المتعال ويقرهم من هذا المقام على احبائى واوليائى ونوصيهم بما تفرح به افئدة العالم طوبى لمن سمع وعمل بما انزله الرحمن في الفرقان وويل لكل غافل مرتاب انتهى ان الخادم يحب ان يذكر حضرة الميم عليه ٩ ٦٦ [بهاء الله] العليم الحكيم لله الحمد قد ظهر من حضرة ما كالت به الألسن الكذبة ان ربنا هو المشفق الكريم ونسئل المولى ان يظهر بحضرته اعلام الأمانة والهداية والعفة والوفاء ويفتح على وجهه باب فضله انه هو المقتدر على ما يشاء باسمه الحكيم واسلم على وجوه الأولياء التي تغيرت لوجه الله من لطيمات الطغاة والبغاة واستله تبارك وتعالى ان يؤيد اوليائه على انتشار آيات الحكمة و

greetings upon the faces of the friends that were transformed for the sake of God from the buffetings of the oppressors and tyrants. I beseech Him, blessed and exalted be He, to assist His loved ones to spread the verses of wisdom, fellowship, love and unity, that the world may be illumined by the light of security and peace. Verily He is the Mighty, the All-Bountiful.

الوداد و المحبة و الاتحاد ليستضيء العالم من نور
الأمن و الأمان انه هو العزيز المنان

- 7 At the end of the Book, the tongue of the Lord spoke in remembrance of the fruit of the heart, the son of His Honor Mim - upon them both be the peace and loving-kindness of God - and said: Verily We desired to seal this remembrance with mention of him who was named 'Abdu'l-Husayn, that he may rejoice and be among the triumphant.

7 في آخر الكتاب نطق لسان المولى في ذكر ثمره الفؤاد
ابن حضرة الميم عليهما سلام الله و عنايته و قال
انا اردنا ان نختم الذكر بذكر من سقى بعبدالحسين
ليفرح ويكون من الفائزين

- 8 O my Lord! I beseech Thee by the lights of Thy throne and by that which hath appeared from Thy presence, and by this lamp which hath been beset by tempestuous winds from every direction, that Thou protect him and Thy loved ones there, and ordain for him and for them that which shall never cease to shed its fragrance throughout the eternity of Thy names and attributes. Verily Thou art the Revealer of verses and the Manifester of clear proofs. There is no God but Thee, the Mighty, the All-Bestowing.

8 اى رب اسئلك بأنوار عرشك و بما ظهر
من عندك و هذا المصباح الذى احاطته
ارياح العاصفات من كل الجهات ان تحفظه و
اولياك هناك و تكتب له و لهم ما لا ينقطع
عرفه بدوام الأسماء و الصفات انك انت منزل
الآيات و مظهر البينات لا اله الا انت العزيز
الوهاب انتهى

- 9 The servant greeteth him and maketh mention of him through the loving-kindness of the Lord, and remindeth him of verses that cannot be prevented by the might of those in the kingdom of creation.

9 ان الخادم يسلم عليه و يذكره بعناية المولى و يذكره
بآيات لا تمنعها سطوة من في ناسوت الانشاء

- 10 O God, my God, my Lord and my Support! Ordain for him and for Thy loved ones there that which becometh the ocean of Thy grace and the heaven of Thy bounty. Verily Thou art the Powerful, the Mighty, the Most Generous.

10 اللهم يا الهى و سيدى و سندی قدر له و لأولياك
هناك ما يدل على بحر فضلك و سماء عطائك
انك انت المقتدر العزيز الفياض

- 11 And I send greetings upon the delight of eyes and the loved ones of God who are there, and I ask for them every good thing He hath ordained, and every glory He hath decreed, and every light He hath sent down, and every splendor and loftiness He hath raised up.

11 واسلم على قرر العيون و اولياء الله هناك و اسئل
لهم كل خير قدره و كل عزة قدرها و كل نور
انزله و كل بهاء و رفعة رفعهما

- 12 O God of the world and Beloved of the nations! Ordain for Thy loved ones that which shall protect them from the calumnies of every liar and the opposition of every opposer. Verily Thou art the Powerful, the Mighty, the All-Knowing.

12 يا اله العالم و محبوب الأمم قدر لأولياك ما
يحفظهم من مفتریات كل كاذب و اعراض
كل معرض انك انت المقتدر العزيز العالم

- 13 The servant 26 Muharram 1308

13 خادم ٢٦ محرم سنة ١٣٠٨

BLIB_Or15731.494

BH00131

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

Date: 1308-02-18 [1890-Oct-3]

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

² Praise and thanksgiving belong, in the first degree, to His Beauty and, in the second degree, to His chosen ones who, in such an age when the world of limitations and restrictions has reached its end, have arisen with perfect steadfastness to open the gate of a temperate, acceptable, and balanced freedom of expression. The insinuations of the opposers and the doubts of the transgressors did not prevent them from the Lord of the Day of Judgment. Despite being surrounded by enemies from all directions, the oppression of tyrants, and the waves of armies of wickedness and vice, they were not deprived of hearing the Call raised from the Most Exalted Horizon. Exalted be His Glory, universal His bounty, and mighty His dominion! Verily the servant speaks and presents:

³ My God, my God! Open the gates of hearts with the keys of Thy most beautiful Names and illumine them with the lights of Thy utterance in Thy Days. Aid them to return unto Thee and to acknowledge what Thou hast revealed in Thy Books, Thy Scriptures, Thy Scrolls, and Thy Tablets. O Lord! Thou seest and knowest what hath appeared from the calumniators and the heedless ones who have made treachery a crown for their heads and falsehood an ornament for their temples. I beseech Thee, O Sovereign of existence and Educator of the seen and unseen, by Thy greatest signs and Thy traces in the kingdom of creation, to send down from the clouds of Thy mercy that which will transform darkness into light and falsehood into truth. Verily, Thou art the All-Bountiful, the Almighty, the All-Knowing, the All-Wise.

⁴ O thou who art mentioned in my heart and upon my tongue! Multiple letters from that beloved of the heart have arrived, their fragrance testifying to love, affection, detachment, and steadfastness. Whenever each arrived in the Most Holy, Most Exalted Court, it attained the honor of being presented and heard, but due to the multitude of pressing matters, there was delay in response. In truth, the decree of delay in this station is not permissible in any station, for the All-Knowing Lord of the Unseen and that beloved one bear witness to the sincerity of love and purity of that honored one, and likewise to the annihilation of the will of these servants in the Will of

¹ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² شکر خدا و نیایش در رتبه اولی مخصوص جمالش و در رتبه ثانی اولیانش را که در مثل چنین عصری که در عالم حدود و حصر بانتهای رسیده باستقامت تمام بر فتح باب حریت مطبوعه مقبوله معتدله قیام نموده اند همزات معروضین و شبهات معتدین ایشانرا از مالک یوم دین منع نمود مع احاطه اعدا از جمیع جهات و ظلم ظالمین و امواج افواج بغی و فحشا ایشانرا از اصغاء ندا که از افق اعلی مرتفع محروم نساخت جلّ جلاله و عمّ نواله و عظم سلطانه انّ الخادم یقول و یعرض

³ الهی الهی افتح باب القلوب بمفاتیح اسمائک الحسنی و نورها بأنوار بیانک فی آیامک و آیدهم علی الرجوع الیک و الاعتراف بما انزلت فی کتیبک و صفحک و زبرک و الواحک ای ربّ ترى و تعلم ما ظهر من المفتین و العاقلین الذین جعلوا الخیانة اکیلاً لرؤوسهم و الاقتراء طرازاً لهما کلهم استلک یا سلطان الوجود و مربّ الغیب و الشهود بآیاتک الکبری و آثارک فی ناسوت الانشاء ان تنزل من سحاب رحمتک ما یبدل الظلمة بالتور و الکذب بالصدق انک انت الفیاض المقتدر العلیم الحکیم

⁴ یا ایها المذکور فی قلبی و لسانی دستخطهای متعدده آنجبوب فؤاد وارد عرفش گواه بر محبت و مودت و انقطاع و استقامت هر هنگام که هر یک وارد در ساحت امنع اقدس بشرف عرض و اصغافاظر و لکن در جواب نظر بکثرت امورات وارده لازمه تأخیر افتاد فی الحقیقه رجوع حکم تأخیر در این مقام در یک مقام جائز نه چه که حضرت علام الغیوب و آنجبوب گواهند بر صدق محبت و خلوص آنحضرت و همچنین بر فنای ارادات این عباد بر ارادة الله

God. Moreover, the traces that have come to that honored one are more than can be counted, and surely you will say that new and fresh expressions have another splendor in the heart, and this word is truth, there is no doubt in it. It is hoped that henceforth, through the favors of the Goal of the worlds, there shall appear from this servant that which will renew the remembrance of the chosen ones and increase the joy and delight of true friends. Glorified is He Who has subjected the wills of the servants to His Will and their wishes to His Wish, and He is the Commander, the Ruler, the Mighty, the Great.

- 5 And after turning and becoming aware, intending the station of grandeur, after presenting before the Throne of Grace, the Tongue of Grandeur spoke these verses, Mighty be His utterance and Glorious His proof:

- 6 I am the Wronged One, the Stranger

- 7 All things bear witness to My rising, My remembrance, My praise, My steadfastness, My care, My grace, and My mercy. Blessed is he who hath heard and attained. He is, before God, the Lord of the worlds, among the people of Baha and the companions of the Crimson Ark. Say: O people! This is not the day of your questioning, your mention, your speech, and your call. It behooveth you to turn with your ears to the Most Exalted Horizon that ye may hear what hath been raised therein. By the life of God! What ye possess will not profit you. Cast it away by a power from Us and a strength from Our presence, and take with hands of submission the Book of God, the All-Knowing, the All-Wise.

- 8 O Ali-Akbar! Upon thee be My glory, My loving-kindness and My mercy. Verily most of the people have not recognized this Day and its station. They utter that which the ignorant of the earth uttered before. Thus have their souls enticed them. They are indeed among the lost, the wrongdoers, the transgressors, and the heedless. They have not perceived the fragrance of the Day of God, nor have they recognized what hath been revealed therein. We bear witness that they are but worthless creatures in the sight of God, the Mighty, the Praised. They have cast the Truth behind their backs, clinging to their vain imaginings and idle fancies.

- 9 The ears say: O my God, my Lord and my Support! I beseech Thee by the Power that hath encompassed all created things to protect me from the roaring of Thine enemies and from hearkening to that which proceedeth from the mouths of the ignorant among Thy creatures. My Lord! I testify that Thou didst create me to hearken unto Thy most sweet call and the

و از اینغراتب گذشته آثاری که نزد آنحضرت آمده اکثر من ان یحیی بوده و البته خواهید فرمود که اظهار جدید و تازه را در قلب رونقی دیگر است و اینکلمه حق است لا رب فیها امید آنکه از بعد بعنایت مقصود عالمیان از این عبد ظاهر شود آنچه که یاد و ذکر اولیا را تجدید نماید و دوستان حقیقی را بر فرح و نشاط بیفزاید سبحان من سخر ارادات العباد بارادته و مشیاتهم بمشیته و هو الامر الحاکم العزیز العظیم

- 5 و بعد از توجه و آگاهی قصد مقام کبریائی نموده بعد از عرض امام کرسی فضل لسان عظمت باین آیات ناطق قوله عزّ بیانه و جلّ برهانه

- 6 انا المظلوم الغریب

- 7 تشهد الأشياء بقيامی و ذکرى و ثنائى و استقامتی و عنایتی و فضلی و رحمتی طوبی لمن سمع و فاز انه من اهل البهاء و اصحاب السفينة الحمراء لدى الله رب العالمین قل یا قوم لیس الیوم یوم سؤالکم و ذکرکم و نطقکم و ندائکم ینبغی لکم ان تتوجهوا بأذانکم الى الأفق الأعلى لتسمعوا ما ارتفع فیہ لعمر الله لا ینفعکم ما عندکم بقدره من عندنا و قوه من لدنا و خذوا بأیادی التسلیم کتاب الله العلیم الحکیم

- 8 یا علیّ قبل اکبر علیک بهائی و عنایتی و رحمتی انّ القوم اکثرهم ما عرفوا الیوم و مقامه یتکلمون بما تکلم به جهلاء الأرض من قبل کذلک سولت لهم انفسهم الا انهم من الخاسرین من الظالمین من المعتدین من الغافلین ما وجدوا عرف یوم الله و ما عرفوا ما نزل فیہ نشهد انهم من همج راع عند الله العزیز الحمید نبذوا الحق ورائهم متمسکین بما عندهم من الأوهام و التماثل

- 9 تقول الآذان یا الهی و سیدی و سندی استلک بالقدرة التي غلبت الکائنات ان تحفظنی من زماجیر اعدائک و اصغاء ما یخرج من افواه الجهلاء من خلقتک ای ربّ اشهد انک خلقتنی لاصغاء ندائک الأهلی و صریر قلبک الأعلى

shrill voice of Thy Most Exalted Pen. I beseech Thee to assist me to manifest that for which Thou hast created me. Verily, Thou art the Almighty, the All-Powerful.

استلک ان تؤیدنی علی اظهار ما خلقتنی له انک
انت المقتدر القدير

- 10 Glory be to God! The immature ones of the world have said that which caused the ears to lodge their complaint before Him. His honor knoweth that the Truth, exalted be His glory, hath revealed in the Kingdom of grace that which is the cause of the exaltation of the peoples of the world. Every person of understanding and fairness beareth witness to that which hath appeared from the treasury of the Most Exalted Pen. In truth, the Luminary of utterance hath so manifested itself that no excuse remaineth for the peoples of the world. Consider the idle words of Hadi, the son of Mirza Yahya. By the Sun of Truth! No heedless one in this age hath uttered such words. It is not known what he hath understood of the Truth and what he comprehendeth of usurpation. From all his utterances, conduct and deeds, the station and condition of that party hath become evident and clear. Say: Thou wert not with thy father, thou didst not see thy father, and thou art not aware of the Cause of God. Fear God and be not of the calumniators.

10 سبحان الله نبالغهای عالم گفته اند آنچه را که آذان
بین یدی شکایت آغاز نموده آنجناب میدانند که
حق جل جلاله در ملکوت فضل بیان فرموده
آنچه را که سبب ارتفاع اهل علمست و هر عاقلی
و هر منصفی گواهی میدهد بر آنچه از خزانه قلم
اعلی ظاهر گشته فی الحقیقه تیر بیان بشائی تجلی
نموده که از برای اهل عالم مجال اعتذار نمانده
در کلمه مهمله هادی ابن میرزا یحیی تفکر نمائید
قسم بافتاب حقیقت که هیچ غافل در این عصر
بچنین کلمهئی نطق نکرده معلوم نیست از حق چه
ادراک نموده و از غضب چه فهمیده از جمیع
بیانها و رفتارها و اعمالها مقام و شأن آنحزب ظاهر
و معلوم بگو تو با پدر نبودی و پدر ندیدی و از
امر الله آگاه نیستی اتق الله ولا تکن من المفتیرین

- 11 As to what thou hast mentioned that "they have usurped my father's right" - these are the same meaningless utterances of the past spoken for the sake of leadership, and such words and their like have caused the stations and ranks of the chosen ones and successors to be lost. The Prince of Martyrs, exalted be his deed, said: "O my brother, what manner of compromise was this that thou didst make?" He replied that it was due to lack of trust in the friends. He asked: "Why didst thou make the acceptance of money the main pillar of the compromise?" Most of the companions objected and reviled and rejected that holy being. In truth, a reprehensible matter appeared, for the basis of the compromise was set as the customs revenues of Kufa and Jahrum of Fars. The Lord of Lovers was greatly saddened by this incident. But poor Hadi knew not what to say. He and others cling to fabricated claims of persecution that they might thereby cast hatred into the hearts of the servants. Whenever anyone goes to Cyprus they say that the night before or the day before people came from Akka to kill so-and-so. Had they found the people to be fair-minded, they would never have uttered such words, for all know that for years he dwelt in complete comfort under protection. By the life of God! Not a single blow struck him, but the disease of prejudice is severe. We beseech God to grant healing that all may speak with justice and fairness and reflect upon what hath occurred. During this time not a drop of his blood or that of his associates was shed in God's path. The lands themselves

11 اینکه ذکر نمودهئی حق پدرم را غضب نموده اند
این گفتارهای مفت بی معنی قبل است که از
برای ریاست گفته اند و اینکلمه و امثال آن
سبب تضييع مراتب و مقامات اولیا و خلفا
شده سیدالشهداء جلّ عمله فرمود یا اخي این
چه مصالحه بود که کردی فرمود سبب عدم
اطمینان از دوستان بوده فرمودند چرا رکن
اعظم مصالحه را اخذ دراهم قرار دادی اکثری
از اصحاب اعتراض کردند و آنحضرت را سب
و طرد نمودند فی الحقیقه امر منکری ظاهر شد
چه که وجه مصالحه و جوه گمرک کوفه و
جهرم فارس قرار شد سید عشاق از این فقره
بسیار محزون گشت اما هادی مسکین ندانست
چه بگوید او و سایرین بمظلومیت مجعوله کذب
تمسکند که شاید بآن در قلوب عباد القای
بغضا نمایند هر نفسی بجزیره میرود میگویند
شب قبل یا یوم قبل از عکا آمده اند فلان را
بکشند اگر عباد را منصف میدیدند هرگز بچنین
کلمهئی تکلم نمی نمودند چه که کل میدانند که
سالمها بکمال راحت در ظلّ ساکن لعمر الله یک
لطمه بر او وارد نشده و لکن مرض غرض
عظیمست از حق مبطلیم شفا عطا فرماید تا
کل بعدل و انصاف تکلم نمایند و در آنچه واقع

bear witness to this. But the people were and are worshippers of vain imaginings.

شده تفکر کنند در ایندّت یکقطره دم از او و منتسین او در سبیل الهی زینخت یشهد بذلک الأراضی بنفسها ولکن قوم عابد اوهام بوده و هستند

- 12 O Ali-Qabli-Akbar! With the dawning rays of the Sun of Divine favor, exalted be His glory, they intended the martyrdom of the Desire of the worlds, and when that which was hidden in their breasts was revealed, they spoke that which thou hast heard. After this incident, this Wronged One left his wives and children safe and sound, and departed. To this beareth witness every truthful and trustworthy one, and every fair-minded and well-informed person.

12 یا علی قبل اکبر مع اشراقات تجلیات نیر عنایت حق جلّ جلاله ارادهء شهادت مقصود عالمیان نمودند و چون ما فی الصدور ظاهر گفتند آنچه را که اصغرا نمودی و اینظلم بعد از ظهور اینفقرهء او زوجات و اولاد او را صحیح و سالم گذاشت و خارج شد یشهد بذلک کلّ صادق امین و کلّ منصف خبیر

- 13 Say: O Hadi! Thy father was not a man of wisdom. Throughout his life he occupied himself with pastimes and diversions. Were it not for the attention and favor of this Wronged One, neither thou, nor thy father, nor the Cause of God would have existed. Be fair: neither thou, nor thy sister, nor Siyyid Muhammad-i-Isfahani, nor Mirza Hadi-i-Dawlat-Abadi were ever with Us, nor were ye aware of the essence of the Cause. For the sake of God, ponder upon the divine verses, or present thyself that perchance the breezes of revelation may make thee aware and grant thee that for which thou wert brought from nothingness into being.

13 بگو یا هادی پدر رشید نبود در تمام عمر بلهو و لعب پرداخت اگر توجه و عنایت اینظلم نبود نه تو و نه پدر و نه امر الله هیچیک نبود انصاف ده تو و همشیره و سید محمد اصفهانی و میرزا هادی دولت آبادی هیچکدام با ما نبوده و از اصل امر آگاه نه لوجه الله در آثار توجه نما و یا حاضر شو شاید نفحات وحی ترا آگاه نماید و فائز شوی بآنچه که از برای آن از عدم و نیستی بعالم وجود و هستی آمدی

- 14 O Hadi! Go to the prison of the government and ask the deputy to show thee the chain known as Salasil, and likewise the last chain known as Qarahghuar, that thou mayest become aware of the tribulations and afflictions of the Wronged One. For four months did the Wronged One bear the weight of these chains, as well as other afflictions which most of the people of that region have heard of and know about.

14 یا هادی برو در سخن دولت از نایب طلب نما زنجیر را که بسلاسل معروف است و همچنین زنجیر آخر که به قره کهر موسوم بشما بنماید تا بر عذاب و بلایای مظلوم مطلع شوی چهار شهر مظلوم حمل زنجیرها را نمود و همچنین بلایای آخری که اکثر آنرا اهل آن اطراف شنیده و میدانند

- 15 O Hadi! An unseemly word hath proceeded from thee. We did not usurp thy father's rights; rather, We have been and are his protector, helper and benefactor. This statement is, first of all, very old and meaningless, and the station of the Letters of the Living hath, in the eyes of those possessed of keen sight and attentive ears, been degraded by such words. For if their right was to earthly clay and water, that is of no account to those who are detached, who have passed beyond this mortal world of dust and have set their faces toward the immortal divine Kingdom. And if the right mentioned refers to divine bounties and the mysteries of sacred Books, no one hath power to lay claim to these. Had We been present in that time, We would certainly have forbidden them from uttering such unseemly words.

15 یا هادی کلمهء نالایقهئی از تو ظاهر شد ما غصب حق پدرت نمودیم بل حافظ و معین و معطی بوده و هستیم این حرف اولاً بسیار کهنه و بیعنی بوده و هست و شأن حروفات قبل از امثال اینکلمات نزد صاحبان ابصار حدیده و آذان واعیه تنزل نمود چه اگر حق ایشان آب و گل زمین بود آن نزد صاحبان انقطاع که از عالم فانی ترایی گذشته اند و قصد ملکوت باقی الهی نموده اند مذکور نبوده و نیست و اگر حق مذکور موهبت و اسرار کتب الهیست آن را احدی قادر بر تصرف نبوده و نیست و اگر در آن عهد بودیم البته ایشانرا از امثال آنکلمات نالایقه منع مینمودیم

- 16 O Hadi! Leave aside these mentions and reflect upon the penetrating power of the Supreme Pen and the authority of the Most Exalted Word, which, without armies and hosts, hath achieved the Most Great Victory. Such a victory hath never been witnessed by the people of impregnable fortresses and mighty strongholds from the beginning of the world until now. Those who have uttered such words did so at a time when some of the lands, villages and cities of the world were under Islamic rule, whereas now this people do not possess even a hand's breadth of earth that could be subject to seizure or usurpation.
- 16 یا هادی این اذکار را بگذار و در نفوذ قلم اعلی و اقتدار کلمهء علیا تفکر نما که من غیر جنود و صفوف فتح اعظم نموده نزد اهل حصون متینه و قلاع محکمه از اول عالم الی حین چنین فتحی ظاهر نشده نفوسیکه بامثال اینکلمه نطق نموده اند هنگامی بوده که بعضی از اراضی و قری و مدن عالم در ظل حکومت اسلام واقع و حال یکشبر از ارض را این حزب مالک نه که حکم اخذ و یا غصب بر آن جاری شود
- 17 O Hadi! Whither has thy perception fled? It beseemeth not man to utter vain imaginings. We have borne all the afflictions of the earth for the exaltation of God's Cause. When the world of darkness was somewhat illumined by the dawning light of the Day Star of divine guidance, thou and thy father and others emerged from behind the veil with the swords of hatred. Instead of being grateful, thou dost complain. Were the events of the past to flow from the Most Exalted Pen and be made manifest, the very mountain of thy being would be crushed. He Who possesseth the Mother Book beareth witness unto this. Furthermore, this Wronged One hath never claimed vicegerency, deputyship, guardianship, succession, leadership, nobility or to be the fourth pillar. The Primal Point testified to this station in His words: "He verily speaketh in every condition, saying: 'Verily, I am God,'" and so forth as revealed through the tongue of revelation.
- 17 یا هادی ادراکت بکجا سفر کرده از برای انسان ذکر کلمات موهومه لایق نه جمیع بلایای ارض را حمل نمودیم لأجل ارتفاع امر الله و چون عالم ظلمت و دانائی فی الجمله از تجلیات انوار نیر امر الهی روشن تو و پدرت و سایرین از خلف حجاب با اسیاف بغضا بیرون دویدید مقام شکر شکایت منما و اگر امورات قبل از قلم اعلی جاری شود و ظاهر گردد جبل وجودت مندک شود یشهد بذلک من عنده ام الکتاب از این گذشته اینظلم و صایت و نیابت و وکالت و امامت و نقابت و نجات و رکن رابع هیچیک را ادعا نموده قد اخبر بهذا الشأن النقطه الأولى یقوله تعالى انه ينطق فی کل شأن اتنی انا الله الی آخر ما نطق به لسان الوحی
- 18 O Hadi! Thy words reveal that thou hast not recognized the establishment of Him Who conversed on Sinai upon the throne of Manifestation. The world is a different world and the Cause a different Cause. Open thine eyes that perchance thou mayest become aware and attain unto the splendors of the Day of God. Be fair - had it not been for this Wronged One, would thy father have possessed such power and strength as to arise before the faces of the world and speak that which transformed the darkness of vain imaginings into the light of certitude? Be fair and be not of the wrongdoers. This Wronged One arose to proclaim the Cause in days when the limbs of the world trembled with fear. Were it not for Baha, who would have dared to speak before the faces of the world and deliver the verses of God, the Lord of all worlds? He hath said that should anyone produce a single verse, reject him not. Ponder this utterance, that perchance thou mayest become aware of the wrong committed against this Wronged One. Now, despite countless revealed verses and manifest proofs, thou dost continue to instill hatred in the hearts of the weak. Nothing but falsehood hath appeared from you in every matter.
- 18 یا هادی از گفتارت معلوم که از استواء مکلم طور بر عرش ظهور آگاه نشده عالم عالم دیگر و امر امر دیگر است چشم بگشا شاید آگاه شوی و بتجلیات انوار یوم الله فائز گردی انصاف ده اگر مظلوم نبود آیا از برای پدرت این قدرت و قوت بوده که امام وجوه عالم قیام نماید و بگوید آنچه را که ظلمت اوهام بنور ایقان تبدیل شود انصف ولا تکن من الظالمین در آیامی اینظلم قیام بر امر نمود که فرائض عالم از خوف مرتعد و مضطرب لولا البهء من یقدر ان ینطق امام وجوه العالم و یبلغ آیات الله رب العالمین میفرماید اگر نفسی یک آیه بیاورد ردش منمائید در تلویح اینکلام تفکر نما شاید آگاه شوی بر ظلمیکه بر اینظلم وارد شده حال با چند کرور آیات منزله و بینات ظاهره در قلوب ضعفا القاء بغضا نموده

و مینمائی در هر امری جز کذب از شما ظاهر
نه

- 19 Haji Siyyid Javad was with this Wronged One; his petitions in his own handwriting still exist, and We sent two of his letters to the land of Ya and other regions wherein appeared that which proved the truth and still exists. Nevertheless, they have obtained his photograph and included it with some other photographs and that of Mirza Yahya, made copies of all and distributed them among the people.

19 جناب حاجی سید جواد با اینظلم بوده عرایض او بخط او حال موجود و دو مکتوب او را فرستادیم بارض یا و اطراف در اثبات حق از او ظاهر شده آنچه که حال موجود است مع ذلک عکس او را بدست آورده اند با بعضی از عکسها و عکس میرزا یحیی داخل کرده از کل برداشته و بمردم میدهند

- 20 Where is justice? Whither has fairness fled? Apart from all this, would ye be content that another sect like the Shi'ih sect should appear in the world? What was manifested on the Day of Judgment from their thousand and two hundred years of deeds? Reflect, and with the power of justice and fairness, break the back of tyranny and oppression. By God! We desire naught for thee but good, and We desire only to guide thee to the straight path of God and His mighty Message. For a thousand and two hundred years that sect considered themselves the most learned and distinguished of all people, yet on the Day of Judgment they were seen to be the most lost. From the year sixty until now, all the divines have been engaged in cursing and vituperation from their pulpits. By God! We hear the lamentation of the pulpits saying: "O my God! Thou didst create us for the exaltation of Thy Word, Thy remembrance, Thy praise, and Thou hearest, O my God, the wailing of the dwellers of Thy Paradise and the inhabitants of Thy sacred precincts. O Lord! Deliver us from these embodiments of tyranny and oppression, and adorn us with Thy near servants and sincere trusted ones."

20 آیا عدل چه شد انصاف کجا رفت از همه گذشته آیا راضی میشوید مجدد مثل حزب شیعه حزبی در عالم ظاهر شود آیا از عمل هزار و دویست سنه در یوم جزا چه ظاهر شد تفکر شما و بعضد عدل و انصاف ظهر ظلم و اعتساف را بشکن لعمر الله ما اردت لك الا خیراً و ما نريد الا ان نهديك الى صراط الله المستقيم و نبأه العظيم هزار و دویست سنه آنحزب خود را اعلم و افضل عالم میشمردند و در یوم جزا اخسر عالم مشاهده گشتند و از سنه ستین الی حین علما طراً بر منابر بسب و لعن مشغول لعمر الله انا نسمع حنین المنابر تقول الهی قد اظهرتنا لاعلاء کلمتک و ذکرک و ثنائک و تسمع یا الهی ما نوح به سگان فردوسک و اهل حظائر قدسک ای رب خلصنا من هیاکل الظلم و الاعتساف و زینا بعبادک المقربین و امنائک المخلصین

- 21 Now again they are occupied with forming a party like the Shia party, bringing up mentions of succession and casting hatred in people's hearts against a station from which naught but the Most Great Mercy was manifest, which nurtured and protected thy father and those with him under the wing of loving-kindness. Rend asunder the veils of idle fancy! I swear by the Sun of Truth shining from the horizon of the prison of Akka that no purpose was intended save the guidance of the servants. Say: In the name of God and by God, and arise from thy station, turning toward the Kaaba of God, the All-Compelling, the Self-Subsisting, and say: "My God, my God! I have abandoned the community of people who believed not in Thee and Thy signs. Aid me to purify hearts and souls through the Kawthar and the Euphrates and the Salsabil that have flowed from the mouth of Thy Will and Purpose."

21 حال مجدداً بترتیب حزبی مثل حزب شیعه مشغولند ذکر وصایت بمیان آمده و در قلوب ناس القای بغضا مینمایند از برای مقامیکه جز رحمت کبری از آن ظاهر نشد پدرت و من معه را در ظل جناح عنایت تربیت نمود و حفظ فرمود خرق کن حجابات اوها مرا قسم بآفتاب حقیقت که از افق آسمان بجن عکا اشراق نموده که مقصودی جز هدایت عباد منظور نه قل بسم الله و بالله و قم عن مقامک مقبلاً الی کعبه الله المهيمن القيوم و قل الهی الهی ترکت مله قوم ما آمنوا بک و بآیاتک ایدنی علی تطهیر الأفتدة و القلوب من الكوثر الذی و الفرات الذی و السلسبیل الذی جری من فم مشیتک و ارادتک

- 22 O Hadi! Beseech God not to afflict His servants anew with the vain imaginings of the Shia party. Those same imaginings were transformed into bullets and on the Day of Retribution were visited upon the Lord of the world. This Wronged One's purpose hath never been and is not religious leadership, but rather to purify the world from the calumnies and falsehoods of the past, and likewise to extinguish the fire of hatred hidden and concealed in the hearts of the various parties. We have sacrificed Our life for the reformation of the world and the education of the peoples.
- 23 Some were not and are not worthy to hearken unto this call, for in the first instance they must ascend the steps of names and aim for the heaven of inner meanings. Not every weak one is capable of this arena, and not every horseman is worthy of this field.
- 24 O Hadi! Great is the Cause of God. Reflect upon the Twin Luminous Lights, that is, Hasan and Husayn, and be fair: despite their glory, wealth and exaltation, they freely sacrificed their lives at the feet of the Beloved of the worlds. Likewise other souls, which all have heard about and know. And consider the conduct of Mirza Hadi Dawlat-Abadi, who for successive years remained concealed behind a veil, but when the Ishqabad affair and the favors of His Majesty the Sultan became apparent in Tehran, and likewise when the light shone forth from the influence of the Supreme Word and the power of the Most Exalted Pen, and the Cause became manifest and the Euphrates flowed, he rushed forth. Would that he had remained in his initial concealment, for no sooner did he hear himself called a Babi than he mounted the pulpit and uttered that which caused the eyes of the Concourse on High to weep blood. In those days both His Honor Ashraf was seized and that same word was spoken concerning him. Now Ashraf lies beneath the earth while the other moves about with throne and pomp. What was the cause of the first one's martyrdom and what was the reason for the second one's survival? Know thou and thou shalt know, and the world shall know that the first one's martyrdom was due to truthfulness, sincerity and sacrifice, while the second one's survival was due to falsehood, denial and hypocrisy. He was the only one of that party who was heard to have come forth - and would that he had not left his house and had not uttered what he uttered! Yea, they have attributed and continue to attribute every good thing to themselves.
- 25 Among them was Siyyid Isma'il-i-Zavari'i who was with this Wronged One in Iraq, and the matter concerning him hath been revealed in detail from the heaven of utterance in another place. Blessed is he who hath witnessed and seen and shown
- یا هادی از خدا مسئلت کن که مجدد عباد را باوهم حزب شیعه مبتلا نفرماید همان اوهم تبدیل برصاص شد و در یوم جزا بر سید عالم وارد مقصود اینظلم ریاست دین نبوده و نیست بلکه تطهیر عالم از مفتریات و اکاذیب قبل بوده و هم چنین انحام نار بغضا که در قلوب احزاب مکنون و مستور است جان را نثار اصلاح عالم و تهذیب امم نموده ایم
- بعضی لایق اصغاء این ندا نبوده و نیستند چه که در اول مقام باید از مرقاة اسماء عروج نمایند و قصد سماء معانی کنند هر ضعیفی قابل این عرصه نه و هر فارسی لایق این مضمار نه
- یا هادی امر الله عظیم است در نورین نیرین یعنی حسن و حسین تفکر نما و انصاف ده مع عزت و ثروت و رفعت جانرا رایگان نثار قدم محبوب عالمیان نمودند و هم چنین نفوس دیگر که کل شنیده و میدانند و در عمل میرزا هادی دولت آبادی ملاحظه نما که در سنین متوالیات خلف حجاب مستور و چون امر عشق آباد و عنایات حضرت سلطان در طهران ظاهر و هم چنین از نفوذ کلمه علیا و اقتدار قلم اعلی نور ساطع و امر ظاهر و فرات جاری بیرون دوید ای کاش در ستر اول باقی میماند چه که بمجرد اصغا که او را بانی گفتند بر منبر ارتقا جست و ذکر نمود آنچه را که از عیون ملاء اعلی دم جاری آن ایام هم حضرت اشرف را اخذ نمودند و هم در باره او آن کلمه را ذکر کردند حال اشرف تحت تراب و او با تحت و حشمت حرکت مینماید آیا سبب شهادت اول چه و علت بقاء ثانی چه اعرف و تعرف و يعرف العالم شهادت اول سبب راستی و صدق و انفاق و بقاء ثانی علت کذب و انکار و نفاق همین یکنفر از آنحزب شنیده شد که بیرون آمده و یا لیت ما خرج من بیته و ما نطق بمثل ما نطق بلی هر خیر را بخود نسبت داده و میدهند
- از جمله جناب سید اسمعیل زوارهئی را در عراق نزد اینظلم بوده و امر او در مقام دیگر بتفصیل از سماء بیان نازل طوی لمن شهد و رأی و انصف فی امر الله و نفوذ کلمته العلیا در لیلی از لیالی آمده

justice in the Cause of God and the penetration of His most exalted Word. One night he came wearing the turban of the Imam, and went to the Gate, and afterward proceeded to the place of sacrifice, and turning toward the House, performed that which caused the company of them who are detached to be astonished. Although that deed was not permissible, yet the fire of love had taken possession of his entire being. There occurred no meeting between him and Mirza Yahya - to this testifieth he who was with Us in Iraq.

- 26 Hearken thou unto the voice of this Wronged One. Know thou of a certainty that the Successor is he who hath bidden the servants to serve Me, and the Guardian is he who hath stood before My gate, and the Leader is he who hath announced to the people My Manifestation before My face, and the Qa'im is he who hath informed the servants of the heaven of My utterance and the ocean of My bounty. We beseech God to grant all the grace to return. Time and again there hath flowed from the Most Exalted Pen mention of stations that would suffice, yet the servants have departed from justice and are bereft of fairness, save whom God willeth.

- 27 Hearken thou unto this Wronged One and speak not with unseemly words and unacceptable imaginings of the Shi'ih sect, and beseech God to sanctify the Cause from the like of that party. From the earliest days until now, luminous, holy and speaking Tablets have rained like the rain from Iraq and the Land of Mystery and the Most Great Prison upon those regions, until it hath reached this stage that in Sudan someone made mention and now a hundred thousand souls have arisen to serve him. The testament of this Wronged One is that thou shouldst ponder upon the Shi'ih sect and their deeds and words on the Day of Resurrection and Manifestation, that perchance thou mayest return unto the truth and deliver thyself from vain imaginings. By the life of God! Baha hath not uttered, nor will He ever utter, aught from mere desire, but rather that which will draw the people nigh unto the Most Sublime Horizon. And peace be upon him who followeth guidance.

- 28 Glory be to God! The breaths of pride and leadership have seized the deniers, who at every moment cling to some word and worship some name. Were they to reflect for but a moment, they would bring themselves from the darkness into the blessed realm of light. Every possessor of life should ponder what has been manifested, and likewise consider by what proof and by what evidence he has clung to the Point of the Bayan, and likewise before that to Muhammad the Messenger of God. The All-Bountiful has withheld from all the recompense of their deeds. They have denied the Lord of Dominion, Whose verses

و با عمامه امام باب را رفته و بعد قصد مقرّ فدا نمود و مقبلاً الى البيت عمل کرد آنچه را که معشر منقطعین از آن متحیر اگرچه آنعمل جایز نه ولكن نار عشق جميع ارکانش را اخذ نمود بهیچوجه مابین او و میرزا یحیی ملاقات واقع نه یشهد بذلک من کان عندنا فی العراق

- 26 باری بشنو ندای مظلومرا اعلم بالیقین أنّ الوصی من وصی العباد بخدمتی والولی من قام امام بانی و الامام من بشر الناس بظهوری امام وجهی و القائم من اخبر العباد بسماء بیانی و بحر عطائی از حقّ میطلبم کلّ را بر رجوع توفیق عطا فرماید مکرّر از قلم اعلی در ذکر مقامات جاری شده آنچه که کافیتست ولكن عباد از عدل خارجند و از انصاف بی نصیب الا من شاء الله

- 27 بشنو از این مظلوم و بکلمات نالایقه و اوهامات ناقابلّه حزب شیعه تکلم نمما و از حقّ طلب امر را از مثل آن حزب مقدّس دارد از اوّل ایّام الی حین بمثابه امطار الواح منیره مقدّسه ناطقه از عراق و ارض سرّ و سین اعظم بر آن اطراف باریده تا آنکه بایستقام رسیده و در سودان نفسی ذکرى نمود حال صدهزار نفر بر خدمتش قیام نموده اند وصیت اینمظلوم آنکه در حزب شیعه و اعمال و اقوال ایشان در یوم قیام و ظهور تفکر نما شاید بحقّ راجع شوی و خود را از اوهام نجات بخشی لعمر الله انّ البهّاء ما نطق و ما ينطق عن الهوى بل بما یقرّب الناس الى الأفق الأعلى و السلام علی من اتبع الهدی انتهى

- 28 سبحان الله نفحات غرور و ریاست معرضین را اخذ نموده در هر حین بکلمه فی متمسک و بر اسمی عاکف اگر یک آن تفکر نمایند خود را از ظلمات بعرصه مبارکه نور رسانند هر صاحب حیاتی باید در آنچه ظاهر شده تفکر نماید و همچنین ملاحظه کند او بچه حجت و بچه برهان بنقطه بیان تمسک نموده و همچنین از قبل بحمد رسول الله جزای اعمال کلّ را از غنی متعال منع نموده حضرت قیومیکه آیاتش

have encompassed the world and Whose evidences are more luminous than the sun, notwithstanding that each of the attributes that has dawned from the horizon of will is a supreme proof and a most brilliant and glorious evidence. When all were veiled, He arose before all faces and, without veil or covering, made all aware of that which would draw them near and profit them.

- 29 Praised be God! Through the potency of the Most Exalted Word, this Cause is now noised abroad in all gatherings of divines, rulers, and mystics, and all are busied with the investigation thereof. For this bounty it behoveth all to render thanks; yet, contrariwise, they have complained and still complain. At a time when afflictions and adversities assail from every side, and spears are hurled from every direction, the friends and the chosen ones were guided unto that which befitteth these days and were inspired accordingly. Among the places concerned is Istanbul, wherein each day they attribute some theft to a certain person and refer it to Him Who is the Manifestation of the Ocean of sanctity. Formerly they ascribed such a matter to Jinab-i-Nazir, upon whom be the glory of God; of this ye have assuredly heard. And in these days likewise, when His Holiness Afnan, Jinab-i-Alif-Ha, upon whom be the Most Glorious Glory of God, purposed to journey unto this region, the opponents resorted to fresh devices, and informed the embassy and others that the aforesaid person had stolen ninety liras in cash, together with certain banknotes, and had fled to 'Akka.

- 30 In brief, all these calumnies were spread abroad from the island, and Shaykh Muhammad Yazdi, through the instigation of that hidden wrongdoer, became the cause and occasion of these lying events. It is said that Akhtar, his daughter, hath been given in marriage to the son of Mulla Ja'far Kirmani. Though in these days the station of the Dayspring of holiness and purity be concealed from some, yet ere long shall the veil be lifted, and all shall bear witness unto that which hath streamed and been revealed from the Most Exalted Pen in books, pages, and Tablets. This servant beseecheth his Lord to transmute the injustice of the oppressors into justice, their darkness into light, and their turning away into turning unto Him. He, verily, is the Mighty, the All-Bountiful.

- 31 Some time ago Jinab-i-Habib of the blessed Green Land, upon whom be the Baha and loving-kindness of God, addressed a letter to His Holiness Ism-i-Jud, upon whom be the Most Glorious Baha of God, and therein made mention that Hadi Dawlat-Abadi had arrived in that land with a company and

عالم را احاطه نموده و بیناتش از آفتاب روشنتر
او را انکار نموده اند مع آنکه هر یک از صفاتیکه
از افق اراده ظاهر شد حجتی است کبری و
برهانیت انور و ابهی هنگامیکه کلّ مستور
بودند امام وجوه قیام فرمودند و کلّ را من غیر
ستر و حجاب بما یقربهم و ینفعهم آگاه نمودند

29 سیحان الله از اقتدار کلهء علیا حال در جمیع
مجالس علما و امرا و عرفا این امر مذکور و
بتفحص آن مشغول این نعمت را باید کلّ شکر
نمایند ولکن بر عکس شکایت نموده و مینمایند
در حینیکه بلایا و رزایا از هر جهت وارد و اسنه
از هر سمت طیار اولیا و اصفیا را بآنچه سزاوار
ایام است هدایت نمودند و القا فرمودند از جمله
جهات یکی مدینهء کبیره هر یوم سرفقی بنفسی
نسبت میدهند و بمظهر بحر تقدیس راجع مینمایند
از قبل بجناب ناظر علیه بهاء الله نسبت دادند
البته شنیده اید در این ایام هم بحضرت افنان
جناب الف و حا علیه بهاء الله الابهی چون قصد
توجه باین شطر نمودند معرضین بدسائس جدیده
تمسک جستند و سفارت و غیره را اخبار دادند
که حضرت مذکور نود لیره وجه نقد و همچنین
اوراق نقدیه سرقت نموده و به عکا رفته

30 باری جمیع این مفتریات از جزیره نشر کرده و
شیخ محمد یزدی باغواي ظالم مستور سبب و علت
این حوادث کذب گشته از قرار مذکور اختر
دخترش را پیسر ملا جعفر کرمانی داده اگر این
ایام بر بعضی مقام مطلع تقدیس و تنزیه مستور
باشد عنقریب حجاب رفع شود و کلّ گواهی
دهند بر آنچه از قلم اعلی در کتب و صحف و
الواح جاری گشته و نازل شده یسئل الخادم ربّه
ان یدلّ ظلم الظالمین بالعدل و ظلمتهم بالنور و
اعراضهم بالاقبال انه هو العزیز الفضال

31 چندی قبل جناب حبیب مکرم ارض خضرا
علیه بهاء الله و عنایت بحضرت اسم جود علیه
بهاء الله الابهی نامه ارسال داشته و در آن ذکر
نموده هادی دولت آبادی با جمعیت و تخت بآن
ارض وارد و در منزل حضرت خلیل علیه بهاء
الله مسکن نموده از اول امر لحاظ عنایت بایشان

equipage, and had taken up residence in the house of His Holiness Khalil, upon whom be the Baha of God. From the beginning of the Cause the glance of favor was directed towards him, and Tablets and sacred Writings were repeatedly sent unto him. Entreat ye God that He may preserve him from the deadly poison. Verily, this servant, in nights and days, beseecheth his Lord to protect His servants from the evil of those who have broken His Covenant and Testament, disbelieved in Him and in His signs.

- 32 And for the sake of God and for His good-pleasure, this servant maketh known unto the friends that they should arise, through the power and might of God—glorified be His majesty—to do that which shall conduce to the protection of the servants of God, lest a faction should appear in the land like unto the party of the Shi'ah. In the name of the Vicegerent they gloried exceedingly; yet when the Day of Reckoning was made manifest, the divines of that people, one and all, pronounced sentence for the martyrdom of the Sovereign of being—He by Whose power a hundred thousand vicegerents have been and are created—and, with utter injustice, hanged Him and put Him to death. This single instance sufficeth as proof of the virtues of that people.

- 33 It is hoped that Jinab-i-Khalil, upon whom be the Baha of God, will not forget the covenant of His Holiness the Glorious One, but will deliver himself from the water and clay of that people, and will arise, with celestial power, to render assistance.

- 34 Praised be God! Once again have men's eyes been veiled by the same coverings of former times, and their ears likewise have grown accustomed to lying and unworthy words. We beseech God to graciously enable all to attain unto that which beseemeth them. At one time among times this exalted utterance was revealed and streamed forth from the tongue of the Lord of mankind. Blessed and exalted be He! He saith: "O people of Baha! Return ye unto the Writings, and sanctify your ears from the unworthy falsehoods of men, lest ye become afflicted, as in former days, with the pit of vain imaginings. This is the Sun of counsel that hath shone forth from the horizon of the heaven of the Most Exalted Pen. Blessed are they that behold, and blessed are they that hear." End.

- 35 This servant is confounded—nay, the very world of justice and fairness is confounded. The Author of the Bayan—may my soul and all else save Him be a sacrifice unto Him—hath declared: "And I have written a jewel in mention of him, which is this: that he is not to be consulted by My sign, nor by that which hath been revealed in the Bayan." And in another place He

متوجه و الواح و آثار مکرر نزدش ارسال شد از حق بطلید او را از سم مهلک حفظ نماید آن الخادم یسئل ربّه فی الیالی و الاّیام ان یحفظ عباده من شرّ هؤلاء الذّین نقضوا عهده و میثاقه کفروا به و بایاته

- 32 و لله و لوجه خدمت دوستان عرض مینمایم که بقدرت و قوت حق جلّ جلاله قیام نمایند بر آنچه سبب حفظ عباد الله است که مباد حزبی مثل حزب شیعه در ارض ظاهر شود باسم وصی افتخارها نمودند و چون یوم جزا ظاهر علمای آنقوم طراً فتوی دادند بر شهادت سلطان وجود نفسیکه صدهزار وصی بقوتش خلق شده و میشود او را بظلم تمام اویختند و شهیدش نمودند در فضائل آنحزب این یکفقره کفایت میکند

- 33 امید آنکه جناب خلیل علیه بهاء الله عهد حضرت جلیل را فراموش ننمایند و خود را از آب و گل قوم نجات دهند و بقوت ملکوتی بر نصرت قیام نمایند

- 34 سبحان الله مجدّد ابصار بحجبات قبل ممنوع شده و همچنین آذان باقوال کذب عادت نموده از حق میطلبیم کل را فائز فرماید بآنچه که سزاوار است وقتی از اوقات این کلمه علیا از لسان مولی الوری نازل و جاری قوله تبارک و تعالی یا حزب الله بآثار رجوع نمائید و آذان را از اقوال کذب نالایقه مقدس دارید تا در بئر اوهام بمثل قبل مبتلا نشوید اینست آفتاب نصیحت که از افق سماء قلم اعلی اشراق نموده طوبی للناظرین و طوبی للسامعین انتهى

- 35 این عبد متحیر بل عالم عدل و انصاف متحیر صاحب بیان روح ما سواه فداه میفرماید و قد کتبت جوهره فی ذکره و هو انه لا یستشار بشارتی و لا بما نزل فی البیان و در مقام دیگر میفرماید قوله عزّ ذکره اگر نفسی یک آیه بیاورد ردّش

saith—exalted be His mention—“If any soul bring forth but one verse, reject it not.” For what end were these utterances revealed? What was intended thereby? Blessed are the fair-minded.

- 36 At all times they have resorted unto devices and stratagems the like of which hath not been heard. This servant, in every season, hath sought for all that which would conduce unto the success and salvation of all. Yet from this servant—though all know that he hath ever been in the presence and is cognizant of all affairs—they inquire not; rather do they question heedless souls concerning that whereunto they cleave. In truth they have laid hold on the cord of idle fancy and vain imaginings, and have clung to the hem of falsehood.

- 37 Likewise Jinab-i-Habib of Khadra—upon him be the Baha and loving-kindness of God—hath written that Jinab-i-Nayyir and Jinab-i-Sina, upon them both be the Baha of God, arrived in that land, and that the may— God assist him—sought a meeting with them. They, however, inasmuch as it lay beyond the bounds of wisdom, promised him an interview upon their return. Now, should any soul journey unto those regions bearing certain Tablets and books, and converse with the aforesaid dignitary and with such as seek, in wisdom and utterance, it may be that a true thirsty one will direct his steps toward the Most Great Ocean and attain unto that which is intended. O my God! Withhold not the seekers from beholding the horizon of Thy Revelation, nor the wayfarers from the Dayspring of Thy inspiration and the Source of Thy divine intimations. Thou, verily, art powerful to do whatsoever Thou willest. There is none other God but Thee, the Ordainer, the All-Wise.

- 38 Some years ago they had written that one of the well-known friends who was in that land had been summoned. Yet in that meeting they attained not unto that which they desired, for the person who appeared before them, and with whom they sought an interview, concealed the Cause and in no wise uttered a word that might kindle the heart or become the cause of turning unto Him. I beseech God—glorified be His majesty—that in such occasions He may inspire His loved ones with that which shall cause faces to turn toward the lights of His countenance. He, verily, is powerful over all things.

- 39 Hadi Dawlat-Abadi hath passed through those regions, and in some measure the poison hath already exerted its effect upon him. Wherefore it is necessary that one of the detached souls should, for the sake of God, turn his steps toward those parts. The purpose is this: that once again there should not arise in

نمائید آیا این بیانات بجهت نازلشده مقصود چه بوده طوبی للمصنفین

- 36 در جمیع احوال بدسائس و حیلی تشبث نموده اند که شبه آن شنیده نشده اینخادم در جمیع احیان از برای کلّ طلب نموده آنچه را که سبب نجاح و فلاح است از این عبد مع آنکه کلّ میدانند که لازال در حضور بوده و از جمیع امور آگاه سؤال نمی نمایند ولیکن از نفوس غافله سؤال مینمایند آنچه را که بران معتکفند فی الحقیقه بحبل ظنون و اوهام متمسکند و بذیل کذب متشبث

- 37 و همچنین جناب حبیب خضرا علیه بهاء الله و عنایتہ ذکر نموده اند که جناب نیر و جناب سینا علیهما بهاء الله در این ارض وارد و نواب شاهزاده ایده الله طالب ملاقات شدند و ایشان چون خارج از حکمت بود در مراجعت وعده ملاقات دادند حال اگر نفسی بآنجهات مع بعضی الواح و کتب توجه نماید و با سرکار مذکور و طالبین بحکمت و بیان تکلم کند شاید تشنه حقیقی قصد بحر اعظم نماید و فائز شود بآنچه که مقصود است یا الهی لا تمنع الطالبین عن النظر الی افق ظهورک و لا القاصدین عن مبدء وحیک و مطلع الهامک انک انت المقتدر علی ما تشاء لا اله الا انت الامر الحکیم

- 38 چند سنه قبل نوشته بودند یکی از اولیای معروف که در آن ارض بود او را طلب نموده اند ولیکن در ملاقات آنچه اراده نمودند بآن فائز نگشتند چه که شخصیکه حاضر شد و طالب لقایش شدند امر را ستر نمودند و بهیچوجه کلمهئی که سبب اشتعال و یا علت اقبال گردد ذکر نمود از حق جلّ جلاله میطلبم در امثال این مواقع اولیای خود را ملهم نماید بآنچه که سبب توجه وجوه است بانوار وجهه الله علی کلّ شیء قدیر

- 39 هادی دولت آبادی از آنجهات گذشته در بعضی فی الجمله ستمش اثر نموده لذا لازمست یکی از منقطعین بآن جهات لوجه الله توجه نماید مقصود آنکه مجدد حزبی مثل حزب شیعه در عالم تحقق نیابد اولیا در این فقره باید جهد کامل مبذول

the world a faction like unto the Shi'ah. In this matter the friends must exert their utmost endeavor, as a mercy unto the servants and a bounty unto them. In these days, moreover, that honored soul must likewise hold fast unto the cord of kindness and forbearance, for upon most men the foul odors of irreligion have, so far as possible, passed; therefore, by reason of but a single utterance cast among them, they disclose that which was hidden, and the fire of dissension is kindled.

دارند رحمة للعباد و فضلاً لهم آنحضرت هم در این ایام باید بجبل رأفت و مدارا تمسک نمایند چه که براکثری رواج منتهی لامذهبی علی قدر مقدور مرور نموده لذا بمجرد کلمه‌ئی از کلمات که القا شود ما هو المستور را اظهار دارند که نار اختلاف مشتعل گردد

- 40 We beseech God, blessed and exalted be He, to grant Your Honor success and to strengthen you, even as He hath strengthened you in nights and days, to establish His Cause through wisdom and utterance. No deed hath been lost, nor shall it ever be lost. Likewise, from the book which hath ever been privileged to attain the presence, that which was written concerning Hadi ibn Yahya shall not be effaced. The purpose, however, was to inform others, not him, for he hath not been, nor is he now, worthy of service unto the friends in that land.

40 نسل الله تبارک و تعالی ان یوفق حضرتکم و یؤیدکم کما ایدکم فی اللیالی و الايام علی اثبات امره بالحکمة و البیان هیچ عملی ضایع نشده و نمیشود و همچنین از کتابیکه لازال بحضور فائز محو نگردد آنچه در باره هادی ابن یحیی ذکر شد مقصود اطلاع دیگرانست نه او چه که لایق نبوده و نیست

- 41 Unto the friends of that region I convey greetings, praise, glorification, and Baha. It is hoped that, with tranquillity, dignity, patience, and steadfast endurance, they may bring these days of upheaval to their close. God willing, from each one of them there shall appear that which will cause the fire of hatred to be stilled and the Most Exalted Word to be uplifted. We beseech God to illumine the world with the lights of the resplendent Luminary of the Bayan. He, verily, is powerful to do whatsoever He willeth. Baha, remembrance, and praise be upon Your Honor, and upon those who are with you and love you and heed your word in the Cause of God, our Lord and your Lord, and the Lord of them that are nigh unto Him and of the sincere.

41 خدمت اولیای آن ارض سلام و ثنا و تکبیر و بها میرسانم امید آنکه بسکینه و وقار و صبر و اصطبار این ایام منقلب را بانتهای رسانند انشاء الله از هر یک ظاهر شود آنچه که علت سکون نار بغضا و سبب ارتفاع کلمه علیاست از حق میطلب عالم را بانوار نیر بیان منور فرماید انه علی ما یشاء قدیر البهاء و الذکر و الثناء علی حضرتکم و علی من معکم و یحبکم و یسمع قولکم فی امر الله ربنا و ربکم و رب المقربین و المخلصین

- 42 The servant 18th of Safar 1308

42 خادم ۱۸ شهر صفر سنه ۱۳۰۸

INBA15:394, INBA26:398

BH01373*To: Haji Ali Yazdi**Date: 1308-02-23 [1890-Oct-8]*

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

2 Praise be to God Who hath aided His loved ones to be patient and forbearing, and enabled them to remain steadfast in whatsoever He hath willed, through His Name, the All-Compelling, the Chosen One. He it is Who hath made manifest His Path and revealed that which was hidden from the eyes of His servants. By this He desired naught except the salvation of His creation and the protection of His creatures from the wolves of His earth. Verily, He is the Almighty over whatsoever He willeth through His binding and wise command. And blessings and peace be upon the Lord of Yathrib and Batha, through whom the gates of Names were opened unto all beings, and upon his family and companions, the oceans of bounty and the heavens of generosity and high resolve - blessings whose sweet fragrances and scents shall never cease throughout the duration of His Name, the One Who dominates all names.

3 O beloved of my heart and thou who art mentioned in my soul! Thy letter arrived, and in truth it was like a trade yielding the profit of two or three years in 'Akka. Among the profits that neither change nor alter is the mention of the Master concerning that spiritual beloved, and another profit is thy submission and contentment in all matters, and yet another is thy turning to the heaven of the favors of God, exalted be His glory. Were anyone to count the profits of these days, he could not reckon them, for these days possess endless mercy. I beseech the one true God to bestow upon thee from the heaven of bestowal countless blessings. Verily, He is the Compassionate, the Generous.

4 After reading and reciting, it was presented before the Master's presence. He said: "O 'Ali, upon thee be the peace of God and His grace. Thou hast ever been and will continue to be mentioned in the gathering of the believers. Thy letter arrived and the servant in attendance mentioned it before His face. Praise be to God, from all its letters and words wafted the fragrance of faithfulness and sincerity. We beseech God, exalted be He, to assist thee and aid thee in that which He loveth and is pleased with, and to send down upon thee from the heaven of His generosity and the clouds of His grace a blessing from Him, a gift from His presence, and a mercy from His

1 هو الله تعالى شأنه العظمة والافتدال

2 الحمد لله الذي أيد أوليائه على الصبر والاصطبار و وقَّعهم على الاستقرار على ما اراد باسمه المهيمن المختار هو الذي اظهر صراطه و ابرز ما كان مستوراً عن عيون عباده و ما اراد بذلك الا نجا خلقه و حفظ برئته من ذئاب ارضه انه هو المقدر على ما يشاء بأمره المبرم الحكيم والصلوة والسلام على سيد الثرب والبطحاء الذي به فتحت ابواب الأسماء على الوري وعلى آله و اصحابه بحور الكرم و سموات الجود والهمم صلوة لا تنقطع تضوُّعاتها و لا روائحها بدوام اسمه المهيمن على الأسماء

3 يا حبيب فؤادي والمذكور في قلبي نامه رسيد و آن في الحقيقه تجارتي بود كه ربح دوسه سنه عكا در آن مستور از جمله ربحيكه تغيير نفايد و تبديل نشود ذكر مولى است در باره آنجيب روحاني و ربح ديگر تسليم و رضاي آنجاب در امور و ربح ديگر توجهتان بسماء عنايت حق جل جلاله لو يعد احد ربح هذه الايام لا يحصيه چه كه اين ايام داراي رحمت بي انتهاست از خداوند يگا ميبطلم از سماء عطا برکت لا تحصى بآنجاب عطا فرمايد انه هو المشفق الكريم

4 و بعد از قرائت و تلاوت قصد مقام نموده امام وجه مولى عرض شد فرمودند يا على عليك سلام الله و فضله لازال امام وجه در انجن موحدين مذکور بوده و هستي نامه شما رسيد و عبد حاضر امام وجه ذكر نمود لله الحمد از جميع حروفات و كلمات عرف صفا و وفا متضوع نسل الله تعالى ان يوفقك ويؤيدك على ما يحب ويرضى و ينزل عليك من سماء جوده و سخاب فضله برکت من عنده و موهبة من لدنه و رحمة من جانبه انه هو الذي باسمه فتحت ابواب الكرم على

side. Verily, He is the One through Whose Name the gates of generosity were opened to the world and the fragrance of divine knowledge was diffused among the nations. The oppression of the oppressors cannot prevent Him from that which He willeth. Verily, He is the Almighty in the beginning and in the end. We make mention of My loved ones there who were with Me in all conditions. We beseech God to open through them the gates of grace and bounty unto all beings and to aid them in that which will draw them nigh unto Him. Verily, He is the All-Hearing, the All-Seeing. There is no God but He, the Mighty, the Glorious, the All-Bountiful.”

- 5 This servant, at all times, hath besought and continues to beseech relief for that beloved one, and God willing, his relief is near, for His loved ones and friends have no purpose save Him. In this land of exile, they have chosen their abode in His path. In such circumstances, His grace will surely not abandon them. This matter hath been recorded and inscribed in all books, both of old and recent times.

- 6 Regarding the funds that were mentioned, according to thy arrangement and by the command of the Beloved of hearts, his honor Aqa Rida (upon him be the Most Glorious Beauty) hath acted accordingly. We hope that in these days we may all attain the honor of presence and meeting. With the All-Bountiful Lord, no matter is difficult. We beseech Him to aid thee in His service, to exalt you through His Name, and to ordain for you that which will set right all your affairs. Verily, He is the Answerer of those who supplicate and the Beloved of sincere hearts.

- 7 As for the matter of consultation regarding the distribution of goods in those parts, after it was presented, He said: “Last year too they intended to distribute for the payment of debts and relief from difficulties, and We did not approve. However, afterwards it was observed that distribution is closer to piety and deliverance, for that honored one hath endured much hardship and left his home and dwelling. This is not acceptable to Us. Therefore, if action is taken according to last year’s intention, it would be good, both for thy relief and for the manifestation of the love and affection of the companions.”

- 8 This servant, in all conditions, beseecheth and imploreth God, exalted be His glory, for the relief of that beloved of the heart and for tranquility in the shade of the pavilion of glory, namely the Mansion of Bahji. I cling to the hem of His generosity that He may open a new door and protect and purify that beloved one from all sorrows. He is the Powerful, the Mighty.

العالم و تضيوع عرف العرفان بين الأمم لا يمنعه ظلم الظالمين عما أراد أنه هو المقتدر في المبدء و المعاد و نذكر احبائي هناك الذين كانوا معي في كل الأحوال نسأل الله ان يفتح بهم ابواب الفضل و العطاء على الوری و يوفقهم على ما يقربهم اليه انه هو السميع البصير لا اله الا هو المقتدر العزيز الفضال انتهى

5 اينعبد هم در ليالى و ايام از براى آنخوب فرج طلبيده و ميطلب و انشاءالله فرجش قريب است چه كه اوليا و دوستانش جز او مقصودى نداشته و ندارند در اين ديار غريت در سيلش محل گزيده اند در اينصورت البته عنايتش نميگذارد اينفقره در جميع كتب از قبل و بعد مذکور و مسطور

6 و در باره وجه كه مرقوم داشتند مطابق قرارداد آنجناب حسب الامر محبوب فؤاد جناب آقا رضا عليه ۹۶ [بهاء الله] الأبهى عمل نمود اميد آنكه در اين ايام بشرف حضور و لقا جمعا فائز شويم با حضرت كرم هيچ امرى مشكل نه نسله ان يؤيد جنابك على خدمته و يرفعكم باسمه و يقدر لكم ما يصلح به اموركم كلها انه هو مجيب السائلين و محبوب افئدة المخلصين

7 و اما در فقره مشورت در تفريق اسباب آنجهات بعد از عرض فرمودند سنه قبل هم اراده نمودند تفريق را لأجل اداى ديون و خلاصى از زحمات و ما امضا نموديم ولكن از بعد ملاحظه شد تفريق اقرب بتقوى و نجات و خلاصى است چه كه آنجناب بسيار زحمت كشيده و از خانه و محل خارج شده اين بنظر موافق نه لذا اگر باراده سنه قبل عمل شود بنظر خوبست هم فراغت آنجناب و هم ظهور محبت و مودت اصحاب انتهى

8 اينعبد در جميع احوال فراغت آنجيب فؤاد و سكون در ظل خباء مجد يعنى بيت بهجى را از حق جل جلاله ميطلبم و مسئلت مينمايم و باذيال كرمش متشبث كه باب جديدى بگشايد

- و آنجوب را از جميع احزان حفظ فرمايد و مطهر
دارد اوست قادر و توانا
- 9 Salutations, praise, mercy, and glory be upon you and upon
the companions of guidance. 9 السلام و الثناء و الرحمة و البهاء على جنابكم و على
اصحاب الهدى
- 10 The servant 23 Safar 1308 10 خ ادم ۲۳ صفر سنه ۱۳۰۸
- BLIB_Or15731.551

BH03637

To: Ali Akbar Khurasani Qaini, in Nazareth

Date: 1308-03-04 [1890-Oct-18]

- 1 He is God, exalted be His glory and power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be unto the Omnipotent Lord, Who is worthy and de-
serving of all glorification, for having gathered together in this
land - which in the estimation of men is a place of exile for
murderers and thieves - through His all-encompassing power
and supreme might, a company of the oppressed. Through
His supreme grace, His infinite bounty and His greatest mercy,
He hath transformed the circumstances of imprisonment. In
truth, He hath adorned hell itself with the ornaments of the
paradise of Eden. Exalted be His might and glorified be His
dominion! Glory be to God! This power, more manifest than
the sun itself, remaineth unperceived by all save the oppressed
ones of the world.... 2 حمد حضرت مقتدريرا لايق و سزا که جمعی
از مظلومين را بقدرت کامله و قوت محیطه
در این ارض که بقول عباد منفای قاتلین و
سارقین است جمع نمود و بعنایت کبری و فضل
لا یحصى و رحمت عظمی اسباب حبس را
تبدیل فرمود فی الحقیقه جهنم را بطراز بهشت
عدن زینت بخشید جلّت قدرته و جلّ سلطانه
سبحان الله این قدرتی که اظهر از آفتابست احدی
بآن ملتفت نه مگر باز مظلومهای عالم...
- 3 I beseech God at all times to grant that which will cause unity
and harmony among the hearts and souls of the friends of
God, exalted be His glory, in such wise that no place remains
for sorrows and no station exists for troubles. Although in one
respect: 3 از حقّ میطلبم در هر حین عنایت فرماید آنچه را
که سبب اتحاد و اتفاق افتده و قلوب دوستان
حقّ جلّ جلاله است بشأنی که احزان را مقام نماند
و کدورات را شأنی نباشد اگرچه در یکمقام
- 4 The grief that for the Loved One's sake we bear Is sweeter far
than any joy elsewhere; The ruby, lacking sunlight, shines not
bright— And Love, in sorrow's sea, knows no despair 4 حالت غم هم از غم محبوب به لعل را گر مهر
نبود پاک نیست عشق در دریای غم غمناک
نیست
- 5 In truth, when love appears, all books are rolled up. Blessed
is the soul that is warmed by the heat of love and illumined
by its light. Such a one transforms darkness into light and the
unseemly into beauty.... 5 فی الحقیقه عشق که آمد جميع دفاتر پیچیده میشود
طوبی از برای نفسی که بحرارت عشق گرم شد و
بنور عشق منور گشت اوست که ظلمت را بنور
و زشت را بزینا تبدیل نماید

MSHR5.024x

BH01210

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

Date: 1308-03-15 [1890-Oct-29]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Praise be to the peerless Lord who, despite the convulsions of the world, the hatred of certain peoples, the calumnies of the slanderers, and the clamor of the deceivers, guided and led His loved ones to the Most Great Prison. Glory be to God! Despite a thousand intrigues and evil whisperings, through His absolute, prevailing, and penetrating Will, He gathered an assembly beneath the Blessed Tree, bringing together the sincere ones and the believers. During the nights and days, He favored each one with a mention and adorned each with a gift. His is the greatness and the power, His is the glory and the might and the will. He ordaineth as He pleaseth, and He is the All-Knowing, the All-Wise.
- 3 For a time no outward news or trace had come from that beloved of hearts, upon him be the glory of God, the Lord of creation, and this caused distress among many, as from every quarter they were inquiring and seeking news, O Trusted One, until news arrived of arrival in the land of H and M. The servant beseecheth his Lord to protect His loved ones from harm and tribulation, and from rancor and hatred. Verily He is the Almighty, the All-Powerful.
- 4 And when news of arrival was presented before the Throne, the Tongue of Grandeur spoke these exalted words - exalted be His utterance and His proof: "O Amin, upon thee be My glory and My loving-kindness! Ever hast thou been and art remembered in the Most Holy Court. In these days, consummate wisdom hath required that thou shouldst proceed to the region of Kha and visit Ibn-i-Asdaq, upon him be the glory of God. Then shall appear what We have purposed. Verily thy Lord is the Ordainer, the Ancient of Days." After receiving the letter and becoming informed, proceed at once to the destination. Thus hath the matter been decreed by the All-Commanding, the All-Wise. Patience is forbidden after the manifestation of the divine will from the presence of the Mighty, the Powerful.
- 5 Say: My God, my God! Praise be to Thee for having enabled me to turn to Thee and for revealing to me what was hidden and concealed from the eyes of Thy creatures. I beseech Thee, O Fulfiller of the needs of all seekers, to assist Thy Cause through wisdom and utterance. Strengthen, O my God,
- 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 حمد خداوند بمانند را که مع انقلاب عالم و بغضای بعضی امم و مفتریات مفتترین و ضوضاء مغلین اولیا را بمقام سین اعظم راه نمود و هدایت فرمود سبحان الله مع هزار گونه دسایس و وسوس بارادهء مطلقهء غالبهء نافذه در ظل سدرهء مبارکه انجمنی فرمود و مخلصین و موحدین را جمع نمود و در لیالی و ایام هریک را بذکری فائز و بعطائی مزین داشت له العظمة و الاقتدار وله العزة و القدرة و الاختیار بحکم کیف یشاء و هو العليم الحکیم
- 3 مدتی بود از آنخوب فؤاد علیه بهاء الله مالک الایجاد بر حسب ظاهر خبری و اثری ظاهر نه و اینفقره سبب پریشانی جمعی گردید چه که از هر شطری مستفسرند و جویای خبر حضرت امین تا آنکه خبر ورود بارض ها و میم رسید یستل الخادم ربّه ان یحفظ اولیائه من الضراء و البأساء و من الضغينة و البغضاء انه هو المقتدر القدير
- 4 و چون خبر ورود تلقاء عرش عرض شد لسان قدم بایکلمات عالیات ناطق قوله عزّ بیانه و عزّ برهانه یا امین علیک بهائی و عنایتی لازال ذکرت در ساحت اقدس بوده و هست این ایام حکمت بالغه چنین اقتضا نمود که آنجناب بشطر خاتوجه نمایند و بر ابن اصدق علیه بهاء الله وارد شوند اذا یظهر ما اردناه ان ربک هو الامر القديم بعد از وصول نامه و اطلاع آنجن قصد مقصد نمایند کذلک قضی الامر من لدن آمر حکیم ان الصبر ممنوع بعد ظهور الارادة من لدن مقتدر قدیر
- 5 قل الهی الهی لك الحمد بما آیدتنی علی الاقبال الیک و اظهرت لی ما کان مکنوناً و مستوراً عن عیون خلقک استلک یا قاضی حوائج السائلین ان تؤید امرک بالحکمة و البیان قویاً الهی اولیائک

Thy loved ones to remain steadfast in Thy love and service. O Lord! Thou seest Thy trusted servant traversing the lands to manifest Thy Cause and exalt Thy Word. Aid him, O my God, with the hosts of revelation and inspiration, and with the angels on high. Verily Thou art the All-Bountiful, and within Thy grasp are the reins of all who are in the heavens and on earth.

- 6 Convey My greetings to the loved ones in every land and set them ablaze with the fire of utterance of the Lord of religions. In these days certain blessed Tablets have been revealed from the heaven of oneness, specifically for one who ascended in the land of Sh. We were with him at the time of his ascension. Verily thy Lord is the Most Merciful of the merciful ones and the Goal of them that know. Beseech God, exalted be His glory, to grant steadfastness to His loved ones, lest the names prevent them from their Owner, their Quickener, their Slayer, and their Creator. Glory be to God! Hadi of Dawlatabad hath raised a standard and desired to guide the people. Say: Be silent, O heedless one, and bridle thy self, O ignorant one! By God's life, thou art not the horseman of this field. We invited him to attend and listen, but pride seized him such that he cast the Cause behind him and committed that which caused the denizens of the pavilion of glory to lament. He who possesseth the Supreme Tablet beareth witness to this. The End.

- 7 This servant has ever been distressed and saddened by the tribulations of this Most Great Announcement and what hath been visited upon it by the enemies, to such extent that he seeth no deliverance for himself therefrom, for the Truth did arise to promote His Cause for forty years, without helper or assistant, and through the power of His Word did set the world in motion, such that from all directions they arose to investigate this Cause. And when the light became resplendent and the Cause manifest, the deniers emerged from behind the veil and wrought that which every possessor of ears heard and every person of insight witnessed. It behooveth us to overlook what he and his followers have done. After His ascension until now, the same message that His Holiness Afnan, Alif and Ha, upon him be the Most Glorious Glory of God, had sent, was received. Nothing else has been received since then. Therefore it became necessary to inform that beloved one, for they had instructed that whenever it becomes necessary to inform of a matter, inform [him]. Thus was this detail submitted. The Command is in God's hands - He doeth and decreeth as He pleaseth, and He is the All-Bountiful, the Most Generous. That beloved one's journey to the land of Kha to see His honor Ibn-i-Asdaq, upon him be [the Glory of God] 966, is necessary

على الاستقامة على حبك و خدمتك اى رب ترى عبدك الامين يدور البلاد لاطهار امرک و اعلاء کلمتک ایدہ یا الهی بجنود الوحى والهام و بالملائكة العالین انک انت الفضل و فی قبضتک زمام من فی السموات و الارضین

- 6 اولیای هر ارض را تکبیر برسان و بحرارت بیان مالک ادیان مشتعل نما این ایام مخصوص بعضی الواح مبارکه از سماء احدیه نازل و مخصوص نفسیکه در ارضی شین صعود نمود انا کما معه حین صعوده ان ربک هو ارحم الراحمین و مقصود العارفین از حق جلّ جلاله از برای اولیا استقامت طلب نما لئلا تمنعهم الاسماء عن مالکها و محییها و ممیتها و خالقها سبحان الله هادی دولت آبادی قد برافراخته و اراده هدایت خلق نموده قل صه لسانک یا غافل و خذ اعنة نفسک یا جاهل لعمر الله لست فارس هذا المضمار انا دعوانه لیحضر و یسمع قد اخذه الغرور على شأن نبذ الأمر ورائه و ارتکب ما ناه به اهل خباء المجد یشهد بذلك من عنده لوح عظیم انتهى

- 7 اینعبد لازال در بلایای این نبأ اعظم و ما ورد علیه من الأعداء مکدر و محزون بشأنیکه از برای خود از این هم خلاصی مشاهده نمینماید چه که چهل سنه حق بنفسه من غیر ناصر و معین بر امر قیام فرمود و از اقتدار کلهاش عالم را بحرکت آورد بشأنیکه از جمیع جهات در تفحص این امر برآمده اند و چون نور ساطع و امر ظاهر معرضین از خلف حجاب بیرون آمدند و عمل نمودند آنچه را که هر صاحب اذنی شنید و هر بصیری مشاهده نمود ینبغی ان ندع ما عمل هو و من معه بعد از توجه آنحضرت الی حین همان وجهی که حضرت افنان جناب الف و حا علیه بهاء الله الابهی ارسال داشتند رسید از بعد آن چیزی نرسیده لذا لازم شد که آنخوب را اخبار نمایم چه که وصیت فرموده اند هر وقت امری اخبارش لازم شود اخبار [نمائید] لذا این تفصیل عرض شد الامر بید الله یفعل و یحکم و هو الفضل الکرم توجه آنخوب بارض خا نزد جناب ابن اصدق علیه ۶۶۹ [بهاء الله] لازم

and should not be delayed in any way. Upon receiving word they should set forth at once. I convey greetings, glorification and light to all the loved ones wheresoever they may be, and I beseech steadfastness for all on this day, for that is the most excellent of all deeds before [the Most High]. Glory and praise and benediction be upon you and upon those with you and those who love you and hearken unto your words concerning the Cause of our Lord, the All-Knowing, the All-Wise. The servant. 17 [Rabi'u'l-Avval 1308]

باید بهیچوجه اجمال نشود بجزرد خبر عازم شوند
اولیا طراً را فی ای بلاد کانوا سلام و تکبیر و بها
میرسانم و از برای کلّ امروز استقامت میطلبم
چه که آنست از سید اعمال لدی [العلی] المتعال
البهاء و التکبیر و الثناء علیکم و علی من معکم
و یحبکم و یسمع قولکم فی امر ربنا العلیم الحکیم
خادم ۱۷ [ربیع الأول سنه ۱۳۰۸]

INBA28:505

BH00276

To: *Mirza Siyyid Muhammad Nazimul-Hukama et al., in Tihiran*

Date: 1308-04-15 [1890-Nov-28]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praised be the peerless Lord and the incomparable Object of all desire, Who hath not deprived His loved ones of the cause of existence and the source of being. He hath given glad tidings unto all and, in the Books of the past and present, promised this blessed Day which is the Lord of all days. In truth, were all the pens of the world and the tongues of all nations to attempt to describe and enumerate the attributes of this Most Great Day, they would surely find themselves powerless to do so. Glorified be He Who hath manifested Himself, sent down His verses, chosen His loved ones, and aided them to make mention of Him and praise Him, to teach His Cause and carry out His commandments and laws. These are the servants whom He hath described by the tongue of His grandeur in His Books, His Scrolls and His Tablets. Through them His names and attributes are made manifest among His servants. The servant beareth witness to that which God hath witnessed, that they are honored servants who speak not until He hath spoken and who act by His command. Neither do the ornaments of the world distract them, nor do the affairs of men occupy them from drawing nigh unto God, the Creator of heaven and the Lord of the Kingdom of Names.
- 3 The exalted letter, like a brilliant star, illumined the realm of being, for it was adorned with the mention and praise of the Object of all the world's desire. From each of its letters wafted

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد خداوند یگنا و مقصود بیهمتا را که اولیاء
خود را از علّت وجود و سبب هستی محروم ننمود
کل را بشارت فرمود و در کتب قبل و بعد
باین یوم مبارک که سید ایّام است وعده داد
فی الحقیقه اگر اقلام عالم و السن امم در وصف
این یوم اعظم اراده ذکر و احصا نمایند البتّه خود
را عاجز مشاهده کنند سبحان الذی اظهر نفسه
و انزل آیاته و اصطفی اولیائه و ایدهم علی ذکره
و ثنائه و تبلیغ امره و اجراء اوامره و احکامه
اولئک عباد و صفهم بلسان عظمته فی کتبه و
صفحه و الواحه بهم تظهر اسمائه و صفاته بین عباد
یشهد الخادم بما شهد به الله انهم عباد مکرمون لا
یسبقونه بالقول و هم بأمره یعملون و لا تلهمهم
زخارف الدنیا و لا تشغلهم شئون الوری عن
التقرّب الی الله فاطر السّماء و مالک ملکوت
الأسماء

3 دستخطّ عالی چون کوکب درّی ساحت
وجود را روشن نمود چه که مزین بود بذکر
و ثنای مقصود عالمان از هر حرفش عرف

the fragrance of love and diffused the sweet-scented breeze of affection. In truth, in this Day, should a soul attain unto recognition and steadfastness, he is the head of the world and the heart of nations. Well is it with him! Praise be to God, that spiritual friend hath attained unto this most exalted station. I beseech God that He may, day by day, nay, moment by moment, aid and assist him to make mention and praise of Him and to serve His Cause. Verily, He is the All-Powerful, the Almighty.

4 After reading, beholding, and experiencing joy and gladness, it was taken to the highest horizon and most exalted summit, and was presented before the countenance of the Lord of all beings, attaining the honor of His attention. Then the Tongue of Grandeur spoke that which caused the fragrance of grace and favors to waft to all regions. Exalted be His utterance and glorified His praise, and there is no Beloved besides Him.

5 He is the All-Speaking, the All-Knowing.

6 O Nazim! What can this Wronged One mention when hearing ears are as rare as the philosopher's stone, and what can He reveal when eyes are afflicted with the dust of idle fancies and prevented from seeing? The atoms of all created things bear witness that today the call of the Lord of Names is raised from the Prison of Akka, and the effulgences of the Sun of Truth are manifest and evident from this horizon. The Most Great Name hath appeared in such wise that the fair-minded ones from diverse communities are all bewildered and amazed. In the days and nights the Pen of the Lord of all beings moveth, despite the denial of the wicked, the indifference of the heedless, the prevention of the envious, and the oppression of the corrupt. The signs and traces of the Blessed Tree have become somewhat manifest from every direction and quarter. Say: Exalted is God, the Sovereign, the Protector, the Self-Subsisting! Exalted is He Who hath manifested His Cause despite every ignorant rejected one! Exalted is He Who hath revealed from the Pen the mysteries of eternity - blessed are they who know!

7 From the earliest days, when the fire of wrath was kindled and the world trembled at the might of the oppressors, this Wronged One, with no helper or supporter, raised aloft the standard of "There is none other God but Him." With the finger of power He rent asunder the intervening veils that had become obstacles and cast them aside. Before the faces of all He proclaimed His Cause and revealed sacred and blessed Tablets specifically for the kings and rulers - some reached their destination while others were withheld. Neither the clamor of the people prevented Him, nor did the flame of hatred and

محبّت متضوّع و رایحهء مودّت منتشر فی الحقیقه
الیوم اگر نفسی عرفان و استقامت فائز گردد
او رأس عالم و قلب امم است هنیئاً له الله الحمد
آنحبيب روحانی بایستقامت اعلی فائز گشته اند از
حقّ میطلبم در هر یوم بل در هر آن تأیید فرماید
و توفیق بخشد بر ذکر و ثنا و خدمت امرش آنّه
هو المقتدر القدیر

4 و بعد از قرائت و مشاهده و فرح و ابتهاج قصد
افق اعلی و ذروهء علیا نموده امام وجه مولی
الوری عرض شد و بعضاً اصفا فائز گشت اذاً نطق
لسان العظمة بما فاح به عرف العنایة و الألفاف
فی الأطراف قال عزّ بیانه و جلّ ثنائه و لا محبوب
غیره

5 هو الناطق المبین و المبین العلیم

6 یا ناظم اینظلم چه ذکر نماید که اذن واعیه
بنمايهء کبریت احمر کیاب و چه بنماید که ابصار
حدیده برمد اوهام مبتلا و ممنوع ذرات کائنات
گواهی دهند که الیوم ندای مالک اسماء از
سین عکا مرتفع و تجلیات آفتاب حقیقت از
این افق مشرق و لائح و اسم اعظم بشأنی ظاهر
که منصفین عالم از احزاب مختلفه کل متحریر و
مبهوت در لیالی و ایام قلم مالک انام متحرک
مع انکار اشار و اغماض اهل اعراض و منع
حاسدین و ظلم مفسدین آثار و اطوار سدرهء
مبارکه از هر جهت و شطری فی الجمله ظاهر قل
تعالی الله الملك المهیمن القیوم و تعالی من اظهر
امرہ رغماً لکل جاهل مردود و تعالی من اظهر
من القلم اسرار القدم طوبی لقوم یعرفون

7 از اوّل ایام که نار غضب مشتعل و از سطوت
ظالمین فرائص عالم مرتعد اینظلم من غیر ناصر و
معین علم آنّه لا اله الا هو را برافراخت و باصبع
اقتدار حیات حایلهء مانعه را شق نمود و از میان
برداشت و امام وجوه کل اظهار امر فرمود و
الواح مقدسهء مبارکه مخصوص حضرات ملوک
و سلاطین نازل و ارسال نمود بعضی رسید و
برخی متوقّف نه ضوضای عباد منع نمود و نه
لهیب بغض و عناد او را از ندا بازداشت حقّ

enmity hold Him back from calling out. God is aware of what befell Him in the days and nights. We bore what no one else hath borne. The love of God made every poison sweet as honey, and every wrath a mercy.

آگاه که در لیلای و ایام چه وارد شد حمل نمودیم
آنچه را که احدی حمل ننمود بحبه الله هر سئی را
شهد نمود و هر غضبی را رحمت

- 8 When the effects of the Most Exalted Word and the power of the Supreme Pen became manifest, those who were concealed and veiled emerged from behind the veil with lying tongues and sharp swords to attack the Wronged One, and secretly engaged in stirring up government officials. Nevertheless, We concealed it and left it to God. Glory be to God! Although the waves of the divine ocean of utterance and the effulgences of the Daystar of the Lord's Revelation were visible and manifest before all faces, and likewise the Lote-Tree of the utmost boundary appeared with countless fruits and its rustling was raised at all times, saying "O people! The Promised Day is come, deprive not yourselves of its outpourings" - despite this, all remained heedless and turned away, save those souls who held fast to the firm handle and whose hearts were freed and detached from all else but God.

8 و چون آثار کلمه علیا و اقتدار قلم اعلی ظاهر
مستورین و محجوبین از خلف ستر با السن کاذبه
و اسیاف شاحذه قصد مظلوم نمودند و در سر
مأمورین دولت بتخریک مشغول ولكن ستر
نمودیم و بحق گذاشتیم سبحان الله مع آنکه امواج
بحر بیان الهی و تجلیات نیر ظهور حمدانی امام
وجوه کل ظاهر و مشهود و همچنین سدره
منتهی با ثمار لاتحصی ظاهر و حقیقتش در کل
حین مرتفع و میفرماید ای قوم یوم موعود آمد
خود را از فیوضات آن محروم نمائید مع ذلک
کل غافل و معرض مگر نفوسیکه بعروه وثقی
تمسک نمودند و قلوبشان از ما سوی الله فارغ و
آزاد

- 9 When thou dost inhale the fragrant breeze of thy Lord's utterance and drink the wine of joy from the cup of His bounty, say: My God, my God! Thou seest Thy chosen ones in the hands of the oppressors and Thy trusted ones under the rule of the treacherous. I beseech Thee by Thy horizon from which the Daystar of utterance shone forth upon all possibility, and by Thy Name through which Thou didst subdue all religions, to assist me and Thy loved ones to attain such steadfastness as would render powerless the promptings of the heedless and the doubts of the wayward. O my Lord! Thou seest me turning toward Thee and detached from all else but Thee. Ordain for me that which will exalt me through Thy Name amongst Thy servants and through my relationship to Thee in Thy lands. Then open before the faces of Thy loved ones the gates of Thy grace and bounty. Verily, Thou art the Almighty Whom the power of the world cannot weaken, nor can the conditions of the nations prevent. There is none other God but Thee, the Strong, the Triumphant, the All-Powerful.

9 اذا وجدت نفحات بیان ربک و شربت ریح
الفرح من کأس عطائه قل الهی الهی تری
اصفیائک بین ایدی الظالمین و امنائک تحت
اوامر الخائنین اسئلك بأفقک الذی منه اشرق
نیر البیان فی الامکان و باسمک الذی به سخرت
الادیان ان تؤیّدنی و اولیائک علی استقامه تنقطع
عنها همزات الغافلین و شبهات المعرضین ای رب
ترانی مقبلاً الیک و منقطعاً عن دونک قدر
لی ما یرفعنی باسمک بین عبادک و بنسبتک
فی بلادک ثم افتح علی وجوه احبائک ابواب
فضلک و عطائک انک انت المقتدر الذی لا
تضعفک قدرة العالم و لا تمنعک شئون الأمم
لا اله الا انت القوی الغالب القدير انتهى

- 10 Despite the sorrows inflicted, the successive calumnies and the tribulations that have descended, the True One, exalted be His glory, makes mention of His loved ones and gives them the glad-tidings of His special favors. That which hath been sent down from the heaven of divine Will specifically for that spiritual friend testifieth to a bounty and generosity that hath no likeness, and a gift the like of which hath never come into existence from nothingness. Exalted is our Lord, exalted is His

10 مع احزان وارده و مفتریات متتابعه و بلایای
نازله حق جلّ جلاله اولیائش را ذکر میفرماید و
بعنایات مخصوصه بشارت میدهد آنچه مخصوص
آنحبیب روحانی از سماء مشیت ربّانی نازل
گواهی میدهد بر فضل و عطا فضلیکه شبه
ندارد و عطائیکه مثلش از عدم بوجود نیامده
جلّ ربّنا و جلّ فضله و جلّ عطائه و جلّ جوده
انه هو الفیاض العطوف الرؤف

bounty, exalted is His gift, and exalted is His generosity. He is verily the All-Bountiful, the Kind, the Compassionate.

- 11 The Most Great Glad-Tidings is that the prayer of that spiritual friend was presented before the countenance of the Lord of all beings at a certain time and was honored to be heard, and when it was concluded these sublime words were revealed from the heaven of verses, manifest and evident. His blessed and exalted Word:

- 12 "O thou who hast held fast to My cord! We testify that thou hast attained unto My utterance time and again, and unto My verses repeatedly. Blessed are thine ears and thine eyes and thy heart, inasmuch as they have attained unto hearing, witnessing and understanding. By the life of God! No mention from among My mentions can equal the mentions of the world and the books of nations. To this beareth witness the Most Great Name in this station which God hath made the point of circumambulation of the most exalted Paradise and the supreme Heaven. Blessed is he who hath acknowledged and confessed that which the Tongue of Grandeur hath spoken when seated upon the throne of utterance before the faces of all religions. Verily those who have been prevented from hearing have no share of this ocean from whose waves can be heard: 'There is none other God but I, the All-Bountiful, the Generous.' We have heard that wherewith thou didst commune with God. We have answered thee through this perspicuous Book, at whose appearance the Kingdom of Utterance bowed down in its longing to hearken unto the call of God, the Lord of the exalted Throne. We beseech God, blessed and exalted be He, to aid thee in His remembrance and praise, and in the promotion of His Cause with wisdom and utterance. Blessed is he who hath heard and acted upon that which he was commanded. He is truly among the triumphant ones by the Pen of God, the All-Knowing, the All-Wise. Give thou glad-tidings unto My loved ones on My behalf and remind them of that which hath been sent down from the heaven of My tender mercy and the atmosphere of My loving-kindness, that joy and gladness may take hold of them and draw them unto a station wherein the call of God, the sovereign Lord, the Just, the Manifest Truth, hath been raised."

- 13 For the proof of His all-encompassing and perfect grace, no mention of created things nor description of contingent beings is necessary or needed, for the utterance itself is a truthful witness to His infinite grace. A hundred thousand thanks unto the Desired One Who caused that soul to attain unto a mention before which the remembered ones of the world bow down in humility and submission. Soon that which is hidden shall be

11 بشارت عظمی آنکه مناجات آنحبيب روحانی امام وجه مولی الوری در وقتی از اوقات عرض و بشرف اصفا فائز و چون منتهی شد اینکلمات عالیات از سماء منزل آیات نازل و باهر قوله تبارک و تعالی

12 یا ایها المتمسک بحبلی نشهد انک فزت ببیان مرّة بعد مرّة و بآیاتی کرّة بعد کرّة طوبی لسمعک و بصرک و فؤادک بما فازت بالاصغاء والمُشاهدة والادراک لعمر الله لا يعادل بذكر من اذکارى اذکار العالم و کتب الأمم يشهد بذلك الاسم الأعظم فى هذا المقام الذى جعله الله مطاف الفردوس الأعلى و الجنة العليا نعيماً لمن اقرّ و اعترف بما نطق به لسان القدم اذ استوى على عرش البيان امام وجوه الأديان انّ الذين منعوا عن الاصغاء ليس لهم نصيب من هذا البحر الذى يسمع من امواجه انه لا اله الا انا الفيّاض الكريم انا سمعنا ما ناجيت به الله اجبتناك بهذا الكتاب المبين الذى اذ ظهر خضع له ملكوت البيان شوقاً لاصغاء نداء الله ربّ الكرسيّ الرفيع نستل الله تبارک و تعالی ان يؤيدک على ذکره و ثنائه و تبليغ امره بالحكمة و البيان طوبی لمن سمع و عمل بما امر به انه من الفائزين من قلم الله العليم الحكيم بشر اولیائی من قبلی و ذکرهم بما نزل من سماء عنايتی و هوآ رحمتی لأخذهم الفرح و السرور و یجذبهم الى مقام فيه ارتفع نداء الله الملك الحق العدل المبين انتهى

13 در اثبات عنايته الكاملة المحیطة ذکر ممکنات و وصف کائنات لازم نه و محتاج بآن نه چه که نفس بیان گواهیست صادق بر عنایت بی پایان صد هزار شکر حضرت مقصود را که آنجناب را فائز فرمود بذکریکه مذکورهای عالم نزدش خاضع و خاشع عنقریب آنچه مستور مشهود آید لا راد

made manifest. None can repel His command or avert His judgment. He doeth what He willeth and ordaineth what He pleaseth. He is the Single One, the Unique, the All-Powerful, the Almighty.

لأمره و لا مردّ لحكمه يفعل ما يشاء و يحكم ما يريد و هو الفرد الواحد المقتدر القدير

- 14 Concerning what was written at the time of the ascendancy of longing and yearning, attraction and rapture, I know it as though some disorder of the senses and confusion of mind had befallen this evanescent one, for what are these mentions, and what meaning have these utterances, where to speak them and before whom to express them? However, since it is divine madness, excellent is this madness, and since it is the frenzy of love for the Eternal Beloved, excellent is this disorder. Would that all the people of the world were, like me, mad with love for Thee! Excellent is what you mentioned, for after these stages were presented, they smiled. From every direction of the seat of divine tokens grace and mercy were manifest. In truth, that soul and this servant, nay all created things, are incapable of offering thanks for even the least of His bounties and mercy. In such case, one must enter the realm of madness and make such mention as would cause the blessed lips to smile. For now, you have attained this greatest bounty. Well is it with you!

14 اینکه در حین غلبات شوق و اشتیاق و جذب و انجذاب مرقوم داشتند همه چه میدانم که گویا قدری اختلال در حواس و اختلاط در دماغ فانی بهمرسیده چه که این اذکار یعنی چه و این بیانات را معنی کدام در کجا گفتن و تلقاء کی بیان کردن ولکن چون جنون الهی است نعم الجنون و دیوانگی حبّ محبوب جاودانیست نعم الاختلال ایکاش تمام اهل عالم چه من دیوانه تو بودند نعم ما ذکرتم چه که بعد از عرض اینتراتب تبسم فرمودند از هر جهتی از جهات محل آثار غایت و رحمت ظاهر فی الحقیقه آنجناب و اینبعد بلکه جمیع کائنات از عهده شکر ادنی فضل و رحمتش برنیائیم در اینصورت باید بعالم جنون رفت و ذکر نمود آنچه را که سبب تبسم نغم مبارک گردد علی العجالة شما باین فیض اکبر رسیدید هنیئاً لكم

- 15 With regard to the matter of movement which was made contingent upon wisdom, after this matter was presented They said:

15 اینکه در باره حرکت که معلق بحکمت شده ذکر نمودند بعد از عرض اینفقره فرمودند

- 16 Praise be to God that you have attained unto recognition, acceptance, mention, praise and attention, and have partaken of the sealed wine and received your portion from the ocean of utterance of Him Who is the Desired One. All this is from God's bounty unto you. We testify that the grace hath encompassed thee, mercy hath preceded thee, and the Call hath attracted thee. We beseech God to ordain for thee from His Most Exalted Pen that which will draw thee nigh unto Him in all conditions. Verily He is the Self-Sufficient, the Most High.

16 لله الحمد آنجناب باقبال و عرفان و ذکر و ثنا و توجه فائز شده اند و از رَحیقِ مختوم آشامیده اند و از بحر بیان حضرت مقصود قسمت برده اند کلّ ذلک من فضل الله علیک نشهد أنّ الفضل احاطک و الرحمة سبقتک و النداء اجتذبتک نسلّ الله ان یکتب لک من قلبه الأعلى ما یقرّبک الیه فیکلّ الأحوال أنّه هو الغنی المتعال

- 17 In all circumstances keep your gaze fixed upon wisdom and hold fast unto its requirements. Verily, should He desire, He would record for thee the reward of attaining His presence, of appearing before His countenance, of hearkening unto His call, and of standing before the door of His bounty. Thy Lord ordaineth what He pleaseth for whomsoever He willeth. He is the Single, the One, the Powerful, the Unconstrained.

17 باری در جمیع احوال بحکمت ناظر باشید و بمقتضیات آن متمسک آنه لو یرید یکتب لک اجر لقاءه و الحضور امام وجهه و اصغاء ندائه و القيام لدی باب فضله ان ربک یقدر لمن یشاء ما یشاء و هو الفرد الواحد المقتدر المختار انتهى

- 18 Concerning what was written about your brother who is named Mirza Siyyid Mihdi, upon him be the Glory of God, and likewise the mention of his ardor, his drawing nigh, his praise and

18 اینکه در باره جناب اخوی الذی سمی بمیرزا سید مهدی علیه بهاء الله مرقوم [داشتند] و همچنین ذکر اشتعال و تقرّب و ذکر و ثنا و

mention, and his hospitality - these matters were presented and heard in the Most Holy, Most Exalted Presence. One Blessed Tablet was specifically revealed for him from the heaven of the Divine Will and was sent, and likewise another Blessed Tablet was revealed specifically for his wife, upon her be the Glory of God. We hope they will drink from the hidden oceans in the divine verses and attain unto the fragrance of the utterance of the Desired One of all worlds.

- 19 Mention was made of the honored wife and the other wife, upon them be the Glory of God, and likewise of their offspring and progeny, upon them be the Glory of God. After presentation in the Most Holy Presence, these manifest verses were revealed - His words, blessed and exalted be He:

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

- 21 O Nazim! We have made mention of thee time and again with such mention as hath diffused the fragrance of God's loving-kindness, the Lord of all worlds. And We have mentioned those who were with thee, both female and male. Verily thy Lord is the Compassionate, the Generous. Nothing whatsoever escapeth His knowledge. He seeth and mentioneth, and He is the Witness, the All-Knowing.

- 22 Hearken in the Persian tongue that all may hear and become aware of God's loving-kindness. Convey to each one greetings from the Wronged One, offer them from the cup of utterance of the Desired One of all worlds, and give each one the glad-tidings of God's loving-kindness - exalted be His glory - a loving-kindness that hath preceded existence itself. We beseech God, blessed and exalted be He, to ordain for each one of them that which will profit them and exalt them. Verily He hath power over all things. Thou and those with thee have attained unto verses that cannot be equaled by the fruits of trees nor by what appeareth from the seas and rivers. Verily thy Lord is the Expositor, the True One, the Trustworthy. The Glory from Us be upon thee and upon them, and upon every believing man and believing woman in God, the Single, the All-Informed.

- 23 This servant also conveyeth greetings, praise and salutations to each one, and beseecheth from God - exalted be His glory - whatsoever is the cause of glory, blessing and joy for all. Verily our Lord is the Hearer, the Answerer.

- 24 We make mention of Jinab-i-Aqa Mirza Muhammad-Sadiq, upon him be the Glory of God. In truth, whosoever is mentioned before the Countenance of the All-Mentioned is the recipient of the Most Great Favor, even though he may not have

ضیافت ایشانرا نمودند این فقرات در ساحت امنع اقدس اعلیٰ بشرف عرض و اصغا فائز یک لوح مبارک مخصوص ایشان از سماء مشیت نازل و ارسال شد و همچنین لوح مبارک آخر مخصوص ورقه ضلع ایشان علیها بهاء الله نازل امید آنکه از بحور مستوره در آیات الهی بیاشامند و بعرف بیان مقصود عالمیان فائز گردند

- 19 ذکر مخدّره ضلع و ضلع اخری علیهما بهاء الله را نمودند و همچنین اثمار و آثار علیهم بهاء الله را بعد از عرض در ساحت امنع اقدس این آیات باهرات نازل قوله تبارک و تعالیٰ

- 20 هو الذّاکر العلیم

- 21 یا ناظم قد ذکرناک مرّة بعد مرّة بذکر تَضَوّع منه عرف عنایة الله ربّ العالمین و ذکرنا الذّین کانوا معک من الاناث و الذّکور أنّ ربّک هو المشفقّ الکریم لا یعزب عن علمه من شیء یری و یذکر و هو الشّاهد العلیم

- 22 بلسان پارسی بشنو تا کل بشنوند و بعنایت حقّ آگاه گردند هریک را از قبل مظلوم تکبیر برسان و از کأس بیان مقصود عالمیان عطا نما و هریک را بشارت ده بعنایت حقّ جلّ جلاله عنایتیکه بر وجود سیقت گرفته نسئل الله تبارک و تعالیٰ ان یقدر لکل واحد منهم ما ینفعه و یرفعه انه علی کلّ شیء قدیر قد فزت و من معک بآیات لا تعدلها اثمار الأشجار و ما یظهر من البحار و الأنهار أنّ ربّک هو المبین الصّادق الأمین البهاء من لدنا علیک و علیهم و علی کلّ عبد آمن و کلّ امة آمنت بالله الفرد الخلیف انتهی

- 23 اینعبد هم تکبیر و ثنا و سلام از برای هریک میرساند و از حقّ جلّ جلاله میطلبد آنچه را که سبب عزّت و نعمت و بهجت کل است أنّ ربنا هو السّامع المجیب

- 24 ذکر جناب آقا میرزا محمد صادق علیه بهاء الله را فرمودند فی الحقیقه هر نفسیکه ذکرش امام وجه مذکور آید او بفضل اکبر فائز اگرچه اقبال و

attained the station of acceptance, attention and nearness to the Most Exalted Station, which is the station of presence and proximity. Yet the Hand of Providence will seize him and, in due time, will draw him to its loftiest heights. This is among the hidden pearls concealed within the Treasury of Divine Remembrance. Thus did the Herald, the Primal Point - may the spirit of all else be sacrificed for His sake - declare that all exists for the sake of being mentioned but once in His presence. After this matter was presented before the Throne of the Intended One, these decisive verses were revealed from the Kingdom of Utterance - exalted and glorified be His words:

- 25 "O Muhammad-Sadiq! We have mentioned thee before, and at this hour with verses from which the mystics perceive the fragrance of the mercy of thy Lord, the Protector, the Self-Subsisting. Harken unto the Call raised in truth from the direction of 'Akka, as a token of God's grace, the Lord of existence. Cast aside what the people possess and take what thou hast been given of this Announcement, through which differences have appeared among the various sects. Verily, thy Lord is the Truth, the Knower of the unseen. Blessed is he who hath heard My mention, the rustling of the Sadratu'l-Muntaha of My grace, the flowing of the Kawthar of My utterance, and the murmuring of the breezes of the dawn of My manifest and impregnable Revelation. From this station, We send Our greetings upon thee and upon thy wife who hath believed in God, the Mighty, the Loving. We beseech God to aid her at all times and to mention her in such wise that her remembrance shall endure throughout the kingdom of earth and heaven. We make mention of the two daughters and give them glad tidings of God's loving-kindness, the Mighty, the Beloved. We beseech God to draw them all nigh unto Him and to open before their faces the gates of grace and bounty. Verily, He is the Omnipotent over whatsoever He willeth through His command 'Be,' and it is."

- 26 This servant likewise maketh mention of each one and beseecheth from the Truth confirmation and assistance for them. My God, my God! These are Thy servants and handmaidens. I beseech Thee by Thy Most Exalted Word, through which Thou hast created all things, to assist them in that which will cause Thy Cause to be exalted among Thy servants. O Lord! Thou seest them clinging to Thee and to Thy verses, and holding fast to the hem of the robe of Thy mercy. I beseech Thee not to deprive them of the ocean of Thy generosity and the heaven of Thy grace. Thou art, verily, the Omnipotent, the Mighty, the Wise.

توجه و تقرّش بمقام اعلی که مقام حضور و قرب است فائز نه ولكن يد عنایت اخذش نماید و وقتی از اوقات بذروه علیائش کشاند اینست از لالی مخزونه که در کنز ذکر الهی مکنون و مخزونست اینست که حضرت مبشر نقطه اولی روح ما سواه فداه میفرماید کل از برای اینست که یکمرتبه در ساحت او ذکر شود باری بعد از عرض این فقره امام کرسی حضرت مقصود این آیات محکّات از ملکوت بیان نازل و ظاهر قوله تبارک و تعالی

25 يا محمد قبل صادق انا ذکرناک من قبل و في هذا الحين بآيات يجد منها العارفون عرف رحمة ربك المهيم القیوم اسمع النداء من شطر عكاء انه ارتفع بالحق فضلاً من لدى الله مالک الوجود ضع ما عند القوم و خذ ما اوتيت من هذا النبأ الذي به ظهر الاختلاف بين الأحزاب ان ربك هو الحق علام الغيوب طوبى لمن سمع ذكرى و حفيف سدره فضلى و خیر کوثر بیانی و هزیز نسائم فجر ظهوری العزیز الممنوع انا نکبر من هذا المقام علیک و علی ضلعک الّتی آمنت بالله العزیز الودود نسل الله ان یوقّعها فیکلّ الأحيان و یذکرها بما یبقی به ذکرها بدوام الملک و الملکوت و نذکر البنّین و نبشّرهما بعناية الله العزیز المحبوب و نسل الله ان یقرّب کلّ الیه و یفتح علی وجوهم ابواب الفضل و العطاء انه هو المقتدر علی ما یشاء بقوله کن فیکون انتهى

26 این عبد هم هر یک را ذکر مینماید و از حق از برایش توفیق و تأیید طلب میکند الهی الهی هؤلاء عبادک و اماتک اسئلک بکلمتک العلیا الّتی بها خلقت الأشياء ان تؤیّدهم علی ما یرتفع به امرک بین العباد ای ربّ تریم متمسکین بک و بآیاتک و متشبّثین بأذیال رداء رحمتک اسئلک ان لا تخیّبهم عن بحر جودک و سماء فضلک انک انت المقتدر العزیز الحکیم

- 27 They made mention of the honored mother - upon her be the Glory of God. After this was presented, He said: "O Nazim, O thou who gazest upon the Countenance! We make mention of thee and those with thee - the mother, the brother, the wife, and those who are with them - and give them glad tidings of the Most Great Favor from this Momentous Announcement. We beseech God to ordain for thee and for them the good of the hereafter and of this world. Verily, He is the Mighty, the Generous. Say: Praise be unto Thee, O my God, for having remembered me and those with me through Thy mercy that hath preceded existence and through Thy grace that hath encompassed all in the heavens and the earth.
- 27 ذکر مخدّره والدهء مکرمه عليها بهاء الله را نمودند بعد از عرض فرمودند یا ناظم یا ایها الناظر الى الوجه انا ذکرناک و من معک من الأم و الأخ و الصّلع و من معهم و نبشّره بالفضل الأعظم من هذا النّبأ العظیم نسل الله ان یکتب لک و لهم خیر الآخرة و الأولى انه هو العزیز الکریم قل لک الحمد یا الهی بما ذکرتنی و منی معی برحمتک الّتی سیقت الوجود و بفضلک الذی احاط من فی السّموات و الأرضین
- 28 We make mention of him who was named 'Ali-Akbar and his wife, and give them glad tidings of Our acceptance of them, which nothing in existence can equal. To this doth the Lord of creation bear witness in this exalted station. We beseech God, blessed and exalted be He, to aid them, draw them nigh, and open before their faces the gates of goodly deeds. Verily, He is the Guardian of good deeds. There is no God but Him, the Forgiving, the Merciful. The Glory from Us be upon you all."
- 28 و نذکر من سَمّی بعلی قبل اکبر و ضلعه و نبشّرها باقبالی الیها الذی لا یعادل به شیء من الأشياء یشهد بذلک مولی الوری فیهذا المقام الرّفع نسل الله تبارک و تعالی ان یوفّقهما و یقرّبهما و یفتح علی وجههما ابواب الخیرات انه ولیّ الحسنات لا اله الا هو الغفور الرّحیم البهاء من لدنا علیکم اجمعین انتهى
- 29 Another glad-tiding is that a most mighty and holy Tablet hath been revealed from the heaven of grace and bounty specifically for his honor Aqa Mirza Sadiq, upon him be the Glory of God. This evanescent servant beseecheth and imploreth the True One to confirm him in teaching the Cause, a service whose mention hath ever been and shall forever be immortalized in the Books, Scriptures and Tablets. We hope that he may drink from the Kawthar of utterance and become a cup-bearer of the divine wine. Verily our Lord is the Hearer, the Answerer.
- 29 بشارت اخرى آنکه یک لوح اقدس از سماء فضل و عطا مخصوص جناب آقا میرزا صادق علیه بهاء الله نازل این خادم فانی از حقّ سائل و آمل ایشانرا تأیید فرماید بر تبلیغ امر و این خدمتی است که لازال ذکرش در کتب و صحف و الواح مخدّد بوده و هست امید آنکه از کوثر بیان پیاشمند و ساقی رحیق الهی گردند انّ ربّنا هو السّامع المجیب
- 30 I convey greetings and glory to the loved ones of that land, and I seek divine confirmation that all may drink from the chalice of unity and arise, united and in complete accord, for the reformation of the world and the refinement of the souls of all peoples. Blessed is the one who hath sanctified himself from whatsoever pertaineth to the ways of savagery and the deeds of the predators of the earth, and who hath adorned the servants with kindness and care in that which will protect and preserve them from self and passion. Command and bounty and justice are in the hand of God, our Lord and the Lord of the mighty throne. Praise be unto Him, for He is the Goal of all Prophets and Messengers. Glory and remembrance and praise be upon you and upon those with you and upon those who have attained unto this most mighty Day and this most great, most wondrous, mighty and impregnable Revelation.
- 30 اولیای آن ارض را سلام و تکبیر میرسانم و توفیق میطلبم تا کل از کأس وحدت پیاشمند و متحداً متفقاً بر اصلاح عالم و تهذیب نفوس امم قیام نمایند طوبی از برای نفسیکه از آنچه آداب سعیت و اعمال درنده های ارضست خود را مقدس نمود و بشفقت و عنایت عباد را به ما یحفظهم و یحرّسهم عن النفس و الهوی مزین داشت الأمر و الفضل و العدل بید الله ربّنا و ربّ العرش العظیم الحمد له از هو مقصود التّبین و المرسلین البهاء و الذّکر و الثّناء علیکم و علی من معکم و علی الفائزین بهذا الیوم الأعزّ البدیع و هذا الظّهور الأعظم الأبدع العزیز المنیع

31 The servant 15 Rabi'u'th-Thani 1308

31 خادِم في ١٥ ربيع الثاني سنة ١٣٠٨

AYI2.144x, AYI2.145x, AYI2.146x,
YMM.021**BH00531***To: Abu'l-Hasan-i-Ardikani (Haji Amin)**Date: 1308-04-29 [1890-Dec-12]*

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 All praise, thanksgiving, mention, glorification, tribute and honor befit the Peerless Beloved, Who hath illumined the world of existence with the light of justice. He is the Being through Whose command absolute nothingness is adorned with the ornament of being. Exalted is His utterance and mighty His proof! All glory and splendor rest upon His trustees, mystics, and Hands of His Cause, whom God hath adorned with the ornament of trustworthiness among all people and ordained for them that which shall draw them nigh unto Him in all conditions. Verily, He is the Self-Sufficient, the Most High.

2 شُكْرٌ وَحَمْدٌ ذَكَرٌ وَثَنانٌ وَبِهَا مَقْصُودٌ يَكْثُرُ سِرّاً
كَمْ عَالَمٌ وَجُودٌ رَأَى بِنُورِ عَدْلِ مَنْوَرٍ فَرَمُودٍ أَوْسَتْ
مَوْجُودِيكِهِ نَيْسَتْ بَحْتِ أَزْ أَمْرِشِ بَطْرَازِ وَجُودِ
مَزِينِ جَلٍّ بَيَّانِهِ وَعَرِّ بَرَهانِهِ وَالتَّكْبِيرِ وَالْبَهَاءِ عَلَى
أَمْنائِهِ وَعُرْفائِهِ وَإِيادِي أَمْرِهِ الَّذِينَ زِينَهُمُ اللَّهُ
بَطْرَازِ الْأَمَانَةِ بَيْنَ الْبَرِّيَّةِ وَقَدَّرَ لَهُمْ مَا يَقْرِبُهُمْ إِلَيْهِ
فِي كُلِّ الْأَحْوالِ أَنَّهُ هُوَ الْغَنَى الْمَتَعَالِ

3 The servant beseecheth his Lord not to withhold from all lands the effulgent rays of the Orb of His justice and trustworthiness. They who have cast trustworthiness behind their backs—these cannot be truly accounted as human, nor befit its station and rank. To this testify the Books of God, our Lord and the Lord of the mighty Throne.

3 يَسْتُلِ الْخَادِمُ رَبَّهُ أَنْ لَا يَمْنَعِ الْبِلادَ عَنْ تَجَلِّيَّاتِ
أَنْوَارِ نَبَرِ عَدْلِهِ وَأَمَانَتِهِ أَنَّ الَّذِينَ نَبَذُوا الْأَمَانَةَ
وَرَأَتْهُمْ أَوْلَثُكَ لَا يَصْدُقُ عَلَيْهِمْ حُكْمُ الْإِنْسَانِ وَ
شَأْنُهُ وَمَقَامُهُ تَشْهَدُ بِذَلِكَ كُتُبُ اللَّهِ رَبِّنا وَرَبِّ
الْعَرْشِ الْعَظِيمِ

4 Thereafter, the letters of that beloved of heart descended like the spring rain upon this evanescent servant—a rain that made fresh the tree of being. Glorified be the loving kindness of our Lord, His grace and His mercy that have preceded us from every direction! Verily, He is the Source of good deeds.

4 وَبَعْدَ نَامِهِ هَآءِ أَتَمَحْبُوبِ فَوَادٍ بِمَثَابِهِ بَارَانَ نَيْسَانِي
بِرَأْسِ خَادِمٍ فَانِي بَارِيدٍ بَارِيدِيكِهِ شَجَرِ وَجُودِ رَأَى
تَازَهُ نَمُودِ جَلٍّ عَنَايَةِ رَبِّنا وَفَضْلِهِ وَرَحْمَتِهِ الَّتِي
سَبَقَتْنا مِنْ كُلِّ الْجِهاتِ أَنَّهُ وَلِيُّ الْحَسَناتِ

5 After reading and reciting these, he repaired to the Most Exalted Station and the Supreme Summit, and presented them before the Countenance of the Lord of all being, both seen and unseen. Thereupon the Ancient Countenance turned toward the servant and spoke that which perfumed the world with the fragrance of utterance. He spoke, and His word is the truth:

5 وَبَعْدَ أَزْ قَرَأْتِ وَتَلَوْتِ قَصْدَ مَقامِ أَعْلَى وَذَرَوِهِ
عَلِيّاً نَمُودِهِ أَمَامَ وَجْهِ مَالِكِ وَجُودِ مِنَ الْغَيْبِ
وَالشَّهْودِ عَرَضَ شَدِيداً تَوَجَّهَ إِلَى الْخَادِمِ وَجْهِ
الْقَدَمِ وَنَطَقَ بِمَا تَضَوَّعَ بِهِ عَرَفَ الْبَيانِ فِي الْعَالَمِ
قَالَ وَقَوْلُهُ الْحَقِّ

6 He is the All-Knowing Expositor

6 هُوَ الْمُبِينُ الْعَلِيمُ

- 7 O Trustee! Upon thee be the Glory of God, the Lord of the worlds! We bear witness that thou hast attained unto that which was inscribed by the Supreme Pen in His Books, Psalms and Tablets, and hast quaffed the choice wine of utterance from the chalice of His bounty, and hast held fast unto His cord and clung to the hem of the robe of His mercy that hath preceded all in the heavens and the earth. We make mention of thee and those who have believed with a mention that attracteth the world and adorneth it with that which draweth it nigh unto God, the All-Knowing, the All-Wise.
- 8 O Trustee! Verily, He created creation to make them treasures of His justice, repositories of the pearls of His Covenant, dawning-places of His trustworthiness, and daysprings of His religion. To this testify the dwellers of My celestial kingdom and My realm of might, and those who circle round the Throne at all times. He hath made the prison the circling-place of the Supreme Concourse and the Most Exalted Paradise. Blessed is he whom God hath enabled to achieve this praiseworthy deed.
- 9 O thou who standeth firm in My service! In most Tablets We have enjoined the servants of God to observe trustworthiness, religiosity, justice and fairness, and forbidden them from transgression and immorality, commanding them to righteousness and godliness. Yet this increased not the heedless save in loss. Had the servants acted according to the will of God, exalted be His glory, the earth would now be beheld as one adorned, luminous and sanctified expanse.
- 10 Say: My God, my God! I beseech Thee by Thy Glory at its most glorious, and all Thy Glory is indeed glorious. O God! I beseech Thee by the whole of Thy Glory to adorn Thy loved ones with the ornament of justice and illumine them with the light of trustworthiness. Verily, Thou art the Almighty over what Thou willest, and in Thy grasp are the reins of all things, both seen and unseen.
- 11 This prayer was a treasure of divine loving kindness, first cast upon the heart of the Seal of the Prophets—may the spirit of all else be sacrificed for His sake—and then unto others. In this prayer is found the Most Great Name, and He saith that were the servants to know or recognize the station of this prayer, they would assuredly strive to obtain it even by the sword. We beseech the True One to open the doors of grace and bounty through the key of His gracious Name. Verily, He hath power over all things.
- 12 Your letters that you sent to this servant all achieved presence and were heard. Praise be to God, from their words and letters wafted the musk of divine love. What you mentioned regarding
- 7 یا امین علیک بهاء الله رب العالمین نشهد انک
فزت بما رقم من القلم الاعلی فی کتبه و زبره و
الواحه و شربت رحيق البیان من کأس عطائه و
تمسکت بحبله و تشبثت بأذیال رداء رحمته الّتی
سبقت من فی السموات و الارضین انا ذکرناک
و الذین آمنوا بذکر یجذب العالم و یزینہ بما یقرّبه
الی الله العليم الحکیم
- 8 یا امین انّه خلق الخلق لیجعلهم خزائن عدله و
کناز لآلئ عهده و مشارق امانته و مطالع دیانته
یشهد بما جرى من لسانی سکان ملکوتی و جبروتی
و الذین طافوا العرش فیکلّ حین انّه جعل السّجن
مطاف الملائع الاعلی و الجنة العلیا طوبی لمن وفقه
الله علی هذا العمل المبرور
- 9 یا ایها القائم علی خدمتی در اکثری از الواح عباد
الله را بامانت و دیانت و عدل و انصاف وصیت
فرمودیم و از بغی و فحشا نهی و بیر و تقوی
امر نمودیم و لکن ما زاد الغافلین الا خسارا اگر
عباد باراده حق جلی جلاله عمل مینمودند حال
ارض یکقطعه مزینه منوره مقدسه مشاهده
میشد
- 10 قل الهی الهی استلک من بهائک بأبهاه و کلّ
بهائک بهی اللهم اتی استلک ببهائک کلّه ان
تزیّن اولیائک بطراز العدل و نورهم بنور الأمانة
انک انت المقتدر علی ما تشاء و فی قبضتک زمام
الأمر من الغیب و الشهود
- 11 این دعا کنز عنایت الهی بوده و در اول بر قلب
حضرت خاتم روح ما سواه فداه القا شد و
بعد بسایرین و در این دعا اسم اعظم موجود و
میفرماید اگر عباد مقام این دعا را بدانند و یا
بشناسند هرآینه در طلب آن بسیف میکوشند از
حق میطلبیم ابواب فضل و عطا را بمفتاح اسم
کریمش بگشاید انّه علی کلّ شیء قدیر
- 12 نامه‌های شما که بعد حاضر ارسال نمودی تمام
آن بحضور و اصغافائز گشت لله الحمد از کلمات
و حروفات آن مسک محبت الهی متضوع و

that distinguished person who has arisen wholly to serve the Cause - you have spoken truly. Indeed, his like is rare to find. All the friends and loved ones should arise to support him. This is a deed that would not be manifest from anyone in days other than the days of God. This is a great confirmation and a great success.

آنچه در باره جناب مذکور الذی قام بکله علی خدمه الامر ذکر نمودی صحیح بحق تکلم کردی فی الحقیقه شبه ایشان نایاب جمیع اولیا و احباً باید بر نصرت او قیام نمایند اینست آن عملیکه در غیر ایام حق از احدی ظاهر نمیشود این تأیید عظیم است و این توفیق عظیم

- 13 O Amin! From the beginning of the Cause, regarding debts, a firm and mighty ruling was revealed from the Divine Pen, and we sent copies thereof to various regions, and likewise we sent it to you as well. In no way was it considered as it deserved. What was befitting was revealed. Blessed is he who reads and hears and acts. By God's life, the treasures of earth cannot compare with what was revealed from the All-Giving Pen regarding this matter. Blessed are they who act, and blessed are the fair-minded. Today all the friends of God must be treasures of the pearls of divine attributes, for the hosts of virtuous character are the mightiest hosts in the world. Blessed is the soul who with these hosts conquers the citadels of hearts. We beseech God, blessed and exalted be He, to assist the people of Baha to perform deeds from which will waft the fragrance of His acceptance and the sweet scent of His good-pleasure. Verily, He is powerful over all things.

13 یا امین از اول امر دیون حکم محکم متین از قلم الهی نازل و صورت آنرا باطراف فرستادیم و همچنین بآنجناب هم ارسال نمودیم بهیچوجه ملاحظه نشد آنچه سزاوار بود نازل شد طوبی لمن قرأ و سمع و عمل لعمر الله معادله نمی نماید بآنچه در این باب از قلم وهاب نازل شد خزائن ارض طوبی للعاملین و طوبی للمنصفین امروز اولیای الهی طراً کثائر لآلی صفات حق باید باشند چه که جنود اخلاق اقوی جنود عالم است طوبی از برای نفسیکه باین جنود فتح مدائن قلوب نمود نسل الله تبارک و تعالی ان یؤید اهل البهائ علی اعمال یتضوع منها عرف قبوله و رائحة رضائه انه علی کل شیء قدیر

- 14 O Amin! A great deed was manifested by that distinguished person - they were and are mentioned in God's presence. Blessed are those souls who acted as he did. Love of gold and silver did not prevent them from doing what the time required. Assuredly, for any soul who acts for the sake of God in what was mentioned, divine relief will encompass them and that will become manifest which imagination and fancy cannot tread upon and before which they will find themselves powerless. O friends of God! We counsel you with that whereby your stations and ranks will be elevated. Beware lest the events of the world and its ornaments and bounties prevent you. Verily your Lord, the Most Merciful, is the Counselor, the Compassionate, the Generous.

14 یا امین عمل بزرگی از جناب مذکور ظاهر عندالله مذکور بوده و هستند طوبی از برای نفسیکه بمثابه او عمل نمودند حبّ ذهب و فضّه ایشان را از مقتضیات وقت منع ننمود البتّه هر نفسی لوجه الله در آنچه ذکر شد عمل نماید فرج الهی شامل شود و ظاهر گردد آنچه که وهم و گمان در آن عرصه قدم نگذارد و خود را عاجز مشاهده کند یا اولیاء الله نوصیکم بما ترتفع به مقاماتکم و مراتبکم ایّاکم ان تمنعکم حوادث العالم و زخرفه و آلائه ان ربکم الرحمن هو الناصح المشفق الکریم انتی

- 15 Concerning the matter of religion, that which every fair-minded soul would assuredly hold fast to hath been repeatedly recorded by the Supreme Pen. His Holiness the Afnan, the honored Haji Siyyid 'Ali, upon him be the Glory of God, the Most Glorious, was commanded to proceed to 'Ishqabad for the sale of properties and the payment of debts. By the life of Our Purpose! Were they to act in accordance with what they have been commanded, the gates of blessings and goodly gifts would be opened before their faces, and God would exalt

15 در فقره دین مکرر از قلم اعلی ذکر شد آنچه که هر صاحب انصافی البتّه پان تمسک نماید حضرت افنان جناب حاجی سید علی علیه بهاء الله الابی را امر فرمودند به عشق آباد توجه نمایند لأجل بیع املاک و ادای دیون لعمر مقصودنا لو یعملون بما امروا به لتفتح علی وجوههم ابواب البرکات و الخیرات و یرفعهم الله بین عبادہ باسمه انه هو العزیز الفضّال

them among His servants through His Name. Verily, He is the Mighty, the All-Bountiful.

- 16 The honored Afnans and the loved ones must all strive earnestly to settle the debts. This is the day of service, of earnest endeavor, of justice and fairness. As commanded, We write again to His Holiness the Afnan, the honored Haji Siyyid Mirza, upon him be the Glory of God, the Most Glorious, that which will cause the manifestation of God's grace and favor, exalted be His Glory. The servant, throughout the nights and days, beseecheth God, the Lord of the Throne and the Lord of the Chair, and the Possessor of the heavens and earths, to assist His Afnans in that which He loveth and is pleased with, and to aid them to achieve that detachment whereby their stations shall be made manifest among all possibilities. Verily, He is the Mighty, the Bestower.

- 17 In truth, His Holiness the Worker, upon him be the Glory of God, the Most Glorious, is a man of action; they have accomplished a great deed. Should the honored Afnans, upon them be the Glory of God and His grace, be negligent in this matter, it would cause great sorrow. In any case, I convey to all the loved ones greetings and praise, glorification and exaltation, remembrance and glory. God, the All-Knowing, beareth witness that they are forever remembered in my heart, and for each one I have sought and continue to seek that which becometh the favor of God, exalted be His Glory.

- 18 The letter from the beloved of hearts His Holiness Ali-Qabl-i-Akbar, upon him be the Glory of God, the Most Glorious, was received. After presenting it, they said that he must not be sorrowful at all, as these matters are dependent upon the decree of God, exalted be His glory. Repeatedly have His own kin first made declarations and with the utmost earnestness made their requests, and after acceptance, recanted. And they said: "O Ali-Qabl-i-Akbar, these matters have not and will not cause sorrow. What causes the greatest sorrow are the deeds of certain ones. Repeatedly in the Tablets hath this exalted word been revealed: 'My affliction is not My imprisonment, nor what hath befallen Me from Mine enemies, but rather the deeds of My loved ones who claim connection with My Being yet commit that which causeth My heart and My pen to lament.'

- 19 However, in view of the weakness of some, forbearance is necessary, for if ones like you were to object, it would cause the fire of hatred to be kindled. I truly say that patience and overlooking are necessary in certain matters. The divine counsels and heavenly exhortations are a mighty mirror for the sanctification, detachment and ascent of the servants unto righteousness.

16 باید آفایان حضرات افنان و اولیا کُلّ همت نمایند بر ادای دیون یوم یوم خدمت و همت و عدل و انصافست بحضرت افنان جناب حاجی سید میرزا علیه بهاء الله الأبهی حسب الأمر مجد نوشته میشود آنچه که سبب ظهور فضل و عنایت حق جل جلاله است و انحامد فی اللیالی و الايام یسئل الله ربّ العرش و ربّ الكرسي و مالک السموات و الارضین ان یؤید افنانه علی ما یحب و یرضی و یوفّقهم علی الانتطاع الذی به تظهر مقاماتهم بین الامکان انه هو العزیز المنان

17 فی الحقیقه حضرت عامل علیه بهاء الله الأبهی مرد میدانند کار بزرگی کرده اند اگر حضرات افنان علیهم بهاء الله و فضله در این فقره اهمال نمایند سبب حزن عظیم میشود باری خدمت اولیا طراً عرض سلام و ثنا و تکبیر و علا و ذکر و بها میرسانم حقّ علیم گواهدست که لازال در قلب مذکورند و از برای هریک طلبیده و میطلبم آنچه را که سزاوار عنایت حقّ جلّ جلاله است

18 نامه جناب محبوب فؤاد حضرت علی قبل اکبر علیه بهاء الله الأبهی رسید بعد از عرض فرمودند باید ابداً محزون نباشند چه که این امورات معلق بتقدیر حق جل جلاله است مکرر متنبسین خود ابتدا اظهار نموده اند و بکمال جد و جهد سؤال کرده اند و بعد از قبول نکول ظاهر و فرمودند یا علی قبل اکبر این امور سبب حزن نشده و نمیشود اموری که سبب حزن اکبر است اعمال بعضی است مکرر در الواح امثال این کلمه علیا نازل لیس بلیتی یحیی و ما ورد علی من اعدائی بل عمل احبائی الذین ینسبون انفسهم الی نفسی و یرتکبون ما ینوح به قلبی و قلبی

19 ولكن نظر بضعف بعضی مدارا لازم چه اگر امثال تو اعتراض نمایند سبب اشتعال نار بغضا میگردد براسی میگویم بردباری و اغماض در بعضی امور لازم نصایح الهی و مواظب ربّانی مرا تبتست عظیم از برای تقدیس و تنزیه و صعود

And if after the appearance of this matter it proves ineffective, silence is preferable.

عباد الى التقوى و بعد از ظهور اين فقره اگر مفيد نشد سكوت اولی

- 20 In all the parties of the world these things have appeared. Consider the Cause of the Seal of the Prophets, may our souls be a sacrifice for Him. Not only men but women too became apostates, including the sister of Umm-Salama, upon her be the Glory of God, and five other handmaidens who clung to the cords of the deluded ones and returned to their former state. And since in these days the Sun of Truth is shining, grace hath therefore taken precedence and giving and receiving have raised two banners from the right and the left. We beseech God, blessed and exalted be He, to protect all through the hosts of the seen and unseen and to aid them to remain steadfast in this mighty Cause."

20 در جميع احزاب عالم اين امور ظاهر در امر حضرت خاتم روح ما سواه فداه تفكر نما فضلاً عن الرجال نساء هم مرتد شدند از جمله اخت ام سلمه عليها بهاء الله و پنج ديگر از اماء بحال متوهمين تمسك جستند و بمقر خود راجع گشتند و چون در اين ايام آفتاب حقيقت مشرق لذا فضل سبقت گرفته و اخذ و عطا دو رايه از يمين و يسار افراخته نسل الله تبارك و تعالى ان يحفظ الكل بجنود الغيب و الشهادة و يوفقهم على الاستقامة الكبرى في هذا الامر العظيم انتهى

- 21 Praise be to God that beloved of hearts, namely His Holiness Ali-Qabl-i-Akbar, upon him be the Glory of God, the Most Glorious, is engaged in service and occupied with guiding people. The work of teaching is a mighty matter and His Holiness is successful therein. By the testimony of His Holiness the Present One, may our souls be a sacrifice for Him, the dwellers of the pavilion of infallibility and grandeur have also said that he should never be sorrowful. His answer will be sent again. I beseech God to manifest that which will cause the exaltation of His Word. Verily, He is the Hearer, the Answerer.

21 الحمد لله آنحبيب فؤاد يعنى حضرت على قبل اكبر عليه بهاء الله الاهى بر خدمت قائمند و بهدايت ناس مشغول امر تبليغ امرى است عظيم و آنحضرت بان فائزند بشهادت حضرت موجود روح ما سواه فداه اهل سرادق عصمت و عظمت هم فرمودند ابدأ محزون نباشند جواب ايشان كره ديگر ارسال ميشود از حق ميطلب آنچه سبب اعلاء كلمه است ظاهر فرمايد انه هو السميع المجيب

- 22 As to the affairs of this prison, praise and thanks be to God, all are well and healthy. Blessed be God, this year the Most Great Prison hath been honored by numerous souls; from every direction they have turned and arrived. However, henceforth His Holiness should cause those who desire to attain the presence to remain where they are. The reasons for prohibition are present; for the Cause, it is not free from harm. And they said that if they act according to what was mentioned before, in truth the reward of attaining the presence and meeting will be recorded for them. Verily, He is powerful over all things. Glory and remembrance and praise be upon you and upon them that are detached and steadfast and firm and upright and standing firm in the Cause of our Lord and the Lord of all who are in the heavens and the earth.

22 و اما در باره امورات اين سجن الله الحمد و المنة جميع صحيح و سالمند ماشاء الله در اين سنه سجن اعظم بنفوس كثيره فائز گشته از هر شطرى توجه نموده اند و وارد شده اند ولكن از بعد آنحضرت بايد نفوسيكه اراده حضور دارند ايشانرا ساكن نمايند اسباب نهى موجود از براى امر خالى از ضرر نيست و فرمودند بآنچه كه از قبل ذكر شد اگر عمل نمايند فى الحقيقه اجر حضور و لقا از براى ايشان ثبت ميشود انه على كل شىء قدير البهاء و الذكر و الثناء عليكم و على المنقطعين و الثابتين و الراخين و المستقيمين و القائمين على امر ربنا و رب من فى السموات و الارضين

- 23 The servant 29 Rabi'u'th-Thani 1308

23 خادم ۲۹ ربيع الثانى سنه ۱۳۰۸

BRL_TRUST#08x, BRL_TRUST#36x, BPRY.173x, COC#2020x, COC#2048x

INBA15:149, INBA26:149, COMP_TRUSTP#08x, COMP_TRUSTP#37x

BH11804*To: Haji Muhammad Ismayn Yazdi**Date: 1308-04-29 [1890-Dec-12]*

Glory be to the Lord of the world, and thanks be to the Hands of His Cause, and praise be to the Trustees of His House of Justice, who, in their endeavours to raise aloft His Word and exalt His utterance, have renounced themselves and all created things, and are regardful of and tenaciously adhering to whatsoever will promote the Cause of God. We fain would hope that there may appear from these chosen ones of God, who are related to the Most Great Name, that which in the realm of action shall be the king of deeds, and in the realm of speech the prince of utterances. Through the benevolent exertions of these souls, the world is radiant and luminous with the light of justice and equity. Glorified be the majesty of God, our Lord and the Lord of the Mighty Throne....

BRL_ATBH#32x, BSW#09.10x

BH08276*To: Aqa Mirza Mihdi, in Tabriz**Date: 1308-05 [1890-Dec]*

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 God testifieth that there is none other God but Him. His is the creation and the command. He guideth and withholdeth, giveth and taketh away, causeth to die and quickeneth to life, and He is the Ever-Living, the Manifest, the Articulate, established upon the throne. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the All-Praised.
- 3 Glory be unto Thee, O my God! Aid Thou Mihdi, who hath emigrated from his homeland out of love for meeting Thee and standing before Thy gate. O Lord! Ordain for him what Thou hast sent down in Thy Book for those who are nigh unto Thee among Thy creatures. Verily, Thou art the Mighty, the Powerful, the All-Bountiful.

- 4 9 He is the Helper

1 بِسْمِ رَبَّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخَلْقُ وَالْأَمْرُ يَهْدِي
وَيَمْنَعُ يَعْطَى وَيَأْخُذُ يَمِيتُ وَيُحْيِي وَهُوَ حَيٌّ ظَاهِرٌ
نَاطِقٌ مَسْتَوٍ عَلَى عَرْشٍ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا
يُرِيدُ وَهُوَ الْعَزِيزُ الْحَمِيدُ

3 سُبْحَانَكَ اللَّهُمَّ يَا هِيَ أَيْدِ الْمَهْدِيِّ الَّذِي هَاجَرَ مِنْ
وِطْنِهِ حُبًّا لِلْقَائِكَ وَقِيَامًا لَدَى بَابِكَ أَيُّ رَبِّ
قَدَّرَ لَهُ مَا أَنْزَلْتَهُ فِي كِتَابِكَ لِلْمُقَرَّبِينَ مِنْ بَرِيَّتِكَ
أَنْتَ الْمَقْتَدِرُ الْعَزِيزُ الْفَضَّالُ

4 پور تسعید هو المؤید

- 5 The letter of Aqa Mirza Mihdi, upon him be the Glory of God [...] was received by the servant in Jamadiyu'l-Avval 1308 [A portion of the receipt which is marked with [...] in the text of the Tablet has been erased in the original copy of the blessed Tablet]

5 مرسله جناب آقا میرزا مهدی علیه بهاء الله
[...] به خادم رسید فی جمادی الأولى سنة
۱۳۰۸ [قسمتی از رسید که در متن لوح با
[...] مشخص شده است در نسخه اصل لوح
مبارک محو شده است]

AQMJ2.111

BH10754

To: Aqa Siyyid Ahmad Afnan et al., in Istanbul

Date: 1308-05-07 [1890-Dec-19]

...O my God, my God! I beseech Thee by the waves of the ocean of Thy mercy, and by the pearls hidden in the depths of Thy bounty, and by Thy Prophets and Thy Messengers and Thy Books and Thy Scriptures, to aid me to remember Thee and praise Thee, and to practice righteousness and godliness through Thy care and Thy bestowal. Ordain for me the good of this world and the world to come. Verily, Thou art the Lord of all names, and within Thy grasp is the dominion of all who are in the heavens and on earth....

...الهی الھی اسئلك بأمواج بحر رحمتک و
باللؤلئ المكنونة فی عَمّان کرمک و بأنبیائک و
رسلک و کتبک و صحفک ان تؤیدنی علی
ذکرک و ثنائک و علی البرّ و التقوی بعنائیک و
عطائک و تقدّر لی خیر الآخرة و الأولى انک
انت مالک الأسماء و فی قبضتک زمام من فی
السّموات و الأرضین انتهى...

ADM3#130 p.148x

BH01189

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

Date: 1308-05-12 [1890-Dec-24]

- 1 He is God, exalted be His glory, the Grandeur and the Power!
- 2 Praise, glory, thanksgiving and splendor belong unto Him Who, blessed and exalted be He, through earthly and heavenly means, has enabled those thirsting after true love to attain the waters of reunion, and guided those seeking the presence of Him Who conversed on Sinai to the most exalted station and the loftiest summit. Glorious is His bounty, mighty is His grace, pre-existent is His mercy, and there is no God but Him.

1 هو الله تعالى شأنه العظمة والافتدّار

2 حمد و ثنا و شکر و بها مخصوص است بذاته تبارک
و تعالی که باسباب زمین و آسمان تشنگان محبت
حقیقی را بکوشش لقا فائز فرمود و طالبان حضور
مکمل طور را بمقام اعلی و ذروه علیا راه نمود
جلّت عنایتیه و جلّ فضله و سبقت رحمته و لا
اله غیره

3 My spirit be a sacrifice for your remembrance, your utterance, and your steadfastness! Your letter, which is the dawning-place of the inscriptions of the world of love, illumined like a lamp the city of heart and soul with its light. In truth it was a helpful assistant and trustworthy messenger, for it brought glad tidings of your blessed self's well-being, as well as the arrival of the leaves of the Tree of Mercy. Perfect joy was attained, and after its perusal and observation, it was presented before His presence and achieved the honor of His attention, whereupon these exalted words issued forth from the Source of utterance and the Dawning-place of wisdom. His words, may our spirits be a sacrifice for Him:

4 He is the Kind, the All-Bountiful!

5 O My Afnan! Upon thee be the peace of God and His loving-kindness. Thou hast ever been and art still mentioned in the presence of the Wronged One. The glances of love and bounty have been directed toward thee, and the numerous Tablets that have shone forth from the Dayspring of love and faithfulness bear witness to that which hath flowed from the tongue of utterance. We testify to that which thou hast mentioned, and thou thyself hast borne and dost bear witness to the stations and degrees of special favors. This grace and bounty shall be made manifest both in the realm of creation and in the kingdom of divine bestowal. Soon shall they who are nigh unto God witness that which they were promised in the Book of God, the Lord of all worlds. Be thou not grieved at anything. Put thy trust in Him Who hath strengthened thee, caused thee to know Him, brought thee into His presence, and enabled thee to hear the call of the Wronged One in His Most Great Prison. Say:

6 My God, my God! Praise be to Thee for having shown me the waves of the ocean of Thy utterance and caused me to hear Thy most sweet call through the tongues of Thy Messengers and Thy chosen ones. I beseech Thee by the fragrance of Thy garment in Yathrib and Batha, and by the breezes of Thy Revelation amongst mankind, to number me among such as have aided Thy Cause, raised the standards of Thy guidance and the banners of Thy utterance. Then open before my face, through the key of Thy Most Great Name, the doors of bounty, munificence and grace. Verily, Thou art the Almighty over what Thou wilt. There is no God but Thee, the All-Knowing, the All-Wise. O my Lord! Thou seest me turning toward Thee, clinging to Thy cord, and hoping for Thy grace and bounty. I beseech Thee not to deny me the pearls within the shells of the ocean of Thy generosity, O Thou Who art the Possessor of all existence and the Lord of the seen and unseen.

3 روحی لذکرکم و بیانکم و استقامتکم الفداء دستخط حضرت عالی که مطلع خطوط عالم محبت است بمثابة مصباح نورش مدینه دل و جان را منور نمود فی الحقیقه ناصری بود معین و قاصدی بود امین چه که مرده صحت آنوجود مبارک و همچنین ورود اوراق شجره رحمت را همراه داشت سرور کامل حاصل و بعد از مشاهده و قرائت قصد مقام نموده امام وجه عرض شد و بشرف اصفا فائز گشت و بعد اینکلمات عالیات از مصدر بیان و مطلع حکمت ظاهر قوله ارواحنا فداه

4 هوالمشفق الکریم

5 یا افنانی علیک سلام الله و عنایتہ لازال در بساط مظلوم مذکور بوده و هستی لحاظ محبت و عنایت بآنجناب متوجه والواح شتی که از مشرق محبت و وفا اشراق نمود گواهیست بر آنچه از لسان بیان جاری گشت آنچه ذکر نمودی بآن گواهی داده و میدهم و خود آنجناب بر مقامات و مراتب عنایات مخصوصه شهادت داده و میدهند و از برای این فضل و عنایت ظهوریست در عالم ملک و همچنین در ملکوت عطای الهی سوفی یرون المقربون ما وعدوا به فی کتاب الله رب العالمین لا تحزن من شیء توکل علی الذی ایدک و عزفک و احضرک و اسمعک نداء المظلوم فی سجنه العظیم

6 قل الهی الهی لک الحمد بما اریتنی امواج بحر بیانک و اسمعتنی ندائک الاحلی بالسن رسلک واصفیائک استلک بتضوعات قیصک فی یثرب و بطحاء و نفحات وحیک بین الوری ان تجعلنی من الذین نصروا امرک و رفعوا اعلام هدایتک و رأیات بیانک ثم افتح علی وجهی بمفتاح اسمک الأعظم ابواب العنایة والجود والکرم انک انت المقتدر علی ما تشاء لا اله الا انت العظیم الحکیم ای رب ترانی مقبلاً الیک و متمسکاً بحبلک و راجیاً فضلک و عطائک استلک ان لا تخیننی عن لآلئ اصداف عثمان جودک یا مالک الوجود و المهیمن علی الغیب و الشهود

- 7 We send Our greetings to those who are in thy presence, and We beseech God, blessed and exalted be He, to protect them by His sovereignty and to ordain for them that which befitteth His grace and generosity. Verily, He is the Munificent, the All-Bountiful. There is no God but Him, the All-Knowing, the All-Wise.
- 7 و نسلّم علی الذّین فی حولک و نسلّل الله تبارک و تعالی ان یحفظهم بسلطانه و یقدّر لهم ما ینبغی لفضله و جوده انه هو الجواد الکریم لا اله الا هو العلیم الحکیم
- 8 Mention thou, on behalf of the Wronged One, the honored Ibn and the leaves, each one of them, and illumine them with the splendors of the Day-Star of the Cause. They have had and continue to have permission to turn toward Him. Whenever wisdom and timing require it, let them turn toward Him. We beseech God to manifest that which is the cause of joy and the source of gladness. Verily, He is the All-Bountiful, the Mighty, the Great.
- 8 جناب ابن علیه سلام الله و اوراق هریک را از قبل مظلوم ذکر نمائید و بتجلیات انوار نیر امر منور دارید اذن توجه داشته و دارند هر هنگام حکمت و وقت اقتضا کند توجه نمایند از حق میطلبیم ظاهر فرماید آنچه را که سبب فرح و علّت سرور است انه هو الفیاض العزیز العظیم
- 9 Praise be to God! Loving-kindness, compassion and mercy are manifest and evident from every word. That honored master has ever been remembered in the heart and concealed in the human reality. I hope that this love may neither change nor be altered - though it entered with mother's milk, it shall not depart with the soul. God willing, its departure has not been ordained and never shall be. That which I have beseeched and continue to beseech from God, exalted be His glory, through nights and days and at every hour, has been and remains protection, bounty, wealth, and service to the Cause - which is the greatest of divine bounties. I hope that through your presence in those regions there may be manifested that which will lead the servants to the stream of divine will and enable them to attain that for which they were created. Verily our Lord is the Almighty, the Powerful, and worthy to answer prayer.
- 9 انتهی الحمد لله عنایت و شفقت و مرحمت از هر کلمه‌ئی از کلمات ظاهر و هویدا لازال آن آقای مکرم ذکرشان در قلب مذکور و در حقیقت انسانی مکنون امید آنکه این حبّ تغیر ننماید و تبدیل نشود با شیر اندرون شد اما با جان بدر نرود انشاءالله خروجش مقدّر نشده و نخواهد شد آنچه از حقّ جلّ جلاله در لیلای و ایام و هر هنگام طلبیده و میطلبیم حفظ و نعمت و ثروت و خدمت امر که اعظم نعمت الهی است بوده و هست امید آنکه از حضور آنحضرت در آنجهات ظاهر شود آنچه که عباد را بشریعه اراده الهی رساند و فائز شوند بآنچه که از برای آن بوجود آمده‌اند ان ربّنا هو المقتدر القدیر و بالا جابه جدیر
- 10 To each of the kinsmen and visitors I convey greetings, praise, glory and splendor, and I beseech God, exalted be His glory, for eternal remembrance and everlasting favor for each one. Verily He is the Fulfiller of needs, the Revealer of verses, and the Lord of all names and attributes. Regarding what was written about Aqa Muhammad-'Ali, upon him be the Glory of God [Baha'u'llah], after it was presented, He wrote: "His turning and devotion have attained the glory of acceptance, as a favor from Us to My Afnan, upon him be My peace and loving-kindness." End quote. I convey greetings to the friends of that land and beseech for them that which bears the renown of the Beloved. Verily supplication is from the servant and its answer from God, the Forgiving, the Merciful. Peace, praise, remembrance and glory be upon you and upon those with you and those who love you for the sake of God, the Lord of the worlds and the Goal of all who are in the heavens and on earth.
- 10 خدمت هریک از منتسبین و واردین سلام و ثنا و عزّ و بها میرسانم و از حقّ جلّ جلاله در باره هریک ذکر ابدی و عنایت سرمدی میطلبیم انه هو قاضی الحاجات و منزل الآيات و مالک الأسماء و الصفات اینکه در باره جناب آقا محمد علی علیه ۹۶ [بهاء الله] مرقوم [داشتند] بعد از عرض فرمودند توجه و اقباله فاذا بعزّ القبول فضلا من عندنا علی افغانی علیه سلامی و عنایتی انتهی دوستان ارض را سلام میرسانم و از برای ایشان میطلبیم آنچه را که دارای صیت محبوب است انّ الدعاء من العبد و الاجابة من الله الغفور الرحیم السلام و الثناء و الذکر و البهاء علی حضرتکم و علی من معکم و یحبکم لوجه الله ربّ العالمین و مقصود من فی السموات و الأرضین

11 The servant 12 Jamadiyu'l-Avval 1308

11 خادم في ١٢ جمادى الأولى سنة ١٣٠٨

INBA31:151, AQA7#512 p.353b

BH02652*To: Muhammad Husayn Bayk et al., in Bushruyih**Date: 1308-05-12 [1890-Dec-24]*

1 I am the Answerer from the Most Sublime Horizon

1 انا المجيب من الأفق الأعلى

2 O Ali! The vain imaginings of the people of the Furqan are clear and evident to all, yet the people of the Bayan are seen to be even more heedless. For twelve hundred years they cursed one another over mention of the Successor and similar matters, and issued verdicts for each other's blood to be shed. Now the same sayings of old and fresh imaginings have emerged among those who count themselves among the people of the Bayan. The world bears witness that this Wronged One has, throughout the days and nights, reminded the servants of that which leads to exaltation, ascendancy, detachment and the fear of God, and has taught them. None of the deniers appeared openly but remained concealed behind clouds and veils, yet when the light of the Cause shone forth they emerged with swords of hatred. Blessed is the soul that has rent asunder the veils of names and clung to the Day of God and what hath appeared therein. By God's life! The former people are recorded with God as being worse than the idolaters. Each day they clung to some cause and uttered some mention, ascribing partners to God. We testify they are among the most lost in Our clear Book.

2 يا علي اوهامات اهل فرقان بر کل واضح و معلوم مع ذلک حزب بیان از آنحزب غافتر مشاهده میشوند قبل بذکر وصی و امثال آن هزار و دویست سنه یکدیگر را لعن نمودند و بر سفک دم یکدیگر فتوا دادند حال بعینه در نفوسیکه خود را از اهل بیان میشمردن همان گفته‌های قبل و اوهامات تازه بمیان آمده عالم گواه که اینظلم در لیالی و ایام عباد را بآنچه سبب علو و سمو و انقطاع و تقوی الله است متذکر نمود و تعلیم فرمود و احدی از منکرین ظاهر نه در خلف سحاب و حجاب مستور و چون نور امر ساطع با سیوف بغضا بیرون آمدند طوبی از برای نفسیکه حجابات اسماء را خرق نمود و بیوم الله و ما ظهر فيه تمسک جست لعمر الله حزب قبل از مشرکین لدی الله مذکور هر یوم بامری متمسک میشدند و بذکری ناطق باله من دون الله قائل بوده و هستند نشهد انهم من الأخسرین فی کتابی المبین

3 Convey My greetings to the loved ones. Verily We have mentioned them before and after, and aided them with a spirit from Our presence. To this bears witness He Who speaks: There is none other God but Him, the True One, the Knower of the unseen. Say: O people of the earth! Cast away what ye possess, then turn your faces to the Most Sublime Horizon, the place wherefrom the call has been raised that your Lord, the All-Merciful, is the Almighty, the Supreme, the Self-Subsisting. Say: The Day is come but ye recognize it not. The Hidden is revealed but ye perceive it not. Take ye the Book of God with His strength, then assist it with the hosts of utterance, a command from His presence. He is truly the Supreme over what was and what shall be.

3 اولیا را تکبیر برسان انا ذکرناهم من قبل و من بعد و ایدناهم بروح من عندنا یشهد بذلک من یطق انه لا اله الا هو الحق علام الغیوب قل یا ملاء الارض ضعوا ما عندکم ثم ولّوا وجوهکم الی الأفق الأعلى المقام الذی فيه ارتفع النداء ان ربکم الرحمن هو المقتدر المهیمن القیوم قل قد اتی الیوم و انتم لا تعرفون قد ظهر المکنون و انتم لا تعلمون خذوا کتاب الله بقوة من عنده ثم انصروه بجنود البیان امراً من لدنه انه هو المهیمن علی ما کان و

ما يكون طوبى لك بما يجرّك على ذكرك القلم
اذ كان مالک القدم فى السّجن الأعظم قل

- 4 Blessed art thou, for the Pen moves to make mention of thee while the Lord of Eternity is in the Most Great Prison. Say: Praise be to Thee, O Lord of existence, Who hath appeared through Thy name, the All-Loving, for having remembered me in Thy prison and revealed for me what no treasures can equal. I beseech Thee to make me steadfast in Thy love such that the doubts of those who have denied Thy proof, turned away from Thy testimony, and disputed Thy verses which have encompassed the kingdom of earth and heaven, shall not cause me to slip. The glory shining from the horizon of the heaven of My manifestation be upon thee and upon those who have acted according to what they were commanded in My preserved Tablet....

4 لك الحمد يا مالک الوجود و الظاهر باسمک
الودود بما ذکرتنى فى سجنک و انزلت لى ما لا
يعادله الخزان و الكنوز اسئلك ان تجعلنى
مستقيماً على حبک بحيث لا تزلى شهباء الذين
انكروا حبّک و اعرضوا عن برهانک و جادلوا
بآياتک التى احاطت الملك و الملكوت البهاء
المشرق من افق سماء ظهورى عليك و على
الذين عملوا بما امروا به فى لوحى المحفوظ ...

BRL_DA#213x, AQA7#334 p.013x

BH11604

Date: 1308-05-12 [1890-Dec-24]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the All-Glorious
- 2 Praise be unto the one true God, Who hath adorned the world of being and the kingdom on high with the presence of the perfect man, Who hath commanded justice that the very root of the tree of oppression might be plucked from the earth and returned to that which is meet and destined for it. Glory be unto Him! Glory be unto Him! How great is His dominion, how mighty His utterance! His consummate wisdom is manifest and evident in all things, and the luminary of His Cause shineth resplendent and ready above all things. Blessed is he who hath turned unto Him, and blessed the helper who hath arisen to render Him victorious, and blessed the supporter who hath aided Him in the days of His imprisonment. And peace and blessings be upon the Hands of His Cause who have traversed the lands to exalt His Word, who have not violated His Covenant and Testament, and who have attained unto the choice wine of revelation in His days. These are among the most exalted of creatures in His Book. The angels and the Spirit pray for them by His leave. We beseech God, blessed

1 بسم ربنا الأقدس الأعظم العلىّ الأبهى

2 حمد خداوند یگانه را لایق و سزا که عالم ملک و
ملکوت را بوجود انسان کامل بیاراست بیدل
امر فرمود تا اصل شجره ظلم را از زمین برآرد و
بما ینبغى له و قدر له راجع فرماید سبحانه سبحانه
ما اعظم سلطانه و اعزّ بیانه حکمت بالغه اش در
هر شىء ظاهر و هویدا و نیز امرش فوق کلّ شىء
باهر و مبین طوبى لمقبل اقبل الیه و لناصر قام
على نصرته و لمعين اعانه فى ایام سجنه و الصلوة و
النسّام على ایدى امره الذين داروا البلاد لاعلاء
کلمته و ما نقضوا عهده و میثاقه و فازوا برحیق
الوحى فى ایامه انهم من اعلی الخلق فى کتابه یصلی
علیهم الملائكة و الروح باذنه نسل الله تبارک و
تعالى ان یوفّقهم و یؤیّدهم على ما ینبغى لنسبتهم
الى امره المحکم المتین انا کلّ الیه لمن الرّاجعین

and exalted be He, to aid them and assist them in a manner befitting their connection to His firm and mighty Cause. We are all, verily, among those who return unto Him.

- 3 May my spirit be offered up for your remembrance! Your esteemed letter from Baku and from other places hath shone forth like a brilliant light and hath been the cause and means of illumining this heart that was afflicted with the darkness of sorrows. The mention and remembrance of the Afnan is a true sustenance, for through it is strength imparted to one's being. We beseech God, blessed and exalted be He, to assist His Afnan in a manner befitting His days. Verily, He is the Revealer of verses and the Fulfiller of needs. After reading it, we proceeded to the Most Exalted Station, and after attaining presence and receiving full permission, all of it was presented before the countenance of the Lord of the worlds and was honored to be heard. This is what the Tongue of the All-Merciful uttered in the Kingdom of utterance - blessed and exalted be His Word:

- 4 He is the All-Commanding, the All-Wise

- 5 O My Afnan! Upon thee be My glory and My loving-kindness! In view of the world's lack of capacity, countless calamities have encompassed the nations. This Wronged One hath informed all of that which would protect and elevate them. The outpourings of God's Most Great Ocean have, in the days of His Manifestation, been lavished upon all creation. God, exalted be His glory, beareth witness that this Wronged One hath desired naught but the triumph of His Cause, the exaltation of His Word, and the guidance of all humanity. I speak the truth, and for the sake of God do I speak: Today the people of Baha must arise to aid the Cause, and with spirit and joy, with wisdom and utterance, must revive and refresh those who are withered and faded, turning them from that which they possess to that which God possesseth, and clinging to that which draweth souls near unto Him.

- 6 Your honor and all the Afnan know well what the deeds of this community were before and what they became thereafter. the ungodly and the deluded ones among the people of the Bayan have now, contrary to the past, outwardly clung to that which leadeth to attainment and meeting. Jinab-i-Haydar-'Ali hath written that Hadi of Dawlatabad hath arrived in the Land of Ta and on Fridays ascendeth the pulpit to commemorate the tribulations of the Prince of Martyrs. In 'Iraq, some have engaged, without divine permission, in revelry and merriment during the first of Muharram, conduct which is opposed to all the peoples of the world. Until now some of that land's

3 روحی لذکرکم الفداء دستخط حضرت عالی از بادکوبه و از جهات دیگر بمثابه نور ساطع و سبب و علت روشنی قلب مبتلای بظلمت احزان گردید ذکر و یاد افنان مائده ایست حقیقی چه که قوت ارکان از آن حاصل نسل الله تبارک و تعالی آن یؤید افنانه علی ما ینبغی لایامه انه هو منزل الآیات و قاضی الحاجات و بعد از قرائت قصد مقام اعلی نموده و بعد از حضور و اذن تمام آن امام وجه مولی العالم عرض شد و بشرف اصغا فائز گشت هذا ما نطق به لسان الرحمن فی ملکوت البیان قوله تبارک و تعالی

4 هو الامر الحکیم

5 یا افنانی علیک بهائی و عنایتی نظر بعدم استعداد اهل عالم حوادث لا تخصی امم را احاطه نموده اینمظلوم کل را بما یخفظهم و یرفعهم آگاه فرموده رشحات بحر اعظم الهی در ایام ظهورش بر خلق مبذول حق جلّ جلاله گواه که اینمظلوم جز نصرت امر و اعلاء کلمه و هدایت بریه اراده نداشته و ندارد براسی میگویم و لوجه الله میگویم امروز باید اهل بها بر نصرت امر قیام نمایند و به روح و ریحان و حکمت و بیان خلق افسرده و پژمرده را تازه و خرم دارند و از ما عندهم بما عند الله توجه کنند و بآنچه سبب تقرب عباد است تمسک جویند

6 آنجناب و افنان طراً میدانند که اعمال اینخزب از قبل چه بوده و از بعد چه شد و مشرکین و متوهمین اهل بیان حال برعکس سابق بظاهر تمسک نموده اند بآنچه که سبب حضور و لقاء است جناب حیدر قبل علی نوشته هادی دولت آبادی در ارض طاء وارد و در ایام جمعه بر منبر بذکر مصیبت سیدالشهداء مشغول و در عراق بعضی بغیر ما اذن الله لهم در اول محرم به فرح و سرور و عیش که منافی جمیع احزاب عالم است عمل نمودند و الی حین اهل آن بلد

inhabitants have imagined that this community, God forbid, hath not and doth not love the Prince of Martyrs, peace be upon him; nay, that their hearts are aflame with the fire of hatred and animosity.

- 7 In truth this matter hath caused the stumbling of souls, for they know not the bounty and grace that were manifested on that Day. Moreover, these companions know with absolute certitude that His Holiness hath arisen from the grave by God's leave; therefore the Concourse on High, the dwellers of the All-Highest Paradise and the Supreme Heaven are all engaged with Him in joy and gladness. In any case, while the veils of ignorance and unawareness persist, one must adhere to the customs of the people for the sake of drawing near and guiding souls. Most people are ignorant, and this ignorance hath resulted from lack of education. The turbaned ones in Iran, devoid of justice, have uttered that which was born of fancy and conjecture, and most are still unable to rend these veils asunder unless divine grace assist them and deliver these poor ones.

- 8 The people of the Bayan are observed to be even more veiled than those souls. They themselves acknowledge that after the Qa'im will come the Manifestation of Husayn, and all the Prophets will gather beneath His standard. Nevertheless they see yet deny, they witness yet recognize not. Indeed, the proofs of truth are beyond counting, but hearing ears are lacking. Those who were clinging to that which is rejected now make show of that which is accepted. Deception hath reached such a point that the pen is powerless to describe it.

- 9 This Wronged One hath, from the beginning until now, commanded all to perform such deeds as would guide souls and draw them near, and hath dedicated two days of Muharram to Husayn ibn 'Ali, peace be upon him - the first by virtue of the Primal Point's deputyship, and the second in his own right. Blessed is the soul that hath done what was commanded in the Book. O party of God! Hold fast to pure morals and praiseworthy deeds, for these two attract the hearts and minds of the world. God, exalted be His glory, has in this Revelation ordained these two as helpers and supporters. The people of Baha must with complete determination hold fast to these two and occupy themselves with the conquest of hearts and minds. We beseech God, the Most High, to aid them and assist them in that which will cause His Cause to be exalted amongst His servants. In truth, the companions of love, upon them be the glory of God, His mercy and His care, have attained to that which hath had and hath no likeness or equal. We hope that

بعضی همچو گمان نموده‌اند که اینخیزب نعوذ بالله به سیدالشهداء علیه السلام محبت نداشته و ندارند بلکه قلوبشان بنار ضغینه و بغضا مشتعل

7 فی الحقیقه این فقره سبب لغزش عباد است چه که عارف نیستند بر عنایت و فضلیکه در آن یوم ظاهر شده و از انگذشته این اصحاب یتقین مبین آگاهند که آنحضرت باذن الهی از قبر برخاسته لذا ملا اعلی و اهل فردوس ابری و جنت علیا کل با آنحضرت به فرح و سرور مشغول باری تا حجاب جهل و عدم آگاهی موجود باید بقواعد قوم لأجل قرب و هدایت عباد تمسک جست خلق اکثری جاهلند و احداث جهل هم از عدم تربیت حاصل شده ارباب عمام بی انصاف در ایران گفته‌اند آنچه را که از وهم و ظنون متولد شده و حال اکثری قادر بر خرق احجاب نبوده و نیستند مگر فضل الهی مدد فرماید و این فقر را نجات بخشد

8 اهل بیان دیگر از آن نفوس احب مشاهده میگردند خود معترفند بر اینکه بعد از قائم ظهور حسینی است و جمیع انبیا در زیر علم آنحضرت جمع میشوند مع ذلک یرون و ینکرون یشهدون و لا یعرفون باری دلائل حقیقت فوق احصاست ولكن اذان واعیه مفقود نفوسیکه بمنکر متمسک بودند حال اظهار معروف مینمایند حیله دیگر بمقامی رسیده که قلم از ذکر آن عاجز است

9 و اینظلم از اول الی حین کل را باعمالیکه سبب هدایت عباد و تقرب ایشانست امر نموده و مینماید و دو یوم محرم را به حسین ابن علی علیه السلام اول بوکالت نقطه اولی و ثانی بالاصالة طوبی لنفس عملت بما امرت به فی الکتاب یا حزب الله به اخلاق طیبیه و اعمال مرضیه تمسک نمایند چه که این دو افتده و قلوب عالم را جذب نماید حق جل جلاله در اینظهور این دو را ناصر و معین قرار فرموده اهل بها باید بهمت کامل باین دو تمسک نمایند و بتسخیر افتده و قلوب مشغول گردند نسل الله تعالی ان یوفقهم و یؤیدهم علی ما یرتفع به امره بین عباد فی الحقیقه اصحاب عشق علیم بهاء الله و رحمته و عنایت فائز شده‌اند بآنچه که شبه و مثل نداشته و ندارد امید آنکه از بعد بمثابه پدر

henceforth they will behave toward all people as would a kind and loving father and exert utmost effort in preserving a pure and goodly reputation.

- 10 O 'Ali, O Afnan! Make mention of all the friends on behalf of the Wronged One and give them the glad-tidings of God's bounty and mercy. We beseech God to manifest through you that which will cause the people of the world to become detached. From the Land of Ta numerous petitions have arrived, but he who stands in service hath shown submission and contentment. No complaint hath been manifested from him; rather, with complete determination he hath striven to prevent these reports from reaching the Most Holy Court. Blessed is he and happy is he. All the Afnan and friends must arise to reward this rare and meritorious deed. Verily, God is the Helper, the All-Wise, and He is the Enabler, the All-Knowing.

- 11 God is witness and testifier that from the deeds of him who stands in service hath appeared that which causeth joy and happiness to those near and sincere. This evanescent servant saith: My God, my God! Take the hands of Thy Afnan and Thy loved ones and assist them in the service of Thy Cause. Thou seest them, O my God, holding fast unto Thee and unto Thy Strong Cord. Send down, then, upon them the rain of Thy mercy from the clouds of Thy grace, and open before their faces the doors of Thy bounty and generosity. Verily, Thou art the Powerful, the Commander, the Wise. In view of the deed manifested by him who stands in service, it is certain that divine reward shall reach this pure and holy deed, and in this world and the next shall clothe this deed with eternal honor and everlasting acceptance. Verily our Lord is the All-Bountiful, the Generous. In these days, mention of this praiseworthy deed hath repeatedly been heard from the tongue of grandeur. Inevitably grace shall encompass, mercy shall be bestowed, and the hand of power shall assist. Verily, He hath power over all things. He answereth him who calleth upon Him and giveth unto him who asketh of Him. There is no God but He, the Forgiving, the Merciful.

- 12 Concerning what thou didst write about the friends in Badkubih, upon them be the glory of God, the Lord of Oneness, they are truly aflame and mention of them hath been and is repeatedly made in the Most Holy Court, especially the teachers who are the cause of the turning of the servants and their orientation toward the Source and Return. We ask and beseech God to increase their determination and steadfastness in such wise that they may become known and mentioned among the people of the world for their service to the Cause. We beseech God, blessed and exalted be He, to exalt His loved ones there and

مشفق مهربان با عباد رفتار نمایند و در حفظ صیت طیب طاهر جهد بلیغ مبذول دارید

10 یا علی یا افنانی اولیا طراً را از قبل مظلوم ذکر نما و به عنایت و رحمت حق بشارت ده و از حق میطلبیم از شما ظاهر فرماید آنچه که سبب انقطاع اهل عالم شود از ارض طاء عرایض متعدده رسیده و لکن قائم بر خدمت اظهار تسلیم و رضا نموده بهیچوجه شکایتی از او ظاهر نشده بلکه بهمت تمام بر عدم ورود این اخبار در ساحت اقدس قائم طوبی له و نعیماً له باید جمیع افنان و اولیا بر مکافات اینعمل مبرور نادرالوجود برخیزند ان الله هو المؤید الحکیم و هو الموفق العلیم انتهى

11 حق شاهد و گواهیست که از عمل قائم بر امر ظاهر شده آنچه که سبب فرح و سرور مقربین و مخلصین است این خادم فانی يقول الهی الهی خذ ایادی افنانک و اولیائک و ایدهم علی خدمه امرک تریم یا الهی متمسکین بک و بحبلک المتین فانزل علیهم امطار رحمتک من سحب عنایتک ثم افتح علی وجوههم ابواب جودک و کرمک انک انت المقتدر الامر الحکیم نظر بعملیکه از جناب قائم بر امر ظاهر شده یقین است که اینعمل طاهر مقدس را مکافات الهی خواهد رسید و در دنیا و عقبی اینعمل را بخلع ابدی و قبول سرمدی فائز فرماید ان ربنا هو الفضل الکرم این آیام مکرر از لسان عظمت ذکر اینعمل مبرور استماع شده لابد فضل احاطه نماید و رحمت عنایت فرماید و ید قدرت اعانت کند انه علی کل شیء قدیر یجیب من دعاه و یعطی من سئله لا اله الا هو الغفور الرحیم

12 اینکه در باره اولیای بادکوبه علیم بهاء الله مالک الاحدیّه مرقوم داشتید فی الحقیقه مشتعلند و ذکرشان مکرر در ساحت اقدس بوده و هست مخصوص مبلغین که سبب اقبال عباد و توجهشان به میدۀ و معاد است از حق سائل و امل که بر همت و استقامتشان بیفزاید بشأنیکه مابین اهل عالم بخدمت امر معروف و مذکور باشند نسل الله تبارک و تعالی ان یرفع اولیائه هناك ثبت اقدامهم علی الصراط انه هو

make firm their feet upon the path. Verily, He is the Mighty, the Bestower. Within His grasp are the reins of all affairs and in His right hand is the kingdom of the dominion of earth and heaven.

العزیز الوہاب فی قبضتہ زمام الأمور و فی یمینہ ملکوت ملک الأرضین و السموات

- 13 Regarding what you wrote about the attention of Karbila'i Qasim, upon him be the Glory of God, after presenting it they said that in these days the cold weather and the turbulence of the sea do not allow for travel, but permission has been granted that whenever the severity of cold subsides, there would be no objection to his turning towards the prison. This is what the Wise Commander has ordained.

13 آنچه در بارہء توجہ جناب کربلائی قاسم علیہ بہاء اللہ مرقوم داشتید بعد از عرض فرمودند این ایام برودت هوا و انقلاب بحر مقتضی توجہ نیست و لکن اذن عنایت شد ہر ہنگام صولت سرما رفع شود در توجہ بشرط سجن باسی نبودہ و نیست ہذا ما امرتہ الامر الحکیم انتی

- 14 As for what you wrote concerning the stay of the beloved of hearts, Jinab-i-Varqa, upon him be the Most Glorious Glory of God, that he should stay for some time - truly today all must be engaged in service to the Cause, and service to the Cause is teaching. God willing, may all be assisted. They said: "O Varqa! Upon thee be the Glory of God, the Lord of all beings. God willing, thou art holding fast to divine counsels and, detached from all else, art clinging to Him. This station is the most glorious of stations and the cause of the turning of hearts and faces. Praise be to God, thou hast repeatedly attained His presence, meeting, vision and hearing. He verily will assist thee and aid thee, and He is the All-Bountiful, the Generous, the Forgiving, the Merciful." The sons are remembered before His face and are blessed with grace and mercy. We beseech God to assist them in His remembrance, His praise, and His service, the Mighty, the Exalted.

14 اینکہ در بارہء توقف محبوب فؤاد جناب ورقا علیہ بہاء اللہ الأبوی مرقوم داشتید چندی توقف نمایند فی الحقیقہ الیوم جمیع باید بخدمت امر مشغول باشند و خدمت امر تبلیغ است و انشاء اللہ کل موفّق شوند فرمودند یا ورقاء علیک بہاء اللہ مولی الوری انشاء اللہ بوصایای الہی متمسکید و منقطعاً عن دونہ متشبث اینقام نحر مقامہا و سبب اقبال قلوب و توجہ وجوہ است اللہ الحمد بحضور و لقا و مشاہدہ و اصفا مکرر فائز شدی انہ یعینک و یؤیدک و ہو الفضال الکرم و ہو الغفور الرحیم ابناء امام وجہ مذکورند و بہ فضل و رحمت مرزوق نسل اللہ ان یوقفہما علی ذکرہ و ثنائہ و خدمتہ العزیز الرقیع انتی

- 15 God willing, may that beloved of hearts make the servants aware of the divine verses and what hath appeared from His presence, and awaken them from the slumber of heedlessness. In these days the servants are seen to be better than before; most have intended to understand this Cause. Now that beloved one must, while in that land, engage in guiding people with the utmost joy and fragrance. They have repeatedly made teaching conditional upon wisdom, lest something occur that might cause the weak to waver. You have been present in the prison and have seen and witnessed the wisdom with which the chosen ones are commanded. It is hoped that all the chosen ones in that land will hold fast unto wisdom and act in ways that cause the nearness of the servants. Verily our Lord is the Compassionate, the Generous. Please gladden the eyes of Azizu'llah and Ruh'u'llah, upon them be the Glory of God, who are truly remembered in heart and tongue and are visible before His face. We beseech God, our Lord, to ordain for them what beseemeth His greatness, His favors, His generosity and His gifts. He is verily the Hearer, the Answerer.

15 انشاء اللہ آنحیوب فؤاد بہ آیات الہی و ما ظہر من عنده عباد را آگاہ نمایند و از نوم غفلت بیدار فرمایند این ایام عباد از قبل بہتر مشاہدہ میشوند اکثری ارادہء ادراک این امر را نمودہ اند حال باید آنحیوب فؤاد مادامیکہ در آن ارض تشریف دارید ہدایت خلق بہ روح و ریحان مشغول گردید مکرر تبلیغ را بحکمت معلق فرمودہ اند کہ مباد امری حادث شود کہ سبب تزلزل ضعف گردد در سجن حضور داشتہ اید و حکمتیکہ اولیا بان مأمورند دیدہ اید و مشاہدہ نمودہ اید امید آنکہ اولیای آن ارض کل بحکمت تشبث کنند و عمل نمایند آنچه را کہ سبب تقرب عباد است ان ربنا ہو المشفق الکرم قرر عیون عزیز اللہ و روح اللہ علیہما بہاء اللہ کہ فی الحقیقہ در قلب و لسان ہر دو مذکورند و امام وجہ مشہود نسل اللہ ربنا ان یقدر لہما ما ینبغی لعظمتہ و الطافہ و کرمہ و

God willing, these prayers will be answered. Verily our Lord is the Forgiving, the Merciful.

مواهبه آنه هو السّامع الحبيب انشاء الله اين دعاها باجابت مقرون ان ربنا هو الغفور الرحيم

- 16 Regarding what you wrote about the Afnan, Aqa Mirza Abu'l-Hasan, upon him be the Most Glorious Glory of God, he has arrived and attained the honor of presence and meeting, and was honored at the feast the previous night. We beseech God to assist him and ordain for him glory and wealth. He is verily the Lord of all beings and He is the Powerful, the Mighty.

16 اينكه در باره جناب افنان آقا ميرزا ابوالحسن عليه بهاء الله الابهى مرقوم داشتيد وارد و بشرف لقا و حضور فائز و بضيافت ليله قبل مزين و مشرف نسل الله ان يوفق جنابه و يقدر له العزة و الغناء انه هو مولى الورى و هو المقتدر القدير

- 17 Concerning your request for permission to return and bring one or two souls with you, after presenting it in the Most Holy and Exalted Presence, it was honored with acceptance - may my soul be a sacrifice for His favor. It is hoped that from your honor will appear that which is befitting, so that its fame may encompass the world and straighten the crookedness of this faithless world. This matter is most precious and desirable, and surely divine confirmations will assist and make it manifest. He is verily the Generous, the Possessor of Great Grace.

17 اينكه در مراجعت اذن طلب فرموديد كه اگر بشود نفس او نفسين همراه پياوريد بعد از عرض در ساحت امنع اقدس بجز قبول فائز نفسى لفضله القداء اميد آنكه از آنحضرت ظاهر شود آنچه كه سزاوار است تا صيتش عالم را احاطه نمايد و كجياي دنياى بى وفا را راست فرمايد اينفقره بسيار عزيز و مرغوبست و البته تايدات الهى مدد فرمايد و ظاهر نمايد انه هو الكريم ذو الفضل العظيم

- 18 Concerning what you wrote about the land of the Holy Shrine, God willing, it will be arranged and accomplished. For nearly a month or more during these days, the heavens have both wept and lamented due to the heedlessness of the heedless ones and the oppression of the oppressors. Therefore, the paths were blocked and the ways forbidden. However, when divine grace provides assistance and the paths and ways become temperate through the spring breezes of the All-Merciful, your honor's instructions will be carried out. Verily our Lord is the Helper, the Enabler, the Powerful, the Wise. Glory and remembrance and praise be upon your honor and upon those who love you and hear your words concerning the Cause of God, our Lord, the Lord of the visible and invisible, the Lord of all worlds, and praise be to Him for He is the Master of the Day of Judgment.

18 آنچه در باره ارض غرس مرقوم داشتيد انشاء الله تدارك و عمل ميشود اين ايام قريب يكشهر تمام بل از يد آسمان از غفلت غافلين و ظلم ظالمين هم گريه كرده و هم نوحه نموده لذا سبل مسدود و طرق ممنوع و چون فضل الهى مدد فرمايد و عرصه طرق و سبل از نساييم ربيع رحمانى معتدل شود بوصاى آنحضرت عمل ميشود ان ربنا هو المؤيد الموفق المقتدر الحكيم البهاء و الذكر و الثناء على حضرتكم و على من يحبكم و يسمع قولكم فى امر الله ربنا رب ما يرى و ما لا يرى رب العالمين و الحمد له اذ هو مالك يوم الدين

- 19 Regarding what you mentioned about sending trees and their saplings and the hidden fruits therein, which in truth are the very essence of mysteries - indeed these matters are worthy of eternal praise and remembrance, for the purpose is the presence of the delicate, blessed, gathered fruits before the face of the Intended One and His chosen ones, saints and servants. Therefore, every person of capability should consider this according to their ability, especially the Afnan of the Blessed Tree, upon them be the Most Glorious Glory of God, who are themselves related. Surely they have not hesitated and will not hesitate in services that are in the name of the Truth, exalted be His glory. We beseech God to assist them, exalt them, strengthen them, and open before their faces the gates of grace,

19 اينكه در باره ارسال اشجار و اقلام آن و اثمار مكنونه در آن كه فى الحقيقه نفس اسرار است ذكر فرموديد فى الحقيقه اين امور داراى ذكر و ثنائى ابدى است چه كه مقصود حضور اثمار جنبيه لطيفه مبارك است امام وجه مقصود و اوليا و اصفياء و عباد او لذا هر صاحب اقتدارى بقدر قوه بايد ملاحظه فرمايد مخصوص افنان سدره مبارك عليهم بهاء الله الابهى كه خود منتسبند البته در خدماتيكه باسم حق جل جلاله است توقف نكرده و نخواهند كرد نسل الله ان يوفقهم ويرفعهم و يؤيدهم و يفتح على وجوههم ابواب

wealth and glory. Verily He is the Giver, the Forgiving, the Mighty, the Great. And we beseech God, blessed and exalted be He, to enable its supporter, its receiver, its sender, and its bearer who takes and delivers to the place God has ordained for its planting. Then we beseech Him, exalted be He, to ordain for the sender what befits His generosity and bounty, and to make his remembrance as enduring as the endurance of the trees and their fruits in the earth. Verily He is the Protector of those who intend by their deeds and actions the benefit of the servants and the prosperity of lands. Verily He hears the voice of whoever calls upon Him and remembers whoever communes with Him, and He is the Fulfiller of needs from before and after. Verily He is the Single, the One, the Powerful, the Mighty, the Unconstrained.

العناية والثروة والعزة أنه هو المعطي الغفور العزيز العظيم ونسئل الله تبارك وتعالى ان يوفق معيها وآخذها ومرسلها وحاملها الذي يأخذ ويؤدى الى مقام قدر الله لغرسها ثم نسئله تعالى ان يقدّر للبرسل ما ينبغي لجوده وكرمه ويجعل ذكره ياقياً ببقاء الأشجار وثمارها فى الأرض أنه هو ولى الذين قصدوا من اعمالهم وافعالهم منفعة العباد وعمار البلاد أنه يسمع صوت من ناداه و ذكر من ناجاه وقاضى الحوائج من قبل ومن بعد أنه هو الفرد الواحد المقتر العزيز المختار

BRL_DA#028

BH11863

To: Muhammad Mustafa Baghdadi et al., in Beirut

Date: 1308-05-15 [1890-Dec-27]

...Know thou that religion is as heaven; and fasting and obligatory prayer are its sun and its moon. We entreat God, exalted and glorified be He, to graciously aid everyone who acteth according to His will and good-pleasure....

BRL_IOPF#1.05x

BH00159

To: Ibn Asdaq (Hand of the Cause) et al., in Mashhad

Date: 1308-05-19 [1890-Dec-31]

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

¹ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² God beareth witness that there is none other God but Him. He hath manifested His Cause amidst His servants with such sovereignty as no opposition or neglect could impede, and with

² شهد الله أنه لا اله الا هو قد اظهر امره بين العباد بسلطان ما منعه الاعراض والاعراض بقوة ما اضعفه من فى البلاد قد نطق امام الوجوه قد

such power as none in all lands could weaken. He hath spoken before all faces, declaring: "The Promise hath come, and the Promised One is He. He hath appeared with such authority as none in the heavens or on earth can withstand." He desireth naught save the preservation of His creation and their drawing nigh unto the court of His glory. Blessed are they who have hearkened unto that which hath been raised up through the will of our Lord, the Lord of the Throne on high and of the dust beneath. Woe betide every barking dog who hath followed his base desires and idle fancies. There is none other God but Him, the Single, the One, the Powerful, the All-Knowing, the All-Wise.

اتی الوعد و الموعود هو هذا قد ظهر بأمر لا يقوم معه من في السموات و الأرض و ما اراد الا حفظ خلقه و تقرّبهم الى ساحة عزّه طوبى للذين سمعوا ما ارتفع بارادة ربنا رب العرش و الثرى و ويل لكل ناعق اتبع النفس و الهوى لا اله الا هو الفرد الواحد المقتدر العليم الحكيم

- 3 The pearls of praise and remembrance which were wrapped in the garments of words and expressions became the cause of true joy and spiritual delight. From their fragrance divine ecstasy was manifest, and from their perfume eternal gladness was attained. After the appearance of the delicate pearls of love and affection from the shells of remembrance and utterance, having sought audience, he presented himself before the countenance of the Lord of all beings. After the appearance of the luminary of permission, the entire letter was presented and achieved the honor of His good-pleasure and acceptance, for each word thereof testified to the devotion, orientation and sincerity of that beloved of hearts. It is hoped that at all times they may be occupied with service to the Divine Cause, that perchance the heedless ones of the world may become aware and those who have turned away from among the peoples may be blessed with acceptance. In any case, after the letter was heard, these exalted words shone forth from the Dayspring of utterance, the Goal of all the worlds. His word, exalted be His glory and sublime be His utterance:

3 جواهر ذکر و ثنا که در قایص الفاظ و عبارات مندرج بود علت ابتهاج حقیقی و فرح معنوی گشت از نفاش اهتزاز ظاهر و از عرفش سرور ابدی حاصل و بعد از ظهور لطائف لآلی محبت و وداد از اصداف ذکر و بیان قصد مقام نموده امام وجه مولی الوری حاضر بعد از ظهور نیر اذن تمام نامه عرض شد و بعز رضا و قبول فائز گشت چه که هر کله اش گواهی داد بر اقبال و توجه و خلوص آنجبوب فؤاد امید آنکه در جمیع احیان بخدمت امر الهی مشغول باشند که شاید غافلپای عالم با آگاهی رسند و معرضین امم باقبال فائز گردند باری بعد از اصغاء نامه اینکلمات عالیات از مشرق بیان مقصود عالمیان ظاهر قوله جل جلاله و عزّ بیانه

- 4 In His Name, the One Who prevaieth over what was and what shall be!
- 5 The Book of God speaks before the faces of all else, and with the blessed word "The Promised One is come" does it herald. By God! The rapture of His Revelation hath struck the Divine Lote-Tree; its rustling is raised high, its murmuring is manifest upon the rivers, and upon the seas appear the pearls of knowledge and wisdom that from the beginning of creation until now were hidden and concealed from the eyes of men. Like the sun they have risen, like light they shine forth. Glory be to God! The heedlessness of the factions hath reached such a pass that the Truth, exalted be His glory, hath veiled the mysteries of the Book.
- 6 Zion crieth out, Jerusalem is filled with delight, from the right hand Mount Carmel proclaimeth: "O people of the churches!

4 بسمه المهیمن علی ما کان و ما یکون

5 کتاب الله امام وجوه ماسواه ناطق و بکلمه مبارکه قد اتی الموعود مبشر لعمرالله جذب ظهور بر سدره المنتهی زد حفیفش مرتفع و بر انهار زد خریش ظاهر و بر بحار زد لآلی علم و حکمت که از اول ابداع الی حین مکنون و از ابصار عباد مستور چون شمس مشرق و چون نور ساطع گشت سبحان الله بی قدری احزاب بمقامی رسیده که حقّ جلّ جلاله اسرار کتاب را ستر فرمود

Kings and subjects waited for centuries and ages, and now the Beloved of all existence appeareth before all faces, yet ye are heedless. O friends! The true Friend is manifest and the Luminary of bounty, by the will of the Sovereign of existence, hath risen and shineth forth. Why have ye become heedless? Are ye deprived of the Speaker of the Mount through poverty, or through wealth have ye become negligent of this supreme blessing?

- 7 The Dawning-Place of Glory is come, the Manifestation of Beauty is come, mentioning His branches [shu'b] in every land and calling all to the Kingdom of nearness and meeting. O leaves and fruits of that Tree! The Wronged One is occupied with your remembrance in the prison of Akka. Why do ye tarry? The light of acceptance shineth from the Dawning-Place of union—why do ye remain bewildered? Its light appeareth like fire from the most exalted Standard, and its call is raised above all else. O servants! Ye are the saplings of My bounty. I planted you with the hand of loving-kindness and watered you from the clouds of grace with that water which is mentioned in every Book and recorded by the Pens of favor and bounty. Now is the time to show forth your service, and the moment to manifest your love. With divine power and celestial might, aim ye for the ultimate goal and the supreme summit.

- 8 O My branch in Berlin! He Who said 'I shall come' is come, and His signs of grace have encompassed the world. That peerless Friend is come, that incomparable Companion hath rent asunder the veil. Hasten! Hasten! It is the time of attainment. Come! Come! The hidden treasure is manifest, the concealed store is apparent. The promises of the Books are fulfilled and the signs of the Scriptures are witnessed. Deprive not yourselves and remain not portionless.

- 9 O Ibn-i-Asdaq! Convey My greetings to the sacred land of Kha. Say: O Mashhad! Forget not thy station. Through God's grace all the land of Kha hath been freshly adorned with the blood of contentment. Exalted is this supreme bounty! Say: O land of Kha! O people of the cities and regions! The Chosen One is come with mysteries, that Hidden and Veiled One is come with light and radiance. Today all things are enraptured and engaged in joy, absorbed in supreme delight. Why are ye silent and withered? The water whereby all things are made alive floweth from the right hand of the Merciful One's utterance. Make mention of the loved ones on behalf of the Wronged One—a mention that shall add to the Divine Lote-Tree and deliver the entire world from aught else but the Friend, drawing them unto Him and attracting them to Him.

6 صهیون ندا مینماید اورشلیم بعیش مشغول از جهت یمین کرمل میگوید ای اصحاب کائنات ملوک و مملوک قرن‌ها و عصرها منتظر بودند و حال محبوب امکان امام وجوه ظاهر و شما غافل ای دوستان دوست حقیقی ظاهر و نیز جود برارده سلطان وجود مشرق و لائح چرا غافل شده‌اید آیا بقصور از مکمل طور محرومید یا بثروت از این نعمت کبری غافل شده‌اید

7 مطلع جلال آمده مظهر جمال آمده شعب خود را در هر دیاری ذکر مینماید و کل را بملکوت قرب و لقا دعوت میفرماید با اوراق آسدره و اثمارها مظلوم در سخن عکا بذکر شما مشغول چرا متوقفید نور اقبال از مطلع وصال مشرق چرا خود را متحیر دارید نورش بمثابه نار از اعلی علم ظاهر و ندایش فوق کل مرتفع ای عباد شما نهالهای جود منید بید عنایت غرس نمودم و از امطار سحاب فضل آب دادم آن آبی که در هر گابی مذکور و از اقلام فضل و عطا مسطور حال وقت اظهار خدمت شاست و هنگام ظهور محبت بقدرت الهی و قوت صمدانی قصد مقصد اقصی و ذروه علیا نمائید

8 یا شعبی فی برلین آنکه گفت می‌آیم آمده و آیات عنایتش عالم را احاطه فرموده آن دوست یگا آمده آن یار بی‌همتا حجاب را شق نموده بشتابید بشتابید وقت حضور است بیایید بیایید کنز مکنون ظاهر گنج مستور باهر وعده‌های کتب ظاهر شده و اشارات صحف مشاهده گشته خود را محروم ننمائید و بی‌نصیب مگردانید

9 یا ابن اصدق المقدس ارض خا را از قبل مظلوم تکبیر برسان بگو یا مشهد مقام را فراموش مکن از عنایت حق جمیع ارض خا مجدد بدم رضا مزین گشت تعالی هذا الفضل الأعلی بگو یا ارض خا یا اهل المدن و الدیار حضرت مختار با اسرار آمد آن پوشیده پنهان با نور و ضیا آمد امروز جمیع اشیاء در جذبند و بعیش مشغول و بفرح اکبر مسرور شما چرا ساکنید و پژمرده‌اید ماء و من الماء کلشیء حی از یمین بیان رحمن جاری اولیا را از قبل مظلوم ذکر نما ذکریکه بر سدره طور بیفزاید و عالم طراً را از غیر دوست برهاند و باو رساند و باو کشاند

- 10 Gracious God! The people of God suffered themselves to be killed rather than kill. During the events that came to pass, they were the embodiments of utter meekness and even interceded on behalf of the murderers before the governor. Yet the envy and hatred of the heedless only increased; this bountiful grace held no value in their eyes and brought forth no fruit or result. But on account of the meekness of the people of God and their lack of any aid or helper, he who is the possessor of armaments arose to redress the wrongs. Absolute meekness yieldeth many a result and beareth many a fruit.
- 10 سبحان الله حزب الله کشته شدند و نکشتند و در آنچه واقع شد مظلوم صرف بودند و نزد آمر هم از قاتل توسط نمودند مع ذلک بر غل و بغضای غافلین افزود و این فضل اعظم را نزدشان مقامی نه و ثمر و اثری حاصل نه نظر بمظلومیت و عدم معین و یاور مالک سلاح باصلاح برخاست مظلومیت صرفه اثرها دارد و ثمرها آرد
- 11 Now pride, wealth, heedlessness and error have deprived most from justice and fairness. Outwardly justice is proclaimed, while inwardly there is great agitation and pure oppression. In the capital they have gathered several souls who outwardly speak words from which the fragrance of love is diffused, while inwardly they arrange dry wood for kindling the fire of hatred, and the flames of self and passion and lies and calumny from thence are continuous. Yet these souls consider themselves aware and God heedless. Evil indeed is what they imagine. In any case, these are the days for the revelation of what is hidden in hearts and the betrayal of eyes. Soon will the recompense of their deeds reach them. Verily He is ever watchful. There is no God but Him, the Mighty, the Powerful, the All-Seeing.
- 11 حال غرور و ثروت و غفلت و ضلالت اکثری را از عدل و انصاف محروم نموده در ظاهر اظهار عدل میشود و در باطن تحریک عظیم و ظلم صرف در علیه چند نفس را جمع نموده اند در ظاهر بکلماتیکه عرف محبت از آن متضوع ناطقند و در باطن خشبهای یاسه را لأجل اشتعال نار بغضا ترتیب میدهند و شعله های نار نفس و هوی و کذب و اقترای طا بآتمقام متصل ولكن آن نفوس خود را آگاه و حق را غافل میدانند فبئس ما هم یظنون باری ایام ایام ظهور خافیه صدور و خائنه اعین است زود است جزاهای اعمالشان میرسد انه لبالمرصاد لا اله الا هو المقتدر العزیز البصار
- 12 The servant has presented thy letter and mentioned it before the Countenance. We have answered thee with that from which the fragrance of loving-kindness is diffused. We beseech God, blessed and exalted be He, to assist thee and enable thee to that whereby His Cause may be exalted among His servants, His remembrance in His lands, and His name among His loved ones. Mention thou the oppressed one to Ali, upon him be the glory of God. Say: O Ali! The eyes behold the Tree and its fruits and leaves and branches, yet deny them. Say: O people! Fear God. The ocean is before your faces. Behold its illumined pearls and manifest waves, and be not of those who broke the Covenant and denied the favor of God, the Lord of the worlds. O Ali! God willing, the answer to your previous petitions will be graciously given. Verily He loves His loved ones and adorns them with the ornament of His loving-kindness. He is indeed the All-Bountiful, the All-Generous.
- 12 قد حضر العبد الحاضر بکتابک و ذکره امام الوجه اجیناک بما تضوع منه عرف العناية نسل الله تبارک و تعالی ان یؤیدک و یوفقک علی ما یرتفع بک امره بین عباد و ذکره فی بلاده و اسمه بین اولیائه جناب علی علیه بهاء الله را از قبل مظلوم ذکر نما قل یا علی ان العیون ترون السدرة و اثمارها و اوراقها و اغصانها ثم تنکرونها قل یا قوم اتقوا الله ان البحر امام وجوهکم انظروا لآلئة المنورة و امواجه الظاهرة و لا تكونوا من الذین نقضوا العهد و کفروا بنعمة الله رب العالمین یا علی انشاء الله جواب عرایض قبل شما عنایت میشود انه یحب اولیائه و یزینهم بطراز عنایته انه هو الفضال الکریم انتهى
- 13 The effulgent rays of the Divine Luminary of utterance have so encompassed all things that verily all are powerless and incapable of reckoning them. From the earliest days until now there hath been revealed that which appeareth difficult and arduous to compile. That Beloved One and the fair-minded bear witness unto that which hath been sent down from the
- 13 تجلیات انوار نیر بیان الهی بشأنی احاطه نموده که فی الحقیقه کل از احصای آن عاجز و قاصرند از اول ایام الی حین نازل شده آنچه که جمعی مشکل و صعب بنظر میآید آنحیوب و منصفین گواهند بر آنچه از سماء محبوب امکان نازل گشته

heaven of the Beloved of all creation. In truth, the Kingdom of utterance hath been revealed, yet minds and ears are wanting. According to the divine command, what is now required are those matters that conduce to fellowship and constitute the cause of unity, and teaching with wisdom and utterance in such wise as to remain somewhat veiled from view. For after all that hath come to pass and been made manifest, though this people have been slain yet have they in no wise retaliated, nevertheless the malice of evil souls hath increased.

- 14 It is not known what they say concerning this matter and to what pretext they cling. One of God's loved ones was hanged in the land of Sad and martyred, and afterwards his blessed remains were burned, and in 'Ishqabad they committed that which caused the denizens of Paradise to break forth in lamentation, yet the loved ones offered no resistance. As soon as the ruler of that city arose to establish justice and execute his judgments with equity, heedless souls abandoned truthfulness, sincerity, trustworthiness and fidelity, and arose to censure and persecute. Now the tyranny of the oppressors shineth even as the sun. They oppress and rejoice, yet they perceive not. Soon shall they receive the recompense of their deeds, for they have to deal with the Just, the All-Wise. Verily He is the One Who hath power over whatsoever He willeth through His word "Be" and it is.

- 15 Glory be to God! This servant is amazed at what this Hadi-i-Dawlat-Abadi is saying. From the beginning of the Cause he had no knowledge whatsoever. He and Siyyid Muhammad and their like acted solely out of desire for leadership, doing that which causeth loss in this world and the next. Siyyid Muhammad Isfahani was one of the servants and accompanied Us from Iraq. After his opposition became manifest in the Land of Mystery, We banished him. Later it was heard that he called himself "Quddus". In truth he was a fitting Quddus for this heedless party. As for Mirza Hadi Dawlat-Abadi, the Supreme Pen hath repeatedly recorded mention of his transgression, heedlessness and denial. In recent times, in the Tablets that were revealed, He summoned him that perchance he might present himself and be attracted by the breaths of revelation, but no effect was manifested therefrom. By the life of our Lord! He acteth like those four false ones who are the inventors of spurious laws and the builders of imaginary cities. Now consider the heedlessness of this wicked soul who hath repeatedly cast into hearts and minds enmity and hatred for the Lord of existence and the Sovereign of the seen and the unseen. He hath witnessed the requital of the deeds of the former party, yet he hath committed that which causeth the eye of certitude to weep.

فی الحقیقه ملکوت بیان نازل ولکن هوش و گوش مفقود حسب الأمر حال آنچه لازمست امور است که سبب الفت و علت اتحاد است و تبلیغ به حکمت و بیان بقسمیکه فی الجمله از انتظار مستور باشد چه که بعد از آنچه واقع شده و ظاهر گشته مع آنکه از اینخیز کشته اند و اینخیز بهیچوجه تعرض نکرده اند مع ذلک بر بغضای نفوس شریره افزوده

- 14 معلوم نیست در این فقره چه میگویند و بچه عذری متمسکند یکی از اولیا را در ارض صاد آویختند و شیدش نمودند و بعد جسد مبارکش را سوختند و در ارض عشق عمل نمودند آنچه را که اهل فردوس به نوحه و ندبه مشغول و اولیا بهیچوجه تعرض ننمودند بجز آنکه آمر آئندینه بر عدل قیام نمود و بانصاف احکام جاری فرمود نفوس غافله از صدق و صفا و امانت و وفا گذشتند و به توییح و اذیت قیام نمودند حال ظلم ظالمین بمثابه آفتاب ظاهر یظلمون و یفرحون و لا یشعرون زود است که بجزای اعمالشان برسند چه که سر و کار با عادل حکم است آنه هو المقتدر علی ما یشاء بقوله کن فیکون

- 15 سبحان الله اینعبد متحیر که این هادی دولت آبادی دیگر چه میگوید از اول امر بهیچوجه اطلاعی نداشته او و سید محمد و امثالهما محض ریاست عمل نمودند آنچه را که سبب خسران دنیا و آخرتست سید محمد اصفهانی یکی از خدام بود و از عراق همراه بعد از ظهور مخالفت در ارض سر طردش فرمودند بعد شنیده شد قدوس خود را نامیده فی الحقیقه خوب قدوسی بود از برای اینخیز غافل و میرزا هادی دولت آبادی مکرر از قلم اعلی ذکر بغی و غفلت و انکارش جاری و در اواخر در الواح منزله او را احضار فرمودند که شاید حاضر شود و نفحات وحی او را جذب نماید ولکن اثری از آن ظاهر نه لعمر ربنا بمثابه آن نفوس اربعه کاذبه که مقنن قوانین جعلیه و بانی شهرهای موهومه اند حرکت مینمایند حال در غفلت این نفس شریره تفکر نمائید مکرر در افتاده و قلوب القای غل و بغضا از مالک وجود و سلطان غیب و شهود کرده جزای اعمال حزب قبل را دیده مع ذلک عمل نموده آنچه را که عین یقین میگیرد

- 16 It is incumbent and obligatory upon the friends of God, exalted be His glory, who are the manifestations of justice and fairness, to protect the servants from the vain imaginings of the former party, lest they be afflicted anew. I beseech God to protect and assist this party in such wise that they may regard all else as non-existent and as naught, and arise with complete steadfastness to exalt the Word.
- 16 بر اولیای حقّ جلّ جلاله که مظاهر عدل و انصافند لازم و واجبست که عباد را از اوهامات حزب قبل حفظ نمایند که مباد مجدّد مبتلا شوند از حقّ میطلبم اینخیز را حفظ فرماید و تأیید نماید بشأنیکه ماسوایش را معدوم داند و مفقود شمرد و باستقامت تمام بر اعلاء کلمه قیام کنند
- 17 The heedless souls possess not an atom of understanding, for they have met or encountered various persons and have used their words as proof to destroy the truth and establish falsehood, despite His saying that no one should look to aught but the Truth on the Day of His Manifestation. He emphasizes greatly, lest on that Day they should turn away from Him by clinging to the Bayan, saying - exalted be His mention: "I have written an essence regarding His mention, which is that He shall not be indicated by My indication nor by what was revealed in the Bayan." And yet the entire Bayan is adorned with the mention of this Cause and was revealed specifically for this Cause. That Holy Being repeatedly stated that whatever goodly mention appears in the Bayan was intended for Him. Day and night He was occupied with the mention of the Most Great Name. When the station of the manifestation of this most exalted and blessed verse was reached, which was revealed in the early days in the Qayyumu'l-Asma - exalted be His mention: "O Remnant of God! I have sacrificed my entire being for Thee and have wished for naught but martyrdom in Thy love and crucifixion in Thy path." In any case, I beseech God to remove the soreness from eyes that all may attain to that which they are deprived of today.
- 17 نفوس غافله مقدار عین غله شعور ندارند چه که بهر کس رسیده‌اند و یا ملاقات کرده‌اند به بیان استدلال نموده‌اند بر ازهاق حقّ و احقاق باطل مع آنکه میفرماید احدی در یوم ظهور ناظر بغیر حقّ نباشد از غایت تأکید که مبادا در آن روز در اعراض از او به بیان تمسک نمایند میفرماید قوله جلّ ذکره و قد کتبت جوهره فی ذکره و هو انه لا یستشار باشارتی و لا بما نزل فی البیان و حال آنکه جمیع بیان بذکر این امر مزین و مخصوص این امر نازل آنحضرت مکرر فرموده آنچه ذکر خیر است در بیان مقصود او بوده در لیلی و ایام بذکر اسم اعظم مشغول با آنکه بمقام ظهور این آیه مبارکه علیا رسید که در اول ایام در قیوم اسماء نازل قوله جلّ ذکره یا بقیة الله قد فدت بکلی لک و ما تمنیت الا القتل فی محبتک و الصّلب فی سیلک باری از حقّ میطلبم رندهای ابصار را رفع فرماید تا کلّ فائز شوند بآنچه که الیوم از آن محرومند
- 18 Mention was made of Mirza Muhammad Husayn, son of Fa'iz, upon him be the glory of God. After it was presented before the Most Holy and Most Exalted Presence, this supreme utterance was revealed - exalted be His glory: Praise be to God that they have attained to the days through His grace and have turned to that which all others have neglected. All this is through God's bounty and mercy. God willing, they shall attain to the Divine Tablet, exalted be His glory. This servant also conveys greetings to them and ever beseeches God for the elevation of their station. Verily our Lord is the Powerful, the All-Bountiful, the Answerer.
- 18 ذکر جناب میرزا محمد حسین ابن فائز علیه بهاء الله را نمودند بعد از عرض در ساحت امنع اقدس اینکلمه علیا نازل قوله جلّ جلاله الله الحمد بعنایت ایام فائز گشتند و بآنچه کلّ از آن غافل اقبال نمودند کلّ ذلک من فضل الله و رحمته انشاء الله بلوح الهی جلّ جلاله فائز خواهند شد انتهی اینبعد هم خدمت ایشان تکبیر میرساند و از حقّ ارتقاء مقامشانرا در کلّ حین آمل انّ ربنا هو المقتدر الفضل المجیب
- 19 Mention was made of the friends. Praise be to God, the breezes of revelation have seized them all, and after being presented before the Most Holy and Most Exalted Presence, holy, luminous and blessed tablets have been revealed from the heaven
- 19 ذکر اولیا را مرقوم داشتند لله الحمد نفحات وحی کلّ را اخذ نموده و بعد از عرض در ساحت امنع اقدس الواح مقدسه منیره مبارکه از سماء عطا نازل انشاء الله بآن فائز شوند و از بحور

of bounty. God willing, may they attain unto them and receive their portion and share from the hidden oceans within the exalted words. Verily our Lord is the Generous Giver.

مکنونه در کلمات عالیات قسمت برند و نصیب بردارند آن ربنا هو المعطی الکریم

- 20 The souls that were mentioned in the letters of that beloved of the heart, from before and before before, have all attained to the hearing of the Lord of all beings, and it is hoped that there may be revealed for all that which will bestow portions upon the world and confirm them in their turning to God. I beseech and implore God to grant the grace of true hearing, for in truth whoever attained thereunto turned to God and became occupied with that which beseemeth mention, praise and attention. Blessed are they that hear and blessed are they that drink.

20 نفوس مذکوره که در نامه‌های آنجبوب فؤاد از قبل و قبل قبل کلّ باصغاء مولی‌ الوری فائز و امید آنکه از برای کلّ نازل شود آنچه که عالم را قسمت بخشد و بر اقبال تأیید نماید از حقّ سائل و آمل که توفیق اصغاء عطا فرماید یعنی حقّ اصغاء چه که فی‌الحقیقه هر نفسی بان فائز شد اقبال نمود و بما ینبغی به ذکر و ثنا و توجه مشغول هنیئاً للسامعین و هنیئاً للشاربین

- 21 Mention was made of the honored leaf Diya'ul-Hajjiyyih, upon her be the Glory of God. Several months ago, two Tablets were sent specifically for her and the honored leaf Agha Shahzadih, upon them both be the Glory of God. God willing, they will attain to them. And now too it was stated that, God willing, another Most Glorious Tablet which is the cause and means of life in infinite worlds shall be graciously bestowed specifically upon Diya'ul-Hajjiyyih.

21 ذکر مخدّره ورقه ضیاء‌الحاجیه علیها بهاء الله را نمودند چند شهر قبل دو لوح مخصوص او و ورقه مخدّره آغا شاهزاده علیهما بهاء الله ارسال شد انشاءالله بان فائز شوند و حال هم فرمودند انشاءالله مخصوص ضیاء‌الحاجیه مرّة اخری لوح ابهی که سبب و علّت حیات عوالم لانهایه است عنایت میشود

- 22 The decorative paper that was sent arrived and praise be to God, it was honored with wondrous, sublime divine verses, as the Hidden Words in Arabic and Persian as well as certain other Tablets were written upon it. In truth, this paper was honored with that for which all the papers of the world were created and brought into being. Glory be to God! The divines of Iran have not to this day attained to an atom's weight of understanding and knowledge, while paper has attained to it.

22 کاغذ ترمه که ارسال داشتند رسید و الحمد لله بآیات بدیعہ منیعہ الهیہ فائز گشت چه که کلمات مکنونه عربی و فارسی و همچنین بعض الواح اخری بر آن نوشته شد فی‌الحقیقه این کاغذ فائز شد بآنچه که کاغذهای عالم از برای آن محقق شده و ظاهر گشته سبحان الله علمای ایران الی حین بیک ذره ادراک و عرفان فائز نشدند و کاغذ بان فائز گشت

- 23 From what has recently been observed and estimated, nearly a hundred volumes have been sent down from the heaven of grace and bounty upon the peoples of earth and heaven. Nevertheless, the divines of those regions are still reclining upon the couch of vainglory - nay rather, they are sleeping - nay rather, they are dead. The servant beseecheth His Lord to raise up one through whom their heads may be lifted up in His days. Verily our Lord is the All-Bountiful, the All-Forgiving, the Most Merciful.

23 از قراریکه تازه ملاحظه و تخمین شد قریب صد جلد از سماء فضل و عطا بر اهل ارض و سما نازل شده مع ذلک علمای آنجهات الی حین بر بستر غرور آرمیده‌اند بل خوابیده‌اند بل مرده‌اند یسئل الخادم ربّه ان یبعث من یرتفع به رؤوسهم فی ایامه ان ربنا هو الفضل الغفور الرحیم

- 24 Mention was made of his honor Ibn-i-Shahid, upon him be the Glory of God. After it was submitted to the Most Holy, Most Exalted Presence, these sublime words appeared from the Dawning-Place of Will. His word - exalted be His glory:

24 ذکر جناب ابن شهید علیه بهاء الله را فرمودند بعد از عرض در ساحت امع اقدس اینکلمات عالیات از مشرق اراده ظاهر قوله جلّ جلاله

- 25 Ibn-i-Shahid has ever been and still is remembered. Whenever We have mentioned Our loved ones, mention of him too has

25 ابن شهید لازال مذکور بوده و هست هر هنگام اولیای خا را ذکر نمودیم ذکر او هم از سماء عنایت

been sent down from the heaven of favor. In these days too, should God will and desire it, a Most Holy, Most Exalted, Most Luminous Tablet shall be graciously bestowed as a bounty from His presence, for He is the All-Bountiful, the Most Generous. End quote.

نازل این آیام هم لو شاء الله و اراد لوح امنع
اقدس انور عنایت میشود فضلاً من عنده و هو
الفضل الکرم انتهى

- 26 Mention was made of his honor Bujistani, upon him be the eternal Glory of God. After it was submitted before the Seat of Grace, these manifest verses were sent down from the heaven of favor. His word - exalted be the pearls of His utterance above similitude and comparison:

26 ذکر جناب بچستانی علیه بهاء الله الأبدی را
نمودند بعد از عرض امام کرمی الفضل این
آیات بینات از سماء عنایت نازل قوله جلّ لآئ
بیانه عن التشبیه و المثال

- 27 I am the All-Glorious, the Most High

27 انا الغنیّ المتعال

- 28 Praise be to God, his honor 'Ali has repeatedly attained to the outpourings of the true Outpourer. We have sent down upon him from the heaven of My utterance the verses of My grace and bounty, that he may rejoice and be of the thankful. This is My Book which We have sent down to him once again. Verily he is God's herald among His servants and the guide of creation to His path, and he is the one attracted, the speaker, the all-knowing. O 'Ali! Nothing whatsoever escapeth thy Lord's knowledge. We heard thy call when thou wert present before the faces of My loved ones. Verily thy Lord is the All-Knowing, the All-Wise. He seeth and heareth, He commandeth and judgeth, He doeth what He willeth and decreeth what He desireth.

28 لله الحمد جناب علی بفیوضات فیاض حقیقی مکرر
فائز قد انزلنا علیه من سماء بیانی آیات فضلی و
عطائی لیفرح و یکون من الشاکرین هذا کتابی
انزلناه له مرّة اخرى انه هو منادی الله بین عباده
و هادی الخلق الی صراطه و هو المجذب الناطق
العلیم یا علی لا یعزب عن علم ربک من شیء انا
سمعنا ندائک حين حضورک امام وجوه اولیائی
ان ربک هو العلیم الحکیم یری و یسمع یا امر و
یحکم یفعل ما یشاء و یحکم ما یرید

- 29 He who desired Me and soared in Mine atmosphere hath mentioned thee. We have mentioned thee in this perspicuous Book. He beareth witness before all faces and speaketh, saying: O people! The Day hath come - dominion belongeth unto God, the Lord of the worlds! Beware lest the events of the world or the affairs of those who have denied the Day of Judgment sadden thee. Say: O loved ones of God! He desireth to behold you upon thrones, facing one another. Blessed is he who casteth away what he hath and taketh what I have commanded him from the presence of One mighty, faithful. Convey My greetings from Our presence to the faces of those who are with thee, both female and male. Verily thy Lord loveth him who loveth Him and mentioneth those who have turned toward Him with radiant faces. He is the All-Forgiving, the Most Merciful. The Glory shining from the horizon of the heaven of My bounty be upon thee and upon those who have recognized this Great Announcement wherewith the All-Merciful hath given glad-tidings in the Qur'an and by whose name the Books of the Messengers have been adorned. End.

29 قد ذکرک من ارادنی و طار فی هوائی ذکرناک
بهذا الکتاب المبین یشهد امام الوجوه و ینطق و
یقول یا قوم قد اتی الیوم الملک لله ربّ العالمین
ایاک ان یحزنک حوادث الدنیا او شیئونات
الذین کفروا بیوم الدین قل یا اولیاء الله انه اراد
ان یریکم علی سرر متقابلین طوبی لمن نبذ ما عنده
واخذ ما امرته من لدن قویّ امین کبر من لدنا
علی وجوه من معک من الاناث و الذکور ان
ربک یحب من احبه و یدکر الذین اقبلوا الیه
بوجوه نوراء انه هو الغفور الرحیم البهاء المشرق
من افق سماء عطائی علیک و علی الذین اعترفوا
بهذا النبا العظیم الذی بشر به الرحمن فی الفرقان
و تزینت باسمه کتب المرسلین انتهى

30 هذا ما نزل لابن الشہید علیه و علی ابنه بهاء الله
العزیز الحمید قوله عزّ بیانه و جلّ برهانه

- 30 This is what was sent down for Ibn-i-Shahid, upon him and his son be the Glory of God, the Mighty, the Praiseworthy. His word - mighty be His utterance and exalted His proof:
- 31 He is the All-Knowing Witness هو الشاهد العليم 31
- 32 This is the Day in which He Who was hidden hath appeared, and He Who was promised hath come, and He Who was concealed hath emerged. Blessed is the servant who hath heard and seen, and woe unto the heedless. Say: O people, fear God, then open your eyes. Verily the Great News standeth before your faces. Behold, and be not of the doubters. 32 هذا يوم فيه ظهر من كان مكنوناً و اتى من كان موعوداً و برز من كان مستوراً طوبى لعبد سمع و رأى و ويل للغافلين قل يا قوم اتقوا الله ثم افتحوا عيونكم ان النبأ كان قائماً امام وجوهكم انظروا و لا تكونوا من المريبين
- 33 We have remembered thee time and again, and have remembered thy father who attained the supreme martyrdom in the days of God, the Almighty, the All-Knowing, the All-Wise. The angels and the Spirit received him at his ascension, and I am the All-Knowing, the All-Informed Witness. 33 انا ذكرناك مرّة بعد مرّة و ذكرنا اباك الذى فاز بالشهادة الكبرى فى ايام الله المقتدر العليم الحكيم قد استقبلته الملائكة و الروح حين صعوده و انا الشاهد العليم الخبير
- 34 When thou didst inhale the fragrance of My utterance and didst gain illumination from the light of My verses in My Tablet, say: Praise be to Thee, O my God, for having given me to drink from the ocean of Thy bounty the Kawthar of Thy grace, and for having caused me to turn toward the horizon of Thy Manifestation through Thy mercy which hath preceded Thy earth and Thy heaven. I beseech Thee by the pearls hidden in the treasures of Thy Pen and the jewels concealed within the shells of the ocean of Thy grandeur, to assist me under all conditions to mention that which will draw Thy servants nigh unto the court of Thy glory and the carpet of Thy holiness. 34 اذا وجدت عرف بياى و فزت بنور آياتى فى لوحى قل لك الحمد يا الهى بما سقيتني من بحر عطائك كوثر فضلك و جعلتني مقبلاً الى افق ظهورك برحمتك التى سبقت ارضك و سمائك اسئلك باللائى المكنونة فى خزائن قلبك و الجواهر المخزونة فى اصداق بحر عظمتك ان تؤيدنى فى كل الأحوال على ذكر ما تقرب العباد الى ساحة عزك و بساط قدسك
- 35 O Lord! I am he who hath taken none other but Thee for his Lord, and hath chosen none other but Thee for his helper and supporter. O Lord! Thou seest the trustees of Thy earth in the hands of the treacherous among Thy creation, and those who have turned toward Thee among the ones who have turned away from among Thy servants. I beseech Thee by the waves of the ocean of Thy bounty and the mysteries hidden in Thy Book and Thy knowledge, not to disappoint me from that which is with Thee. Verily Thou art the Almighty, the Mighty, the All-Bountiful. 35 اى ربّ انا الذى ما اتخذت لنفسى سواك ربّاً و ما اخترت لى دونك ناصرّاً و معيناً اى ربّ ترى امناً ارضك بين ايدى الخائنين من خلقك و المقبلين بين المعرضين من عبادك اسئلك بأمواج بحر عطائك و اسرار المكنونة فى كتابك و علمك ان لا تخيبنى عما عندك انك انت المقتدر العزيز الوهاب
- 36 The glory shining from the horizon of My Kingdom be upon thee and upon those who love thee for the sake of God, the Supreme, the Mighty, the Chosen One. 36 البهاء المشرق من افق ملكوتى عليك و على من يحبك لوجه الله المهيمن العزيز المختار انتى
- 37 This was revealed for Haji Abu-Talib, upon him be the glory of God 37 و هذا ما نزل لجناح حاجى ابوطالب عليه بهاء الله
- 38 In the name of the All-Knowing Lord 38 بنام خداوند دانا

- 39 The Sun of Truth hath called out from the horizon of the heaven of utterance, summoning all to that which draweth them nigh, benefiteth them and exalteth them. But the ears of the servants, being polluted with false tales of old, are deprived of hearing, save whom God willeth. O Abu-Talib! Hearken unto the eternal call with pure and attentive ears. If thou succeedest in hearing, thou shalt witness all else but God as non-existent, and shalt turn with all thy might toward the horizon of the Manifestation.
- 39 آفتاب حقیقت از افق سماء بیان ندا فرمود و کل را بما یقرّبهم و ینفعهم و یرفعهم دعوت نمود و لکن آذان عباد چون بقصصهای کاذبه قبل آوده از اصغا محروم الا من شاء الله یا اباطالب ندای ابدی را بأذن واعیه طاهره بشنوا اگر باصغا فائز شوی ما سوی الله را معدوم مشاهده نمائی و بتمام همت بافق ظهور ناظر گردی
- 40 Today the breezes of revelation have perfumed the worlds of the seen and unseen, and the traces of the Most Exalted Pen have encompassed all. Blessed is every hearer who hath attained unto hearing, and every seer who hath been honored with beholding and meeting. He who loved Me hath mentioned thee; We have remembered thee in this Clear Book whereby all things have spoken, and the Most Exalted Paradise. O people! The Self-Subsisting hath come, and through Him the seal of the choice sealed wine hath been broken. Turn ye and drink, and be not of the heedless ones.
- 40 امروز نفحات وحی عالم غیب و شهاده را معطر فرموده و آثار قلم اعلی کل را احاطه کرده طوبی لکل سمیع فاز بالاصغاء و لکل بصیر تشرّف بالمشاهدة و اللقاء قد ذکرک من احبّنی ذکرناک بهذا الکتاب المبین الذی به نطقت الاشیاء و الفردوس الاعلی یا قوم قد اتی القیوم و به فک ختم الرّحیق المختوم اقبلوا ثم اشربوا و لا تكونوا من الغافلین
- 41 The Cause of God is more manifest than the sun in midheaven, yet passion and desire have kept the servants far from the most holy and exalted court. Say:
- 41 امر الله اظهر از شمس است در وسط سماء و لکن عباد را هوی و هوس از بساط امع اقدس دور نموده قل
- 42 My God, my God! Withhold not Thy loved ones from the ocean of Thy bounty and the sun of Thy knowledge. Thou seest them, O my God, holding fast to the cord of Thy grace and clinging to the hem of Thy mercy. Ordain for them that which will draw them nigh unto Thee and acquaint them with Thy straight path and Thy mighty Message. There is none other God but Thee, the Forgiving, the Merciful.
- 42 الهی الهی لا تمنع احبائک عن بحر عطائک و شمس عرفانک ترهیم یا الهی متمسکین بحبل فضلک و متشبّثین بذیل رحمتک قدر لهم ما یقرّبهم الیک و یعرفهم صراطک المستقیم و نبأک العظیم لا اله الا انت الغفور الرحیم
- 43 O Lord! It behooveth the days and Thy Cause to be manifested among the peoples with such power that neither the might of rulers nor the ascendancy of those who have denied Thy right and pronounced judgment against Thy trustees and the hands of Thy Cause with such tyranny as hath caused every stone to lament and every kernel to cry out, and the tears of them that know to flow. Praise be to Thee, O Thou Who art the Goal of the world and the Glory of those who are in the heavens and on earth.
- 43 ای ربّ ینبغی للأیام و لأمرک ان تظهر بین الأنام بقدرة لا تمنع نفوذها نفوذ الأمراء و لا سطوة الذین انکروا حقّک و افتوا علی امنائک و ایادی امرک بظلم ناح کل حصاة و صاح کل نواة و ذرفت دموع العارفين الحمد لک یا مقصود العالم و یا بهاء من فی السموات و الأرضین
- 44 This was revealed for Shaykh Muhammad, upon him be the glory of God
- 44 و هذا ما نزل لجناب شیخ محمد علیه بهاء الله
- 45 In My Name that is sanctified from all names
- 45 بسمی المقدّس عن الأسماء
- 46 O Muhammad, upon thee be My Glory! Today the outpourings of the All-Bountiful One have encompassed all things, and
- 46 یا محمد علیک بهائی امروز فیوضات حضرت فیاض کل را احاطه نموده و امواج بحر بیان امام وجوه عالم ظاهر و هویدا سبیل واضح و

the waves of the ocean of utterance are manifest and visible before the faces of the world. The path is clear, the proof is sent down, mercy hath preceded, and bounty hath descended. Yet the people remain veiled. The hand that was created to grasp the divine Book is seen to seize unjustly the wealth of others and to possess it. The ears and eyes have become two steeds for the self and passion. Glory be to God! Impure deeds have occupied all with that which profiteth them not and deprived them of nearness unto God. They were created for the meeting with Him and were brought from nothingness into being for His service, yet they have become heedless of that which is with God, being occupied with that which they possess. Say: My God, my God! Cleanse the eyes of Thy creation from the ophthalmia of vain imaginings and illumine their hearts with the lights of Thy Name, the All-Knowing. O my Lord! Make known to them Thy path and strengthen them in that which Thou hast commanded them in Thy Book. Verily Thou art the Powerful One Whom no might can frighten, no hosts can prevent, and no power of those who have denied Thee, disputed Thy signs, broken Thy Covenant and cast away Thy Book can weaken. There is no God but Thee, the Self-Subsisting, the Mighty, the Powerful, the Omnipotent, the August, the Great.

دلیل نازل و رحمت مسبوق و نعمت منزل
ولکن قوم محجوب دستیکه از برای اخذ کتاب
الهی خلق شده مشاهده میشود اموال عباد را
بظلم بر میدارد و تصرف مینماید سمع و بصر خود
دو مرکوبند از برای نفس و هوی سبحان الله
اعمال غیر طیبیه کل را بغیر مشغول نموده و
از تقرب بحق محروم داشته از برای لقا خلق
شده اند و از برای خدمت از عدم بوجود
آمده اند و لکن بما عندهم از ما عند الله غافل
گشته اند قل الهی الهی طهر عیون خلقک من
رمد الأوهام و نور قلوبهم بأنوار اسمک العلام
ای رب عرفهم سبیلک و آیدهم علی ما امرتهم
به فی کتابک انک انت المقتدر الذی لا تخوفک
سطوة و لا تمنعک جنود و لا تضعفک قوه
الذین کفروا بک و جادلوا بآیاتک و نقضوا
عهدک و نبذوا کتابک لا اله الا انت القیوم
القوی القادر المقتدر العزیز العظیم

47 And this is what was revealed for His Honor Mirza Qasim Khan Mustawfi, upon him be the Glory of God:

47 و هذا ما نزل لجناب میرزا قاسم خان مستوفی
علیه بهاء الله

48 In the Name of the Mighty Speaker

48 بنام گوینده توانا

49 This Day hath no peer or likeness, inasmuch as the Ancient Beauty is seated upon the Most Great Throne. The attraction of His Revelation hath seized the worlds of the seen and the unseen. Blessed is the soul that hath not been deprived by the world and whatsoever is therein of ornaments, bounties and colors, and hath not been kept back from drawing nigh unto God. Say: O people of God! The Day is your Day and the time is your time. Why do ye fear and of what are ye afraid? Through the weakness of the servants, the leaders of the former party seized the reins of all and occupied them with their own desires. Through names they turned the people away from the straight path - sometimes in the name of the successor, at times in the name of the chief, and in the name of Shaykhi and Bala-Sari and the Fourth Pillar they sent the helpless people to hell-fire, as ye have all seen and heard and continue to hear. Until now they are engaged in cursing God, exalted be His glory, from their pulpits, and now again Dawlat-Abadi hath caused the servants to descend from the loftiest heights to the lowest depths through these same names.

49 این یوم را شبه و مثل نبوده و نیست چه که
جمال قدم بر عرش اعظم مستوی جذب ظهور
عالم غیب و شهاده را اخذ نموده طوبی از برای
نفسیکه عالم و ما فيه من الزخارف والآلاء و
الألوان او را محروم ننود و از تقرب بحق باز
نداشت بگو یا حزب الله یوم یوم شماست و
وقت وقت شما چرا خائفید و از چه میترسید
از ضعف عباد رؤسای حزب قبل زمام کل
را اخذ نمودند و بهواهای خود مشغول کردند
باسماء عباد را از صراط مستقیم منحرف ساختند
گاهی باسم وصی و هنگامی باسم نقیب و بنام
شیخی و بالاسری و رکنی رابعی ناس بیچاره را
بسقر فرستادند چنانچه کل دیده اید و شنیده اید و
میشنوید الی حین بر منابر بسب حق جل جلاله
مشغول و حال هم مجدد دولت آبادی عباد را
بهمان اسماء از ذروه علیا بنقطه سفلی راجع
نموده

- 50 Say: O people of God! Abandon these names. Today that which all servants, from the first to the last, have beseeched and hoped to attain from God hath been made manifest. Blessed is the ear that hath not been deprived of hearkening unto the Word of God by the traditions, stories and proofs of the former party. Say: O servants! With the finger of detachment and reliance rend asunder the veils and adorn yourselves with the ornament of the fear of God. What was the outcome of the deeds of the former party and what did they achieve? Blessed is he who hath cast them and their vain imaginings behind him and taken what he was commanded from the heaven of the bounty of his Lord, the Standing One, the Manifest, the Speaking, the Mighty, the Clear.
- 51 Thus have We sent down the verses and dispatched them unto thee that thou mayest be among the joyous ones, among the successful ones, among the steadfast ones, and that thou mayest say in all conditions: Praise be unto Thee, O Lord of the worlds and God of all who are in the heavens and on earth.
- 52 The names mentioned have been honored with the lights of the Sun of Oneness and eternal praise and utterance. For each name a Tablet was revealed and sent down from the heaven of divine will. We hope that each one may attain unto new and everlasting life through the verses revealed by the True One, glorified be His majesty. Verily our Lord is the Gracious Helper and the Merciful, the Compassionate. Mention was made of those connected to you, and for each one a most mighty and holy Tablet was revealed and sent down from the heaven of the bounty of the Lord of all beings. Verily He giveth and withholdeth, and He is the Mighty, the Unconstrained.
- 53 Convey my greetings and glorification to the loved ones of that land and its surroundings. God is my witness that I have ever sought and continue to seek the sealed wine for each one in the Most Holy Court, that all may become intoxicated with this everlasting wine and eternal blessing - an intoxication that increaseth consciousness and understanding. Should man attain unto the effects of this wine, he would consider all else but God as non-existent. No occasion or station would remain for the barking ones and the infidels. In these days the loved ones of God must drink and give others to drink with hands of sincerity and purity, of love and faithfulness. Verily our Lord is the Mighty, the Powerful, and He is the All-Bountiful, the All-Knowing, the All-Informed.
- 54 Glory and remembrance and praise be upon you and upon those who are with you and love you and upon every firm,
- 50 بگويا حزب الله بگذاريد اين اسماء را امروز ظاهر شده آنچه كه جميع عباد از اوين و آخرين از حق لقائش را سائل و آمل بوده اند طوبى از براى سمعيكه از روايات و قصص و دلائل حزب قبل از اصغاء كلمة الله محروم نماند بگوياى عباد باصبع توكل و انقطاع حجابات را خرق نمائيد و بطراز تقوى الله خود را بيارائيد حاصل اعمال حزب قبل چه بود و چه شد طوبى لمن نبذهم و اوهامهم و اخذ ما امر به من سماء عطاء ربّه القائم الظاهر الناطق العزيز المبين
- 51 كذلك انزلنا الآيات و ارسلناها اليك لتكون من الفرحين و تكون من الفائزين و تكون من الراشخين و تقول فيكل الأحوال الحمد لك يا رب العالمين و اله من فى السموات و الأرضين انتهى
- 52 اسامى مذكوره بانوار آفتاب احديه و ذكر و بيان سرمديه فائز گشتند مخصوص هر اسمى لوحى از سماء مشيت الهى نازل و ارسال شد اميد آنكه هر يك از آيات منزله حق جلّ جلاله بجميعة جديده باقيه فائز گردد ان ربنا هو المؤيد الكريم و المشفق الرحيم ذكر منتسبين را فرمودند مخصوص هر يك از سماء عطاء مولى الورى يك لوح امنع اقدس نازل و ارسال شد انه يعطى و يمنع و هو المقتدر المختار
- 53 خدمت اولياى آن ارض و اطراف سلام و تكبير ميرسانم حق شاهد و گواه لازال در ساحت امنع اقدس از براى هر يك رحيق مختوم طلبيده و ميطلبم تا كل از اين باده باقيه و نعمت ابدية مست شوند مستى كه بر شعور و ادراك پيفزاید اگر انسان باثر اين رحيق فائز شود غير الله را مفقود شمرد ديگر از براى ناعقين و ملحدين مجالى و شائى نماند اولياى حق اين ايام بايد ببادى صديق و صفا و محبت و وفا بنوشند و بنوشاند ان ربنا هو المقتدر القدير و هو الفضال العليم الخبير

steadfast, unwavering and upright believer. Praise be to God, the All-Knowing, the All-Wise.

BRL_ATBH#63x

54
الْبَهَاءِ وَالذِّكْرِ وَالنَّاءِ عَلَى حَضْرَتِكُمْ وَعَلَى مَنْ مَعَكُمْ
وَيُحِبُّكُمْ وَعَلَى كُلِّ مَوْقِنٍ ثَابِتٍ رَايِحٍ مُسْتَقِيمٍ الْحَمْدُ
لِلَّهِ الْعَلِيمِ الْحَكِيمِ

INBA15:276x, INBA26:276bx, INBA27:234,
BRL_DA#762, HDQI.138x, MAS8.074bx,
PYK.174, ANDA#35 p.03x, NSS.206-207x

BH00247

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

Date: 1308-05-27 [1891-Jan-8]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious! 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 O God, my Adored One, my Object of worship, the Gracious, the Merciful, the All-Knowing, the All-Wise, the All-Forgiving, the Concealer of faults, the All-Bountiful! Thou beholdest Thy loved ones amidst heedless souls, and Thy sheep among wolves who have denied the Day of Judgment. O Lord! Thou seest the righteous among the wicked, and the virtuous among those who have denied Thy Chosen Name. I beseech Thee by Thy gifts and favors, by the lovers of Thy Beauty and the lights of Thy horizons, to protect Thy chosen ones, then aid them with the hosts of Thy unseen realm, and make them the ensigns of Thy guidance and the manifestations of Thy power. 2 اَلْهٰ مَعْبُودًا مَّسْجُودًا كَرِيْمًا رَحِيْمًا عَلِيْمًا حَكِيْمًا
غَفَّارًا سِتَّارًا وَهَّابًا تَرَى اَوْلِيَاءَكَ بَيْنَ عِبَادِ الْغَافِلِيْنَ
وَ اِغْنَامِكَ بَيْنَ الذِّئَابِ الَّذِيْنَ كَفَرُوْا بِيَوْمِ الدِّيْنِ
اَي رَبِّ تَرَى الْاَبْرَارَ بَيْنَ الْاَشْرَارِ وَالْاَخْيَارَ بَيْنَ
الَّذِيْنَ اَنْكَرُوْا اِسْمَكَ الْخِتَارَ اَسْأَلُكَ بِمَوَاهِبِكَ وَ
الطَّافِكِ وَ عِشَاقِكَ بِجَمَالِكَ وَ اَنْوَارِ اَفَاقِكَ اِنْ
تَحْفَظْ اَصْفِيَائَكَ ثُمَّ اَنْصُرْهُمْ بِجُنُودِ غَيْبِكَ ثُمَّ
اجْعَلْهُمْ اَعْلَامَ هِدَايَتِكَ وَ ظَهْوَرَاتِ قُدْرَتِكَ
- 3 O Lord! Thou hearest the cry of them that are nigh unto Thee and the lamentation of the sincere ones. I beseech Thee by Thy radiant Light and Thy resplendent Cause to open before our faces the doors of Thy grace and bounty. Verily, Thou art the Forgiving, the Compassionate, the Bountiful. O Lord! Bless Thy loved ones and magnify those faces that have traversed lands to exalt Thy Cause, Thy remembrance and Thy praise, and who have been afflicted in Thy love with that which caused the dwellers of the pavilion of Thy sanctity and grandeur to lament. There is no God but Thee, the Omnipotent, the Almighty. 3 اَي رَبِّ تَسْمَعُ ضَجِيْجَ الْمُقَرَّبِيْنَ وَ صَرِيْحَ الْمَخْلُصِيْنَ
اَسْأَلُكَ بِنُورِكَ السَّاطِعِ وَ اَمْرِكَ الْاَلَامِعِ اِنْ تَفْتَحْ
عَلَى وُجُوْهِنَا اَبْوَابَ فَضْلِكَ وَ عَطَائِكَ اَنْتَ اَنْتَ
الْغَفُوْرُ الْمَشْفُقُ الْكَرِيْمُ اَي رَبِّ صَلِّ عَلَى اَوْلِيَاءِكَ
وَ كَبِّرْ عَلَى وُجُوْهِهِمُ الَّذِيْنَ دَارَوْا الْبِلَادَ لَا رِفْعَ
اَمْرِكَ وَ ذِكْرَكَ وَ ثَنَائِكَ وَ وُرْدَ عَلَيْهِمْ فِي حَبِّكَ
مَا نَاحَ بِهِ اَهْلُ سِرَادِقِ عَصْمَتِكَ وَ عَظَمَتِكَ لَا
اِلَهَ اِلَّا اَنْتَ الْمُقْتَدِرُ الْقَدِيْرُ
- 4 The letter from that beloved of the heart arrived repeatedly, praise be to God. The glad tidings of your well-being and health brought renewed joy. All the letters bore witness to the devotion, acceptance, steadfastness and service of that beloved of the heart. After reading and observing, they were taken to 4 دَسْتُخَطَّ اَتْحَبُوبِ فَوَّادٍ مَّكْرَّرٍ رَسِيْدِ لِّلّٰهِ الْحَمْدُ مَرْدَهٗ
سَلَامَتِيْ وَ بَشَارَتِ صَحَّتِ جَنَابِ عَلٰى فَرَحٍ جَدِيْدٍ
بِخَشِيْدٍ وَ تَمَامِ نَامِهٖا گَوَاهُ بُوْدَ بِرِ تَوَجُّهٍ وَ اِقْبَالِ وَ
اَسْتِقَامَتِ وَ خَدْمَتِ اَتْحَبُوبِ فَوَّادٍ وَ بَعْدَ اَزْ قَرَأَتِ

the Most Exalted Paradise and presented before the countenance of the Lord of all beings, attaining the honor of His attention. Then the Tongue of Grandeur spoke these exalted words, blessed and exalted be His utterance:

- 5 O Amin! Upon thee be the glory of God, His care and His mercy. The servant in attendance submitted thy letters before His presence. Blessed art thou for having confined thy affairs to the love of God, His praise and the service of His Cause. We testify that thou didst hear and respond, and didst succeed time and again in attaining that which God revealed in the books of the past and future. Verily thy Lord is the Compassionate, the Bountiful. He it is Who aided thee and through thee set right the affairs of His loved ones. Thou hast ever been and art still beneath the glances of His care, and hast been a helper and supporter of His servants. God willing, henceforth too thou shalt hold fast to that which causeth the exaltation of His Word and the elevation of His station. We testify that thou didst turn to Him when people turned away, and believed in Him when most of the servants denied Him. Say:

- 6 My God, my God! I am Thy servant and the son of Thy servant. I beseech Thee to assist me in uniting the hearts of Thy loved ones and setting right their affairs in Thy days. I testify, O my God, to my poverty and Thy wealth, my powerlessness and Thy might, my weakness and Thy strength. I beseech Thee by the ocean of Thy mercy and the heaven of Thy wisdom to aid me in that which Thou lovest and art pleased with. Then I beseech Thee, O God of Names and Creator of heaven, by Thy Most Great Prison and Thy tribulations among the nations, and by Thy utterance through which Thou didst subdue the world, to make me a banner of Thy Name and an ensign of Thy love. Verily Thou art powerful over what Thou wilt, and in Thy grasp are the reins of all affairs. There is no God but Thee, the Protector, the Self-Subsisting.

- 7 Convey My salutations and glorification to the faces of My loved ones who have spoken in My praise and have arisen to serve My Cause, and whom the names have not prevented from turning to My countenance and clinging to the hem of My mercy. We beseech God to keep all steadfast in service to the Cause in such wise that all that is possessed by men shall not prevent them from drawing nigh unto God and turning to Him. These are the companions of the Ark of God that were mentioned before. They must engage in guiding humanity with utmost joy and fragrance, wisdom and utterance. O Amin! I say in truth that wisdom consists in deeds that guide the servants to the court of the Friend. In some lands they

و مشاهده قصد فردوس اعلی نموده امام وجه مولی الوری عرض شد و بعز اصغافا فائز گشت و بعد لسان عظمت باینکلمات عالیات ناطق قوله تبارک و تعالی

5 یا امین علیک بهاء الله و عنایت و رحمت نامہ های آنجناب را عبد حاضر امام وجه عرض نمود طوبی لک بما اقتصرت امورک علی حبّ الله و ثنائ و خدمه امره نشهد انک سمعت و اجبت و فزت مرّة بعد مرّة بما انزلہ الله فی کتب قبل و بعد ان ربّک هو المشفق الکریم هو الذی ایدک و اصلح بک امور اولیائہ لازال تحت لحاظ عنایت بوده و هستی و ناصر و معین عباد بوده انشاء الله از بعد هم بانچه سبب اعلاء کلمه و ارتفاع مقام است تمسک نمائی نشهد انک اقبلت اذ اعرض الناس و آمنت اذ کفر به اکثر العباد

6 قل الهی الهی انا عبدک و ابن عبدک اسئلك ان تؤیّدنی علی تألیف قلوب اولیائک و اصلاح امورهم فی ایامک اشهد یا الهی بفقری و غنائک و عجزی و اقتدارک و ضعفی و قوتک اسئلك بحر رحمتک و سماء حکمتک ان توفّقنی علی ما تحبّ و ترضی ثم اسئلك یا الهه الاسماء و فاطر السماء بسجنک الأعظم و ابتلائک بین الأمم و بیانک الذی به سیّرت العالم ان تجعلنی رایة لاسمک و علماً لحجّک انک انت المقتدر علی ما تشاء و فی قبضتک زمام الامور لا اله الا انت المهیمن القیوم

7 سلّم و کبر من قبلی علی وجوه اولیائی الذین نطقوا بثنائی و قاموا علی خدمه امری و ما منعهم الاسماء عن التوجّه الی وجهی و التّشبّث بأذیال رحمتی از حقّ میطلبم کل را بر خدمت امر مستقیم دارد بشأنیکه ما عند الناس کلّه ایشان را از تقرّب الی الله و توجّه باو منع ننماید ایشانند اصحاب سفینه الله که از قبل ذکر شد باید بکمال روح و ریحان و حکمت و بیان بهدایت خلق مشغول گردند یا امین براستی میگویم حکمت اعمالیست که عباد را بشطر دوست هدایت

have done that which hath caused the servants to become remote and to flee. We counsel all to love, mercy and fellowship. Verily He is the Lord of creation, the Merciful to His servants, the Protector of lands. There is none other God but He, the Commander in the beginning and in the end.

مینماید در بعضی از اراضی عمل نموده اند آنچه را که سبب بعد عباد و علت فرار بوده انا نوصی الكل بالحبة والرحمة والوداد انه هو مالک الایجاد وراحم العباد وحافظ البلاد لا اله الا هو الامر فی المبدء والمعاد انتی

- 8 Praise be to the one God Who granted success and made that noble person the center of service for His loved ones, upon whom be His glory and praise. This servant has ever beseeched and continues to beseech that He may cause that beloved one to attain all the bounties of His days and make him the cause of agreement and unity. He is the Powerful, the Helper.
- 8 حمد خداوند یگانه را که توفیق عنایت فرمود و آنحضرت را مرجع خدمات اولیا علیهم بهائه و ثنائیه نمود این خادم لازال مسئلت نموده و مینماید که آنجبوب را بجمع فیوضات ایامش فائز فرماید و سبب و علت اتفاق و اتحاد نماید اوست قادر و معین
- 9 Mention was made of the honored beloved, His Name Jamal, upon him be the Most Glorious Glory of God, and likewise their degrees of devotion, arising and steadfastness were recorded. After being submitted to His presence, these verses were revealed - exalted be His glory:
- 9 ذکر محبوب معظم حضرت اسم الله جمال علیه بهاء الله الابهی را نمودند و همچنین مراتب توجّه و قیام و استقامتشان را مرقوم [داشتند] بعد از عرض امام حضور این آیات نازل قوله تبارک و تعالی
- 10 O Amin! Upon thee be My glory! Convey My glorification to My Name Jamal and give him the glad tidings of the effulgences of the light of God's grace, exalted be His glory. As thou didst mention, Jamal, upon him be the glory of God, the Self-Sufficient, the Most High, hath given his wealth, family and children in the path of God and wishes to surrender them to thee. In truth this is a beautiful mention, for the purpose is spending in the path of God, exalted be His glory. Blessed is he. This deed of his was accepted before the Throne. Praise be to God, he hath ever been and continues to be engaged in remembrance, praise and service to the Cause.
- 10 یا امین علیک بهائی اسمی جمال را تکبیر برسان و بتجلیات انوار نیر عنایت حق جلّ جلاله بشارت ده اینکه ذکر نمودی جناب جمال علیه بهاء الله الغنی المتعال مال و عیال و اولاد را در راه خدا داده و میخواهد بتو تسلیم کند فی الحقیقه این ذکر ملیحست چه که مقصود اتفاق در راه حق جلّ جلاله است طوبی له اینعمل او بانجناب لدی العرش مقبول افتاد لله الحمد در جمیع احوال بذکر و ثنا و خدمت امر فائز بوده و هست
- 11 This servant conveys glorification and glory to them, offers salutations and praise, and beseeches God, exalted be His glory, for that which will cause the exaltation and elevation of His Word. Praise be to God, his honor has been and continues to be engaged in remembrance, praise and service. We beseech God, blessed and exalted be He, to protect his honor with the hosts of the invisible and visible realms. Verily He is the All-Bountiful, the Kind, the Forgiving. The payment for the feast which he and Qurratu'l-'Ayn Hubbu'llah, upon him be the glory of God, gave has been received and God willing the means for a feast before the Throne of the Lord will be prepared. Verily He is the Gracious, the Generous.
- 11 انتی اینبعد خدمت ایشان تکبیر و بها میرساند و سلام و ثنا عرض مینماید و از حق جلّ جلاله میطلبد آنچه را که سبب اعلاء و ارتفاع کلمه اوست لله الحمد حضرت ایشان بذکر و ثنا و خدمت فائز بوده و هستند نسل الله تبارک و تعالی ان یحفظ حضرته بجنود الغیب والشهود انه هو الفیاض العطوف الغفور و وجه میهمانی که ایشان و قره عین حب الله علیه بهاء الله داده اند رسید و انشاء الله اسباب میهمانی امام کرسی رب میها خواهد شد انه هو الفضال الکریم
- 12 Mention was made of Aqa Mirza 'Ali Khayyat, upon him be the glory of God. After being submitted to the Most Holy Court, these verses were revealed from the heaven of the grace of the Manifestation of clear proofs - exalted be His glory:
- 12 ذکر جناب آقا میرزا علی خیاط علیه بهاء الله را [نمودند] بعد از عرض در ساحت اقدس این آیات از سماء عنایت مظهر بینات نازل قوله تبارک و تعالی

13 He is the Expositor, the All-Knowing

هو المبین العليم 13

14 O Ali, after Mirza! The call hath been raised from the prison of Akka in such wise that the hearts of kings and rulers have been stirred thereby. The breezes of revelation have seized them. We beseech God, blessed and exalted be He, to aid them and strengthen them to champion His mighty and glorious Cause. Yet the lamp is amidst tempests, as testifieth He with Whom is the knowledge of the former and latter generations. O Ali! The Trusted One hath made mention of thee and of thy ardor and thy service in My path. We make mention of thee in this perspicuous Book. Say: Praise be unto Thee, O Desire of the world and Lord of the nations, for having remembered me in the prison and guided me to Thy straight path. Blessed art thou for having sought the ultimate goal and attained that which God hath sent down in His mighty Book. Thus hath the tongue of grandeur spoken and called all to the Mighty, the All-Praised.

14 يا علي بعد ميرزا قد ارتفع النداء في سجن عكا على شأن تحرّكت به افئدة الملوك و السلاطين قد اخذتهم نفحات الوحي نسل الله تبارك و تعالى ان يوفّقهم و يؤيّدهم على نصره امره العزيز العظيم ولكن المصباح بين الأرياح يشهد بذلك من عنده علوم الأولين و الآخرين يا علي قد ذكرتك الأمين و اشتعالك و خدمتك في سبيل ذكرناك بهذا الكتاب المبين قل لك الحمد يا مقصود العالم و مالک الأمم بما ذكرتني في السجن و هديتني الى صراطك المستقيم طوبى لك بما قصدت الغاية القصوى و فزت بما انزله الله في كتابه العظيم كذلك نطق لسان العظمة و دعا الكل الى العزيز الحميد انتهى

15 This servant likewise conveyeth greetings and glory unto him, and I beseech God, exalted be His glory, to adorn him and all the loved ones with the ornament of wisdom, that all may hold fast unto it and with heart and soul seek the supreme horizon.

15 اينعيد هم خدمت ايشان تكبير و بها ميرسانم و از حقّ جلّ جلاله ميطلبم ايشان و جميع اوليا را مزين فرمايد بطراز حكمت تا كل بأن تمسك نموده بقلب و فؤاد قصد ذروه عليا نمايند

16 And as for the mention made of the spiritual friend, Jinab-i-Aqa Mirza Ali-Asghar (Isku'i), upon him be the glory of God, verily he speaketh in remembrance of the Truth and is ablaze with the fire of love. After presentation at the Most Holy and Most Exalted Court, these manifest verses were sent down from the heaven of bounty of the Manifestation of clear signs. His word, exalted be His majesty, universal be His favors, and glorified be His remembrance:

16 و اينكه ذكر حبيب روحاني جناب آقا ميرزا على اصغر (اسكوي) عليه بهاء الله را نمودند في الحقيقة ايشان بذكر حق ناطق و بنار محبت مشتعلمند بعد از عرض در ساحت امنع اقدس اين آيات باهرات از سماء عطاء مظهر بينات نازل قوله جلّ جلاله و عم نواله و تعالى ذكره

17 He is the Compassionate, the All-Bountiful!

هو المشفق الكريم 17

18 O Amin! Upon thee be the manifest light! The fire of divine love hath warmed the world of being, and the effulgences of the Sun of Revelation have shone forth from every direction. Say: Come, O ye who are endowed with insight! Say: Come, O ye who are possessed of vision! Be fair, O dawning-places of equity and manifestations of justice, in that which hath appeared in truth. Justice is a great gift of God, exalted be His glory. Blessed are they who have attained thereunto, and woe unto the heedless! O Mir Ali-Asghar! Upon thee be the most resplendent light of God! Harken unto the melodies of the Dove of My utterance and the warbling of the Nightingale of My praise. Verily it will draw thee to a station wherein thou shalt behold naught save the effulgences of the Light of My Cause, the firm, the impregnable. Thou hast attained

18 يا امين عليك النور المبين نار محبت الهى عالم وجود را گرم نموده و تجليات انوار آفتاب ظهور از هر جهتي تجلّي فرموده قل تعالوا يا اولى الأبصار قل تعالوا يا اولى الأنظار انصفوا يا مطالع الانصاف و مظاهر العدل فيما ظهر بالحق انصاف عطيه بزرگ حقّ جلّ جلاله است طوبى از برای نفوسيكه بأن فائز شده اند و ويل للغافلين يا مير على اصغر عليك نور الله الأسطع الأنور اسمع ترنمات حمامة بياني و تغنيات عندليب ثنائى انه يجذبك الى مقام لا يرى فيه الا تجليات نير امرى المحكم المتين قد فزت بذكرى من قبل الذى اذ جرى من لسان

unto My mention aforetime, which when it flowed from the tongue of My grandeur, all things proclaimed: By God, there hath appeared that the like of which hath never appeared in creation! To this beareth witness the Lord of invention in this wondrous, this glorious moment. Say: O concourse of the opposers in the Bayan! Be fair in God's sight concerning that which hath appeared in truth, and follow not the imaginings of those who have disbelieved in the Day of Judgment. The Day is come, yet the people are in grievous blindness. Blessed art thou for having turned toward the supreme horizon when every heedless doubter turned away therefrom. We bear witness that thou didst hear what was raised from the prison of Akka and didst turn unto it when the servants turned away, save whom God willed, the Mighty, the Powerful.

- 19 O Mir-Qabil-'Ali! Harken unto the everlasting Call of God. Verily it attracteth thee even as it attracted the hearts of them that are brought nigh. Say: The Glory of God speaketh not of His own desire, but rather by that which is commanded by God, the All-Knowing, the All-Wise. I was still, and the hand of Will moved me; I was asleep, and the breathings of the Lord of creation awakened me; I was silent, and the Will of God, Lord of all worlds, caused me to speak. Say: Fear ye God, O people, and deny not Him through Whom the Trump was sounded, and the Speaker of Sinai spoke, and the hidden mysteries in God's Books, the Mighty, the Praiseworthy, were revealed. O Amin! Send unto him the breathings of revelation that they may attract him and draw him nigh unto the Peerless, the All-Informed. Verily thou hast mentioned him, and We have mentioned My loved ones in the Land of Ta in such wise as cannot be equaled by all the books of the world. To this beareth witness this wondrous Book. The Glory shining from the horizon of the heaven of My mercy be upon them and upon those who have taken the chalices of mystic knowledge and drunk therefrom in My Name which God hath made the Point of Adoration for all names and the Dawning-Place of His Cause for all who are in the heavens and on earth.

- 20 Make mention of the loved ones in the Land of Ta on behalf of the Wronged One. They have attained unto My mention before and after, and among them is he who was named Mihdi, whom thou didst mention in thy pages. We beseech God to preserve him and assist him to serve His Cause. Verily He is the Protector of the sincere ones. Praise be to God, the Lord of the worlds.

- 21 Divine verses have been revealed in such measure as transcendeth computation and is sanctified from limitation. It is hoped that the men of this age will arise with perfect determination

عظمتی نادت الأشياء تالله قد ظهر ما لا ظهر
شبهه في الابداع يشهد بذلك مالک الاختراع
في هذا الحين العزيز البديع قل يا ملأ المعرضين
في البيان انصفوا بالله فيما ظهر بالحق ولا تتبعوا
اوهام الذين كفروا بيوم الدين قد اتى اليوم و
القوم في حجاب عظيم طوبى لك بما اقبلت الى
الأفق الأعلى اذ اعرض عنه كل غافل مريب
نشهد انك سمعت ما ارتفع في سجن عكّاء و
اقبلت اليه اذ اعرض عنه العباد الا من شاء
الله المقتدر القدير

19 يا مير قبل على اسمع نداء الله الأبدى انه يجذبك
كما اجتذب افئدة المقرّبين قل ان البهاء ما نطق
عن الهوى بل بما امر به من لدى الله العليم
الحكيم كنت ساكناً حركتني يد الارادة و كنت
نائماً ابقتني نفحات مولى البرية و كنت صامتاً
انطقتني مشية الله رب العالمين قل اتقوا الله يا
قوم ولا تكفروا بالذي به نفخ في الصور و نطق
مكلم الطور و ظهرت الأسرار المستورة في كتب
الله العزيز الحميد يا امين ارسل اليه نفحات الوحي
لتجذبه و تقرّبه الى الفرد الخبير انك ذكرته و
اوليائي في ارض الطاء ذكرناهم بما لا تعادله
كتب العالم يشهد بذلك هذا الكتاب البديع
البهاء المشرق من افق سماء رحمتي عليهم و على
الذين اخذوا اقداح العرفان و شربوا منها باسمي
الذي جعله الله مطاف الأسماء و مشرق الأمر
لمن في السموات و الأرضين

20 اوليائى ارض طاء را از قبل مظلوم ذکر نما انهم
فازوا بذكرى من قبل و من بعد و منهم من سمي
بمهدى الذي ذكرته في اوراقتك نسئل الله ان
يحفظه و يؤيده على خدمة امره انه ولى المخلصين
الحمد لله رب العالمين انتهى

21 آيات الهى بشأنى نازل كه از احصا خارج و از
تحدید مقدس امید آنكه رجال این عصر بهمت
تمام بر تربیت انام قیام نمایند قیاميكه مقدس از

to educate mankind - an arising that is sanctified from sitting down and from alteration. Verily God, our Lord, is powerful over all things.

- 22 As to what was written concerning the spiritual friend, his honor Aqa Siyyid 'Ali (Khalaj-Abadi), upon him be the Glory of God, after being submitted before the Ancient Beauty, this conclusive command was revealed, these are His - exalted be His glory - words:

- 23 Whatsoever the consultation of them that are brought nigh and the sincere ones approveth, and that which your honor deemeth advisable, may be carried out. Likewise these sublime words were revealed from the Dawning-Place of bounty, the Source of verses - exalted be His utterance: His honor Siyyid 'Ali, upon him be My Glory and My favor, hath turned and hath attained unto that which is the foremost station in the book of the world and the highest rank in the scroll of nations. We testify that he hath turned and attained and won that which the honored servants have won, and hath heard the Call of the Wronged One, and hath witnessed that which God hath witnessed, that there is none other God but Him, the Protector, the Self-Subsisting. Convey My greetings unto him and illumine him with the lights of My wondrous utterance. The resplendent and gleaming Light be upon My loved ones who have not broken My Covenant and My Testament and have acted according to that which was enjoined upon them in My perspicuous Book.

- 24 Time and again, repeatedly, that loved one attained to the remembrance of God, His eternal grace and everlasting bounty. Well is it with thee and blessed art thou! The beloved of the heart, His honor Haji Mirza Haydar-'Ali, upon him be the Most Glorious Beauty of God, God willing, will succeed in guiding the people. They were instructed to move about those lands with wisdom for a time and then return to the land of Ta. His presence in the land of Ta is, in wisdom, more conducive to acceptance before God, the Lord of the Mighty Throne. From the earliest days until now, he has been and remains steadfast in service and holding fast to the cord of God's Cause. We beseech God to manifest through him that which will draw the servants nigh unto the Dawning-Place of His signs and acquaint them with His straight path. In truth, the service of that loved one is most great, for he must needs occupy himself with setting aright the affairs of the friends according to the Most Exalted Command, as indeed he does. The purpose of the journey of the beloved of the heart, His honor Haydar-'Ali, upon him be God's eternal glory, to the region of Kha is that certain souls who have previously intended to turn toward the

قعود و تغییر است انّ الله ربنا على كلّ شيء قدير

22 اینکه در باره حبيب روحانی جناب آقا سيد علی (خلج آبادی) عليه بهاء الله مرقوم [داشتند] بعد از عرض در ساحت جمال قدم این امر مبرم ظاهر قوله جلّ جلاله

23 آنچه را مشورت مقررین و مخلصین امضا نماید و آنجناب مصلحت دانند معمول دارند و همچنین اینکلمات عالیات از مطلع عنایت منزل آیات ظاهر قوله تعالی جناب سيد علی عليه بهائی و عنایتی توجه نمودند و فائز شدند بآنچه که مقام اول است در دفتر عالم و رتبه اولی است در کتاب امام نشهد آنه اقبل و حضر و فاز بما فاز به عباد مکرمون و سمع نداء المظلوم و شهد بما شهد به الله آنه لا اله الا هو المهيمن القيوم کبر من قبلی عليه و نوره بأنوار بیانی البديع النور الساطع اللّيع على اولیائی الذین ما نقضوا عهدي و میثاقی و عملوا بما امروا به فی کتابی المبین انتهى

24 کرة بعد کرة و مرة بعد مرة آنحبيب بذكر الهی و فضل ابدی و عطاء سرمدی فائز گشتند هنيئاً لحضرتک و مریثاً لحضرتک حضرت محبوب فؤاد جناب حاجی میرزا حیدر علی عليه بهاء الله الأبهی انشاء الله موفق شوند بر هدایت خلق فرمودند چندی در آن اراضی بحکمت حرکت نمایند و بارض طاء راجع شوند انتهى کون ایشان در ارض طاء بحکمت اقرب بقبول است عند الله رب العرش العظيم از اول ایام الی حین بر خدمت قائم و بجل امر متمسک بوده و هستند نسل الله ان يظهر من حضرته ما يقرب العباد الی مشرق آیاته و يعرفهم سبيله المستقیم فی الحقیقه خدمت آنحبيب بسیار عظیم است چه که باید باصلاح امور اولیا حسب الأمر اعلا مشغول باشند چنانچه هستند مقصود از توجه محبوب فؤاد حضرت حیدر قبل علی عليه بهاء الله الأبدی بشرط خاء آنکه بعضی از نفوس که از قبل اراده

Most Exalted Horizon might attain to the station of supreme steadfastness.

- 25 The spiritual loved ones, their honors Nayyir and Sina, upon them be God's most luminous light and most resplendent glory, they too have turned toward those regions. Mention of them has been and continues to be made in the Most Holy Court. Certain holy Tablets have been revealed from the heaven of the Will of God, exalted be His glory, specifically for those souls who have made request. God willing, these will be sent hereafter. Their deeds and mention have all been recorded before the Lord, exalted and sanctified is He. On one occasion these blessed supreme words flowed from the tongue of the Lord of all beings, exalted be His utterance: "Verily they have drunk the wine of love from the cup of My bounty and have attained unto My remembrance and praise. Upon them be My glory and My loving-kindness and My mercy which has preceded all who are in the heavens and the earth."

- 26 And mention was made of the spiritual loved one, his honor Aqa Mirza Mu'min, upon him be the Glory of God. After it was presented before His countenance, He said: "We beseech God, blessed and exalted be He, to protect him and those with him and to make mention of them in such wise as will cause their deeds to endure on this straight path and mighty announcement."

- 27 In these days the letter of the beloved of the heart of His Honor, Ibn-i-Isma'illah al-Asdaq—upon them both be the Most Glorious Baha of God—hath reached this servant, and previously as well mention of him had repeatedly been made. Praised be God, he standeth fast in service and holdeth firmly unto whatsoever God willeth. Time and again there was heard from the Blessed Tongue, concerning him, that which causeth joy unto the near ones and the sincere. The Tablets which that beloved of the heart had requested especially for certain of the friends have been sent down from the heaven of the divine Will. It is hoped that the receptive ones, despite the deniers, may drink of the sealed wine and hold fast unto that which beseemeth the Days of God. The most holy and exalted Tablet which was revealed from the heaven of the will of the Lord of mankind in the name of the spiritual loved one, Jinab-i-Aqa Mirza 'Abdu'l-Baqi—upon him be the Baha of God—was dispatched, that, God willing, they may drink from the Kawthar of the utterance of the Desire of all the worlds that which is the cause of everlasting life.

- 28 And as to what they had written concerning the letter of the spiritual loved one, Jinab-i-Haji Aqa—upon him be the Baha

توجه بافق اعلى نموده اند بمقام استقامت كبرى
فائز گردند

25 حبيبان روحانى جناب نير و سينا عليهما نور
الله الانور و سناء الله الاسنى ايشانهم بانجها
توجه نموده اند ذكرشان در ساحت اقدس بوده
و هست بعضى الواح مقدسه مخصوص نفوسيكه
طلب نموده اند از سماء مشيت حق جل جلاله
نازل انشاء الله از بعد ارسال ميشود اعمالشان و
ذكرشان بتماما لدى الرب تعالى و تقدس مذكور
وقتى از اوقات اينكلمه مباركۀ عليا از لسان
مولى الورى جارى قوله تعالى انهما شربا رحيق
الحب من كأس عطائى و فازا بذكرى و ثنائى
عليهما بهائى و عنايتى و رحمتى التى سبقت من
فى السموات و الارضين انتهى

26 و ذكر حبيب روحانى جناب آقا ميرزا مؤمن
عليه بهاء الله را نمودند بعد از عرض امام وجه
فرمودند نسئل الله تبارك و تعالى ان يحفظه و من
معه و يذكرهما بما تبقى به اعمالهما فى هذا الصراط
المستقيم و النبأ العظيم انتهى

27 اين ايام دستخط محبوب فؤاد حضرت ابن اسم
الله الاصدق عليهما بهاء الله الاهى باينعبد رسيد
و همچنين از قبل مكرر ذكرشان مذكور لله الحمد بر
خدمت قائمند و به ما اراده الله متمسك مكرر
از لسان مبارك در باره ايشان استماع شد آنچه
كه سبب فرح مقررين و مخلصين است الواحيكه
اتحبيب فؤاد مخصوص بعضى اوليا طلب نمودند از
سماء مشيت نازل اميد آنكه مقبلين رغما للبرضين
از رحيق محتوم پياشامند و به ما ينبغى لا ايام الله
تمسك نمايند لوح اقدس اعلى كه از سماء مشيت
مولى الورى باسم حبيب روحانى جناب آقا ميرزا
عبدالباقي عليه بهاء الله نازل ارسال شد انشاء الله
از كوثر بيان مقصود عالميان پياشامند آنچه را كه
سبب حيوۀ ابدى است

28 و آنچه در باره كآب حبيب روحانى جناب
حاجى آقا عليه بهاء الله مرقوم داشتند بعد

of God—after it had been presented in the Most Holy and Inviolable Presence, these blessed words were revealed. He, verily, is the Help in Peril, the Self-Subsisting.

از عرض در ساحت امنع اقدس اینکلمات
مبارکات نازل قوله تبارک و تعالی هو المهيمن
القيوم

29 “O thou who art mentioned! Harken unto the call of the Wronged One. Verily, it draweth thee nigh unto God, the Lord of lords, and attracteth thee unto a station wherein naught is heard save the remembrance of God, the Mighty, the Powerful, the Bestowing. O Haji Aqa! Thy remembrance is the remembrance of one who arose to serve Me and turned unto Me when My servants turned away from Me. We have remembered thee with that whereby they who are near unto God perceive the fragrance of the loving-kindness of God, the Lord of mankind. Verily, We exhort thee and those who have believed unto that which is seemly and unto that whereby your remembrance shall abide in the Book of God, the Dayspring of lights, when thou hast attained unto My verses and inhaled the fragrance of My utterance.”

29 يا ايها المذكور اسمع نداء المظلوم انه يقربك الى
الله ربّ الأرباب و يجذبك الى مقام لا يسمع
فيه الا ذكر الله المقتدر العزيز الوهاب يا حاجي
آقا ذكرك من قام على خدمتي و اقبل اذ اعرض
عني عبادي ذكرناك بما يجد منه المقربون عرف
عناية الله مولى الأنام انا نوصيك و الذين آمنوا
بالمعروف و بما يبقى به ذكركم في كتاب الله مطلع
الأنوار اذا فزت بآياتي و وجدت عرف بياني

30 Say: My God, my God! Praise be unto Thee for having guided me, and enabled me, and strengthened me, and taught me, and made me to know Thee. I beseech Thee by the sanctity of Thy Being and the detachment of Thine Essence from all else besides Thee to ordain for me that which befiteth the heaven of Thy generosity and the ocean of Thy bounty. Thou art verily the Almighty, the All-Glorious, the All-Forgiving.

30 قل الهی الهی لك الحمد بما هديتني و وفقتني و
ايدتني و علمتني و عرفتني اسئلك بتقدیس ذاتك
و تنزيه كينونتك عن دونك ان تقدري ما ينبغي
لسماء كرمك و بحر عطائك انك انت المقتدر
العزيز الغفار انتهی

31 This servant beseecheth God - exalted be His glory - on behalf of each of the sincere ones and those who have turned towards Him, for that which hath no likeness or equal.

31 اينعيد از حقّ جلّ جلاله از برای هر يك از
مخلصين و مقبلين مسئلت مينمايد آنچه را كه شبه
نداشته و مثل ندارد

32 My God, my God! Aid Thy loved ones to turn their faces toward the light of Thy countenance and to cling to the hem of Thy mercy. Thou art verily the One Who hath power over whatsoever He willeth. There is none other God but Thee, the All-Knowing, the All-Wise.

32 الهی الهی آید اولیائک علی التوجه الی انوار
وجهک و التّشبّث بأذیال رحمتک انک انت
المقتدر علی ما تشاء لا اله الا انت العليم الحكيم

33 The funds sent by them for the transcription of the divine Books, as well as the ornamented, embellished and gilded papers have arrived, and his honor, the Pride of Scribes, His Holiness the Name of God Zaynu'l-Muqarrabin, upon him be the Glory of God, the Most Glorious, is engaged in transcribing them. God willing, they will arrive. In truth, this matter too is reckoned as service to the Cause of God, and if they are able to send repeated supplies of paper, it would be acceptable in the sight of God and adorned with the glory of His good-pleasure.

33 وجه مرسلهء ایشان لأجل تحریر کتب الهی و
همچنین اوراق مزینهء مطرزهء مذهبه رسید و
جناب نضر الکاتین حضرت اسم الله زینالمقربین
علیه بهاء الله الأبهی بتحریر مشغول انشاءالله
میرسد فی الحقیقه اینفقره هم از خدمت امر الله
محسوب و اگر هم بتوانند از اوراق مکرر ارسال
دارند عندالله مقبول و بعزّ رضا مزین

34 In these days mention was made in the Most Holy Court of the spiritual friend who stands ready to serve, regarding His Holiness the Afnan, Haji Siyyid Ali, upon him be the Glory

34 این ایام ذکر حبیب روحانی حضرت قائم بخدمت
در ساحت اقدس مذکور حضرت افنان جناب
حاجی سید علی علیه بهاء الله الأبهی حسب الأمر

of God, the Most Glorious, who, in accordance with the command, hath proceeded to the City of Love for the sale of properties and the payment of debts. Firm and mighty decrees have been issued to all the friends that they should strive to the extent possible in his affairs - that is, he who stands ready to serve - and should endeavor to rectify whatever hath transpired. Although at one time they said: "O servant in attendance! The recompense and reward for the deeds of him who stands ready to serve rest with God, exalted be His glory." In truth, that which hath been manifested from him hath few equals. His deed shall never be erased from the Book of God. Verily, He doth not suffer the reward of the doers to be lost. And they said that all the Afnans should arise to do that which befitteth his deed. Although God, exalted be His glory, hath been and is the Helper, yet every soul must manifest his own service. Thus hath My tongue spoken in the kingdom of My utterance, as a mercy from My presence, and He is the All-Bountiful, the Most Generous.

35 Thanks be to God, mention of them hath repeatedly issued from the Tongue of Grandeur. The servant beseecheth his Lord to aid him and ordain for him every good thing which He hath sent down in His perspicuous Book.

36 O spiritual friend, Jinab-i-Aqa Muhammad Hasan, upon him be 966 [Baha'u'llah]. As commanded, convey greetings. Several rings adorned with the Greatest Name should be sent. This is from the bounty of our Lord upon him. Verily, He is the All-Bountiful, the Generous. Likewise, as commanded, convey greetings to His Honor, the revered beloved, Ismu'llah Jamal, upon him be the Most Glorious Glory of God; and His Honor, the revered beloved, Jinab-i-'Ali-Qabl-i-Akbar, upon him be the Most Glorious Glory of God; and the beloved of the heart, His Honor Ibn-i-Abhar, upon them both be the Most Glorious Glory of God. God willing, wondrous, exalted and sacred Tablets will descend from the heaven of bounty and be sent in the future.

37 This servant conveys greetings, praise, glory and splendor to each of these gentlemen, and begs for their steadfast and unwavering confirmation. Verily, He is the Hearer, the Answerer. Glory, remembrance and praise be upon your honor and upon those who are with you and who love you for the sake of God, the Lord of the worlds.

38 The servant 27 Jamadi'ul-Avval 1308

بمدینه عشق توجّه نمودند لأجل بيع املاک و ادای دیون حکمهای محکم متین بجمع اولیا صادر که بقدر مقدور در امور ایشان یعنی قائم بر خدمت سعی نمایند و در اصلاح آنچه واقع شده همت کنند اگرچه وقتی از اوقات فرمودند یا عبد حاضر اجر و مکافات اعمال جناب قائم بر خدمت امر بر حقّ جلّ جلاله است فی الحقیقه از ایشان ظاهر شده آنچه که شبه آن بسیار کم است عملش از کتب الهی محو نخواهد شد آنه لا یضیع اجر العالمین و فرمودند افنان طراً قیام نمایند بر آنچه سزاوار عمل اوست اگرچه حقّ جلّ جلاله معین بوده و هست و لکن هر نفسی باید خدمت خود را اظهار نماید کذلک نطق لسانی فیملکوت بیانی رحمة من عندی و هو الفضال الکريم انتهى

35 لله الحمد مکرّر ذکرشان از لسان عظمت جاری یسئل الخادم ربّه ان یوفقه و یقدر له کلّ خیر انزله فی کتابه المبین

36 حبیب روحانی جناب آقا محمد حسن علیه ۹ ۶۶ [بهاء الله] را حسب الأمر تکبیر [برسانند] باید چند عدد خاتم مزین بنقش اسم اعظم ارسال دارند هذا من فضل ربنا علیه انه هو الفضل الکريم و همچنین حسب الأمر حضرت محبوب معظم اسم الله جمال علیه بهاء الله الأبهی و حضرت محبوب معظم جناب علی قبل اکبر علیه بهاء الله الأبهی و محبوب فؤاد حضرت ابن ابر علیهما بهاء الله الأبهی را سلام [برسانند] انشاء الله کره بعد الواح بدیعہ منیعہ مقدسه از سماء جود نازل و ارسال میشود

37 اینعبد خدمت هر یک از آقایان سلام و ثنا و تکبیر و بها میرساند و از برای ایشان [تأیید] ثابت مستقیم میطلبد انه هو السامع المجیب البهاء و الذکر و الثناء علی حضرتکم و علی من معکم و یحبکم لوجه الله رب العالمین

38 خادام فی ۲۷ جمادی الأولى سنة ۱۳۰۸

INBA15:155, INBA26:156, MUH3.193x

BH01211

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

Date: 1308-06 [1891-Jan]

- 1 He is God, exalted be His glory, His majesty and His power! 1 هو الله تعالى شأنه العظمة والاقدار
- 2 Praise be unto the peerless Lord, Who is worthy and deserving, Who hath adorned the lands of holy and tranquil souls with the flowers of knowledge and wisdom through the rain of His mercy and utterance. His will hath no impediment and His purpose no veil or barrier. His is the praise and the glory, and His the remembrance and the splendor, for having illumined the hearts of His sincere servants with the light of His knowledge and adorned them with the ornament of His sanctification and holiness. He is the Self-Subsisting, to Whose power and dominion the tongues of His servants and creation bear witness. There is none other God but Him, the Single, the One, the Mighty, the All-Bountiful. 2 حمد خداوند بی مانند را لایق و سزا که بابر رحمت و بیان اراضی نفوس مطمئنۀ مقدّسه را بریاحین علم و حکمت مزین داشت اراده اش را مانعی نه و مشیتش را حجاب و حائل نه له الحمد والثناء و له الذکر والبهاء بما نورّ قلوب المخلصین من عباده بنور معرفته و زینها بطراز تقدیسه و تنزیهه انه هو القيوم الذی شهدت بقدرته و سلطانه السن عباده و خلقه لا اله الا هو الفرد الواحد العزيز الفياض
- 3 And blessings and peace be upon His Beloved One, the Dawning-Place of His knowledge and the Dayspring of His verses, and upon His family and companions, through whom the call was raised and the banner of unity was planted in the world of creation - blessings that the passage of time cannot alter. Verily, He is the Mighty, the Bestower. 3 و الصلوة و السلام على حبيبه و مطلع علمه و مشرق آياته و على آله و اصحابه الذين بهم ارتفع النداء و نصبت راية التوحيد في ناسوت الانشاء صلوة لا تغيرها طول الزمان انه هو العزيز المتان
- 4 The servant perceived the fragrance of your letter before its appearance and arrival. This testifieth and will continue to testify to the loftiness of your love and the excellence of your affection in God, the Lord of the Throne and earth, the Master of the hereafter and the former times. 4 قد وجد الخادم عرف كتابكم قبل ظهوره و حضوره هذا ما دلّ و يدلّ على علو حُبكم و سموّ و دكم في الله ربّ العرش و الثرى و مالک الآخرة و الأولى
- 5 O beloved of my heart! Your words have stirred me and your utterances have gladdened me. After reading and reciting, I approached a place that God hath sanctified from the idle fancies of heedless creatures. When I arrived, I presented what was in your letter, whereupon the Master - may our souls be sacrificed for His sake - spoke: 5 يا حبيب فؤادی قد هزّنتی کلماتک و سرتنی بیاناتک و بعد القراءة و التلاوة قصدت مقاماً جعله الله مقدّساً عن ظنون الغافلين من البرية فلما حضرت عرضت ما في كتابك اذا قال المولى ارواحنا فداه
- 6 "O thou who art mentioned before the Wronged One! We have heard thy call and perceived from thy letter the fragrance of sincerity and supplication unto God, the Self-Sufficient, the Most High. We beseech God, blessed and exalted be He, to adorn thee in all conditions with the ornament of righteousness and fear of God, to protect thee from the evil of enemies, to give thee to drink at all times from the cup of recognition, and to ordain for thee from the Pen of Destiny that which will draw thee near unto Him and assist thee in that which 6 يا ايها المذكور لدى المظلوم انا سمعنا نداءك و وجدنا من كتابك عرف الخلوص و الابتهال لله الغني المتعال نسأل الله تبارك و تعالى ان يزينك فيكل الأحوال بطراز البر و التقوى و يحفظك من شرّ الأعداء و يسقيك في كل الأحيان من كأس العرفان و يكتب لك من قلم التقدير ما يقربك اليه و يؤيدك على ما امرت به في كتابه انه هو المقتدر الذي لا تمنعه سبجات المتوهمين و

thou hast been commanded in His Book. Verily, He is the Almighty Whom the veils of the deluded cannot hinder, nor the imaginings of the heedless. There is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.

لا ظنون الغافلين لا اله الا هو الفرد الواحد العليم
الحكيم

- 7 O Rida! Upon thee be My peace. Thou art ever remembered in the gathering of the captives. Blessed art thou for having drunk the choice wine of certitude and utterance in praise of God, the Lord of the worlds and the Goal of all peoples. We beseech Him, exalted be He, to open before thy face the door of His bestowal, to rain down upon thee from the clouds of His generosity the showers of His bounty and the outpourings of His mercy, to protect thee with the hosts of power and might, and to assist thee in good deeds. Verily, He is the Guardian of good deeds and the Revealer of verses. There is none other God but Him, the Mighty, the All-Knowing.”

7 يا رضا عليك سلامی لازال در انجن اسرا
مذکورى نعيمًا لك بما شربت رحيق التحقيق
و البيان فى ثناء الله مولى العالم و مقصود الأمم
و نسأله تعالى ان يفتح على وجهك باب عطائه
و يمطر عليك من سحاب جوده امطار كرمه و
اساكيب رحمته و يحفظك بجنود القدرة و القوة
و يؤيدك على الخيرات انه ولى الحسنات و منزل
الآيات لا اله الا هو العزيز العلام انتهى

- 8 Praise be to God that the glad tidings of that spiritual beloved's health and well-being arrived and became the cause of joy and delight. God is witness that I have ever been thinking of you and have ever beseeched the Self-Sufficient, the Most High for your well-being. However, since you have been in the service of Jinab-i-Amin - upon him be God's peace, protection and mercy - complete assurance and certitude was attained. I beseech God, exalted be His glory, to preserve and protect him, to strengthen him through His might and exalt him through His loving-kindness. Moreover, mention of him was heard at times from the Master's tongue. Surely this mention must have an effect in the world. We beseech God, blessed and exalted be He, to send down upon him from the heaven of His grace the rains of blessing and favor. Verily, He is the Lord of creation and in His grasp are the reins of all who are in the heavens and on earth. The gift that was sent in their name has arrived. Praise be to God Who hath manifested from His presence that which indicateth His love and affection. Think not that there was any hesitation in accepting what was sent. Nay, by the very Self of the Lord, this servant beareth witness that it was accepted with supreme acceptance. The gaze of them that are endued with certitude is fixed upon love and purpose and the sender, not upon aught else. Love hath its aspects and stations. It is the teacher of hearts and souls and the revealer of mysteries. And since this deed was adorned with the ornament of love, its acceptance transcendeth all acceptance and is approved by His loved ones and chosen ones.

8 الحمد لله مرثدة صحت و سلامتی آنحبيب روحانی
رسید و علت سرور و ابتهاج گشت حق شاهد
و گواه که لازال در خیال شما بوده و لازال
از غنى متعال سلامتی آنجناب را مسئلت نموده
ولكن چون در خدمت حضرت امين عليه سلام
الله و حفظه و رحمت پوده اید کمال اطمینان و
ایقان حاصل از حق جل جلاله امل و سائل که
حضرت ایشانرا حفظ فرماید و حراست نماید و
يعزه بعزه و يرفعه بعنایته از اینها گذشته بعضی از
اوقات از لسان مولى هم ذکر حضرتشان استماع
شد البته این ذکر را در عالم اثری است نسأل
الله تبارک و تعالى ان ينزل على حضرته من سماء
فضله امطار البركة و النعمة انه مولى البرية و فى
قبضته زمام من فى السموات و الارضين هديه
که باسم ایشان بود رسید الحمد لله الذى اظهر من
حضرت ما دلّ على محبته و مودته گمان مکنید که
آنچه ارسال شد در قبولش توقفى است لا و نفس
المولى شهادت میدهد این عبد که بقبول اعظم
رسید نظر اهل یقین بحبّت و اراده و مرسل است
نه دون آن محبت را شؤونهاست و مقامها اوست
معلم قلوب و معلم نفوس و مظهر اسرار و این
عمل چون بطراز محبت مزین بود قبول فوق قبول
است و مقبول اولیا و احبا

- 9 Concerning what you wrote about this servant's intention to gather the means for the garden remaining firm and steadfast - this is among the aspects of love, for when a hundred cometh,

9 اینکه مرقوم داشتید که هنوز در نیت این عبد
فراهم آوردن اسباب بستان ثابت و راسخ است
این از شؤونات محبتست چونکه صد آمد نود هم

ninety is also with us. When love is established, its conditions and effects are present. This condition can never be separated or divided from that which is conditioned by it. We beseech God, blessed and exalted be He, to preserve you and draw you nigh. Verily, He is the Lord of grace and confirmation, the Helper of them that do good amongst His servants, and the Ultimate Goal of them that know in His kingdom.

- 10 The apple of my eye, his honor Aqa Mirza Mustafa - upon him be 9 6 6 [Baha'u'llah] - hath repeatedly made mention of you. Indeed, each of the existing chosen ones hath made and continueth to make mention of you, and all beseech from God, exalted be His glory, whatsoever constituteth the supreme ladder for ascent and exaltation. Verily God is the Generous Giver. Nothing escapeth His knowledge. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Powerful, the Omnipotent. Peace and remembrance and mercy be upon you and upon God's righteous servants. Praise be to God, the Lord of the worlds.

- 11 The servant, 9th of Jamadiyu'th-Thani 1308

- 12 Since they had inquired about the previously sent grape vines, the grape vines that were sent as gifts - as their cuttings arrived here dried up - therefore remained barren and unfruitful.

پیش ماست محبت که ثابت شد شرایط و آثارش
موجود این شرط هرگز از مشروطش دور نماید و
فصل ننماید نسأل الله تبارک و تعالی ان یحفظکم
و یقرّبکم انه ولیّ التوفیق و التّأیید و معین المحسنین
من عباده و غایة آمال العارفین فی مملکته

10 قرّة عين جناب آقا میرزا مصطفی علیه ۹ ۶ ۶
[بهاء الله] مکرّر ذکر شما را نموده فی الحقیقه
اولیای موجودین هریک ذکر شما و یاد شما نموده
و مینمایند و کلّ از حقّ جلّ جلاله مسئلت
مینمایند آنچه را که مرقاة اعظمست از برای
سموّ و علوّ ان الله هو المعطى الکریم لا یعزب عن
علمه من شیء یفعل ما یشاء و یحکم ما یرید و
هو العزیز المقتدر القدير السلام و الذکر و الرحمة
علیکم و علی عباد الله الصّالحین و الحمد لله ربّ
العالمین

- 11 خادام فی ۹ جمادی الثانی سنة ۱۳۰۸

12 چون از قبل از عنهای مرسله سؤال فرمودند
عنهای صلت چون قلبه‌های آن خشک بانجا
رسید لذا خشک و بی ثمر ماند

BLIB_Or15736.067

BH00967

To: *Haji Mirza Muhammad Ali Afnan, in China*

Date: 1308-06-09 [1891-Jan-20]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be sanctified above all that hath been and shall be, befitting that Self-Subsisting Lord Who, through the light of His creative Word "Be!", hath enabled sheer nothingness to attain the mantle of existence. The blessed word "and it is!" hath been and ever shall be a witness to this manifest and resplendent power. The convulsions of the world and the oppression of nations have neither prevented nor deterred Him from His purpose, though at times, in accordance with the requirements of consummate wisdom, the manifestations of grace and favor

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 حمد مقدّس از ما کان و ما یكون حضرت قیومی
را لایق و سزا که بانوار نیر کلمه کن نیست
بخت را بطراز هستی فائز نمود گواه این قدرت
ظاهره باهره کلمه مبارکه فیکون بوده و هست
انقلابات عالم و ظلم امم او را منع ننمود و از
اراده بازداشت اگرچه گاهی بمقتضیات حکمت
بالغه ظهورات فضل و عنایت توقّف مینماید و

are made to pause. And since most have no access to the City of understanding of this station, they become possessed of vain imaginings.

- 3 Glorified art Thou, O my God, my Lord, and my Support! I beseech Thee by the oceans of Thy patience and forbearance, and by Thy power and might, to enable the ignorant to draw nigh unto the City of Thy knowledge, and the rulers to the court of Thy justice. Thou art verily the All-Bountiful, the Most Generous, and within Thy grasp lie the reins of all who are in the heavens and on earth.

- 4 May my spirit be a sacrifice unto your mention and utterance, your arising and your steadfastness! For some time, outwardly no news had been received from your honour, although praise be to God, repeatedly from the tongue of the Goal of the world was heard, specifically concerning your honour, that which is the cause of eternal joy and gladness. And after attaining the presence on this day, these exalted words were revealed and sent down from the tongue of grandeur, exalted be His utterance and magnificent His proof:

- 5 In My Name, the Wronged One

- 6 O My Afnan! Upon thee be My glory and the glory of all who are in My kingdom! This Wronged One is afflicted each day with fresh calumnies. Glory be to God! Lies and calumnies have reached such a point as cannot be recounted or expressed. Each soul who turneth toward this direction, from behind the hill arriveth word that he hath stolen large sums of money from merchants and brought it to Akka. Although these matters are the cause of grief, yet since they are for the sake of God they are the water of life and are in truth the manifestation of joy and delight. The world and all that is therein, in relation to God, blessed and exalted be He, are loved and accepted, but if this relationship be severed they are not worth a penny. Praise be to God, whatsoever hath befallen Us, its purpose is clear and evident to the Afnan of the Divine Lote-Tree, manifest as the sun and apparent to all. Deeds are the mirror of existence and the record of rank and station. Say:

- 7 My God, my God! Praise be to Thee for having revealed unto me that which was concealed from Thy servants and treasured up through Thy power and might. I beseech Thee, O God of Names and Creator of heaven, by the lights of Thy justice and the manifestations of Thy sovereignty, to assist the heedless to turn unto Thee and to face the door of Thy bounty. Then open unto me, O my Master and my King, the doors of Thy mercy and Thy generosity in every world of Thy worlds. Verily, Thou art the Almighty, the Glorious, the All-Bountiful.

چون اکثری بمدینه عرفان اینقام راه ندارند لذا بتوهمات نالایقه متوهم

3 سبحانک اللهم یا الهی و سیدی و سندی استلک بجور صبرک و اصطبارک و قدرتک و اقتدارک ان یوقی الجهلاء علی التقرب الی مدینه علمک و الأمرآ الی ساحة عدلک انک انت الحواد الکریم و فی قبضتک زمام من فی السموات و الارضین

4 روحی لذکرکم و بیانکم و قیامکم و استقامتکم الفداء چندیست بر حسب ظاهر از آنحضرت خبری نرسید اگرچه الله الحمد مکرر از لسان مقصود عالمیان مخصوص آنحضرت شنیده شد آنچه که سبب فرح و سرور ابدیست و بعد از شرف حضور در این یوم اینکلمات عالیات از لسان عظمت جاری و نازل قوله عزّ بیانه و جلّ برهانه

5 بسمی المظلوم

6 یا افنانی علیک بهائی و بهاء من فیملکوتی اینظلم در هر یوم بمفتریات جدیدی مبتلا سبحان الله کذب و افترا بمقامی رسیده که از ذکر و بیان باتها نرسد هر یک از نفوس که باین شطر توجیه مینماید از عقب تل میرسد که مبالغی مال تجار را سرقت نموده و به عگا برده این امور اگرچه سبب احزانست ولیکن چون لوجه الله بوده کوثر حیوانست و فی الحقیقه مظهر نشاط و انبساط عالم و آنچه در آنتست بنسبته الی الله تبارک و تعالی محبوب و مقبول و اگر این نسبت قطع شود بفلسی نیززد لله الحمد آنچه وارد شد نزد افنان سدره جهنش معلوم و واضح و چون آفتاب روشن و لائح اعمال مرآت وجود است و دفتر شأن و مقام

7 قل الهی الهی لک الحمد بما اظهرت لی ما کان مستوراً عن عبادک و مکنوناً مخزوناً بقدرتک و اقتدارک استلک یا الهه الاسماء و فاطر السماء بأنوار عدلک و ظهورات سلطنتک ان تؤید الغافلین علی الاقبال الیک و التوجه الی باب عطائک ثم افتح لی یا مالکی و سلطانی ابواب رحمتک و جودک فیکلّ عالم من عوالمک انک انت المقتدر العزیز الوهاب

- 8 Verily each of these mentions is a key to unlock a door, and when its time cometh it shall open a matter from God, the Opener, the Bountiful. O Afnan! Upon thee be My loving-kindness, My grace and My mercy. For some time now Afnan, Haji Mirza Abu'l-Hasan, upon him be the Glory of God, hath attained the presence and dwelt in the vicinity, and their affairs have been in upheaval. Although these upheavals are the means of tranquility and assurance, for the Afnan were created for the promotion of God's Cause - when outwardly restricted, inwardly they are engaged in service to the Cause of God, blessed and exalted be He. Your honor is aware and can testify to what was mentioned. We beseech God, blessed and exalted be He, first to set right his affairs through His bounty and generosity, and to ordain for him that which shall profit and enrich him, and to strengthen him in all His worlds. Verily He is the All-Bountiful, the Generous Giver. Your honor must also strive diligently to the extent possible to set right [their affairs]. I beseech the True One in all conditions for whatsoever conduces to glory, exaltation and grace. Verily He is powerful over all things.
- 9 The Greater Branch hath repeatedly made mention of your honor and sought [divine] confirmation and grace. We beseech God to fulfill the needs of His Afnan through His might, power and sovereignty. Convey greetings to the Afnan on behalf of the Wronged One. They are remembered in all conditions and are recipients of grace. We beseech God to exalt them through His Name and make them banners of His guidance amongst His creation. Verily He is the Hearer, the Answerer. The Glory shining from the horizon of the heaven of My mercy be upon you and upon those who are with you and who love you and hearken unto your words concerning this manifest Cause. End.
- 10 The upheavals that have arisen have made manifest matters that had remained concealed. A certain soul, toward whom the utmost favor had been shown, hath at length, by reason of the instigations of the slanderers, occupied himself night and day with such designs. In truth, what a wondrous veil hath been rent asunder! So much so that even when His Holiness Afnan, Jinab-i-Aqa Siyyid Ahmad—upon him be the Most Glorious Baha of God—turned his steps toward this region, they sent word by telegraph in his wake unto Beirut that Siyyid Ahmad and his servant, Nasru'llah, had stolen a sum of money in cash together with certain banknotes and had directed their course unto that land. Shaykh Muhammad Yazdi is occupied with such matters as these, that his own condition and the condition of him who misled him may be made manifest. Verily, God is
- 8 آنچه ذکر شده و میشود فی الحقیقه هر یک مفتاحی است از برای بابی و اذا جاء حینه یفتح امری من لدی الله الفاتح الکریم یا افنانی علیک عنایتی و فضلی و رحمتی چندبست افنان جناب حاجی میرزا ابوالحسن علیه بهاء الله بلقا فائز و در جوار ساکن و اموراتشان منقلب اگرچه این انقلابات باب سکون و اطمینانست چه که افنان از برای تبلیغ امر الهی خلق شده اند ظاهر که منع میشود باطن نزدشان حاضر و آن خدمت امر الله تبارک و تعالی است آنجناب بر آنچه ذکر شد آگاه و گواهند نسل الله تبارک و تعالی اولاً ان یصلح امور بجوده و کرمه و یقدر له ما ینفعه و یغنیه و یؤیده فیکل عالم من عوالمه انه هو الفیاض و هو المعطى الکریم و آنجناب هم بقدریکه از ایشان برآید باید در اصلاح [اموراتشان] سعی بلیغ منظور دارند از حق در جمیع احوال میطلبم آنچه را که سبب عزّت و رفعت و عنایت است انه علی کل شیء قدیر
- 9 غصن اکبر مکرّر ذکر آنجناب را نموده و توفیق و عنایت طلب کرده نسل الله ان یقضی حوائج افنانه بعزّه و قدرته و سلطانه افنان را از قبل مظلوم تکبیر برسانید در جمیع احوال مذکورند و بعنایت فائز نسل الله ان یرفعهم باسمه و یجعلهم اعلام هدایتیه بین خلقه انه هو السّامع المجیب البهّاء المشرق من افق سمّاء رحمتی علیکم و علی من معکم و یحبکم و یسمع قولکم فی هذا الأمر المبین انتهى
- 10 انقلابات وارده امورات مستوره را ظاهر نمود نفسی را که کمال عنایت در باره اش ظاهر بالآخره در لیلای و ایام باغواى مفتقرین مشغول فی الحقیقه عجب حجابی خرق شده حتّی حضرت افنان جناب آقا سید احمد علیه بهاء الله الایبى هم که باین شطر توجه نمودند از عقب سیالیه برقیه اخبار داده به بیروت که سید احمد و آدمش نصرالله مبلغی وجه نقد و بعضی اوراق نقدیه سرقت نموده بآن ارض توجه کرده اند شیخ محمد یزدی بامثال امور مذکوره مشغول لیظهر شأنه و شأن من اغویه ان الله هو المبین الحکیم یوم خافیه صدور و خائنه عین امروز است صدق الله العلیّ العظیم

the Expounder, the All-Wise. Today is the day wherein the hidden things of men's breasts and the treachery of their eyes are laid bare. God, the Most High, the Most Great, hath spoken the truth.

- 11 Attention to the rectification of the affairs of that honored Afnan—upon him be the Baha and loving-kindness of God—who is resolved to set forth, dependeth upon the care of Your Honor, and assuredly you will extend such attention as lieth within your power. Unto the gentlemen, the Afnans of the Divine Lote-Tree—upon them be the Most Glorious Baha of God—I convey abasement, utter self-effacement, glorification, and Baha. The one God beareth witness to the condition of this servant, that they have ever been remembered in the Most Holy Presence; of this supreme bounty there can be no doubt, and the divine Books, both before and after, testify and bear witness thereto.

11 التفات در اصلاح امور جناب افنان علیه بهاء الله و عنایتی که عازمند منوط بتوجه آنحضرتست و البته بقدر مقدور توجه میفرماید خدمت آقایان افنان سدره علیهم بهاء الله الاهی عرض نیستی و فنا و تکبیر و بها معروض میدارم خدای واحد شاهد حال که لازال در ساحت اقدس مذکورند این فضل اعظم را شبی نه و کتب الهی از قبل و بعد بر آن شاهد و گواه

- 12 This evanescent servant hath in all conditions besought, and still beseecheth, the All-Sufficing, the Most Exalted, for whatsoever may conduce to their exaltation and advancement. Assuredly, whatsoever hath been submitted, and whatsoever is submitted, is attended by acceptance; with the bountiful, deeds are not hard to accomplish. The Most Glorious Baha and the most exalted praise rest upon Your Honor, and upon whoso loveth you and heedeth your word, your remembrance, and your utterance in proclaiming the Message of God, the Most Great, and His manifest Cause. Praise be unto Him, inasmuch as He is the Best-Beloved of all the worlds.

12 این عبد فانی در جمیع احوال از غنی متعال مسئلت نموده و مینمایم آنچه را که سبب ارتقاء و ارتقاء ایشانست و البته آنچه عرض شده و میشود باجابت مقرونست یا کریمان کارها دشوار نیست البهاء الاهی و الثناء الاعلی علی حضرتکم و علی من یحبکم و یسمع قولکم و ذکرکم و [بیانکم] فی ذکر نبأ الله العظیم و امره المبین و الحمد له اذ هو محبوب العالمین

- 13 The servant 9 Jamadiyu'th-Thani 1308

13 خادم فی ۹ جمادی الثانیة سنة ۱۳۰۸

INBA31:215

BH04698

To: Aqa Shaykh Salman

Date: 1308-06-11 [1891-Jan-22]

- 1 In the Name of the Desire of the worlds!

1 بنام مقصود عالمیان

- 2 Praise befitteth the Lord of all being, Who through a single drop from the ocean of His generosity brought the world of existence into being, and through the radiance of the Day Star of His Most Great Name illumined both the world and all nations. His purpose in this supreme mercy and mighty favor

2 حمد حضرت مقصود را لایق و سزااست که بقطره‌ئی از بحر جود عالم وجود را موجود فرمود و بانوار نیر اسم اعظم عالم و امم را منور نمود مقصودش از این رحمت کبری و عنایت عظمی

hath been and still is the recognition of Him by His servants. Blessed is the servant who hath taken and drunk from the hand of bounty the living waters of immortality. He is of the people of Baha, who in the Qayyumu'l-Asma hath been mentioned and recorded by the Supreme Pen. Blessed is he and joy be unto him.

- 3 O my God and my Lord! Withhold not Thy servants from entering the crimson Ark of rubies which Thou hast ordained specifically for the people of Baha. O Lord! Thou seest Thy servant turning toward the horizon of Thy prison. I beseech Thee by the light of Thy Cause, whereby Thy earth and heaven were illumined, to aid me to serve Thy loved ones. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Knowing, the All-Wise....

معرفت عباد بوده و هست طوبی از برای عبدیکه
از ید عطا کوثر بقا اخذ نمود و بیاشامید اوست
از اهل بها [که در] قیوم اسماء از قلم اعلی مذکور
و مرقوم طوبی له و نعیماً له

3 یا الهی و سیدی لا تمنع عبادک عن الورد
فی السفینة الیاقوتة الرطبة الحمراء التي جعلتها
مخصوصة لأهل البهاء ای ربّ ترى عبدک اقبل
الی افق سجنک استلک بنور امرک الذی به
اشرقت ارضک و سمائك ان توفقنی علی خدمة
اولیائک انک انت المقتدر علی ما تشاء لا اله
الا انت العلیم الحکیم

YMM.359x

BH02958

To: *Mirza Mihdi Askaruf Yazdi*

Date: 1308-06-25 [1891-Feb-5]

- 1 Praise befiteth that Most Glorious, Most Exalted, Most Great, Most Holy, Self-Subsisting Lord Who, through one blessed word shining forth from the heaven of His Will, illumined the world of utterance and adorned it with the pearls of knowledge. Glorified be His majesty, boundless His grace, and there is no God but Him. He is the One Who hath power to manifest diverse letters from a single letter, and from these He brought forth the realms of words, and revealed the hidden pearls concealed within the shells in the ocean of His power. Within this utterance lie hidden the seas of knowledge and wisdom which none can manifest save through His might and power and grandeur and sovereignty....
- 2 This day is sanctified above all days, for it is attributed to the Truth. Blessed is he who hath attained to circumambulation of the Kaaba of God and hath clung to the hem of His mercy....
- 3 O party of God! This is the day of service and assistance. With the Kawthar of utterance quicken the dead and guide the wayward to the dawning-place of nearness. Ye are the cup-bearers of the Salsabil of utterance, the Desired One of all worlds. Soon shall the carpet of the world be rolled up. Every

1 حمد حضرت امجد ارفع اعظم اقدس قیوم را
لایق و سزااست که بیک کلمه مبارکه که از
سماء اراده اشراق نمود عالم بیانرا منور نمود و بالای
عرفان زینت داد جلّ جلاله و عمّ نواله و لا اله
غیره اوست مقتدریکه از یک حرف حروفات
مختلفه را ظاهر فرمود و از آن عوالم کلمات را
موجود نمود و لآلی مکنونه در اصداف عمان
قدرتش را ظاهر و هویدا ساخت در این بیان
بحور علم و حکمت مکنون و مستور لا یقدر احد
ان یظهرها الا بحوله و قوته و عظمته و اقتداره
...

2 امروز مقدّس است از ایّام چه که بحقّ منسوب
طوبی از برای مقبلیکه بطواف کعبه الله فائز شد
و باذیال رحمتش متشبّث ...

3 یا حزب الله یوم یوم خدمت و نصرت است
بکوثر بیان مردگانرا زنده نمائید و گمراهان را
بمشرق قرب هدایت کنید شما ئید ساقیان سلسبیل
بیان مقصود عالمیان زود است بساط عالم پیچیده

created thing, with its outer and inner tongue, beareth witness to its transformation and evanescence. Blessed are they that hear!

- 4 That which today taketh precedence over all matters and is acceptable in the presence of Him Who conversed on Sinai is the manifestation of unity and concord from the horizons of the heavens of hearts. Blessed is he who hath made his paramount concern the unification of the hearts of My loved ones.
- 5 O party of God! We counsel you to such deeds as will cause the exaltation of God's Word and lead to the acceptance of the people of the world....

شود هر شیئی از اشیاء بلسان ظاهر و باطن بر
تغییر و فنایش شهادت میدهد طوبی للسامعین

4 امریکه الیوم مقدّم است بر امور و مقبولست در
ساحت مکّم طور ظهور اتّحاد و اتّفاق است از
آفاق سموات قلوب طوبی لمن جعل همه تألیف
افتدۀ اولیائی

5 یا حزب الله وصیّت مینمائیم شما را باعمالیکه سبب
ارتفاع کلمه الهیه است و علّت اقبال اهل عالم
...

AYI2.292x, AYI2.293x, YMM.475x

BH00666

To: *Tafrishi, Aqa Mirza Muhammad Ali et al., in Tihran*

Date: 1308-07-09 [1891-Feb-18]

- 1 He is the Most Holy, Most Great, Most Exalted, Most Glorious!
- 2 Praise be to the Lord of all desires, the Sovereign of the unseen and seen realms, the Manifestation of names and attributes, Who with one exalted Word adorned absolute nothingness with the ornament of existence, and through it illumined the visible and invisible cities with the light of vision and knowledge. Exalted be His glory and His power, and exalted be His light and radiance! Light, radiance, remembrance and glory be upon those who have arisen to aid His Cause and uphold His commandments and laws, whose feet have not slipped through the doubts of the people nor the intimations of the idol-worshippers. They heard and turned to Him; they recognized and spoke, until they arose to serve His Cause, the Impregnable, the Inaccessible, the Mighty, the Wise.
- 3 O beloved of my heart! The words and utterances which bore the sweet fragrances of love and unity have arrived - the arrival of an ocean of praise and remembrance for one who is truly thirsty and spiritually athirst. After their arrival, perusal and contemplation, such a state of joy was attained that pen and ink fail to describe it, for from each word thereof wafted the fragrance of the love of the Desired One of all worlds. Blessed are ye and joy be unto you for that which hath flowed from the

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 حمد حضرت مقصود را مالک غیب و شهود
را مظهر اسماء و صفات را که پیک کلمه علیا
عدم محض را بطراز وجود مزین داشت و باو
مدائن ظاهره و باطنه را بنور بینائی و دانائی منور
و روشن فرمود تعالی عزّه و اقتداره و تعالی نوره
و اشراقه النور و الضیاء و الذکر و البهاء علی الدّین
قاموا علی نصره امره و اثبات اوامره و احکامه
بحیث ما زلت اقدامهم من شبهات الأنام و لا
اشارات عبدة الأصنام سمعوا و اقبلوا عرفوا و
نطقوا الی ان قاموا علی خدمة امره المحکم الممتنع
العزیز الحکیم

3 یا حبیب فؤادی کلمات و بیاناتیکه حامل نفحات
محبت و اتّحاد بود رسید رسیدن یکبیر ذکر و ثنا
از برای عطشان حقیقی و ظلّمان معنوی و بعد
از ورود و قرائت و توجه حالت سروری حاصل
که وصف آن از خامه و مداد منقطع چه که
از هر کلمهئی از آن عرف محبت مقصود عالمیان
متضوّع طوبی لکم و نعیماً لکم بما جرى من معین

fountain of your love, the river of your knowledge. We beseech God to assist you and draw you nigh unto Him in all conditions. Verily, He is the Self-Sufficient, the Most High. And after the manifestation of joy and gladness, having aimed for the supreme heights and most exalted horizon, and after complete permission was granted, the verses and prose which flowed from the pen and ink of love and affection were presented. This is what the Lord of all men hath spoken in reply - exalted be His utterance and magnificent His proof, and there is no Beloved besides Him.

حُبِّكُمْ كَوْثَرُ عِرْفَانِكُمْ نَسْتَلِ اللَّهَ أَنْ يُؤَيِّدَكُمْ وَيُقَرِّبَكُمْ إِلَيْهِ فَيَكِلَ الْأَحْوَالَ أَنَّهُ هُوَ الْغَنِيُّ الْمُتَعَالِ وَبَعْدَ أَنْ ظَهَرَ انْبِسَاطُ وَنَشَاطُ قَصْدِ ذُرْوَاهُ عَلَيَا وَافَقَ أَعْلَى غَمْدِهِ بَعْدَ أَنْ تَمَّامَ نَظْمُ وَنَثَرُ كَمَا أَنَّ قَلَمَ وَمَدَادَ مَحَبَّةٍ وَوَدَادَ جَارِي عَرَضَ شَدَّ هَذَا مَا نَطَقَ بِهِ مَالِكُ الرَّقَابِ فِي الْجَوَابِ قَوْلُهُ عَزَّ بَيَانُهُ وَجَلَّ بَرَهَانُهُ وَلَا مَحْبُوبَ غَيْرُهُ

4 He is the Speaking One, the Compassionate, the Generous.

4 هُوَ النَّاطِقُ الْمَشْفِقُ الْكَرِيمُ

5 O Muhammad-Qabli-'Ali! Upon thee be My glory and loving-kindness. The people of that house and station have ever been present before the countenance of the Lord of all men and have been remembered with most wondrous praise. The honored and exalted Ha-Qabli-Sin, who hath ascended unto the Most Sublime Horizon, was blessed with special favors, and We revealed for him, before and after his ascension, that which brought solace to eyes and manifested mysteries. We testify that he arose to serve the Cause with such power as was not weakened by the affairs of men, and drank the nectar of immortality from the hands of bounty with such steadfastness as was not shaken by the conditions of the divines nor the might of princes nor the clamor of every remote barking dog. We testify that he attained unto that which was inscribed by the Supreme Pen in the Books of God, the Lord of the Mighty Throne. He hearkened when the Call was raised, hastened and said: "Yea, yea, O Thou Goal of the hearts of them that know! Here am I, here am I, O Beloved of all who are in the heavens and on earth!" Thus did the Lord of existence manifest His grace and mercy that hath preceded all things. Verily thy Lord is the All-Bountiful, the All-Knowing, the All-Informed.

5 يَا مُحَمَّدُ قَبْلَ عَلَى عَلَيْكَ بَهَائِي وَعَنَائِي لَا زَالَ أَهْلُ آتَانِ بَيْتٍ وَمَقَامِ إِمَامٍ وَجْهَ مَوْلَى الْأَنْامِ حَاضِرٍ وَبَادِعِ أَذْكَارِ مَذْكُورٍ مَرْحُومٍ مَرْفُوعٍ جَنَابِ حَا قَبْلَ سَيْنِ الَّذِي صَعَدَ إِلَى الْأَفْقِ الْأَعْلَى بِعَنَائِيَا مُخْصِصِهِ فَائِزٍ بُوْدَهُ أَنْدَ وَانْزَلْنَا لَهُ قَبْلَ صَعُودِهِ وَبَعْدَهُ مَا قَرَّتْ بِهِ الْعَيُونُ وَظَهَرَتْ بِهِ الْأَسْرَارُ نَشْهَدُ أَنَّهُ قَامَ عَلَى الْأَمْرِ بِقُدْرَةٍ مَا أَضَعَفَتْهُ شَتُونَاتُ الْخَلْقِ وَشَرِبَ رَحِيقَ الْبَقَاءِ مِنْ إِبَادِي الْعَطَاءِ بِاسْتِقَامَةٍ مَا زَلَّتْهَا شَتُونَاتُ الْعُلَمَاءِ وَلَا شَوْكَةُ الْأُمَرَاءِ وَلَا ضَوْضَاءُ كُلِّ نَاعِقٍ بَعِيدٍ وَنَشْهَدُ أَنَّهُ فَازَ بِمَا كَانَ مَرْقُومًا مِنَ الْقَلَمِ الْأَعْلَى فِي كِتَابِ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ أَنَّهُ سَمِعَ إِذَا ارْتَفَعَ النَّدَاءُ وَسَرَعَ قَالَ بَلَى بَلَى يَا مَقْصُودَ أَفْتَدَةِ الْعَارِفِينَ لِيَبْكِي لِيَبْكِي يَا مَحْبُوبَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ كَذَلِكَ أَظْهَرَ مَالِكُ الْوُجُودِ فَضْلَهُ وَرَحْمَتَهُ الَّتِي سَبَقَتْ الْأَشْيَاءَ أَنَّ رَبَّكَ هُوَ الْفَضْلُ الْعَلِيمُ الْخَبِيرُ

6 O Muhammad-Qabli-'Ali! Give thanks unto God, thy Lord, for having aided thee to turn unto Him and for having revealed unto thee in the Most Great Prison that whereby the Tree was transformed into Fire and cried out, saying: "O concourse of earth and heaven! The Lord of all creation hath come with sovereignty encompassing the unseen and the seen, and with a Cause before which all the armies of the world are powerless." To this doth the Most Great Name bear witness in this mighty, exalted Station. Thy letter hath come before the Wronged One, and from it We perceived the fragrance of thy remembrance of this Most Great Announcement, whereby the hearts of the sincere were set ablaze. Blessed be thy tongue for having spoken the truth, and thy pen for having manifested before the face

6 يَا مُحَمَّدُ قَبْلَ عَلَى أَشْكُرُ اللَّهَ رَبَّكَ بِمَا أَيْدَكَ عَلَى الْإِقْبَالِ وَانْزَلَ لَكَ فِي السِّجْنِ الْأَعْظَمِ مَا تَبَدَّلَتْ بِهِ السِّدْرَةُ بِالنَّارِ وَنَادَتْ وَقَالَتْ يَا مَلَأْ الْأَرْضَ وَالسَّمَاءَ قَدْ أَتَى مَوْلَى الْوَرَى بِسُلْطَانٍ أَحَاطَ الْغَيْبَ وَالشُّهُودَ وَبِأَمْرِ لَا تَقُومُ مَعَهُ جُنُودُ الْعَالَمِ يَشْهَدُ بِذَلِكَ الْأَسْمُ الْأَعْظَمُ فِي هَذَا الْمَقَامِ الْعَزِيزِ الْمُنِيعِ قَدْ حَضَرَ كُنَّاكَ لَدَى الْمَظْلُومِ وَوَجَدْنَا مِنْهُ عَرَفَ ذَكَرَكَ فِي هَذَا النَّبَأِ الْأَعْظَمِ الَّذِي بِهِ اشْتَعَلَتْ أَفْتَدَةُ الْخُلَصَيْنِ طُوبَى لِلْسَّانِكِ بِمَا نَطَقَ بِالْحَقِّ وَ لَقَلْمِكَ بِمَا ظَهَرَتْ مِنْهُ لَأَلَى الذِّكْرِ وَالثَّنَاءِ إِمَامَ وَجْهَ مَوْلَى الْأَسْمَاءِ فِي هَذَا الْمَقَامِ الرَّفِيعِ نَسْتَلِ اللَّهَ تَبَارَكَ وَتَعَالَى أَنْ يُؤَيِّدَكَ بِسُلْطَانِهِ وَيُوقِّتَكَ

of the Lord of Names, in this exalted station, the pearls of remembrance and praise. We beseech God, blessed and exalted be He, to strengthen thee through His sovereignty and to assist thee through His power, and to record for thee, with the Pen of His grace and the ink of His bounty, the reward of attaining His presence. He, verily, is the Single, the One, the Powerful, the Mighty. The glory shining from the horizon of the heaven of My Kingdom be upon thee and upon them that are with thee and love thee for the sake of God, the Lord of the worlds.

- 7 We wish to make mention of My leaf and My handmaiden who hath turned unto and believed in God, the Mighty, the Wise. O My leaf! Harken unto My call from this Spot which God hath made the point round which circle them that are nigh unto Him and them that believe in His unity. We have mentioned thee aforetime in verses that shall neither be effaced nor altered throughout centuries and ages, and God hath made them to endure in His perspicuous Book. Rejoice thou in these glad-tidings whose light hath shone forth from the horizon of the heaven of the utterance of thy Lord, the Speaking, the All-Hearing, the All-Seeing. Blessed art thou and they that are with thee. We have sent down for you that which will draw you nigh unto God, the Lord of the exalted Throne.

- 8 O 'Aziz! Upon thee be the glory of God and His loving-kindness. Thou hast attained unto turning toward Him and unto the praise of thy Lord, through Whom was manifested that which was hidden in knowledge and treasured in the protection of God, the Mighty, the Praiseworthy. The servant who is present hath submitted that which God cast into thy heart, and We have found therefrom the fragrance of orientation and turning unto Him. Verily thy Lord is the Remembering, the Speaking, the All-Knowing. Give thanks unto God for having brought forth from the treasury of thine utterance the pearls of His knowledge. He, verily, is the All-Bountiful, the Most Generous. Say:

- 9 My God, my God! Praise be to Thee for having honored me with Thy days and illumined me with the lights of Thy knowledge. I beseech Thee by the ocean of Thy verses and the heaven of Thy grace, and by the Lamp that hath taken neither guard nor veil unto itself, to make me known by Thy Name and steadfast in the service of Thy Cause. I beseech Thee, O Lord of the worlds, to open through the key of Thy All-Bountiful Name the doors of Thy favors, Thy mercy and Thy riches. Verily, Thou art the Almighty over what Thou willest, and in Thy grasp are the reins of all affairs of the first and the last. The glory shining from the horizon of the heaven of My grace be upon thee, upon thy tongue, upon thy heart and thy devotion, upon

باقتراده و يكتب لك اجر لقاءه من قلم فضله
و مداد عطائه انه هو الفرد الواحد المقتدر القدير
البهاء المشرق من افق سماء ملكوتي عليك وعلى
من معك ويحبك لوجه الله رب العالمين

7 و اردنا ان نذكر ورقتي وامتي التي اقبلت و آمنت
بالله العزيز الحكيم يا ورقتي اسمعي ندائي من هذا
المقام الذي جعله الله مطاف المقربين والموحدين
انا ذكرناك من قبل بآيات لا تأخذها المحو ولا
تتغير بالقرون والأعصار وجعلها الله مخلدة في
كتابه المبين افرح بهذه البشارة التي اشرفت نبرها
من افق سماء بيان ربك الناطق السميع البصير
طوبى لك ول من معك انا انزلنا لكم ما يقربكم
الى الله رب الكرسي الرفيع

8 يا عزيز عليك بهاء الله وعنايته قد فزت بالاقبال
وبمدح موليك الذي به ظهر ما كان مكنوناً في
العلم ومخزوناً في كنز عصمة الله العزيز الحميد قد
حضر العبد الحاضر وعرض ما التقى الله على
فؤادك ووجدنا منه عرف التوجه والاقبال ان
ربك هو الذّاكر الناطق العليم اشكر الله بما اظهر
من كنز بيانك لآلى عرفانه انه هو الفضال الكريم

9 قل الهى الهى لك الحمد بما شرفنى بأيامك و
نورتنى بأنوار معرفتك اسئلك بجزاياتك و سماء
فضلك و بالمصباح الذى ما اتخذ لنفسه حافظاً
ولا حائلاً ان تجعلنى معروفاً باسمك و مستقيماً
على خدمة امرك اسئلك يا مولى العالم ان تفتح
بمفتاح اسمك الكريم ابواب عنايتك و رحمتك
و غنائك انك انت المقتدر على ما تشاء و فى
قبضتك زمام الأمور من الأولين والآخرين البهاء
المشرق من افق سماء فضلى عليك وعلى لسانك

those who are with thee, and upon every steadfast and firm one, and every faithful and trusted one.

- 10 Praise be to God! After the arrival of the letter another world appeared and another fragrance was diffused, for that which emanated from the essence of the heart was each a radiating light and a shining brilliance in praise and glorification of the Goal of the world and the Beloved of nations. After its presentation and recitation the Tongue of Grandeur spoke this blessed word - exalted be His utterance: "O servant in attendance, divine confirmation hath encompassed the dear one, upon him be My glory. Blessed be it unto him and may it be wholesome unto him."

- 11 In truth, in the earliest days, despite the turning away of most people, he attained the Kawthar of utterance in such wise that he was adorned with the ornament of acceptance and illumined with the light of good-pleasure. At the time of its presentation and recitation, the lips of the Intended One were smiling and the face of the Beloved was radiant and joyous. No deed until now has been lost nor shall it be. Mention and praise in these days, known as the Day of God, is considered the most excellent of remembrances. I have beseeched and do beseech God, exalted be His glory, for confirmation in mentioning and praising His loved ones. Praise be to God, the people of that household have, from the earliest days until now, been blessed with beholding the signs, reading the verses, and turning to the horizon of the Manifestation. Blessed are they and joy be unto them. His honor, the departed and elevated one, upon him be the Most Glorious Glory of God, was mentioned most often in the presence of the Goal of the worlds. By the life of our Lord, he was repeatedly remembered in His presence and was blessed with special favors. At all times the assistance of grace reaches the elevated one in the Most Exalted Paradise. Verily our Lord is the All-Bountiful, the Generous, the Compassionate, the Forgiving, the Merciful. I make mention of all the relatives and beseech God, exalted be His glory, for each one that which is the cause of exaltation and the means of elevation. Verily He fulfilleth the rewards of the doers of good and granteth the needs of the sincere ones.

- 12 As for their seeking permission to attain the presence and their supplication, after its presentation He said: "In these days the wisdom to which all are commanded does not permit it. We bid thee to patience and forbearance and We beseech God to record for thee the reward of those who hastened and turned until they attained the presence and heard My mighty and wondrous call."

و علی قلبک و اقبالک و علی من معک و علی کل ثابت مستقیم و کل راسخ امین انتهى

- 10 لله الحمد بعد از ورود نامه عالم دیگر ظاهر و نفعه دیگر متضوع چه که آنچه از جوهر فؤاد ظاهر هر یک نوری بود ساطع و ضیائی بود لامع در وصف و ثناء مقصود عالم و محبوب امم و بعد از حضور و قرائت لسان عظمت باینکله مبارکه ناطق قوله تعالى یا عبد حاضر توفیق الهی شامل عزیز علیه بهائی شد هنیئاً له و مرثیاً له انتهى

- 11 فی الحقیقه در اول ایام مع اعراض اکثری از انام بکثر بیان فائز بشأنیکه مزین شد بطراز قبول و منور گشت بنور رضا و در حین عرض و قرائت کان ثغر المقصود متبسماً و وجه المحبوب طلقاً مستبشراً هیچ عملی الی حین ضایع نشده و نخواهد شد ذکر و ثناء در این ایام که بیوم الله معروف از سید اذکار محسوب از حق جلّ جلاله توفیق مسئلت نموده و مینمایم لأجل ذکر و ثناء اولیائش لله الحمد اهل آن بیت از اول ایام الی حین بمشاهده آثار و قرائت آیات و توجه بافی ظهور فائز بوده اند نعیماً لهم و هنیئاً لهم حضرت مرحوم مرفوع علیه بهاء الله الأبهی در اکثر احیان نزد مقصود عالمیان مذکور لعمر ربنا مکرر در حضور مذکور و بعنایت مخصوصه فائز در هر حین مدد عنایت بفردوس اعلی بمرفوع میرسد ان ربنا هو الفیاض الکریم و هو المشفق الغفور الرحیم منتسبین طراً را ذکر مینمایم و از برای هر یک از حق جلّ جلاله میطلبم آنچه را که سبب علو و علت سمو است انه یوقی اجور المحسنین و یقضى حوائج المخلصین

- 12 اینکه اذن حضور طلبیدند و مسئلت نمودند بعد از عرض فرمودند این ایام حکمتیکه کلّ بان مأمورند مقتضی نه انا تأمرک بالصبر و الاصبّار و نسئل الله ان یکتب لک اجر الذین سرعوا و اقبلوا الی ان حضروا و سمعوا ندائی العزیز البدیع انتهى

13 In truth, the reward of attaining the presence hath been written, recorded and confirmed for that spiritual loved one. Now it is fitting that not only "blessed be it unto your honor" be mentioned but also "may it be wholesome unto your honor" be said. Praise be to God, the Bestower of this lofty station and this mighty and wondrous mention. The dominion and the kingdom and the majesty and the power belong to God, the One, the All-Informed. Glory and mention and praise be upon you and upon those who are with you and upon every one who hath arisen with supreme steadfastness to establish this Most Great and Mighty Cause.

13 فی الحقیقه اجر لقا در باره آنحیب روحانی مکتوب و مرقوم و ثابت حال سزاوار آنکه نه تسع ۸۱ هنیئاً لجنابک ذکر شود و مرئناً لجنابک گفته شود الحمد لله معطی هذا المقام الرفیع و هذا الذکر العزیز البدیع الملک و الملکوت و العزّ و الجبروت لله الفرد الخیر البهّاء و الذکر و الثناء علیکم و علی من معکم و علی کلّ مقبل قام بالاستقامة الکبری لا ثبات هذا الأمر الأعظم العظیم

14 The servant 9 Rajab 1308

14 خادم ۹ رجب سنه ۱۳۰۸

INBA27:066, YMM.031

BH00056

To: son of Ismullahil-Asdaq et al., in Mashhad

Date: 1308-07-19 [1891-Feb-28]

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

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 God, there is no God but Him, Who speaks in all things that there is no God but Him. His is the glory and the majesty, the power and the beauty, and He is the One Who distinguishes through His Word between truth and falsehood, darkness and light, ignorance and knowledge, acceptance and rejection. He is the One with power, Whose might all things acknowledge and Whose praise is celebrated by all in the kingdom of command and creation. He is the Mighty, the Unconstrained. Glory and praise, grandeur and splendor, exaltation and eminence be upon the Hands of His Cause, who did not break His covenant and testament, and who traveled through cities and villages to exalt His Word, guide His creation, manifest His Cause, and spread His signs. The servant beseeches his Lord to strengthen them, prosper them, protect them, guard them, aid them, support them, and inspire them with that which will draw the servants near to the horizon of care and favors.

2 الله لا اله الا هو الذي ينطق فيكلّ شيء انه لا اله الا هو له العزة والجلال والقدرة والجمال و هو الذي فصل بكلمة بين الحق والباطل والظلمة والنور والجهل والعلم والاقبال والاعراض انه هو المقتدر الذي اقر بقدرته كلّ الاشياء و بثنائه من فيملكوت الامر و الخلق انه هو العزيز المختار العزة و الثناء و العظمة و البهّاء و التكبير و العلاء على ايدى امره الذين ما نقضوا عهده و ميثاقه و وردوا في المدائن و القرى لاعلاء كلمته و هداية خلقه و اظهار امره و انتشار آثاره يستل الخادم ربّه ان يؤيدهم و يوقّهم و يحفظهم و يحرسهم و ينصرهم و يمدّهم و يلهمهم ما يقرب العباد الى افق العناية و الألفاف

3 O beloved of my heart! The traces of the pen which were cast upon the page from a tender and gentle heart did truly open the gate of reunion and brought to remembrance the days of that beloved one's presence, and in one respect were

3 يا محبوب فؤادی آثار قلم که از فؤاد رقیق لطیف بر ورقه القا شد فی الحقیقه فتح باب لقا نمود و ایام حضور آنحیب را یادآوری فرمود و در مقامی مبشّر بود علم الله از هر کلمه از کلماتش عرف

a harbinger. God knoweth that from each of its words wafted such a fragrance of the love of the Beloved of the worlds that none had any choice or pause save to exclaim "Blessed be God Who inspires His loved ones with that which attracts the hearts of those who have turned towards Him." Exalted be our Creator, our Protector, and our Helper! After perusal and reading, it was taken to the Most Exalted Station and the Most Holy, Luminous, and Resplendent Spot, and was presented before the countenance of the Lord of Names, attaining the honor of His attention. This is what the Lord of the Beginning and the End spoke, exalted be His glory:

4 In My Name, the Most Exalted, the Most Glorious

5 Thy name was presented and We heard thy call and found the fragrance of thy love, thy sincerity, and thy turning to God, the Mighty, the Great. The servant who was present offered up that which thou didst commune with God, Who hath taken for Himself a station in the prison, and therein raised His call and manifested His Cause and His sovereignty, and spoke before the faces of His servants, and opened the gate of His grace, and raised the heaven of His utterance, and adorned it with the lights of His verses. He, verily, hath power over whatsoever He willeth, and in His grasp is the rein of utterance, and He is the Single One, the Mighty, the Bestower.

6 O Son of My Name! Upon thee be My glory and loving-kindness. The sinners shall be known by their marks. This is the Day wherein the secrets of hearts and the betrayal of eyes shall be revealed. Today in the Great City there hath appeared that which was hidden. They have clung to calumnies that have no likeness, neither now nor ever. Yahya and Shaykh Muhammad have sought after their own kind and are engaged in corruption. No sooner doth anyone turn towards this land than instantly telegraph messages arrive claiming that such-and-such person hath committed theft and gone to 'Akka. Among these was the honored Afnan, Aqa Siyyid Ahmad, upon him be the Glory of God, the Most Glorious. Shortly after he set out for the Most Holy Court, before his arrival in Beirut, telegraph messages arrived claiming that Siyyid Ahmad and his companions had stolen money and were traveling thither for this reason. Thus have their souls seduced them. The station whose sanctity and detachment all fair-minded ones testify unto, the sources of oppression have sought to besmirch with the dust of calumnies. Mushiru'd-Dawlih Mirza Husayn Khan—may God forgive him—witnessed the arrival of the Wronged One and His conduct, speech and deeds in the Great City, and understood,

محبّت محبوب عالمیان بشأنی متضوّع که از برای احدی جز کلمهٔ فتبارک الله ملهم احبائه ما تجذب به افئدة المقلین مجالی نه و توقفی نه جلّ بارتنا و حافظنا و ناصرنا و بعد از اطلاع و قرائت قصد مقام اعلی و مقرّ اقدس انور اسنی نموده امام وجه مالک اسماء عرض شد و بعزّ اصغا فائز گشت هذا ما نطق به مولی الآخرة و الأولى قوله جلّ جلاله

4 بسمی العلیّ الأبهی

5 قد حضر اسمک و سمعنا نداءک و وجدنا عرف حبک و خلوصک و اقبالک الى الله العزيز العظيم قد عرض العبد الحاضر ما ناجيت به الله الذی اتّخذ لنفسه فی السّجن مقاماً و فيه رفع ندائه و اظهر امره و سلطانه و نطق امام وجوه عبادہ و فتح باب فضله و رفع سماء بيانه و زينها بأنوار آياته انه هو المقتدر على ما يشاء و فی قبضته زمام البيان و هو الفرد العزيز المنان

6 یا ابن اسمی علیک بهائی و عنایتی يعرف المجرمون بسیماهم امروز است و تظاهر خافیه الصدور و خائنه الأعین امروز است در مدینهٔ کبیره ظاهر شد آنچه که مستور بود بمفتریاتی تمسک جسته‌اند که شبه نداشت و ندارد یحیی و شیخ محمد بمثل خودی تشبّث نموده‌اند و بفساد مشغولند هر نفسی باین ارض توجّه نماید فوراً خبر سیّالهٔ برقیّه میرسد که فلان وجهی را سرقت نموده و به عکا رفته از جمله جناب افنان آقا سیّد احمد علیه بهاء الله الأبهی چندی قبل بعد از توجّه او بشطر اقدس قبل از ورودشان به بیروت خبر سیّاله رسید که سیّد احمد و من معه مبلغی سرقت نموده بآنجهت متوجّه کذلک سوّل لهم انفسهم مقامی را که جمیع منصفین شهادت میدهند بر تقدیس و تنزیهش مطالع ظلم اراده نموده‌اند بغبار مفتریات بیالایند مشیرالدوله میرزا حسین خان غفر الله ورود مظلوم و رفتار و گفتار او را در مدینهٔ کبیره ادراک نمود و فهمید و در مجمع اصحاب دولت و ملت ذکر نمود

and made mention of it in the assemblage of the companions of the government and nation.

7 Praise be to God Who hath revealed what was hidden in the hearts of the heedless and the idolators. We beseech Him to cause His loved ones to circle round His will with such steadfastness as shall cause the hearts of the oppressors and transgressors to tremble.

8 Today the Cause of God is as manifest as the sun and hath appeared with such power as hath neither been seen nor heard. Nevertheless, the oppressor of Dawlat-Abad, as soon as he heareth that a soul hath turned towards the Faith, either he himself or some other calumniator like him hasteneth with all manner of schemes to lead astray. Say: My God, my God! Illumine the hearts of Thy servants with the light of Thy knowledge, then cast upon them that which shall preserve them from the evil of Thine enemies. Unfairness hath reached such a pass that they have denied the bounty of this Revelation. While Yahya is occupied in flight and he remaineth concealed in his house, the Wronged One standeth before the faces of all. At times in prison, at times beneath chains. When the effulgences of the light of the divine Sun of utterance did somewhat shine forth, they emerged from behind the veil and committed that which causeth the realities of all things to weep and lament, and the Spirit of the Cause to be seen crying out.

9 Among other things, he met with Khalil in Sabzivār and spoke words whereof God Himself is aware. Yet wondrous indeed is it that Khalil should have granted such a heedless one admittance. Say: O Khalil! Know thou that the deeds of Hadi, from the first, are but guile and deception, whereby he entered into this Cause. Cleanse thou thy skirt from his whisperings and from the whisperings of his like. In the earliest days of Islam souls such as these heedless ones committed deeds whose fruit, on the Day of Reckoning, was this: that the Lord of existence was hanged and martyred.

10 O Khalil! In truth I declare that such souls were not with us, nor were they from the beginning cognizant of the nature of this Cause. Turn thou unto the Writings, that the truth may be made manifest unto thee. Today the fragrances of the divine verses have encompassed the world; the seal of the choice Wine hath been broken in the Name of the Self-Subsisting. Deprive not thyself thereof. Arise, through the power and might of God, to serve the Cause. The world passeth away, but that which is with God endureth. From the beginning of Islam until this hour, not one among the divines hath been truly aware of the manner of His Revelation, and among the party of the Shi'ah there hath been naught but cursing and abuse.

7 الحمد لله الذى اظهر ما كان مستوراً فى افئدة الغافلين و المشرکين و نسله ان يجعل اوليائه طائفتين حول ارادته باستقامة تضطرب بها افئدة الظالمين و المعتدين

8 امروز امر الهى بمثابه آفتاب روشن و لائح و بقدرتى ظاهر که شبه آن دیده و شنیده نشده مع ذلك ظالم دولت آبادى بمجرد آنکه اصغا مینماید نفسى اقبال نموده بتعجیل تمام خود او و یا کذابى مثل او بانواع حیل در صدد اضلال برمیآید قل الهى الهى نور قلوب عبادک بنور معرفتک ثم التى عليهم ما يحفظهم من شر اعدائک بى انصافى بمقامى رسیده که فضل ایظهور را انکار نموده اند یحیی بفرار مشغول و او در بیت مستور و مظلوم امام وجوه کل قائم گاهی در حبس و هنگامی تحت سلاسل چون تجلیات انوار نیر بیان الهی فی الجمله اشراق نمود از خلف حجاب بیرون آمدند و عمل نمودند آنچه را که حقایق اشیاء بنوحه و ندبه مشغول و روح الامین با ناله مشهود

9 از جمله در سبزوار با خلیل ملاقات نموده و گفته آنچه که حق بر آن آگاه و لکن عجب از خلیل که مثل آنغافل را راه داده بگو یا خلیل بدان اعمال هادی اول خدعه و تزویر است که در این امر وارد شده طهر ذلیک من همزاته و همزات امثاله در صدر اسلام امثال این نفوس غافله عمل نمودند آنچه را که ثمر آن در یوم جزا آن شد که مالک وجود را آویختند و شهید نمودند

10 یا خلیل براستی میگویم امثال آن نفوس با ما نبوده و از اصل امر آگاه نه با ثار رجوع نما لیظهر لک الحق امروز نفحات آیات عالم را احاطه نموده ختم ریح حق مختوم باسم قیوم برداشته شد خود را محروم مکن بقدرت و قوت الهی بر امر قیام نما عالم فانی و ما عند الله باقی از اول اسلام الی حین نفسی از علما بر کیفیت ظهور آگاه نه و نزد حزب شیعه جز لعن و سب چیزی نبوده

- 11 O Khalil! Look from the horizon of the House in thy Lord's name. Say: O people! Hear! Hear! By God, the shrill voice of the Most Exalted Pen hath been raised from the prison of Akka. Behold! Behold! The Light hath shone forth and radiated from the heaven of God's will, the Lord of the worlds. O Khalil! Ask none, for We sent thee aforetime verses that all the treasures of kings and what the servants possess cannot equal. To this doth the Lord of creation bear witness in this glorious and wondrous station.
- 12 O Khalil! God willing, through the grace of the All-Glorious Lord thou shalt not again fall into the well of vain imaginings. Consider the learned and ignorant among the Shi'ih faction. They counted themselves the greatest, most exalted, most learned and most God-fearing on earth, and the cause was one like Hadi. O Khalil! Reflect on the edifices they built and repaired with hands of fancy and idle imagination. Consent no more that such vain imaginings should arise. Alas! Alas! Those imaginings were transformed into tyranny and the great terror appeared, and thou hast heard what they brought to pass. Even now the divines are engaged in cursing and reviling from their pulpits. Consider the reason for this, that perchance thou mayest drink the wine of certitude from the hand of the bounty of the Goal of the world's desire, and mayest not consent that another faction like the former should appear in the land. Preserve the servants by a command from the Ordainer, the Ancient of Days.
- 13 O Khalil! In the days when the darkness of might had seized the world, none appeared save this Wronged One, yet when the light of the Cause partly dawned they attacked this Wronged One with swords of hatred. What behooveth thee today is to arise with the utmost humility and submission, and turning toward God's Kaaba, to utter these exalted words:
- 14 My God, my God, my Lord and my Support! I beseech Thee by the waves of the ocean of Thy utterance, by the mysteries hidden in Thy Book, and by the verses sent down from the clouds of Thy bounty, to aid me to detach myself from all else but Thee and to hold fast to the cord of Thy loving providence. O Lord! Assist me to remain steadfast in the Greater Steadfastness and to turn to Thy gate which Thou hast opened to all in earth and heaven. Thou art the Omnipotent over what Thou willest. There is no God but Thee, the Commander, the All-Knowing, the All-Wise. O Lord! Protect Thy servants from the whisperings of the calumniators and the cawing of those who caw, who have broken Thy Covenant and Testament, denied Thy verses, and disputed Thy proofs and
- يا خليل اطلع من افق البيت باسم ربك قل يا قوم اسمعوا اسمعوا تالله قد ارتفع صرير القلم الأعلى من سجن عكّاء انظروا انظروا انّ النور اشرق و سطع من افق سماء مشيئة الله رب العالمين يا خليل لا تسئل من احد انا ارسلنا اليك من قبل آيات لا تعادلها خزائن الملوك و لا ما عند العباد يشهد بذلك مالک الایجاد في هذا المقام العزيز البديع
- يا خليل انشاء الله بعنايت حضرت جليل مجدّ بیتر اوهام مبتلا نشوی در حزب شیعه از عالم و جاهل تفکر نما خود را اکبر و اعظم و اعلم و اتقی از اهل ارض می‌شمردند و سبب نفسی مثل هادی بوده یا خليل در عمارت‌هاییکه بایادی ظنون و اوهام بنا نهاده‌اند و تعمیر کرده‌اند تفکر نما دیگر راضی مشو که امثال آن اوهام بمیان آید آه آه آن اوهام بظلم تبدیل شد و فرع اکبر ظاهر گشت و شنیدی که چه وارد آوردند و الی حین علما بر منابر بسب و لعن مشغولند سبب آنرا تفکر نما شاید از ید عطای مقصود عالمان رحیق ایقان بیاشامی و راضی نشوی مجدد حزبی مثل حزب قبل در ارض ظاهر شود احفظ العباد امرأ من لدن آمر قدیم
- يا خليل ایامیکه ظلمت سطوت عالم را اخذ نموده بود غیر اینظلوم احدی ظاهر نه و چون فی الجمله نور امر مشرق بر اینظلوم با اسیاف بغضا حمله نمودند آنچه الیوم لازمست بر آنجناب اینست که بکمال خضوع و خشوع برخیزی و مقبلاً الی کعبه الله باینکلمات عالیات ناطق شوی
- الهی الهی سیدی و سندی اسئلک بأمواج بحر بیانک و بالأسرار المکنونة فی کتابک و بالآیات المنزلّة من صحاب فضلک ان تؤیّدنی علی الانقطاع عن دونک و التمسک بحبل عنایتک ای ربّ ایّدنی علی الاستقامة الکبری و التوجّه الی بابک الذی فتحتہ علی من فی الأرض و السماء انک انت المقتدر علی ما تشاء لا اله الا انت الامر العليم الحکیم ای ربّ احفظ عبادک من همزات المفترین و نفاق التّاعقین الذین نقضوا عهّدک و میثاقک و کفروا بآیاتک و جادلوا بحجّتک و یرهانک انک انت الفضال المقتدر القدير لا اله الا انت الفیاض المشفق الکريم

evidence. Verily Thou art the All-Bountiful, the Omnipotent, the Almighty. There is no God but Thee, the All-Giving, the Compassionate, the Generous.

- 15 O Khalil! Upon thee be the Glory of God! In past years, verses were repeatedly revealed from the heaven of bounty especially for thee and sent through Ibn-i-Asdaq, upon him be My glory. Read them, detached from the world; verily they will draw thee to God, the Lord of the Mighty Throne. Reflect well upon the former party, what was their recompense on the Day of Resurrection and what befell them, that perchance ye may not again fall into the snare. The Sunnis and the community who were detested by all the people of Iran, without any teaching, through mere association, a group accepted the Faith, and a person in Sudan claimed to be the Mihdi and a hundred thousand gathered around him, while the oppressive and unjust Shi'ih committed that which no tongue hath power to describe. This is the day of the verse which saith: "The Day when mankind shall stand before the Lord of the worlds," and likewise He saith: "We verily sent Moses with Our signs, saying: 'Bring forth thy people from darkness into light and remind them of the days of God.' In this surely are signs for every patient, grateful one." Although the days of the Manifestation are also counted among the days of God, these days are specifically the days of God mentioned in the divine Books.

- 16 O Khalil! Those souls like Hadi and others are considered by the believer as the first to believe, and by the disbeliever as the first to deny. By the life of God! He is not among the horsemen of the arena of knowledge and wisdom. I say in truth: Take hold of the Book with such might that neither armies nor ranks shall deter thee, and with such power that the oppression of tyrants and the clamor of aggressors shall not weaken it.

- 17 His is the grace, bounty and bestowals, in that He hath revealed to His servants the pearls of the treasures of His knowledge and the jewels of the repositories of His utterance. Verily, He is the One with power over whatsoever He willeth, and He is the All-Bountiful, the Most Generous. In truth every fair-minded one is bewildered and every possessor of justice is astonished, for the party that considered itself the most excellent and exalted of all the peoples of the world - on the Day of Reckoning there appeared from them that which had never occurred from the beginning of the world until now. At one time He said: O servant present! The lamentations and wailing of the pulpits of Iran are raised high, and with most eloquent tongue they cry out saying: "O God! O Lord! O Support! O Goal! O

15 یا خلیل علیک بهاء الله در سنين قبل مکرر مخصوص آنجناب آیات از سماء عنایت نازل و بتوسط جناب ابن اصدق علیه بهائی ارسال شد اقرأها منقطعاً عن العالم أنها تجذبک الى الله ربّ العرش العظيم در حزب قبل خوب تفکر نمائید که جزای اعمالشان در يوم قيام چه بود و چه شد شاید مجدّد بدام نیفتید اهل سنّة و جماعت که مبغوض کلّ اهل ایران بودند بدون تبلیغ بجزّد ملاقات جمعی اقبال نمودند و شخصی در سودان ادعای مهدویت نمود صدهزار نفر دورش جمع شدند و شیعهء ظالم بنی انصاف عمل نمود آنچه را که از برای لسان قدرت بیان نمانده امروز روز این آیه است که میفرماید يوم يقوم الناس لربّ العالمين و همچنین میفرماید و لقد ارسلنا موسی بآياتنا ان اخرج قومک من الظلمات الى النور و ذکرهم بآیام الله انّ فی ذلک لآيات لكل صبار شکور اگرچه آیام ظهور مظاهر هم از آیام الله محسوب ولكن این آیام مخصوص است بآیام الله در کتب الهی

16 یا خلیل آن نفوس مثل هادی و غیره نزد مؤمن اول من آمنت و نزد کافر اول من کفر لعمر الله انه ليس من فوارس مضمار العلم و العرفان براستی میگویم خذ الکتاب بقوة لا تمنعک الجنود و الصفوف و بقدرة لا تضعفها ظلم الظالمين و ضوضاء المعتدين انتهى

17 له المنّة و الفضل و العطاء بما اظهر لعباده لآئ كنوز عرفانه و جواهر خزائن بيانه انه هو المقتدر على ما يشاء و هو الفضال الكريم في الحقيقة هر منصفی متحیر و هر صاحب عدلی مبهور چه که حزیکه خود را افضل و اعلاى اهل عالم میشمرند در يوم جزا از ایشان ظاهر شد آنچه که از اول عالم الى حين نشده وقتی از اوقات فرمودند یا عبد حاضر ناله و حنین منابر ایران مرتفع و بلسان افصح ندا مینمایند و میگویند الها سيّدا سنداً مقصوداً محبوباً ما را از برای ذکر و ثنایت خلق فرمودی و ترتیب عنایت نمودی حال محلّ اعادی نفس تو شده توئی سمیع و توئی

Beloved! Thou didst create us for Thy mention and praise and graciously ordained us thus. Now we have become the abode of the enemies of Thy Self. Thou art the All-Hearing and the All-Seeing. Thou hearest what they say and hast witnessed what they have done and what they do." And now again some are engaged in organizing such a party.

بصیر میشنوی که چه میگویند و مشاهده نموده‌ئی
که چه کرده و چه میکنند و حال مجدد بعضی
بترتیب چنین حزبی مشغول انتی

- 18 This servant, in view of the love and sincerity that has existed for his honor, deemed it necessary to mention certain matters that have transpired, for the ungodly have resorted to trickery and deception, turning their attention to anyone with whom they have heard a conversation. All are aware that these souls had been hidden for years from the sovereign power of the days, and when through the might of the King of Kings the Cause was raised up and the call was heard from every quarter and the luminary of utterance shone forth from every direction, they emerged with swords of hatred and animosity. Surely they are aware how many souls, attracted by the utterance of the Desired One of the worlds, set out for the place of sacrifice and freely offered up their lives at the feet of the Lord of all beings. However, as soon as Mirza Hadi heard that he was called a Babi, his very foundations were seized with trepidation, and for the sake of two days of earthly life, he forsook eternal life and everlasting existence, and spoke from the pulpit that which befitted none but himself. By the life of our Purpose, he uttered that which caused the Holy Spirit to lament. In every place he mounted a pulpit and spoke, and from one pulpit he disavowed the Faith and thus saved himself from death.

18 اینعبد نظر بحبت و همچنین اخلاصیکه بجانب ایشان بوده لازم دانستم بعضی امورات وارده را ذکر نمایم چه که ملحدین بجایه و تزویر تمسک نموده‌اند و هر نفسی را که شنیده‌اند با او گفتگوئی شده باو توجه مینمایند جمیع آگاهند که آن نفوس سالها از سطوت آیام مستور بوده‌اند و چون بقوت مالک ممالک علم و عرفان امر مرتفع شد و ندا از هر شطری ظاهر و نیر بیان از هر جهتی ساطع با سیوف ضغینه و بغضا بیرون آمدند البتّه ایشان آگاهند که چه مقدار نفوس از جذب بیان مقصود عالمیان قصد مقر فدا نمودند و جان رایگان در قدوم مولی الأنام نثار کردند اما میرزا هادی بمجرد آنکه شنید او را بانی گفته‌اند اضطراب ارکانش را اخذ نمود و از برای زندگانی دو یوم دنیا از حیات ابدی و زندگی سرمدی گذشت و بر منبر گفت آنچه که سزاوار خود او بود لعمر مقصودنا نطق بما ناح به الروح الأمين در هر مقام بر منبر رفته و کلمه‌ئی گفته بر یکمنبر تبری نموده و خود را از کشتن نجات داده

- 19 O beloved of my heart! His very existence bears witness to his hypocrisy, while the Twin Luminous Lights, his honor Ashraf, and before them his honor Kazim - upon them all be the Most Glorious Glory - the martyrdom of each stands as a clear testimony to their faith, recognition, steadfastness and certitude. Those possessed of insight and hearing, were they to contemplate and observe with the eye of fairness and the ear of justice all that hath been manifested from the beginning of this Most Great Revelation until now, would all proclaim: "We turn toward Thee, O God of the worlds!" Glory be to God! Despite the sacrifice of holy souls, their spirits and possessions, as well as their arising to serve the Cause before the faces of mankind, the deluded ones continue to wander in the wilderness of heedlessness and the desert of vain imaginings. Although all know that he and his like had no knowledge of the essence of this Cause, for they were not with the Truth. This servant has been present in service for nearly forty years, and all are aware of this fact; yet none have inquired of this servant that they might

19 یا حبیب فؤادی بقاء وجودش گواهیست بر نفاقش و نورین نیرین و جناب اشرف و من قبلهم جناب کاظم علیم منکّل بهاء ابهات شهادت هر یک شاهدیست مبین بر ایمان و عرفان و استقامت و ایقانشان صاحبان بصر و سمع اگر خود بعین انصاف و سمع عدل در آنچه از اوّل اینظهور اعظم الی حین ظاهر شده تفکر نمایند و مشاهده کنند کل بکلهء اقبلنا الیک یا اله العالم ناطق گردند سبحان الله مع انفاق نفوس مقدسه ارواح و اموال خود را و همچنین قیام بر خدمت امر امام وجوه خلق متوهمین در بیداء غفلت و هیماء اوهام سائر و سالکند مع آنکه کل میدانند او و امثال او اطلاع بر اصل این امر نداشته و ندارند چه که با حق نبوده‌اند اینعبد قریب چهل سنه بخدمت حاضر بوده و

be illumined by the light of truth, and that there might not appear again that which would become the cause of countless afflictions and endless tribulations.

- 20 In any case, this ephemeral one has spoken and continues to speak for the sake of God, that his honor might be aware and arise to serve the Cause with manifest certitude - an arising that will find no sitting and will not be altered. The Desired One, Who through divine power and the might of the Lord arose before the faces of princes and divines, did not seek concealment nor resort to veiling, but proclaimed the divine laws and ordinances. They have avoided Him because they are worshippers of vain imaginings, and his honor is aware of the Tablet to the Sultan which was sent from the Most Holy Court, and likewise the letters to the kings. O beloved of my heart! The opposers have manifested an oppression that has had and has no equal, and in previous years, Tablets were repeatedly revealed and sent specifically for his honor, and his honor Ibn-i-Ismu'llah al-Asdaq - upon him be the Most Glorious Glory of God - was charged with conveying them.

- 21 Take hold of the reins of the Cause with the power from God, our Lord and your Lord and the Lord of the Mighty Throne, then guide the people to His straight path and His mighty Message.

- 22 Now close to one hundred volumes of verses and evidences have been sent down from the heaven of divine will. The calumnies have reached such a state that every possessor of truthfulness, justice and fairness bears witness to the oppression of those heedless souls. For the sake of God I shall relate one account, that the station of the slanderers and liars might become somewhat known.

- 23 One day the honored Haji Siyyid Javad, known as Karbila'i, upon him be the Most Glorious Glory of God, attained the presence and submitted that His Holiness's uncle Haji Mirza Siyyid Muhammad and the other uncle, upon them both be the Glory of God, had attained the pilgrimage of Najaf and Karbila and were now returning with the intention of going back to their homeland. The Ancient Beauty asked, "Have you said anything to them?" He submitted "No." He commanded, "Why not? You should be engaged in teaching the Cause of God. Now go, convey Our greetings and bring them into Our presence." He guided them to the court of glory and majesty.

کل بر این فقره آگاهند مع ذلک هیچ از این عبد
سؤال ننموده اند که شاید بنور صدق منور گردند
و در این ظهور ظاهر نشود آنچه که مجدد سبب
بلائی و رزائی لاتعد گردد

- 20 باری اینفانی لوجه الله عرض نموده و مینماید
که آنحضرت آگاه باشند و یقین مبین بر امر
قیام نمایند قیامیکه قعود آنرا نیاید و بان تبدیل
نشود حضرت مقصودیکه بقدرت الهی و قوت
حضرت باری امام وجوه امرا و علما قیام فرمود
ستر اخذ نمود و بحجاب تمسک نجست و احکام
و اوامر الهی را القا فرمود از او احتراز نموده اند
چه که عبده او هامند و آنحضرت میدانند لوح
حضرت سلطان که از ساحت اقدس ارسال
شد شنیده اند و همچنین نامه های ملوک را یا
محبوب فؤادی معرضین بظلمی ظاهر شده اند که
شبه نداشته و ندارد و در سنین قبل مکرر الواح
مخصوص آنحضرت نازل و ارسال شد و جناب
ابن اسم الله اصدق علیه بهاء الله الابهی مأمور
بتبلیغ آن بوده

- 21 خذ زمام الأمر بقدره من عند الله ربنا وربكم
ورب العرش العظيم ثم اهد الناس الى صراطه
المستقیم و نبأه العظيم

- 22 حال قریب صد جلد آیات و بینات از سماء
مشیت نازل در مفتربات بمقامی رسیده اند که هر
صاحب صدق و عدل و انصافی شهادت میدهد
بر ظلم آن نفوس غافله یک حکایت لوجه الله
عرض مینمایم تا آنکه فی الجمله مقام مفتترین و
کاذبین معلوم شود

- 23 یومی از ایام حضرت مرفوع جناب حاجی سید
جواد علیه بهاء الله الابهی معروف به کربلائی
بمحضور فائز عرض نمودند خال حضرت جناب
حاجی میرزا سید محمد و خال دیگر علیهما بهاء
الله الابهی بزیارت نجف و کربلا فائز شده اند
و حال مراجعت نموده اند و اراده رجوع بوطن
دارند جمال قدم فرمودند بایشان چیزی گفته ای
عرض کرد خیر فرمودند چرا شما باید بتبلیغ امر
الله مشغول باشید حال برو از قول ما سلام برسان
و ایشان را بحضور آور کن دلیلهما الی ساحة العز
و الجلال تشریف بردند

- 24 The next day they returned with His Holiness's uncle and attained the presence, but only the elder uncle came, without his other brother. After attaining the presence, the waves of the ocean of utterance of the Goal of all the worlds appeared in such wise that none could enumerate them. Finally He said, "We do not wish for you to remain deprived of the blessed Tree that has grown up in your midst and is adorned with the fruits of wisdom and utterance."
- 25 He submitted, "My Master, for one thousand two hundred years we have heard that the Qa'im dwells in well-known, famous cities, and that His children each exist in those cities in perfect glory and grandeur, and that if anyone mentioned a word about His birth, they would immediately seize him and shed his blood. Moreover, what became of the account of the sacred precinct? Where did the mention of the sea and the carpet go? And likewise we have heard from all the divines of the Shi'ih party that His Holiness will come and appear and will pay the debts of the Shi'ih's and will conquer the whole earth, and likewise mentions that this servant is unable to relate, as it would prolong the discourse. Finally they say that He is your sister's son - how can this servant accept this? What was said before is now contrary to what is manifest as the sun. I know not what is my duty."
- 26 Then the Tongue of Grandeur spoke this most exalted word: "O uncle! Now return to your dwelling and properly consider the traditions and aforementioned doubts and whatever causes your hesitation, and come back with your brother. If God wishes, He will transform doubts into decisive verses. Verily He has power over all things."
- 27 The next day he came without his brother and mentioned the doubts one by one, and the answer was revealed. And what was revealed became known among the servants as the Epistle to the Uncle, and later due to consummate wisdom the name "Uncle" was removed and it became known as the Book of Certitude. Now this same Mirza Hadi has claimed to his followers that the Book of Certitude is from Mirza Yahya. All the Afnan are present - you may investigate so that the falsehood of these slanderers may become clear and evident. It is hoped that you will overlook the unseemly statements of those people and turn to the sacred texts. The Cause will become as clear as the sun to you.
- یوم دیگر مع حضرت خال راجع شدند و بحضور فائز و لکن جناب خال کبیر تشریف آوردند من دون اخوی دیگر بعد از حضور امواج بحر بیان مقصود عالمیان بشأنی ظاهر که احدی قادر بر احصا نبوده بالأخره فرمودند ما دوست نداریم که شما از سدره مبارکه که مابین شما روئیده و باثمار حکمت و بیان مزین محروم مانید
- عرض نمود مولای هزار و دویست سال شنیدیم که حضرت قائم در مدن معروفه مشهوره ساکنند و اولادهای آنحضرت هر یک بکمال عزت و عظمت در آمدن موجود و هر نفسی کلمه‌ئی در تولد آنحضرت ذکر مینمود فی الحین اخذش مینمودند و خوشی میریختند و از این گذشته حکایت ناحیه مقدسه چه شد ذکر بحر و غالیچه کجا رفت و همچنین از جمیع علمای حزب شیعه شنیده‌ایم که آنحضرت می‌آید و ظاهر میشود و دیون شیعیان را ادا میفرماید و جمیع ارض را مسخر مینماید و همچنین ذکرهاییکه اینعبد از ذکرش عاجز است چه که مطلب بطول میانجامد بالأخره عرض نمودند مع عظمت و جلال و ذکر خوارق عادات حال میگویند خواهرزاده شماس اینعبد چگونه قبول نماید آنچه از قبل گفته شده حال خلاف آن بمثابه آفتاب روشن و ظاهر تکلیف اینعبد چیست نمیدانم
- بعد لسان عظمت باینکلمه علیا ناطق یا خال حال بمقر خود توجه نمائید و اخبار و شبهات مذکوره و آنچه که سبب توقف شماس درست در آن تفکر کنید و معین نمائید مع جناب اخوی تشریف بیاورید لو شاء الله یدل الشبهات بآیات محکمات انه علی کل شیء قدیر
- یوم بعد من غیر اخوی تشریف آوردند و یک شبها را ذکر نمودند و جواب نازل و آنچه نازل شد مابین عباد برساله خال معروف و نظر بحکمت بالغه از بعد اسم خال را برداشتند و بکتاب ایقان موسوم گشت حال همین میرزا هادی بامثال خود گفته کتاب ایقان از میرزا یحیی است جمیع افنان موجود شما تفحص نمائید تا کذب مفترین معلوم و واضح گردد امید آنکه آنحضرت از اقوال ناشایسته آنقوم بگذرند و باثار توجه نمایند امر بمثابه آفتاب از برای آنحضرت واضح شود

- 28 O my God, my God! This is Thy servant and Thy devotee. Thou knowest and seest that he speaketh not of his own accord, but rather by what Thou hast caused him to know through Thy grace and taught him through Thy sovereignty. I beseech Thee, O Thou the Desire of the world and the One manifest through the Most Great Name, to assist Thy servants to turn unto Thee and to repent at the door of Thy grace. Then enable them to make amends for that which hath escaped them in Thy days. Verily Thou art the Almighty, the Mighty, the Unconstrained. There is none other God but Thee, the Lord of the beginning and the end.
- 28 الهی الهی هذا عبدک و خادمک تعلم و ترى أنه ما يتکلم من عنده بل بما عرّفته بفضلک و علمته بسلطانک اسئلك يا مقصود العالم و الظاهر بالاسم الأعظم ان تؤید عبادک علی الرجوع الیک و الانابة لدی باب فضلک ثم وفقهم علی التدارک علی ما فات عنهم فی ایامک انک انت المقتدر العزیز المختار لا اله الا انت المالك فی المبدء و المآل
- 29 According to His command, whatever hath been revealed in the name of Mirza Hadi Dawlat-Abadi and is in the possession of the friends should be gathered and written down and delivered by trustworthy hands to Jinab-i-Khalil, upon him be the glory of God, that he may examine them, and likewise the Books of Verses. Then let them be taken back. It has been some years since a Tablet was specifically revealed in his name, although previously verses were repeatedly revealed and sent in his name, each one a manifest proof and a shining evidence for the establishment of the Cause. Ere long from all corners of the world the cry of "Yea, yea!" and "Here am I, here am I!" shall be raised, for there hath been and is no escape for anyone. We beseech God, our Lord and the Lord of the Throne on high and of earth below, to assist all to do that which He loveth and desireth.
- 29 حسب الأمر آنحبيب فؤاد آنچه باسم میرزا هادی دولت آبادی نازل شده و نزد اولیا موجود جمع نمایند و بنویسند و بید امینی بجناب خلیل علیه بهاء الله برسانند تا ملاحظه نمایند و همچنین کتب آیات و بعد اخذ نمایند چند سنه میشود باسم ایشان لوحی مخصوص نازل نشده اگرچه از قبل مکرر باسم ایشان آیات نازل و ارسال شد و هر یک حجتی بود لاثخ و برهانی بود ساطع از برای اثبات امر عنقریب از جمیع اقطار عالم ندای بلی بلی و لیبیک لیبیک مرتفع خواهد شد چه که مفیری از برای احدی نبوده و نیست نسل الله ربنا و رب العرش و الثری ان يؤید الكل علی ما یحب و یرضی
- 30 Mention was made of His Holiness, the departed and forgiven, the late Jinab-i-Fa'iz, upon him be the glory of God, the Most Glorious. After it was submitted to the Most Holy, Most Exalted Presence, these sublime and decisive words were revealed specifically for him. The Lord, exalted and sanctified be He, speaketh thus:
- 30 ذکر حضرت مرفوع مغفور مرحوم جناب فائز علیه بهاء الله الأبهی را فرمودند بعد از عرض در ساحت امنع اقدس اعلی اینکلمات عالیات محکمات مخصوص ایشان نازل قول الرب تعالی و تقدس هو المبین المشفق الکرم
- 31 He is the Expositor, the Compassionate, the Generous
- 31 شهد الله أنه لا اله الا هو و الذی فاز فی ایامه
- 32 God testifieth that there is none other God but Him, and he who hath attained in His days is indeed the attainer, and was thus named by His holy, mighty and wondrous tongue. We testify that he attained unto faith in the early days and drank the choice wine of knowledge from the hands of the bounty of his Lord, the All-Merciful. He it is whom God adorned with the ornament of supreme steadfastness, such that neither the clamor of the people nor the roaring of those who denied the final judgment could deter him.
- 32 أنه هو الفائز و سبّی به من لسانه المقدّس العزیز البدیع نشهد أنه فاز بالایمان فی اول الايام و شرب رحيق العرفان من ایدای عطاء ربّه الرحمن انه هو الذی زينه الله بطراز الاستقامة الکبری بحیث ما منعتّه ضوضاء العباد و لا زماجیر الذین انکروا حکم المآب
- 33 O Fa'iz! Upon thee be My glory, My loving-kindness and My mercy. Rejoice thou in the Most Exalted Paradise, inasmuch as the Lord of all beings hath made mention of thee in the prison
- 33 یا فائز علیک بهائی و عنایتی و رحمتی افرح فی الفردوس الأعلى بما ذکرک مولی الوری فی سجن عکاء طوبی لسانک بما اقر بتوحید الله ربّ

of Akka. Blessed be thy tongue for having acknowledged the unity of God, the Lord of the Throne on high and of earth below, and for having confessed that which the Supreme Pen hath revealed from the Most Glorious Horizon.

- 34 Blessed be thy heart for having turned to the horizon of Revelation and thine ear for having heard the call of Him Who conversed upon Sinai when it was raised in truth - the call whereby the Trump was sounded, the inhabitants of the graves arose, and the Day of Resurrection appeared. Blessed be thine eyes - We testify that they attained unto the signs of God and unto the vision of those who cast the world behind their backs, turning unto the Dayspring of His verses, the Dawning-Place of His evidences, and the Source of His laws. Blessed be thy face for having turned toward His direction, and thine ear for having heard His sweetest call when it was raised betwixt earth and heaven. We beseech God, blessed and exalted be He, to send down upon thee from the heaven of His generosity the rains of His mercy, to grant thee of the fruits of the Tree beyond which there is no passing, both morn and eve, and to open before thee at all times the gates of loving providence, grace and beneficence. Verily He is the Compassionate, the Mighty, the All-Bountiful.

- 35 Glorified art Thou, O my God, my Lord, my Support, my Goal and my Beloved! I testify to the oneness of Thy Being and to the sanctity of Thy Self above all likeness and comparison. I acknowledge Thy power, Thy sovereignty, Thy majesty and Thy might. I beseech Thee, O God of all beings and Goal of all creation, by the standards of Thy signs and the banners of Thy guidance, by the resplendent, shining Light that hath dawned from the horizon of Thy Will through Thy command and might, by the rustling of the Sadratu'l-Muntaha and the flowing of the Kawthar of life in the Most Exalted Paradise, and by this most pure dust and this sanctified tomb, to fulfill my needs and forgive me, my father and mother, and those who have believed in Thee and Thy signs. O Lord! Ordain for me the good of the hereafter and this world, and that which Thou hast ordained for Thy chosen servants who were not hindered by the doubts of the world nor the intimations of the nations from turning toward the court of Thy glory and drawing nigh unto the precincts of Thy majesty. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Forgiving, the Merciful.

- 36 Praise be to God! After mention was made of the ascension of his honor the departed one, upon him be the Most Glorious Glory of God, this servant beheld before him the waves of the ocean of grace and forgiveness. From all directions, great mercy

العرش و الثرى و اعترف بما انزله القلم الأعلى في الأفق الأبهى

34 و طوبى لقلبك بما اقبل الى افق الظهور و لسمعك بما سمع نداء مكرم الطور اذ ارتفع بالحق الذى به نفخ فى الصور و قام اهل القبور و ظهر يوم النشور و طوبى لبصرک نشهد انه فاز باثار الله و بمشاهدة الذين نبذوا الورى ورائهم مقبلين الى مشرق آياته و مطلع بيناته و مصدر احكامه و طوبى لوجهك بما توجه الى شطره و لسمعك بما سمع نداءه الأجل اذ ارتفع بين الأرض و السماء نسل الله تبارک و تعالى ان ينزل عليك من سماء كرمه امطار رحمته و يرزقك من اثمار سدره المنتهى فيكل صباح و مساء و يفتح عليك فيكل الأحيان ابواب العناية و الفضل و الاحسان انه هو المشفق العزيز المتان

35 سبحانه اللهم يا الهى و سيدى و سندى و مقصودى و محبوبى اشهد بتوحيد ذاتك و تقديس نفسك عن المثل و الأمثال و اعترف بقدرتك و سلطانك و عظمتك و اقتدارك اسئلك يا اله الكائنات و مقصود الممكّات برايات آياتك و اعلام هدايتك و بالنور الساطع اللامع الذى اشرق من افق ارادتك بأمرک و عزّک و بحفيف سدره المنتهى و خیر کوثر الحيوان فى الفردوس الأعلى و بهذا الترب الأطهر و هذا الرمس المطهر ان تقض لى حوائجى و تغفر لى و لأبى و امى و الذين آمنوا بك و بآياتك اى رب قدر لى خير الآخرة و الأولى و ما قدرته لعبادک الأصفیاء الذين ما منعهم شبهات العالم و لا اشارات الأمم عن التوجه الى بساط عزّک و التقرب الى ساحة مجدک انک انت المقتدر على ما تشاء لا اله الا انت الغفور الرحيم انتهى

36 لله الحمد بعد از ذکر صعود حضرت مرفوع عليه بهاء الله الأبهى امام وجه امواج بحر عنایت و غفران را این خادم در ساحت اقدس مشاهده نمود از جميع جهات رحمت کبرى و عنايات

and supreme bounties were directed towards the departed one. It is hoped that his sons will take his station and hold fast to that which befitteth these days. Mention of them was also made in the Most Holy Court. Thanks be to God, and glory be unto Him, and bounty be His, for there appeared from the Tongue of Grandeur that which made up for what was lost. This servant beseecheth from God, exalted be His glory, whatsoever is the cause of success and confirmation. Exalted is the grace of these days, and His bounty, and His mercy, and His favor. Specifically regarding the deceased one, there appeared from the Tongue of Grandeur that which hath caused him to attain unto eternal life and everlasting bounty. Well is it with him and pleasant it is unto him. According to the Command, mention ye his sons and relatives, upon them be the Glory of God, and counsel them to patience and resignation. Verily, He is the Compassionate, the Forgiving, the Merciful.

37 The names mentioned in the letter of that beloved of hearts were presented before the Throne of God, exalted be His glory, and each attained unto that which hath no likeness or equal. This is what was revealed for his honor Rafi' - upon him be the Glory of God - His blessed and exalted Word:

38 He is the All-Knowing, the All-Wise

39 This is a day wherein the trees of the Most Exalted Paradise have yielded the fruits of wisdom and utterance, wherein the stream of the water of life hath flowed forth in the name of God, the Lord of all possibilities, and the light hath shone forth from the horizon of manifestation, inasmuch as He Who conversed with God hath been established upon the throne of utterance. Exalted is the All-Merciful Who hath come with power and sovereignty. O Rafi'! Upon thee be My wondrous Glory. Rejoice in that We have turned toward thee from this Scene whereby the horizons have been illumined, and We have mentioned thee with a mention before which all mention boweth down when it appeareth from the Tongue. Hold thou fast unto the cord of bounty and cling to the hem of the mercy of thy Lord, the Possessor of the Kingdom of Names. Beware lest the sayings of the heedless sadden thee or the doubts of those who have denied God, the Lord of all men, veil thee. Take thou the Book with a strength from Us. Verily, it will draw thee nigh unto the supreme horizon, the station wherein the Caller hath cried out: "The Kingdom belongeth unto God, the Lord of all men." Say: Praise be unto Thee, O Lord of all beings, and thanksgiving be unto Thee, O Possessor of this world and the next, and glory be unto Thee, O Lord of the throne and the dust, for having guided me and drawn me nigh and

عظمی بحضرت مرفوع متوجّه امید آنکه ابناء مقام ایشان را اخذ نمایند و بآنچه سزاوار ایام است تمسک کنند ذکر ایشانهم در ساحت اقدس مذکور الشکر لله و العظمة له و العناية له چه که از لسان عظمت ظاهر شد آنچه که تلافی ما فات عنه را نمود این خادم از حق جلّ جلاله میطلبد آنچه را که سبب توفیق و تأیید است تعالی فضل هذه الأيام و عنایت و رحمته و فضله مخصوص جناب مرحوم از لسان عظمت ظاهر شد آنچه که بقاء ابدی و عنایت سرمدی فائز گشته هنیئاً له و مریئاً له حسب الأمر ابناء و منتسبین علیهم بهاء الله را ذکر نمایند و بصبر و اصطبار وصیت کنند آنکه هو المشفق الغفور الرحیم

37 اسامی مذکوره در نامه آنجبوب فؤاد امام کرمی حقّ جلّ جلاله عرض شد و هر یک فائز شد بآنچه که شبه و مثل نداشته و ندارد هذا ما نزل لجناب رفیع خا علیه بهاء الله قوله تبارک و تعالی

38 هو العليم الحكيم

39 هذا يوم فيه اثمرت اشجار الفردوس الأعلى بأثمار الحكمة و البيان و ارتفع خير ماء الحيوان باسم الله مالک الامکان و سطع النور من افق الظهور بما استوى مکلم الطور على عرش البيان تعالی الرحمن الذی اتى بقدرة و سلطان یا رفیع علیک بهائی البديع افرح بما اقبلنا الیک من هذا الشطر الذی منه اضأت الآفاق و ذکرناک بذکر اذ ظهر من اللسان خضعت له الأذکار کن متمسکاً بحبل العطاء و متشبثاً بذیل رحمة ربک مالک ملکوت الأسماء ایاک ان تحزنک مقالات الغافلین او تحججک شبهات الذین کفروا بالله مولی الأنام خذ الکتاب بقوة من عندنا انه یقرّبک الى الأفق الأعلى المقام الذی فيه ناد المناد الملک لله مالک الرقاب قل لک الحمد یا مولی الوری و لک الثناء یا مالک الآخرة و الأولى و لک البهاء یا رب العرش و الثری بما هدیتنی و قربتني و انزلت لی ما یشکون باقیاً بدوام اسمائک و صفاتک انک انت المقتدر العزیز الوهاب

revealed unto me that which shall endure through the eternity of Thy names and attributes. Verily, Thou art the Almighty, the Powerful, the All-Bountiful.

40 And this is what was revealed for Jinab-i-Yusuf Khan, upon him be the Glory of God:

41 He is the Trustworthy Speaker

42 This is a Book that walks and proclaims: "The Promise has come to pass and this is the Promised One at Whose appearance all things spoke forth: 'By God, the Beloved of all who are in the heavens and earth has appeared!'" This is the Day wherein that which was hidden throughout all eternity has been made manifest. To this testifies He Who spoke before all faces: "The Kingdom is God's, the Lord of all worlds!" O Yusuf Khan! He Who loved Me and drank the choice wine of utterance from the cup of My bounty hath made mention of thee. We have made mention of thee through verses that surpass all that hath been witnessed upon the earth or hidden in its strata. Thus hath the Tongue of Grandeur spoken as a token of His grace, for He is the All-Bountiful, the Most Generous. Take thou the chalice of utterance in the name of the Beloved of all creation, then drink therefrom. Verily it will draw thee to a station wherein all atoms proclaim: "The Kingdom, the Dominion, the Grandeur and the Might belong to God, the Almighty, the Most Glorious, the All-Praised!"

43 And this is what was revealed for Jinab-i-Mirza Hidayat, upon him be the Glory of God:

44 In My Name, the All-Powerful, the Supreme Ruler over all names

45 Blessed art thou, O Hidayat, for God hath guided thee to His Most Great Announcement and His Straight Path. The joy of the Revelation hath taken possession of the realms of the unseen and the seen, yet most people remain heedless. They have cast behind their backs what they were commanded in the Book and have taken up that which was forbidden them, having followed every suspicious deceiver. Purify thy heart with the water of detachment and thy tongue with the Kawthar of utterance, and say:

46 "My God, my God! Thine is the bounty, for Thou hast given me to drink of the Kawthar of immortality, and Thine is the glory, for Thou hast guided me to Thy most exalted horizon. I testify that Thy grace hath encompassed earth and heaven. I beseech Thee by the lights of Thy throne and the mysteries of Thy Book and by Him through Whom the limbs of Thy servants have trembled, to make me so steadfast in Thy love that

40 وهذا ما نزل لجناب يوسف خا عليه بهاء الله

41 هو الناطق الأمين

42 هذا كتاب يمشي ويقول قد اتي الوعد وهذا هو الموعود الذي اذ ظهر نطقت الاشياء كلها تالله قد ظهر محبوب من في السموات والارضين هذا يوم فيه ظهر ما كان مستوراً في ازل الازال يشهد بذلك من نطق امام الوجوه الملك لله رب العالمين يا يوسف خا قد ذكرك من احبني وشرب رحيق البيان من كأس عطائي ذكرناك بآيات لا تعادلها ما كان مشهوداً على وجه الأرض ومكنوناً في طبقاتها كذلك نطق لسان العظمة فضلاً من عنده وهو الفضال الكريم خذ قدح البيان باسم محبوب الامكان ثم اشرب منه انه يجذبك الى مقام تنطق فيه الذرات الملك والملكوت والعظمة والجبروت لله المقتدر العزيز الحميد

43 وهذا ما نزل لجناب ميرزا هدايت عليه بهاء الله

44 بسمي المقتدر المهيمن على الأسماء

45 طوبى لك يا هدايت بما هداك الله الى نبأه المبين وصراطه المستقيم قد اخذ فرح الظهور ممالك الغيب والشهود والقوم اكثرهم من الغافلين قد نبذوا ما امروا به في الكتاب واخذوا ما نهوا عنه بما اتبعوا كل شيطان مريب طهر قلبك بماء الانقطاع ولسانك من كوثر البيان وقل

46 الهى الهى لك العطاء بما سقيتني كوثر البقاء و لك البهاء بما هديتني الى افقك الأعلى اشهد ان فضلك احاط الأرض والسماء استلكت بأنوار عرشك و اسرار كتابك و بالذى به ارتعدت فرائص عبادك ان تجعلني مستقيماً على حبيك بحيث لا تمنعني الأسماء عن التقرب الى بساطك

neither names shall prevent me from drawing nigh unto Thy court, nor things from turning to the lights of Thy countenance. O my Lord! Thou seest this servant of Thine clinging to the cord of Thy bounty and awaiting the manifestations of Thy pardon and generosity. I beseech Thee not to disappoint him of that which lieth with Thee. Verily Thou art the Almighty, the All-Forgiving, the Most Merciful.”

ولا الأشياء عن التوجه الى انوار وجهك اى
رب ترى عبدك هذا متمسكاً بجبل جودك و
منتظراً ظهورات عفوك و عطاياك استلک ان
لا تخيبه عما عندك انک انت المقتدر الغفور
الرحيم و

47 This is what was revealed for His Honor Mirza Muhammad-Husayn, upon him be the glory of God

47 هذا ما نزل لجناب ميرزا محمد حسين م س [ابن]
عليه بهاء الله

48 In the Name of Him Who is the Bounteous, the All-Knowing, the All-Wise

48 بسمي الفضال العليم الحكيم

49 O thou who gazest upon the Countenance! We have purposed to make mention of thee in this hour, in this Most Great Prison, that the attraction of thy Lord's Call might seize thee and draw thee nigh unto Him. He, verily, is the Almighty over whatsoever He willeth, and He is the All-Bountiful, the Ever-Forgiving, the All-Generous. When the Light dawned forth and the Speaker of Sinai gave voice, the servants turned away therefrom – some were prevented by Names from recognizing their Creator, others were beguiled by the world and its embellishments, whilst yet others seized the Book with such strength as the hosts of earth and all therein could not weaken. Blessed is God, the Lord of the worlds, Who hath appeared through the Most Great Name, by which the trees have spoken forth: “The sovereignty is God's, the Possessor of this glorious Station!”

49 يا ايها الناظر الى الوجه انا اردنا ان نذكرک في هذا
الحين في هذا السجن العظيم لياخذک جذب نداء
ربک و يقربک اليه انه هو المقتدر علي ما يشاء
وهو الفياض الغفور الكريم اذا سطع النور و تكلم
مكلم الطور اعرض عنه العباد منهم من منعه
الاسماء عن موجدتها و منهم من غرته الدنيا و
لوانها و منهم من اخذ الكتاب بقوة لا تضعفه
جنود الارض و ما فيها تبارک الله مولى العالم
الظاهر بالاسم الاعظم الذى به نطقت الاشجار
الملك لله مالک هذا المقام الكريم

50 O Muhammad-Husayn! hearken unto the Call of God, the Lord of all the worlds. He, verily, maketh mention of thee with that which shall draw thee nigh unto Him, for He is the Most Merciful of the merciful. Place thy trust in all matters upon God, the Almighty, the All-Powerful. Deliver the people through wisdom and eloquent utterance, and acquaint them with God's straight Path. Beware lest that which the people possess deter thee from My Name, the Self-Subsisting, and beware lest the might of every oppressor far removed weaken thee. Set aside the world and all that is therein, and take hold of that which hath been revealed in My luminous Book. Thus hath the Dove of Divine utterance warbled upon the branches, by command of Him Who is the Ordainer, the All-Wise.

50 يا محمد قبل الحاء و السين اسمع نداء الله رب
العالمين انه يذكرک بما يقربک اليه انه هو ارحم
الراحمين توکل فيکل الامور على الله المقتدر القدير
و بلغ الناس بالحكمة و البيان و عرفهم صراط
الله المستقيم اياک ان يمنعک ما عند القوم عن
اسمي القيوم و اياک ان تضعفک قوة کل ظالم
بعيد ضع العالم و ما فيه و خذ ما نزل فى کتابي
المبين كذلك غنت حمامة البيان على الأغصان
امراً من لدن آمر حکيم

51 This is what was revealed for His Honor Shaykh Isma'il – upon him be the glory of God

51 هذا ما نزل لجناب شيخ اسمعيل عليه بهاء الله

52 In the Name of Him Who is the Forgiver, the Compassionate

52 بسمي الغفور الرحيم

53 The Straight Path hath appeared and the Balance hath been set. Command belongeth unto God, the Powerful, the Mighty, the Bountiful. The trembling of the Revelation hath seized

53 قد ظهر الصراط و وضع الميزان الأمر لله المقتدر
العزیز المتان قد اخذ اهتزاز الظهور من فى القبور

them that lie in the graves, and every hidden thing hath been made manifest, through the grace of God, the Lord of lords. We have heard thy call and have summoned thee from the right side of the luminous Vale, from the verdant Tree. God, there is none other God but Him, the Single, the One, the Powerful, the All-Forgiving.

و ظهر كلّ امر مستور فضلاً من لدى الله ربّ
الأرباب أنا سمعنا نداءك ناديناك عن يمين
البقعة النوراء من السّدره الخضراء الله لا اله الا
هو الفرد الواحد المقتدر العفار

- 54 O Shaykh, O Isma'il! Know thou that the two most luminous Lights, Hasan and Husayn, hastened to the place of sacrifice in their longing to attain My presence. They came and were present and achieved what was ordained for them by God, the Lord of creation. Neither the world and its colors, nor the trees and their fruits held them back. They came forward and gave up their lives in the path of God, the Lord of the Day of Judgment. How many a servant hath advanced to the place of sacrifice and returned not, having sacrificed his soul in the love of God, the Dawning-Place of lights. When thou art blessed with My call and drinkest the choice wine of My utterance, say: "My God, my God! Praise be unto Thee for having illumined my heart with the light of Thy knowledge and guided me to the Dawning-Place of Thy Revelation and the Source of Thy inspiration. I beseech Thee by it and by its sovereignty and by its might and its glory to make me a helper of Thy Cause and one who standeth in service to it, in such wise that the doubts of the world and the opposition of the nations shall not cause me to slip. Verily, Thou art the Powerful, the Supreme, the Mighty, the All-Knowing."

54 يا شيخ يا اسمعيل اعلم انّ التّورين الأنورين الحسن
والحسين قصدا مقرّ الفداء شوقاً للقاء سرعا و
حضرا و فازا بما قدر لهما من لدى الله مالك
الايجاد ما منعتهما الدّنيا والوانها والأشجار و
اثمارها قد اقبلا و انفقا ارواحهما في سبيل الله
مالك يوم القيام كم من عبد اقبل الى مقرّ الفداء
و ما رجع بما فدى روحه في حبّ الله مطلع
الأنوار اذا فزت بندائى و شربت رحيق بيانى قل
الهي الهى لك الحمد بما نورّت قلبي بنور معرفتك
و هديتني الى مشرق وحيك و مطلع الهامك
اسئلك به و بسلطانه و بعزه و بهائه ان تجعلني
ناصر امره و القائم على خدمته بحيث لا تزلي
شبهات العالم و اعراض الأمم انك انت المقتدر
المهيمن العزيز العلّام

- 55 This was revealed for his honor Haji Muhammad upon him be the Glory of God.

55 هذا ما نزل لجناب حاجي محمد عر عليه بهاء الله

- 56 In My Name, the Mighty, the All-Bountiful

56 بسمي العزيز الفضال

- 57 The Cause hath come, and that which was hidden from sight hath been made manifest. The verses have been sent down and the evidences have appeared, while the people remain in heedlessness and error, save those who have cast behind their backs all vain imaginings, turning unto God, the Lord of religions. The Dawning-Place of God's Revelation hath come, through which the tribes have lamented and earthquakes have appeared. Thus hath the matter been decreed from before God, the Lord of the Beginning and the End. O Muhammad! Be thankful that the One, the Single, hath made mention of thee from the precincts of the Prison, whereby the hearts of the servants have been attracted. Say: O peoples of the earth! Harken unto the Call that hath been raised from the Most Exalted Horizon. Beware lest the vain imaginings of those who have denied God's Cause when it came with clear proof and evidence withhold you. O people! This is the Day of God, and this is the Day that was mentioned in the Books,

57 قد اتى الأمر و ظهر ما كان مستورا عن الأبصار و
نزلت الآيات و برزت اليبينات و القوم في غفلة و
ضلال الا الذين نبذوا الأوهام ورائهم مقبلين الى
الله مولى الأديان قد اتى مشرق وحى الله الذى به
ناحت القبائل و ظهرت الزلازل كذلك قضى
الأمر من لدى الله مالك المبدء و المآب يا محمد
اشكر بما ذكرى الفرد الأحد من شطر السّجن بما
انجذبت به افئدة العباد قل يا ملأ الأرض اسمعوا
التّداء انه ارتفع فى الأفق الأعلى آياكم ان تمنعكم
اوهام الذين انكروا امر الله اذ اتى بالحجة و البرهان
يا قوم هذا يوم الله و هذا يوم كان مذكورا فى
الكتب و الزّبر و الألواح آياكم ان تمنعوا انفسكم
عن هذا الأمر الذى به تضوّع عرف البيان فى
الامكان كذلك نطق الكتاب اذ يمشى فى اعلى

the Psalms and the Tablets. Beware lest ye deprive yourselves of this Cause through which the fragrance of utterance hath been wafted throughout all possibility. Thus hath the Book spoken as it walketh in the most exalted station. Among the people is he who hath said: "Doth the Book walk?" Say: Yea, by the Lord of lords, it walketh and speaketh, nay it eateth, in spite of every doubting denier. We beseech God to aid thee to attain such steadfastness whereby the feet of all mankind shall stand firm, and to assist thee in His remembrance and praise, and to cause thee to speak that which shall attract the hearts of people of understanding.

58 This was revealed for his honor Aqa Mirza Ahmad upon him be the Glory of God.

59 He is the Answerer through Wisdom and Utterance.

60 Glory be to God! The light of the revelation of Him Who conversed with God on Sinai hath illumined the world, and the divine verses and proofs have encompassed all things to such a degree that no possibility of denial or rejection remaineth for the fair-minded. Blessed is he who hath attained to hear and see with his own ears and eyes. Glory be to God! Heedlessness hath reached such a state that they have given precedence to the Letters over the Mother Book. Say: O people of the Bayan, cast away your vain imaginings! By God, the Truth, the Sun of Certitude hath dawned from the horizon of God's Will, the Lord of the worlds. Free yourselves from the chains of names and proceed with freedom toward the Most Exalted Station and the Supreme Summit. Today the fragrances of divine verses are diffused and hidden mysteries are manifest and visible. Deprive not yourselves and turn from what ye possess to what God possesseth. Today the ocean of bounty is surging and the heaven of grace is uplifted. Blessed is the soul whom the opposition of the turban-wearers hath not prevented from drawing nigh, nor held back from turning toward God. Thus doth the Wronged One make mention of thee on this darksome night that thou mayest give thanks and say: "Praise be unto Thee, O Thou Who art the Goal of all in the heavens and the earth."

61 Thanks be to God that each of the mentioned names hath attained unto the choice wine of the utterance of the Goal of all the worlds. We hope they will drink thereof and make it incumbent upon themselves to protect, according to their ability, the servants from the vain imaginings of the heedless Shi'ih party. Let them not be deprived of the Names and their Possessor. For twelve hundred years they said "O Successor" and remained deprived and forbidden from the Truth, exalted be His glory. At last their deeds, actions and words bore the

المقام من الناس من قال هل الكتاب يمشي قل اى ورب الارباب يمشي وينطق بل يا كل رغماً لكل منكر مراتب نسل الله ان يوفقك على استقامة تستقيم بها ارجل الأنام ويوفقك على ذكره و ثنائه وينطقك بما تجذب به افئدة اولى الألباب

58 و هذا ما نزل لجناب آقا ميرزا احمد نه عليه بهاء الله

59 هو المجيب بالحكمة و البيان

60 سبحان الله نور ظهور مکلم طور عالم را منور نموده و آیات و بینات الهی احاطه فرموده بشأنی که از برای منصفین مجال اعراض و انکار نمانده طوبی از برای منصفیه بسمع و بصر خود بمشاهده و اصفا فائز گشت سبحان الله غفلت بمقامی رسیده که حروف را بر ام کتاب مقدم داشته اند بگو ای ملاً بیان ضعوا الظنون و الأوهام تالله الحق قد اشرق نیر الايقان من افق ارادة الله رب العالمین خود را از سلاسل اسماء فارغ نمائید و بازادی قصد مقام اعلی و ذروه علیا کنید امروز نفعات آیات الهی متضوع و اسرار مستوره ظاهر و مشهود خود را محروم منمائید و از ما عندکم به ما عند الله توجه نمائید امروز بحر عطا موج و آسمان فضل مرتفع طوبی از برای نفسیه اعراض ارباب عمامت او را از تقرّب منع ننمود و از توجه بازداشت کذلک ذکرک المظلوم فی هذه الليلة الدلاء لتشکر و تقول لک الحمد یا مقصود من فی السموات و الأرضین انتی

61 الحمد لله هریک از اسامی مذکوره برحق بیان مقصود عالمیان فائز شد امید آنکه بیاشامند و بر خود حتم نمائند که بقدر قوه عباد را از اوهام حزب شیعه غافله حفظ کنند باسماء از مالک آن محروم نمانند هزار و دویست سنه یا وصی گفتند و از حق جلّ جلاله ممنوع و محروم بالآخره اعمال و افعال و اقوالشان ثمرهئی که بخشید سفک دم اطهر بود یا علی گفتند و

fruit of shedding the Most Pure Blood. They said "O 'Ali" yet martyred the Lord of existence by Whose word a thousand 'Alis are created. In brief, this Day is the Day of God. Blessed is the soul that drinketh from this cup, detached from all else. Divine confirmation cometh from God, the Lord of Names and Attributes.

مالک وجودیکه بکلمه اش هزار علی خلق میشود
شہید کردند باری یوم یوم الله است طوبی از
برای نفسیکه از این کاس بیاشامد منقطعاً عمّا
سواه و التّأیید من الله مالک الأسماء والصفات

- 62 Mention was made of the beloved of the heart, His Holiness Haydar-'Ali, upon him be the everlasting glory of God. According to the command, he was bidden to visit the friends and return. That beloved of the heart must be engaged in service night and day, and be vocal in the mention and praise of God. The companions of this Most Great Revelation must be so steadfast that neither the world nor whatsoever is therein of servants, things, colors, ornaments and books shall hold them back from the Supreme Horizon. Perchance the true treasures may be revealed - those men who consider all save God as utter nothingness. The barkers are many, appearing in every city and land. This is among the tidings that flowed from the Supreme Pen in Iraq, the Land of Mystery, and the first Most Great Prison. This land too hath not been and is not free of barkers. I convey greetings to the beloved of the soul, Haydar-'Ali, upon him be the glory and favor of the All-Merciful, and I beseech God, exalted be His glory, for his assistance. Praise be to God, he is mentioned in His presence and hath attained His favor. I convey greetings, mention and praise to the friends of that land, and I beseech for them that which will cause the exaltation of the Word of God and the elevation of their station.

62 ذکر محبوب فؤاد حضرت حیدر قبل علی علیه
بهاء الله الأبدی را نمودند حسب الأمر مأمور
شدند که دیدنی از اولیا نمایند و مراجعت کنند
باید آنحبيب فؤاد در لیالی و ایام بر خدمت قائم
باشند و بذکر و ثنای حق ناطق اصحاب اینظهور
اعظم باید بشأنی مستقیم باشند که عالم و ما فيه
من العباد و الأشياء و الألوان و الزخارف و
الکتاب ایشانرا از افق اعلى منع نمایند شاید کنوز
حقیقی ظاهر گردد و آن رجالی هستند که غیر
الله را معدوم صرف شمرند ناعقین بسیارند در هر
شهر و دیار ظاهر شوند این از اخباری است که
در عراق و ارض سر و اول سین اعظم از قلم
اعلی جاری این ارض هم خالی از ناعقی نبوده
و نیست خدمت حضرت محبوب جان جناب
حیدر قبل علی علیه بهاء الرحمن و عنایتہ تکبیر
عرض مینمایم و از حق جل جلاله از برای
ایشان مدد میطلبم الله الحمد در حضور مذکورند
و بعنایت فائز اولیای آن ارض را تکبیر و ذکر و
ثنا میرسانم و از برای ایشان میطلبم آنچه را که
سبب ارتقاء کلمه الله و ارتقاء مقام است

- 63 Mention was made of the spiritual friend Aqa Ahmad, upon him be the glory and favor of God. After it was presented before the Most Holy and Exalted Presence, these sublime, decisive and blessed verses were revealed especially for him from the heaven of the Will of the Lord of Names and Attributes. His words, exalted be His utterance and mighty His proof:

63 ذکر جناب حبیب روحانی آقا احمد علیه بهاء الله
و عنایتہ را فرمودند بعد از عرض در ساحت
امنع اقدس این آیات عالیات محکمات مبارکات
مخصوص ایشان از سماء مشیت مالک اسماء و
صفات نازل قوله جل بیانه و عز برهانه

- 64 He is the Compassionate, the All-Bountiful

64 هو المشفق الکریم

- 65 Praise, in its essence, and thanksgiving, in its reality, beseech the holy threshold of nearness to the Desired One, Who, through His pervading, attractive, and absolute Will, brought forth the wondrous creation from sheer nothingness and adorned it with the ornament of being. This creation is sanctified and purified from that which is possessed by the people - that is, the former party and the Bayan and what they possess - for without this wondrous decree, in the first station and primary rank, none other would be true. Blessed is the breast that is sanctified from the world's impressions

65 حمد و ساذج آن شکر و جوهر آن سزاوار بساط
قرب قدس حضرت مقصودست که خلق بدیع
را بارادهء مطلقهء نافذهء جاذبه از عدم بخت
بطراز وجود ظاهر فرمود و مزین داشت این خلق
از ما عند القوم یعنی حزب قبل و بیان و ما
عندهم مقدس و منزّهند چه که من دون این
حکم بدیع در مقام اول و رتبهء اولی صادق نه
طوبی از برای صدیکه باسم یا طاهر مقدس از

through the Name "O Pure One," and blessed is the ear that is purified from the false tales of the nations. These are the people of Baha and the companions of the Crimson Ark, whose mention was revealed, established, fixed and inscribed by the Supreme Pen in the Qayyumu'l-Asma'.

- 66 O Ahmad! Upon thee be My glory and My loving-kindness. Thou hast ever been and art still remembered. The letters thou didst send to this servant who is present have each been honored to be heard and distinguished by a special glance of favor. Blessed art thou and blessed is thy father, through whose presence God hath adorned the surface of the earth, and through whose body He hath adorned its depths. By My life! We have revealed for him that which cannot be equaled by all the treasures of the world, nor by the utterances of the learned, nor by the sighs of the mystics, nor by the lamentations of the philosophers. The intention of the learned, mystics and philosophers in these stations are those souls who adorn themselves with outward means while inwardly they are barriers preventing the peoples of the world; otherwise the true mystic, the spiritual scholar, and the divine philosopher are, in the arena of the manifestation of the Lord of religions, seated upon the throne of certitude.

- 67 O Ahmad! God willing, thou shalt be even as an enkindled fire and as a light shining and radiant, in such wise that all may find the divine path through the warmth of thy love, distinguish truth from falsehood, and attain to such steadfastness that the movement of the world will not move them and the clamor of the nations will not cause them to slip. Convey to the loved ones of that land and its surrounding regions greetings and peace from the Wronged One. Say: Rejoice in that the Lord of existence and the Sovereign of the seen and the unseen hath turned towards you and hath mentioned you with a mention He hath made the sovereign of mentions and their source. It behooveth them to say:

- 68 "Praise be to Thee, O Beloved of earth and heaven! Glory be to Thee, O Sovereign of the most exalted Paradise! Thanks be to Thee, O Thou through Whose Name the supreme Paradise hath bowed down in submission! We beseech Thee, O Beloved of the world and Desire of the nations, to aid us to arise to serve Thy Cause in such wise that the hosts and ranks shall not prevent us. O Lord! Thou seest us detached from all save Thee and holding fast to the cord of Thy power. Ordain for us that which beseemeth Thy bounty, Thy giving, Thy mercy and Thy favors. Verily, Thou art the Almighty over what Thou wilt, and in Thy right hand are the reins of all who are in the heavens and on earth."

نقشهای عالم است و از برای اذنی که مطهر از قصصهای کاذبه امم است ایشانند اهل بها و اصحاب سفینه همرا که از قلم اعلی در قیوم اسماء ذکرش نازل و راسخ و ثابت و مرقوم

- 66 یا احمد علیک بهائی و عنایتی لازال مذکور بوده و هستی نامه‌های شما که بعد حاضر ارسال داشتی هر یک بشرف اصغا فائز و بلحاظ عنایت مخصوصه مشرف طوبی لک و لایک الذی زین الله ظاهر الأرض بوجوده و باطنها بجسده لعمری قد انزلنا له ما لا تعادله زخارف الدنيا کلها و لا بیانات العلماء و لا زفرات العرفاء و لا آه آه الحکماء مقصود از علما و عرفا و حکما در این مقامات نفوسی هستند که باسباب ظاهره خود را میارایند و در باطن سدود مانعاند از برای احزاب عالم و آلا عارف حقیقی و عالم معنوی و حکیم الهی در عرصه ظهور بیان مالک ادیان بر سر ایقان متکی و مستوی

- 67 یا احمد انشاء الله بمثابة نار مشتعل و بمثابة نور لائح و ساطع باشی بشأنی که کل از حرارت محبت سبیل الهی را بیابد و حق را از باطل تمیز دهند و باستقامتی فائز گردند که حرکت عالم آنرا حرکت ندهد و وضوای امم آنرا تلغزاند اولیای آن ارض و اطراف را از قبل مظلوم تکبیر و سلام برسان قل افرحوا بما اقبل الیکم مالک الوجود و سلطان الغیب و الشهود و ذکرکم بذکر جعله سلطان الأذکار و امها

- 68 لهم ان يقولوا لک الحمد یا محبوب الأرض و السماء و لک الثناء یا مالک الفردوس الأعلى و لک الشکریا من باسمک خضعت الجنة العلیا نسئلك یا محبوب العالم و مقصود الأمم ان تؤیدنا علی القيام علی خدمة امرک بحیث لا تمنعه الجنود و الصفوف ای رب ترانا منقطعین عن دونک و متمسکین بجبل قدرتک قدر لنا ما ینبغی لجددک و عطائک و رحمتک و الطافک انک انت المقتدر علی ما تشاء و فی یمینک ازمة من فی السموات و الأرضین

- 69 The glory shining from the horizon of the heaven of My mercy be upon thee and upon those whom God hath related to thee and upon those who love you for the sake of God, the Lord of this mighty and exalted station.
- 69 البهاء المشرق من افق سماء رحمتی علیک و علی الذین نسبهم الله الیک و علی الذین یحبونکم لوجه الله مالک هذا المقام العزیز المنیع انتی
- 70 This lowly one also conveyeth unto them greetings, praise, glory and light. God is witness and testifier that they have not been forgotten and will ever occupy a station in the court of the utterance of the Desired One of the worlds. It is hoped that from the trees of being there shall appear pure and goodly fruits that will cause the exaltation of the Word of God and the world will become blessed with the bounty of nearness. Verily our Lord is the Almighty, the Powerful, and worthy to answer.
- 70 اینفانیهم خدمت ایشان سلام و ثنا و تکبیر و بها میرساند حق شاهد و گواه که از نظر زفته‌اند و لازال در بساط بیان مقصود عالمیان دارای مقام بوده‌اند امید آنکه از سدره‌های وجود اثمار طیبه طاهره که سبب اعلاء کلمه الله است ظاهر شود و عالم بنعمت قرب متنعم گردد ان ربنا هو المقتدر القدیر و بالاجابة جدیر
- 71 Concerning what was written about the esteemed son of the late, exalted Mulla Ghulam-Rida, upon him be the Glory of God, the Most Glorious: Some time ago, a Most Holy, Most Exalted Tablet was specifically revealed for him, as well as a prayer of visitation from the Tongue of Grandeur, and these were sent forth. In truth, the effulgences of the light of God's grace—exalted be His glory—in relation to him and his esteemed son are even as a brilliant, resplendent light. His is the praise, His the thanks, His the glory, and His the splendor. I beseech God to grant them assistance and confirmation. After mention was made of his name before the Seat of the Purpose of all worlds, these decisive verses were revealed. He says, blessed and exalted be He:
- 71 اینکه در باره ابن جناب مرفوع مرحوم ملا غلام رضا علیه بهاء الله الابهی مرقوم [فرمودند] چندی قبل مخصوص ایشان لوح امنع اقدس و همچنین زیارت از لسان عظمت نازل و ارسال شد فی الحقیقه تجلیات انوار نیر عنایت حق جل جلاله نسبت بایشان و جناب ابن بمثابه نور ساطع و لائح له الحمد و له الشکر و له الثناء و له البهاء از حق از برای ایشان تأیید و توفیق میطلبم و بعد از عرض ذکر اسم ایشان امام کرسی بیان مقصود عالمیان این آیات محکمات نازل قوله تبارک و تعالی
- 72 “O Mihdi! Upon thee be My glory and My loving-kindness. Some time ago verses were sent down from the direction of the Most Great Throne, through which the ocean of forgiveness surged and the fragrance of thy Lord's loving-kindness, the All-Merciful, was diffused, and through which the Sun of grace shone forth and that which shall endure throughout the kingdom of My dominion and My realm became manifest. Verily, thy Lord is the All-Forgiving, the All-Merciful. That which hath no end hath appeared, that thou mayest give thanks unto thy Lord, the All-Knowing Expositor.” Time and again hath mention been made from the Most Exalted Pen of him who ascended to the Supreme Horizon. Give thanks and say: “Praise be unto Thee, O Ocean of bounty, and thanks be unto Thee, O Lord of eternity! I beseech Thee to assist me to serve Thy Cause in such wise that the hindrance of them that hinder, the harm of the oppressors, the fire of the aggressors, and the opposition of the opposers shall not hold me back.”
- 72 یا مهدی علیک بهائی و عنایتی چندی قبل از جهة عرش اعظم آیاتی نازل اتی بها ماج بحر الغفران و هاج عرف عنایة ربک الرحمن و بها اشرق نیر الفضل و ظهر ما یكون باقیاً بدوام ملکی و ملکوتی ان ربک هو الغفور الرحیم قد ظهر ما لا نفاذ له لتشکر ربک المبین العلم مکرر ذکر من صعد الی الأفق الأعلى از قلم ابهی جاری و نازل اشکر و قل لک الحمد یا بحر العطاء و لک الشکر یا مالک البقاء اسئلك ان تؤیدنی علی خدمة امرک بحیث لا یمنعنی منع المانعین و ضر الظالمین و نار المعتدین و اعراض المعرضین
- 73 As to what thou didst ask concerning the house, thou mayest use it to pay the debts of him who hath ascended unto Us. This behooveth thee and those who have laid hold on this firm
- 73 و اما ما سئلت فی البیت لک ان تؤدی به دیون من صعد الینا هذا ینبغی لک و لمن تمسک بهذا

cord. Say: Praise be unto Thee, O God of all who are in the heavens and on earth!

- 74 O son of My Name, the Most Truthful, the Most Holy! He who hath ascended to the Most Glorious Horizon hath attained unto that which most of mankind hath failed to attain. Give glad-tidings to Mihdi—upon him be My glory—and to those who are with him, of God's loving-kindness, the Lord of all worlds. Praise be to God! The gaze of My loving-kindness is fixed upon thee. Give thou glad-tidings, one by one, to all who are related, of God's grace and bounty. All are mentioned in the Most Holy Court and have been adorned with His special favors and have attained thereunto. That which hath been ordained for them is such that were less than a needle's eye thereof to be revealed, all would be thunderstruck, save whom God willeth, the Lord of the Mighty Throne.

- 75 Thou shouldst manifest such justice that its fame may encompass those regions. This beseemeth thee and thy kinship to this Most Holy, Most Great, Most Mighty, Most Luminous Cause. Be thou as a fire amongst the righteous ones, that all may find from thee the warmth of the love of God, the Lord of the exalted Throne and Seat. Time after time hast thou been blessed, and again and again hast thou heard that which, were it to be cast upon the mountains, would cause them to soar with longing for the mention of God, the All-Knowing, the All-Wise. Thus hath the tongue of My loving-kindness spoken, as a grace from My presence, that the rapture of utterance might seize thee and render thee moved and attracted, soaring in the atmosphere of thy Lord's love, the All-Merciful, the Most Compassionate.

- 76 This servant also conveys greetings, glorification and Baha to each of the kinfolk, and beseeches for them from the wondrous and infinite grace and mercy of God that which will cause the fruits of existence to appear. It is hoped that this supplication may be honored with acceptance and the world may benefit from these fruits, for these are the days of revelation and bounty and favor and sustenance encompass all. Verily our Lord is the Generous Giver, and He is the Hearer, the Answerer. The spirit and praise and remembrance and glory and exaltation and grandeur be upon you and upon those related to you and upon those who love you and upon the companions of the Crimson Ark who make no mention of names and their kingdoms, nor of mirrors and their suns. These are in truth, in very truth, the people of Baha in the Book of God, the Lord of all worlds.

الحبل المتين قل لك الحمد يا اله من في السموات
و الأرضين

74 يا ابن اسمي الأصدق المقدس قد فاز من صعد الى
الأفق الأبهى بما لا فاز به أكثر العباد بشر المهدي
عليه بهائي ومن معه بعناية الله رب العالمين لله
الحمد لحاظ عنايت بتو متوجه منتسبين هريک
فرداً فرداً را بفضل وعطای حق بشارت ده کل
در ساحت اقدس مذکورند و بعنايت مخصوصه
مزين و فائز قد قدر لهم ما لو يظهر منه اقل من
سم الابرة لينصعق العباد الا من شاء الله رب
العرش العظيم

75 باید آجناب بعدل ظاهر شوند که صیتش آنجهات
را احاطه نماید هذا ينبغي لك و لنسبتك بهذا
الأمر الأقدس الأعظم العزيز المبين كن كالنار
بين الأخيار ليجد منك كل نفس حرارة محبة الله
رب العرش و الكرسي الرفيع قد فزت مرة بعد
مرة و سمعت كربة بعد كربة ما لو يلتقي على الجبل
لطار شوقاً لذكر الله العليم الحكيم كذلك نطق
لسان عنايتي فضلاً من عندي ليأخذك جذب
البیان و يجعلك متحرراً منجذباً طائراً في هواء
محبة ربك الرحمن الرحيم انتهى

76 اين عبد هم خدمت هريک از منتسبين سلام و
تکبير و بها ميرساند و از بدائع فضل و رحمت
نامتناهی الهی از برای ایشان ميطلبد آنچه را که
اثمار وجود از آن ظاهر شود اميد آنکه اين استدعا
بشرف قبول فائز و عالم از اين اثمار منتفع گردد
چه که ايام ظهور است و عنايت و نعمت و
مائده محيط ان ربنا هو المعطي الكريم و هو السميع
المجيب الروح و الناء و الذكر و الباء و التکبير
و العلاء على حضرتکم و على من نسب اليکم و
على من يحبکم و على اصحاب السفينة الحمراء الذين
لن يذكر عندهم الأسماء و ملکوتها و لا المرايا و
شموسها اولئك اهل البهاء حقاً حقاً في کتاب الله
رب العالمين

77 The servant 19 Rajab 1308

ADJ.081-082x

77 خادِم ۱۹ رَجَب سَنَہ ۱۳۰۸

INBA27:147, BRL_DA#085, TZH4.212-213x, MAS4.359bx, RHQM1.214-214 (271x) (162-162x), KHAF.035x, PYK.186

BH11872*To: Abdul-Husayn Afnan et al., in Yazd**Date: 1308-07-24 [1891-Mar-5]*

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 The Hidden and Inaccessible One, glorified be His majesty and exalted be His grandeur, willed to manifest Himself and uttered the word "Be!" Whereupon the Point appeared, and from it emerged what was and what will be. His Books were detailed, bearing what lies in the unseen and the visible. These are the table of His knowledge and the bounty of His utterance, through which He breathed into all things His verses that caused hearts and souls to be attracted. Glory and splendor be upon the treasures of the pearls of His knowledge and the repositories of the gems of His wisdom - those who have arisen to aid His Cause, detached from all else save Him, and holding fast to His cord for the spread of His commandments and laws. These are the people of Baha in the Book of Names, from the Lord of all beings, Who came from the heaven of mystic knowledge with wisdom and utterance.

2 غَيْبٌ مَنِيعٌ جَلَّ جَلالُهُ وَجَلَّتْ عَظَمَتُهُ ارادَهُ ظُهورُ فَرمود وَبِکَمَلِهِ کُن نَطَقَ نَمود اِذا ظَهِرتِ النُقْطَةُ وَمِنْها ظَهِرَ ما کَانَ وَما یَکُونُ وَفُصِّلَتْ کُتُبُهُ الحامِلُ ما فی الغَیْبِ وَالشَّهُودِ وَانْها مائِدَةُ عِرفانِهِ وَنِعْمَةُ بَیانِهِ الَّتِی بِها نَفَخَ فی کُلِّ الْأَشْیاءِ آیاتُهُ الَّتِی بِها انْجَذَبَتِ الْأَفئِدَةُ وَالقُلُوبُ وَالتَّکْبِیرُ وَالبَہاءُ عَلی خِزائِنِ لَائِی عِلْمِهِ وَکَنازِ جَواهِرِ حَکَمَتِهِ الَّذِینَ قَامُوا عَلی نَصْرَةِ امْرِئِهِ مُنْقَطِعِینَ عَنِ دُونِهِ وَمُتَمَسِّکِینَ بِجَبَلِهِ لا تَنْشَارُ اِوامِرُهُ وَاحْکامُهُ اُولَئِکَ اَهْلُ البَہاءِ فی کُتُبِ الْأَسْماءِ مِنْ لَدُنِ مَولِی الْوَرى الَّذِی اتى مِنْ سَماَءِ العِرفانِ بِالْحَکْمَةِ وَالبَیانِ

3 My spirit be a sacrifice for your mention and your words! Your exalted letter, like the light of dawn, illumined the expanse of heart and soul and adorned the dwelling of existence. I beseech and implore the Truth, exalted be His glory, to assist that beloved of hearts to teach the Cause and spread its traces with wisdom and utterance. Verily, He is the Powerful, the Mighty, the All-Bountiful. The Divine Knowledge was greatly delighted and boundlessly rejoiced at reading the letter. After its reading and recitation, it was taken to the Most Exalted Summit and presented before the countenance of the Lord of all beings, achieving the honor of His attention. This is what the Desired One hath revealed in this unfurled tablet. His word, mighty be His utterance and glorious His proof:

3 رُوحِی لَذِکْرِکُمْ وَلبَیانِکُمُ الْفَداءُ دَسْتَخَطَ عَالی بِمِثابِهِ نُورَ صَبیحِکَما ساحتِ قَلْبِ وَدَلِّ را مُنَوِّرَ نَمود وَکَلْبِهِ وَجودِ را مَزیّنِ اِز حَقِّ جَلِّ جَلالِهِ سائِلُ وَآمِلُ کَهِ اَنْ مَحْبوبِ قُودِ را تَأییدِ فَرمايدِ بِرِ تبْلِیغِ امرِ وَانْتِشارِ آثارِ بِالْحَکْمَةِ وَالبَیانِ اِنَّهُ هُوَ الْمُقْتَدِرُ الْعَزِیزُ الْمَنَّانُ عِلْمُ اللَّهِ اِز قِرائَتِ نَماهِ فَرَحِ کَما لُ حاصِلُ وَبَهِجَتِ لا تَحْصِی وارِدُ وَبَعْدُ اِز قِرائَتِ وَتَلاوَتِ قَصْدِ ذِروءِ عَلِیّا نَمودِهُ اِمامِ وَجهِ مَولِی الْوَرى عَرَضَ شَدُّ وَبِشَرَفِ اصْباغِ فائِزِ کُشتِ هَذا ما اَنْزَلَهُ الْمُقْصودُ فی هَذا الرِّقِّ الْمُنشورِ قولُهُ عَرَّ بَیانَهُ وَجَلَّ بِرِهانِهِ

4 بِسْمِ الْمَظْلُومِ وَبِسْمِ الْقَیِّمِ

4 In My Name, the Wronged One, and in My Name, the Self-Subsisting

5 A remembrance from Us to the one who turned towards and attained the presence while most of mankind turned away - they who cast the Cause of God behind their backs, clinging to the cords of conjecture and fancy. The Light hath shone forth and the Sun hath risen and the Herald hath called out, yet the people remain in strange doubt. God created His servants for the recognition of the Dayspring of His signs and the Manifestation of His Self, yet they have cast aside what God intended, holding fast to the hem of their desires. They are indeed in heedlessness and error. The wine of vainglory hath so intoxicated them that they are debarred from that which profiteth them, turning instead to the source of tyranny and oppression.

6 We reared one of Our brothers and protected him beneath the canopies of Our grandeur. Yet when the Light shone forth he turned away from Us and arose in such oppression that the Pen lamented and the ink cried out. By the life of God, he sought to shed My blood, having been led astray by one of Our servants. When We departed from among them, he arose and uttered that which caused the tears of the righteous to flow. My soul is bewildered by his deeds, as are the Concourse on High, the exalted Paradise, and the companions of the Crimson Ark. To this the Mother Book beareth witness in the most exalted station.

7 God hath, through His power and sovereignty, transformed the prison into the Most Exalted Paradise. Say: O people, behold the power and dominion of God, how He opened the prison gate with the key of His Name, the All-Glorious, the All-Bountiful. The servant in attendance before Us hath presented thy letter, and after permission was granted, We heard it and answer thee with these verses from whose horizons shine forth the suns of wisdom and utterance. We found from thy letter the fragrance of thy love and thy turning towards Us. We beseech God, blessed and exalted be He, to assist thee with that which shall cause thy remembrance to endure in this station which God hath made the circling-point of the Manifestations of His signs.

8 O My Afnan! Upon thee be My glory and My loving-kindness. We have risen this day speaking thy name and mentioning that by which the hearts of the chosen ones were attracted. Take the chalice of eternity in the name of thy Lord, the Most Glorious, then drink therefrom despite the enemies, and say: Praise, glory, gratitude and splendor be unto God for having guided me to a Revelation that hath stunned the hearts of the wicked

5 ذكر من لدنا لمن اقبل و فاز باللقاء اذ اعرض عنه اكثر الورى الذين نذبوا امر الله ورائهم متمسكين بحبال الظنون و الأوهام قد سطع النور و اشرق الشمس و نادى المناد و القوم في ريب عجاب قد خلق الله العباد لعرفان مشرق آياته و مظهر نفسه و هم نذبوا ما اراده الله متشبثين بأذيال أهوائهم الا أنهم في غفلة و ضلال قد اخذهم سكر نحر الغرور بحيث منعوا عما ينفعهم مقبلين الى مطلع الظلم و الاعتساف

6 انا ربينا احد اخوانى و حفظناه تحت قباب عظمتي فلما طلع النور اعرض عني و قام على ظلم به ناح القلم و صاح المداد لعمر الله انه اراد سفك دمي بما اغويه احد عبادي فلما خرجنا عن بينهم قام و صاح في نفسه و قال ما ذرفت به دموع الأبرار و نفسى قد تحير من فعله الملاء الأعلى و الجنة العليا و اصحاب السفينة الحمراء يشهد بذلك ام البيان في اعلى المكان

7 قد بدل الله السجن بالفردوس الأعلى بقدرة و سلطان قل يا قوم انظروا قدرة الله و اقتداره كيف فتح باب السجن بمفتاح اسمه العزيز الوهاب قد حضر العبد الحاضر امام الوجه بكتابك و عرضه بعد الاذن سمعناه و اجبتناك بهذه الآيات التي اشرقت من آفاقها شمس الحكمة و البيان انا وجدنا من كتابك عرف حيي و اقبالك نسأل الله تبارك و تعالى ان يؤيدك بما يبتغي به ذكرك في هذا المقام الذي جعله الله مطاف مظاهر الآيات

8 يا افنانى عليك بهائى و عنايتى اصبحنا اليوم ناطقاً باسمك و ذاكرًا بما انجذبت به افئدة الأخيار خذ كأس البقاء باسم ربك الأبهى ثم اشرب منها رغماً للأعداء و قل لله الحمد و الثناء و الشكر و البهاء بما هدى الى نبأ انصعقت به افئدة الفجار و ايدنى على الاقبال اليه بأسباب السموات و الأرض الى

and strengthened me to turn towards Him through the means of the heavens and earth, until I came, attained His presence, heard His sweetest call and beheld His most glorious horizon. I beseech Him by the ocean of His bounty and the heaven of His giving to aid me in that which He loveth and is pleased with, lest there appear from me that which is unseemly. Verily, He is the Omnipotent over whatsoever He willeth through His sovereignty that hath encompassed all created things.

ان اقبلت و حضرت و سمعت ندائه الأحملى و
رأيت افقه الأبهى أسأله بجر جوده و سماء عطائه
ان يوقفنى على ما يحب و يرضى لئلا يظهر منى ما
لا ينبغي أنه هو المقتدر على ما يشاء بسلطانه الذى
غلب الممكنات

- 9 O my Lord! I am Thy servant and the son of Thy servant. I have turned with my whole being unto Thee, turning away from all else besides Thee. I beseech Thee by Thy Cause through which Thou hast subdued the world and the nations to send down upon me in all conditions that which will draw me nigh unto Thee, O Thou in Whose grasp are the reins of deeds and hopes. O my Lord! Thou seest the poor one standing before the gate of Thy bounty, turning toward the Kaaba of Thy presence. I beseech Thee by Thy Day wherein Thou didst blow the Trumpet and reveal the realities of all things and unite the hearts, to make me circle round Thy will in such wise that I shall not breathe except by Thy leave and Thy desire. Verily, Thou art the Omnipotent, the Mighty, the All-Bountiful.

9 اى ربّ انا عبدك و ابن عبدك قد اقبلت بكلى
اليك معرضاً عن دونك أسألك بأمرى الذى
به سخرت العالم و الأمم ان تنزل على فى كل
الأحوال ما يقربنى اليك يا من فى قبضتك زمام
العمل و الآمال اى ربّ ترى الفقير قام لدى
باب عطائك مقبلاً الى كعبة حضورك أسألك
بيومك الذى فيه نفخت فى الصور و اظهرت
حقائق الأمور و الفت بين القلوب ان تجعلنى
طائفاً حول ارادتك بحيث لا انتفس إلا باذنك
و مشيتك أنك انت المقتدر العزيز الفياض

- 10 We make mention at this time of one of the Afnan who hath been named Mirza – upon him rest My Glory and My loving-kindness and My mercy. We have, aforesaid, exalted him and made mention of him in diverse Tablets, as a token of Our grace and as a gift from Our presence. Verily thy Lord doeth as He willeth, through His Name, the One Who hath dominion over all who are in earth and heaven.

10 أنا نذكر فى هذا الحين احد افنانى الذى سمي بميرزا
عليه بهائى و عنايتى و رحمتى أنا رفعناه من قبل و
ذكرناه فى الواح شتى فضلاً من لدنا و موهبة من
عندنا ان ربك يفعل ما يشاء باسمه المهيمن على
من فى الأرضين و السموات

- 11 O Mirza! Upon thee be My Most Glorious Glory. Harken unto the Call from the horizon of 'Akka. Verily, neither the treasures of the wealthy, nor the jewels of princes, nor the riches of the learned can compare with it. Thy Lord is, in truth, the Almighty, the Unconstrained. Neither the tribulations of the world, nor its might, nor the denial of those who have disbelieved in the Beginning and the End could hinder Him. O Mirza! Take hold of the Book with the strength that cometh from Him, then act in accordance with that which thou hast been commanded by God, the Lord of Daybreak.

11 يا ميرزا عليك بهائى الأبهى اسمع النداء من افق
عكاء أنه لا تعادله خزائن الأغنياء و لا جواهر
الأمراء و لا كنوز العلماء ان ربك هو العزيز
المختار لم تمنعه شدائد الدنيا و لا سطوتها و لا
اعراض الذين كفروا بالمبدء و المآب يا ميرزا
خذ الكتاب بقوة من عنده ثم اعمل بما امرت به
من لدى الله فالتى الأصباح

- 12 We have exalted thee for My recognition and the service of My Cause. Cast aside what the people possess and take what We have sent down for thee from the most exalted Station. We desire to show thee a mighty measure of detachment, that We may make thee a door to this Cause, through which the Herald hath proclaimed: The Kingdom belongeth to God, the Lord of Lords. Deprive not thyself of that which We have ordained for

12 أنا رفعناك لعرفانى و خدمة امرى ضع ما عند
القوم و خذ ما انزلناه لك فى اعلى المقام أنا
نريد ان نريك على جانب عظيم من الانقطاع
ليجعلك باباً لهذا الأمر الذى به نادى المناد
الملك لله ربّ الأرباب لا تمنع نفسك عما
قدّرناه لك دع القوم و ما عندهم أنه يأمرى بما

thee. Leave the people and what they possess. He commandeth thee with that which will draw thee nigh unto Him in all conditions. Give thou the glad-tidings of My remembrance to My Afnan, that the rapture of the verses may so seize them that neither the happenings of the world nor the oppression of those who have denied the Revealer of verses may cause them grief. Say: Fear not, neither be ye sorrowful. Arise from the horizon of the House with a sovereignty at whose manifestation all created things have bowed down. Say: We have exalted you and made mention of you in such wise as no mention can equal. Soon shall appear that which ye were promised in the Book. Nothing whatsoever escapeth His knowledge. He witnesseth and seeth, and He is the Mighty, the All-Seeing.

يقرّبك اليه في كلّ الأحوال بشّر افناني بذكري
ليأخذهم جذب الآيات على شأن لا تحزنهم
حوادث العالم و لا ظلم الذين كفروا بمنزل
الآيات قل لا تخافوا و لا تحزنوا اطلعوا من افق
البيت بسلطان خضعت عند ظهوره الكائنات قل
انا رفعاكم و ذكرناكم بما لا تعادله الأذكار سوف
يظهر ما وعدتم به في الكتاب لا يعزب عن عمله
من شيء يشهد و يرى و هو العزيز البصّار

- 13 O My Afnan! We have desired to make mention of Afshar who has arisen to serve the Cause and hath spoken in praise of God, the Lord of all beings. Blessed be his tongue, and blessed be his heart for having turned towards My horizon, and blessed be his ears for having heard the verses of God, the Manifestor of clear proofs. Now We speak in Persian after the most eloquent tongue that thou mayest rejoice and be of the thankful ones. God, exalted be His glory, spoke two words to the Son of Imran on the Mount of Knowledge, and now He hath opened before thee a book and hath spoken that which is an everlasting treasure for thee. Strive that this station may not be effaced or altered. Thou hast indeed exerted great effort regarding Ali-Haydar, upon him be My Glory and My favor. In truth, noble services have appeared from him. It behooveth all to recognize the station of his services and to act as is befitting.

يا افناني اردنا ان نذكر الأفشار الذي قام على
خدمة الأمر و نطق بثناء الله مولى الأنام طوبى
للسانه و طوبى لقلبه بما اقبل الى افنى و لسمعه بما
سمع آيات الله مظهر البينات حال بلغت نورا تكلم
مينمائيم بعد از لغت فصحي لتفرح و تكون من
الشّاكرين حقّ جلّ جلاله در طور عرفان لابن
عمران بدو كلمه تكلم فرمود و حال با تو دقتري
باز نمود و نطق فرمود بآنچه كه كنزيست باقى از
براى تو جهد نما اين مقام محو نشود و تبديل نيابد
البته در فقرهء عليحيدر عليه بهاى و عنايتى جهد
بليغ مبذول داشتهئى فى الحقيقه خدمات عاليه از
او ظاهر ير كلّ لازم مقام خدماتش را بدانند و
بما ينبغى رفتار نمايند

- 14 His Honour Afshar, upon him be My Glory, hath truly well comprehended the degrees of knowledge of the Shi'ih. That which hath flowed from his pen hath been accepted before the Face. Glory be to God! The Shi'ih party have not had and do not have more than two words of truth, and that is their verbal confession of the Divinity and the Prophetic Mission. For one thousand two hundred years they played at succession, and finally martyred their Master with manifest tyranny. The Most Great Law and God, the Lord of the worlds, have lamented their oppression. In the days when they were engaged in service in the name of the Apostle of God - may the spirit of all else but Him be sacrificed for His sake - the Cause reached such a station that the tongues of those who praised were powerless to extol it and those who would enumerate were incapable of counting its virtues. But when they altered it and set about arranging partners, power was transformed into impotence and glory into abasement.

14 جناب افشار عليه بهاى فى الحقيقه مراتب عرفان
شيعه را خوب ادراك نموده آنچه از قلم او
ظاهر شد لدى الوجه مقبول افتاد سبحان الله
حزب شيعه جز دو كلمه صدق نداشته و ندارند
و آن اعتراف لسانى ايشان است بالو هيت و
رسالت هزار و دو يست سال وصى بازى كردند
بالآخره مولائش را بظلم مبين شهيد نمودند قد
ناح من ظلمهم التاموس الأكبر و كتب الله ربّ
العالمين اياميكه باسم رسول الله روح ما سواه
فداه بخدمت مشغول بودند امر بمقامى رسيد
كه السن مثنى از ثنائش عاجز و محصين از
احصائش قاصر و چون تبديل نمودند و بترتيب
شركا پرداختند قوت بعجز تبديل شد و عزّت
بذلت

- 15 The Exalted One - may the spirit of all else but Him be sacrificed for His sake - sayeth that the bodies of the Letters of the Living are at the station of the spirits of the former Imams. Observe ye the Bayan and make the people aware, that perchance they may not again become afflicted with vain imaginings. The station of the Letters of the Living is that of servitude, and they were created by a word, and one of those souls was Mulla Baqir. The purpose is that souls may attain to the lights of the Sun of true unity. Say: O Afshar! He Who is the Chosen One remembereth thee at this time even as He remembered thee before. Verily He is the All-Knowing, the Expositor.
- 15 حضرت اعلی روح ما سواه فداء میفرماید اجساد حروف حی بمقام ارواح ائمه قبل است کتاب بیان را ملاحظه کنید و مردم را آگاه نمائید شاید مجدد باوهم مبتلا نشوند حروف حی مقامشان عبودیت است و بکلمهئی خلق شده اند و یکی از آن نفوس جناب ملا باقر بوده باری مقصود آنکه نفوس بانوار نیر توحید حقیقی فائز شوند قل یا افشار یذکرک المختار فی هذا الحین کما ذکرک من قبل انه هو المبین العلیم
- 16 Those souls who were not with Us and were unaware of the Cause, when they observed that the effulgences of the revelations of the lights of the Most Glorious Sun had somewhat illumined the world, they rushed forth from behind the veil with the swords of hatred, and now they are occupied with forming a party like unto the Shi'ih party. They have taken fancy as their lord besides God. Thus have their souls enticed them, and today they are among the most lost ones in My perspicuous Book.
- 16 نفوسیکه با ما نبوده اند و از امر آگاه نه چون مشاهده نمودند اشراقات تجلیات انوار نیر ایهی عالم را فی الجمله منور نموده از خلف حجاب با اسیاف بغضا بیرون دویدند و حال بترتیب حزبی مثل حزب شیعه مشغولند قد اتخذوا الوهم لأنفسهم رباً من دون الله کذلک سولت لهم انفسهم و هم الیوم من الأخسرین فی کتابی المبین
- 17 O Afshar! Upon thee be My Glory and My favor. Harken unto My call from the direction of My prison, then illumine the hearts of the world with the light of My Cause, the Dawning, the Mighty, the Wondrous. Say: O people of the earth! Come, that I may give you to drink of the Kawthar of utterance in the name of our Lord, the Most Merciful. Then hasten with illumined hearts to the horizon of the revelation of Him Who conversed on the Mount, in the prison of Akka. Beware lest the roaring of men frighten you, or the whisperings of those who have denied the Day of Judgment prevent you.
- 17 یا افشار علیک بهائی و عنایتی اسمع ندائی من شطر یسینی ثم نور قلوب العالم بنیر امری المشرق العزیز البدیع قل یا ملا الأرض تعالوا لأسقیکم کوثر البیان باسم ربنا الرحمن ثم اسرعوا بقلوب نوراء الی افق ظهور مکلم الطور فی سجن عکاء ایاکم ان تخوفکم زماجیر العباد او تمنعکم همزات الدین کفروا بیوم الدین
- 18 We have remembered thee time and again with that whereby thy remembrance and thy name shall endure in the Book of God, the All-Knowing, the All-Wise. The glory shining forth from the heaven of My mercy be upon thee and upon those who are with thee and who hear thy words concerning this Cause whereby the limbs of the ungodly have quaked with fear.
- 18 انا ذکرناک مرّة بعد مرّة بما یتقی به ذکرک و اسمک فی کتاب الله العلیم الحکیم البهاء المشرق من افق سماء رحمتی علیک و علی من معک و یسمع قولک فی هذا الأمر الذی به ارتعدت فرائص المشرکین
- 19 Verily We have made mention of the Alif and Fa, and We desire to make mention of him who was named Muhammad before Isma'il, that the sweet fragrances of God's revelation, the Lord of the Mighty Throne, may attract him. O Isma'il! Behold and then remember those who turned toward the place of sacrifice in the path of God, the Lord of all beings, and who spent what they possessed of wealth and life in their longing to attain the presence of God, the Possessor of this exalted and glorious station.
- 19 انا ذکرنا الألف و الفاء و اردنا ان نذکر من سَمّی بمحمد قبل اسمعیل لتجذبه نفحات وحی الله رب العرش العظیم یا اسمعیل انظر ثم اذکر الذین اقبلوا الی مقرّ الفداء فی سبیل الله مولی الوری و انفقوا ما عندهم من الأموال و الارواح شوقاً للقاء الله مالک هذا المقام العزیز الرفیع

20 Say: O company of the heedless! Be fair in what hath been manifested in truth, and be not of the wrongdoers. Is Ashraf, who turned toward God and sacrificed himself in His path, better, or Hadi, who, when he heard the clamor, was disturbed and fear seized his limbs, and he ascended the pulpit and spoke that which caused the Faithful Spirit to lament? By God! His life testifieth to his hypocrisy, while the ascension of the former beareth witness to his acceptance and his constancy, whereby bewilderment seized every servant who turned to God, the Mighty, the Praiseworthy. Blessed art thou, inasmuch as the countenance of the Wronged One hath turned toward thee from His remote prison. Say: Praise be to Thee, O God of the world, for having caused me to hear Thy call and to behold Thy signs, and for having enabled me to draw nigh unto Thee through the means of the heavens and earth. I beseech Thee, by the ocean of Thy Most Bountiful Name, to ordain for me what Thou hast ordained for Thy chosen ones. Verily, Thou art the One Who hath power over whatsoever He willeth through Thy mighty and wondrous command.

21 Verily We desired to make mention of him who was named Ibrahim and give him the glad-tidings of God's bounty and generosity, and We counsel him with that which will draw him nigh unto a station wherein the atoms proclaim: The kingdom belongeth unto God, the Powerful, the Almighty. O Ibrahim! From the beginning, heedless souls remained concealed from manifest authority and were occupied with their own protection, but when the divine light shone forth from the horizon of the heaven of the Lord's will, they emerged from behind the veil and brought about that which hath no equal. Say: My God, my God! Aid the heedless to be fair in Thy Cause and to be just concerning what hath appeared from Thee, and enable them to return to the gate of Thy bounty. Verily, Thou art the Powerful over what Thou willest. There is none other God but Thee, the Ordainer, the Ancient of Days. End.

22 Praise be to God, the honored nobleman, His Holiness the Afnan, Haji Siyyid Mirza, upon him be the Glory of God, the Most Glorious, hath from the beginning until now been successful in serving the Cause and hath held fast to the mighty cord of God, and hath been mentioned and continues to be mentioned in the Most Holy and Exalted Court of the Desired One of all worlds - may the spirit of all who are in the kingdoms of Command and Creation be a sacrifice unto Him. When his luminous letter arrived mentioning the funds that remained with His Honor the deceased and martyred one who was martyred in the path of God, Haji Shaykh Muhammad-'Ali, upon him be the Glory of God, the Most Glorious, he had written that the honored deceased one himself knew it was not our money,

20 قل يا ملاء المعرضين انصفوا فيما ظهر بالحق ولا تكونوا من الظالمين هل الأشرف الذي اقبل و فدى بنفسه في سبيل الله خير ام الهادي الذي اذ سمع الصوضاء اضطرب و اخذ الخوف اركانه و ارتقى على المنبر و نطق بما ناح به الروح الأمين لعمر الله ان حيوته تشهد بنفاقه و عروج الأول يشهد باقباله و اتفاهه و استقامته التي بها اخذت الحيرة كل عبد اقبل الى الله العزيز الحميد طوبى لك بما اقبل اليك وجه المظلوم من سجنه البعيد قل لك الحمد يا اله العالم بما اسمعني ندائك و اريتني آثارك و ايدتني على التقرب اليك بأسباب السموات و الأرضين اسألك بحر اسمك الفيض ان تكتب لي ما كتبه لأصفيائك انك انت المقتدر على ما تشاء بأمرك العزيز البديع

21 انا اردنا ان نذكر من سمي بابراهيم و نبشره بفضل الله و عطائه و نوصيه بما يقربه الى مقام تنادي فيه الذرات الملك لله المقتدر القدير يا ابراهيم از اول ايام نفوس غافله از سطوت ظاهره مستور و بحفظ خود مشغول و چون نور الهی از افق سماء اراده رباني ساطع از خلف حجاب بیرون آمدند و وارد آوردند آنچه را که شبه نداشته قل الهی اید الغافلین علی الانصاف فی امرک و العدل فیما ظهر من عندک و وقفهم علی الرجوع الی باب جودک انک انت المقتدر علی ما تشاء لا اله الا انت الامر القديم انتهى

22 لله الحمد آقای مکرم حضرت افنان جناب حاجی سید میرزا علیه بهاء الله الأبهی از اول ايام الى حين بخدمت امر فائزند و بحبل متين الهی متمسک و در بساط امنع اقدس مقصود عالمیان روح من فی ملکوت الامر و الخلق فداء مذکور بوده و هستند هنگامیکه دستخط انور ایشان رسید و در باره و جوهیکه نزد حضرت مرفوع مبرور الذي استشهد فی سبيل الله جناب حاجی شیخ محمد علی علیه بهاء الله الأبهی باقی مانده بود ذکر فرموده بودند که خود جناب مرفوع میدانستند مال ما نبود حال جواب صاحبان آن را چه

so now what answer shall we give to its owners? Henceforth no one will come near us. After this matter was presented in the Most Holy and Exalted Court of our Beloved and the Beloved of all who are in earth and heaven, these exalted words shone forth from the dawning-place of the heaven of divine favor - mighty is His utterance and glorious His proof:

- 23 O servant in attendance! Write to his honor Afnan, upon him be my glory and my loving-kindness: You made no mention of the affairs of Beirut and Constantinople, and from the beginning no permission was sought nor consultation undertaken, despite all being commanded to this. Nevertheless, the sum of six hundred and seven Ottoman liras which was the House's funds and was present was delivered to his honor Afnan, upon him be my glory and loving-kindness, for him to send. Verily, were He to wish, He could pay the debts of the world. Thy Lord is indeed the One with power over whatsoever He willeth.

- 24 Read the Tablet of Ra'is and the Tablets to the Kings that thou mayest be assured that all affairs are in His grasp - He turneth them as He pleaseth, and He is the Single, the One, the All-Knowing, the All-Informed. Grieve not over anything. Place thy trust in all matters in God, the Master of the Day of Judgment. Hold fast unto that which We have commanded thee, then act according to what We have imparted unto thee before and after. Verily We desire thee and love thee and command thee to that which shall profit thee in the Hereafter and in this world. To this testifieth that which hath appeared from Me before the faces of princes and sovereigns.

- 25 In truth, after the arrival of His missive, whatever was outwardly possible, He commanded its execution. His honor Afnan, the venerable Haji Siyyid Ali and his honor Aqa Mirza Muhsin, upon them both be the Glory of God the Most Glorious, are aware of what transpired and remained undisclosed. The favors of the True One, exalted be His glory, towards his honor exceed the reckoning of this servant and others. I beseech Him and implore Him to open the gates of grace, bounty and generosity with the key of the Most Great Name, and to assist his honor to act according to that which he is commanded. It is hoped that He will illumine and purify the hearts and souls so that whatever has been and is being submitted may be answered. Verily our Lord is the All-Bountiful, the All-Generous.

- 26 Mention was made of his honor Afnan, the venerable Haji Mirza Muhammad, upon him be the Glory of God the Most Glorious. In truth, he has been and is deserving of the favors of the True One, exalted be His glory. His love and devotion are

بگوئیم من بعد کسی نزدیک ما نمیآید بعد از عرض این فقره در ساحت امنع اقدس حضرت محبوبنا و محبوب من فی الأرض و السماء این کلمات عالیات از مطلع سماء عنایت الهی مشرق قوله عزّ بپانه و جلّ برهانه

- 23 یا عبد حاضر بجانب افنان علیه بهائی و عنایتی بنویس شما در امور بیروت و آستانه ذکر می نمودید و از اول طلب اذن نشد و مشورت بمیان نیامد مع آنکه کلّ بآن مأمورند مع ذلک مبلغ ششصد و هفت لیره عثمانی که وجه بیت بود و حاضر بود تسلیم جناب افنان علیه بهائی و عنایتی شد که ارسال دارند آنه لو یرید لیؤدی دیون العالم ان ربک هو المقتدر علی ما یشاء

- 24 اقرأ لوح الرئيس و الواح الملوك لتوقن بأنّ الأمور فی قبضته یقلّها کیف یشاء و هو الفرد الواحد العليم الخیر لا تحزن من شیء توکل فی الأمور علی الله مالک يوم الدين تمسک بما امرناک به ثم اعمل بما القیناک من قبل و من بعد انا نزدیک و نجیب و نأمرک بما ینفعک فی الآخرة و الأولى یشهد بذلک ما ظهر منی امام وجوه الأمراء و السلاطین انتهى

- 25 فی الحقیقه بعد از ورود دستخطّ حضرتشان آنچه بر حسب ظاهر ممکن بود امر باجرا آن فرمودند و حضرت افنان جناب حاجی سید علی و جناب آقا میرزا محسن علیهما بهاء الله الأبهی آگاهند بر آنچه واقع شده و ذکرش مستور مانده عنایت حقّ جلّ جلاله نسبت بحضرت ایشان فوق احصای این عبد و سایرین است از او میطلبم و مسئلت مینمایم ابواب عنایت و جود و کرم را بمفتاح اسم اعظم بگشاید و آنحضرت را موفق دارد بر عمل بآنچه بآن مأمورند امید آنکه افتده و قلوب را منور فرماید و خالص نماید تا آنچه عرض شده و میشود باجابت مقرون گردد ان ربنا هو الفیاض الکریم

- 26 ذکر حضرت افنان جناب حاجی میرزا محمد علیه بهاء الله الأبهی را نمودند فی الحقیقه ایشان سزاوار عنایت حقّ جلّ جلاله بوده و هستند محبتشان و

firm and steadfast. And after his mention was submitted to the Most Holy and Most Exalted Court, these manifest verses were revealed from the heaven of grace. He says, exalted be His utterance and mighty be His proof:

توسّلشان ثابت و راسخست و بعد از عرض ذکر ایشان در ساحت امّنع اقدس این آیات بینات از سماء فضل نازل قوله جلّ بیانه و عزّ برهانه

- 27 In My Name, the One Who dominates all names
 28 O Muhammad, O Afnan! Upon thee be My mercy and My glory! We have mentioned thee before in verses through which the fragrance of bounties and favors was diffused, and We make mention of thee at this time in such wise as will draw thee nigh unto God, the Lord of the worlds. I bear witness that thou wast remembered before the Wronged One at all times. Thy Lord is verily the All-Merciful, the Generous.
 29 We remember thy presence, thy meeting, and thy standing before the Gate. Nothing whatsoever escapeth the knowledge of thy Lord. He witnesseth, seeth and heareth, and He is the All-Hearing, the All-Seeing. We make mention of the Afnan - upon him be My glory and My loving-kindness - and give him the glad tidings of that which hath been ordained for him by God, the Lord of the Mighty Throne. By the life of God! That which hath been ordained for him cannot be equaled by all the treasures of the world. He Who possesseth the knowledge of all things in a clear Book beareth witness to this. We beseech God to open before his face the doors of grace and bounty. He, verily, is the Almighty over what He willeth. There is none other God but Him, the All-Knowing, the All-Wise.
 30 We make mention of the Leaves who have been blessed by that which was inscribed by the Most Exalted Pen in the Books of God, the Mighty, the All-Praised. Blessed are they and joy be unto them. We testify that they have turned toward the Most Exalted Horizon and have heard His sweetest call when it was raised from the Prison of Akka, and they have attained unto that which was inscribed in the Tablets of God, the Lord of this resplendent Day. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon My loved ones who have not broken My Covenant and My Testament, and who have testified to that which the Tongue of Grandeur hath spoken: Verily there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.
 31 This servant also conveyeth greetings to them and to the friends. God is witness and testifier that the honored ones and friends are ever mentioned by tongue and recorded by pen. Their remembrance and love have not left the heart, nor will they ever. Their mention hath another effect and another fruit. They are the trees in the garden of God's remembrance. I beseech Him, exalted be His glory, to send down from the
- بسمی المهیمن علی الأسماء
 یا محمد یا افنّانی علیک رحمّتی و بهائی انا ذکرناک من قبل بآیات بها تَضوّع عرف المواهب و الألطاف و نذکرک فی هذا الحین بما یقرّبک الی الله ربّ العالمین اشهد أنّک کنت مذكوراً لدى المظلوم فی اللیالی و الاّیام أنّ ربّک هو المشفق الکریم
 و نذکر حضورک و لقاءک و قیامک لدى الباب أنّ ربّک لا یعزّب عن علمه من شیء یشهد و یری و یسمع و هو السّميع البصیر انا نذکر افنّانی علیه بهائی و عنایتی و نبشّره بما قدر له من لدی الله ربّ العرش العظیم لعمر الله لا یعادل بما قدر له خزائن العالم یشهد بذلك من عنده علم کلّ شیء فی کتّاب مبین نسأل الله ان یفتح علی وجهه ابواب العنایة و الفضل انه هو المقتدر علی ما یشاء لا اله الا هو العلیم الحکیم
 و نذکر الأوراق الالائی فزن بما رقم من القلم الأعلی فی کتب الله العزیز الحمید طوبی لمنّ و نعیماً لمنّ نشهد أنّهم اقبلن الی الأفق الأعلی و سمعن ندائه الأحلّی اذ ارتفع من سجن عکّاء و فزن بما کان مرقوماً مسطوراً فی الواح الله مالک هذا الیوم المنیر البهّاء المشرق من افق سماء عنایتی علیک و علی اولیائی الذین ما نقضوا عهدی و میثاقی و شهدوا بما نطق به لسان العظمة انه لا اله الا هو الفرد الواحد العلیم الحکیم انتهى
 این عبد هم خدمت ایشان و اولیا تکبیر میرساند حقّ شاهد و گواه که آقایان و دوستان لازال بلسان مذکورند و بقلم مرقوم ذکرشان و حبشان از قلب زرفته و نمیرود ذکرشان را اثری دیگر و ثمری دیگر است ایشانند اشجار حدیقه ذکر الهی از حق

clouds of grace and heaven of bounty that which will cause their exaltation and elevation.

جلّ جلاله میطلبم از سخاب فضل و سماء عطا
نازل فرماید آنچه را که سبب علو و ارتفاعست

- 32 My God, My God! Let not these fruits fall from the Tree, and in every moment bestow the water of bounty. Thou art the Mighty, the Powerful, the Bestower, the All-Knowing. Bounty and giving are in Thy grasp. There is none other God but Thee, the Most Exalted, the Most Glorious. Glory and mention and praise be upon you and upon those who love you for the sake of God, our Goal and your Goal and the Goal of all who are in the heavens and the earth.

32 الهی الهی این میوه‌ها را از سدره ساقط مفرما
و در هر حین کوثر عطا فرما توئی مقتدر
و توانا و بخشنده و دانا و الفضل و العطاء فی
قبضتک لا اله الا انت العلیّ الابهی البهاء و الذکر
و الثناء علیکم و علی من یحبکم لوجه الله مقصودنا و
مقصودکم و مقصود من فی السموات و الارضین

- 33 The servant 24th of Rajab 1308

33 خادم فی ۲۴ شهر رجب سنة ۱۳۰۸

- 34 The sum of thirty-eight tumans was not received, but receipt was written.

34 وجه سی و هشت تومان نرسید ولكن وصول
نوشته شد

BRL_DA#680

BH09331

To: Jinab-i-Afshar et al., in Yazd

Date: 1308-07-24 [1891-Mar-5]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise be unto the King of the realm of earth and heaven, Who hath, through His Most Exalted Word, adorned the realities of existence with the ornament of recognition and illumined all hearts with the light of true knowledge. Today, praise be to God, the Sun of true unity hath dawned from the horizon of divine Will, yet the deluded ones shall not attain unto this station nor achieve success therein. Beseech ye God that He may, purely for His sake, strengthen all faces and hearts in such wise that the affairs of this world and its ornaments and colors may not prevent them from the Most Exalted Horizon, and may establish them firmly in His manifest Faith. Verily, He is the Omnipotent over whatsoever He willeth. There is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.
- 3 Thy noble letter, which was as a vessel bearing the fragrance of love, when its seal was broken, diffused its sweet perfume throughout all existence. Praise be to God Who granted confirmation and, through countless means, bestowed the grace

1 بسم ربنا الأقدس الأعظم العلیّ الابهی

2 حمد مالک ملک و ملکوت را لایق که از
کلمهء علیا حقایق وجود را بطراز اقبال و قلوب
را بنور معرفت منور و مزین فرمود امروز الحمد لله
افتاب توحید حقیقی از افق ارادهء الهی اشراق
نموده ولكن متوهمین بانمقام نرسند و فائز نشوند
از حقّ بطلیب و جوه و قلوب را خالصاً لوجهه
تأیید فرماید بشأنی که امور حادثهء دنیا و زخرف
و الوان آن از افق اعلایش منع نفرماید و بر دین
مبین مستقیم دارد آنه هو المقتدر علی ما یشاء لا
اله الا هو الفرد الواحد العلیم الحکیم

3 دستخطّ عالی که بمثابهء انائی بود که حامل عطر
محبّت بود چون ختمش گشوده شد عرشف
ساحت وجود را معطر نمود حمد خدا را تأیید
عطا فرمود و باسباب لا تحصی توفیق عرفان و

of recognition, acceptance and attention. His bounty brought existence into being and guided it to the path of His justice. After perusing and reading it with joy and delight, it was taken to the Most Exalted Court and Supreme Height, and presented before the countenance of the Lord of Names, after which permission was granted. This is what the Tongue of Grandeur spoke after hearing it. His word, exalted be His utterance and mighty His proof, and there is no God but Him:

4 In My Name, through which the ocean of God's knowledge, the Self-Subsisting, the All-Compelling, hath surged!

5 O thou who gazeth upon the Face and speaketh among the servants! Say: O peoples of the earth! By the True God, the Call hath been raised from the prison of Akka - a Call in whose yearning to hear it countless souls have perished. My Tongue in this glorious and wondrous station beareth witness to this. This is the Day wherein the ocean of God's utterance, the Lord of all worlds, hath surged. Blessed is he who hath turned towards it and been moved by His Most Great, His Most Bountiful Name. Say: O people! Deprive not yourselves of this bounty wherewith God hath adorned the preamble of His Books, His Scrolls, and His holy and luminous Tablet. Cast away what ye possess, turning unto the Most Exalted Horizon, and shatter the idols of vain imaginings with the hosts of wisdom and utterance. This is better for you than all ye possess. Thus hath the Tongue spoken in the kingdom of utterance. Blessed are they that hear!

6 O thou who soarest in My atmosphere! With complete determination, guide the heedless ones to the horizon of divine knowledge. Blessed is the breast that, having been sanctified from the tales and traces of the past, hath turned unto the Mother Book. Today the Euphrates of wisdom and utterance floweth from the right hand of the throne of the All-Merciful, and from the treasury of the Most Exalted Pen appear and shine forth the pearls of knowledge and the gems of understanding.

7 Say: O people! Be fair! Defile not existence with unseemly false statements and fabricated stories. By the Sun of knowledge that shineth resplendent from the most exalted horizon of utterance, from the beginning of the world until now no Revelation like unto this hath appeared. He is the Interlocutor of Sinai Who sitteth upon the throne of Revelation. He is the Great News mentioned in the former Books, Whose advent the Prophets and Messengers foretold unto all peoples. Take ye, O people, the Book of God with the power that proceedeth from Him, and be not of the heedless ones. God hath ordained for them that turn unto Him, the Lord of all worlds, that which no

اقبال و توجه کرم نمود جودش وجود را موجود نمود و بصراط عدلش دلالت فرمود بعد از توجه و قرائت و فرح و انبساط قصد بساط اعلی و ذروه علیا نموده امام وجه مالک اسمآ بعد از اذن عرض شد هذا ما نطق به لسان العظمة بعد الاصغاء قوله جل بيانه و عز برهانه و لا اله غيره

4 بِسْمِ الَّذِي بِهِ مَاجَ بَحْرُ عِلْمِ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ

5 يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ وَالنَّاطِقُ بَيْنَ الْعِبَادِ قُلْ يَا مَلَأَ الْأَرْضِ تَاللهِ الْحَقُّ أَنَّ النَّدَاءَ ارْتَفَعَ مِنْ سِجْنِ عَكَّاءَ أَنَّهُ نَدَاءُ مَاتٍ فِي حَسْرَةِ أَصْغَائِهِ خَلَقَ كَثِيرٌ يَشْهَدُ بِذَلِكَ لِسَانِي فِيهِذَا الْمَقَامِ الْعَزِيزِ الْبَدِيعِ هَذَا يَوْمٌ فِيهِ مَاجَ بَحْرُ بَيَانِ اللَّهِ رَبِّ الْعَالَمِينَ طُوبَى لِمَنْ أَقْبَلَ وَسَرَتْ بِاسْمِهِ الْعَزِيزِ الْكَرِيمِ قُلْ يَا قَوْمَ لَا تَمْنَعُوا أَنْفُسَكُمْ عَنْ هَذَا الْفَضْلِ الَّذِي زَيَّنَ اللَّهُ بِذِكْرِهِ دِيبَاجَ كِتَابِهِ وَصَحْفَهُ وَلَوْحَةَ الْمُقَدَّسِ الْعَزِيزِ الْمُنِيرِ ضَعُوا مَا عِنْدَكُمْ مُقْبِلِينَ إِلَى الْأَفْقِ الْأَعْلَى وَكَسَرُوا أَصْنَامَ الْأَوْهَامِ بِجَنُودِ الْحِكْمَةِ وَالْبَيَانِ هَذَا خَيْرٌ لَكُمْ عَمَّا عِنْدَكُمْ كَذَلِكَ نَطَقَ اللَّسَانُ فِيمَلِكُوتِ الْبَيَانِ طُوبَى لِلْسَامِعِينَ

6 يَا أَيُّهَا الطَّائِرُ فِيهِوَاتِي بِهِمَّتْ تَمَامُ غَافِلِينَ رَا بِأَقْبِ دَانَائِي هِدَايَتِ نَمَا طُوبَى مِنْ أَرَايَ صَدْرِيكَ مِنْ نَقْشِهَا وَقَصَصْهَايَ قَبْلَ مُقَدَّسٍ شَدِيدٍ بِأَمِّ الْكَتَابِ أَقْبَالَ نُمُودَ امْرُوزِ فَرَاتِ حَكْمَتِ وَبَيَانِ مِنْ عَرْشِ رَحْمَنِ جَارِيٍّ وَازْخَرِينَهُ قَلَمُ أَعْلَى لَآلِي عِلْمٍ وَجَوَاهِرُ عِرْفَانِ ظَاهِرٍ وَبَاهِرٍ

7 بگوای قوم انصاف دهید وجود را باقوال کذبہ نالایقہ و قصصهای جعلیہ میالائید قسم بآفتاب عرفان که از اعلی افق بیان مشرق و لائح از اول عالم الی حین شبه اینظهور ظاهر نه اوست مکلم طور که بر عرش ظهور مستوی اوست نبایکه در کتب قبل ذکرش مذکور و انبیا و رسل احزاب را بظهورش بشارت داده اند خدوا یا قوم کتاب الله بقوة من عنده و لا تكونوا من الغافلين قد قدر للمقبلين من لدى الله رب العالمين ما عجزت

tongue or pen can recount or enumerate. Fear ye God, then turn with radiant faces unto this Cause by the command of this Wise Ordainer.

الألسن والأقلام عن ذكره واحصائه اتقوا الله
ثم اقبلوا بوجوه بيضاء امراً من هذا الأمر الحكيم

- 8 O Mim! Upon thee be My glory and My loving-kindness! Aid thou the Cause of God through the hosts of wisdom and utterance, and through that which draweth the people nigh unto His glorious and wondrous horizon. He, verily, will be with thee and will strengthen thee through His sovereignty and will reinforce thee through His hosts. He, verily, is potent over all things. Blessed is thy pen for having caused to flow from it that which hath been adorned with the ornament of acceptance, a mercy from God, the Mighty, the Praiseworthy.

8 يا ميم عليك بهائي و عنايتي انصر امر الله بجنود
الحكمة والبيان وبما تقرب الناس الى افقه العزيز
البدیع انه يكون معك ويؤيدك بسلطانه ويمدك
بجنوده انه على كل شيء قدير طوبى لقلبك بما
جرى منه ما فاز بطراز القبول رحمة من لدى الله
العزيز الحميد

- 9 The affairs of the Shi'ih sect are well known to thee. In truth, that which thou hast mentioned is the cause of the people's acceptance and guidance, were ye to be fair-minded. This Wronged One hath, through divine power and might, openly proclaimed before the faces of both high and low, without any veil or concealment, whatsoever would lead to the guidance, salvation and tranquility of mankind. The hindrance of the hinderers and the tyranny of the oppressors did not prevent Him from revealing mysteries. In all conditions We have spoken forth counsels and admonitions, and when the light of the Sun of Proof shed its radiance from the horizons of hearts, all arose to extinguish that manifest and gleaming Light, save whom God wished.

9 امور حزب شيعه نزد آجناب معلوم في الحقيقة
آنچه ذکر نمودی سبب اقبال و هدایت ناس است
لو تكونوا من المنصفين ينظلمون به قدرت و قوت
الهی امام وجوه اعلى و ادانی من غیر ستر و حجاب
ذکر نمود آنچه را که سبب هدایت و نجات و
راحت خلق بوده منع مانعین و سطوت ظالمین
او را از اظهار اسرار منع نمود در جمیع احوال
بنصایح و مواعظ تکلم نمودیم و چون تجلیات انوار
نیر برهان از آفاق قلوب اشراق نمود کل بر اطفاء
آن نور ساطع لائح قیام نمودند الا من شاء الله

- 10 Although We have, in the Books, Tablets, Scriptures and Epistles, forbidden conflict, corruption and strife, and have commanded that which leadeth to salvation, nearness unto God, goodly deeds and praiseworthy character, yet glory be to God! Though the Sun of Truth is shining, the ocean of knowledge and wisdom is surging, the rivers of bounty are flowing, and the Sacred and Blessed Tree is speaking, all are found to be veiled save a few, and few of My servants are truly thankful.

10 مع آنکه در کتب و صحف و زیر و الواح نزاع
و فساد و جدال را منع نمودیم و بآنچه سبب
نجات و تقرب الی الله و افعال طیبه و اخلاق
مرضیه بود امر فرمودیم سبحان الله مع آنکه آفتاب
حقیقت مشرق و لائح و بحر علم و معرفت موج
و انهر عنایت جاری و سدره مبارکه مقدسه
ناطق کل محبوب مشاهده میگردند مگر قلیلی و
قلیل من عبادی الشکور

- 11 Say: O people! Fear ye God and follow not your desires. Follow Him Who hath come unto you with a clear authority. In the great city, a few have arisen in opposition and are occupied in destroying the Most Exalted Word. One who hath dwelt for more than forty years beneath the pavilions of grandeur, in comfort and at rest, hath today united with a few others and is manifesting boundless oppression. Each day they have committed that which hath caused grief to those who are nigh unto God and are sanctified. They have seized upon the calumnies

11 قل يا قوم اتقوا الله و لا تتبعوا اهوائکم اتبعوا من
اتیکم سلطان مبین در مدینه کبیره معدودی بر
عناد قیام نموده اند و بتضییع کلمه علیا مشغول
نفسیکه چهل سنه و ازید در ظل قباب عظمت
ساکن و مستریح الیوم با معدودی متحد و بظلم
لا حد له ظاهر هر یوم عمل نموده اند آنچه را
که سبب احزان مقررین و مقدسین بوده از
مفتریات جنودی اخذ نموده اند و از اکاذیب
صفوفی و بحاربه مشغولند کذلک اظهر الله
خافیه صدورهم و خائنه اعینهم

of armies and the lies of multitudes, and are engaged in warfare. Thus hath God revealed what was hidden in their breasts and the treachery of their eyes.

- 12 His Honour Afnan, A. and H., upon whom rest My glory and loving-kindness, turned towards this direction. Subsequently, through telegraph they informed that Siyyid Ahmad and his companions had stolen a sum of cash as well as paper currency and had gone to Akka. And regarding His Honour the Great Afnan, upon whom be the Most Glorious Baha of God, who in this land had and hath no thought save seclusion, they have written that which they themselves testify is false. These matters have come to light so that all might recognize Yahya and become aware of what this Wronged One hath endured. The mysteries of the Surih of Luqman have in these days become manifest and visible. However, these matters and their like are absolute nothingness. Their mention is due to consummate wisdom, that the loved ones might discover and recognize.
- 13 Say: O people! By God, the Tree speaketh, the Fire uttereth, and the Light mentioneth and calleth out: "The Beloved of all in the heavens and earth hath come!" Thereupon the call was raised from every direction: "Blessed art thou, O Akka, in that God hath made thee the dawning-place of His revelation and the dayspring of His inspiration, and hath honored thee with His presence. Happy art thou, O Akka, in that the Call hath been raised within thee and there hath appeared that which was hidden and treasured in knowledge and concealed from eyes of those who are related."
- 14 Convey My greetings to each one from this Wronged One and give them glad tidings of the verses revealed from the heaven of oneness, that all may behold themselves freed and detached from that which the people possess and turn unto that which is with God. The splendor shining from the horizon of the heaven of bounty be upon thee and upon them that are with thee and love thee and hearken to thy words concerning this Cause which God hath made sanctified from all likeness and similitude, and hath caused it to dawn and shine forth from the horizon of grace unto all who are in the heavens and on earth.
- 15 A hundred thousand thanks unto the Purpose of all the worlds Who, through the breezes of His verses, hath made hearts and minds receptive and bestowed fellowship. Glory be unto Him, glory be unto Him! His is the greatness and the power, the might and the choice. He is the Potent One Who illumined the breasts of the sincere ones with the light of His favor and
- 12 جناب افنان الف و حا عليه بهائی و عنایتی باین شطر توجه نمود از عقب با سیّالہء برقیہ خبر دادند کہ سید احمد و من معه مبلغی نقد و همچنین اوراق نقدیہ سرقت نموده اند و به عکا رفته اند و جناب افنان کبیر علیہ بہاء اللہ الٰہی کہ در این ارض جز اعتکاف خیالی نداشته و ندارند در بارہء ایشانہم نوشته اند آنچه را کہ خود گواہی میدهند بر کذبش این امور ظاهر شد تا کلّ یحیی را بشناسند و بر آنچه بر اینظلم وارد شدہ آگاہ گردند اسرار سورہء لقمن در این آیام ظاهر و مشہود ولکن این امور و امثال آن معدوم صرف بودہ و هست ذکرش نظر بحکمت بالغہ است تا اولیا بیابند و بشناسند
- 13 قل یا قوم تالله انّ السّدرہ تنطق و النّار تتکلم و النّور تذکر و تنادی قد اتی محبوب من فی السّماوات و الأرضین عند ذلک ارتفع النّداء من کلّ الجهات طوبی لک یا عکّاء بما جعلک اللّٰہ مشرق و حیہ و مطلع الھامہ و شرفک بقدومہ و نعیماً لک یا عکّاء بما ارتفع فیک النّداء و ظهر ما کان مکنوناً مخزوناً فی العلم و مستوراً عن الأبصار
- 14 منتسبین ہر یک را از قبل مظلوم تکبیر برسان و بآیات منزلہ از سماء احدیہ بشارت دہ تا کلّ از ما عند القوم خود را فارغ و آزاد مشاہدہ نمایند و بما عند اللّٰہ توجّہ کنند بہاء المشرق من افق سماء العطاء علیک و علی من معک و یحبّک و یسمع قولک فی هذا الأمر الذی جعلہ اللّٰہ مقدّساً عن الشّبه و المثل و جعلہ طالعاً مشرقاً من افق الفضل لمن فی السّماوات و الأرضین انتہی
- 15 صدہزار شکر مقصود عالمیان را کہ بنفحات آیات افتادہ و قلوب را مستعدّ فرمود و الفت بخشید سبحانہ سبحانہ لہ العظمتہ و الاقتدار و القدرة و الاختیار اویست قادریکہ صدور مخلصین را بنور عنایت منور نمود و قلوب را بحرارت محبت مشتعل داشت این اشتعال را تأثیر ہاست حزبی را بمشہد فدا میفرستد و برخی را بر سریر انقطاع

set hearts ablaze with the fire of His love. This fire hath diverse effects - it sendeth some to the field of sacrifice and establisheth others upon the throne of detachment. Night and day the Tongue of Grandeur uttereth that which uniteth hearts. How many nights did the Eye of Grandeur, out of love for His loved ones, remain sleepless and slumberless. Verses are sent down like copious rain. Glory be to God! The unfair ones in the world remain heedless and veiled unto this day. They distinguish not between the fire of the Divine Lote-Tree and the fire of self and passion. Their nature is to turn away and their practice is to close their eyes. In truth, perplexity upon perplexity!

مقرّ عطا میفرماید در لیالی و ایّام لسان عظمت
بما یؤلف القلوب ناطق چه بسیار از شبها که
عین عظمت حجاباً لأولیائه نیاسود و نوم اخذش
نمود آیات بمثابه غیث هاطل نازل سبحان الله
بی انصافهای عالم الی حین غافل و محبوب نار
سدره و نار نفس و هوی را امتیاز نمیدهند سبّیتهم
الاعراض و عملهم الاغماض فی الحقیقه حیرت
اندر حیرت

- 16 The people of the Furqan cling to the Book of God - all have seen and read it. The companions of the Spirit - peace and glory be upon Him - cling to the Gospel, and all have seen that the entire utterance of that All-Knowing Expounder doth not exceed a portion. And now, at every moment, there is being revealed that which all the pens of the world are powerless to record and all the tongues of the nations are unable to recount.

16 حزب فرقان بکتاب الله متمسک و کلّ مشاهده
نموده اند و قرائت کرده اند و اصحاب روح علیه
سلام الله و بهائیه بانجیل متمسک و کلّ دیده اند
که جمیع بیان آن مبینّ علیم از جزوی تجاوز
نمینماید و حال در هر حین نازل میشود آنچه
که اقلام عالم از تحریرش عاجز و السن امم از
احصایش قاصر

- 17 Now, with utmost humility, I submit: O my God, my Beloved, my Generous One, my Merciful One! Thou didst create Thy servants and bring them from nothingness into being for Thy recognition. Deprive them not now. Thou art that Maker Whose craftsmanship throughout the world and Whose evident means among the nations all testify to Thy power and acknowledge Thy grace and bounty. Were Thou to withhold these from them, who would acknowledge Thy power and confess Thy sovereignty? O my Lord! Every person void of understanding beareth witness to Thy power, sovereignty and greatness. Deliver Thy loved ones, by Thy generous hands, from the clay of idle fancies and preserve them through the hosts of Thy revelation and inspiration. Thou art the Powerful, the All-Knowing, the All-Wise.

17 حال بکمال عجز عرض مینمایم الها محبوبا کریم
رحیما عبادت را خلق نمودی و از برای معرفت
از عدم بوجود آوردی حال محروم منما تویی آن
صانعیکه صنایع عالم و الاسباب الظاهرة بین الأمم
کلّ بر توانائیت گواهند و به عنایت و فضیلت
مقرّ و معترف اگر ایشانرا منع نمائی من الذی
يعترف باقتدارک و یقرّ باختیارک ای پروردگار
شهادت میدهد هر بی درایتی بر قدرت و سلطنت
و عظمت تو اولیائت را بآبادی کرم از طین اوهام
نجات ده و بجنود وحی و الهامت حفظ فرما تویی
توانا و عالم و دانا

- 18 The expressions of gratitude, sincerity, evanescence and nothingness which thou didst manifest before the appearance of Him Who conversed upon Sinai - may the spirit of all who are in the kingdom of command and creation be a sacrifice unto His remembrance - verily from these the fragrance of detachment, purity, submissiveness, humility and faithfulness wafteth. And after the presentation of this matter in the Most Holy and Most Exalted Court, these words shone forth from the tongue of the Beloved of the worlds - exalted be His utterance and His proof:

18 اظهار شکر و خلوص و فنا و نیستی که تلقاء
ظهور مکلم طور روح من فیملکوت الأمر و
الخلق لذكره الفداء نمودید فی الحقیقه عرف انقطاع
و صفا و خضوع و خشوع و وفا از آن متضوّع
و بعد از عرض این فقره در ساحت امنع اقدس
این بیان از لسان محبوب عالمیان ظاهر و مشرق
قوله عزّ بیانه و عزّ برهانه

- 19 In My Name, the One Who appeareth before all faces

19 بسمی الظاهر امام الوجوه

20 O thou who soarest in My atmosphere, who gazest toward My horizon, who turneth unto the lights of My countenance, who speaketh in My praise, and who holdeth fast unto the cord of My bounty! Hear thou My call on this Day which hath been named the Day of God in the Books and Tablets. Say: O people! Hear ye, hear ye! The call hath been raised from the direction of Akka, and the ocean of utterance hath surged before the faces of all religions, and the Sun of proof hath shone forth with a light at whose appearance all other lights have bowed down. O people! Fear ye God, then judge with fairness concerning that which hath appeared in truth. Verily it draweth you to the most exalted station. O people! Deny not the proof of God and His evidence. Turn with your hearts unto God, the Lord of Lords.

21 We have heard that wherewith thou hast called upon God, and We found from it the fragrance of thy love, thy turning and thy devotion to the Mighty, the Bestower. Glory be to God! The people of the Furqan, despite what hath appeared from the Tongue of Grandeur - that He is verily the Messenger of God and the Seal of the Prophets - assert that the breezes of revelation and the fragrances of inspiration have been cut off after His Holiness, and this blessed word concludeth with His exalted saying: "The Day when mankind shall stand before the Lord of the worlds." By the testimony of the Furqan, the Day is the Day of God and the Manifestation is the Manifestation of God. Nevertheless, none hath understood. The source of ignorance, falsehood, conflict and corruption hath said that the Surih of Unity must be translated, for the Babis believe in Lordship and Divinity. Say: O people! Be fair! If the breezes of revelation are cut off, who shall guide the servants and who shall be? If ye hearken to the words of the Truthful Informer, after the Seal cometh the Manifestation of God, and all books bear witness to this.

22 They have likewise said that the prayer recited at dawn during the blessed month of Ramadan, which is adorned with this Name, must be abandoned - despite their having given glad tidings that the Most Great Name is present and mentioned in this prayer. The signs, manifestations and allusions of this Most Great Revelation have encompassed the whole world, yet the people remain veiled from that which is with God by that which is with them. In brief, they have denied the virtue of this prayer and forbidden its recitation. Such is the condition of the divines, let alone the condition of the ignorant. We testify that they are the ignorant ones, and those beneath them are superior to them.

20 يَا أَيُّهَا الطَّائِرُ فِيهِوَاتِي وَالنَّاطِلُ إِلَى افْقِي وَالْمُتَوَجِّهَ
بِأَنْوَارِ وَجْهِهِ وَالنَّاطِقُ بِثَنَائِي وَالْمُتَمَسِّكُ بِحَبْلِ
عَطَائِي اسْمِعْ نِدَائِي فِيهِذَا الْيَوْمِ الَّذِي سَمِيَ بِيَوْمِ اللَّهِ
فِي الزَّيْرِ وَالْأَلْوَابِ قُلْ يَا قَوْمِ اسْمِعُوا اسْمِعُوا قَدْ
ارْتَفَعَ النَّدَاءُ مِنْ شَطْرِ عَكَّاءَ وَمَا جَرَّ الْبَيَانُ أَمَامَ
وَجْهِهِ الْأَدْيَانِ وَاشْرَقَ نِيرُ الْبَرْهَانِ يَنْوَرُ خَضَعْتَ
عِنْدَ ظُهُورِهِ الْأَنْوَارِ يَا قَوْمِ اتَّقُوا اللَّهَ ثُمَّ انْصَفُوا فِيمَا
ظَهَرَ بِالْحَقِّ أَنَّهُ يَجْذِبُكُمْ إِلَى أَعْلَى الْمَقَامِ يَا قَوْمِ لَا
تَكْفُرُوا بِحُجَّةِ اللَّهِ وَبِرَهَانِهِ اقْبَلُوا بِالْقُلُوبِ إِلَى اللَّهِ
رَبِّ الْأَرْبَابِ

21 أَنَا سَمِعْنَا مَا نَادَتْ بِهِ اللَّهُ وَوَجَدْنَا مِنْهُ عَرَفَ
حَبِّكَ وَاقْبَالَكَ وَتَوَجَّهَكَ إِلَى الْعَزِيزِ الْوَهَّابِ
سَبْحَانَ اللَّهِ حَزْبُ فِرْقَانِ بِشَهَادَتِ مَا ظَهَرَ مِنْ لِسَانِ
الْعِظْمَةِ وَلَكِنَّهُ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ نَفَحَاتِ
وَحْيٍ وَفُوحَاتِ الْهَامِ بَعْدَ أَنْ خَضَعْتَ مَنْقَطِعَ
اسْتِ وَابْنِكَمَاءَ مِبَارَكِهِ مَتْنِي مِشْهُودَ بَقَوْلِهِ تَعَالَى
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ بِشَهَادَتِ فِرْقَانِ يَوْمِ
يَوْمِ اللَّهِ اسْتَ وَظُهُورِ ظُهُورِ اللَّهِ مَعَ ذَلِكَ أَحَدِي
ادْرَاكِ نَمُودِهِ مَطْلَعِ جَهْلٍ وَكَذِبٍ وَنِزَاعٍ وَ
فَسَادِ كَفْتِهِ سُورِهِ تَوْحِيدٍ رَا بَايْدَ تَرْجَمِهِ نُمُودِ چِه
كِه بَابِيهَا بِهِ رُبُوبِيَّتِ وَالْوَهِّيَّتِ قَائِلِنْدِ بَكُو يَا قَوْمِ
انْصَافِ دَهِيدِ اِگَرِ نَفَحَاتِ وَحْيِ مَنْقَطِعِ هَادِي
عِبَادِ كِه وَ كِه بُوْدِهِ اِگَرِ قَوْلِ مُخْبِرِ صَادِقِ رَا
اصْغَا مِیْنَمَايْنْدِ بَعْدَ اِزْ خَاتَمِيَّتِ ظُهُورِ اللَّهِ اسْتَ وَ
جَمِيعِ كُتُبِ بَرِ اَيْنِ شَاهِدِ وَ گَوَاهِ

22 وَ هِمِچَنِینِ گُفْتِهْ اَنْدِ دَعَائِيْکِهْ دَرِ اسْحَارِ مَاهِ مَبَارَکِ
رَمَضَانِ قِرَائَتِ مِشْهُودِ وَ بَايْنِ اسْمِ مَزْنِ تَرکِ اَنْ
لَا زَمِ مَعَ اَنْکِهْ بَقَوْلِ اَوْ بِشَارَتِ دَاْدِهْ اَنْدِ کِه اسْمِ
اعْظَمِ دَرِ اَيْنِ دَعَا مَوْجُودِ وَ مَذْکُورِ جَمِيعِ عَالَمِ
رَا اَيَاتِ وَ ظُهُورَاتِ وَ اِشَارَاتِ اَيْنِظُهُورِ اعْظَمِ
اِحَاطَهْ نُمُودِهْ مَعَ ذَلِكَ قَوْمِ بَمَا عِنْدَهُمْ اِزْ مَا
عِنْدَ اللَّهِ مَحْجُوبِ بَارِي فَضِيلَتِ اَيْنِ دَعَا رَا اِنْکَارِ
نُمُودِهْ اَنْدِ وَ قِرَائَتِشِ رَا نَهِيْ کُرْدِهْ اَنْدِ اَيْنِسْتِ
شَأْنِ عِلْمَا دِيْگَرِ شَأْنِ جِهْلَا مَعْلُومِ نَشْهَدِ اَنَّهُمْ هَمِ
الْجَهْلَاءُ وَ مَا دُونَهُمْ اَفْضَلُ مِنْهُمْ

- 23 The Primal Point - may the spirit of all else be sacrificed for Him - hath said: "Verily He speaketh in every condition, 'I, verily, am God. There is none other God but Me, the Lord of all things. All besides Me are My creation. O My creation! Worship ye Me.'" In the beginning of the Bayan He hath described the One Who shall be made manifest with that which hath been mentioned. Blessed are they who behold and they who attain!
- 23 نقطهٔ اولی روح ما سواه فداه میفرماید آنه بنطق فیکل شأن اتنی انا الله لا اله الا انا رب کلشیء وان ما دونی خلقی ان یا خلقی ایای فاعبدون در اول بیان ذکر من یظهر را بآنچه ذکر شد بیان فرموده طوبی للناظرین و للفائزین
- 24 O thou who gazeth upon the Countenance! It is incumbent upon you and upon all to take hold of the reins of the Cause by God's leave, that perchance this people may not be afflicted with the vain imaginings of the previous people. This is accounted among the most excellent of deeds before the Self-Sufficient, the Most Exalted.
- 24 یا ایها الناظر الی الوجه بر شما و بر کل لازمست که زمام امر را باذن الله اخذ نمائید شاید اینخیز باوهام حزب قبل مبتلا نشوند این از افضل اعمال نزد غنی متعال مذکور انتهی ذکر جناب آقا میرزا احمد علیه بهاء الله را نمودند بعد از عرض در افق اعلی این آیات از افق اراده الهی اشراق نمود قوله تبارک و تعالی
- 25 O Ahmad! The ears of the world were created to hear this Call. This Call is a radiant light that awakens the friends and shows the way, and is a blazing fire. One manifestation of it struck the Tree of Sinai, raising the cry "Verily, I am God," and struck the Spirit, whereupon it departed from the realm of body and flesh, seeking the eternal station, and the fourth heaven became the seat of ascendancy. O Ahmad! They knew not the Day of God and are deprived of the Sun of Truth. But what says the Shi'ih party? If their deeds matched their words, where is the fruit thereof? And if the Tree of Branches was planted, where are its leaves and boughs? They recite "the Day when mankind shall stand before the Lord" yet are deprived of it. Read what the All-Merciful hath revealed in the Qur'an: "Though it be of the weight of a grain of mustard seed and though it be in a rock, or in the heavens, or in the earth, God will bring it forth. Verily, God is subtle and informed." O Ahmad! The Pharaoh of the age hath emerged from behind the clouds with the sword of hatred. Surely thou hast heard the details. The Wronged One of the horizons counseleth all to protect the servants, that perchance the veils of idle fancies may not again intervene and prevent the people from the manifestations of the Luminary of the Revelation. Verily, He is powerful over all things.
- 25 یا احمد آذان عالم از برای اصغاء این ندا خلق شد این ندا نوری است ساطع دوستان را آگاه کند و راه نماید و ناری است مشتعل یک تجلی از تجلیات آن بر سدره طور زد ندای اتی انا الله مرتفع و بر روح زد از عالم جسم و جسمانی قصد مقام ابدی نمود و فلک چهارم مقرر استوا شد یا احمد یوم الله را ندانستند و از آفتاب حقیقت محرومند اما حزب شیعه چه میگویند اگر اعمال مطابق اقوال بود ثمرش کو و اگر سدره افنان غرس شد اوراق و افاننش کو یوم یقوم الناس را قرائت مینمایند و از آن محرومند آقرء ما انزله الرحمن فی الفرقان انها ان تک مثقال حبه من خردل فیکن فی صخرة او فی السموات او فی الارض یأت بها الله ان الله لطیف خبیر یا احمد فرعون ایام با سیف بغضا از خلف سخاب بیرون آمده البته تفصیل را شنیده مظلوم آفاق کل را وصیت مینماید بر حفظ عباد که شاید مجدد سبحات او هام حائل نشود و مردم را از تجلیات نیر ظهور منع ننماید آنه علی کل شیء قدیر
- 26 Say: O people, fear God! That which was never manifest in creation hath appeared, and that which was inscribed by the Supreme Pen hath come. Cast aside what the people possess, turning unto God, the Protector, the Self-Subsisting. We beseech God to assist thee and enable thee to do what He loveth and pleaseth. Verily, He is the Protector of the doers of good. Say: Praise be to Thee, O my God, for having caused my name to flow from Thy Pen. I testify that Thou hast appeared and manifested what was hidden in knowledge and concealed in the
- 26 قل یا قوم خافوا الله قد ظهر ما لا ظهر فی الابداع و اتی من کان مرقوماً من القلم الاعلی ضعوا ما عند القوم مقبلین الی الله المهیمن القیوم نسل الله ان یؤیدک و یوفقک علی ما یحب و یرضی انه ولی المحسنین قل لک الحمد یا الهی بما جرى اسمی من قلبک اشهد انک ظهرت و اظهرت ما کان مخزوناً فی العلم و مکنوناً فی کنز عصمتک

treasury of Thy protection. Thou art, verily, the Almighty, the Powerful. I beseech Thee, O Desire of the world and Quickener of nations, by the Light which the veils of the peoples could not withhold, to assist me to arise to serve Thee and to aid Thy Cause with wisdom and utterance. Thou art, verily, the All-Knowing, the All-Wise.

آنک انت المقتدر القدير اسئلك يا مقصود العالم
و محيي الأمم بالتور الذي ما منعته حجاب الأمم
ان تؤيدني على القيام على خدمتك ونصرة امرک
بالحكمة والبيان أنك انت العليم الحكيم

- 27 This servant also conveyeth to them greetings, praise, remembrance and glory, hoping that they may rend asunder the veils of the people with the finger of steadfastness, that they might attain to that for which they were adorned with the ornament of existence. The Command is in God's hands, our Lord and your Lord and the Lord of the mighty throne.

27 اينعبد هم خدمت ايشان تكبير و ثنا و ذکر و بها
عرض مينمايد اميد آنکه حجاب خلق را باصبع
استقامت خرق نمايند شايد فائز شوند بآنچه که
از برای آن بطراز وجود مزین شده اند الأمر بيد
الله ربنا وربکم و رب العرش العظيم

- 28 As to the matter of printing, praise be to God, it hath been accepted. The Most Great Branch of God - may my spirit and being be offered up for the dust of His footsteps - hath, according to the command, considered it. In truth, the ignorance and waywardness of the former people is evident from what hath been mentioned. Blessed is he who hath been just in what hath appeared, and blessed are they who have attained. Glory and praise and remembrance be upon you and upon those who are with you and who love you and hear your words concerning the proof of God's Manifestation, the Lord of all worlds.

28 و اما در باره طبع الله الحمد بقبول فائز حضرت
غصن الله الأعظم روى و ذاتی لتراب قدومه
الفداء حسب الأمر ملاحظه فرمودند فی الحقیقه
نادانائی و گمراهی حزب قبل از آنچه ذکر شد
واضح و هویدا طوبی لمن انصف فیما ظهر و طوبی
للفائزين البهاء و الذکر و الثناء على حضرتکم و على
من معکم و يحبکم و يسمع قولکم فی اثبات ظهور
الله رب العالمين

- 29 In this hour the servant attained the presence. The Ancient Beauty turned to him and said: We wish to make mention of the son of him who loved Us, who turned to God, attained, arrived, received and drank the Kawthar of utterance from the hand of the bounty of his Lord, the Lord of all beings. We have made mention of him before and at this moment, and We testify that he is among those who have attained. O Muhammad, upon thee be the glory of God! Convey My greetings to him and give him the glad-tidings of My loving-kindness. He hath attained to the standing which was foretold in the Qur'an: "The Day when mankind shall stand before the Lord of the Worlds."

29 در این حین خادم بحضور فائز قد اقبل اليه جمال
القدم و قال نحب ان نذكر ابن من احببني الذي
اقبل و فاز و ورد و اخذ و شرب كوثر البيان من
يد عطاء ربه مالک الأنام انا ذکرناه من قبل و فی
هذا الحين و نشهد انه من الفائزين يا محمد عليك
بهاء الله کبر عليه من قبلي و بشره بعنايتي انه فاز
بالقيام الذي اخبر به الفرقان يوم يقوم الناس لرب
العالمين انتهى

- 30 This servant also conveyeth greetings and glory unto him, and beseecheth from the Dawning-Place of the Most Great Bounty His favors for him. Verily our Lord is the Hearer, the Answerer, the Mighty, the Praiseworthy. That which he sent hath been adorned with the ornament of acceptance, as a grace from our Lord and your Lord and the Lord of this flourishing Prison. The glory and the remembrance and the praise be upon thee once again, and upon him, and upon every patient and grateful one.

30 اينعبد هم خدمت ايشان تكبير و بها ميرساند و
از مشرق عنايت عنايت کبری از برای ايشان
طلب مينمايد ان ربنا هو السامع و هو المجيب و
هو العزيز الحميد و فاز ما ارسله بطراز القبول فضلاً
من لدن ربنا و ربکم و رب هذا السجن المعمور
البهاء و الذکر و الثناء عليك مرة اخرى و عليه و
على کل صبار شكور

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Study guide to this volume

The tablets gathered in this volume belong to Baha'u'llah's final two years of active writing, a period shadowed by approaching death yet marked by undiminished clarity of moral and social vision. The undisputed centerpiece is the *Lawh-i-Dunya* (Tablet of the World, BH00238), one of the great synthetic statements of Baha'u'llah's mature thought: here the universal ethic of the revelation — consort with all religions, let your vision be world-embracing, establish the Lesser Peace, cultivate a common language and universal education — is no longer scattered across a dozen tablets but gathered into a single document of world renewal. Around it cluster tablets dealing with the practical strains of late community life: financial crisis, slander from hostile diplomatic circles in Constantinople, internal opposition from Azali rivals, and the daily effort to keep a dispersed and embattled community anchored in trustworthiness and patience. Taken together, this first part of the 1890–92 writings shows a revelation poised between the universally addressed and the immediately practical, between proclamation to humanity and the pastoral governance of a community under siege.

A World-Embracing Vision: The *Lawh-i-Dunya*

Key Passages

It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men... Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished... The highest essence and most perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the Ever-Abiding God. —
BH00238

Whilst in the Prison of 'Akka, We revealed in the Crimson Book that which is conducive to the advancement of mankind and to the reconstruction of the world. The utterances set forth therein by the Pen of the Lord of creation include the following which constitute the fundamental principles for the administration of the affairs of men: First: It is incumbent upon the ministers of the House of Justice to promote the Lesser Peace so that the people of the earth may be relieved from the burden of exorbitant expenditures... Second: Languages must be reduced to one common language to be taught in all the

schools of the world. Third: It behoveth man to adhere tenaciously unto that which will promote fellowship, kindness and unity. Fourth: Everyone, whether man or woman, should hand over to a trusted person a portion of what he or she earneth... for the training and education of children. Fifth: Special regard must be paid to agriculture.—
BH00238

O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behaviour. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. — BH00238

Context for Study

The *Lawh-i-Dunya* is addressed to Aqa Mirza Aqa Afnan (Nuru'd-Din), a devoted Baha'i closely connected to the family of the Bab, and its opening passages locate the social teachings within the framework of a community-wide commitment to transformation. What makes the tablet distinctive is the integration of large-scale institutional vision (the Lesser Peace, a universal language, universal education, agricultural reform) with an intensely personal moral demand: your deeds, your character, your saintly life are the “hosts” through which the Cause will prevail. This dual structure — institution-building from above and character-transformation from within — is the mark of mature Baha'i social thought, and the *Lawh-i-Dunya* articulates it with unusual clarity. The five principles drawn from the Crimson Book (*Kitab-i-Aqdas*) are presented here as practical mandates for the governance of a global civilization, not as distant ideals. Parallel visions in other traditions are suggestive but partial: the Hebrew prophets articulate moral demands for justice but offer less by way of concrete institutional architecture; Islamic jurisprudence develops institutional structures but is anchored in a specific legal tradition rather than universal human governance; Enlightenment political philosophy proposes institutions but grounds them in social contract rather than divine revelation. The *Lawh-i-Dunya* synthesizes these inheritances while departing from all of them: the institutions are universal in scope, the moral demand is personal and spiritual, and the authority grounding both is prophetic and revelatory.

Questions for Reflection

1. The *Lawh-i-Dunya* insists that everything that led to division among humanity has been “nullified and abolished” through the Revelation. How should this claim be understood? As a theological declaration, a moral imperative, or both?
2. The five principles include both institutional proposals (Lesser Peace, universal language) and personal obligations (education, agriculture). How does the integration of the macro-political and the personally moral reshape the way we think about social responsibility?
3. Baha'u'llah writes that the “highest essence” of all that earlier peoples “said or written” has been sent down in this Revelation. What does this claim imply about the relationship between the Baha'i teachings and the world's intellectual and ethical traditions?

4. Compare Baha'u'llah's call for a universal auxiliary language with the historical attempts at Esperanto and the UNESCO campaigns for linguistic pluralism. What is at stake, politically and culturally, in either unifying or diversifying the world's languages?
5. How does the claim that "valiant acts will ensure the triumph of this Cause" transform the standard religious understanding of triumph and victory? Compare with the early Christian understanding of martyrdom as victory, with the Islamic doctrine of *jihad al-nafs* (struggle against the self), and with Gandhian *satyagraha*.

Courtesy, Kindliness, and the Rehabilitation of Moral Life

Key Passages

Strife and conflict befit the beasts of the wild. It was through the grace of God and with the aid of seemingly words and praiseworthy deeds that the unsheathed swords of the Babi community were returned to their scabbards. Indeed through the power of good words, the righteous have always succeeded in winning command over the meads of the hearts of men. Say, O ye loved ones! Do not forsake prudence. Incline your hearts to the counsels given by the Most Exalted Pen and beware lest your hands or tongues cause harm unto anyone among mankind. — BH00238

O people of God! I admonish you to observe courtesy, for above all else it is the prince of virtues. Well is it with him who is illumined with the light of courtesy and is attired with the vesture of uprightness. Whoso is endued with courtesy hath indeed attained a sublime station. — BH00238

It is not his to boast who loveth his country, but it is his who loveth the world. Through the power released by these exalted words He hath lent a fresh impulse and set a new direction to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book. — BH00238

Context for Study

Running through the *Lawh-i-Dunya* is a repeated concern with the behavioral and attitudinal conditions required for the new civilization to take root: courtesy, prudence, the avoidance of harm, and a love that overflows the boundaries of tribe and nation. These are not decorative virtues appended to larger institutional proposals; they are identified as the very medium through which transformation occurs. The remarkable elevation of courtesy as "the prince of virtues" deserves careful attention. In the Aristotelian virtue tradition, *phronesis* (practical wisdom) is often accorded the highest place; in the Islamic ethical tradition (*akhlaq*), justice and truthfulness tend to lead. Baha'u'llah's elevation of courtesy has a different logic: it names the disposition that most directly enables human beings to inhabit the world together across difference — the capacity to treat the other with care, to speak well, to refrain from harm. The substitution of love-of-world for love-of-country, cited from a classical hadith, is equally significant: Baha'u'llah treats the contraction of loyalty to nation or tribe as a religious limitation to be overcome, not as a natural or virtuous orientation to be celebrated. This anticipates debates in twentieth-century political philosophy

between communitarians (who ground ethics in particular loyalties) and cosmopolitans (who ground it in universal humanity), and Baha'u'llah sides clearly with the latter while grounding the claim in revelation rather than in abstract reason.

Questions for Reflection

1. Why might Baha'u'llah identify courtesy — rather than justice, truthfulness, or courage — as “the prince of virtues”? What does this choice reveal about His understanding of what the age requires?
2. The passage contrasts “beasts of the wild” with the community that returned its swords to their scabbards. What historical memory underlies this contrast, and what does it suggest about the relationship between violence and spiritual transformation?
3. Compare Baha'u'llah's “it is his who loveth the world” with Diogenes the Cynic's declaration “I am a citizen of the world” (*kosmopolites*), with Kant's doctrine of universal hospitality, and with contemporary debates about global citizenship. What is the proper unit of moral loyalty?
4. The text warns against allowing “your hands or tongues” to cause harm. How does this counsel apply in an age of social media, where verbal harm is instantaneous and global? What forms of prudence does it require?
5. How does the repeated insistence that the Cause is served by “saintly character” rather than by power, argument, or institutional authority challenge conventional assumptions about how social change is achieved?

Authority, Mission, and the Refusal of Conventional Categories

Key Passages

All things bear witness to My rising, My remembrance, My praise, My steadfastness, My care, My grace, and My mercy. Blessed is he who hath heard and attained. He is, before God, the Lord of the worlds, among the people of Baha and the companions of the Crimson Ark. Say: O people! This is not the day of your questioning, your mention, your speech, and your call. It behooveth you to turn with your ears to the Most Exalted Horizon that ye may hear what hath been raised therein. By the life of God! What ye possess will not profit you. Cast it away by a power from Us and a strength from Our presence.
— BH00131

The unbelievers and the faithless have set their minds on four things: first, the shedding of blood; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes. Exalted is His purpose; glorified is His power; magnified is His dominion!
— BH00238

Context for Study

BH00131 belongs to the substantial body of late tablets in which Baha'u'llah addresses the persistent challenge of Azali opposition — the followers of Mirza Yahya, who disputed His authority and continued to circulate rival accounts of the Faith's origins. What is most theologically significant in these tablets is the positive self-clarification they offer. Baha'u'llah explicitly declines to present Himself through conventional Islamic categories of deputy, trustee, or Imam, and instead frames His mission as something new: the purification of religion from “idle fancies,” the rehabilitation of the fortunes of humankind, and the arrival of a Day that overturns all inherited schemes of expectation. This refusal of inherited categories is itself a theological claim of the highest order. The passage from the *Lawh-i-Dunya* about the four demolished barriers reinforces this: the worst tendencies of sectarian religion — violence, book-burning, shunning, extermination — are presented as already negated by the power of the revealed Word. This is a claim about what revelation actually does, not merely what it teaches. The argument has parallels in Paul's claim that the Gospel creates a “new creation” (2 Corinthians 5:17) in which “there is neither Jew nor Greek, slave nor free,” and in Islamic thought's teaching that the *Shari'a* of Muhammad superseded and completed earlier dispensations. Baha'u'llah's formulation is more universal in scope: the transformation being declared is not the replacement of one religion by another but the rehabilitation of human civilization as a whole.

Questions for Reflection

1. Why does Baha'u'llah decline to present Himself through the categories of Imam, deputy, or trustee that would have been most recognizable to a Shi'i audience? What does this refusal signal about the nature of His mission?
2. The four “barriers” demolished by revelation are blood-shedding, book-burning, religious shunning, and extermination. How does the identification of these as the characteristic vices of unfaithful religion compare with Max Weber's analysis of religious violence, with Rene Girard's theory of sacrificial religion, and with contemporary interreligious dialogue?
3. Compare the declaration that all things “bear witness” to the Manifestation with Sufi *theophanies* in which the divine light becomes visible in every created thing. How does this universal witnessing relate to the Baha'i principle of the independent investigation of truth?
4. How does the insistence that “this is not the day of your questioning” relate to the prophetic tradition of calling listeners to silence before the word of God? Where does this appear in Hebrew prophecy, in Islamic preaching, and in Christian mystical theology?
5. What is the difference between claiming that revelation “teaches” the elimination of religious violence and claiming that the Word of God has already “demolished” these barriers? What kind of authority does the second claim require, and how might it be evaluated?

Tremors, Steadfastness, and Praise for the Faithful

Key Passages

Tremors have seized the tribes, and turmoil hath encompassed the dwellers of earth, save whom God hath willed. That which hath appeared hath transcended the power of comprehension. Conjecture hath no path to what hath been manifested... The King of Names hath astounded the manifestations of might and wealth, and realms which their men had imagined to be free from decline now show evident cracks. — BH00309

These are they who see death in His love as a gateway to His mercy, and martyrdom in His path as a crown that telleth of His glory and sovereignty. It is naught but the door to rest and tranquility from the All-Merciful. Blessed is he who pondereth upon it and upon the mysteries deposited therein. — BH00309

Context for Study

BH00309 is addressed to the Afnan community — the relatives of the Bab by family connection — and opens with a remarkable evocation of the historical moment: tremors, turmoil, cracks in the apparent solidity of established power. Written in the early 1890s, this passage reflects a genuine historical perception: the Persian and Ottoman states were both under mounting pressure from European powers, internal reform movements, and the social disruptions of modernity. Baha'u'llah reads these tremors through the lens of prophecy fulfilled: the “King of Names” whose appearance causes established powers to crack is a reading of history as theophany, in the tradition of Isaiah’s vision of the nations trembling before the Lord. The second passage, praising the Afnan believers who see death as a gateway to mercy and martyrdom as a crown, belongs to the same family of consolatory addresses that appear throughout the late correspondence: the community’s willingness to endure, its refusal of resentment, its capacity to reframe suffering as honor rather than shame. This rhetoric has parallels in Stoic accounts of death as release, in Buddhist teachings about *nirvana* as the quenching of suffering, in Christian theology of resurrection, and in Islamic *shahada* as the supreme act of witness. What is distinctive in Baha'u'llah’s framing is the emphasis on joy: not merely patient acceptance of death but the perception of death as a “door to rest and tranquility,” a mystery that those who contemplate it rightly find beautiful rather than terrifying.

Questions for Reflection

1. Baha'u'llah reads the tremors of political and social instability as signs of the power of the divine Revelation. How does this prophetic reading of history compare with secular theories of historical change (e.g., Marxist, Hegelian, or liberal-progressive accounts)? What are the strengths and risks of such a theological hermeneutic?
2. Compare the praise of those who see death as “a gateway to mercy” with the Stoic account of death as a return to the natural order (Seneca, Marcus Aurelius), with Buddhist teachings on impermanence, and with the Christian theology of resurrection. Where does the Baha’i formulation align with and differ from each of these?

3. What spiritual disciplines would be required to genuinely perceive martyrdom as a “crown of glory” rather than as a horror to be resisted? Is this a counsel available only to those of exceptional faith, or is it in some sense universally applicable?
4. The passage praises the Afnan community specifically — relatives of the Bab who remained loyal to Baha'u'llah. What does this specificity reveal about the social fabric of early Baha'i identity and the role of family networks in sustaining religious communities under persecution?
5. How does the category of “tremors” that “confound” established realms function in Baha'u'llah's prophetic rhetoric? Compare with Amos's “the Lord will roar from Zion” and with Marx's image of capitalism dissolving “all that is solid” into air. What are these rhetorical figures accomplishing in each case?

A Guiding Question for the Whole Volume

The writings of 1890–92 show a Baha'u'llah simultaneously at the height of His social and ethical proclamation and in the midst of the concrete messiness of a persecuted, financially strained, and internally contested religious community. The *Lawh-i-Dunya* envisions a civilization of justice, universal education, a common tongue, and mutual care; BH00309 celebrates believers who embrace death as a gateway; BH00131 deflects inherited categories to assert a mission uniquely its own. The volume asks what it means to hold together the panoramic and the particular, the proclamation to all of humanity and the pastoral letter to an embattled family, within a single prophetic ministry.

A guiding question for the whole volume might therefore be: **How does a revelation intended for the reconstruction of the entire world sustain, at the same moment, the intimate care of a specific community under siege — and what does this dual address, to humanity and to the individual, reveal about the nature of prophetic authority in its final years?**