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

Provisional Parallel-Text Study Series

Volume 62:

Writings of Baha'u'llah in 'Akka, year 1298 A.H. (1880-1881) 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 29,0000 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 possble. 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 Zanjan (Chihriq 1848–1850)
23. Prayers and visitation tablets (Chihriq 1848–1850)
24. Anticipation of He Whom God Will Make Manifest (Chihriq 1848–1850)
25. Panj Sha'n (Book of the Five Modes, 1850)
26. Matters of transition and succession (Chihriq 1848–1850)
27. Misc. works and correspondence

Bahá'u'lláh

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

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

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

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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

III. Late ministry

163–166. Letters and utterances in the year 1914 I–IV
167–168. Letters and utterances in the year 1915 I–II
169. Memorials of the Faithful (1916)
170. Letters and utterances in the year 1916
171. Letters and utterances in the years 1917–1918
172–175. Letters and utterances in the year 1919 I–IV
176–177. Letters and utterances in the year 1920 I–II
178–179. Letters and utterances in the year 1921 I–II

180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

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

Introduction to volume 62

This volume (1298 A.H./1880–1881), the first in a group of four volumes revealed in this year, is dominated by a pastoral but urgent register: Baha'u'llah (often speaking through the mediating voice of Khadim) repeatedly confirms the believers by name, answers letters arriving from Iran and beyond, and frames the community's endurance under persecution as a test of steadfastness and wisdom rather than a call to contention. Throughout, the friends are urged to disseminate the revealed texts carefully, to avoid provocations that might "betray" an odor of disorder, and to prefer forbearance over confrontation—explicitly contrasting patience with violence as the sharper "sword." The recurrent atmosphere is therefore both consolatory and administrative: consolation for losses and martyrdoms, and practical counsel on speech, discretion, and the responsible circulation of Tablets.

Among the more substantial and thematically explicit pieces, BH00462 stands out for its broad, eschatological framing of the age: it emphasizes the "great and wondrous Day," interprets the widespread failure of recognition as the very fulfillment of long-awaited expectations, and ties faithful service to the discipline of wisdom and obedience to what is "commanded in the Book." BH00094 similarly combines intimate encouragement (including prayers for individuals named in correspondence) with sharper boundary-marking against Bayani/Azali deviation, invoking the Bab's own witness as a condemnation of their waywardness and again returning to the paired virtues of steadfastness and prudence. A closely related polemical-administrative thread appears in BH00074, where the danger of dissimulation and Covenant-breaking is concretized in warnings about Mirza Ahmad-i-Kirmani—depicted as outwardly conciliatory yet inwardly allied to discord—and the friends are explicitly alerted to his efforts to circulate "infernal papers."

The centerpiece, BH00033, gathers these motifs into a wide-angle statement characteristic of the period of transition to Baha'u'llah's final residence at Bahji. In addition to its extended rebuttal of Azali readings of prophecy and authority, it treats certain teachings as the rational necessities of the age—most notably the need for a universal auxiliary language and a collective political peace—while insisting on non-violence and the disciplined use of wisdom in the face of hostility. The Tablet is also of special documentary value for the chronology of the move to the Mansion of Bahji, explicitly situating that transition within the same year (1298 A.H.) and thereby anchoring the volume's overarching mood: a community emerging into a new outward setting, yet still being schooled—through letters, cautions, and doctrinal clarifications—into a pattern of global vision, Covenant-consciousness, and steadfast, non-contentious action.

Contents

BH00411 to Aqa Mirza Muhammad 'Ali, in Kha 1
BH00831 to Haji Mulla Ayn Lam, in Egypt 7
BH04213 to Ahmad Khan, in Shiraz 10
BH05266 to Abu'l-Qasim Saatsaz Shirazi 11
BH05500 to Farajullah 12
BH06275 to 'Ali Aqa, in Shiraz 13
BH06704 to Karbala'i Muhammad Baqir, in Kha 14
BH07371 to Husayn Khan 14
BH08396 to Aqa Jan Kha A, in Faran 15
BH01144 16
BH01170 to Abu'l-Hasan-i-Ardikani (Haji Amin) 18
BH00074 to Ibn Asdaq (Hand of the Cause) et al. 21
BH00985 to Karbalai Aqa Husayn, in Tabas 37
BH00979 to Haji Mulla Muhammad Ali, in Zirak 40
BH01331 to Shaykh Kazim Samandar 43
BH00462 to Aqa Mirza Ali Naqi et al., in Tihran 45
BH00094 to Mirza Ali Muhammad Yazdi (Varqa) et al. 51
BH00515 to Haji Mirza Kamalid-Din Naraqi et al. 66
BH00033 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa) 71
BH01582 to Haji Muhammad Ibrahim Afnan (Muballigh) 94
BH01861 to Haji Musa, in Hamadan 96
BH00867 to Mirza Ali Ashraf Lahijani ('Andalib) 97
BH00364 to Aqa Mirza Muhammad Husayn et al., in Shiraz 101
BH01273 to Zaynul-Muqarrabin et al. 107
BH01319 to Muhammad Mustafa Baghdadi et al. 109

BH11880 to Aqa Muhammad Husayn, in Qum . . . 111
BH04233 to Jinab Mim Nun et al. . . . 113
BH05190 to Aqa Haydar, in Abadih . . . 114
BH05406 . . . 115
BH05998 to son of Fath-i-Azam . . . 116
BH00128 to Baha'is of Mosul et al. . . . 117
BH00166 to Mulla Ali Akbar et al. . . . 129
BH01740 to Asadullah . . . 140
BH02069 to Ibn Asdaq (Hand of the Cause), in Kha . . . 142
BH03700 to Aqa Siyyid Kazim, in Kashan . . . 143
BH04032 to Allahvirdi Mirza, in Mashhad . . . 145
BH06010 to Aqa Mirza Ali Nayib, in Khurasan . . . 146
BH06649 to Muhammad Taqi, in Kha . . . 147
BH08701 to Haji Muhammad Rida, in Isfahan . . . 148
BH08781 to Aqa Khudadad, in Mashhad . . . 148
BH09255 to Mashhadi Husayn Sad, in Khurasan . . . 149
BH09602 to Mirza Ibrahim Sad, in Khurasan . . . 150
BH10345 to Azizullah, in Khurasan . . . 150
BH01019 to Siyyid Mihdi Dahaji et al. . . . 151
BH01292 to Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi . . . 154
BH01464 to Aqa Muhammad Hasan, Ayn Ta et al., in Yazd . . . 156
BH02648 to Siyyid Mihdi Dahaji et al. . . . 158
BH03364 to Ustad Ali Akbar Banna Yazdi . . . 160
BH04006 to Mirza Sadiq (son of Mahbubush-Shuhada) . . . 161
BH04317 to Fatimih Baygum, wife of Sultanush-Shuhada . . . 162
BH04556 to Mirza Mihdi Askaruf Yazdi . . . 163
BH04869 . . . 164
BH05411 to Ustad Muhammad Ardikani et al. . . . 165
BH05387 to Ibrahim Khan . . . 165
BH06487 . . . 166
BH07530 to Shaykh Abul-Qasim, in Antep . . . 167
BH07731 to Habibu'llah Kha A . . . 168

BH07799 to Wife of Ismi-al-Ha 168
BH08087 to Ahmad 'Ayn Kaf in Tihran 169
BH08565 to Ali Khan 170
BH08489 to Ibn-i-Abhar 171
BH08428 171
BH09164 to Mihdi who attained, in Tihran 172
BH09645 to daughter of Sultanush-Shuhada 173
BH09795 to daughter of Sultanush-Shuhada 173
BH10708 to Abdul-Husayn son of Sultanush-Shuhada, in Isfahan 174
BH10872 to Mirza Jalal Shahid Irani, in Isfahan 174
BH01991 175
BH00089 to Ibn-i-Abhar et al., in Tihran 176
BH09290 to Rida, in Nayriz 184
BH02110 to Haji Baba Kulahdarrih, in Iran 185
BH02269 to Muhammad Qabl-i-Sadiq, in Lahijan 186
BH02676 to Karbalai Abdul-Baqi who has attained, in Qazvin 188
BH03422 to Ja'far Nayrizi known as Jalal 189
BH03944 to Ismi Javad, in Qazvin 190
BH04288 to wife of Ramidan Khan, in Qaf 191
BH04174 to Ali Akbar Zargar, in Qazvin 192
BH04222 to Husayn, in Qazvin 193
BH04350 to Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi, in Fars 195
BH04580 to Hasan Quflgar, in Qazvin 196
BH04412 to Izzat Baygum et al., in Qazvin 197
BH04409 to Muhammad Hasan Tanbakukub, in Qazvin 198
BH04763 to Fatimih Baygum, in Nayriz 199
BH04790 to Yusuf Khan, in Qazvin 200
BH04629 to Amatullah, in Qazvin 201
BH04977 to Mulla Qanbar, in Nayriz 202
BH05183 to Karbalai Ahmad Pilihfurush, in Khurasan 203
BH05510 to Mulla Ahmad, in Nayriz 204
BH05327 to mother of Jalal the pilgrim, in Nayriz 205

BH05320 to Um almhajr, in Nayriz 206
BH05281 to Mulla Abdur-Razzaq, in Qazvin 207
BH05357 to mother of Muhammad Taqi who attained et al., in Qazvin 208
BH05725 to Husayn-Quli Khan, in Qazvin 209
BH05903 to Mirza Muhammad Ali Kadkhuda, in Qazvin 209
BH05986 to Qasim, in Qazvin 210
BH06255 to Ghulam Husayn, in Nayriz 211
BH06347 to Abdu'l-Hamid Khan, in Qazvin 212
BH06412 to Aqa Muhammad Rahim, in Nayriz 213
BH06734 to son of Mim Vav from Qaf (son of Musa), in Qazvin 214
BH06486 to Yunis Khan, in Qazvin 215
BH06830 to Husayn et al. 215
BH07146 to Aqa Siyyid Murtida, in Nayriz 216
BH07059 to Mirza Fathullah, in Nayriz 217
BH07231 to Shaykh Muhsin, in Nayriz 218
BH06959 to Shahrbanu et al., in Nayriz 219
BH07248 to Asadullah son of Abdur-Razzaq, in Qazvin 219
BH06980 to Nazanin, in Qazvin 220
BH07335 to Farrukh wife of Jinab-i-Muhammad Daribaghi, in Qazvin 221
BH07025 to Muhammad Taqi son of Muhammad Sadiq, in Qazvin 222
BH07224 to Safiyyih mother of Abdul-Ghani Qazvini et al. 222
BH07071 to Abu'l-Qasim Nayrizi, in Fars 223
BH06911 to Khajih Muhammad Nayrizi, in Fars 224
BH07334 to Masumih wife of Samandar, mother of Tarazullah, in Qazvin 225
BH07406 to Farajullah son of Mashhadi Baqir, in Qazvin 225
BH07519 to Mirza Qasim, in Nayriz 226
BH07557 to father of emigrant (Muhammad Javad), in Nayriz 227
BH07525 to Mulla Baqir, in Nayriz 228
BH07824 to Aqa Mirza Muhammad Darbaghi, in Qazvin 228
BH07484 to Aqa Muhammad who attained, in Qazvin 229
BH07473 to Rubabih daughter of Muhammad Sadiq, in Qazvin 230
BH07712 to Haydar Quli Khan, in Qazvin 231

BH07853 to Abdu'l-Husayn Samandari, in Qazvin . . . 231
BH08438 to Karbalai Muhammad, in Nayriz . . . 232
BH08162 to Karbalai Muhammad Salih, in Nayriz . . . 233
BH08443 to Mashhadi Zaynul-Abidin Nurani, in Nayriz . . . 234
BH08049 to Mirza Baqir, in Nayriz . . . 234
BH08592 to Muhammad Karim, in Nayriz . . . 235
BH08530 to 'Ali Muhammad, in Nayriz . . . 236
BH08332 to Ibrahim (related to Kalb-Ali), in Qazvin . . . 236
BH08114 to Afsanih daughter of Abdul-Baqi, in Qazvin . . . 237
BH08121 to Muhammad Hasan Khan, in Qazvin . . . 238
BH08091 to Tajud-Din Sarvistani, in Fars . . . 238
BH08712 to Amatullah Jani, in Nayriz . . . 239
BH08643 to Asadullah, in Nayriz . . . 240
BH08917 to Mulla Muhammad Jafar, in Nayriz . . . 240
BH08697 to Mulla Nad Ali, in Nayriz . . . 241
BH08970 to Yusuf, in Nayriz . . . 242
BH09133 to Aqa Abdul-Ali, in Qazvin . . . 242
BH08734 to Fatimih daughter of Hasan, in Qazvin . . . 243
BH09003 to Mulla Ahmad Ali Nayrizi, in Fars . . . 244
BH09519 to Karbalai Muhammad Taqi, in Nayriz . . . 244
BH09509 to Abdu'l-Husayn, in Nayriz . . . 245
BH09355 to Shir Muhammad, in Qazvin . . . 246
BH09969 to Haji Ahmad, in Nayriz . . . 246
BH09728 to Nargis Khatun Dhabih, in Nayriz . . . 247
BH09967 to Mirza Nasrullah son of Mirza Aqa the martyr, in Fars . . . 247
BH10438 to Habibullah Khan, in Nayriz . . . 248
BH11136 to Ahmad Ali, in Nayriz . . . 249
BH00322 to Mirza Asadullah Isfahani . . . 249
BH01745 to Muhammad Mustafa Baghdadi et al. . . . 256
BH00291 . . . 258
BH01695 to Mirza Aqa Jan Khadimullah, in Ta . . . 265
BH03084 to Mulla Abdu'l-Ahad, in Bunab . . . 267

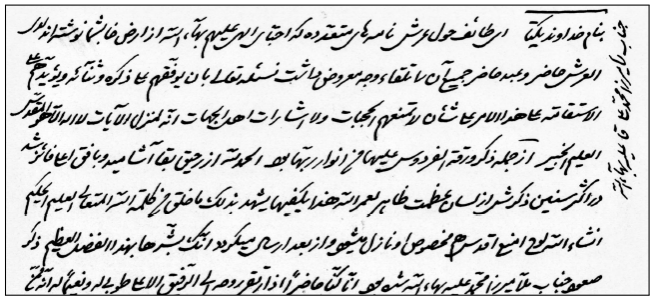
BH03266 to Haji Muhammad Sadiq Ahmaduf, in Milan 269
BH04046 to Muhammad Ali Milani (son of Haji Ahmad) 270
BH04342 to Ali who has attained, in Tabriz 271
BH04820 to Haj Mirza Husayn-Ali Khususi Yazdi, in Istanbul 272
BH04905 to Aqa Ali, in Mamaqan 273
BH04760 to Nasrullah Khan, in Maraghih 274
BH05257 to Haji Ahmad Milani, in Tabriz 275
BH05260 to 'Ali, in Tabriz 276
BH06420 to Karbalai Ismail, in Babuli 277
BH06639 to Abbas 'Ali, in Bunab 278
BH06885 to Mirza Ali Muhammad Yazdi (Varqa), in Tabriz 278
BH07254 to Muhammad Baqir Ahmaduf (son of Haji Ahmad Milani), in M Y 279
BH06908 to Mirza Husayn brother of Ali Muhammad Varqa, in Ta 280
BH07193 to Nabil, in Tabriz 281
BH07006 to Haji Ali Muhammad Ahmaduf Milani (son of Haji Ahmad), in Azarbaijan . . 281
BH07753 to Muhammad Jafar Ansari, in Maraghih 282
BH07774 to Haji Muhammad 'Ali, in Maraghih 283
BH07619 to Haji Ali Akbar Ahmaduf (son of Haji Ahmad Milani) 283
BH07804 to Aqa Muhammad 'Ali, in Nabab 284
BH07788 to Aqa Siyyid Ahmad Afnan, in Yazd 285
BH07899 285
BH08039 to Shaykh Baqir, in Ardikan 286
BH08372 to Aqa Muhammad Husayn, in Banab 287
BH08202 to ibn Jinab-i-Abdu'l-Samad, in Maraghih 288
BH08093 to Mirza Abdu'l-Husayn, in Maraghih 288
BH08166 to Aqa Asadullah, in Saysan 289
BH08165 to Mirza Abdullah Khan Nuri, in Tabriz 290
BH08376 to Ali Kullah Duz, in Tabriz 290
BH08958 to Abdu'l-Samad, in Maraghih 291
BH09535 to Ghulam-Ali son of Dhabih, in Azarbaijan 292
BH09740 to Nabat, in M Y 292
BH09965 to Haji Muhammad, in Tabriz 293

BH10307 to Haji Muhammad Husayn, in Tabriz 293
BH10604 to Shaykh Rida, in Ardikan 294
BH10736 to Mirza Ali Muhammad Yazdi (Varqa) 295
BH00884 295
BH01506 to Mulla Sadiq, in Badkubih 299
BH02560 301
BH03130 to Mir Muhammad Bayk Farani 302
BH03685 304
BH05136 to Mir Muhammad Bayk Farani 305
BH05244 to Varaqatul-Firdaws 306
BH05590 to Khalil Rahmani Farani 307
BH05288 308
BH05560 to son of Ismullahil-Asdaq, in M Sh 309
BH06332 to Karbalai Ahmad, in Qa'in 310
BH06340 310
BH06348 311
BH06484 312
BH06746 313
BH06834 314
BH07420 to Muhammad Aqa, in Gilan 314
BH07323 to Shaykh Muhammad Ali (Nabil son of Nabil), in Qazvin 315
BH08337 to Aqa Mirza Muhammad Husayn, in Kha 316
BH08377 to Muhammad Hasan Bayk, in Khurasan 317
BH08719 to Mardiyyih wife of Mir Muhammad Bayk, in Faran 318
BH09790 to Aqa Muhammad Quli Khan 318
BH10265 to Muhammad Vali, in Khurasan 319

Study guide to this volume **321**

BH00411

To: Aqa Mirza Muhammad 'Ali, in Kha
Date: 1298-01 [1880-Dec]



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1 In the Name of the One God

2 O thou who dost circle round the Throne! The numerous letters which the loved ones of God - upon them be the Glory of God - have written to thee from the land of Kha were presented before the Throne, and this servant laid them all before His holy Presence. We beseech the Most High to aid them to remember and praise Him and to strengthen them to remain steadfast in this Cause in such wise that neither the veils nor the signs of the peoples of the earth shall hinder them. Verily He is the Revealer of verses, there is none other God but Him, the Holy, the All-Knowing, the All-Informed.

3 Among these was mention of the Leaf of Paradise - upon her be the light of her Lord. Praise be to God, she hath drunk from the choice wine of immortality and hath attained the most exalted horizon. In most years mention of her hath been made from the Tongue of Grandeur. By the life of God! This sufficeth her, as doth testify that which was created by the Word of God, the Most High, the All-Knowing, the All-Wise. God willing, a Most Holy, Most Exalted Tablet will be revealed especially for her and will afterwards be dispatched. Verily, give her the glad-tidings of this great bounty.

4 Mention was made of the ascension of Mulla Mirza Muhammad - upon him be the Glory of God. Verily We were present when his spirit ascended to the Most Exalted Companion. Blessed is he and joy be unto him! He is of them that heard the sound of the wings of the Bird of the Throne from this atmosphere which God hath sanctified above the mention of all who are on earth. Thus was the matter decreed, but most of the people are heedless.

5 O Muhammad! Rejoice in that the Supreme Pen maketh mention of thee from this Most Exalted, Most Glorious Station and sayeth: The first light that shone forth from the heaven of the Manifestation of thy Lord be upon thee, O thou who hast

1 بنام خداوند یکتا

2 ای طائف حول عرش نامه‌های متعدّده که احبّای الهی علیهم بهآء الله از ارض خا بشما نوشته‌اند لدی العرش حاضر و عبد حاضر جمیع آن را تلقاء وجه معروض داشت نسئله تعالی بأن یوفّقهم علی ذکره و ثنائه و یؤیّدهم علی الاستقامة علی هذا الأمر علی شأن لا تمنعهم الحجبات و لا اشارات اهل الجهات انّه لمنزل الآیات لا اله الّا هو المقدّس العلیم الخبیر

3 از جمله ذکر ورقة الفردوس علیها من انوار ربّها بود الحمد لله از رحیق بقا آشامید و بافق اعلی فائز شد در اکثر سنین ذکرش از لسان عظمت ظاهر لعمر الله هذا یکفیها یشهد بذلک ما خلق من کلمة الله المتعالی العلیم الحکیم انشآءالله لوح امنع اقدس هم مخصوص او نازل میشود و از بعد ارسال میگردد انّک بشّرها بهذا الفضل العظیم

4 ذکر صعود جناب ملّا میرزا محمّد علیه بهآء الله شده بود انّا کنّا حاضراً اذ ارتقی روحه الی الرّفیق الأعلی طوبی له و نعیماً له انّه ممّن سمع صوت اجنحة طیر العرش من هذا الهوآء الّذی جعله الله مقدّساً عن ذکر من علی الأرض کذلک قضی الأمر ولکنّ النّاس اکثرهم من الغافلین

5 یا محمّد ان افرح بما یذکرک القلم الأعلی من هذا المقام الأسمی الأسنی و یقول اوّل نور اشرق من افق سمآء ظهور ربّک علیک یا من نبذت الأوهام و تمسّکت بالیقین فی یوم فیه

cast away vain imaginings and held fast unto certitude on a Day wherein trembling and trepidation seized the inhabitants of earth and heaven, save whom God did will, the Lord of all worlds. I testify that thou didst fulfill God's Covenant and His Testament, and didst circle round His Cause, and didst achieve the most great steadfastness when the limbs of all names did quake with fear. Thus doth the Lord of all creation make mention of thee in this wondrous Tablet. Joy be unto him who hath loved thee and visited thee, by virtue of that which hath flowed from the Pen of God, the Most High, the Most Great.

اخذ الاضطراب سكّان الأرض و السّمآء الّا من شآء الله ربّ العالمين اشهد انّک وفيت بميثاق الله و عهده و طفت حول الأمر و فزت بالاستقامة الكبرى اذ ارتعدت فرائص الأسمآء كذلک يذكرک مالک الورى فی هذا اللّوح البديع نعيماً لمن احبّک و زارک بما جری من قلم الله العلیّ العظيم

6 Likewise mention was made of the ascension of Mulla Muhammad-Husayn - upon him be the Glory of God. And the True One, exalted be His station, exalted be His sovereignty, and great be His might, maketh mention of him. By the pearls of the ocean of inner meanings! The entire world cannot equal one word of the divine words, and for every soul that hath attained unto a divine word there are ordained stations such that were but one of these to be revealed unto the people of the earth, all would be amazed and would exclaim "Would that we had been with him!" Verily We make mention in this station of Our servant Muhammad-Qabli-Husayn who hath ascended unto God, the Lord of Names, that it may be a remembrance and honor unto him for as long as God, the Lord of all worlds, shall endure. We made mention of thee during thy life and We make mention of thee after thy ascension, as a grace from Us, and verily We are the All-Bountiful, the All-Forgiving, the All-Merciful. The breeze of forgiveness did take thee at the time of thy ascension unto the All-Merciful. Thus did His grace encompass all who turned unto Him when He appeared with manifest sovereignty. The Glory which hath dawned and shone forth, and the Light which hath gleamed and flashed, be upon thee, O thou who didst believe in Him Who was promised when He came with truth through a Command that hath encompassed all who are in the heavens and on earth.

6 و همچنين ذكر صعود جناب ملّا محمّد حسين عليه بهآء الله بود و حقّ تعالی شأنه و تعالی سلطانه و عظمت قدرته او را ذكر مينمايد قسم بلآلی بحر معانی كه جميع عالم بكلمهئی از كلمات الهی معادله نمينمايد و از برای هر نفسيكه بكلمهٔ الهی فائز شد مقاماتی مقدّرست كه اگر يكی از آن بر اهل ارض تجلّی نمايد كلّ متحيّر شوند و بكلمهٔ يا ليتنا كنّا معه ناطق گردند انّا نذكر فی هذا المقام عبدنا محمّد قبل حسين الّذی صعد الی الله مالک الأسمآء ليكون ذكراً و شرفاً له بدوام الله ربّ العالمين انّا ذكرناک فی حيوتک و نذكرک بعد ارتقائک فضلاً من عندنا و انا الفضّال الغفور الرّحيم قد اخذتک نسمة الغفران حين صعودک الی الرّحمن كذلک احاط فضله كلّ من اقبل اليه اذ ظهر بالحقّ بسلطان مبين البهآء الّذی لاح و اشرق و النّور الّذی سطع و ابرق عليک يا من آمنت بالموعود اذ اتی بالحقّ بأمر احاط من فی السّموات و الأرضين

7 We make mention of Our loved ones in that place, that they may rejoice in the remembrance of God, the Lord of all men. God willing, all the friends of Truth must today be united and in full accord upon the universal Word of God. This blessed Word hath been heard at this moment from the rustling of the Most Exalted Pen, saying: The beginning of the Cause hath ever been and shall ever be faith in God, and its end steadfastness in His love, for the dwellers of hell lie in ambush and appear with a hundred thousand wiles and deceits that perchance they may prevent steadfast souls from the Truth. Should anyone come unto you with the book of hell, leave him behind you and say: "We have believed in Him through Whom

7 و نذكر احبّائنا فی هناک ليفرحوا بذكر الله مالک الرّقاب انشآءالله بايد جميع دوستان حقّ امروز بر كلمهٔ جامعهٔ الهيّه مجتمع باشند و متّفق اين كلمهٔ مباركه از صرير قلم اعلی در اين حين استماع شد ميفرمايد اوّل امر ايمان بالله بوده و خواهد بود و آخر آن استقامت بر حبّش چه كه اهل سجّين در كمينند و بصدهزار حيل و مكر ظاهر كه شايد نفوس مستقيمه را از حقّ منع نمايند لويأتيكم احد بكتاب السّجّين دعوه عن ورائكم و قولوا انّا آمنّا

بالّذی به لاح افق البیان و هدر عندلیب الرّحمن علی الأغصان انّه لا اله الّا هو الظّاهر المستور

the horizon of utterance hath shone forth and the nightingale of the All-Merciful hath warbled upon the branches. Verily, there is no God but Him, the Manifest, the Concealed."

8 در جمیع احوال بحبل استقامت تمسّک جوئید نعیق مرتفع شده و در هر بلدی مرتفع خواهد شد چنانچه از قبل جمیع را اخبار دادیم انّه لهو العلیم الخبیر

8 In all conditions, hold fast unto the cord of steadfastness. The clamor hath been raised and shall be raised in every city, even as We have informed all beforehand. He, verily, is the All-Knowing, the All-Informed.

9 جمیع اسامی که در نامه مذکور بود بعنایت حقّ فائز شدند و لدی العرش مذکور آمدند و مکتوب روحانی علیها بهآء الله ملاحظه شد قد شهد لها القلم الأعلی باقبالها و ایمانها و حبّها و خضوعها فی ایّام فیها اعرض کلّ عالم و غفل کلّ عارف و اعترض کلّ بطل و انکر کلّ رجل الّا من شآء الله المهیمن القیّوم

9 All the names that were mentioned in the letter have attained unto the grace of God and have been remembered before the Throne. And the spiritual letter of her, upon whom be the Glory of God, was observed. The Most Exalted Pen hath testified to her acceptance, her faith, her love, and her submissiveness in days wherein every learned one turned away, every mystic was heedless, every mighty one objected, and every man denied, save whom God, the Supreme, the Self-Subsisting, did will.

10 باید در کلّ احیان بذکر محبوب عالمیان مشغول باشند چه که بعنایتش از بحر عرفانش نوشیدند و از فرات رحمتش آشامیدند و از کوثر محبّتش قسمت بردند لعمر الله همین ذکر مختصر آثار باقیه بوده و خواهد بود و بدوام ملک و ملکوت باقی خواهد ماند تا چه رسد بالواح منیعهٔ مقدّسه که مخصوص او از سماء مشیّت الهی نازل و ارسال شد انّا نبشّرها بفضلی و عنایتی و رحمتی الّتی سبقت العالمین آنچه بخواهد حقّ عنایت میفرماید ولکن محبوب آنکه فانی از مشیّت و ارادهٔ خود و باقی بارادة الله مشاهده شود هذا مقام عظیم و اسمی العلیم و

10 They must at all times be occupied with the mention of the Beloved of all worlds, for through His grace they have drunk from the ocean of His knowledge, partaken of the stream of His mercy, and received their portion from the Kawthar of His love. By the life of God! This brief mention hath been and shall ever be an enduring trace, and shall remain as long as the kingdom of earth and heaven endure - how much more the sanctified and exalted Tablets that were specifically revealed and sent down for her from the heaven of the Divine Will. We give her the glad tidings of My grace, My loving-kindness, and My mercy that have preceded all worlds. Whatever she desireth, God shall graciously bestow. However, what is beloved is that one should be seen as extinct in one's own will and desire, and living through the Will of God. This is a mighty and most exalted station.

11 مکتوب جناب محمّد قبل علی ملاحظه شد الحمد لله مرّة بعد مرّة الی الله توجّه نمود و فی سبیل الله مشقّات سفر را حامل شد طیّ بحر و برّ نمود تا آنکه در شاطی بحر اعظم وارد گشت ینبغی له ان یشکر الله ربّه بما جعله فائزاً بلقائه و ناطقاً بثنائه و حاضراً لدی بابه و قائماً امام عرشه حال باید بذکر الهی مشغول باشند که شاید پژمرده‌ئی تازه شود و یا نائمی بیدار گردد و یا گمراهی بصراط مستقیم راه یابد هر نفسی باین خدمت فائز شود بأعلی المقام فائز است ذکرشان در ساحت اقدس بوده و هست حقّ وفا را دوست داشته و میدارد

11 The letter of Muhammad-Qabli-'Ali was noted. Praise be to God, again and again did he turn to God and endured hardships of travel in His path, traversing sea and land until he reached the shore of the Most Great Ocean. It behooveth him to render thanks unto God, his Lord, for having enabled him to attain His presence, to voice His praise, to stand before His gate and to present himself before His throne. Now must they occupy themselves with the remembrance of God, that perchance some withered one may be refreshed, or some sleeping one may be awakened, or some wanderer may find the straight path. Whosoever attaineth unto this service hath attained unto the most exalted station. He hath been and is remembered in the Most Holy Court. God hath loved and doth love faithfulness.

12 We counsel him and those who have believed to that whereby the Cause of God will be exalted among all else, and to steadfastness, the decree of which hath been revealed in most of the Tablets. At all times let them fix their gaze upon this blessed word and preserve it, for by God's testimony this blessed word is the essence of all utterance. It is the Lamp of utterance, the Ocean of utterance, the Heaven of utterance, the Sun of utterance, the Light of utterance, and the Spirit of utterance. This blessed word was revealed from the Pen of My Herald, the Primal Point, when one of the Letters of the Living asked concerning Him Whom God shall make manifest - exalted be His grandeur, exalted be His might, exalted be His manifestation, exalted be His arising, exalted be His tribulation, and exalted be His imprisonment. Complete and sufficient explanations were revealed from the divine Kingdom of utterance, including this blessed word which is the essence of all utterance. His word, exalted and glorified be He:

12 انّا نوصیه و الّذین آمنوا بما یرتفع به امر الله فیما سواه و بالاستقامة الّتی نزل حکمها فی اکثر الألواح در کلّ احیان باین کلمهٔ مبارکه ناظر باشند بلکه حفظ نمایند چه که بشهادة الله این کلمهٔ مبارکه جوهر جمیع بیانست اوست سراج بیان و اوست بحر بیان و اوست سماء بیان و اوست شمس بیان و اوست نور بیان و اوست روح بیان و این کلمهٔ مبارکه در وقتی از قلم مبشّرم نقطهٔ اولی جاری شد که یکی از حروف حیّ از من یظهره الله جلّ کبریائه و جلّت عظمته و جلّ ظهوره و جلّ قیامه و جلّ بلائه و جلّ سجنه سؤال نموده بود بیانات شافیهٔ کافیه از ملکوت بیان الهی نازل از جمله این کلمهٔ مبارکه که جوهر کلّ بیانست ذکر فرمودند قوله جلّ و عزّ

13 "And I have written the essence concerning His remembrance, and it is that He shall not be known by My mention nor by what hath been revealed in the Bayan. Yea, by His glory, that word is greater in God's estimation than the worship of all on earth, for the essence of all worship leadeth unto that. Therefore, as thou hast known God, know Him Whom God shall make manifest, for He is too glorious and exalted to be known through any but Himself or to be described by the description of His creatures. And verily, I am the first to believe in Him and in His verses."

13 و قد کتبت جوهرة فی ذکره و هو انّه لا یستشار باشارتی و لا بما نزّل فی البیان بلی وعزّته تلک الکلمة عند الله اکبر عن عبادة من علی الأرض اذ جوهر کلّ العبادة ینتهی الی ذلک فعلی ما قد عرفت الله فاعرف من یظهره الله فانّه اجلّ و اعلی من ان یکون معروفاً بدونه او مستشیراً باشارة خلقه و انّنی انا اوّل عبد قد آمنت به و بآیاته انتهی

14 This utterance must at all times be before the eyes of the loved ones of God, so that should any cawer be found, his tongue may be cut off by the sword of this word. Consider now those followers of the Bayan who have turned away from the Truth, how far they have strayed from the straight path and how they are deprived of the mighty Truth, although they have never had nor have any knowledge of the foundation of this Cause. By the life of God! They are more veiled than the people of the Furqan and the peoples of former times. Every fair-minded and insightful person beareth witness to this. One veil had not yet been rent when they became afflicted with a hundred thousand other veils. Behold! They are among the dead in the mighty Book. None shall today attain unto this most mighty, most glorious and most exalted station except through effacing what he hath previously heard. Rejoice, O My loved ones, in My remembrance of you, My turning toward you, and My directing My face toward your faces from this Station that is both near and far.

14 باید این بیان در کلّ احیان نصب عیون احبّآء الله باشد تا اگر ناعقی یافت شود بسیف این کلمه لسانش قطع شود حال تفکّر در اهل بیانیکه از حقّ معرضند نمائید بچه مقدار از صراط مستقیم بعیدند و از حقّ منیع محروم مع آنکه ابداً از اصل این امر اطّلاع نداشته و ندارند لعمرالله انّهم احجب من حزب الفرقان و من ملل القبل یشهد بذلک کلّ منصف بصیر یک حجاب خرق نشده بصدهزار حجبات دیگر مبتلی شدند الا انّهم من المیّتین فی کتاب کریم احدی الیوم باین مقام اعزّ ارجمند اعلی فائز نشود الّا بمحو آنچه از قبل اصغا نموده ان افرحوا یا احبّائی بذکری ایّاکم و اقبالی الیکم و توجّهی الی وجوهکم من هذا المقام القریب البعید

15 Drink ye, God willing, from the chalice of steadfastness in such wise that neither the books, nor the scriptures, nor the pages, nor the words, nor the utterances, nor the speech of the world shall keep you back from the Lord of Eternity–how much less the leaves of the infernal tree. Thus doth He Who hath in His possession the Preserved Tablet inform you. Most men are observed to be heedless today, but ere long they shall be observed in utter regret, remorse and lamentation.

15 انشآءالله از کوثر استقامت بیاشامید بشأنیکه کتب و زبر و صحف و الفاظ و بیان و کلام عالم شما را از مالک قدم منع ننماید تا چه رسد باوراق زقّوم کذلک یخبرکم من عنده لوح حفیظ اکثری از ناس غافل الیوم مشاهده میشوند ولکن عنقریب با اسف و ندامت و حسرت تمام مشاهده شوند

16 Say or write to the brother of Jinab-i-Mirza Muhammad-'Ali of Qa'in who now circleth round: O thou heedless one! For the sake of two fleeting days, deprive not thyself of the immortal Kingdom and for the vanities of the world shut not thyself out from the Lord of all mankind. While time remaineth and opportunity persisteth, arise to redress what thou hast missed. Reflect upon the peoples of ancient times. Where are their treasures and their buried wealth, their might and their riches, their power and their dominion, their lofty palaces and their trellised gardens, and their marshalled hosts? The hand of power hath brought them down from their palaces to their graves. This Persian verse is well suited to this occasion:

16 باخوی جناب میرزا محمّد علی اهل قائن که حال طائف حولست بگوئید و یا بنویسید که ای بیخبر از برای دو روز فانی خود را از ملکوت باقی محروم منما و بزخارف دنیا خود را از مولی الوری ممنوع مساز تا وقت باقی و فرصت باقی بتدارک آنچه از تو فوت شده قیام کن تفکّر در قرون اولی و خلق آن نما أین خزائنهم و دفائنهم و سطوتهم و ثروتهم و قدرتهم و نفوذ امرهم و أین قصورهم المشیّدة و بساتینهم المعروشة و جنودهم المصفوفة قد انزلتهم ید القدرة من قصورهم الی قبورهم این فرد پارسی در این مقام ذکرش محبوبست

17 Take ye heed, O ye whose dark locks have usurped the place of warning; Take ye heed, O ye whose cheeks are sprinkled with white.

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

18 Hearken unto the voice of the Wronged One and from the wilderness of heedlessness turn thy face toward the realm of understanding and knowledge, that perchance in these last days thou mayest not remain deprived of the outpourings of the cloud of divine mercy. Reflect thou somewhat and adorn thyself with the ornament of fairness, that haply what hath been said may be heard with the ear of the soul, that it may deliver thee from the wilderness of heedlessness and lead thee to the heart-ravishing expanse of awareness. Verily He speaketh the truth and guideth the way, and praise be to God, the Mighty, the Glorious, the Beautiful.

18 بشنو ندای مظلوم را و از بیدای غفلت بفضای شعور و دانائی توجّه نما که شاید در آخر ایّام از فیوضات ابر رحمت رحمانی محروم نمانی قدری تفکّر نما و خود را بطراز انصاف مزیّن کن که شاید آنچه گفته شد بسمع جان اصغا نمائی تا ترا از مفازهٔ غفلت نجات دهد و بصحرای دلفزای آگاهی کشاند انّه یقول الحقّ و یهدی السّبیل و الحمد لله الملک العزیز الجمیل

19 The Most Exalted Pen, with the most exalted call, addresseth those who have turned towards God and other regions, and counseleth them with that which beseemeth the Day of God. All faithful, assured, contented and well-pleasing souls are remembered in the presence of the Wronged One, and all their names are recorded in the Divine Book. They must be so firm in the Cause of God that all the peoples of the earth shall be powerless to deter them, and shall find themselves impotent before the people of truth. O Ja'far! Mention was made of thee before the Throne, and We have mentioned thee with that whereby eyes are consoled. We make mention of those

19 قلم اعلی بأعلی النّدآء مقبلین اهل با و سایر جهات را ندا مینماید و وصیّت میفرماید بآنچه سزاوار یوم الله است جمیع نفوس مقبلهٔ مطمئنّهٔ راضیهٔ مرضیّه لدی المظلوم مذکورند و اسامی کلّ در کتاب الهی مسطور باید بشأنی بر امر الله مستقیم باشند که جمیع اهل ارض قادر بر منع نباشند و خود را نزد اهل حقّ عاجز مشاهده نمایند یا جعفر قد ذکر ذکرک لدی العرش و ذکرناک بما قرّت به الأبصار انّا نذکر الّذین توجّهوا بوجوه نورآء الی

who have turned with radiant faces toward the Supreme Horizon and have believed in God, the Dawning-Place of verses. We have heard thy call and have known what thou didst desire. Verily thy Lord is the Answerer of prayer, the Bestower, the Mighty, the All-Bountiful.

افق الأعلی و آمنوا بالله مشرق الآیات قد سمعنا ندائک و عرفنا ما اردته انّ ربّک لهو المجیب المعطی العزیز الوهّاب

20 O My loved ones! Be not grieved by the world and what appeareth therein. By the life of God! That which hath been ordained for you is such as no pen can recount. Behold ye and call to mind the vestiges of the earth and its chronicles. Where are the kings and the sons of kings? Where are the nobles and the sons of nobles? Where are the Chosroes, the Pharaohs, and the Caesars? Where are their swords and their steeds and their dominion and their hosts? Where are they who subdued the world and prided themselves on its riches and ornaments and bounties? By My life! Those who have wronged now wail and cry out, and find for themselves neither protector, nor helper, nor supporter.

20 یا احبّائی لا تحزنوا عن الدّنیا و ما ظهر فیها لعمر الله قد قدّر لکم ما عجزت عن ذکره الأقلام ان انظروا ثمّ اذکروا آثار الأرض و اخبارها أین الملوک و ابنآء الملوک و أین الصّفوف و ابنآء الصّفوف أین الأکاسرة و الفراعنة و القیاصرة أین سیوفهم و خیولهم و نفوذهم و جنودهم أین الّذین سخّروا الدّنیا و افتخروا بثروتها و زخرفها و آلآئها لعمری انّ الّذین ظلموا ینوحون و یصیحون و لا یجدون لأنفسهم ولیّاً و لا معیناً و لا نصیراً

21 Thus have We adorned the heaven of the Tablet with the sun of wisdom of your Lord, the Mighty, the All-Knowing. God willing, walk ye with perfect fellowship and love and unity upon His straight path and remain firm and steadfast in His Cause. Glory and wealth and strength and power and loftiness and elevation, and above that and far above that, all have been created for the loved ones of God. When the appointed time is fulfilled, it shall be made manifest in truth. He, verily, is the Almighty, the Powerful, the All-Knowing. Strive ye that through you may appear that which shall endure throughout the kingdom of earth and heaven.

21 کذلک زیّنّا سمآء اللّوح بنیّر حکمة ربّکم العزیز العلّام انشآء الله بکمال الفت و محبّت و اتّحاد بر صراط مستقیم الهی مشی نمائید و بر امرش ثابت و راسخ باشید عزّت و ثروت و قوّت و قدرت و علوّ و سموّ و فوق آن و فوق فوق آن جمیع مخصوص احبّای الهی خلق شده اذا قضی المیقات یظهر بالحقّ انّه لهو المقتدر العزیز العلیم جهد نمائید تا امری از شما ظاهر شود که بدوام ملک و ملکوت باقی و پاینده ماند

22 Those souls who have drunk from the living waters are mentioned in the presence of the Countenance, though they may not be outwardly mentioned. Verily He is the Hearer, verily He is the Seer. He heareth and seeth and He is the All-Knowing, the All-Informed.

22 نفوسیکه از کوثر حیوان آشامیده‌اند لدی الوجه مذکورند اگرچه در ظاهر مذکور نباشند انّه لهو السّمیع انّه لهو البصیر یسمع و یری و هو العلیم الخبیر

BLIB_Or15715.102b, TISH.323x, TISH.616x, TISH.618-619x

BH00831

To: Haji Mulla Ayn Lam, in Egypt
Date: 1298-01 [1880-Dec]

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

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Praise be to God Who hath taught us that He is the Doer, the Unconstrained. He doeth what He willeth, speaketh as He pleaseth, and expoundeth as He desireth. At times I hear from the Tongue of Grandeur that "I am the All-Knowing," and at other times that "I have been sanctified from it from time immemorial." Sometimes He proclaimeth with the most exalted call that "With Me is the knowledge of the heavens and earth," and at other times He calleth out and saith "With Me is naught save the knowledge of Mine own Self, and I am the Mighty, the All-Knowing." He is the One around Whose gate's courtyard no decree save truth can draw nigh, even should He decree for the earth what is decreed in heaven, and in Whose atmosphere no bird of forgetfulness can soar, even should He say "I have forgotten what was sent down from the heaven of My will in the scriptures and tablets."

2 الحمد لله الّذى علّمنا بأنّه هو الفاعل المختار يفعل ما يشآء و ينطق كيف يشآء و يبيّن كيف اراد مرّةً اسمع من لسان العظمة بأنّنى انا العليم و اخرى بأنّى قد كنت مقدّساً عنه فى ازل الآزال و تارةً ينطق بأعلى النّدآء عندى علم السّموات و الأرض و طوراً ينادى و يقول ليس عندى الّا علم نفسى و انا العزيز العلّام انّه لهو الّذى لا يتقرّب حول فنآء بابه حكم غير الصّدق ولو يحكم على الأرض حكم السّمآء و لا يطير فى هوائه طير النّسيان ولو يقول نسيت ما نزّل من سمآء مشيّتى فى الزّبر و الألواح

3 Praise be to God Who hath made known to us His straight path and His Most Great Name, and hath manifested unto us that whereby every mouldering bone is quickened. I pray, offer salutations and glorify those whom the affairs of the world have not prevented from the Most Exalted Horizon, and whom the might of princes hath not weakened from standing firm in this Cause, whereby the limbs of all things have trembled. These are honored servants whom God hath described through the tongue of His Beloved, His Chosen One, the Seal of His Prophets and the Example to His chosen ones - by whom the Night Journey was adorned and the gate of knowledge was opened to all who dwell in the realm of possibility - as "honored servants, on whom there is no fear, neither shall they grieve."

3 الحمد لله الّذى عرّفنا صراطه المستقيم و اسمه العظيم و اظهر لنا ما تحرّك به كلّ عظم رميم اصلّى و اسلّم و اكبّر على الّذين ما منعتهم شئونات الدّنيا عن الأفق الأعلى و ما اضعفتهم شوكة الأمرآء عن الاستقامة على هذا الأمر الّذى به ارتعدت فرائص الأشيآء اولئک عباد مكرمون الّذين وصفهم الله بلسان حبيبه و صفيّه و خاتم انبيائه و قدوة اصفيائه الّذى به تزيّن المعراج و فتح باب العرفان على من فى الامكان بأنّهم عباد مكرمون لا خوف عليهم و لا هم يحزنون

4 Glory be unto Thee, O Thou in Whose grasp is the Kingdom of Names! I beseech Thee by the Primal Point and the Most Exalted Word to ordain for Thy servants who have believed in Thee and Thy signs that which will draw them nearer unto Thee in all conditions. Verily, Thou art the Powerful over what Thou willest. There is no God but Thee, the All-Knowing, the All-Wise.

4 سبحانک يا من فى قبضتک ملكوت الأسمآء اسئلک بالنّقطة الأولى و الكلمة العليا بأن تقدّر لعبادک الّذين آمنوا بک و بآياتک ما يقرّبهم فيكلّ الأحوال اليک انّک انت المقتدر على ما تشآء لا اله الّا انت العليم الحكيم

5 Thereafter, this evanescent servant attained unto the honor of reading thy exalted letter. Praise be to God, it brought such joy as this servant is powerless to describe, for each of its

5 و بعد عرض ميشود اين خادم فانى بزيارت مكتوب عالى فائز شد لله الحمد فرح آورد بشأنيكه اينعبد از ذكر آن عاجز است چه كه هر كلمهء

words was adorned with the lights of the love of God. After its perusal and reading, it was presented before His presence. The Sun of loving-kindness dawned and shone forth from the Dayspring of grace. God willing, may they forever be blessed with the outpourings of the True Bestower in both the earthly and heavenly kingdoms. Verily, He is the Munificent Giver. Let them in all conditions observe and hold fast unto wisdom. Until they find ears to hear, let them not speak.

او مزیّن بود بانوار محبّة الله و بعد از مشاهده و قرائت تلقاء وجه عرض شد شمس عنایت از مشرق فضل مشرق و لائح فرمودند انشآءالله بدوام ملک و ملکوت بفیوضات فیّاض حقیقی فائز باشند انّه لهو المعطی الکریم و در کلّ احوال بحکمت ناظر و متمسّک باشند تا سمع نیابند تکلّم ننمایند

6 Previously this blessed word flowed from the Pen: "Cast the seeds of My divine wisdom in the pure earth of the heart, and water them with the water of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city." And in another place He saith: "The wise ones among My servants are those who speak not till they find a listener, even as the cup-bearer who proffereth not the cup till he findeth one who seeketh it, and the lover who crieth not out from his soul until he gazeth upon the beauty of his beloved." Therefore must ye sow the seeds of knowledge and wisdom in the earth of search and conceal them, that divine wisdom may sprout from the heart and not from mere clay. For the people are intoxicated with the wine of pride and are unaware of the pure and holy Fountain. They strive according to their own understanding to prove a fault and raise an uproar. Verily, He loveth wisdom and commandeth you to observe wisdom, even as He commanded you aforetime. He, verily, is the True Counsellor, the Trustworthy. Praise be to God, the Lord of the worlds.

6 از قبل اینکلمهٔ مبارکه از قلم جاری تخمهای حکمت لدنّیم را در ارض طاهر قلب بیفشان و بآب یقین آبش ده تا سنبلات علم و حکمت من سرسبز از بلدهٔ طیّبه انبات نماید و در مقام دیگر میفرماید حکمای عباد آنانند که تا سمع نیابند لب نگشایند چنانچه ساقی تا طلب نبیند ساغر نبخشد و عاشق تا بجمال معشوق فائز نشود از جان نخروشد پس باید حبّه‌های علم و حکمت را در ارض طلب مبذول دارید و مستور نمائید تا سنبلات حکمت الهی از دل بروید نه از گل انتهی چه که ناس از خمر غرور مدهوشند و از کوثر اطهر بیخبر در فکر آنند ذنبی باعتقاد خود ثابت نمایند و ضوضا برآرند انّه یحبّ الحکمة و یأمرکم بالحکمة کما امرکم بها من قبل انّه لهو النّاصح الأمین الحمد لله ربّ العالمین انتهی

7 As to the question asked about the blessed Word - although the exact verse is not in view - O beloved of my heart and the one remembered in my heart, most utterances are revealed in the language of the people, and in the heavenly Books there are many such instances. No one has been or is aware of the consummate divine wisdom and inner mysteries of the Lord, except for that which He Himself reveals and commands His servants to follow.

7 و اینکه سؤال از کلمهٔ مبارکهٔ اگرچه نفس آیه در نظر نیست رفته بود یا حبیب فؤادی و المذکور فی قلبی اکثر بیانات بلسان خلق جاری میشود در کتب سماوی از این قبیل بسیار است احدی بر حکمتهای بالغهٔ الهیّه و اسرار باطنهٔ ربّانیّه مطّلع نبوده و نیست مگر آنچه را خود بیان بفرمایند و عباد را بآن امر نمایند

8 The Primal Point - may the spirit of all else be sacrificed for Him - in one place states that if anyone claims for Me special prophethood, guardianship or particular gateship, he has uttered falsehood and I am innocent of him. Yet in another place He speaks that which the reality of understanding is powerless to comprehend.

8 نقطهٔ اولی روح ما سواه فداه در یکمقام میفرماید اگر نفسی در بارهٔ من نبوّت یا ولایت یا بابیّت مخصوصه قائل شود افترا گفته و من از او بیزارم و در مقام دیگر تکلّم فرموده بآنچه حقیقت عرفان از ادراک آن عاجز است

9 The True One, exalted be His station, is the possessor of the Most Great Infallibility, and the meaning of the Most Great Infallibility is that error, mistake and forgetfulness have no access whatsoever to that realm. This is the station of "He doeth

9 حقّ تعالی شأنه صاحب عصمت کبری است و معنی عصمت کبری آنست که خطا و سهو و نسیان بهیچوجه در آنساحت راه ندارد اینست مقام یفعل ما یشآء و یحکم ما یرید اگر بفرماید قبله

what He willeth and ordaineth what He pleaseth." If He declares the qiblih to be toward the east, it is the indubitable truth, and if He declares it to be toward the west, likewise. Even as in the Qur'an, the Beloved of all creation, in accordance with the command of the All-Merciful, turned toward the qiblih of Islam to which they turn today. "Were He to pronounce the earth to be heaven, no one hath the right to question why and wherefore." I swear by the Sun of Truth that were a breeze from the direction of this station to pass over the withered trees of possibility, all would be seen fresh and verdant. Blessed are they who understand.

طرف شرقست حقّ لا ریب فیه و اگر بفرماید طرف غربست کذلک چنانچه در فرقان مابین صلوة محبوب امکان حسب الأمر رحمن بقبلهٔ اسلام که الیوم بآن متوجّهند توجّه فرمود انّه لو یحکم علی السّمآء حکم الأرض لیس لأحد ان یقول لم و بم قسم بآفتاب حقیقی اگر نسیمی از جهة بیان اینقام بر اشجار یابسهٔ امکان مرور نماید جمیع سبز و خرّم مشاهده شوند طوبی للعارفین

10 As to the question about the inscription at the end of one of the blessed Tablets reading "Muhammad-Qabli-'Ali, the mine of God's Command" - if this was not a scribal error, by the precedence of Muhammad before 'Ali is meant His Holiness Quddus - may the spirit of all else be sacrificed for Him - who was known by the name Muhammad-Qabli-'Ali and who attained the supreme martyrdom in the land of Mim. Upon him and upon those with him be the glory of God, His light, and the loving-kindness and mercy of God.

10 و اینکه سؤال شده بود که در آخر یکی از الواح مبارکه و محمّد قبل علی معدن امر الله مرقوم شده اگر سهو عارض کاتب نشده باشد در سبقت محمّد قبل از علی مقصود حضرت قدّوس روح ما سواه فداه است که باسم محمّد قبل علی موسوم بودند و در ارض میم بشهادت کبری فائز شدند علیه و علی من معه بهآء الله و نوره و عنایة الله و رحمته

11 As to the mention that He has said that whoever attributes miracles to this Most Great Manifestation has uttered falsehood and calumny - this word was revealed before the Manifestation, as a wisdom from His presence and protection for the servants. Had this evanescent servant found opportunity, he would have explained these matters in detail, but in any case he hopes for forgiveness.

11 و اینکه ذکر شده بود که فرموده‌اند هر نفسی باینظهور اعظم معجزه نسبت دهد کذب و افتراست اینکلمه قبل از ظهور نازل حکمةً من عنده و حفظاً للعباد اگر این خادم فانی فرصت مییافت اینراتب را مفصّلاً عرض مینمود ولکن در هر حال امید عفو بوده

12 Regarding the matter of the veil about which they wrote, this servant was confirmed in writing one and it was sent. God willing, they will attain unto it. As for the final veil, I beseech God to grant confirmation that perchance it may be written and dispatched.

12 و در باب حجاب نوشته بودند اینعبد بنوشتن یکی مؤیّد شد و ارسال گشت انشآءالله بآن فائز شوند و حجاب آخر از حقّ میطلبم تأیید فرماید شاید نوشته شود و ارسال گردد

13 My request and entreaty to your honor is to adorn each of the friends of God residing in that land with greetings from this evanescent one, and to express pure devotion. This evanescent servant beseeches God - glorified be His majesty - to aid and confirm all to that which He loves and is pleased with. Verily He is the confirmer of His devoted servants. Praise be to God, the Lord of the worlds. Glory and remembrance and greetings be upon you and upon them and upon every steadfast believer.

13 عرض و استدعا از آنجناب آنکه دوستان الهی که در آن ارض ساکنند هر یک را بطراز تکبیر از قبل اینفانی مزیّن دارید و عرض خلوص محض اظهار نمائید این خادم فانی از حقّ جلّ جلاله سائل و آمل است که جمیع را به ما یحبّه و یرضی موفّق نماید و مؤیّد دارد انّه لمؤیّد عباده المقبلین و الحمد لله ربّ العالمین البهآء و الذّکر و التّکبیر علیک و علیهم و علی کلّ موقن مستقیم

14 The servant In Muharram 1298

14 خادم فی محرّم سنة ۱۲۹۸

15 As to the manner of preserving the sacred talisman after performing ablutions: Wholly detached from all else, and turning

15 و امّا کیفیّت نگاه داشتن حجاب مبارک بعد از اخذ وضو منقطعاً عن کلّ الجهات متوجّهاً

to God, the Lord of Earth and Heaven, one should sit facing the Qiblih. Then recite the verse of power which is inscribed in the first line, followed by the Names of God which are recorded in the second line. Then, with the utmost humility, reverence, detachment, attention and sincerity, fold it and keep it without opening it again. And if at any time, for any reason, it is opened, all that was mentioned must be performed anew.

الی الله مالک الأرضین و السّموات تلقاء قبله جالس شوند آیهٔ اقتدار که در سطر اوّل مرقوم شده تلاوت نمایند و بعد اسمآء الله که در سطر ثانی ثبت گشته و بعد بکمال خضوع و خشوع و انقطاع و توجّه و خلوص بپیچند و دیگر باز ننمایند و همراه دارند و اگر وقتی از اوقات بجهتی از جهات باز نمایند باید مجدّداً آنچه ذکر شد عمل نمایند

BLIB_Or15732.309, KHSH11.046, AYI2.267x

BH04213

To: Ahmad Khan, in Shiraz
Date: 1298-01 [1880-Dec]

1 He is the Manifest, that hath shone forth from His Most Exalted Horizon.

1 هو الظاهر الماشرق من افقه الاعلی

2 This is a remembrance from Us unto him who hath quaffed the wine of mystical knowledge when the fragrance of the garment of the All-Merciful was diffused throughout the realm of contingent being, that it might draw him unto a station where he would speak and say:

2 ذکر من لدّنا لمن شرب رحیق العرفان اذ تضوّع عرف قمیص الرّحمن فی الامکان لیجذبه الی مقام ینطق ویقول

3 "Praise be unto Thee, O Lord of all worlds, for having made known unto me the Dawning-Place of Thy Revelation, the Manifestation of Thy Cause, and the Day-Spring of Thy signs. I bear witness, even as Thou didst bear witness ere the creation of the heavens and the earth, that there is none other God but Him. He quickeneth and He causeth to die; in His grasp lieth the kingdom of command and creation; He giveth and He withholdeth; He is the One, the Single, the Omnipotent, the All-Powerful."

3 لك الحمد یا اله العالمین بما عرّفتنی مشرق وحیك ومظهر امرك ومطلع ایآتك اشهد بما شهدت قبل خلق السّموات والارض انّه لا اله الّا هو یحیی ویمیت وفی قبضته ملکوت الامر والخلق یعطی ویمنع وهو الفرد الواحد المقتدر القدیر

4 Thy letter hath reached the Wronged One in the Most Great Prison, and was read by the servant standing in His presence. We have answered thee with this perspicuous Book, that it may be a treasure and an honour for thee from the presence of God, the All-Knowing, the All-Informed.

4 قد حضر کتابك لدی المظلوم فی السّجن الاعظم وقرئه العبد الحاضر اجبناك بهذا الکتاب المبین لیکون ذخرًا وشرفًا لك من لدی الله العلیم الخبیر

5 From thy words We inhaled the fragrance of thy love, and have sent down unto thee that whereby thou mayest perceive

5 انّا وجدنا من کلماتك عرف حبّك وارسلنا الیك ما تجد منه رآئحة المحبوب انّه لهو المعطی الکریم

the perfume of the Beloved. Verily, He is the Bestower, the All-Bountiful.

6 Blessed art thou in that thou hast cast aside idle fancies and, in the Name of thy Lord, hast turned unto the horizon of certitude. He maketh mention of whomsoever maketh mention of Him, and turneth toward whomsoever turneth toward Him; verily, He is the All-Hearing, the All-Responding. Rejoice in that thou hast attained unto this Most Great Cause, before whose potency hearts have been shaken and the feet of the knowing have stumbled.

6 طوبى لك بما نبذت الاوهام واقبلت باسم ربّك الى افق اليقين انّه يذكر من ذكره ويتوجّه الى من توجّه اليه انّه لهو السّامع المجيب نعيمًا لك بما فزت بهذا الامر الاعظم الّذى اضطربت منه القلوب وزلّت اقدام العارفين

7 Praise thou God for having been numbered among the people from whose midst the Desire of all the worlds hath shone forth. Rejoice in this supreme bounty, then render thanks unto thy Lord, the One, the Single, the All-Knowing, the All-Wise.

7 ان احمد الله بما نسبت الى اهل ظهر منه مقصود العالمين ان افرح بهذا الفضل الاكبر ثمّ اشكر ربّك الواحد الفرد العليم الحكيم

8 Glory be upon thee and upon such as hold fast unto this firm Cord. And praise be to God, the Lord of all the worlds.

8 البهآء عليك وعلى من تمسّك بهذا الحبل المتين والحمد لله ربّ العالمين

BLIB_Or15697.114

BH05266

To: Abu'l-Qasim Saatsaz Shirazi
Date: 1298-01 [1880-Dec]

1 In the Name of the one God! Praise be to God that thou hast attained unto the lights of the Sun of Truth which, by the command of the Lord of all beings, hath shone forth from the Most Exalted Horizon, and thou hast drunk from the sealed wine which is the love of the Desired One. I swear by the Sun of the horizon of the Cause that all the treasures of the earth cannot equal this station. May God grant that thou mayest ever remain successful in attaining this bounty and steadfast in this station.

1 بنام خداوند یکتا الحمد لله بانوار آفتاب حقیقت که از افق اعلی بامر مالک وری مشرقست فائزید و از رحیق مختوم که محبّت حضرت مقصود است آشامیدید قسم بآفتاب افق امر که خزائن ارض باین مقام معادله ننماید انشآءالله لازال باین فضل فائز باشید و درین مقام قائم

2 Thy letter hath arrived and whatsoever was mentioned therein was observed. Blessed art thou for having turned thyself and advanced toward the Horizon from which most of the servants have turned aside, save those whom God, the Lord of this mighty Cause, hath willed.

2 کتابت حاضر و آنچه در او مذکور مشاهده شد طوبى لک بما توجّهت و اقبلت الى افق اعرض عنه اکثر العباد الّا من شآء الله مالک هذا الأمر العظيم

3 All people throughout the ages and centuries awaited the Day of God, seeking the Divine Manifestation with lamentation and tears, yet when the dawn of the Day of Revelation broke and

3 جمیع ناس در قرون و اعصار منتظر یوم الله بودند و بنوحه و زاری مظهر الهی را طالب و آمل ولکن چون فجر یوم ظهور دمید و عالم بانوار

the world was illumined by the lights of His countenance, all were found heedless, nay, turned away.

وجه منوّر گشت کلّ غافل بل معرض مشاهده شدند

4 Say: Praise be unto Thee, O God of Names and Creator of heaven, for having assisted me, taught me, and enabled me to recognize the Sun of Thy Manifestation and the Ocean of Thy knowledge. I beseech Thee, O my Lord, by Thy Self, to make me firm and steadfast in this Cause whereby the tribes of the earth have been shaken. Verily Thou art powerful over whatsoever Thou willest and in Thy grasp is the kingdom of all things. There is no God but Thee, the Almighty, the All-Powerful.

4 قل لک الحمد یا اله الأسمآء و فاطر السّمآء بما ایّدتنی و عرّفتنی و وفّقتنی علی عرفان شمس ظهورک و بحر عرفانک ای ربّ اسئلک بنفسک بأن تجعلنی ثابتاً راسخاً علی هذا الأمر الّذی به اخذ الزّلازل قبائل الأرض انّک انت المقتدر علی ما تشآء و فی قبضتک ملکوت الأشیآء لا اله الّا انت المقتدر القدیر

INBA51:279b, BLIB_Or15697.115a, KB_620:272-273, LHKM3.291

BH05500

To: Farajullah
Date: 1298-01 [1880-Dec]

1 He is the Most Holy, the Most Glorious!

1 هو الأقدس الأبهی

2 This is a Book inscribed, to which the All-Compelling, the Self-Subsisting beareth witness. It hath been sent down in truth from this praiseworthy station. None denieth it save every rejected misbeliever. Whoso denieth it hath denied his Lord from time immemorial, as attesteth to this the Lord of all being, Who proclaimeth: "There is none other God but Me, the One Who ruleth over what hath been and what shall be."

2 کتاب مسطور یشهد له المهیمن القیّوم قد نزّل بالحقّ فی هذا المقام المحمود لا ینکره الّا کلّ مشرک مردود من انکره انّه انکر ربّه فی ازل الآزال یشهد بذلک مالک الوجود الّذی ینطق انّه لا اله الّا انا المهیمن علی ما کان و ما یکون

3 Verily, he who hath acknowledged that which hath come down from the heaven of grace is numbered among the people of Baha, as beareth witness to this the Dayspring of Revelation. And whoso denieth it is among the people who are held back. By My life! That which hath been sent down in the Tablet rejoiceth the eyes of them who have believed in God, the Mighty, the Loving. In His hand is the dominion of utterance - He sendeth down what He willeth. He, verily, is the Single One, the All-Kindly.

3 انّ الّذی اعترف بما اتی من سمآء الفضل انّه من اهل البهآء یشهد بذلک مشرق الظّهور و الّذی انکر انّه من اهل الوقوف لعمری قد نزّل فی اللّوح ما تقرّ به عیون الّذین آمنوا بالله العزیز الودود بیده ملکوت البیان ینزل ما یشآء انّه لهو الفرد العطوف

4 We send greetings from this station to the faces of those whom vain desire hath not held back from the Lord of all mankind, and who have turned towards the Most Exalted Horizon in the days of their Lord, the Possessor of the seen and unseen.

4 انّا نکبّر من هذا المقام علی وجوه الّذین ما منعهم الهوی عن مالک الوری و اقبلوا الی الأفق الأعلی فی ایّام ربّهم مالک الغیب و الشّهود

5 Say: Glory be unto Thee, O Thou in Whose grasp is the kingdom of names and in Whose right hand is the control of all things! I beseech Thee by Thy most beautiful names to send down for me from the heaven of Thy mercy that which will draw me nigh unto Thee and preserve me from all else beside Thee. Thou art, verily, the Almighty, unto Whose power and might all atoms bear witness. There is none other God but Thee, the Truth, the Knower of the unseen.

5 قل سبحانک یا من فی قبضتک ملکوت الأسمآء و فی یمینک زمام الأشیآء اسئلک باسمائک الحسنی بأن تنزل لی من سمآء رحمتک ما یقرّبنی الیک و یحفظنی عن دونک انّک انت المقتدر الّذی شهدت الذّرّات بقدرتک و قوّتک لا اله الّا انت الحقّ علّام الغیوب

INBA18:075, BLIB_Or15697.271b

BH06275

To: 'Ali Aqa, in Shiraz
Date: 1298-01 [1880-Dec]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 A Book from Us to him who has turned to the horizon of his Lord's will, the Mighty, the Bestower, that the verses of God may draw him to a station which God hath made sanctified from all mention.

2 کتاب من لدنّا لمن اقبل الی افق ارادة ربّه العزیز الوهّاب لتجذبه آیات الله الی مقام جعله الله مقدّساً عن الأذکار

3 Thy letter hath come before Us and We have heard thy call and We have turned to thee from this Prison that thou mayest thank thy Lord, the Mighty, the All-Knowing. God willing, thou shalt become so enkindled with the fire of the love of God that its effects shall become manifest in the world. Thy letter arrived and the glance of favor hath turned toward thee. God willing, thou hast been and wilt be successful in that which He loveth and is pleasing unto Him.

3 قد حضر کتابک و سمعنا ندائک و اقبلنا الیک من هذا السّجن لتشکر ربّک العزیز العلّام انشآءالله بنار محبّت الهی بشأنی مشتعل شوی که اثر آن در عالم ظاهر شود نامهات رسید و لحاظ عنایت بتو توجّه نمود انشآءالله به ما یحبّ و یرضی فائز شده و خواهی شد

4 Say: O my Lord and my King and my Beloved and my Goal and my Object of Worship! I beseech Thee to aid me in that which Thy good-pleasure lieth, in such wise that I may cause my will and desire to become extinct and nonexistent in Thy will and desire. I desire naught save what Thou hast desired. Thou seest me, O my God, turning unto Thee and speaking Thy praise and glory. I beseech Thee to make me purified from all that Thy good-pleasure abhorreth and to ordain for me what beseemeth the heaven of Thy grace and bounty. Verily Thou art the Most Exalted, the Powerful, the Mighty, the Wise.

4 بگو ای پروردگار من و سلطان من و محبوب من و مقصود من و معبود من از تو میطلبم مرا مؤیّد فرمائی بر آنچه رضای تو در اوست بشأنیکه مشیّت و ارادهٔ خود را در مشیّت و ارادهٔ تو فانی و معدوم نمایم نخواهم جز آنچه تو خواسته‌ئی ترانی یا الهی مقبلاً الیک و ناطقاً بذکرک و ثنائک اسئلک بأن تجعلنی مطهّراً عن کلّ ما یکرهه رضائک و تقدّر لی ما ینبغی لسمآء فضلک و جودک انّک انت المتعالی المقتدر العزیز الحکیم

INBA84:121b, INBA84:060, INBA84:003a, BLIB_Or15697.115b

BH06704

To: Karbala'i Muhammad Baqir, in Kha
Date: 1298-01 [1880-Dec]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 The Book of God speaks in the world: Verily there is no God but Him, the Mighty, the Bestower. He has appeared in truth and revealed what He willed with a sovereignty that has conquered all who are in the earth and heaven.

2 كتاب الله ينطق فى العالم انّه لا اله الّا هو العزيز الوهّاب انّه ظهر بالحقّ و اظهر ما اراد بسلطان غلب من فى الأرضين و السّموات

3 Give thanks to God for having aided you to recognize His Cause and guided you to the straight path, from which every ignorant one who claimed knowledge turned away, and every learned one who followed suppositions and idle fancies. I counsel you, O My loved ones, to manifest the supreme steadfastness in this Cause, whereby the idol and the idolaters have wailed. Put your trust in God under all conditions and hold fast to what has been sent down for you with power and sovereignty. Remember Him by night and by day, then follow what He has revealed in the scriptures and tablets. When one who barks comes to you with papers of fire or with the book of the nethermost realm, cast them behind you, turning to God, the Lord of the final end. Thus does the Wronged One remember you from this Prison, around which circle the near angels at eventide and at dawn. Glory be upon you and upon your son and upon all who have turned to God, the Lord of all men.

3 ان اشكر الله بما ايّدک على الأمر و عرّفک سوآء الصّراط الّذى اعرض عنه كلّ جاهل ادّعى العلم فى نفسه و كلّ عارف اتّبع الظّنون و الأوهام نوصيكم يا احبّائى بالاستقامة الكبرى فى هذا الأمر الّذى به ناح الجبت و صاحت الأصنام توكّلوا على الله فى كلّ الأحوال و تمسّكوا بما انزل لكم بقدرة و سلطان ان اذكروه فى اللّيالى و الأيّام ثمّ اتّبعوا ما انزله فى الزّبر و الألواح اذا اتاكم ناعق بأوراق النّار او بكتاب السّجّين دعوها عن ورائكم مقبلين الى الله مالک المآب كذلک يذكركم المظلوم من هذا السّجن الّذى يطوفه الملائكة المقرّبون فى العشيّ و الاشراق البهآء عليک و على ابنک و على كلّ مقبل اقبل الى الله مالک الرّقاب

BLIB_Or15715.051c

BH07371

To: Husayn Khan
Date: 1298-01 [1880-Dec]

1 O a¸¤usayn! God grant thou shalt ever be bright and radiant, beaming with the light of the Sun of Truth, and mayest unloose thy tongue in magnifying the Name of God, which is the most laudable of all acts.

1 بنام گوينده‌ء مهربان يا حسين انشآءالله بانوار آفتاب حقيقت روشن و منير باشى و بذكر الهى كه از اعظم اعمال است ناطق

2 Consider the multitude of souls who seemed to be intensely eager and athirst, yet when the Ocean of living waters did surge

2 چه مقدار از نفوس كه در كمال طلب و عطش مشاهده شدند و چون بحر حيوان در امكان ظاهر

forth in the world of being, they remained deprived thereof, inasmuch as they failed to relinquish idle fancy and to become consciously aware of Him Who is the Object of all knowledge. This failure is in recompense for the deeds their hands had formerly wrought.

شد از او محروم ماندند چه که قادر بر محو موهوم و صحو معلوم نشدند و این عدم توفیق بما اکتسبت ایدیهم من قبل بوده

3 Render thou thanks unto the Beloved of the world for having graciously aided thee to attain confirmation in this glorious Cause. Entreat Him moreover to make His loved ones steadfast therein, for the inflammatory writings of the mischief-makers are widespread and the clamor of the foreboders of evil is raised high. Happy are they that have cast behind their backs all else save God and have held fast unto that which the Lord of strength and power hath enjoined upon them.

3 حمد کن محبوب عالم را که مؤیّد شدی بر این امر بزرگ و از او بخواه که دوستان را بر این امر خطیر مستقیم دارد چه که اوراق اشرار و نعاق ناعقین ظاهر و مرتفعست طوبی للّذین نبذوا ما سوی اللّه عن ورائهم و اخذوا ما امروا به من لدن مقتدر قدیر

4 His Glory be upon thee and upon such as have been enabled to recognize and embrace this mighty Cause.

4 البهآء علیک و علی من فاز بهذا الأمر العظیم

TB#17c

BLIB_Or15715.051d, AADA.039-040, TBP#17c

BH08396

To: Aqa Jan Kha A, in Faran
Date: 1298-01 [1880-Dec]

1 He is the One dawning from the horizon of utterance!

1 هو المشرق من افق البیان

2 This is the Book which the All-Merciful hath sent down for all who are in the realm of possibility. Verily it is the Kawthar of life for those who have turned toward the Supreme Horizon and have acknowledged that which the Lord of all beings hath acknowledged. These are the servants whom God hath described in the Scrolls and Tablets. Blessed is every one who hath turned toward Him, whom the veils of the people have not deterred, and who is strong, having rent asunder the veils of those who disbelieved in God, the Lord of lords.

2 کتاب انزله الرّحمن لمن فی الامکان و انّه لکوثر الحیوان للّذین توجّهوا الی الأفق الأعلی و اعترفوا بما اعترف به مولی الوری اولئک عباد وصفهم اللّه فی الصّحائف و الألواح طوبی لکلّ مقبل ما منعته حجبات القوم و لقوّی مزّق سبحات الّذین کفروا باللّه ربّ الأرباب

3 Be thou grateful to God for having turned toward thee the face of the Wronged One and mentioned thee in such wise that thy mention shall endure throughout centuries and ages.

3 ان اشکر اللّه بما توجّه الیک وجه المظلوم و ذکرک بما یبقی به ذکرک فی القرون و الأعصار

4 O My loved ones! We counsel you to fear God and to manifest supreme steadfastness in this Cause whereby souls have been perturbed and idols have lamented. Should the evil whisperer come unto you with the scroll of the wicked, leave it behind you and speak forth that whereby the luminary of proof shineth

4 یا احبّائی انّا نوصیکم بتقوی اللّه و بالاستقامة الکبری علی هذا الأمر الّذی به اضطربت النّفوس و ناحت الأصنام لو یأتیکم الخنّاس بکتاب الفجّار دعوه عن ورائکم و تکلّموا بما یلوح به نیّر البرهان

resplendent throughout all creation. Thus hath the Wronged One spoken that thou mayest rejoice and render thanks unto thy Lord, the Possessor of all names.

فی الامکان کذلک نطق المظلوم لتفرح و تشکر ربّک مالک الأنام

BLIB_Or15715.052a

BH01144

Date: 1298-01-14 [1880-Dec-17]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Praise be to God Who hath revealed the Hidden Treasure and the Concealed Secret. He is the One at Whose revelation the Kingdom of Utterance appeared amidst all creation, whereupon the Throne was established and the All-Merciful was seated thereon. He spoke the Primal Word, whereby all things between earth and heaven were transformed. Thereupon the near ones, the sincere ones, and the believers turned towards the highest heaven, which is the station of certitude and assurance, while the opposers and the ungodly turned towards the nethermost depths, which is the station of rejection and denial. Exalted is God Who distinguished between all created things through a word from His presence. He is the Almighty Whom the might of kings hath not weakened and Whom armies have not hindered. He hath spoken as He desired and revealed what He wished through His command and His sovereignty. He is the One to Whose sovereignty all created things have testified, and to Whose grandeur and power all existence hath borne witness. He hath subdued the world through a word from His presence and cast aside the nations for turning away from His countenance, save those who cast away vain imaginings and turned towards the horizon of certitude in the name of their Lord, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

2 الحمد لله الّذی اظهر الکنز المخزون و السّرّ المکنون انّه لهو الّذی اذ اظهر ظهر ملکوت البیان ما بین الامکان و استقرّ علیه العرش و استوی علیه الرّحمن و نطق بالکلمة الأولی و بها انقلبت الأشیآء عمّا خلق بین الأرض و السّمآء اذاً توجّه المقرّبون و المخلصون و الموحّدون الی العلّیین و هو مقام الیمین و الیقین و المعرضون و المشرکون الی السّجّین و هو مقام الاعراض و الانکار تعالی الله الّذی فصّل بین الموجودات بکلمة من عنده انّه لهو المقتدر الّذی ما اضعفته سطوة الملوک و ما منعته الجنود قد نطق بما اراد و اظهر ما شآء بأمره و سلطانه انّه لهو الّذی شهدت الکائنات بسلطانه و الموجودات بعظمته و اقتداره قد سخّر العالم بکلمة من عنده و نبذ الأمم بما اعرضوا عن وجهه الّا من نبذ الأوهام و توجّه الی افق الایقان باسم ربّه المقتدر المتعالی العلیم الحکیم

3 Glorified art Thou, O God of Names, Creator of the heavens and Maker of all things! I beseech Thee by Thy Name through which the ocean of knowledge surged and the fragrance of Thy garment was diffused, O Thou in Whose hand is the Kingdom of Utterance, to send down from the heaven of Thy bounty that which will enable Thy servants to arise for Thy remembrance and service. Then assist them in such wise that the clamor of the people shall not prevent them from turning unto Thee.

3 سبحانک یا اله الاسمآء و فاطر السّمآء و خالق الأشیآء اسألک باسمک الّذی به ماج بحر العرفان و هاج عرف قمیصک یا من بید ملکوت البیان بأن تنزل من سمآء عنایتک ما یقوم به العباد علی ذکرک و خدمتک ثمّ ایّدهم علی شأن لا یمنعهم ضوضآء الخلق عن التّوجّه الیک انّک انت المقتدر الّذی لا یعجزک شیء

Verily Thou art the Almighty Whom nothing can frustrate and no affair can hinder. Thou doest as Thou pleasest and ordainest as Thou willest. Thou art, in truth, the Mighty, the Praiseworthy.

و لا یمنعک امر تفعل ما تشآء و تحکم ما ترید و انّک انت العزیز الحمید

4 O My loved one! The servant hath attained unto thy letter and perceived from it the sweet fragrances of thy love for our Beloved and your Beloved, the Object of desire of all in the heavens and the earth. When it was read and its contents known, I approached the Sanctuary of the Supreme Concourse, attained the presence of the Throne, and presented what was therein. Thereupon the Tongue of the Beloved spoke that which attracteth hearts, saying:

4 یا حبیبی قد فاز الخادم بکتابکم و وجد منه نفحات حبّکم محبوبنا و محبوبکم و مقصود من فی السّموات و الأرضین فلمّا قرئت و عرفت ما فیه اقبلت الی مطاف الملأ الأعلی و حضرت تلقآء العرش و عرضت ما فیه اذاً نطق لسان المحبوب بما تنجذب به القلوب

5 God willing, may they be blessed by divine grace and illumined by the lights of His countenance. May they speak with perfect wisdom and utterance in praise of the Beloved of all creation, and may they not be saddened that suitable means are not readily available. All power, might, bounty, mercy and grace are directed towards the friends of Truth, and shall be manifested as circumstances require. Should they reflect upon the Divine Manifestations, they would become aware of what hath been mentioned. The heedless and sleeping servants are observed - were but a single cry to be raised, all would suddenly perish. One must speak with moderation and act with wisdom, that the heedless may be adorned with the robe of understanding and the sleeping ones may be graced with the ornament of wakefulness. I swear by the ocean of the All-Merciful's utterance, were that which is concealed to be revealed, thou wouldst observe all to be seekers, aspirants, and those who turn towards God. Grieve not over anything. In all matters place thy trust in God, Who created thee, sustained thee, and gave thee to drink of the Kawthar of reunion. Verily He is the Forgiving, the Generous. Verily He is the All-Knowing, the All-Informed.

5 فرمودند انشآءالله بعنایت الهی فائز باشند و بانوار وجهش منیر بکمال حکمت و بیان بذکر محبوب امکان ناطق باشند و محزون نشوند از اینکه اسباب بما یلیق و ینبغی فراهم نیست جمیع قدرت و قوّت و فضل و رحمت و عنایت متوجّه دوستان حقّ است و بمقتضای وقت ظاهر میشود اگر در مظاهر الهی تفکّر نمایند مطّلع میشوند بر آنچه ذکر شده عباد غافل و نائم مشاهده میشوند اگر صیحه مرّة واحده مرتفع شود جمیع بغتة هلاک شوند باید باعتدال تکلّم نمود و بحکمت رفتار کرد تا غافلین بردای عقل مزیّن شوند و نائمین بطراز بیداری فائز گردند قسم بحر بیان رحمن اگر آنچه مستور است ظاهر شود کلّ را طائف و قاصد و مقبل مشاهده نمائی لا تحزن من شیء توکّل فی امورک علی الله الّذی خلقک و رزقک و سقاک کوثر الوصال انّه لهو الغفور الکریم انّه لهو العلیم الخبیر انتهی

6 Concerning what you wrote about the letter M, it was mentioned in the Most Holy Presence. He said: "Today he must hold fast to that which will ensure his salvation and deliverance in this world and the next. If he acts upon what We have commanded, he will surely attain unto that which God has intended. We have made mention of him as a token of Our grace. Verily, He is the Self-Sufficient, Independent of the mention of all the worlds." Beseech God that He may assist him to that which befits this blessed Day. Would that he had comprehended the Day of God! Should he attain unto this station, he would attain unto that which is intended. This much has been revealed in the Book of God through your intercession. Although comprehension of this station is difficult at present, as he does not reflect, yet this Word is greater than

6 اینکه در بارهٔ حرف م نوشته بودید در ساحت اقدس عرض شد فرمودند الیوم باید او بامری تمسّک نماید که سبب نجات و رستگاری او در دنیا و آخرت شود اگر بآنچه امر نمودیم عمل نماید البتّه بما اراد الله فائز گردد انّا ذکرناه فضلاً من عندنا انّه لهو الغنیّ عن ذکر العالمین از حقّ بطلبید او را مؤیّد فرماید بآنچه لایق این یوم مبارکست کاش ادراک یوم الله را مینمود اگر بایتقام فائز شود بما هو المقصود فائز خواهد شد اینقدر شده بواسطهٔ آنجناب ذکر او در کتاب الهی نازل اگرچه حال ادراک اینمقام مشکل است چه که تفکّر نمینماید ولکن اینکلمه اعظم است از آنچه دیده

و شنیده از زخارف ارض و ثروت آن انّ ربّک لهو المبیّن العلیم باری بمدارا باید رفتار نمود و تکلّم کرد که شاید خیر خود را بیابند و باو تمسّک جویند

all that he has seen and heard of earthly ornaments and riches. Verily thy Lord is the All-Knowing, the Manifest. In any case, one must proceed and speak with wisdom, that perchance they may discover and hold fast unto that which is best for them.

7 انتهی در جمیع احوال محبوب آنست که آنحبیب روحانی بحکمت ناظر باشند و بحکمت عمل نمایند چه اگر بی‌حکمتی شود نزدیک نمی‌آیند تا کلمهٔ حقّ را استماع نمایند عنقریب ید قدرت الهیّه ظاهر فرماید آنچه اراده فرموده انّه لهو المقتدر القدیر

7 In all circumstances it is best that that spiritual friend be mindful of wisdom and act with wisdom, for if there be lack of wisdom they will not draw near to hear the Word of Truth. Ere long the Hand of Divine Power shall reveal that which He has willed. Verily He is the Almighty, the Powerful.

8 جناب آقا سیّد علی علیه بهآء الله هم دستخطّ آنجناب را که بایشان ارسال داشته بودند آورد و دیده شد این خادم فانی از غنیّ متعال سائل و آمل است که آنجناب را مؤیّد فرماید بر ذکر و ثنا و خدمت امرش و اهل عالم را از آلایش نفس و هوی مقدّس نماید و بآسایش حقیقی که مقام ایقان بالله است فائز فرماید انّه لهو الفیّاض الکریم

8 His honor Aqa Siyyid 'Ali, upon him be the Glory of God, brought your letter which you had sent to him, and it was seen. This evanescent servant beseeches the Self-Sufficient, the Exalted, that He may assist you to mention Him, to praise Him and to serve His Cause, and that He may sanctify the people of the world from the defilement of self and desire, and lead them to true tranquility, which is the station of certitude in God. Verily, He is the All-Bountiful, the Generous.

9 اغصان سدرهٔ مبارکهٔ الهیّه روحی و ارواح العالمین لتراب قدومهم الفداء بذکر بدیع و تکبیر رفیع آنجناب را ذاکر و مکبّرند و همچنین طائفین و عاکفین عرض خلوص میرسانند البهآء علیک و علی من نبذ ما عنده و اخذ ما امر به من لدی الله المقتدر الواحد العلیم الحکیم

9 The Branches of the Divine Lote-Tree - may my spirit and the spirits of all the worlds be sacrificed for the dust of their footsteps - remember you with wondrous praise and sublime glorification, and likewise those who circle round and stand before the Throne convey their sincere greetings. Glory be upon you and upon those who have cast away what they possessed and taken hold of that which was commanded by God, the Almighty, the One, the All-Knowing, the All-Wise.

BLIB_Or15727b.121, BLIB_Or15732.302

BH01170

To: Abu'l-Hasan-i-Ardikani (Haji Amin)
Date: 1298-01-14 [1880-Dec-17]

1 هو الله تعالی شأنه العظمة و الاقتدار

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

2 الحمد لله الواحد الأحد الأبد الفرد المتعالی المهیمن القیّوم الّذی عرّف الکلّ صراطه المستقیم و انّه هو النّبأ العظیم الّذی انزله الرّحمن فی الفرقان طوبی لمقبل اقبل و فاز و ویل للمعرضین الّذین نبذوا

2 Praise be to God, the One, the Single, the Eternal, the Unique, the Transcendent, the All-Compelling, the Self-Subsisting, Who hath caused all to know His straight Path. He, verily, is the Great Announcement which the All-Merciful hath sent down in the Qur'an. Blessed is he who hath turned towards

Him and attained, and woe unto the heedless who have cast God behind their backs, turning unto every ignorant remote one. The Spirit, the glory and the splendor rest upon those who have hearkened unto the call of their Creator and answered Him on a Day wherein the dwellers of earth were overcome with drunkenness, save whom God willed, the Lord of all worlds. These are servants whose loftiness is attested by the Supreme Pen, through Whose movement all things have appeared. Exalted is the Lord of creation and the Master of the Beginning and the End, Who hath come with manifest sovereignty.

الله عن ورائهم مقبلين الى كلّ جاهل بعيد و الرّوح و التّكبير و البهآء على الّذين سمعوا ندآء بارئهم و اجابوه فى يوم فيه اخذ السّكر سكّان الأرض الّا من شآء الله ربّ العالمين اولئک عباد يشهد بعلوّهم القلم الأعلى الّذى بحركة منه ظهرت الأشيآء تعالى مولى الورى و مالک الآخرة و الأولى الّذى اتى بسلطان مبين

3 Thereafter, thy letter arrived at the beginning of the sacred month of Muharram, and likewise another letter a few days prior. What thou hadst written concerning the tribulations that had befallen caused infinite sorrow. However, O My beloved, the deeds of the servants themselves become embodied. Observe how many successive afflictions and oppression and tyranny have been visited upon the assured and tranquil souls by heedless and wayward people. If it would end with this much, it would still be well, but the Servant seeth in the land of Ta what is hidden from all eyes and sight. Beseech God to guide the people, that the sun of justice may shine forth from behind the clouds and deliver the world from the darkness of oppression. Grieve not for what hath befallen thee and what hath befallen the loved ones of God. By the life of God! Whosoever hath ascended is recorded among the martyrs in God's Book. Blessed are they and joy be unto them for having turned unto Him and attained martyrdom in the days of the appearance of the Dayspring of their Lord's verses, the All-Knowing, the All-Informed.

3 و بعد مكتوب آنجناب در اوّل شهر محرّم الحرام رسيد و همچنين يک مكتوب هم بفاصلهٔ چند يوم قبل و آنچه از قضايای وارده نوشته بوديد سبب حزن لانهايه شد ولكن يا حبيبی اعمال خود عباد است كه مجسّم ميشود مشاهده نما كه چه مقدار بلايای متواتره و ظلم و اعتساف از نفوس غافلهٔ معرضه بر نفوس موقنهٔ مطمئنّه وارد شد حال اگر باين قدرها تمام شود باز خوبست ولكن يرى الخادم فى ارض الطّآء ما هو المستور عن الأعين و الأبصار از حقّ بخواهيد ناس را هدايت فرمايد تا آفتاب عدل از پس سحاب اشراق نمايد و عالم را از تاريكی ظلم نجات دهد لا تحزن عمّا ورد عليک و على ما ورد على احبّآء الله هر نفسی صعود نمود لعمر الله او از شهدا در كتاب الهی مسطور است طوبى لهم و نعيماً لهم بما اقبلوا و فازوا بالشّهادة فى ايّام ظهور مشرق آيات ربّهم العليم الخبير

4 Should one become aware of the truth, he would feel a hundred thousand regrets for his continued existence and would exclaim with a hundred thousand tongues, "Would that I had been among the martyrs!" Regret is for those souls who were afflicted by the swords of vengeance and returned to the lowest of the low. Be not sorrowful in any matter, but with utmost joy and fragrance speak in remembrance of the Beloved of all creation. Praise be to God that you and the friends of God have attained to that which hath been the purpose of all worlds, before and after. This is a matter whose mention and station shall not perish with the apparent revolutions of earthly dominion. Blessed are the souls who have ascended with divine love and hastened to the Supreme Companion. Joy be unto them, happiness be unto them, and blessed be they.

4 اگر نفسی از حقيقت مطّلع شود صدهزار حسرت برد بر بقای وجود خود و بصدهزار لسان بكلمهٔ يا ليتنى كنت من المستشهدين ناطق گردد حسرت از برای آن نفوسی است كه بسيوف انتقام مبتلا شدند و باسفل السّافلين راجع گشتند در هيچ باب محزون مباشيد و بكمال روح و ريحان بذكر محبوب امكان ناطق باشيد الحمد لله بآنچه مقصود عالميان از قبل و بعد بود شما و دوستان الهی بآن فائز شديد و اين امريست كه ذكر آن و مقام آن بانقلابات ظاهرهٔ ملكيّه فانی نشود طوبى از برای نفوسيكه با محبّت الهی ارتقا جستند و برفيق اعلى شتافتند نعيماً لهم و هنيئاً لهم و مريئاً لهم و طوبى لهم

5 In these days two packets arrived from Varqa, upon him be the glory of God, the Lord of Names. He had mentioned the gatherings and meetings of the friends, and especially the details of that assembly and the names of those gathered were submitted before the Presence. Loving-kindness was shown to each one, one after another. We beseech the Exalted One to assist them and confirm them in what beseemeth His glorious and wondrous Day. God willing, this servant shall submit a response to his letter. Convey on behalf of this evanescent one greetings to him and all other friends, and give them all the glad-tidings of the effulgences of the sun of divine favor. Nothing escapeth His knowledge, and He is the All-Hearing, the All-Seeing. As to what you wrote requesting permission to bring someone with you, this was presented and permission was granted. You may bring whomever you wish. Verily our Lord, the All-Merciful, heareth and answereth, and He is the Near, the Watchful. The Glory be upon you and upon those with you and upon those who have attained to the recognition of God, the All-Knowing, the All-Wise.

5 در این ایّام دو پاکت از جناب ورقا علیه بهآء الله مالک الأسمآء رسید و ذکر محافل و اجتماع احباب را نموده بودند و مخصوص تفصیل آنجمع و اسامی نفوس مجتمعه تلقاء وجه عرض شد اظهار عنایت بهر یک واحداً بعد واحد ظاهر نسئله تعالی بأن یوفّقهم و یؤیّدهم علی ما ینبغی لیومه العزیز البدیع انشآءالله اینعبد جواب دستخطّ ایشانرا معروض میدارد آنجناب از قبل اینفانی خدمت ایشان و سایر دوستان تکبیر برسانید و جمیع را باشراقات انوار آفتاب عنایت الهی بشارت دهید لا یعزب عن علمه من شیء و هو السّمیع البصیر و اینکه مرقوم داشته و اذن خواسته بودید که یک نفر همراه خود بیاورید معروض گشت و اذن عنایت شد هر که را بخواهید همراه بیاورید انّ ربّنا الرّحمن یسمع و یجیب و هو القریب الرّقیب البهآء علیک و علی من معک و علی من فاز بعرفان الله العلیم الحکیم

6 His exalted Word in the Kitab-i-Aqdas states: "O Land of Kaf and Ra! We, verily, see thee in a state which pleaseth not God, and We see from thee that which none knoweth except God, the All-Knowing, the All-Informed. And We perceive that which secretly and stealthily proceedeth from thee. With Us is the knowledge of all things in a Tablet that is manifest."

6 قوله عزّ کبریائه فی کتاب الأقدس ان یا ارض الکاف و الرّآء انّا نراک علی ما لا یحبّه الله و نری منک ما لا اطّلع به احد الّا الله العلیم الخبیر و نجد ما یمرّ منک فی سرّ السّرّ عندنا علم کلّشیء فی لوح مبین انتهی

7 In these days, Mirza Ahmad-i-Kirmani, despite having sent several petitions to the Most Holy Court expressing repentance and contrition and seeking forgiveness from the Ocean of Generosity, has arrived in the great city and obtained from the satans certain infernal papers which he has distributed. Outwardly he shows agreement and unity with the people of concord, while inwardly he is united with the people of discord - though even in this he speaks falsely. The servant sees him like a chameleon, changing color at every moment. O my beloved! This hypocrite is observed to be like wax, taking any form. Inform the friends of God about this rebellious infidel that they may be aware. Eight or nine years ago, a word was spoken to Jinab-i-Amin - upon him be the Glory of God - in person regarding the Land of Kaf and Ra. His honor must have heard it.

7 این ایّام میرزا احمد کرمانی مع آنکه چند عریضه بساحت اقدس فرستاده و در هر یک اظهار توبه و انابه نموده و طلب عفو از بحر کرم کرده در مدینهٔ کبیره وارد شده و از شیاطین بعض اوراق زقّومیّه اخذ نموده و باطراف فرستاده باری در ظاهر با اهل وفاق اظهار وفاق و اتّحاد مینماید و در باطن با اهل نفاق متّحد است اگرچه این را هم دروغ میگوید انّ الخادم یراه کالحربآء یتلوّن فیکلّ حین بلون یا حبیبی این منافق بمثابهٔ مومی مشاهده میشود یقبل کلّ شکل دوستان الهی را از این ملحد باغی اخبار دهید که مطّلع باشند در هشت نه سنهٔ قبل بجناب امین علیه بهآء الله بالمواجهه در بارهٔ ارض کاف و را کلمهئی فرمودند آنجناب باید شنیده باشند

8 The servant beseeches the Lord of the worlds and the Sovereign of nations to protect His loved ones from the schemes of every schemer and the artifices of every deceiver, and to strengthen

8 یسئل الخادم مولی العالم و سلطان الأمم بأن یحفظ احبّائه عن مکر کلّ ماکر و حیل کلّ محتال

them in the supreme steadfastness in this most mighty, most holy, most powerful and impregnable Cause.

و يوفّقهم على الاستقامة الكبرى فى هذا الأمر الأعزّ الأقدس العزيز المنيع

9 The servant 14 Muharram [1298]

9 خادم ١٤ محرّم [سنهٔ ١٢٩٨]

INBA28:513, BLIB_Or15727b.123, BLIB_Or15732.305, TISH.495x

BH00074

To: Ibn Asdaq (Hand of the Cause) et al.
Date: 1298-01-27 [1880-Dec-30]

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

1 بسم ربّنا الأعظم الأقدم الأقدس العلىّ الأبهى

2 Praise be to God Who hath revealed Himself through the influence of His Most Exalted Pen to all who dwell in the kingdom of creation. Then did every tongue speak, every ailment heal, every ignorant learn, every poor one become enriched, every seated one arise, every stationary one hasten forward. Through Him all faces turned and all souls drew near, and the dove of utterance warbled upon the branches of the Tree of Proof. Verily there is no God but Him, the Mighty, the Bestower. The glory shining from the horizon of the will of the All-Merciful be upon the daysprings of divine knowledge and the dawning-places of certitude - they who have arisen on their feet, who have spoken with their tongues, who have gestured with their sleeves, and who have indicated with their eyes and eyebrows toward God, their Creator, their Fashioner, their Provider, their Quickener, and their Slayer. These are servants to whose acceptance, sincerity, humility, submissiveness and steadfastness in this Cause the Most Exalted Pen hath testified - the Cause whereby the mountains have crumbled and the faces of the people of error, who have turned away from the final outcome and accepted every heedless impostor, have been darkened.

2 الحمد لله الّذى تجلّى بأثر قلمه الأعلى على من فى ملكوت الانشآء اذاً نطق كلّ كليل و برئ كلّ عليل و استعلم كلّ جاهل و استغنى كلّ فقير و قام كلّ مقعد و سرع كلّ متوقّف و به توجّهت الوجوه و اقبلت النّفوس و هدرت حمامة البيان على اغصان سدرة البرهان انّه لا اله الّا هو العزيز المنّان البهآء المشرق من افق مشيّة الرّحمن على مطالع العرفان و مشارق الايقان الّذين قاموا بأرجلهم و نطقوا بألسنهم و اومأوا بأكمامهم و اشاروا بعيونهم و حواجبهم الى الله بارئهم و خالقهم و رازقهم و محييهم و مميتهم اولئک عباد شهد لهم القلم الأعلى باقبالهم و خلوصهم و خضوعهم و خشوعهم و قيامهم على هذا الأمر الّذى به اندكّت الجبال و اسودّت وجوه اهل الضّلال الّذين اعرضوا عن المآل و اقبلوا الى كلّ غافل محتال

3 Glory be unto Thee, O God, Lord of Names and Ruler of earth and heaven! I beseech Thee by Thy Name through which the Pen moved upon the Tablet and revealed Thy servants and creatures, to assist Thy chosen ones to serve Thy Cause in such wise that neither the opposition of the divines nor the oppression of the princes shall deter them. Then, O my God, brighten their eyes with the lights of Thy countenance and illumine their hearts with the splendor of Thy knowledge. Moreover, manifest

3 سبحانک اللّهمّ يا اله الأسمآء و مالک العرش و الثّرى اسألک باسمک الّذى به تحرّک القلم على اللّوح و ظهر منه عبادک و بريّتک بأن تؤيّد اصفيائک على خدمة امرک على شأن لا تمنعهم اعراض العلمآء و لا ظلم الأمرآء ثمّ قرّ يا الهى عيونهم بأنوار وجهک و نوّر قلوبهم بضيآء

through them in the realm of creation that which shall endure throughout the dominion of Thy kingdom and Thy sovereignty. Verily, Thou art the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.

معرفتک ثمّ اظهر منهم فی الملک ما یبقی بدوام ملکوتک و جبروتک انّک انت المقتدر المتعالی العلیم الحکیم

4 And furthermore, O essence of my heart and delight of my soul, the fragrance of sincerity unto God, the True One, was diffused when I opened thy letter. By the life of the Beloved! I found therein what trees find in the rain. When I read and understood it, I desired the hidden mystery and the treasured secret. When I presented myself and attained the honor of His presence, the sun of permission shone forth and I submitted its contents before His countenance. Then the Tongue of Grandeur spoke that which was as spirit to bodies, light to eyes, the water of life to the thirsty, and the choice wine of divine knowledge to the peoples of the contingent world. He, exalted be His glory and mighty His dominion, said: "O thou who drinkest from the cup of My love! Hearken unto My call from around My shrine. Verily, there is no God but Me, the Self-Subsisting, the Eternal. We have heard thy call and have answered thee through Our grace. This is thy first letter which the servant in attendance before the Throne hath brought and read by Our command. Verily thy Lord is the Powerful, the Wise. Well is it with thee, O thou who hast turned to the Countenance and attained unto this Station which hath been named with the Most Beautiful Names in the Book of Names, and hast heard the call of the Wronged One when He was speaking in His Name, the Dominant over what was and what shall be. Thou hast attained unto that whereby thy mention shall endure throughout the kingdom of earth and heaven.

4 و بعد یا مهجة قلبی و بهجة فؤادی قد تضوّع عرف الخلوص لله الحقّ اذ فتحت کتابک لعمر المحبوب قد وجدت منه ما وجدت الأشجار من الأمطار فلمّا قرأت و عرفت اردت الغیب المکنون و الکنز المخزون فلمّا حضرت و تشرّفت اشرقت شمس الاذن و عرضت ما فیه تلقآء الوجه اذاً نطق لسان العظمة بما کان الرّوح للأبدان و النّور للأبصار و کوثر الحیوان للعطشان و رحیق العرفان لأهل الامکان قال جلّ کبریائه و عظم سلطانه یا ایّها الشّارب من کأس حبّی ان استمع ندائی من حول ضریحی انّه لا اله الّا انا المهیمن القیّوم قد سمعنا ندائک و اجبناک فضلاً من عندنا و هذا اوّل کتاب منک احضره العبد الحاضر لدی العرش و قرأه امراً من عندنا انّ ربّک لهو القادر الحکیم لله درّک یا من اقبلت الی الوجه و حضرت هذا المقام الّذی سمّی بالأسمآء الحسنی فی کتاب الأسمآء و سمعت ندآء المظلوم اذ کان ناطقاً باسمه المهیمن علی ما کان و ما یکون قد فزت بما یبقی به ذکرک بدوام الملک و الملکوت

5 Be thou ablaze with the fire of the Cause and radiant with this Light whereby all who dwell in the kingdoms of the unseen and the seen have been illumined. Blessed art thou for having desired to serve thy Lord and for having spoken among the servants that which thou didst hear and witness in this praiseworthy Station. Remind the people of the Most Great Steadfastness and give them the glad tidings of My loving-kindness, My bounty and My mercy which have preceded existence. We counsel them to be steadfast in such wise that neither the book of the sinful nor the leaves of the infernal tree shall deter them. Say: Should anyone bring you the book of the wicked, leave it behind you, then read what the All-Merciful hath revealed in a preserved tablet."

5 کن مشتعلاً بنار الأمر و مضیءً بهذا النّور الّذی به انار من فی ملکوت الغیب و الشّهود طوبی لک بما اردت خدمة مولاک و نطقت بین العباد بما سمعت و رأیت فی هذا المقام المحمود ذکّر النّاس بالاستقامة الکبری و بشّرهم بعنایتی و فضلی و رحمتی الّتی سبقت الوجود انّا نوصیهم بالاستقامة الکبری علی شأن لا یمنعهم کتاب السّجّین و اوراق الزّقّوم قل لو یأتیکم احد بکتاب الفجّار دعوه عن ورائکم ثمّ اقرؤوا ما انزله الرّحمن فی لوح محفوظ

6 Convey My greetings to all the friends from this Wronged One and say: In numerous Tablets mention hath been made of the Cause and its greatness, and of steadfastness and its station, that all may, through divine bounty, attain unto such a state

6 جمیع دوستانرا از قبل مظلوم تکبیر برسان و بگو در اکثری از الواح ذکر امر و عظمت آن و ذکر استقامت و مقام آن شده تا جمیع بعنایت الهی

wherein neither the world, nor its conditions, nor its manifestations, nor its might may debar them from the horizon of the All-Merciful. Mention of the cawer and the birds of night was revealed in Tablets during Our sojourn in Iraq and in the Land of Mystery and in the Most Great Prison, and sent to all regions that all might become aware and act in accordance with that which God hath willed. It was observed that certain souls were deprived of the warbling of the Nightingale of the Divine Manifestation by the mewing of a cat, despite their claim to high ranks of steadfastness. God willing, the fragrances of the All-Merciful must needs be so diffused in that land that none shall find occasion to hesitate. Be thou steadfast in the service of thy Lord, and vocal in His remembrance and praise amongst the servants. Thus doth the Mother Book command thee.

بشأنی فائز شوند که عالم و شئونات آن و ظهورات آن و سطوت آن ایشانرا از افق رحمن منع ننماید ذکر ناعق و طیور لیل در احیان توقّف در عراق و در ارض سرّ و سجن اعظم در الواح نازل و باطراف ارسال شد تا کل مطّلع شوند و به ما اراد الله عامل گردند بعضی از نفوس مشاهده شد بمواء سنّور از تغرّدات عندلیب ظهور محروم ماندند مع آنکه مدّعی رتبهٔ بلند استقامت بودند انشآءالله باید نفحات رحمن در آن دیار بشأنی متضوّع شود که از برای احدی مجال توقّف نماند کن قائماً علی خدمة مولاک و ناطقاً بذکره و ثنائه بین العباد کذلک یأمرک من عنده امّ الکتاب انتهی

7 O beloved of My heart! Strange it is that certain souls cannot distinguish between a foul odor and the fragrance of musk. Consider the people of the Bayan who are now turned away - they walk exactly in the path of the people of the Furqan, yet call themselves people of the Bayan, and with the utmost deceit and guile are occupied in leading holy souls astray. Among them is Mirza Ahmad of Kirman who at first showed the utmost devotion and sincerity, but later, due to his madness and reprehensible deeds, was cast aside. He went to certain cities in the land of Kha, speaking that which his self and passion commanded. When his inner secrets were exposed and he was frustrated, he returned and sent several petitions to the Most Holy Court with complete supplication, penitence and remorse. He then went to the land of Ha and took refuge with one of the holy souls, who sent a petition to the Most Holy Court interceding for him. Later he went to the great city and broke the Covenant, sending forth certain vain satanic utterances to various regions. By the life of God, one is astonished at such souls! Now several petitions from this unjust one exist wherein he hath shown such helplessness that whoever would see them would be convinced of his sincerity, acceptance and faith. Yet wherever he went, his deeds and words became the interpreter of his inner reality, and now they have expelled him from the great city. God protect us and the company of the believers from his deceit and the deceit of his like. Before the faithful he appears in complete agreement and claims faith and certitude, while before the unfaithful he appears in complete accord. In these days he obtained a book of hellfire and sent it to Abadih in Shiraz, and from there they sent a copy of that hellish book to one of the friends in this land. The details thereof were submitted to the Most Holy Court.

7 یا حبیب فؤادی عجب در اینست که بعضی از نفوس مابین رائحهٔ دفرا و عنبرسارا فرق نگذارند ملاحظه در اهل بیان که الیوم معرضند نمائید بعینه در سبیل اهل فرقان ماشیند و خود را از اهل بیان مینامند و بکمال خدعه و مکر در اضلال نفوس مقدّسه مشغولند از جمله میرزا احمد کرمانی که از اوّل کمال اقبال و خلوص را اظهار مینمود و بعد نظر بجنون و اعمال شنیعهٔ مردوده وا گذاشته شد در بعضی از مدن ارض خاء رفته و به ما امره النّفس و الهوی ناطق و چون اسرار باطنش ظاهر شد و خائب گشت رجوع نمود و چند عریضه بکمال ابتهال و انابه و استغفار بساحت اقدس ارسال داشت و بعد بارض هاء رفته و التجا بیکی از نفوس مقدّسه نموده و ایشان عریضه بساحت اقدس ارسال داشتند و توسّط نمودند بعد در مدینهٔ کبیره رفته و نقض عهد نمود و بعضی کلمات واهیهٔ شیطان را باطراف فرستاد لعمر الله انسان از چنین نفوس متحیّر میشود حال چند عریضهٔ این بی‌انصاف موجود است و بقسمی اظهار عجز نموده که هر نفسی مشاهده نماید یقین میکند بر صدق و اقبال و ایمان او و هر جا رفته خود اعمال و اقوالش مترجم باطن او شده و حال از مدینهٔ کبیره اخراجش نموده‌اند اعاذنا الله و معشر الموحّدین من مکره و مکر امثاله نزد موافق بموافقت تمام ظاهر میشود و ادّعای ایمان و ایقان مینماید و نزد منافق بکمال اتّفاق ظاهر این ایّام کتابی از سجّین بدست آورده به آبادهٔ شیراز فرستاده و از آنجا صورت کتاب سجّین را نزد یکی از دوستان این ارض فرستادند تفصیل بساحت اقدس عرض شد

8 This utterance was revealed from the tongue of the All-Merciful - exalted be His glory: "Those who are nourished by the fruits of the Supreme Pen are not barred from the Lord of Eternity by the books of the world, much less by such delirious utterances."

8 این بیان از لسان رحمن ظاهر قوله عزّ کبریائه نفوسیکه از ثمرهٔ شجرهٔ قلم اعلی مرزوقند کتب عالم ایشانرا از مالک قدم منع ننماید تا چه رسد باین هذیانات انتهی

9 Likewise, in a Tablet to one of the sons of Khalil who is in those regions, these blessed and decisive words were revealed - holy be His glory: "In the first year, these blessed words were heard from the Most Exalted Pen: 'Blessed are they who have recognized this wondrous Cause and turned unto this wondrous Path. This lofty and most exalted station cannot be attained except through the effacement of all that was before and through attentive ears. Well is it with him who hath attained unto this most glorious and most resplendent station."'

9 و همچنین در لوح یکی از ابناء خلیل که در آن اراضی هستند اینکلمهٔ محکمهٔ مبارکه نازل قوله جلّ اجلاله در سنهٔ اوّلیّه از صریر قلم اعلی اینکلمهٔ مبارکه استماع شد طوبی از برای نفوسیکه امر بدیع را عارف شدند و بصراط بدیع توجّه نمودند و ایتقام بلند اعلی حاصل نمیشود مگر بمحو آنچه از قبل بوده و آذان اصغا نموده نعیماً لمن فاز بهذا المقام الأعزّ الأبهی انتهی از حقّ میطلبم جمیع را

10 I beseech God to aid all to hearken unto the divine Word. By Him Who is peerless in utterance and unique in speech! If the peoples of the world were to hearken to these two passages that have been mentioned, they would assuredly discover the sweetness of the utterance of the All-Merciful and would be so enkindled by the heat of the love of the Lord of all beings that they would regard all else besides God as non-existent and evanescent. How sweet is that fragrance when it is diffused amongst the peoples! The servant beseecheth his Lord to aid all to recognize this Cause through which the foundations of existence were shaken, save those whom God, the Lord of the seen and unseen, hath willed.

10 تأیید فرماید بر اصغای کلمهٔ الهیّه فوالّذی تفرّد بالبیان و توحّد بالکلام اگر همین دو فقره که ذکر شد نفوس عالم باصغای آن فائز شوند البتّه حلاوت بیان رحمن را بیابند و از حرارت محبّت مالک امکان بشأنی مشتعل شوند که ما سوی الله را معدوم و فانی مشاهده کنند حبّذا ذاک العرف اذ تضوّع بین الأمم یسأل الخادم ربّه بأن یؤیّد العباد علی عرفان هذا الأمر الّذی به تزعزع بنیان الوجود الّا من شآء الله مالک الغیب و الشّهود

11 Reflect upon this verse revealed in the Most Holy Book, which was sent down upon the initial arrival at the Most Great Prison. His glory be exalted! He saith: "O Land of Kaf and Ra! We, verily, behold thee in a state which God does not approve. We see therein that which none knoweth except God, the All-Knowing, the All-Informed. And We perceive that which secretly passeth from thee. With Us is the knowledge of all things recorded in a perspicuous Book."

11 در این آیهٔ منزلهٔ در کتاب اقدس که در اوّل ورود سجن اعظم نازل شده تفکّر نمائید که میفرماید قوله عزّ اجلاله ان یا ارض الکاف و الرّآء انّا نراک علی ما لا یحبّه الله و نری منک ما لا اطّلع به احد الّا الله العلیم الخبیر و نجد ما یمرّ منک فی سرّ السّرّ عندنا علم کلّشیء فی لوح مبین انتهی

12 God, our Lord, the Lord of our fathers, and the Lord of all who are in the heavens and on earth, hath spoken truly. We have believed in Him and in His knowledge which hath preceded all created things, and in His mercy which hath encompassed the worlds. You yourself know that when the Most Holy Book was revealed from the heaven of the Divine Will, even Ahmad was not outwardly present. From the allusions in the revealed verses, he must have had a companion in that land. However, afterwards the Ancient Tongue gave glad-tidings to that land, saying: "Grieve not at this. God will raise up therein

12 صدق الله ربّنا و ربّ آبائنا و ربّ من فی السّموات و الأرض انّا آمنّا به و بعلمه الّذی سبق الکائنات و برحمته الّتی احاطت العالمین خود آنجناب میدانند وقتیکه کتاب اقدس از سماء مشیّت الهی نازل ذکر احمد هم در ظاهر نبود از تلویحات بیانات منزل آیات باید رفیق هم در آن ارض داشته باشد ولکن بعد لسان قدم بشارت میدهد آن ارض را بقوله تعالی لا تحزنی بذلک سوف یظهر الله فیک اولی بأس شدید

men of mighty strength who will remember Me with such remembrance that neither the misgivings of the learned nor the doubts of the suspicious will keep them back. These shall behold their Lord with their own eyes and shall cause Him to triumph by their own selves. These, verily, are of those who are steadfast."

يذكروننی باستقامة لا تمنعهم اشارات العلمآء و لا تحجبهم شبهات المريبين اولئک ينظرنّ الله بأعينهم و ينصرنّه بأنفسهم الا انّهم من الرّاسخين انتهی

13 Blessed is the eye that hath seen and the ear that hath heard that which the Tongue of Grandeur hath uttered at all times. Several years ago, one day Jinab-i-Amin - upon him be the Glory of God - was present in the Most Holy Court. The Countenance of the Ancient One turned to him and said: "Verily, We perceived a foul odor from the Land of Kaf and Ra." And this evanescent servant wrote this matter several years ago in reply to one of the friends. Glory be to God! How far these suspicious souls appear to be from the straight path, despite the revealed verses, the manifest proofs, the shining evidences, and the visible signs! They wander and walk in the wilderness of idle fancies. They have not understood the meaning of the Day of God - for had they understood it, they would not have remained veiled for less than that, but would have turned with their whole being toward the Most Great Ocean and hastened thereto. It seems they are heedless of the Greatest Trump and unaware of the Most Great Call.

13 طوبی لعين رأت و لأذن سمعت ما نطق به لسان العظمة فی اللّيالی و الأيّام در چند سنهٔ قبل يومی از ايّام جناب امين عليه بهآء الله در ساحت اقدس حاضر بودند وجه قدم باو متوجّه و فرمودند انّا وجدنا رائحة دفرآء من ارض الكاف و الرّآء و اينعبد فانی اينفقره را چند سنهٔ قبل در جواب يکی از دوستان نوشته سبحان‌الله چه مقدار اين نفوس مريبه از صراط مستقيم بعيد ديده ميشوند مع آيات منزله و براهين ساطعه و بيّنات مشرقه و علامات مشهوده در تيه اوهام ساير و سالکند معنی يوم الله را ادراک ننموده‌اند چه اگر ادراک نموده بودند اقلّ من آن محتجب نميماندند و بچشم و سر بحر اعظم توجّه مينمودند و ميشتافتند گويا از نقرهٔ کبری غافلند و از صور اعظم بيخبر

14 One of the Letters of the Living inquired of the Primal Point - may the spirit of all else but Him be His sacrifice - concerning "Him Whom God shall make manifest" Who is mentioned in the Bayan. Such an answer was revealed from the Source of the Command that every fair-minded soul would perceive that this station hath no need of mention, description, definition or praise. Rather, it is sanctified above all that hath been or shall be said, for no one's knowledge hath ever encompassed Him or ever shall, and no soul's understanding hath ever fathomed Him or ever will. This servant is astonished at what the heedless souls have understood and to what they cling. In any case, the Primal Point - may the spirit of all else but Him be His sacrifice - spoke these exalted words in response to the questioner. His mighty Word states:

14 يکی از حروفات حیّ از نقطهٔ اولی روح ما سواه فداه سؤال از آن نيّر اعظم و مولی الأمم که به من يظهر در بيان مذکور است نمود بقسمی جواب از مصدر امر صادر که هر منصفی ادراک مينمايد که اينمقام بذکر و وصف و تعريف و ثنا محتاج نه بلکه مقدّسست از آنچه گفته شده و ميشود چه که علم احدی باو احاطه ننموده و نخواهد نمود و ادراک نفسی باو پی‌نبرده و نخواهد برد اينعبد متحيّر است که نفوس غافله چه ادراک نموده‌اند و بچه متمسّکند باری نقطهٔ اولی روح ما سواه فداه در جواب سائل باينکلمات عاليات تکلّم فرموده قوله عزّ ذکره

15 "I have indeed received thy letter, and that which is contained therein is a gem. Were it not for what is in it, I would not have answered thee on this paper, nor at this moment with the most exalted words that could be ordained in creation. How great is the mention of Him about Whom thou hast inquired! That indeed is more exalted, more mighty, more glorious, more inaccessible, and more holy than can be comprehended by hearts through their knowledge, or spirits through their prostration

15 فقد سمعت کتابک و انّ ما فيه جوهر لو لا ما فيه ما اجبتک علی ذلک القرطاس و لا حينئذ بأعلی ما قدّر فی الابداع فما اعظم ذکر من قد سألت عنه و انّ ذلک اعلی و اعزّ و اجلّ و امنع و اقدس من ان يقدر الأفئدة بعرفانها و الأرواح بالسّجود له و الأنفس بثنائه و الأجساد بذکر

before Him, or souls through their praise of Him, or bodies through their mention of His glory. How momentous is thy question, and how insignificant thy being! Can the sun which is but a mirror of His manifestation in the Point of the Bayan ask about the Sun before Whose countenance those very suns, if they be true suns, prostrate themselves on the day of His manifestation? Otherwise they are unworthy of His sacred loftiness and the exaltation of His remembrance. Were it not that thou art from the First Vahid, I would have imposed limits upon thee for having asked about the God Who created thee, sustained thee, caused thee to die, and raised thee up in this form through the Point of the Bayan in that Manifestation unique in being. Say first, when thou wishest to bring His remembrance to thy mind: 'Glory be to God, the Lord of the Kingdom and the Realm' nineteen times..."

بهائه فما عظمت مسئلتک و صغرت کینونیّتک هل الشّمس الّتی هی فی مرایا ظهوره فی نقطة البیان یسأل عن الشّمس الّتی تلک الشّموس فی یوم ظهوره سجّاد لطلعتها ان کانت شموساً حقیقیّة والّا لا ینبغی لعلوّ قدسها و سموّ ذکرها و لو لا کنت من الواحد الأوّل لجعلت لک من الحدّ حیث قد سألت عن الله الّذی قد خلقک و رزقک و اماتک و ابعثک فی هیکلک هذا بالنّقطة البیان فی ذلک الظّهور المتفرّد بالکیان فقل اوّلاً اذا اردت ان تخطر بعلمک ذکره سبحان الله ذو الملک و الملکوت تسعة عشر مرّة الی آخر قوله عزّ و جلّ

16 If the people of the Bayan or the people of the world were illumined with the light of fairness and would observe and ponder these crystalline words which have shone forth from the dawning-place of the heaven of divine knowledge, they would all surely turn with their whole being to the Ocean of Life. They have taken the essence of the entire Bayan and mentioned it in the most wondrous utterance. In truth, this blessed word is an incomparable gem and is reckoned as a peerless utterance in the Book. It is the unique pearl of the ocean of knowledge and the singular word of the Kingdom of utterance. His mighty Word states:

16 اگر اهل بیان و یا اهل عالم بنور انصاف منوّر شوند و باینکلمات درّیّات که از مشرق سماء علم الهی اشراق نموده نظر نمایند و تفکّر کنند البتّه جمیع بجان بحر حیوان توجّه نمایند از جمیع بیان جوهری اخذ نموده‌اند و آنرا بابدع بیان ذکر فرموده‌اند فی‌الحقیقه اینکلمهٔ مبارکه جوهر لا عدل له بوده و از کلمهٔ لا نظیر لها فی الکتاب محسوبست یکتا لؤلؤ دریای عرفان است و یکتا کلمهٔ ملکوت بیان قوله عزّ بیانه

17 "And I have written a gem concerning His mention, which is that He cannot be known through My allusion nor through what is mentioned in the Bayan. Yea, by His glory, that word is greater in the sight of God than the worship of all who are on earth, for the essence of all worship leads to that. Therefore, as thou hast known God, know Him Whom God shall make manifest, for He is more glorious and more exalted than to be known through any other than Himself or to be indicated by the allusion of His creatures. Verily, I am the first servant who hath believed in Him and in His verses, and I have taken from the virgin gardens of the paradise of His knowledge the gardens of His words. Yea, by His glory, He is the Truth, there is no God but Him, and all are upheld by His command."

17 و قد کتبت جوهرة فی ذکره و هو انّه لا یستشار باشارتی و لا بما ذکر فی البیان بلی وعزّته تلک الکلمة عند الله اکبر عن عبادة من علی الأرض اذ جوهر کلّ العبادة ینتهی الی ذلک فعلی ما قد عرفت الله فاعرف من یظهره الله فانّه اجلّ و اعلی من ان یکون معروفاً بدونه او مستشیراً باشارة خلقه و انّنی انا اوّل عبد قد آمنت به و بآیاته و اخذت من ابکار حدائق جنّة عرفانه حدائق کلماته بلی وعزّته هو الحقّ لا اله الّا هو و کلّ بأمره قائمون انتهی

18 With these clear utterances, conclusive words, exalted verses, and irrefutable proofs, the people of the Bayan have avoided mention of Divinity and have arisen in opposition and objection to such a degree that cannot be described. Consider the loftiness of this Cause, its exaltation, its glory and its station, and then observe the baseness of these ignorant people. Like unto the followers of the Furqan, they desired to introduce

18 با این بیانات واضحه و کلمات محکمه و آیات منیعه و براهین ثابته اهل بیان از ذکر الوهیّت اجتناب نموده و بر اعراض و اعتراض بشأنی قیام کرده‌اند که ذکر آن ممکن نه ملاحظه در علوّ امر و سموّ آن و عزّ او و مقام او و نمائید و در پستی این خلق جاهل نادان بعینه مثل اهل فرقان اراده نموده‌اند

for a thousand or two thousand years the game of successorship, and likewise to appoint Imams, Chiefs and Nobles. The Supreme Pen in this Most Great Revelation proclaims: "This is the Day of God, did ye but know it, and this is the Day of Revelation, did ye but witness it. None is mentioned therein save God alone, did ye but perceive it. He hath come with the truth, sanctified above every witness and witnessed thing, and exalted beyond all that hath flowed from the Pen and been uttered by the tongue, did ye but know it."

یک دو هزار سالی وصیّبازی بمیان آرند یک چند امام و همچنین نقبا و نجبائی تعیین نمایند قلم اعلی در اینظهور اعظم میفرماید هذا یوم الله ان انتم تعرفون و هذا یوم الظّهور ان انتم تشهدون لا یذکر فیه الّا الله وحده ان انتم تشعرون انّه قد اتی بالحقّ مقدّساً عن کلّ شاهد و مشهود و منزّهاً عن کلّ ما جری من القلم و ظهر من اللّسان ان انتم تعلمون انتهی

19 Each faction among the factions has clung to a word, turning away from its Owner, its Revealer, and its Creator. Some have said that the station of Divinity is too great - one cannot accept this station from anyone. These have denied what the Point of the Bayan uttered and that wherewith the Books of God, the Help in Peril, the Self-Subsisting, have given glad tidings. The Point of the Bayan - may the spirit of all else be sacrificed for His sake - declares: "Verily, He speaks in all things, saying: 'I am God,"' and likewise says: "Should He be established upon the dust, every atom of dust would proclaim: 'This is the Throne whereon the All-Merciful hath been established."'

19 هر حزبی از احزاب بکلمهئی تشبّث نموده و از مالک آن و منزل آن و خالق آن اعراض کرده بعضی گفتهاند که مقام الوهیّت مقامیست بزرگ نمیتوان اینمقام را از احدی قبول نمود اولئک انکروا ما نطق به نقطة البیان و ما بشّر به کتب الله المهیمن القیّوم نقطهٔ بیان روح ما سواه فداه میفرماید انّه ینطق فیکلّشیء انّنی انا الله و همچنین میفرماید لو یستقرّ علی التّراب تنادی ذرّات التّراب علی انّ ذلک عرش قد استوی الرّحمن علیه انتهی

20 The Point of Revelation is today mentioned in the tongue of the people of Baha with these words: "Verily, He hath ever been sanctified above the mention of Names, and above them, below them, and beside them. He cannot be known through aught else nor described by aught other than Him. All things have testified that He is, verily, the Sanctified, the Exalted above all allusions, utterances, evidences, unities and eternities. Some have objected that He must appear at the time of Mustaghath, while the time for His appearance had not yet come. These shameless people would set a time for the Ancient King, of Whom the Point of the Bayan says: 'He is sanctified above My mention and allusion.' This mention of Mustaghath which He made was to prevent the outsider, and He made this word alone a cause for the testing of the people. How can He Who, by the testimony of the Point of the Bayan Himself, cannot be known through the entire Bayan, be known through the word Mustaghath, which is but a part of the Bayan, while 'verily, He cannot be known through the Bayan'? Moreover, He says that if He should appear at this time, it is incumbent upon all to acknowledge that Blessed Tree. In the Kitab-i-Hayakil the mystery of Mustaghath is evident - blessed are they that know. And He gave glad tidings to this same questioner, who was one of the Letters of the Living and who is still living, that he would attain His presence. His mighty Word declares: 'Perchance in eight years, on the day of His manifestation, thou

20 نقطهٔ ظهور الیوم بلسان اهل بها باینکلمه ذکر میشود انّه قد کان مقدّساً عن ذکر الأسمآء و فوقها و دونها و اختها انّه لا یعرف بغیره و لا یوصف بدونه قد شهد کلّشیء بأنّه لهو المقدّس المنزّه عن الاشارات و البیانات و الدّلالات و الأحدیّات و الأبدیّات و برخی اعتراض نمودهاند بر اینکه باید در مستغاث ظاهر شود و حال وقت ظهور نبوده سلطان قدمی را که نقطهٔ بیان در ذکرش میفرماید او مقدّسست از بیان و اشارهٔ من این قوم بیحیا وقت از برای او معیّن میفرمایند این ذکر مستغاث که حضرت فرموده از برای آنست که خارج را منع نماید و اینکلمه وحدها را سبب امتحان خلق قرار فرموده نفسیکه بشهادت خود نقطهٔ بیان بجمیع بیان معروف نمیشود چگونه بکلمهٔ مستغاث معروف میگردد و مستغاث از بیان محسوبست و انّه لا یعرف بالبیان با اینکه میفرماید اگر این حین ظاهر شود بر کل لازم است اقرار بر آنشجرهٔ مبارکه در کتاب هیاکل سرّ مستغاث مشهود است طوبی للعارفین و بهمین نفس سائل که حرف حیّ است و حال هم موجود است بشارت فرمودهاند که بشرف لقا فائز میشود قوله عزّ ذکره لعلّک فی ثمانیة سنة یوم ظهوره تدرک لقآء الله ان لم تدرک اوّلاً تدرک

shalt attain the presence of God. If thou dost not attain it at the beginning, thou shalt attain it at the end. But be thou assured that the Cause is greater than every great thing, and the Remembrance is mightier than every mighty thing."'

آخره ولکن ایقن بأنّ الأمر اعظم فوق کلّ عظیم و انّ الذّکر اکبر فوق کلّ کبیر انتهی

21 They who hold fast to the Most Great Name should meditate upon these sublime words, lest they be debarred by mere words from the ocean of inner meanings and be prevented by mention of "Him Whom God shall make manifest" from His sovereignty. O by my Lord! Verily this Cause is greater than every great thing, and this Remembrance is mightier than every mighty thing. Blessed are they who understand, and joy be to those who are insightful and contemplative.

21 باید نفوسیکه متمسّک بذکر مستغاثند در اینکلمات عالیات تفکّر نمایند شاید بالفاظ از بحر معانی محروم نمانند و بذکر مستغاث از سلطان او ممنوع نگردند ای وربّی انّ الأمر اعظم فوق کلّ عظیم و انّ الذّکر اکبر فوق کلّ کبیر طوبی للعارفین و نعیماً للمتفرّسین و المتفکّرین

22 This evanescent servant has repeatedly mentioned these remembrances in letters to the friends. However, as in these days the braying of the ravens that was promised has been raised and the book of perdition has appeared, it is mentioned again so that that Beloved One may make the friends aware, that the people of Baha may witness what befitteth them and may manifest the most great steadfastness. God willing, all should observe the verses of Truth, nay rather memorize them, that they may at all times be blessed with the sweetness of the water of divine knowledge.

22 این خادم فانی این اذکار را مکرّراً در نامه‌های دوستان ذکر نموده ولکن چون این ایّام نعیق ناعق که وعده داده شده بود مرتفع گشته و کتاب سجّین بمیان آمده مجدّداً ذکر شد تا آنمحبوب دوستانرا آگاه نماید و اهل بها خود را به ما ینبغی لهم مشاهده نمایند و باستقامت کبری ظاهر گردند انشآءالله باید کل بیانات حقّ را ملاحظه نمایند بلکه حفظ نمایند تا از حلاوت کوثر عرفان در کلّ احیان محظوظ باشند

23 As to what you wrote that after attaining the divine presence, you witnessed another station granted by the establishment of the Chosen Beauty, such that all those aspects and conditions of previous steadfastness were, compared to what followed, but wavering itself and the very essence of agitation. And likewise you beseeched the Exalted Truth, magnified be His grandeur and glorified His majesty, to cause you to attain a station wherein you would, in His path of love, detach yourself from soul and spirit, from name and fame, from being and nothingness, from honor and dishonor. All these matters were presented at the Most Holy, Most Exalted, Most Glorious Threshold, exalted be His greatness. This is what the Tongue of the All-Merciful uttered in the Kingdom of Utterance. God willing, may it be witnessed with perfect sanctity and detachment and whatsoever beseemeth the Day of God, and may the station of the most great martyrdom be attained.

23 اینکه مرقوم داشته بودید که بعد از فائز شدن بلقا دیدم مقام دیگر از استقرار طلعت مختار عنایت فرموده که جمیع آنجهات و شئونات استقامت قبل نسبت ببعد نفس تزلزل و حقیقت اضطراب بوده و همچنین از حقّ منیع جلّ کبریائه و عظم اجلاله سائل شدید که آنجنابرا بمقامی فائز فرماید که در سبیل حبّش از جان و روان و اسم و رسم و هستی و نیستی و نام و ننگ از کل بگذرند اینمراتب بتمامها در ساحت اقدس امنع اعزّ ابهی جلّت عظمته عرض شد هذا ما نطق به لسان الرّحمن فی ملکوت البیان انشآءالله بکمال تقدیس و تنزیه و ما ینبغی لیوم الله مشاهده شود و بمقام شهادت کبری فائز گردد

24 Today, service to the Cause is among the greatest of deeds. Assured souls must engage in teaching the Cause of God with perfect wisdom, that the fragrance of the garment of the All-Merciful may be diffused in all directions. This martyrdom is not limited to the shedding of blood, for it is possible for one to be recorded in the Book of the Lord of Names as a martyr while still possessing the bounty of life. Blessed art thou for

24 الیوم خدمت امر از اعظم اعمال است باید نفوس مطمئنّه بکمال حکمت بتبلیغ امر الله مشغول شوند تا نفحات قمیص رحمانی در جمیع جهات متضوّع گردد این شهادت محدود بذبح و انفاق دم نبوده چه که میشود انسان با نعمت حیات از شهدا در کتاب مالک اسماء ثبت شود طوبی لک بما

having desired to sacrifice all that thou hast and art and all that is with thee in My path.

اردت انفاق ما لک و منک و عندک فی سبیلی انتهی

25 At this juncture, this evanescent servant sets forth before you the utterance of the All-Merciful that was revealed concerning the station of martyrdom of the King of Martyrs, that all the friends may gather the sublime and exalted pearls from the ocean of divine utterance. Thus speaks He, exalted be His glory, addressing 'Ali-before-Akbar, upon him be the glory of God, the Lord of destiny:

25 در اینمقام این خادم فانی بیان رحمن را که در ذکر مقام شهادت سلطان‌الشّهدآء ظاهر شده خدمت آنجناب ذکر مینماید تا جمیع دوستان لآلی بدیعهٔ منیعه از دریای بیان الهی اخذ نمایند قوله عزّ کبریائه مخاطباً لعلی قبل اکبر علیه بهآء الله مالک القدر

26 "All the chosen ones of God must, God willing, arise to that which will promote the Cause of God, and act accordingly. Let them ponder which deeds today will cause the elevation of the servants and the advancement of the Cause. Conflict, contention and corruption have been forbidden in most of the Tablets, and this blessed word hath descended from the heaven of the divine will: 'The Cause of God must be promoted through wisdom and utterance, not through the sword of steel or aught else.' Many such utterances are found in the divine verses. The possessors of insight have, God willing, seen and understood. In this case, the people of truth must ponder what will remove the veils of the people and cause the exaltation and elevation of God's Cause.

26 انشآءالله باید جمیع اصفیا به ما یرتفع به امر الله قیام نمایند و عامل شوند تفکّر نمایند الیوم کدام یک از اعمال سبب ارتقای عباد و ارتفاع امر است نزاع و جدال و فساد در اکثر از الواح منع شده و اینکلمهٔ مبارکه از سماء اراده از قبل نازل نصرت امر الله بسیف حکمت و بیان است نه بسیف حدید و دون آن امثال این بیانات در آیات الهی بسیار است انشآءالله صاحبان ابصار دیده و دانسته‌اند در اینصورت باید اهل حقّ تفکّر نمایند که الیوم چه کشف حجابهای خلق نماید و سبب علوّ و سموّ امر الهی گردد

27 "O 'Ali! Reflect upon that which hath flowed from the Pen. In life, sacrifice thyself in the path of Truth. This is a martyrdom that is not limited to pen, tongue, utterance and tablets. The Letter Ha', upon him be from all glory its most glorious, attained unto this supreme martyrdom, even before his outward martyrdom, for he had no will, desire or thought of his own. All these he sacrificed for the Beloved, and afterwards attained unto outward martyrdom, offering up his life in the path of the True Beloved. He removed the crown of life from his head and cast it at the feet of his Friend. Blessed is he who hath recognized this station, and blessed is he who hath found the fragrance of the utterance of the All-Merciful.

27 یا علی در آنچه از قلم جاری شده تفکّر نما با زندگی خود را فدای سبیل حقّ کن این شهادتیست که بقلم و لسان و بیان و الواح منتهی نشود اسم حاء علیه منکلّ بهآء ابهاه باین شهادت کبری فائز شد قبل از شهادت ظاهره چه که از خود بهیچوجه اراده و مشیّت و خیالی نداشت جمیع اینمراتب را فدای دوست نمود و بعد هم بشهادت ظاهره فائز شد و جان را در ره محبوب حقیقی نثار نمود افسر حیات از سر برداشت و بر قدم دوست نثار نمود طوبی لمن عرف هذا المقام و طوبی لمن وجد عرف بیان الرّحمن

28 "Verily, whosoever hath truly surrendered himself unto God and become effaced from self in His path, such a one will not consider his own station, rank, fame or name, but will fix his gaze upon the Cause of God and that which establisheth His wisdom. I swear by the Sun of My utterance! He who hath attained unto that which My Pen hath spoken hath indeed prospered in all the worlds of My dominion. Beware lest anything debar you from My straight path. All must strive with the utmost effort to acquire the word of divine good-pleasure. The people are ignorant and heedless. A teacher is needed, and if that teacher acts in accordance with the command of

28 هر نفسی فی‌الحقیقه خود را بحقّ سپرد و در سبیل حقّ از خود فانی شد او ملاحظهٔ شأن و مقام و ننگ و نام خود را ننماید و ناظر بامر الله و ما یثبت به حکمه شود اقسم بشمس بیانی من فاز بما نطق به قلمی انّه ربح فی کلّ عالم من عوالمی ایّاکم ان یمنعکم شیء عن سبیلی المستقیم کل باید بکمال جهد تحصیل کلمهٔ رضا نمایند ناس جاهلند و هم غافل مبیّن لازم است و اگر آن مبیّن بامر حقّ عامل شود البتّه نور بیانش عالم را منوّر نماید و امم را بشطر قدم کشاند

God, surely the light of his utterance will illumine the world and draw the peoples to the direction of the Ancient Beauty.

29 "O 'Ali! Since God - exalted be His glory and magnified be His grandeur - hath sanctified the promotion of His Cause from conflict, contention, the drawing of swords and the like, therefore must we hold fast to the cord of goodly deeds and spiritual qualities. If anyone acts for the sake of God according to what hath been mentioned, this will surely have an effect in the world and will rend asunder the thick veils, for that which God hath ordained as the cause and means for the victory and advancement of His Cause is indeed penetrating and effective. To this testifieth every discerning soul."

29 یا علی چون نصرت امر را حقّ جلّ جلاله و عظم کبریائه مقدّس نموده از نزاع و جدال و سلّ سیف و امثال آن لذا باید بحبل اعمال طیّبه و اخلاق روحانیّه تشبّث نمود اگر نفسی لله بآنچه ذکر شد عمل نماید البتّه در عالم اثر کند و خرق حجبات غلیظه نماید چه که آنچه را حقّ سبب و علّت نصرت و ارتفاع امر قرار فرمود نافذ و مؤثّر است یشهد بذلک کلّ عالم بصیر انتهی

30 This evanescent servant, from the time of the preliminary events in the Land of Sad, hath been uttering "Would that I had been with them!" Truly they attained unto a station the yearning for which shall forever remain with those who are nigh unto God, the sincere ones, and the likes of this evanescent servant. Now we beseech the Exalted Truth that He may cause both you and this servant to attain unto this martyrdom which hath flowed from the Supreme Pen, that we may, in our lifetime, sacrifice ourselves in service to the Friend and attain unto that which God hath willed.

30 اینعبد فانی از هنگام مقدّمهٔ ارض صاد به یا لیتنی کنت معهم ذاکر است فی‌الحقیقه بمقامی فائز شدند که حسرت آن از برای مقرّبین و مخلصین و امثال اینعبد فانی باقی خواهد بود حال از حقّ منیع استدعا آنکه آنجناب و اینعبد را باین شهادت که از قلم اعلی جاری شد فائز فرماید تا در زندگی خود را نثار خدمت دوست نمائیم و به ما اراده الله فائز گردیم

31 As to what you wrote about the Mashriqu'l-Adhkar being designated in the land of Ta, and likewise being established and becoming established through God's grace in other lands - these matters were presented at the Most Holy Court. This is what the Tongue of Grandeur spoke in reply:

31 و اینکه مرقوم داشته بودید که مشرق‌الأذکار در ارض طاء معیّن شده و همچنین در بلاد اخری بعنایت حقّ جاری شده و میشود اینمراتب در ساحت امنع اقدس عرض شد هذا ما نطق به لسان القدم فی الجواب

32 "'Blessed is the spot, and the house, and the place, and the city, and the heart, and the mountain, and the refuge, and the cave, and the valley, and the land, and the sea, and the island, and the meadow where mention of God hath been made, and His praise glorified.' This binding decree was revealed in the Most Holy Book. However, these matters are contingent upon wisdom. In all cases one must look to the horizon of wisdom, for the corrupt ones and troublemakers lie in wait, seeking to find a pretext to raise an uproar.

32 طوبی لمحلّ و لبیت و لمقام و لمدینة و لقلب و لجبل و لکهف و لغار و لأودیة و لبرّ و لبحر و لجزیرة و لدسکرة ارتفع فیها ذکر الله و ثنائه این حکم محکم در کتاب اقدس نازل ولکن این امور معلّق بحکمت است در هر حال باید بافق حکمت ناظر شد چه که مفسدین و مغلّین در کمین بوده و هستند تا مستمسکی بیابند و بفضوا قیام نمایند

33 "Among the followers of the Furqan, naught remaineth of the fundamental divine laws and God's religion save a name. All are wandering in the wilderness of idle fancies and vain imaginings, clinging to the ignorant ones of the earth. Nevertheless, they have striven and continue to strive with the utmost effort to extinguish the divine light that hath dawned from the horizon of the heaven of knowledge. Fie upon them and those who follow them! By the lights of the Ancient Countenance that endureth after the passing of all things - the people of the

33 از اصول احکام الهی و شریعة الله مابین اهل فرقان جز اسمی نمانده کل در بادیه‌های ظنون و اوهام سالک و بجهّال ارض متمسّک مع‌ذلک بکمال جدّ و جهد در اطفای نور الهی که از مشرق آسمان دانائی طلوع نموده بوده و هستند افّ لهم و للّذین تمسّکوا بهم قسم بانوار وجه باقی بعد فناء اشیاء که اهل بیان محتجب‌تر و خاسرتر و پست‌تر مشاهده میشوند چه که بعد از خرق

Bayan are seen to be more veiled, more lost, and more debased, for after the rending of veils and the burning away of allusions and glory-clouds, they have clung to the vain imaginings of the past. They have taken for themselves an idol besides God. Lo! They are among the most lost in the perspicuous Book.

حجبات و حرق اشارات و سبحات باوهام قبل تمسّک نموده‌اند قد اتّخذوا لأنفسهم صنماً من دون الله الا انّهم من الأخسرین فی کتاب مبین

34 "The raising of Mashriqu'l-Adhkars in the cities and regions of the land of Kha is beloved, for it accordeth with the Book of God and His ways. But it must be concealed from all save trustworthy, steadfast souls. Blessed is the soul that hath arisen to serve the Cause, and blessed is the servant who hath traveled through the lands to spread the signs of the Lord of Creation. However, in the lands of Ta and Ya and Shin and elsewhere, one must be patient and hold fast to the cord of patience until the Sun of the Cause shineth forth from the horizon of permission, for in these places the manifestation of such matters lieth outside the requirements of wisdom. Would that the heedless people would understand their own manifest interests! We see them in profound ignorance. Should any soul understand what is truly good for him, he would not exchange a single letter of God's commandments for the whole world. Alas! Alas! Their deeds have deprived them of God's mercy, His knowledge and His commandments."

34 ارتفاع مشارق الأذکار در مدن و دیار ارض خاء محبوبست چه که مطابق کتاب الله و سنن اوست و ستر آن از اعظم امور الّا از نفوس مطمئنّهٔ مستقیمه طوبی لنفس قامت علی خدمة الأمر و طوبی لعبد دار البلاد لانتشار آثار مالک الایجاد ولکن در ارض طاء و یاء و ش و غیرها باید توقّف نمود و بحبل صبر تمسّک جست الی ان یطلع نیّر الأمر من افق الاذن چه که در این اماکن ظهور این امور از مقتضیات حکمت خارج است ای کاش ناس غافل منافع ظاهرهٔ خود را ادراک مینمودند نراهم فی جهل عظیم هر نفسی خیر خود را ادراک نماید یک حرف از اوامر الهی را بجمیع عالم مبادله ننماید هیهات هیهات قد جعلتهم اعمالهم محرومین عن رحمة الله و عرفانه و اوامره انتهی

35 As to the matter of the Blessed Spot - it is most beloved, and an explicit command hath previously been revealed by the Supreme Pen. However, its affairs must remain concealed, for some of the friends are weak and with the slightest hesitation or doubt they make mention of it, while the oppressive souls lie in wait. If they do not interfere, they may demand payment of funds. The taking of funds is not and was not acceptable, but such matters may cause grief to holy souls. Therefore, the utmost wisdom must be observed in all affairs. We beseech God to assist that person in serving the Cause. Verily He is the One with power over whatsoever He willeth, and in His grasp is the dominion of the kingdom of the heavens and the earth. Consider how God hath designated this Blessed Spot for the good of all on earth; nevertheless, should they become aware of it, they would arise in lamentation and wailing and cry "O Religion!"

35 امّا فقرهٔ محلّ البرکة بسیار محبوبست و حکم صریح هم از قبل از قلم اعلی نازل ولکن باید امرش در ستر باشد چه که بعضی از دوستان ضعیفند باندک وهنی و وهمی ذکر مینمایند و نفوس ظالمه هم منتظر اگر متعرّض نشوند شاید مطالبهٔ وجه موجود را بنمایند اخذ وجه قابل نبوده و نیست ولکن امثال این امور شاید سبب احزان نفوس مقدّسه گردد لذا باید کمال حکمت در امور ملاحظه شود از حقّ میطلبیم آنجناب را بر خدمت امر مؤیّد فرماید انّه لهو المقتدر علی ما یشآء و فی قبضته ملکوت ملک السّموات و الأرضین ملاحظه نمائید این محلّ البرکة را حقّ قرار داده از برای خیر من علی الأرض معذلک اگر مطّلع شوند بنوحه و ندبه و واشریعتا قیام نمایند

36 You mentioned you had sent numerous letters with no response received over a long period, even ages and centuries passed with no word, until recently when Zaynu'l-Muqarrabin (may the glory of God, the True Sovereign, the Manifest, be upon him) sent your letters addressed to this ephemeral one. He wrote that correspondence had been delayed en route, and likewise regarding the box of paper and pens - they wrote these days

36 و اینکه مرقوم داشته بودید که نامه‌های متعدّده ارسال فرموده‌اند و جواب عرض نشده مدّتها گذشت بلکه عهدها و قرنها و خبری از آنجناب نرسید تا اینکه این ایّام متوالیاً متواتراً حضرت زین‌المقرّبین علیه بهآء الله الملک الحقّ المبین دستخطهای آنجناب را که باسم این فانی بود

that the box has now arrived. The point is that apparently no news was received, otherwise the response would not have been neglected. God willing, may you be so enkindled by the fire of divine love that you become the cause of igniting frozen souls. Thus far was the response to one of your esteemed letters, and then another joy-bestowing letter cheered this grieving heart. Complete delight was obtained from its fragrances, for it began with mention of your Beloved and our Beloved and the Beloved of all in the heavens and earth. Subsequently it was presented at the Most Holy Court. His utterance, exalted be His grandeur:

فرستادند و مرقوم داشته بودند که مکاتیب در عرض راه مانده و همچنین جعبهٔ کاغذ و قلم این روزها نوشته بودند جعبه هم رسیده مقصود آنکه بر حسب ظاهر خبر نرسید والّا در جواب اهمال نمیرفت انشآءالله از حرارت محبّت الهی بشأنی مشتعل شوید که سبب اشتعال انفس افسرده گردد تا ایخقام جواب یک نامهٔ نامی آنجناب بود که عرض شد و بعد نامهٔ دیگر مسرّت‌بخش خاطر غمگین گردید از نفحاتش بهجت تمام حاصل چه که مصدّر بود بذکر محبوبکم و محبوبنا و محبوب من فی السّموات و الأرض و بعد در ساحت اقدس عرض شد قوله عزّ کبریائه

37 "God willing, may they attain to that which they have beseeched from the Exalted Truth. Blessed is he who has turned to the Supreme Horizon, who has drunk of the Kawthar of immortality and the Tasnim of the divine presence from the hand of bounty of the Lord of Names. And God willing, may they speak and make mention of the Truth, sanctified from all things, that perchance dead souls may be quickened by the breaths of remembrance and attain to the station of 'Verily, unto Him shall we return.' The Day is manifest, and this is the Day which all have been promised, and the lights of the Sun of Truth are visible, yet the ignorant ones of the earth have turned away from it, for the nature of the bat has overcome those souls. Therefore are they deprived of the rays of the Sun of inner meanings. Convey greetings from the Lord of Names to the friends in the land of Kha. Verily We give them glad tidings of My remembrance and My mention and My loving-kindness, and We remember them as a grace from Us. Verily thy Lord is the Forgiving, the Compassionate.

37 انشآءالله آنچه را از حقّ منیع مسئلت نموده‌اند بآن فائز شوند طوبی له بما اقبل الی الأفق الأعلی و شرب کوثر البقآء و تسنیم اللّقآء من ید عطآء مالک الأسمآء و انشآءالله مقدّساً عنکلّ شیء بذکر حقّ ناطق و ذاکر باشند لعلّ نفوس مرده از نفحات ذکر زنده شوند و بمقام انّا الیه راجعون فائز گردند یوم ظاهر و این یومی است که جمیع بآن موعودند و انوار آفتاب حقیقت مشهود ولکن جهّال ارض از آن معرض چه که طبیعت خفّاشی در آن نفوس غلبه نموده اینست که از اشعّهٔ شمس معانی محرومند دوستان ارض خاء را از قبل مالک اسماء تکبیر برسان انّا نبشّرهم بتکبیری و ذکری و عنایتی و نذکرهم فضلاً من عندی انّ ربّک لهو الغفور العطوف

38 Those souls who have ascended the heights of certitude and have drunk from the Salsabil of life in the days of the All-Merciful are all remembered in the presence of the Wronged One. Say: O trees of the garden of divine love! The rains of mercy are ever flowing and descending. God willing, may the conditions of the world and the oppression of nations not deprive you thereof. By the life of God! The world and all therein are transient. Strive that ye may drink from the Euphrates of the mercy of the All-Merciful. By the Divine Essence! Whosoever drinks thereof is adorned with eternal life and an everlasting ornament, and arises to serve his Lord in such wise that neither the blame of the blamer nor the derision of the infidels who have disbelieved in God, the Lord of all worlds, can turn him aside. O friends! Gather together with joy and

38 نفوسیکه بمعارج ایقان ارتقا نموده‌اند و از سلسبیل حیوان در ایّام رحمن آشامیده‌اند جمیع لدی المظلوم مذکورند بگو ای اشجار حدیقهٔ محبّت الهی امطار رحمت در کلّ حین جاری و نازل است انشآءالله شئونات عالم و ظلم امم شما را از آن محروم ننماید لعمر الله دنیا فانی و ما فیها فانی جهد نمائید تا از فرات رحمت رحمن بیاشامید قسم بذات حقّ هر نفسی آشامید او بحیات ابدیّه و طراز باقی مزیّن است و یقوم علی خدمة مولاه علی شأن لا تأخذه لومة لائم و لا شماتة الّذین کفروا بالله ربّ العالمین ای دوستان بروح و ریحان و بکمال حکمت و بیان جمع شوید

fragrance, and with perfect wisdom and utterance, and drink of the most pure and luminous wine in the name of the Lord of Power. Verily it is My wondrous love, My cherished word, and My holy, transcendent, sublime remembrance. Be not saddened by the calamities of the world. By God! The ocean of joy yearns for your presence, for every good thing hath been created for you and will appear according to the requirements of time. Thus doth My Most Exalted Pen give you glad tidings from this Most Great Prison as a bounty from Him, and He is the All-Bountiful, the Most Generous."

و از رحیق اطهر انور باسم مالک قدر بیاشامید و انّه لحبّی العزیز البدیع و بیانی العزیز المنیع و ذکری المقدّس المتعالی العزیز الرّفیع از حوادث دنیا محزون مباشید تالله بحر فرح لقای شما را آمل چه که هر خیری مخصوص شما خلق شده و باقتضای اوقات ظاهر خواهد شد کذلک یبشّرکم قلمی الأعلی من هذا السّجن الأعظم فضلاً من عنده و هو الفضّال الکریم انتهی

39 With regard to what was mentioned about your attention being directed to the land of Kha, and your entry into the land of Ba, and your sojourn there for nine full days, and the manifestation of the fire of love among souls turning to God - praise and thanks be to God Who confirmed you in mention, praise and service to His Cause. God willing, the breezes of discord will be cut off from all directions and the sweet fragrances of unity and harmony will waft among the friends. The first and foremost cause for the exaltation of God's Cause among His servants is unity and accord, as well as virtuous character and conduct. God willing, may all attain unto these.

39 اینکه ذکر شده بود توجّه بارض خاء نمودید و وارد ارض باء شدید و توقّف آنجناب نه ۹ یوم کامل در آن ارض و ظهور نار محبّت مابین نفوس مقبله لله الحمد و له المنّة که آنجناب را مؤیّد فرمود بذکر و ثنا و خدمت امر انشآءالله روایح اختلاف از جمیع جهات مقطوع شود و نفحات اتّحاد و اتّفاق مابین احباب متضوّع گردد آنچه سبب و علّت اعلای امر الله مابین عباد است اوّل اتّحاد و اتّفاق است و همچنین صفات و اخلاق انشآءالله جمیع بآن فائز شوند

40 Regarding what you wrote about the Sadat of Shahmirzad, upon them be the Glory of God, and their arising to make mention and offer praise and serve the Cause - this was presented at the Most Holy Court and He said: "God willing, may they ever attain to this most glorious and exalted station. We make mention of them as We mentioned them before, and We counsel them with that whereby God's Cause will be exalted in cities and lands."

40 و اینکه در بارهٔ سادات شهمیرزاد علیهم بهآء الله و قیام ایشان بر ذکر و ثنا و خدمت امر مرقوم داشتید در ساحت امنع اقدس عرض شد فرمودند انشآءالله لازال بایتقام اعزّ ارجمند اعلی فائز باشند انّا نذکرهم کما ذکرناهم من قبل و نوصیهم بما یرتفع به امر الله فی المدن و الدّیار انتهی

41 Likewise, what you mentioned about various countries and lands was a source of joy and gladness. God willing, may they at all times manifest the fire of divine love with an ever-increasing flame, and strive each day to witness themselves occupying a station in the love of God higher than that of the previous day.

41 و همچنین در ذکر ممالک و بلدان آنچه مذکور داشتید مایهٔ فرح و مسرّت شد انشآءالله در هر حین بنار محبّت الهی بشعلهٔئی فوق شعلهٔ اوّل ظاهر شوند و در صدد آن باشند که در هر یوم خود را صاحب مقامی که فوق مقام یوم قبل است در محبّة الله مشاهده کنند

42 Concerning what you wrote about the sons of Khalil and the friends in that land, all was presented at the Most Holy and Supreme Court. His utterance, exalted be His grandeur: "O My loved ones in Kha! Hearken unto the call of God, your Lord, the Most Glorious. He makes mention of you with that which will cause your remembrance and your spirits to endure in God's Kingdom, the Lord of the worlds. Vie ye with each other in the service of God and of His Cause. This is indeed what profiteth you in this world, and in that which is to come.

42 و اینکه در بارهٔ ابناء خلیل و دوستان آن ارض نوشته بودید جمیع در ساحت اقدس اعلی عرض شد قوله عزّ کبریائه یا احبّائی فی الخآء ان اسمعوا ندآء الله ربّکم الأبهی انّه یذکرکم بما یبقی به اذکارکم و ارواحکم فیملکوت الله ربّ العالمین ان استبقوا فی خدمة الله و امره هذا ما ینفعکم فی الدّنیا و الآخرة انّ ربّکم الرّحمن لهو المخبر العلیم لا تحزنوا

Your Lord, the God of Mercy, is the All-Informed, the All-Knowing. Grieve not at the things ye witness in this day. The day shall come whereon the tongues of the nations will proclaim: "The earth is God's, the Almighty, the Single, the Incomparable, the All-Knowing!" Thus have We illumined the horizon of the heaven of utterance with this luminous, holy, radiant Light. We counsel you, O My loved ones, with trustworthiness, truthfulness, and to act in accordance with what ye have been commanded in My Gracious Book. Glory be upon you and upon those who love you, from God, the One, the Single, the All-Wise."

عمّا ترونه اليوم سيأتى يوم فيه تنادى السن الأمم الملک لله المقتدر الفرد الواحد الخبير كذلک نوّرنا افق سمآء البيان بهذا النّير المشرق المقدّس المنير نوصيكم يا احبّائى بالأمانة و الصّدق و العمل بما امرتم به فى كتابى الكريم البهآء عليكم و على من يحبّكم من لدى الله الفرد الواحد الحكيم انتهى

43 Regarding what was mentioned about your visit to the land of Sad and your mention of divine favors for the descendants of the Name of God, Ha, upon him be all the Most Glorious Glory - it is known and evident that whosoever shows love today to these descendants is beloved of God. Praise be to God that you have been and are successful, and this righteous deed was accepted at the Most Holy and Supreme Court. Blessed art thou and joy be unto thee! Letters have been received from Aqa Mirza Ism and the son of the martyr, upon him be the Glory of God, and likewise they had written a letter to this servant for which a reply was sent. Praise be to God they are adorned with the ornament of divine love, and this garment has been and is befitting for all souls, were the people of the world to be adorned therewith.

43 و اينكه مذكور داشتند بارض صاد تشريف بردند و عنايات الهيّه را از برای بقيّهء آل اسم الله حاء عليه منكلّ بهآء ابهاه ذكر نمودند اين معلوم و واضحست هر نفسى اليوم ببقيّهء آل اظهار محبّت نمايد لدى الله محبوبست الحمد لله آنجناب موفّق بوده و هستند و در ساحت اقدس اعظم اين عمل مبرور مقبول افتاد نعيماً لک و هنيئاً لک از جناب آقا ميرزا اسم و جناب ابن شهيد عليه بهآء الله عرايض رسيده و همچنين باينعبد هم مكتوبى مرقوم داشته بودند جواب ارسال شد الحمد لله بطراز محبّت الهى مزيّنند و اين ثوب موافق كلّ نفوس بوده و هست اگر اهل عالم بآن مزيّن گردند

44 Concerning what you wrote about representing this evanescent one, this was my utmost desire - praise be to God for this! In truth, this matter is among the greatest attainments. I beseech God, exalted be His glory, to bestow a mighty reward. I bear witness that there is no God but Him, and that whosoever hath visited them is as one who hath visited the Lord of eternity upon the Most Great Throne. This blessed word did this servant hear from the Tongue of Grandeur, and the peerless portrait was accepted in the most excellent state at the Most Holy Court, and they illumined it with the lights of the Throne, saying: "This is among the most glorious gifts that hath been presented before the face of the Lord of Names. Blessed is he and those whose names were mentioned before the Throne. Thus doth God remember His devoted servants."

44 و اينكه مرقوم داشته بوديد از جانب اينفانى نيابت نموديد اين منتهى آمال اينفانى بوده نشكر الله بذلک فىالحقيقه اينفقره از فوز اعظم است از حقّ جلّ جلاله سائل و آملم كه اجر عظيم عنايت فرمايد اشهد انّه لا اله الّا هو و الّذى زارهما كمن زار مالک القدم على العرش الأعظم و اينكلمهء مباركه را اينعبد از لسان عظمت اصغا نمود و تمثال بيثال در احسن احوال بساحت اقدس فائز و بانوار عرش منير فرمودند هذا من انخر الهدايا قد حضر تلقآء وجه مالک الأسمآء طوبى له و للّذين حضرت اسمائهم لدى العرش كذلک يذكر الله عباده المقبلين انتهى

45 Although this evanescent servant has caused you trouble and, as the Persians say, has been long-winded, yet since the primary purpose and true desire was to make mention of the Goal of all the worlds and His loved ones, there was and is no harm in it. The replies to the friends and dignitaries of that

45 اگرچه اين خادم فانى سبب زحمت آنجناب شده بقول اعجام بسيار درازنفسى نموده ولكن چون مقصود اوّليه و امل حقيقى ذكر مقصود عالميان و دوستان او بوده بأسى نبوده و نيست جواب

land have been and are being submitted, and God willing, will be sent gradually, as sending thick packets would not be wise. Likewise, some exalted, blessed, and holy Tablets have been revealed from the heaven of will in response to the petition of His Honor A.H.M., upon him be the glory of God, and the names mentioned in his petition. If God willeth, these will be sent later.

دوستان و آقایان آن ارض بعضی عرض شده و میشود و انشآءالله بتدریج ارسال میگردد چه که ارسال پاکت ضخیم موافق حکمت نبوده و نیست و همچنین بعضی الواح منیعهٔ مبارکهٔ مقدّسه از سماء مشیّت در جواب عریضهٔ جناب الّاهور م علیه بهآء الله و اسماء مذکورهٔ در عریضهٔ ایشان نازل لو شآء الله از بعد ارسال میشود

46 Another matter: news arrived from Hadba that His Honor, the spiritual friend Mirza Asadu'llah, upon him be the glory of God, is returning. Therefore, nothing was submitted to him this time. I beseech the Most High to strengthen him in all conditions and ordain for him the good of both worlds. His petitions were presented at the Most Holy Court and responses were revealed which, God willing, will be sent.

46 عرض دیگر آنکه از طرف حدبا خبر رسید که جناب حبیب روحانی جناب آقا میرزا اسدالله علیه بهآء الله مراجعت مینمایند لذا این کرّه چیزی خدمت ایشان عرض نشد اسأله تعالی بأن یؤیّده فیکلّ الأحوال و یقدّر له خیر الآخرة و الأولی عرایض ایشان در ساحت اقدس عرض شد و جواب هم نازل انشآءالله ارسال میشود

47 I convey my greetings and utter servitude to the honored friend Mulla Ali, upon him be the glory of God, and likewise to His Honor Ibn-i-Shahid, upon them both be the glory of God, and to Aqa Khudadad and Aqa Azizu'llah and other dignitaries, upon them be the glory of God. All that was sent to this servant was presented at the Most Holy and Most Exalted Court, and this servant has also submitted replies to some. I beseech God for the ability to succeed in sending them later.

47 خدمت حبیب مکرّم جناب ملّا علی علیه بهآء الله و همچنین خدمت جناب ابن شهید علیهما بهآء الله و جناب آقا خداداد و آقا عزیزالله و سایر آقایان علیهم بهآء الله عرض تکبیر و فنا و نیستی خود را معروض میدارم آنچه نزد اینعبد ارسال داشتند در ساحت امنع اقدس عرض شد و همچنین اینعبد هم خدمت بعضی جواب معروض داشت از حقّ توفیق میطلبم موفّق شوم بر ارسال آن از بعد

48 Concerning what was mentioned that His Honor Mulla Ghulam-Rida from Shahrud wrote to you that there is a small amount of the Huqúqu'llah with this atom, and there are several poor and distressed people in this city, and moreover some Tablets and writings need to be copied and sent to the surroundings of this land - is it permissible to spend this amount on these purposes? Similar matters have previously been presented at the Most Holy Court. The firm ruling is that in every city, whatever exists or will exist of the Huqúqu'llah must be presented at the Most Holy Court, and whatever ruling is issued should be carried out, so that every matter may be orderly. However, in this specific case, permission was granted for whatever His Honor Mulla Ghulam-Rida intended to do, though hereafter it would be preferable that they act according to what was revealed in the Most Holy Book, so that all may be adorned with the ornament of the will of the Beloved of the worlds.

48 اینکه مذکور داشتند که جناب ملّا غلام رضا از شاه[...] بآنجناب نوشته‌اند قلیل وجهی از مال الله نزد این ذرّه هست و چند نفر مسکین و پریشانهم در این شهر هستند و علاوه بر این بعضی الواح و آثار هم لازم است که نوشته شود و باطراف این بلد ارسال گردد آیا جایز است که این وجه بایتمصارف برسد انتهی امثال اینفقره از قبل بساحت اقدس عرض شده حکم محکم اینکه در هر بلد آنچه از حقوق الله موجود است و یا بشود باید در ساحت اقدس عرض شود آنچه حکم صادر معمول گردد تا هر امری منظّم باشد ولکن در این فقرهٔ مخصوص اذن فرمودند که آنچه جناب ملّا غلام رضا اراده نموده عمل نماید و از بعد محبوب آنکه آنچه در کتاب اقدس نازل بآن عامل شوند تا جمیع بطراز ارادهٔ محبوب عالمیان مزیّن باشد

49 The mention of the honored mother, upon her be the Glory of God, and others was made in the Most Holy and Exalted Presence. Thus spoke the Tongue of Power and Might: May all abide and rest beneath the gaze of loving-kindness and the shade of the Tree of Mercy. We, from this station, send Our glorification upon their faces and make mention of them through the verses of God, the Protector, the Self-Subsisting. Blessed are they for having attained unto the verses of God, His remembrance and His knowledge in His days. This is none other than a glorious station. The Glory be upon them and upon those women who have believed in the One, the All-Informed.

49 ذکر مخدّره والده علیها بهآء الله و سایرین در ساحت امنع اقدس اعلی عرض شد هذا ما نطق به لسان القدرة و القوّة جمیع تحت لحاظ عنایت و ظلّ سدرهٔ رحمت ساکن و مستریح باشند انّا نکبّر من هذا المقام علی وجوههنّ و نذکّرهنّ بآیات الله المهیمن القیّوم طوبی لهنّ بما فزن بآیات الله و ذکره و عرفانه فی ایّامه ان هذا الّا مقام عظیم البهآء علیهنّ و علی اللّائی آمنّ بالفرد الخبیر

50 We make mention in this station of thy brother whose letter was present before the Throne. Give him the glad-tidings of Our remembrance of him that he may be of the thankful ones. We have read his letter and have answered it. We shall soon send him, if God willeth, a gracious Tablet through which he will discover the fragrance of My remembrance and My utterance. Verily thy Lord is the All-Remembering, the All-Knowing. The Glory of God be upon him from God, the Lord of the worlds.

50 انّا نذکر فی هذا المقام اخاک الّذی حضر کتابه لدی العرش بشّره بذکری ایّاه لیکون من الشّاکرین انّا قرأنا کتابه و اجبناه سوف نرسل الیه لو شآء الله لوح کریم لیجد منه عرف ذکری و بیانی انّ ربّک لهو الذّاکر العلیم البهآء علیه من لدی الله ربّ العالمین انتهی

51 It is submitted that the Most Great Branch - may my spirit, my being, and my essence be sacrificed for the dust of His blessed footsteps - has for some time gone to a place which is two days' journey from this land. God willing, after His return, whatever was submitted to Him concerning the degrees of sincerity, nothingness and self-effacement will be conveyed, and the expression of His favor will be sent to your honor. Glory and praise be upon you and upon those with you and upon those who have attained unto this mighty Cause.

51 عرض میشود حضرت غصن ٦٦ [الله] الأعظم روحی و ذاتی و کینونتی لتراب قدومه العزیز فدا چندیست بمحلّیکه دو یوم مسافت باین ارض است تشریف برده‌اند انشآءالله بعد از مراجعت آنچه از مراتب خلوص و نیستی و فنا خدمت ایشان معروض داشته بودند عرض میشود و اظهار عنایتشان نزد آنجناب ارسال میگردد البهآء و الثّنآء علیکم و علی من معکم و علی الّذین فازوا بهذا الأمر العظیم

52 The servant 27 Muharram 1298

52 خادم ٢٧ محرّم سنهٔ ١٢٩٨

BRL_ATBH#44x, BRL_HUQUQ#104x, BRL_MASHRIQ#04x, COC#0818x, COC#1152x, ADJ.082x, ADJ.083x, ADJ.083-084x

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BH00985

To: Karbalai Aqa Husayn, in Tabas
Date: 1298-01-27 [1880-Dec-30]

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

1 بسم ربّنا الأقدس العلیّ الأبهی

2 The throne hath been established and upon it hath been seated the Ancient Beauty, Who hath called out in the most exalted voice among the nations: "Verily, there is none other God but Me, the All-Knowing, the All-Informed." Thereupon did the Nightingale of Immortality warble upon the branches of the Tree of Utterance: "The appointed time hath passed and the Promised One hath come with manifest sovereignty." How excellent is he who hath heard, turned unto, and answered his Ancient Lord! He is assuredly among those who are brought near in a noble Book.

2 قد استقرّ العرش و استوی علیه جمال القدم و نطق بأعلی النّدآء بین الأمم علی انّه لا اله الّا انا العلیم الخبیر اذاً هدر عندلیب البقآء علی اغصان دوحة البیان قد قضی المیقات و اتی الموعود بسلطان مبین للّه درّ من سمع و اقبل و اجاب مولاه القدیم انّه من المقرّبین فی کتاب کریم

3 Thereafter, when I heard the warbling of the bird of thy longing and yearning, and was drawn by the mention of the Beloved and the praise of the Desired One which thou hadst made as a crown for thy letter, I repaired to the Most Exalted Goal and the Dayspring of the signs of our Great Lord. When I attained His presence, I presented what was in thy letter. Thereupon the Tongue of Grandeur spoke, exalted be His glory: "O Husayn! Rejoice that the face of the Beloved hath turned toward thee from this Station which hath been named with the Most Beautiful Names and with that which none hath known save God, the Lord of all worlds. The servant in attendance hath brought thy letter and presented its contents. Thy Lord verily is the All-Seeing, the All-Knowing. Be thou assured through thy Lord's grace - He hath forgiven thee as a bounty from His presence. He verily is the All-Forgiving, the All-Bountiful. Preserve thou this most exalted Station and place thy trust at all times in the One, the All-Informed."

3 و بعد لمّا سمعت صفیر طیر شوقک و اشتیاقک و اجذبنی ذکر المحبوب و ثنآء المقصود الّذی جعلته اکلیلاً لکتابک قصدت المقصد الأعلی و مشرق آیات ربّنا الکبری فلمّا حضرت عرضت ما فی کتابک اذاً نطق لسان العظمة قوله عزّ کبریائه یا حسین ان افرح بما توجّه الیک وجه المحبوب من هذا المقام الّذی سمّی بالأسمآء الحسنی و بما لم یعرفه احد الّا اللّه ربّ العالمین قد حضر العبد الحاضر بکتابک و عرض ما فیه انّ ربّک لهو الشّاهد العلیم ان اطمئنّ بفضل مولاک انّه غفرک فضلاً من عنده انّه لهو الغفور الکریم ان احفظ هذا المقام الأعلی و توکّل فیکلّ الأحیان علی الفرد الخبیر

4 We have desired in this Station to make mention of him who ascended unto Us and attained the Supreme Companion, the Station whereby the eyes of those brought near were solaced. He was named Lutf-'Ali in the Kingdom of Names, and there was revealed for him from the Most Exalted Pen that which hath perfumed with its fragrance the heavens and the earth. Blessed art thou, O Lutf-'Ali, in that the Desired One maketh mention of thee from this luminous horizon. The mercy that floweth from the chalice of thy Lord's benevolence be upon thee, O thou who didst believe in God and turn unto Him when every heedless one turned away. Thou art he who remained faithful

4 انّا اردنا فی هذا المقام ان نذکر من صعد الینا و فاز بالرّفیق الأعلی المقرّ الّذی به قرّت اعین المقرّبین انّه سمّی بلطفعلی فیملکوت الأسمآء و نزّل له من القلم الأعلی ما تضوّع به عرف القمیص بین السّموات و الأرضین طوبی لک یا لطفعلی بما یذکرک المقصود من هذا الأفق المنیر الرّحمة المترشّحة من انآء عنایة ربّک علیک یا من آمنت باللّه و اقبلت الیه اذ اعرض عنه کلّ غافل بعید انت الّذی وفیت بعهد اللّه و میثاقه و اجبت ندائه اذ ارتفع بین العباد انّ ربّک لهو الشّاهد الأمین

انت الّذی ما منعتک الحجبات عن ربّ الأرباب توجّهت الی الأفق الأعلی و فزت بعرفان الله العزیز الجمیل طوبی لک و لمن یذکرک بعدک بما ذکرک ربّک المتکلّم الصّادق العزیز الحمید

to God's Covenant and His Testament, and answered His call when it was raised amongst the servants. Thy Lord is verily the Faithful Witness. Thou art he whom the veils withheld not from the Lord of Lords. Thou didst turn unto the Most Exalted Horizon and didst attain unto the knowledge of God, the Mighty, the Beautiful. Blessed art thou and blessed is he who remembereth thee after thee even as thy Lord, the Speaker, the True, the Mighty, the Praiseworthy, hath remembered thee.

5 ان یا قلم الأعلی وجّه وجهک الی من سمّی بنجف قبل علی ثمّ اذکره بما یبقی به ذکره فیملکوت الله المهیمن القیّوم انت الّذی کسّرت صنم الوهم و اخذت کتاب الیقین باسم ربّک العزیز الودود اشهد انّک آمنت بالله اذ ظهر بالحقّ و شربت رحیقی المختوم طوبی لک و لمن زارک خالصاً لوجه الله مالک الملکوت ان افرح بما شهد لک القلم الأعلی فیمقامه المحمود طوبی لک و لمن فاز بهذا الذّکر الّذی لا یعادله ما فی الأرض ولکنّ النّاس اکثرهم لا یفقهون

5 O Most Exalted Pen! Turn Thy face unto him who was named Najaf-'Ali, then make mention of him in such wise that his remembrance may endure in God's Kingdom, the Protector, the Self-Subsisting. Thou art he who shattered the idol of fancy and took hold of the Book of Certitude in the name of thy Lord, the Mighty, the Loving. I bear witness that thou didst believe in God when He appeared with the truth and didst drink My choice sealed wine. Blessed art thou and blessed is he who visiteth thee purely for the sake of God, the Sovereign of the Kingdom. Rejoice in that the Most Exalted Pen hath testified for thee in His praiseworthy station. Blessed art thou and blessed is he who hath attained unto this mention, which nothing on earth can equal, yet most people comprehend not.

6 یا حسین الحمد لله بعنایت الهی فائز شدی باید در کلّ حین بآنچه سزاوار یوم الله است عمل نمائی و آنچه الیوم سزاوار است استقامت بر امر حقّ است چه که ناعقین در کمین بوده و هستند امروز روزیست که باید کل بنفس حقّ ناظر باشند انّه یسمع و یری و هو السّمیع البصیر ان احمد الله بما انزل لک ما تجد منه عرف فضله الّذی سبق من فی السّموات و الأرضین انّه غفر ضلعک و الّذین صعدوا فیهناک من احبّائه فضلاً من عنده انّه لهو الفضّال الکریم الحمد لله العلیم الحکیم

6 O Husayn! Praise be to God, thou hast attained unto divine bounty. Thou must at all times act in a manner befitting the Day of God, and what befitteth this Day is steadfastness in the Cause of Truth, for the cawing ones have been and are lying in wait. This is a Day wherein all must fix their gaze upon the Truth itself, for verily He heareth and seeth, and He is the All-Hearing, the All-Seeing. Give thanks unto God for having revealed unto thee that wherefrom thou dost find the fragrance of His favor, which hath preceded all who are in the heavens and on earth. He hath, of a truth, forgiven thy sin and those of His loved ones who ascended there, as a bounty from His presence. He is verily the All-Bountiful, the Most Generous. Praise be to God, the All-Knowing, the All-Wise.

7 انّا نبشّر احبّائنا فی هناک بتوجّهنا الیهم من هذا المقام الکریم ای دوستان قلم اعلی بذکر شما متحرّک و لسان عظمت باسم شما ناطق جهد نمائید تا این فضل اعظم را باسم مالک قدم حفظ نمائید چه که زینت دنیا مایهٔ غفلت و منشأ و منبع غرور است چه بسیار از نفوس که خود را اعلم علما میشمردند و چون کلمهٔ الهی که محک حقیقی بود بمیان آمد کل بمقرّ خود راجع الّا من شآء الله اهل بیان الیوم از اهل فرقان محتجب‌تر مشاهده میشوند چه که بعینه

7 We give glad tidings to Our loved ones there of Our attention to them from this glorious station. O friends! The Most Exalted Pen is moved to mention you, and the Tongue of Grandeur speaks your names. Strive that ye may preserve this greatest bounty in the name of the Lord of Eternity, for the adornments of the world are the source of heedlessness and the wellspring of pride. How many souls counted themselves among the most learned, yet when the divine Word - which was the true touch-stone - appeared, all returned to their stations save whom God wished. The people of the Bayan are seen today to be more veiled than the people of the Furqan, for they cling exactly to the same tales as before and have not inhaled the fragrance of

the Day of God. The dwellers of the Crimson Ark - namely the people of Baha - have, with Abraham's strength, shattered the idols of vain imaginings and idle fancies. Blessed are they, then blessed are they! God willing, the friends of Truth in that land and other regions have attained and continue to attain to this lofty, most exalted station. The glory of God, the One, the All-Informed, be upon them.

بحکایات قبل متمسّک و متشبّثند عرفی از یوم الله استشمام نکرده‌اند مستقرّین فلک حمرا یعنی اهل بها باعضاد خلیلی اصنام ظنون و اوهام را شکستند طوبی لهم ثم طوبی لهم انشآءالله دوستان حقّ در آن ارض و سایر جهات بایتقام بلند اعلی فائز بوده و هستند البهآء علیهم من الله الفرد الخبیر انتهی

8 This evanescent one requests that you convey expressions of utter nothingness and self-effacement to each of the loved ones of God. The servant beseeches his Lord to grant them success, to strengthen them, to draw them nigh, to exalt them, to honor them, to ordain for them the good of the hereafter and of this world, and to make them among those whom no blame of the blamer, nor the gloating of the misbeliever, nor the oppression of the oppressor, nor the transgression of any froward tyrant can turn away from God.

8 استدعای اینفانی آنکه خدمت هر یک از محبّان الهی عرض فنا و نیستی ابلاغ دارید یسئل الخادم ربّه بأن یوفّقهم و یؤیّدهم و یقرّبهم و یعزّزهم و یکرمهم و یقدّر لهم خیر الآخرة و الأولی و یجعلهم من الّذین ما منعتهم فی الله لومة لائم و لا شماتة مشرک و لا ظلم ظالم و لا تعدّی کلّ جبّار عنید

9 The evanescence of the world is evident and clear, requiring no proof or argument. Therefore, the possessor of insight does not deprive himself of the Most Great Vision on account of it. O friends! Time has passed and days have gone by, and the Day of God, through the infinite bounty of the Lord, is present and you have attained unto its recognition. Strive that ye may be assisted in that which befits this blessed Day. The Primal Point - may the spirit of all else be sacrificed for His sake - hath said that all exist that their names might be mentioned but once in the Holy Presence. Praise be to God that ye have attained this greatest bounty and reached this most great favor. God willing, ye shall be successful in preserving it as well. Verily He is the Generous, the Bountiful; verily He is the Forgiving, the Merciful. There is no God but He, the King, the Mighty, the All-Knowing. Glory, mercy, majesty and grandeur be upon you and upon the fruits and leaves of the Tree of Knowledge in that place and in all regions. And praise be to God, the Revealer of verses.

9 فنای دنیا مشهود و واضحست احتیاج بدلیل و برهان نبوده و نیست لذا صاحب بصر بسبب او خود را از منظر اکبر محروم نمینماید ای آقایان وقت رفت و ایّام گذشت و یوم الهی از فضل نامتناهی ربّانی موجود و شما بادراک آن فائزید جهد نمائید تا مؤیّد شوید بآنچه سزاوار این یوم مبارکست نقطهٔ اولی روح ما سواه فداه میفرماید جمیع از برای آنست که یک بار ذکرشان در ساحت اقدس مذکور آید الحمد لله باین فضل اعظم فائز شدید و باین فیض اکبر رسیدید انشآءالله بحفظ آنهم موفّق خواهید شد انّه لجواد کریم انّه لغفور رحیم لا اله الّا هو الملک العزیز العلیم البهآء و الرّحمة و الکبریآء و العظمة علیک و علی اثمار سدرة العرفان و اوراقها فیهناک و فی کلّ الجهات و الحمد لله منزل الآیات

10 The servant 27 Muharram 1298

10 خادم ۲۷ محرّم سنهٔ ۱۲۹۸

11 Regarding what was written about the letters, news of this had already arrived from the Land of Ha and continues to arrive, and praise be to God, it was adorned with the ornament of acceptance.

11 اینکه در باب برکها نوشته بودند از قبل از سمت ارض هاء خبر آن رسید و میرسد و الحمد لله بطراز قبول مزیّن گشت

BLIB_Or15732.291

BH00979

To: Haji Mulla Muhammad Ali, in Zirak
Date: 1298-01-27 [1880-Dec-30]

1 In the Name of Our Lord, the Most Great, the Most Ancient, the Most Generous, the Most Exalted, the All-Glorious!

1 بسم ربّنا الأعظم الأقدم الأكرم العلىّ الأبهى

2 Praise be to Him Who hath, with the finger of might, rent asunder the veils of creation and hath cried out with the most exalted call betwixt earth and heaven that there is none other God but He, the All-Compelling, the Self-Subsisting. We praise and thank Him for having made known unto us His path and for having taught us that which was hidden from all who dwell on earth. He, verily, is the All-Bountiful Who desired to quicken the world through His Most Great Name. Yet when He came with the Kingdom of Utterance amongst the peoples, every heedless one turned away, every ignorant one waxed proud, and every learned one objected, save those whom the veils of names withheld not from the Creator of heaven, and whom the cawing of the crows drove not away from the Most Exalted Horizon. These arose and stood firm in service to the Cause, giving voice to the praise of their Creator and Fashioner amidst all peoples. These are honored servants upon whom no fear shall come, nor shall they grieve. Blessed are they, and again blessed are they, for having fulfilled their covenant and their pledge, for having cast behind them the books of idle fancies and taken hold of the Book of God, the Sovereign, the Just, the True, the All-Knowing, the All-Wise.

2 الحمد لمن شقّ باصبع القدرة حجبات البريّة و نطق بأعلى النّدآء بين الأرض و السّمآء انّه لا اله الّا هو المهيمن القيّوم نحمده و نشكره على ما عرّفنا سبيله و علّمنا ما احتجب عنه من على الأرض انّه لهو الفضّال الّذى اراد ان يحيى العالم باسمه الأعظم فلمّا اتى بملكوت البيان بين الأمم اعرض عنه كلّ غافل و استكبر كلّ جاهل و اعترض كلّ عالم الّا الّذين ما منعتهم حجبات الأسمآء عن فاطر السّمآء و ما ابعدهم نعيق النّعقآء عن الأفق الأعلى قاموا و استقاموا على خدمة الأمر و نطقوا بثنآء بارئهم و خالقهم بين الورى اولئک عباد مكرمون الّذين لا خوف عليهم و لا هم يحزنون طوبى لهم ثمّ طوبى لهم بما وفوا بميثاقهم و عهودهم و نبذوا كتب الأوهام و اخذوا كتاب الله الملک العدل الحقّ العليم الحكيم

3 To continue: Your letter reached Me, and when I had read and learned of its contents, I repaired to the station and laid it before the face of our Lord, the Mighty, the All-Knowing. Thereupon the Tongue of Grandeur spoke that which diffused the fragrance of the All-Merciful throughout all creation. He spoke, exalted be His majesty and magnificent be His sovereignty:

3 و بعد قد بلغنى كتابكم فلمّا قرأت و عرفت ما فيه قصدت المقام و عرضت تلقآء وجه ربّنا العزيز العلّام اذاً نطق لسان العظمة بما فاح به عرف الرّحمن فى الامكان قال جلّ كبريائه و عظم سلطانه

4 O Muhammad-Qabli-'Ali! There hath come before the Wronged One that which thou didst send in the name of My servant who is present, and We have learned what was contained therein. Verily thy Lord is the All-Knowing, the All-Informed. Blessed is the face that hath turned unto His Face, and the heart that hath turned towards Him, and the tongue that hath spoken His beauteous praise.

4 يا محمّد قبل على قد حضر لدى المظلوم ما ارسلته باسم عبدى الحاضر و عرفنا ما فيه انّ ربّک لهو العالم الخبير طوبى لوجه توجّه الى الوجه و لقلب اقبل اليه و للسان نطق بثنائه الجميل

5 Bear thou witness to that which God did testify before the creation of the heavens and earth - that there is none other God but I, the All-Knowing, the All-Wise. Give thanks for

5 ان اشهد بما شهد الله قبل خلق السّموات و الأرض انّه لا اله الّا انا العليم الحكيم ان اشكر بما ايّدک على عرفان مشرق آياته و مطلع امره اذ

His having aided thee to recognize the Dawning-Place of His signs and the Dayspring of His Cause, when every renowned scholar remained heedless thereof. The grace is in His hands - He singleth out whom He willeth through His command. He, verily, is the Almighty, the All-Powerful.

غفل عنه کلّ عالم شهیر انّ الفضل بیده یختصّ من یشآء بأمر من عنده انّه لهو المقتدر القدیر

6 Blessed is he who hath cast away idle fancies and taken hold of the Book of God with clear certitude. Act thou in accordance with that which hath been enjoined upon thee by God - this is better for thee than all that hath been created in the heavens and earths. Nothing whatsoever escapeth His knowledge. He heareth and seeth, and He is the All-Hearing, the All-Seeing.

6 طوبی لمن نبذ الظّنون و اخذ کتاب الله بیقین مبین ان اعمل بما امرت به من لدی الله انّه خیر لک عمّا خلق فی السّموات و الأرضین لا یعزب عن علمه من شیء یسمع و یری و هو السّمیع البصیر

7 God will soon manifest the stations of His loved ones on earth. He doeth what He willeth and ordaineth what He pleaseth. Hold thou fast to the hem of the robe of thy Lord's grace, the All-Forgiving, the All-Bountiful. Beware lest riches hold thee back from the ultimate goal, or earthly concerns grieve thee on this Day wherein the ocean of joy and gladness hath surged in the name of thy Lord, the Mighty, the Most Praised.

7 سوف یظهر الله مقامات اولیائه فی الأرض انّه یفعل ما یشآء و یحکم ما یرید تشبّث بأذیال ردآء کرم ربّک الغفور الکریم ایّاک ان یمنعک المال عن المآل او تحزنک شئونات الأرض فی هذا الیوم الّذی فیه ماج بحر الفرح و السّرور باسم ربّک العزیز الحمید

8 Kings and subjects, rich and poor, shall all perish, but that which hath been sent down unto thee from the kingdom of thy Lord, the Kind, the Merciful, shall endure. God willing, may ye speak, purified from worldly things, in remembrance of the Lord of Names, and be turned towards His horizon. These are the final days - strive ye to attain the divine bounties. Praise be to God that ye have heard His call and turned towards His horizon.

8 سیفنی الملوک و المملوک و الغنیّ و الضّعلوک و یبقی ما نزّل لک من ملکوت ربّک العطوف الرّحیم انشآءالله مطهّراً عن الدّنیا بذکر مالک اسماء ناطق باشید و بافقش متوجّه آخر ایّام است جهد نمائید تا بفیوضات الهی فائز شوید الحمد لله ندایش را شنیدید و بافقش اقبال نمودید

9 Now must ye hold fast to the cord of steadfastness, for mighty indeed is this Cause. At all times take refuge with the True One, that He may protect you from the harm of the barking ones, the opposers, and the deniers. The barking hath been raised and shall continue to be raised. We have informed all of this beforehand. Verily He loveth His loved ones and hath informed them beforehand of all that hath appeared from afar and shall appear hereafter.

9 حال باید بحبل استقامت تمسّک نمائید چه که امر بسیار عظیمست در هر حین پناه بحقّ تعالی برده که شما را از شرّ ناعقین و معرضین و منکرین محفوظ دارد نعیق مرتفع شده و خواهد شد از قبل جمیع را اخبار نمودیم انّه یحبّ احبّائه و اخبرهم من قبل بکلّ ما ظهر من البعد و یظهر من بعد

10 Should anyone come unto you with the book of the nethermost depths, leave him behind you and place your trust in God, the All-Knowing, the All-Wise. God willing, the loved ones of God must be observed to be so steadfast that all who dwell on earth shall be powerless to prevent them. We counsel you to manifest supreme steadfastness and that whereby the Cause of God is exalted between earth and heaven. He, verily, is the All-Commanding, the All-Knowing.

10 بعد ان یأتکم احد بکتاب السّجّین دعوه عن ورائکم و توکّلوا علی الله العلیم الحکیم انشآءالله باید احبّای الهی بشأنی مستقیم مشاهده شوند که جمیع من علی الأرض قادر بر منع نباشند انّا نوصیکم بالاستقامة الکبری و بما یرتفع به امر الله بین الأرض و السّمآء انّه لهو الآمر العلیم

11 Today the Cause must be assisted through deeds and goodly character. By the life of God! Goodly deeds and praiseworthy

11 امروز باعمال و اخلاق باید نصرت نمود لعمر الله اعمال حسنه و اخلاق مرضیّه احدّ از سیوف و

character are sharper than swords and more penetrating than the essence of steel. By these two must ye render assistance. Thus doth God counsel you as a favor from Him. He, verily, is the All-Bountiful, the Ancient of Days.

انفذ از جوهر است باید باین دو نصرت نمود کذلک یوصیکم الله فضلاً من عنده انّه لهو الفضّال القدیم

12 Praise be to God, the Lord of all worlds. Thus ends the blessed verses that have been sent down. The favor of God is manifest and evident. God willing, may ye ever gaze towards His horizon and attain His grace. By the life of God! This is the Day of mention and utterance. Blessed are they that attain.

12 الحمد لله ربّ العالمین انتهی از آیات مبارکهٔ منزوله عنایت حقّ ظاهر و هویداست انشآءالله لازال بافقش ناظر باشید و بعنایتش فائز لعمر الله امروز روز ذکر وبیانست طوبی للفائزین

13 Concerning your questions about Huququ'llah and endowed properties: endowments revert to the Truth, as hath been revealed in the Book of God. However, in view of the wisdom which all are commanded to observe today, such funds should be spent on the same purposes as before, lest the clamor of the heedless be raised. As for Huququ'llah, it is the source of blessing and the manifestation of bounty and loving-kindness for the servants. He, verily, is independent of what hath been and what shall be. Until two years ago, the matter of Huquq was concealed, and even after it was revealed, this was due to grace. Should anyone be enabled to act in accordance with what hath been revealed in the Most Holy Book, this would assuredly be best, most exalted and most befitting for him. This ordinance is binding when possible. He, verily, speaketh the truth and guideth to the Way.

13 و اینکه از حقوق الله و املاک وقف سؤال نمودید اوقاف بحقّ راجع است چنانچه در کتاب الهی حکم آن نازل ولکن نظر بحکمت که الیوم جمیع بآن مأمورند باید صرف اموراتیکه از قبل میشد حال هم بشود لئلّا یرتفع ضوضآء الغافلین و امّا حقوق الله اصل برکت و ظهور عنایت و بروز شفقت است از برای عباد انّه غنیّ عمّا کان و عمّا یکون تا دو سنهٔ قبل امر حقوق مستور بود و بعد هم که اظهار شد نظر بفضل بوده اگر نفسی موفّق شود و بآنچه در کتاب اقدس نازل شده عمل نماید البتّه این احسن و اعلی و اوفق از برای او بوده و هست و این حکم در صورت امکان است انّه یقول الحقّ و یهد ی السّبیل

14 Concerning what you wrote about your parents and brother, it was presented at the Most Holy, Most Exalted Presence. Praise be to God, they were adorned with the ornament of divine mercy. Mention of your sister was also made at the Most Exalted Presence. His word, exalted be His grandeur: "God willing, may they act in accordance with what God loveth and speak that which He desireth." This station is most lofty. Blessed is he who attaineth unto it, and blessed is he who drinketh from the ocean of the utterance of his Lord, the Generous, the Bestower.

14 و آنچه در بارهٔ والدین و اخوی نوشته بودید در ساحت اعزّ امنع اقدس اعلی عرض شد الحمد لله بطراز رحمت الهی مزیّن شدند ذکر اخت هم در ساحت امنع اعلی معروض گشت قوله عزّ کبریائه انشآءالله به ما یحبّه الله عامل باشند و به ما یرید ناطق ایتقام بسیار بلند است طوبی لمن فاز به و طوبی لمن شرب من بحر بیان ربّه المعطی الکریم انتهی

15 This servant's humble request is that you convey to the friends in that land mentions of glorification, praise and the sincerity of this evanescent servant. The Glory be upon you and upon them, and praise be to God, the Lord of the worlds. The servant.

15 عرض اینفانی آنکه خدمت دوستان آن ارض ذکر تکبیر و ثنا و خلوص این خادم فانی را مذکور دارید البهآء علیک و علیهم و الحمد لله ربّ العالمین خادم

16 27 Muharram 1298

16 ۲۷ محرّم سنهٔ ۱۲۹۸

17 Concerning what you wrote about the berries, that you were not successful [in delivering them], it was presented. His exalted Word: "Grieve not over this. We have accepted it from thee before its arrival before the Face. Verily thy Lord is the

17 و اینکه در بارهٔ برک نوشته بودید که موفّق نشدید عرض شد قوله تعالی لا تحزن من ذلک انّا

Generous One, and His Self is the One Who dominateth the worlds."

قبلناه منک قبل حضوره تلقآء الوجه انّ ربّک لهو الکریم ونفسه المهیمنة علی العالمین

COC#1127x BLIB_Or15732.312

BH01331

To: Shaykh Kazim Samandar
Date: 1298-01-27 [1880-Dec-30]

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

1 بسم ربّنا الأمنع الأقدس العلیّ الأبهی

2 After praise to Him Who is independent of me and my like, I submit that all the noble letters which were sent to his eminence Jud, upon him be the Most Glorious Glory of God, were presented in the Most Holy and Most Exalted Court, and answers descended from the heaven of grace and were dispatched. God willing, they will attain unto them.

2 بعد الحمد لمن کان غنیّاً عنّی و عن مثلی عرض میشود دستخطّهای عالی که بجناب جود علیه بهآء الله الأبهی ارسال [داشتند] جمیع در ساحت امنع اقدس عرض شد و جواب از سماء عنایت نازل و ارسال گشت انشآءالله بآن فائز شوند

3 This servant wrote a letter to his eminence Ibn-i-Asdaq the Most Holy, upon them both be the Glory of God. His honor should make a copy of it, but in such a way that the original letter does not change, meaning it should not become blackened, and they should compare it with utmost care. If his holiness the Name of God Jamal, upon him be the Glory of God, is present, send one copy to him, otherwise send it to his eminence 'Ali-Qabli-Akbar, upon him be the Glory of God, the Lord of Power, for certain matters have been written therein which today will cause some to become informed.

3 و مکتوبی اینعبد بجناب ابن اصدق المقدّس علیهما بهآء الله نوشته آنحضرت صورت آنرا بردارند ولکن بقسمیکه اصل مکتوب تغییر نکند یعنی سیاه نشود و بکمال دقّت مقابله نمایند یک نسخهٔ آنرا اگر حضرت اسم الله جمال علیه بهآء الله تشریف دارند خدمت ایشان بفرستند والّا خدمت جناب علی قبل اکبر علیه بهآء الله مالک القدر ارسال دارید چه که بعضی مطالب در آن نوشته شده که الیوم سبب اطّلاع بعضی میشود

4 This evanescent servant has, in most of his petitions, mentioned to the extent possible that which he knew would cause steadfastness and assurance of the friends, and has not, nor will he, fall short to the extent of his capacity. Since in this letter some verses and expressions of the Primal Point, may the spirit of all else be sacrificed for Him, have been mentioned, therefore it will not be fruitless if the friends of God take note of it. The assured, steadfast, content and well-pleasing souls must, with perfect kindness and wisdom, convey that which causes the exaltation and ascendancy of the steadfastness of souls.

4 این خادم فانی در اکثر از عرایض خود بقدر وسع ذکر نموده آنچه را که سبب استقامت و اطمینان دوستان دانسته و بقدر مقدور تقصیر ننموده و نخواهد نمود چون در اینکتوب بعضی از آیات و عبارات نقطهٔ اولی روح ما سواه فداه ذکر شده لذا اگر دوستان الهی ملاحظه نمایند بی‌ثمر نخواهد بود باید نفوس مطمئنّهٔ مستقیمهٔ راضیهٔ مرضیّه بکمال رأفت و حکمت القا نمایند آنچه را که سبب علوّ و سموّ استقامت نفوسست

5 I beseech God that the servants may, with attentive ears, hearken unto what is contained therein and attain unto the station of the Most Great Martyrdom in such wise that they shall see naught but God, indeed, shall regard all else as non-existent. However, in making the copy they must exercise great care that it matches exactly, and they should send the original letter quickly, for until now six letters have been received from his eminence Ibn-i-Asdaq, upon them both be the Glory of God, and now this one letter has been sent in reply. This servant is ever remiss and has hoped and hopes for forgiveness from all.

5 از حقّ میطلبم که عباد بآذان واعیه آنچه در اوست اصغا نمایند و بمقام شهادت کبری فائز شوند بشأنیکه غیر حقّ را مفقود بل معدوم مشاهده نمایند ولکن در اخذ سواد باید سعی بلیغ مبذول دارند که مطابق اخذ شود و اصل مکتوب را بتعجیل ارسال فرمائید چه که تا حال شش مکتوب از جناب ابن اصدق علیهما بهآء الله رسیده و حال این یک مکتوب در جواب ارسال گشت اینعبد در هر حال مقصّر است و از کل امید عفو داشته و دارد

6 Another submission is that you had mentioned Aqa Faraj'u'llah. This was presented in the Most Holy Court, and a special Tablet was revealed and sent. Deliver it to him.

6 عرض دیگر آنکه ذکر جناب آقا فرج‌الله را نموده بودید در ساحت اقدس عرض شد و مخصوص لوح نازل و ارسال گشت بایشان برسانید و

7 Another submission: A packet arrived from his eminence Ibn-i-Abhar, upon them both be the Glory of God, with several petitions. It is hoped that, God willing, their reply will be sent later. There was one petition from the leaf who is the sister of Sultanu'sh-Shuhada. Its reply was revealed and sent. Deliver it to his eminence Ibn-i-Abhar that he may deliver it.

7 عرض دیگر پاکتی از جناب ابن ابهر علیهما بهآء الله رسید مع چند عریضه امید هست که انشآءالله جواب ایشان از بعد ارسال شود یک عریضه از ورقه اخت سلطان‌الشّهدآء بوده جواب آن نازل و ارسال شد بجناب ابن ابهر برسانید که برسانند

8 Another submission: Convey pure greetings on behalf of this evanescent servant to the friends and the gentlemen. This servant hopes that all will arise to serve and make mention and praise of the Beloved of all horizons with perfect unity and harmony. Out of intense love, this servant wishes to mention one by one the gentlemen of that land and the friends of God, but the petition is that he finds no opportunity. For a long time I have wanted to send a mention to the honored master, his eminence Kadkhuda, upon him be the Glory of God, but have not yet been successful. However, since at all times I am occupied with transcribing divine verses and the affairs of the friends in this land, surely all will overlook this evanescent one's shortcomings.

8 عرض دیگر آنکه خدمت دوستان و آقایان از جانب این خادم فانی عرض خلوص محض برسانید اینعبد امیدوار است که جمیع بکمال اتّحاد و اتّفاق بخدمت و ذکر و ثنای محبوب آفاق قیام نمایند این عبد از فرط حبّ میخواهد آقایان آن ارض و دوستان الهی را فرداً فرداً ذکر نماید و عریضه اینست که مجال نمییابد مدّتها بوده که خواستم که ذکری خدمت سرور مکرّم جناب کدخدا علیه بهآء الله ارسال دارم هنوز موفّق نشده‌ام ولکن چون در کلّ حین بتحریر آیات الهی و امورات دوستان در این ارض مشغولم البتّه جمیع از قصور اینفانی چشم میپوشند

9 Further, in service to his eminence the master Aqa Muhammad-Javad, upon him be the Glory of God, even if I submit numerous petitions, I still consider myself remiss. In all conditions the eye of hope is open and the hand of supplication raised.

9 دیگر خدمت جناب مخدومی آقا محمّد جواد علیه بهآء الله اگر عرایض متعدّده هم عرض نمایم باز خود را مقصّر میدانم در هر حال چشم رجا باز و دست طلب بلند

10 Another submission from this evanescent one is that I convey with a hundred thousand tongues and utterances pure greetings to the spiritual beloved, namely his eminence my brother, upon him be the Glory of God. All the friends of this land send greetings.

10 عرض دیگر اینفانی آنکه خدمت حبیب روحانی یعنی جناب اخوی علیه بهآء الله بصدهزار لسان و بیان عرض خلوص میرسانم جمیع دوستان این ارض تکبیر میرسانند

11 Glory be upon your honor and upon those who have attained to the mention of God, our Beloved and your Beloved and the Beloved of all the worlds. And praise be to God, the Lord of the worlds.

11 البهآء على حضرتكم و على الّذين فازوا بذكر الله محبوبنا و محبوبكم و محبوب العالمين و الحمد لله ربّ العالمين

12 The servant 27 Muharram 1298

12 خادم فى ٢٧ محرّم سنة ١٢٩٨

13 Another submission is that the packet of the honored master, his eminence Aqa Muhammad-Baqir, upon him be the Glory of God, also arrived. God willing, may they be blessed by divine grace in all conditions. Some time ago, in the letter of his holiness Zaynu'l-Muqarrabin, upon him be all the Most Glorious Glory, mention of them was made by the Tongue of Grandeur, and this servant wrote and sent it, and a Tablet was also specifically revealed for them from the heaven of will, but it has been delayed for some time. God willing, it will be sent in these days, and this servant also hopes to be enabled to submit a reply. The purpose is that if that beloved one writes anything there, convey this evanescent one's greetings and pure regards.

13 عرض ديگر آنكه پاكت مخدوم مكرّم جناب آقا محمّد باقر عليه بهآء الله هم رسيد انشآءالله در جميع احوال بعنايت الهى فائز باشند چندى قبل در مكتوب حضرت زين‌المقرّبين عليه منكلّ بهآء ابهاه ذكر ايشان از لسان عظمت جارى و اينعبد نوشته ارسال داشت و لوحى هم مخصوص ايشان از سماء مشيّت نازل ولكن مدّتيست در عهدهٔ تعويق مانده انشآءالله در اين ايّام ارسال ميشود و اينعبد هم اميدوار است كه مؤيّد شود بعرض جواب مقصود آنكه اگر آنمحبوب چيزى بآنجا مرقوم ميفرمايند تكبير و عرض خلوص اينفانى را ابلاغ دارند

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BH00462

To: Aqa Mirza Ali Naqi et al., in Tihran
Date: 1298-02 [1881-Jan]

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

1 بسم ربّنا الأقدس الأعظم العلىّ الأبهى

2 Praise be to God Who hath made the Revelation a magnet to draw unto itself the followers of all religions throughout creation, and through it hath caused all things to proclaim that there is none other God but Him. He hath ever been sanctified beyond the remembrance of all created things and exalted above the description of all beings. Every sovereign hath acknowledged his powerlessness before the manifestations of His might, and every possessor of dominion hath confessed his servitude before the revelations of His command. Glory be unto Him, glory be unto Him, above the mention of aught else but Him or the praise of any besides Him. He hath appeared and made manifest whatsoever He hath willed, whereby all who are in the heavens and on earth were thunderstruck, save

2 الحمد لله الّذى جعل البيان مقناطيساً لجذب اهل الأديان فى الامكان و به انطق كلّشىء على انّه لا اله الّا هو لم يزل كان مقدّساً عن ذكر الممكنات و منزّهاً عن وصف الكائنات قد اعترف كلّ سلطان بالعجز عند ظهورات قدرته و اقرّ كلّ مالك بالمملوكيّة عند مظاهر امره سبحانه سبحانه عن ذكر دونه و ثنآء غيره قد ظهر و اظهر ما اراد و به انصعق من فى السّموات و الأرض الّا من اخذته يد الفضل و انقذته من ظلمات الجهل انّه لهو الواحد الّذى لا يعرف بالواحديّة و المحبوب الّذى لا يوصف بما عند البريّة قد استوى على

those whom the hand of grace did seize and deliver from the darkness of ignorance. He is the One Who cannot be known through oneness, and the Beloved Who cannot be described by what the creatures possess. He hath established Himself upon the throne and raised His most exalted call throughout the kingdom of creation, whereupon the Spirit did speak at the dawning of the lights of Revelation.

العرش و نطق بأعلى النّدآء فى ملكوت الانشآء و به نطق الرّوح عند تجلّيات انوار الظّهور

3 Here am I, O Thou through Whose light of countenance Thy dwellings have been adorned, and by Whose fragrant vesture every possessor of smell hath been refreshed. I testify that through Thee the Path was raised up, the Balance was set, those in the graves were stirred to life, and the Speaker of the Mount did speak. Exalted, exalted is Thy remembrance above the mention of this non-existent, forgotten one. Exalted, exalted is Thy praise above the praise of this remote and veiled one. I beseech Thee by that Name through which every distant one drew nigh, every sick one was healed, every abased one was glorified, every hungry one was fed, every poor one was enriched, every sinful one was forgiven, every ignorant one gained knowledge, every seated one arose, and every tonguetied one spoke forth - to send down from the heaven of Thy mercy upon Thy loved ones that which will draw them nigh unto the precincts of Thy grace and bounty, will aid them to remember and praise Thee, and will enable them to serve Thy Cause. O my Lord! Thou art the All-Bountiful, possessed of great favor. There is none other God but Thee, the Forgiving, the Merciful.

3 لبيّک يا من تزيّن بأنوار وجهک ديارک و وجد كلّ ذيشمّ عرف قميصک اشهد بک نصبت الصّراط و وضع الميزان و تحرّک من فى القبور و تكلّم مكلّم الطّور تعالى تعالى ذكرک عن ذكر هذا المعدوم المفقود تعالى تعالى ثنائک عن ثنآء هذا البعيد المحجوب اسئلک بالاسم الّذى تقرّب به كلّ بعيد و استشفى به كلّ عليل و استعزّ به كلّ ذليل و استطعم به كلّ جائع و استغنى به كلّ فقير و استغفر به كلّ خاطئ و استعلم به كلّ جاهل و استقام به كلّ قاعد و تكلّم به كلّ كليل بأن تنزل من سمآء رحمتک على احبّائک ما يقرّبهم الى فنآء باب فضلک و الطافک و يؤيّدهم على ذكرک و ثنائک و تقيمهم على خدمة امرک اى ربّ انت الكريم ذو الفضل العظيم لا اله الّا انت الغفور الرّحيم

4 And now, O my beloved, what hath flowed from thy pen in praise of God, our Lord and your Lord, our Beloved and your Beloved, hath brought Me joy. This servant beseecheth his Lord to preserve you and enable you to do that which beseemeth the days of God, our Goal and your Goal and the Goal of all the worlds. When I read and became aware of what was contained in thy luminous letter, I approached the Most Exalted Station and the Supreme Horizon, until I attained the presence of the Countenance and presented what was therein before the Throne. Thereupon the Tongue of the All-Merciful spoke in the Kingdom of Utterance, saying, exalted be His grandeur:

4 و بعد يا حبيبى قد سرّنى ما جرى من قلمكم فى ذكر الله ربّنا و ربّكم و محبوبنا و محبوبكم يسئل الخادم ربّه بأن يحفظكم و يوفّقكم على ما ينبغى لأيّام الله مقصودنا و مقصودكم و مقصود العالمين فلمّا قرأت و اطّلعت بما فى كتابكم المنير قصدت المقام الأسنى و الأفق الأعلى الى ان حضرت تلقآء الوجه و عرضت ما فيه لدى العرش اذاً نطق لسان الرّحمن فيملكوت البيان

5 O servant! Make mention of him on My behalf and give him the glad tidings of My remembrance, My loving-kindness, My bounty and My mercy which have preceded all created things. We have mentioned him before and make mention of him at this moment wherein the Wronged One proclaims that there is none other God but Me, the Mighty, the All-Bountiful. Blessed is he who hath inhaled the fragrance of the All-Merciful in His days and hath arisen to serve the Cause with spirit and joy.

5 قال جلّ كبريائه يا خادم ان اذكره من قبلى و بشّره بذكرى و عنايتى و فضلى و رحمتى الّتى سبقت الكائنات انّا ذكرناه من قبل و نذكره فى هذا الحين الّذى ينطق فيه المظلوم انّه لا اله الّا انا العزيز الوهّاب طوبى لمن وجد عرف الرّحمن فى ايّامه و قام على خدمة الأمر بالرّوح و الرّيحان هذا يوم البيان طوبى لمن تمسّک به و ويل لكلّ

منکر کفّار یا ایّها المذکور لدی العرش ان استمع ندآء المظلوم انّه یذکرک فی هذا المقام الّذی سمّی بالسّجن الأعظم فی الزّبر و الألواح انّا نکبّر من هذا المقام علیک و علی اولیائی الّذین نبذوا الظّنون و الأوهام قل یا احبّآء الله تمسّکوا بالحکمة الّتی انزلها الرّحمن فی الکتاب ثمّ اصلحوا ذات بینکم هذا ینبغی لمن آمن بالله ربّ الأرباب قل خذوا کتاب الله امراً من عنده ثمّ اعملوا بما نزّل فیه من الأحکام یا ملأ الأرض دعوا اصول انفسکم عن ورائکم و خذوا اصول الله ربّکم مالک المآب تشبّثوا بذیل الاستقامة فیکلّ الأحوال علی شأن لا تمنعکم حجبات الأحزاب کذلک انار افق سمآء البرهان بنیّر البیان طوبی لمن اقبل الیه و ویل لکلّ غافل مرتاب انتهی الحمد لله

This is the Day of Utterance. Blessed is he who hath held fast unto it, and woe betide every denying infidel. O thou who art mentioned at the Throne! Hearken unto the call of the Wronged One. He maketh mention of thee from this spot which hath been named the Most Great Prison in the Scriptures and Tablets. We send Our salutations from this Spot unto thee and unto My loved ones who have cast behind them idle fancies and vain imaginings. Say: O loved ones of God! Hold fast unto the wisdom which the All-Merciful hath revealed in the Book, then make peace among yourselves. This behooveth him who hath believed in God, the Lord of Lords. Say: Take ye the Book of God as a command from Him, then observe what hath been sent down therein of laws. O people of the earth! Cast behind you the principles of your own selves and take the principles of your Lord, the Possessor of the Final End. Cling ye to the hem of steadfastness in all conditions in such wise that the veils of the parties may not withhold you. Thus hath the horizon of the heaven of proof been illumined with the light of utterance. Blessed is he who hath turned unto it, and woe unto every heedless doubter.

6 آنجناب بعنایت الهی فائز شدند و بذکر اعظم که جمیع عالم بحرفی از آن معادله ننماید مذکور گشتند انشآءالله این نعمت کبری و عطیّهٔ عظمی از نظر آنجناب نرود و بعنایة الله و فضله محفوظش دارند چه که مکرّر ایخادم فانی از لسان عظمت در انقلابات و اختلافات دنیا شنیده آنچه که اگر عرض کند سبب احزان گردد لذا در کلّ احیان از معین حقیقی و حافظ معنوی سائل و آملم که جمیع را در ظلّ سدرهٔ منتهی و کلمهٔ واحدهٔ علیا مقرّ و مستقرّ معیّن فرماید انّه لهو القادر المعین المعطی الکریم

6 Your honor hath, by God's grace, attained His presence and been mentioned with that Most Great Remembrance, one letter of which the entire world cannot equal. God willing, may this supreme bounty and mighty gift not fade from your sight and may you preserve it through God's grace and favor. For this evanescent servant hath repeatedly heard from the tongue of Grandeur concerning the world's upheavals and changes that which, were it to be mentioned, would cause grief. Therefore at all times I beseech the true Source and spiritual Protector to establish all beneath the shade of the Ultimate Tree and the Most Exalted Word. He is verily the Powerful, the Helper, the Bestower, the Generous.

7 باید آنجناب در لیالی و ایّام ناس غافل را بحکمة و بیان متذکّر دارند که شاید نفسی بمقصود فائز شود و از سکر خمر غرور بشعور آید چه که یوم صحو است و این صحو بعد از محو ظاهر و هویدا گردد انشآءالله معرضین بنور اقبال منور شوند و مقبلین بمشیّت و ارادهٔ الهی ناظر گردند اینفانی بذکر کل ذاکر و از کل مستدعی که در محافلیکه اولیای الهی بذکرش مشغولند اینفانی را فراموش ننمایند که شاید ید قدرت اینعبد و دوستان خود را بر این امر اعظم اعظم مستقیم دارد انّه لهو المقتدر القدیر

7 Your honor should, by day and night, remind the heedless people with wisdom and utterance, that perchance a soul might attain to the goal and awaken from the intoxication of the wine of pride to consciousness. For this is the Day of sobriety, and this sobriety shall appear after obliteration. God willing, may the opposers be illumined by the light of acceptance and may those who have turned to Him observe the divine Will and Purpose. This evanescent one makes mention of all and begs of all not to forget this evanescent one in gatherings where God's loved ones are occupied with His remembrance, that perchance the hand of power may establish this servant and His friends firmly in this Most Great, Most Mighty Cause. He is verily the Powerful, the Almighty.

8 Another matter: This evanescent one is greatly ashamed at the delay in responding, but God is witness that this was not due to negligence nor from any lack of sincerity. All bear witness that this servant is occupied with writing day and night. In any case, I have hoped and continue to hope for forgiveness from your honor and the other gentlemen.

8 عرض دیگر آنکه از تأخیر جواب اینفانی بسیار خجل است ولکن حقّ شاهد و گواهست که این از غفلت نبوده و از عدم خلوص واقع نگشته جمیع شاهد و گواهند که اینعبد در شب و روز بتحریر مشغولست در هر حال امید عفو از آنجناب و سایر آقایان بوده و هست

9 Another matter: I convey greetings and salutations to his honor Aqa Shahvirdi, upon him be the Glory of God. Some time ago a Most Holy, Most Exalted Tablet was specifically revealed for him from the heaven of favor and was sent.

9 عرض دیگر آنکه خدمت جناب آقا شاهویردی علیه بهآء الله تکبیر و سلام میرسانم چندی قبل مخصوص ایشان لوح امنع اقدس از سماء عنایت نازل و ارسال شد

10 Likewise, specially for Jinab-i-Aqa Khodadad and Aqa Azizu'llah, upon them be the Glory of God, and some of the loved ones of the land of Kha, upon them be the Glory of God, some of it was sent and some was delayed in sending due to wisdom, and then some obstacles arose. In any case, it has arrived and continues to arrive. God willing, they will attain unto it. They are mentioned in the Most Holy Court and are recipients of divine favors. I beseech Him, exalted be He, to aid them and assist them in what He loves and is pleased with. Verily He is the Possessor of Names and Creator of Heaven. There is no God but Him, the Forgiving, the Generous.

10 و همچنین مخصوص جناب آقا خداداد و آقا عزیزالله علیهما بهآء الله و بعضی از احبّای ارض خاء علیهم بهآء الله بعضی از آن ارسال شد و بعضی نظر بحکمت در ارسال آن تأخیر رفت و بعد بعض موانع دست داد باری در هر حال رسیده و میرسد انشآءالله بآن فائز میشوند ذکرشان در ساحت اقدس مذکور و بعنایات الهی فائزند اسئله تعالی بأن یوفّقه و یؤیّده علی ما یحبّ و یرضی انّه لمالک الأسمآء و فاطر السّمآء لا اله الّا هو الغفور الکریم

11 News has arrived from the land of Kha, both from before and after. Praise be to God, all are occupied with mention, praise, glorification and thanksgiving to the Truth. While this evanescent servant was occupied with mentioning you and Jinab-i-Aqa Shahvirdi, the command to appear was issued from the Most Holy Court. When I ascended and attained the presence, the Beloved spoke:

11 از ارض خاء اخبار از قبل و بعد رسیده الحمد لله کل بذکر و ثنا و حمد و شکر حقّ مشغولند در این اثنا که اینعبد فانی بذکر آنجناب و جناب آقا شاهویردی مشغول بود از ساحت اقدس امر بحضور صادر فلمّا صعدت و حضرت و فزت قال المحبوب

12 "We love to mention him who is named Shahvirdi, that the attraction of his Lord's utterance may seize him in this Day wherein most of the tribes of the earth have turned away. Verily He is the Reckoner, the All-Knowing. We have sent down for thee a Tablet before, and in these days, that thou mayest thank thy Lord, the Mighty, the Great. Blessed art thou for having turned to the face of thy Lord, attained His presence, and heard the call of the Wronged One from this manifest station. Beware lest anything prevent thee from God, the Lord of the worlds. Pay no attention to the people and what issues from their mouths. Leave them to themselves and trust in God, the Powerful, the Mighty. Soon will God erase the traces of those who turned away and will establish through His Most Exalted Pen the traces of those who have turned to Him, who have cast away what is with the people and taken what they were commanded by the Ancient Ordainer. We make mention of Our loved ones there and give them glad tidings through this

12 انّا نحبّ ان نذکر من سمّی بشاهویردی لیأخذه جذب بیان ربّه فی هذا الیوم الّذی فیه اعرض اکثر قبائل الأرض انّه لهو المحصی العلیم انّا انزلنا لک لوحاً من قبل و فی هذه الأیّام لتشکر ربّک العزیز العظیم طوبی لک بما اقبلت الی وجه ربّک و حضرت و سمعت ندآء المظلوم من هذا المقام المبین ایّاک ان یمنعک شیء عن الله ربّ العالمین لا تلتفت الی النّاس و ما یخرج من افواههم دعهم بأنفسهم و توکّل علی الله المقتدر القدیر سوف یمحو الله آثار الّذین اعرضوا و یثبت من قلمه الأعلی آثار المقبلین الّذین نبذوا ما عند النّاس و اخذوا ما امروا به من لدن آمر قدیم انّا نذکر احبّائنا فی هناک و نبشّرهم بهذا الذّکر العظیم کبّر علی وجوه

mighty remembrance. Proclaim the greatness of God before the faces of My loved ones in Kha and remind them with this beautiful remembrance. The Glory be upon thee and upon them and upon those who have said: 'Praise be to God, the Lord of the worlds."'

اولیائی فی الخآء و ذکّرهم بهذا الذّکر الجمیل البهآء علیک و علیهم و علی الّذین قالوا الحمد لله ربّ العالمین

13 God willing, you have ever been and will ever be the recipient of God's favors and adorned with the ornament of His mention. The two packages of leaves that were sent, one by your brother and the other by Jinab-i-Aqa Mirza Ibrahim, upon them be the Glory of God, arrived. I beseech Him, exalted be He, to aid them and grant them the good of this world and the next. He is the Hearer, the Answerer.

13 انتهی انشآءالله لمیزل و لایزال آنجناب بعنایت حقّ فائز باشند و بطراز ذکر مزیّن دو طاقه برک که یکی را جناب اخوی و دیگری را جناب آقا میرزا ابراهیم علیهما بهآء الله ارسال داشتند رسید اسئله تعالی بأن یوفّقهما و یرزقهما خیر الدّنیا و الآخرة و هو السّامع المجیب

14 And regarding what you wrote about Jinab-i-Aqa Khodadad, upon him be the Glory of God, it was presented in the Most Holy Court, and he became the recipient of the effulgent lights of the Sun of divine favor. Praise be to God, he was aided to serve the Cause. In these days, mention of him flowed several times from the Tongue of God. Blessed is he and blessed is he who has attained unto this wise remembrance.

14 و اینکه در بارهٔ جناب آقا خداداد علیه بهآء الله نوشته بودید در ساحت اقدس عرض شد و باشراقات انوار شمس عنایت الهی فائز گشتند الحمد لله موفّق شدند بخدمت امر در این ایّام چند فقره ذکرشان از لسان ٦٦ [الله] جاری طوبی له و لمن فاز بهذا الذّکر الحکیم

15 And regarding what you wrote about Jinab-i-Aqa Siyyid Asadu'llah, it was presented in the Most Holy and Most Exalted Court. This is what the Tongue of the Beloved spoke in reply.

15 و اینکه در بارهٔ جناب آقا سیّد اسدالله مرقوم فرموده بودند بساحت امنع اقدس عرض شد هذا ما نطق به لسان المحبوب فی الجواب

16 He is the Expositor, the All-Knowing

16 هو المبیّن العلیم

17 O Asadu'llah! God willing, mayest thou be favored with divine grace and be turned toward Him from Whom the people have turned away. This is a most mighty and wondrous day, for He hath appeared in the garment of 'He' and speaketh in the station of the manifest 'I'. Those souls who for one thousand two hundred years and more awaited the Sun of Manifestation, spending their days and nights in lamentation, all were bewildered and dumbfounded at the time of its dawning, and became opposers and deniers, save whom God willed. During this period they would inquire of those whom they deemed to be in authority, asking "What is that blessed Word which shall proceed from the mouth of the Qa'im, causing all the holy ones to flee from Him? What is this Word?" They expressed great bewilderment regarding this matter, and even now remain unaware, still waiting to witness it. Glory be to God! Some fled like frightened wild asses before even attaining the presence of the Dawning-Place of Divine Revelation and the Speaker of Divine utterance, or hearing His Word. They drink from the pool of vain imaginings while remaining deprived of the choice wine of certitude. The Water of Life hath appeared and the Sun of Manifestation hath risen, while they move about behind green

17 یا اسدالله انشآءالله بعنایت الله فائز باشی و الی من اعرض عنه النّاس مقبل امروز روزیست بسیار بزرگ و عجیب چه که هو در قمیص انا ظاهر و مکنون بأنا المشهود ناطق نفوسیکه هزار و دویست سنه بل ازید منتظر آفتاب ظهور بودند و لیالی و ایّام بنوحه و ندبه مشغول کل در حین اشراق متحیّر و مبهوت و معرض و منکر مشاهده شدند الّا من شآء الله و در اینمدّت از اولیای امور بزعم خود سؤال مینمودند که آیا آنکلمهٔ مبارکه که از فم قائم ظاهر میشود و جمیع نقبا از او فرار مینمایند آن چیست و آن کلمه چه و از اینفقره بسیار اظهار تحیّر مینمودند و تا حین شاعر نشدند هنوز منتظر مشاهده میشوند سبحانالله بعضی بمشرق وحی الهی و مکلّم بیان ربّانی مشرّف نشده و اصغاء کلمه ننموده فرار نمودند کحمر مستنفرة فرّت من قسورة از غدیر اوهام مینوشند و از رحیق یقین محروم و ممنوع مشاهده میشوند بحر حیوان ظاهر و آفتاب ظهور مشرق خلف عمائم خضرا و بیضا متحرّک و

and white turbans, bowing down before and worshipping their idols. Beseech ye God that He may rend asunder the veils and guide all to the ocean of knowledge. He is the Powerful, the Mighty.

ماشی و بآن اصنام خاضع و خاشع و ساجد و عاکف از حقّ بطلبید که شاید حجباترا خرق فرماید و جمیع را بدریای دانائی هدایت نماید اوست قادر و اوست مقتدر

18 O Asad! God's loving-kindness required it and He made mention of thee. Know thou the value of this precious pearl and say: "Praise be unto Thee, O God of all worlds!" I counsel thee and the friends of God to manifest supreme steadfastness, for the Cause is mighty great and the Day most momentous.

18 یا اسد شفقت حقّ اقتضا نمود و ترا ذکر فرمود ان اعرف قدر هذا الدّرّ الثّمین و قل لک الحمد یا اله العالمین وصیّت مینمایم شما و دوستان الهی را باستقامت کبری چه که امر بسیار بزرگست و یوم بسیار عظیم

19 Say: "Glory be to Thee, O God of existence and Lord of the seen and unseen! I beseech Thee by the Name through which Thou didst subdue the world and distinguish between the nations, to ordain for me from Thy Most Exalted Pen that which shall profit me in this world and the next. O my Lord! Thou seest me turning toward Thee, clinging to the cord of Thy bounty. I beseech Thee not to deny me that which lieth with Thee, then decree for me through Thy generosity that which beseemeth Thy grace and favors. Verily Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all things. There is none other God but Thee, the All-Knowing, the All-Wise."

19 قل سبحانک یا اله الوجود و مالک الغیب و الشّهود اسئلک بالاسم الّذی به سخّرت العالم و فصّلت بین الأمم بأن تکتب لی من قلمک الأعلی ما ینفعنی فی الآخرة و الأولی ای ربّ ترانی مقبلاً الیک متمسّکاً بحبل فضلک اسئلک بأن لا تخیبنّی عمّا عندک ثمّ اقض لی بجودک بما ینبغی لفضلک و الطافک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الأشیآء لا اله الّا انت العلیم الحکیم انتهی

20 As for what was written regarding Mirza Jalal and Mirza 'Ata'u'llah, upon them be the glory of God, that they are present - mention was made of them and they were favored with God's grace. God willing, may they act in accordance with that which He loveth and is pleased with. This evanescent servant conveyeth his greetings to them and to all the friends in that land. The glory be upon you from thy Lord, the Forgiving, the Bountiful.

20 و اینکه در بارهٔ جناب میرزا جلال و میرزا عطآءالله علیهما بهآء الله نوشته بودند که حاضرند ذکرشان عرض شد و بعنایت حقّ فائز شدند انشآءالله بما یحبّ و یرضی عامل باشند خدمت ایشان و جمیع دوستان آن ارض اینعبد فانی تکبیر معروض میدارد البهآء علیکم من لدن ربّک الغفور الکریم

21 In the year 1298

21 فی سنة ۱۲۹۸

INBA08:326

BH00094

To: Mirza Ali Muhammad Yazdi (Varqa) et al.
Date: 1298-02-11 [1881-Jan-13]

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

1 بسم ربّنا الأعظم الأقدس العلیّ الأبهی

2 Praise be to God Who hath subdued all who are in creation through the strains of His Most Exalted Pen, whereby the trumpet was sounded and all who are in earth and heaven were thunderstruck, save whom God, the Lord of Names, did will. He is the One through Whom the hidden secret was revealed, and the mystic symbol unveiled, and the concealed Name made manifest, whereby the great terror appeared amongst mankind and a hidden Cause emerged swifter than the twinkling of an eye. Blessed is he who hath cast away what the people possess and taken what he was bidden by the Ordainer of Destiny, through Whom the Greatest Scene was adorned and supreme joy was manifested among the nations. I pray and send salutations upon those who have attained unto the most great steadfastness in this Cause, whereby the hearts of the possessors of understanding were perturbed. These are servants whom vain desires have not kept back from the Lord of Names. They have arisen in such wise as to astound all hearts and minds.

2 الحمد لله الّذی سخّر من فی الانشآء بنغمات قلمه الأعلی و به نفخ فی الصّور و انصعق من فی الأرض و السّمآء الّا من شآء الله مالک الأسمآء انّه لهو الّذی به ظهر السّر المستور و الرّمز المرموز و الاسم المکنون الّذی به ظهر الفزع الأکبر بین البشر و برز امر مستتر اقرب من لمح البصر طوبی لمن نبذ ما عند النّاس و اخذ ما امر به من لدن مالک القدر الّذی به تزیّن المنظر الأکبر و ظهر الفرح الأعظم بین الأمم و اصلّی و اسلّم علی الّذین فازوا بالاستقامة الکبری علی هذا الأمر الّذی به اضطربت افئدة اولی النّهی اولئک عباد ما منعتهم الأهوآء عن مالک الأسمآء قاموا علی شأن تحیّرت منهم الأفئدة و العقول

3 Glorified art Thou, O Thou through Whose Name all necks have bowed throughout the horizons! I beseech Thee by the imprint of Thy feet in Thy domains, and by the fragrance of Thy raiment in Thy lands, and by the sweetness of Thy utterance amongst Thy creation, to aid Thy loved ones to champion Thy Cause and to protect them from the evil of Thine enemies. Verily Thou art the Almighty Whom the powers of the world cannot frustrate, nor can the influences of the nations weaken. Thou hast ever been powerful through Thy might and sovereign through Thy will. Thou doest what Thou pleasest and ordainest what Thou desirest. Thou art the Generous Bestower.

3 سبحانک یا من باسمک خضعت الأعناق فی الآفاق اسئلک بموطئ قدمیک فی دیارک و عرف قمیصک فی بلادک و بحلاوة بیانک بین خلقک بأن تؤیّد احبّتک علی نصرة امرک ثمّ احفظهم عن شرّ اعدائک انّک انت المقتدر الّذی لا تعجزک ظهورات العالم و لا تضعفک شئونات الأمم لم تزل کنت قویّاً بقدرتک و مریداً بارادتک تفعل ما تشآء و تحکم ما ترید و انت المعطی الکریم

4 Furthermore, the servant heard the sound of the wings of the bird of Thy utterance upon the branches of the tree of Thy words, and it was warbling in praise of God, my Beloved and thy Beloved, my Purpose and thy Purpose, and the Purpose of all who are in the heavens and the earth. When I heard and found and knew, I was present and submitted at a station wherein my mention and my allusion were cut off. The Point of the Bayan had testified to this before in His exalted words when He wrote this essence in His remembrance: "He cannot

4 و بعد قد سمع الخادم صوت اجنحة طیر بیانک علی افنان دوحة کلماتک و انّها کانت مغرّدة بثنآء الله محبوبی و محبوبک و مقصودی و مقصودک و مقصود من فی السّموات و الأرض فلمّا سمعت و وجدت و عرفت حضرت و عرضت فیمقام انقطع عنه ذکری و اشارتی قد شهد بذلک نقطة البیان من قبل بقوله تعالی و قد کتبت جوهرة فی ذکره و هو انّه لا یستشار باشارتی و لا بما

be indicated by My indication, nor by what was revealed in the Bayan. How can He Who was sanctified beyond the indication of the Point and what was sent down in the Bayan be described by My description, or be characterized by My attributes, or be known by My utterances which speak of the limitations of My being and My station?"

ذکر فی البیان انّ الّذی کان مقدّساً عن اشارة النّقطة و عمّا نزّل فی البیان کیف یوصف بوصفی و ینعت بنعتی و یعرف بمقالاتی الّتی تحکی عن حدّ وجودی و مقامی

5 Glorified art Thou, O my God and my Purpose and the Ultimate End of my desire! I beseech Thee by Thy Preserved Tablet and Thy Hidden Knowledge to forgive me and have mercy upon me and remit my transgressions. O Lord! I am the sinner and Thou art the Forgiving One; I am the transgressor and Thou art the Kind, the Generous.

5 سبحانک یا معبودی و مقصودی و غایة املی اسئلک بلوحک المحفوظ و علمک المستور بأن تغفر لی و ترحمنی و تکفّر عنّی جریراتی ای ربّ انا المذنب و انت الغفور و انا العاصی و انت العطوف الکریم

6 When what was in your letter was presented, the Countenance of the Ancient Beauty turned toward me and spoke that which caused the fragrance of utterance to waft throughout the world. He said, exalted be His grandeur:

6 فلمّا عرضت ما فی کتابک اذاً توجّه الیّ وجه القدم و نطق بما فاح عرف البیان فی العالم قال جلّ کبریائه

7 "O Varqa! Rejoice in that We have caused thee to hear the rustling of the Lote-Tree of knowledge, the flowing of the waters of utterance, the shrill voice of the Pen of the All-Merciful, and the warbling of the Bird of inner meanings from this sacred, pure, subtle, gentle, mighty and impregnable atmosphere. We have mentioned thee before, and before that before, and We mention thee at this time. Then those whose names thou didst mention - thy Lord is verily the Answerer, the Counter, the All-Knowing. We have observed, and We are the All-Seeing. We have known, and We are the All-Informed. We have detailed the remembrance for thee, and We are the All-Bountiful. We have set forth the verses, and We are the All-Powerful. We have manifested the evidences, and We are the Strong, the Trustworthy. The roaring of men cannot frustrate Us, nor the mewing of cats. Verily thy Lord calleth and speaketh and saith, though the wolf howleth and attacketh with manifest tyranny. Convey My greetings to My loved ones who have cast aside all else save Me, who have arisen to serve My Cause and have spoken My praise. These are servants upon whom the Concourse on High and the dwellers of the Most Exalted Paradise pray, and behind them is the Tongue of Grandeur in this noble station. By the life of God! That which hath been ordained for them is such that pens are powerless to describe it. To this testifieth the Preserved Tablet which is with Him. Blessed is the house wherein My remembrance is raised and which is honored by My loved ones who have turned to the ocean of My knowledge and the heaven of My mercy and the sun of My loving-kindness that hath preceded all worlds."

7 یا ورقآء ان افرح بما اسمعناک حفیف سدرة العرفان و خریر مآء البیان و صریر قلم الرّحمن و صفیر طیر المعانی من هذا الهوآء المقدّس المنزّه الخفیف اللّطیف العزیز المنیع انّا ذکرناک من قبل و قبل القبل و نذکرک فی هذا الحین ثمّ الّذین ذکرت اسمائهم انّ ربّک لهو المجیب المحصی العلیم انّا قد شاهدنا و انا البصیر انّا قد عرفنا و انا الخبیر انّا فصّلنا لک الذّکر و انا الکریم انّا صرّفنا الآیات و انا القدیر انّا اظهرنا البیّنات و انا القویّ الأمین لا یعجزنا زماجیر الرّجال و لا موآء السّنانیر انّ ربّک ینادی و ینطق و یقول ولو انّ الذّئب یعوی و یصول بظلم مبین کبّر من قبلی احبّائی الّذین نبذوا سوائی و قاموا علی خدمة امری و نطقوا بثنائی اولئک عباد یصلّین علیهم الملأ الأعلی و اهل الجنّة العلیا و عن ورائهم لسان العظمة فی هذا المقام الکریم لعمر الله قدّر لهم ما تعجز عن ذکره الأقلام یشهد بذلک من عنده لوح حفیظ طوبی لبیت فیه ارتفع ذکری و تشرّف بأحبّائی الّذین اقبلوا الی بحر علمی و سمآء رحمتی و شمس عنایتی الّتی سبقت العالمین انتهی

8 You had written that you were gathered in the house of Haji Aqa Muhammad and Aqa Mirza 'Ali-Naqi with a group of the

friends of God, and Haji Aqa Muhammad requested that a petition be submitted to the Most Holy, Most Exalted, Most Glorious Threshold on behalf of those present at the gathering. This detail was presented at the Holy Threshold, and that beloved one's supplication was also presented before His face. This is what the Desired One spoke in reply. He said, exalted be His grandeur:

8 عرض میشود اینکه مرقوم داشته بودید که در بیت جناب حاجی آقا محمّد و جناب آقا میرزا علینقی علیهما ٩ ٦٦ [بهآء الله] با جمعی از دوستان الهی مجتمع بودید و جناب حاجی آقا محمّد خواهش نمودند که عریضهئی از لسان اهل مجلس بساحت امنع اقدس ارفع ابهی معروض شود اینتفصیل در ساحت اقدس عرض شد و مناجات آنمحبوب هم تلقاء وجه معروض گشت هذا ما نطق به المقصود فی الجواب قال عزّ کبریائه

9 "O Varqa! We have heard thy call time after time, and We have known that wherewith thou didst supplicate God, the Lord of the mighty Throne, and We have answered thee again and again, and We mention those whose names were in thy letter as a bounty from Us. Verily He loveth to remember him who remembereth Him, and desireth him who desireth Him. Verily thy Lord is the All-Knowing, the All-Informed. Remind My loved ones on My behalf and glorify their faces with My Name, the Gladdening, the Mighty, the Wondrous. Today all must be adorned with the ornament of steadfastness, for the devils lie in wait and have been lying in wait, and the croaking hath been raised and shall be raised. Before this these tidings were revealed and sent down from the Pen of the Unconstrained. Well is it with them that understand. Say: O loved ones of the All-Merciful! Hearken unto the call of God. Verily He calleth you and counseleth you to observe the most great steadfastness and that whereby His firm and mighty Cause may be uplifted. Should anyone bring you the book of Hell or the leaves of Zaqqum, cast them behind you, remaining steadfast in this Cause whereby the hearts of the learned were disturbed and the feet of all on earth have slipped save those whom God hath willed, the Mighty, the Powerful."

9 یا ورقآء انّا سمعنا ندائک مرّة بعد مرّة و عرفنا ما ناجیت به الله ربّ العرش العظیم و اجبناک کرّة بعد کرّة و نذکر الّذین کانت اسمائهم فی کتابک فضلاً من عندنا انّه یحبّ ان یذکر من ذکره و یرید من اراده انّ ربّک لهو العالم الخبیر ذکّر احبّائی من قبلی و کبّر علی وجوههم باسمی المفرّح العزیز البدیع الیوم باید جمیع بطراز استقامت مزیّن باشند چه که شیاطین در کمین بوده و هستند و نعیق مرتفع شده و خواهد شد از قبل این اخبار از قلم مختار جاری و نازل طوبی للعارفین قل یا احبّآء الرّحمن ان استمعوا ندآء الله انّه ینادیکم و یوصیکم بالاستقامة الکبری و بما یرتفع به امره المحکم المتین ان یأتکم احد بکتاب السّجّین و اوراق الزّقّوم دعوها عن ورائکم مستقیمین علی هذا الأمر الّذی به اضطربت افئدة العلمآء و زلّت اقدام من علی الأرض الّا من شآء الله المقتدر القدیر

10 We make mention in this station of the master of the house wherein was raised the remembrance of God, the Supreme, the Self-Subsisting. O Muhammad! The Countenance of the Ancient Beauty hath turned toward thee from this Most Exalted Horizon, the station wherein was established the throne of the Lord of Names, and He mentioneth thee with that which attracteth minds. Rejoice thou in My mention of thee and say: Praise be unto Thee, O Lord of Names, and glory be unto Thee, O Creator of Heaven, for having remembered me in the Most Great Prison and revealed unto me that which was hidden from the nations. I bear witness that Thou art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the Truth, the Knower of things unseen.

10 انّا نذکر فی هذا المقام صاحب البیت الّذی فیه ارتفع ذکر الله المهیمن القیوم ان یا محمّد قد اقبل الیک وجه القدم من هذا الأفق الأعلی المقام الّذی فیه استقرّ عرش مالک الأسمآء و یذکرک بما تنجذب به العقول ان افرح بذکری ایّاک و قل لک الحمد یا مالک الأسمآء و لک الثنآء یا فاطر السّمآء بما ذکرتنی فی السّجن الأعظم و اظهرت لی ما احتجب عنه الأمم اشهد انّک انت المقتدر علی ما تشآء لا اله الّا انت الحقّ علّام الغیوب

11 We make mention of Nabil who traversed the lands and journeyed through countries for My Name and chose exile for love of Me. He was named Muhammad in the Book of God, the Mighty, the Loving. I testify that he cast away all that the people possessed and took what was commanded by God, the Lord of existence. He endured in the path of God what no one on earth hath known. Thus doth the Wronged One remember him that it may be a treasure for him throughout the kingdom of earth and heaven. Blessed art thou and joy be unto thee for thy patience. We beseech God to assist thee in a manner befitting this Day which hath been adorned by its mention in the Torah, the Gospel and the Psalms.

11 و نذكر النّبيل الّذى دار البلاد و طاف الدّيار لاسمى و اختار الغربة لحبّى انّه قد سمّى بمحمّد فى كتاب الله العزيز الودود اشهد انّه نبذ ما عند النّاس و اخذ ما امر به من لدى الله مالك الوجود و حمل فى الله ما لا اطّلع به احد فى الأرض كذلک يذكره المظلوم ليكون ذخراً له بدوام الملک و الملكوت طوبى لک و نعيماً لک بما صبرت و نسئله بأن يؤيّدک على ما ينبغى لهذا اليوم الّذى تزيّن بذكره التّوراة و الانجيل و الزّبور

12 O Nabil-i-A'zam! Hearken unto the Call from beyond the sea of grandeur: "Verily there is none other God but Me, the Mighty, the Bestower." This is a day wherein the Throne was established upon the water and the heaven of knowledge was adorned with the luminary of My Name, the Mighty, the All-Knowing. Blessed is the strong one who hath held fast to the cord of the grace of his Lord, and the speaker who hath uttered the praise of God, the Lord of all mankind. Thus hath the Tongue of Grandeur spoken: Rejoice and say: "Praise be unto Thee, O Revealer of the verses, and glory be unto Thee, O Thou in Whose grasp is the kingdom of earth and heaven." Glory from Us be upon those whom the hosts could not frighten and whom the veils could not hinder.

12 يا نبيل قبل بآء ان اسمع النّدآء عن ورآء قلزم الكبريآء انّه لا اله الّا انا العزيز الوهّاب هذا يوم فيه استقرّ العرش على المآء و تزيّنت سمآء العلم بنيّر اسمى العزيز العلّام طوبى لقوىّ تمسّک بعروة عناية ربّه و لناطق نطق بذكر الله مالک الأنام كذلک نطق لسان العظمة ان افرح و قل لک الحمد يا منزل الآيات و لک الثّنآء يا من فى قبضتک ملكوت الأرضين و السّموات البهآء من لدنّا على الّذين ما خوّفتهم الجنود و ما منعتهم الأحجاب

13 O Ali-Qabl-i-Naqi! We have heard thy mention and have remembered thee with this mighty remembrance. Verily, He Who remembereth thee was named Jehovah in the Torah, the Spirit of Truth in the Gospel, and the Great News in the Qur'an. By My life! He desired from the Books naught but My Book, and from the Bayan naught but My manifestation and My wise remembrance. Blessed is he who hath found the fragrance of God in His days, and blessed is he who hath clung to His luminous hem. Doth anyone hear the verses of his Lord, and is there any soul who findeth the sweetness in the utterance of his Lord, the Speaker, the All-Seeing? Thus have We adorned the sea of knowledge with the ark of utterance and the heaven of certitude with the luminary of My mighty Name.

13 يا على قبل نقى قد سمعنا ذكرک ذكرناک بهذا الذّكر العظيم انّ الّذى يذكرک انّه سمّى فى التّوراة بيهوه و فى الانجيل بروح الحقّ و فى الفرقان بالنّبأ العظيم لعمرى انّه ما اراد من الكتب الّا كتاب نفسى و من البيان الّا ظهورى و ذكرى الحكيم طوبى لمن وجد عرف الله فى ايّامه و طوبى لمن تشبّث بذيله المنير هل يسمع احد آيات ربّه و هل من نفس تجد حلاوة بيان ربّها النّاطق البصير كذلک زيّنّا بحر العرفان بفلک البيان و سمآء الايقان بنيّر اسمى العزيز

14 O Muhammad-Qabl-i-Yusuf! The Most Exalted Pen hath turned unto thee from this Most Holy, Most Great, Most Mighty, Most Sublime Station. Thou hast attained that which none would attain even were they to expend all the treasures of the earth in the path of God, the King, the Most High, the Most Great. Preserve thou the pearls of knowledge in the vessels of thy heart through My Name, the Mighty, the Powerful. Blessed art thou for having turned and advanced

14 يا محمّد قبل يوسف قد توجّه القلم الأعلى اليک من هذا المقام الأقدس الأعظم العزيز المنيع قد فزت بما لم يفز به احد لو ينفق كنوز الأرض كلّها فى سبيل الله الملک العلىّ العظيم ان احفظ لآلئ العرفان فى اوعية قلبک باسمى القوىّ القدير طوبى لک بما توجّهت و اقبلت و سمعت ندآء الله ربّ

and heard the Call of God, the Lord of the worlds. Be thou steadfast in the love of thy Lord in such wise that the allusions of the opposers shall not cause thee to slip.

العالمين كن مستقيماً على حبّ مولاک على شأن لا تزلّک اشارات المعرضين

15 O youth! Remember when thou wert present before the Throne and didst hear that which the Tongue of Grandeur uttered in His glorious station. Give thanks unto God for having aided thee and enabled thee to recognize this Cause whereby all things proclaimed: "The kingdom belongeth unto God, the Lord of the seen and the unseen." Blessed is the soul that hath cast away what it possessed and was moved by the Will of God, the Lord of Kings. We summon all unto the Most Sublime Horizon and counsel them to observe that which hath been revealed in My Preserved Tablet. Glory be upon thee and upon thy father and upon those who have drunk from the Most Great Sea through My Name, the Mighty, the Well-Beloved.

15 يا غلام ان اذکر اذ کنت حاضراً لدى العرش و سمعت ما تکلّم به لسان العظمة فى مقامه المحمود ان اشکر الله بما ايّدک و وفّقک على هذا الأمر الّذى اذا ظهر نطقت الأشيآء الملک لله مالک الغيب و الشّهود طوبى لنفس نبذت ما عندها و تحرّکت بارادة الله مالک الملوک انّا ندع الکلّ الى الأفق الأعلى و نوصيهم بالعمل بما نزّل فى لوحى المحفوظ البهآء عليک و على ابيک و على الّذين شربوا من البحر الأعظم باسمى العزيز المحبوب

16 O Mihdi! Hearken unto My call which hath been raised from My prison abode that the call may attract thee unto a station wherein the conditions of the world shall not sadden thee nor shall the veils of the heedless shut thee out. Blessed art thou and thy father. The Most Exalted Pen hath testified to his recognition and submission when most of the servants turned away from the Countenance. Thus have We remembered thee as a bounty from Us that thou mayest be of the thankful ones.

16 يا مهدى ان استمع ندائى انّه ارتفع من مقرّ سجنى ليجذبک النّدآء الى مقام لا تحزنک شئونات الدّنيا و لا تحجبک حجبات الغافلين طوبى لک و لأبيک قد شهد له القلم الأعلى باقباله و خضوعه اذ اعرض عن الوجه اکثر العباد کذلک ذکرناک فضلاً من عندنا لتکون من الشّاکرين

17 O 'Ali-Qabl-'Askar! Bear thou witness unto that whereunto God did Himself bear witness ere the creation of all things: that there is none other God but Me, the Ever-Forgiving, the All-Merciful. By God's life! Soon shall the world and whatsoever it containeth of kings and subjects, of rich and poor, pass away, and there shall endure for thee that which hath been revealed by My Most Exalted Pen in this glorious station. Rejoice thou in My remembrance of thee, then render thanks unto thy Lord for having sent down unto thee that which cheereth the hearts of them that are nigh unto Him. Hold thou fast unto the cord of grace and cleave unto the hem of thy Lord's mercy, and say: I beseech Thee, O Sovereign of the world and Manifestation of the Most Great Name, to ordain for me that which Thou hast ordained for Thy trusted ones, whom the vanities of the world have not kept back from turning towards Thy horizon. O my Lord! Thou art the All-Bountiful, and I stand before the door of Thy bounty. I beseech Thee not to deny me that which is with Thee. Verily, Thou art God, the Lord of the mighty throne.

17 يا على قبل عسکر ان اشهد بما شهد الله قبل خلق الأشيآء انّه لا اله الّا انا الغفور الرّحيم لعمر الله سوف تفنى الدّنيا و ما فيها من الملوک و المملوک و الغنىّ و الصّعلوک و يبقى لک ما نزّل من قلمى الأعلى فى هذا المقام الکريم ان افرح بذکرى ايّاک ثمّ اشکر ربّک بما انزل لک ما تنشرح به صدور المقرّبين تمسّک بحبل الفضل و تشبّث بأذيال رحمة ربّک و قل اسئلک يا سلطان العالم و الظّاهر بالاسم الأعظم بأن تکتب لى ما کتبته لأمنائک الّذين ما منعتهم زخارف الدّنيا عن النّظر الى افقک اى ربّ انت الکريم و انا القائم لدى باب جودک اسئلک بأن لا تخيّبنى عمّا عندک انّک انت الله ربّ العرش العظيم

18 We make mention in this station of him who hath been named Yusuf, who turned his face toward Mine own and believed in My signs, and attained unto My recognition when most of My creatures turned away from Me. Thus doth God remember

18 انّا نذکر فيهذا المقام من سمّى بيوسف الّذى اقبل الى وجهى و آمن بآياتى و فاز بعرفانى اذ اعرض عنّى اکثر خلقى کذلک يذکر الله من اراده

him who seeketh Him on a day wherein every proud and stubborn one hath turned aside from Him. Thy name hath been mentioned; therefore have We remembered thee in this Tablet, than which nothing on earth can compare, as thy Lord, the All-Informed, doth testify. Let not the gestures of the people grieve you, nor the denial of those who have turned away from My straight path. God shall soon seize them with His justice, and shall exalt the names of those who have believed in Him when He came with manifest sovereignty.

فی یوم فیه اعرض عنه کلّ جبّار عنید قد ذکر اسمک ذکرناک فی هذا اللّوح الّذی لا یعادله شیء فی الأرض یشهد بذلک ربّک الخبیر لا تحزنکم اشارات القوم و لا اعراض الّذین اعرضوا عن صراطی المستقیم سوف یأخذهم الله عدلاً من عنده و یرفع اسمآء الّذین آمنوا به اذ اتی بسلطان مبین

19 We counsel you to manifest supreme steadfastness and to observe that which God hath revealed in His mighty Book. Soon shall the earth and all that are upon it be rolled up, and sovereignty shall remain with God, the Lord of all worlds.

19 انّا نوصیکم بالاستقامة الکبری و بما انزله الله فی کتابه العظیم سوف یطوی بساط الأرض و من علیها و یبقی الملک لله ربّ العالمین

20 O thou bird that soareth in Mine atmosphere! Convey the verses of thy Lord. Verily they draw them nigh unto the One, the All-Informed, and strengthen them in that whereunto they were called, and give them to drink from the Kawthar of utterance in My wondrous Name. Thus have the rains descended and the seas surged by the command of thy Lord, the Almighty.

20 یا ایّها الطّائر فی هوائی بلّغ آیات ربّک انّها تقرّبهم الی الفرد الخبیر و تؤیّدهم علی ما کانوا علیه و تسقیهم کوثر البیان باسمی البدیع کذلک هطلت الأمطار و ماجت البحار باذن ربّک القدیر

21 We make mention of Our servants and Our loved ones whose names were not mentioned in thy letter, and We give them glad tidings of God's grace and mercy, and We send Our greetings upon their faces from this mighty Prison. Ask thou God to assist them and strengthen them in that which He loveth and which pleaseth Him, and to make them among those who are firmly established. And We remember My handmaidens who have believed in God and His signs, and who have drunk the choice wine of revelation from the hands of His bounty. Verily thy Lord is the Ever-Forgiving, the All-Merciful.

21 انّا نذکر عبادنا و احبّائنا الّذین ما ذکرت اسمائهم فی کتابک و نبشّرهم بفضل الله و رحمته و نکبّر علی وجوههم من هذا السّجن العظیم فاسئل الله بأن یوفّقهم و یؤیّدهم علی ما یحبّ و یرضی و یجعلهم من الرّاسخین و نذکر امائی اللّائی آمنّ بالله و آیاته و شربن رحیق الوحی من ایادی عطائه انّ ربّک لهو الغفور الرّحیم انتهی

22 Praise be to God that the loved ones of God in that land have attained unto the wondrous and exalted divine verses. Let them know the value of this supreme bounty. Were the veil to be lifted and the station revealed, all would fall prostrate and everyone on earth would enter beneath the shade of a single word. O beloved of my heart! Most of the people of the earth are heedless and unaware, and even those souls who have attained some measure of recognition and have drunk from the ocean of knowledge have not arisen as befits the Day of God, save whom God, thy Lord, willeth.

22 الحمد لله احبّای الهی در آن ارض بآیات بدیعهٔ منیعهٔ الهیّه فائز شدند قدر این نعمت عظمی را بدانند اگر کشف حجاب شود و مقام ظاهر گردد کل ساجد شوند و جمیع من علی الأرض در ظلّ کلمهٔ واحده داخل گردند یا محبوب فؤادی اکثر اهل ارض که غافلند و خبر از جائی ندارند و نفوسی هم که فی‌الجمله عارف شده‌اند و از بحر عرفان نوشیده‌اند آن نفوس هم بآنچه سزاوار یوم الهی است قیام ننموده‌اند الّا من شآء الله ربّک

23 Consider the people of the Bayan - though they count themselves among the most exalted of creation, they are seen to be several degrees lower than other religions. Some have made arguments about "Him Whom God shall make manifest" yet remained deprived of His presence. They have clung to the Bayan while being barred from the One Who revealed it, even

23 در اهل بیان ملاحظه فرمائید با آنکه خود را از اعلی الخلق میشمرند چندین مرتبه از سایر مذاهب پست‌تر مشاهده میشوند بعضی بمستغاث استدلال کرده‌اند و از مالک آن محروم شده‌اند ببیان تمسّک جسته‌اند و از مقصود منزل بیان

though the Point of the Bayan - may the spirit of all else be sacrificed for His sake - hath said in the fifteenth chapter of the third Vahid, these exalted words: "None knoweth the time of the Revelation except God. Whenever it appears, all must acknowledge the Point of Truth and render thanks unto God." He also said: "The whole of the Bayan is only like a ring upon His blessed finger", and in another place He said: "The entire Bayan is but a leaf amongst the leaves of His Paradise." Nevertheless these ignorant people have contented themselves with mere fancy and remained veiled from the Dawning-Place of certitude.

ممنوع مع آنکه نقطهٔ بیان روح ما سواه فداه در باب خامس عشر از واحد ثالث میفرمایند قوله جلّ و عزّ چه کسی عالم بظهور نیست غیر الله هر وقت شود باید کلّ تصدیق بنقطهٔ حقیقت نمایند و شکر الهی بجا آورند و همچنین میفرمایند جمیع بیان بمثابهٔ خاتم است در انگشت مبارک او و در مقامی میفرمایند جمیع بیان ورقهایست از اوراق جنّت او مع‌ذلک این قوم جاهل بوهم صرف اکتفا نموده‌اند و از مطلع یقین محتجب مانده‌اند

24 The humility, submissiveness, and self-effacement of the Point of the Bayan is clear and evident throughout the Bayan. He saith that He is sanctified from being known through any recognition of His own or through what is revealed in the Bayan. Reflect upon these blessed words which have issued from the Dawning-Place of the Bayan, the Point of the Bayan - may the spirit of all beings be sacrificed for His sake. This is the same word which this evanescent one mentioned at the beginning of this discourse, and this blessed word is the essence of the entire Bayan, as attested by the Point Himself. His exalted words are: "I have written the essence concerning His remembrance: He shall not be known through My allusions, nor through what hath been revealed in the Bayan. Nay, by His glory, this word is greater in God's estimation than the worship of all who are on earth, for the essence of all worship leadeth to this. Therefore, as thou hast recognized God, recognize Him Whom God shall make manifest, for He is too glorious and exalted to be known through any but Himself or to be described by the allusions of His creatures. Verily, I am the first to believe in Him and in His signs, and I have taken from the virgin gardens of the paradise of His knowledge the gardens of His words. Yea, by His glory, He is the Truth, there is no God but Him, all are upheld by His command." He further saith, exalted be His words: "Know thou that on that Day none shall be recognized save God, none shall be worshipped but Him, none shall be described except Him, none shall be loved but Him, and none shall be sought except Him."

24 خضوع و خشوع و فنا و نیستی نقطهٔ بیان در جمیع بیان واضح و مشهود است میفرماید او منزّه است از اینکه بعرفان من یا بآنچه در بیانست معروف شود در اینکلمهٔ مبارکه که از مطلع بیان نقطهٔ بیان روح من فی الامکان فداه ظاهر شده تفکّر فرمائید و این همان کلمه‌ایست که اینفانی بمناسبتی در اوّل خطبه ذکر کرده و اینکلمهٔ مبارکه جوهر کلّ بیانست بشهادت خود نقطه قوله عزّ و جلّ و قد کتبت جوهرة فی ذکره و هو انّه لا یستشار باشارتی و لا بما نزّل فی البیان بلی وعزّته تلک الکلمة عند الله اکبر عن عبادة من علی الأرض اذ جوهر کلّ العبادة ینتهی الی ذلک فعلی ما قد عرفت الله فاعرف من یظهره الله فانّه اجلّ و اعلی من ان یکون معروفاً بدونه او مستشیراً باشارة خلقه و انّنی انا اوّل عبد قد آمنت به و بآیاته و اخذت من ابکار حدائق جنّة عرفانه حدائق کلماته بلی وعزّته هو الحقّ لا اله الّا هو کلّ بأمره قائمون انتهی و همچنین میفرمایند قوله جلّ و عزّ ثمّ اعلم انّ فی ذلک الیوم لم یکن معروفاً غیر الله و لا معبوداً الّا ایّاه و لا موصوفاً سواه و لا محبوباً دونه و لا مقصوداً غیره انتهی

25 This blessed passage correspondeth with what was revealed in previous Books concerning this most great Revelation. Nevertheless, these confused masses who attribute themselves to the Bayan have sought to extinguish the divine Light with the foul winds of their falsehoods. Fie upon them and their loyalty! Glory be to God! These heedless people argue based on vain imaginings of the past and resorted to a hundred thousand schemes and deceptions that perchance they might prevent a soul from the straight path. Would that they were truthful

25 و اینفقرهٔ مبارکه مطابق است با آنچه در ذکر این ظهور اعظم در کتب قبل نازل شده مع‌ذلک این همج رعاع که خود را ببیان نسبت میدهند اراده نموده‌اند سراج الهی را باریاح منتنهٔ کذبه خاموش نمایند افّ لهم و لوفائهم سبحان الله این قوم غافل استدلال مینمایند بموهومات قبل و بصدهزار حیل و مکر تشبّث نموده‌اند که شاید

in what they claim! Among them is Mirza Ahmad-i-Kirmani. Several petitions from him reached the Most Holy Court, and later when he began speaking nonsense, as it was not accepted, he arose in opposition. After some time, multiple petitions filled with repentance and contrition arrived from him, and some also interceded. Nevertheless, in these days he has again arisen in hypocrisy and joined the source of clamor. He was in the great city, and according to reports, due to his reprehensible deeds and contradictory statements, he was expelled from that place as well. In any case, since such as he and his like are found, therefore these words were mentioned so that you may inform the friends that perchance they may attain unto the wine of steadfastness and not be deprived by the likes of such vain souls. Verily, He guideth whom He willeth unto His straight path.

نفسی را از صراط مستقیم منع نمایند ای کاش در آنچه دعوی میکنند صادق باشند از جمله میرزا احمد کرمانی چند عریضه از او بساحت اقدس رسیده و بعد که بنای هذیان‌گوئی گذاشت چون مقبول نیفتاد باعراض قیام نمود و بعد از چندی عرایض متعدّده که مشحون بتوبه و استغفار بود از او رسید و بعضی هم توسّط نمودند مع‌ذلک مجدّداً در این ایّام بنفاق قیام نمود و بمطلع نعاق پیوست در مدینهٔ کبیره بوده از قرار مسموع نظر باعمال شنیعه و اقوال مختلفه از آنمحل هم طرد شد باری چون او و امثال او یافت میشوند لذا این بیانات ذکر شد تا دوستانرا مطّلع نمائید که شاید برحیق استقامت فائز شوند و از امثال این نفوس موهومه ممنوع نگردند انّه یهدی من یشآء الی صراطه المستقیم

26 In the Kitab-i-Aqdas this blessed verse was revealed, His words, exalted be His grandeur: "O Land of Kaf and Ra! We, verily, behold thee in a state which God doth not approve. We perceive that which none perceiveth save God, the All-Knowing, the All-Informed. And we discover that which passeth in thy innermost heart. With Us is the knowledge of all things recorded in a lucid Tablet." This blessed verse in the Kitab-i-Aqdas was revealed at a time when even the name of Ahmad was not outwardly mentioned. The servant beseecheth his Lord to protect His weak servants from these ones. Verily, He is the Almighty, the Powerful.

26 در کتاب اقدس این آیهٔ مبارکه نازل قوله جلّ کبریائه ان یا ارض الکاف و الرّآء انّا نراک علی ما لا یحبّه الله و نری منک ما لا اطّلع به احد الّا الله العلیم الخبیر و نجد ما یمرّ منک فی سرّ السّر عندنا علم کلّشیء فی لوح مبین انتهی و این آیهٔ مبارکه در کتاب اقدس وقتی نازل شد که اسم احمد هم در ظاهر مذکور نبود یسئل الخادم ربّه بأن یحفظ عباده الضّعفآء عن هؤلآء انّه لهو المقتدر القدیر

27 This far-removed soul is seen to be exceedingly changeful: at one time repentant and craving forgiveness, at another perfidious and godless; yet in these days he hath assumed another hue—leagued with the hypocrite, and, in the presence of the faithful, professing loyalty. The curse of God be upon the lying people!

27 این نفس بعیده بسیار متلوّن دیده میشود گاهی تائب و مستغفر و گاهی خائن و ملحد ولکن این روزها برنگ دیگر درآمده با منافق متّفق و با موافق اظهار وفاق مینماید الا لعنة الله علی القوم الکاذبین

28 O Beloved of my heart! Have such as these not been made aware of the changes, the divergences, the upheavals, of this world? Or do they not behold how it is that man—though at every moment he hearkeneth unto the cry of extinction rising from all things, and witnesseth with his own eyes the tokens of separation—can yet remain heedless, occupy himself with that which beseemeth him not, and commit deeds whose harm shall abide and endure for ever?

28 یا حبیب فؤادی آیا امثال این نفوس بر تغییرات و اختلافات و انقلابات دنیا مطّلع نشده‌اند و یا نمی‌بینند چگونه میشود انسان مع آنکه در کلّ احیان از کلّ اشیاء ندای فنا اصغا مینماید و آثار فراق مشاهده میکند باز غفلت مینماید و باموورات نالایقه مشغول میگردد و باعمالیکه ضرّش الی‌الأبد باقی و پاینده است عامل میشود

29 Know that the summons is of many kinds. All created things, though they be outwardly seen in utter silence and stillness, are yet, by them that possess true hearing, apprehended as raising their cry—ceaselessly reminding man, through their own

29 ندا بر چند قسم است جمیع اشیاء مع آنکه با کمال صمت و سکوت مشاهده میشوند ولکن اهل سمع حقیقی ندای ایشانرا ادراک مینماید

transformation and change, and counselling him. The morn hath its dawning, its rising, its radiance; the eve its setting, its decline. From every side the call is lifted up; yet attentive ears are nowhere to be found. In every place and station the signs of God are present; yet vision is lacking.

که در هر حین انسانرا بنفس تغییر و تبدیل خود متذکّر مینماید و پند میدهد صبح را ظهور و طلوع و اشراق است و شام را غروب و افول از جمیع جهات ندا مرتفع ولکن آذان واعیه غیر موجود و در هر محل و مکان آثار الهیّه موجود ولکن بصر مفقود

30 From God, with ten thousand tongues, I beseech and humbly supplicate that He may strengthen His servants in that which is for their good. By the Most Great Luminary! could they but, even in some small measure, empty themselves and reflect, they would deliver their whole being from the seas of idle surmise and vain imaginings, and would be drawn into the pavilion of the one true Friend. Much could be said; and these are days for utterance; yet opportunity is rare. God willing, I hope that thou mayest find occasion, and speak that which should be spoken. I will present this matter to the presence of the illustrious Nabil—upon him be the Most Glorious Splendour of Baha'u'llah—that, while time remaineth, and opportunity remaineth, and the temple remaineth, and the tongue remaineth, thou mayest, God willing, utter that which shall guide, and lead others to guidance.

30 از حقّ بصدهزار لسان سائلم و عرض مینمایم عباد خود را مؤیّد فرماید بر آنچه که خیر ایشان در اوست قسم بنیّر اعظم که اگر فی‌الجمله تخلیه نمایند و تفکّر کنند کل خود را از دریاهای ظنون و اوهام نجات داده بخرگاه دوست یکتا کشانند سخن بسیار و ایّام ایّام گفتار ولکن فرصت کمیاب انشآءالله امیدوارم که آنجناب فرصت بیابد و بگوید آنچه گفتنی است خدمت جناب نبیل جلیل علیه بهآء الله الأبهی عرض مینمایم تا وقت باقی و فرصت باقی و هیکل باقی و لسان باقی انشآءالله بگوئید آنچه را هادی باشد و بباقی هدایت نماید

31 The exalted letter which was addressed to this evanescent servant came as the bestower of meaning to the temples of words and the joy-giver to the world of sorrows, and after it was read it was presented in the Most Holy and Most Exalted Court. This is what the Tongue of Grandeur spoke in reply, His words, exalted be His grandeur: "They speak truly in what they have mentioned, for if reports of their movements had not come repeatedly, surely that which is suspended in the Kingdom of Divine Will would have been revealed in their name. God willing, may they be confirmed in all conditions to the remembrance and praise of Truth and may they speak that which is befitting and worthy of this victorious Day. The Glory be upon him from the presence of the Mighty, the Wise."

31 دستخطّ عالی که باسم این خادم فانی بود معنی‌بخش هیاکل الفاظ و فرح‌بخش عالم احزان آمد و بعد از قرائت در ساحت اقدس امنع عرض شد هذا ما نطق به لسان العظمة فی الجواب قوله عزّ کبریائه صادقند در آنچه ذکر نموده‌اند چه اگر اخبار حرکت ایشان متواتر نمیرسید البتّه باسم ایشان نازل میشد آنچه در ملکوت مشیّت الهی معلّق است انشآءالله در کلّ احوال مؤیّد باشند بذکر و ثنای حقّ و ناطق باشند بآنچه لایق و سزاوار این روز پیروز است البهآء علیه من لدن عزیز حکیم انتهی

32 Another matter is to announce that another letter from that beloved one arrived, and you had written that in the house of Jinab-i-Aqa Mirza 'A.B.N. upon him be 96 69 [Baha'u'llah], a group of divine friends were present in that gathering and were speaking in praise of the Most Great Countenance. These matters were presented to the Most Holy, Most Exalted, Most Glorious Threshold, and these exalted words descended from the heaven of will - exalted be His grandeur:

32 عرض دیگر آنکه دستخطّ دیگر آنمحبوب رسید و مرقوم داشته بودید که در بیت جناب آقا میرزا ع ب نو علیه ٩ ٦٦ [بهآء الله] جمعی از دوستان الهی در آنمحضر حاضر و بذکر منظر اکبر ناطق اینمراتب هم بساحت امنع اقدس اعزّ ابهی عرض شد و اینکلمات عالیات از سماء مشیّت نازل قوله عزّ کبریائه

33 "God testifies that there is no God but Him, and He Who sits upon the throne of imprisonment, He is indeed the One to Whom the books of the world have testified and toward Whose

33 شهد الله انّه لا اله الّا هو و الّذی استوی علی عرش السّجن انّه لهو الّذی شهدت له کتب العالم و قصد شطره رسل الأمم و انّه لهو الّذی ظهر به

direction the Messengers of nations have turned, and He is indeed the One through Whom every hidden mystery and every wise command has been made manifest. He makes mention of the 'Ayn and the Ba, and gives him glad tidings of God's grace and mercy that he may rejoice and be among the thankful ones. We have remembered him and make mention of his house wherein the remembrance of God, the Exalted, the Great, was raised. O Varqa! That which shall endure for him throughout the duration of God's earthly and heavenly kingdoms is the expression of favor that has flowed from the Most Exalted Pen concerning him and has been recorded in the Crimson Book. God willing, may he be enabled to preserve it. The disturbing conditions of the world have darkened it and prevented its freshness, purity and delicacy. God willing, may they attain to His grace and hold fast to the cord of steadfastness. Give him My glad tidings and remind him of that which befitteth the days of thy Lord, the All-Knowing, the All-Informed. The Glory be upon him and his family from the Forgiving, the Generous.

كلّ سرّ مصون و كلّ امر حكيم انّه يذكر العين و البآء و يبشّره بفضل الله و رحمته ليفرح و يكون من الشّاكرين انّا اردناه و ذكرنا بيته الّذى فيه ارتفع ذكر الله العلىّ العظيم يا ورقا امريكه از براى او بدوام ملک و ملكوت الهى باقى خواهد ماند اظهار عنايتى است كه از قلم اعلى در بارهٴ او جارى شده و در صحيفهٴ حمرا ثبت گشته انشآءالله بحفظ آن مؤيّد شود عالم را شئونات مكدّرهٴ دنيا تيره نموده و از طراوت و صفا و لطافت منع كرده انشآءالله بعنايت حقّ فائزند و بحبل استقامت متمسّک بشّره من قبلى و ذكّره بما ينبغى لأيّام ربّک العليم الخبير البهآء عليه و على اهله من لدن غفور كريم

34 “We make mention in this station of him who is named with Alif and Ha, who hath believed in God, the Protector, the Self-Subsisting. He is among those who have turned to the Supreme Horizon and responded to their Lord when the Call was raised from His noble station. We have adorned his head with the crown of faith and his heart with the ornament of recognition. Verily his Lord, the Most Merciful, is the Mighty, the Compassionate. We counsel thee to remain steadfast in this Cause whereby the feet of the people have slipped who cast the Covenant of God behind their backs and followed what they were commanded by every foolish learned one. Act according to what We have commanded thee in the Book and say: 'Praise be unto Thee, O Thou Who hast caused me to know the Dawning-Place of Thy verses and the Treasury of Thy mysteries. I beseech Thee to enable me to do that which befitteth Thy mighty and wondrous Day.'

34 انّا نذكر فى هذا المقام من سمّى بالألف و الحآء الّذى آمن بالله المهيمن القيّوم انّه ممّن اقبل الى الأفق الأعلى و اجاب مولاه اذ ارتفع النّدآء من مقامه الكريم قد زيّنّا رأسه باكليل الايمان و قلبه بطراز العرفان انّ ربّه الرّحمن لهو العزيز الرّحيم انّا نوصيک بالاستقامة الكبرى فى هذا الأمر الّذى به زلّت اقدام الورى الّذين نبذوا ميثاق الله عن ورائهم و اخذوا ما امروا به من كلّ عالم بليد ان اعمل بما امرناک فى الكتاب و قل لک الحمد يا من عرّفتنى مطلع آياتک و مخزن اسرارک اسئلک بأن توفّقنى على ما ينبغى ليومک العزيز البديع انّا نوصيک و الّذين آمنوا بتقوى الله العليم الحكيم

35 “We counsel thee and those who have believed to fear God, the All-Knowing, the All-Wise. Thy letter hath come before the Face wherein was mention of My loved ones. We have remembered thee and them as a grace from Us and have sent it to thee by the hand of him who is named Muhammad-Qabli-'Ali. When thou hast attained and visited, say: 'Praise be unto Thee, O Thou Wronged One, the Stranger.' Verily the Glorious One mentioneth His servant, the Friend, who hath heard and responded to his Ancient Lord. Thou art he who hath turned to the Most Great Ocean after the turning away of the peoples and hast drunk My sealed wine in My Name,

35 قد حضر لدى الوجه كتابک و كان فيه ذكر احبّائى انّا ذكرناک و ايّاهم فضلاً من عندنا و ارسلناه اليک بيد من سمّى بمحمد قبل على اذا فزت و زرت قل لک الحمد يا ايّها المظلوم الغريب انّ الجليل يذكر عبده الخليل الّذى سمع و اجاب مولاه القديم انت الّذى اقبلت الى البحر الأعظم بعد اعراض الأمم و شربت رحيقى المختوم باسمى القوىّ الأمين قل يا احبآء الرّحمن فى البلدان تالله الحقّ انّ الرّحيق هو حبّى و يديره كلماتى طوبى

the Strong, the Trustworthy. Say: O loved ones of the All-Merciful in all lands! By the True One! The wine is My love and My words do pour it forth. Blessed is he who hath drawn nigh and drunk thereof through My beautiful remembrance. O Friend! Rejoice in this Most Great Remembrance. All the treasures of the world cannot equal it, to this doth the Lord of Eternity bear witness in this mighty station. This is a station wherein every Prophet hath rejoiced, every Messenger circled round, every Intended One aimed at, and every trusted Spirit descended. Blessed is the ear that hath heard My call and the soul that hath arisen to serve the Cause of its Lord, the Almighty, the Powerful."

لمن تقرّب و شرب منه بذکری الجمیل یا خلیل ان افرح بهذا الذّکر الأعظم انّه لا تعادله کنوز العالم یشهد بذلک مالک القدم فی هذا المقام العظیم هذا مقام فیه تهلّل کلّ نبیّ و طاف کلّ رسول و قصد کلّ مقصود و نزل کلّ روح امین طوبی لسمع سمع ندائی و لنفس قامت علی خدمة امر ربّها المقتدر القدیر انتهی

36 And in another place, you had mentioned that in the residence of Aqa Mirza Ghulam-'Ali, son of Jinab-i-Dhabih, and Aqa Yusuf, upon them be the glory of God, a number of the friends of God were present and were engaged in the mention of the Friend. This detail was also presented before His presence. Mention was made of Jinab-i-Aqa Mirza Ghulam-'Ali and Jinab-i-Aqa Yusuf and certain others among the assured souls gathered in the house of Jinab-i-Haji Aqa Muhammad, upon him and them be the glory of God, and especially for the rest, in this station, from the Kingdom of Will was revealed: Should a soul observe the bounty and loving-kindness and mercy of God, he would in truth be bewildered. O My beloved and My love! After noon, which is the time of rest for the Ancient Beauty, may His glory be exalted, this servant presented anew, one by one, as commanded, thy letters, and the answer was revealed from the Kingdom of grace, and in relation to each of the names mentioned in thy letter, the Sun of bounty did shine forth and became manifest - may the world's spirit be a sacrifice for His bounty. In truth one becomes bewildered. It behooveth us to bow down and say: Thine is the praise, O gracious Commander, and Thine the bounty, O ancient Bestower of favors, and Thine the mercy, O Thou Who art merciful to the heavens and the earth.

36 و در مقام دیگر ذکر فرموده بودید که در محلّ آقا میرزا غلامعلی ابن جناب ذبیح و آقا یوسف علیهم بهآء الله جمعی از دوستان الهی حاضرند و بذکر دوست ناطق این تفصیل هم در پیشگاه حضور عرض شد ذکر جناب آقا میرزا غلامعلی و جناب آقا یوسف و بعضی دیگر در تعداد نفوس مطمئنّهٔ مجتمعهٔ در بیت جناب حاجی آقا محمّد علیه و علیهم بهآء الله شده و مخصوص سایرین در اینمقام از ملکوت مشیّت نازل اگر نفسی در فضل و عنایت و رحمت حقّ مشاهده نماید فی‌الحقیقه متحیّر میشود یا حبیبی و محبوبی بعد از ظهر که وقت نوم و راحت جمال قدم جلّ جلاله است اینعبد حاضر دستخطهای آنجناب را واحداً بعد واحد حسب الأمر مجدّداً عرض نمود و جواب از ملکوت عنایت نازل و نسبت بهر یک از اسماء مذکورهٔ در کتاب آنجناب شمس فضل مشرق و لائح روح العالم لفضله الفداء فی‌الحقیقه انسان متحیّر میشود ینبغی ان نعرض و نقول لک الحمد یا آمر الکریم و لک الفضل یا فضّال القدیم و لک الرّحمه یا راحم السّموات و الأرضین

37 And concerning what thou didst write that in the house of the aforementioned son, Jinab-i-Aqa Sin, and others, upon them be the glory of God, were present, after this was presented, this blessed verse was revealed from the heaven of divine loving-kindness:

37 و اینکه مرقوم فرموده بودید که در بیت ابن مذکور جناب آقا س و سایرین علیهم بهآء الله حاضر بودند بعد از عرض این آیهٔ مبارکه از سماء عنایت رحمانیّه نازل

38 He is the All-Knowing Expositor

38 هو المبیّن العلیم

39 O Aqa Sin! Rejoice in that the Wronged One maketh mention of thee from this spot which God hath made the Dawning-place of His greatest signs and the Source of His mighty Command.

39 آق س ان افرح بما یذکرک المظلوم فی هذا المقام الّذی جعله الله مطلع آیاته الکبری و مصدر امره العظیم انّا نوصیک بالحکمة فی کلّ الأحوال و

نأمرک بما ینبغی للانسان فی هذا الیوم البدیع قد سمعنا ندائک اجبناک و رأینا اقبالک اقبلنا الیک لتشکر ربّک المعطی الکریم لا تنظر الی الدّنیا و شئونها تفکّر فی القرون الأولی و کن من المتفرّسین

We counsel thee to wisdom in all conditions and command thee to that which beseemeth man in this wondrous Day. We have heard thy call and have answered thee, and have seen thy turning to Us and We have turned to thee, that thou mayest thank thy Lord, the Generous Bestower. Look not upon the world and its conditions. Reflect upon the former ages and be of those who are discerning.

40 قل سبحانک یا مقصود العالم و الظّاهر بالاسم الأعظم اسئلک بالکلمة الّتی بها نفخ فی الصّور و ظهر یوم النّشور بأن تجعلنی ثابتاً راسخاً مستقیماً علی امرک انّک انت المقتدر علی ما تشآء و فی قبضتک ملکوت الأسمآء لا اله الّا انت العزیز المنیع ای ربّ قدّر لی ما قدّرته لأولیآئک ثمّ انزل من سمآء فضلک ما یجعلنی منقطعا عن دونک انّک انت الفضّال الرّحیم

40 Say: Glory be unto Thee, O Thou Who art the Goal of the world and Who hast appeared through the Most Great Name! I beseech Thee by the Word through which the trumpet was blown and the Day of Resurrection appeared, to make me steadfast, firm and upright in Thy Cause. Verily, Thou art powerful over whatsoever Thou willest, and within Thy grasp is the kingdom of names. There is none other God but Thee, the Mighty, the Inaccessible. O my Lord! Ordain for me what Thou hast ordained for Thy loved ones, then send down from the heaven of Thy bounty that which will make me detached from all else save Thee. Verily, Thou art the Bestower, the Merciful.

41 انّا نذکر الأسد الّذی ذکر اسمه فی منظر الله المهیمن القیّوم لیفرح و یشکر ربّه الّذی خلقه و ایّده علی عرفان هذا الأمر المحتوم الّذی به ظهر الفزع الأکبر بین البشر و نطقت الأشیآء الملک لله العزیز الودود ایّاک ان یمنعک شیء عن الله تمسّک بحبل الفضل و تشبّث بأذیال رحمة ربّک الغفور انّا ذکرناک فضلاً من عندنا اذا فزت به قل لک الحمد یا مالک الوجود

41 We make mention of the Lion whose name was mentioned before the Presence of God, the Supreme, the Self-Subsisting, that he may rejoice and thank his Lord Who created him and aided him to recognize this inevitable Cause through which the great terror appeared among mankind and all things proclaimed: The Kingdom belongeth unto God, the Mighty, the Loving. Beware lest anything hold thee back from God. Hold fast unto the cord of bounty and cling to the hem of the mercy of thy Lord, the Forgiving. We have made mention of thee as a bounty from Us. When thou attainest unto this, say: Praise be unto Thee, O Thou Who art the Lord of existence.

42 یا ورقآء یا ایّها الطّائر فی هوآء محبّة مالک الأسمآء بشّر الشّیر قبل محمّد و ذکّره بآیات ربّه لیفرح بظهور عنایة مولاه الکریم قد ذکرنا کلّ الأسمآء فضلاً من عندنا و نذکر الّذین قاموا و قالوا لبّیک یا اله العالمین طوبی لمن فاز بأثمار شجرة قلمی الأعلی انّه من اهل الیقین فی کتاب مبین

42 O Nightingale! O thou who soarest in the atmosphere of the love of the Lord of Names! Give glad tidings unto Shir-Muhammad and remind him of the verses of his Lord, that he may rejoice in the appearance of the loving-kindness of his gracious Lord. We have mentioned all names as a bounty from Us, and We make mention of those who have arisen and have said: "Here am I, O God of the worlds!" Blessed is he who hath attained unto the fruits of the tree of My Most Exalted Pen. He is assuredly among those possessed of certitude in a perspicuous Book.

43 قل سبحانک یا فالق الجنّة و بارئ النّسمة اسئلک بالاسم الّذی به انجذب البریّة و نادی الرّوح فی البرّیّة بأن تجعلنی من الّذین ما منعتهم الشّئون عن اسمک المکنون الّذی یمشی فی هذا الحین و یدع الکلّ الی الله ربّ العالمین

43 Say: Glorified art Thou, O Creator of Paradise and Fashioner of all created things! I beseech Thee by the Name through which humanity was attracted and the Spirit cried out in the wilderness, to make me among those whom circumstances have not prevented from Thy Hidden Name, which walketh at this time and summoneth all unto God, the Lord of the worlds.

44 O Muhammad-Qabl-i-Taqi! Thy mention hath been made in the presence of the Wronged One, and He hath mentioned thee with verses wherewith nothing that hath been or shall be can vie, nor can aught created between the Kaf and the Nun equal them. Verily, He remembereth thee from His prison, and those who have believed in the Self-Subsisting, the Self-Existent. Remember thy Lord through what He hath taught thee of His path and what He hath revealed unto thee, whereby the fragrance of His garment hath been diffused throughout the realms of the invisible and the visible. Beseech God to make thee steadfast in this Cause and powerful through His Name, the Mighty, the Powerful. The splendor shining from the horizon of eternity be upon those who have attained unto the mention of God, Creator of heaven, and have acknowledged that which the Tongue of Eternity hath spoken: verily there is none other God but I, the Mighty, the Loving.

44 یا محمّد قبل تقی قد ذکر ذکرک لدی المظلوم و ذکرک بآیات لا یقوم معها ما کان و ما یکون و لا یعادلها شیء عمّا خلق بین الکاف و النّون انّه فی السّجن یذکرک و الّذین آمنوا بالمهیمن القیّوم ان اذکر ربّک بما علّمک صراطه و انزل لک ما فاح به عرف القمیص فی ممالک الغیب و الشّهود فاسئل الله ان یجعلک مستقیماً علی هذا الأمر و قویّاً باسمه المقتدر القدیر البهآء المشرق من افق البقآء علی الّذین فازوا بذکر الله فاطر السّمآء و اعترفوا بما نطق به لسان القدم انّه لا اله الّا انا العزیز الودود و نذکر من کان آخر وارد علیکم انّ ربّک لهو العزیز الوهّاب

45 We make mention of him who was the last to visit you. Verily thy Lord is the Mighty, the Bestower. He loveth His servants and remembereth them at eventide and at dawn. Blessed is he who seeketh His presence, who speaketh in remembrance of Him, whose countenance is turned towards Him, and whose heart hath won the light of recognition. We send Our greetings from this station to those who have believed in God, the Revealer of verses. End.

45 انّه یحبّ عباده و یذکرهم فی العشیّ و الاشراق طوبی لقاصد قصده و لناطق نطق بذکره و لوجه توجّه الیه و لقلب فاز بنور العرفان انّا نکبّر من هذا المقام علی الّذین آمنوا بالله منزل الآیات انتهی

46 Praise be to God, time and again, the friends of God who dwell in that land have been blessed with His infinite divine favors. This evanescent servant conveyeth to all greetings and salutations, and submitteth that these are the days for which all divine Prophets and Messengers have waited. Therefore, one must arise with complete dedication to His mention and praise. That beloved one should counsel all with wisdom, for this is among the firm and established divine commandments revealed in the Book. They should not trust every soul, nor display their precious pearls before every eye. They should deal with people with the utmost kindness, love and forbearance. Repeatedly have such words been heard from the tongue of Him Who revealeth the verses. He would say that today righteous deeds and praiseworthy character are the promoters of the Cause of God. It is hoped that all shall be assisted to achieve that which is acceptable in the presence of God.

46 الحمد لله مرّة بعد مرّة دوستان الهی که در آن ارض ساکنند بعنایات لانهایات الهیّه فائز شدند اینعبد فانی خدمت کل تکبیر و سلام معروض میدارد و عرض مینماید این ایّامیست که جمیع انبیا و رسل الهی منتظر آن بوده‌اند لذا باید بهمت تمام بذکر و ثنا قیام نمود و آنمحبوب باید جمیع را بحکمت وصیّت نمایند چه که این از امر محکم متقن الهی است که در کتاب نازل شده از هر نفسی مطمئن نشوند و بر هر چشمی لآلی گرانبها را عرضه ننمایند با کمال شفقت و محبّت و مدارا با ناس رفتار کنند مکرّر شبه اینکلمات از لسان منزل آیات استماع شد میفرمودند امروز اعمال حسنه و اخلاق مرضیّه مبلّغ امر الله است انشآءالله امید چنانست که جمیع موفّق شوند بآنچه عندالله مقبول است

47 Regarding what you wrote about the second 'Ubaydullah, that rebellious oppressor, and his tyranny and transgression - it caused grief and sorrow. By God's life! As long as the sun of justice remains behind the clouds of oppression, such matters have occurred and will continue to occur in the world. Justice

47 و اینکه در بارهٔ طاغی باغی عبیدالله ثانی و ظلم و تعدّی او مرقوم داشتید سبب هم و غم گردید لعمر الله تا آفتاب عدل خلف سحاب ظلمست امثال این امور در عالم واقع شده و میشود عدل

is like a nightingale seen caught in the talons of the owl of tyranny. Although that oppressor's tyranny has exceeded all bounds and description, yet when closely observed, the people of this time truly deserve it, for they have perpetrated far worse against the people of truth. That Beloved One is witness that in most of the tablets and writings, all servants have been forbidden from corruption, conflict, strife and unseemly deeds. Nevertheless, what occurred, occurred. The brother of Jinab-i-Aqa Siyyid Husayn (Letter of the Living, upon him be the Most Glorious Glory) was eleven years old when that reckless oppressor removed his head with a cannon ball. In some places they perpetrated what the pen is powerless to describe. I beseech God to bestow justice upon the people. Consider the fire of oppression that was ignited in the land of Sad - two descendants of the Prophet were martyred without cause or reason, merely for worldly ornaments and a few coins. The curse of God be upon the oppressors! If the effects of that oppression were limited to what has already appeared, it would be well enough, but it is observed that the fruits of those deeds and their sparks will later appear in certain lands. I beseech the Almighty to grant His servants success in turning to Him, for if they achieve repentance, all matters will be reformed. Verily He is the Forgiving, the Generous.

بمثابهٔ عندلیبی مشاهده میشود که در چنگل بوم ظلم مبتلا گشته اگرچه ظلم آن ظالم از حدّ و حصر و بیان گذشته است ولکن درست که مشاهده میشود خلق این زمان مستحقّ و سزاوارند چه که اعظم از آنرا در بارهٔ اهل حقّ اجرا نموده‌اند آنمحبوب شاهد و گواهست که در اکثری از اوراق و الواح جمیع عباد را از فساد و نزاع و جدال و فواحش نهی فرموده‌اند مع‌ذلک وارد شد آنچه وارد شد اخوی جناب آقا سیّد حسین حرف حیّ علیه من کلّ بهآء ابهاه یازده ساله بودند که رأس او را ظالم بی‌باک بگلولهٔ توپ برداشت در بعضی اماکن وارد آوردند آنچه را که قلم از ذکرش عاجز است از حقّ مسئلت مینمایم که ناس را بانصاف فائز فرماید در نار ظلمیکه در ارض صاد مشتعل شد تفکر فرمائید دو فرزند رسول را بدون سبب و جهت محض زخارف فانیه و دراهم معدوده شهید نمودند الا لعنة الله علی القوم الظّالمین و اگر اثر آن ظلم بامثال آنچه ظاهر شده اکتفا شود بسیار خوبست ولکن ملاحظه میشود ثمرات آن اعمال و شرارهٔ آن از بعد در بعض دیار ظاهر گردد اسئله تعالی بأن یوفّق عباده بالرّجوع الیه چه اگر بتوبه فائز شوند جمیع امور اصلاح میشود انّه لهو الغفور الکریم

48 What is being conveyed has been understood from the revealed verses - God forbid! He is indeed the Perceiver, the All-Knowing, the All-Informed.

48 آنچه عرض میشود از آیات منزله ادراک شده استغفر الله العظیم انّه هو المدرک العلیم الخبیر

49 That which has flowed from the Supreme Pen in God's Book has appeared and will appear, and in the Most Holy Book there are also certain allusions. Soon will appear what He has foretold in His Mighty Book. In this Most Great Revelation, future events have been explicitly stated - blessed are they who understand. Beyond this one cannot venture - the Command is in God's hands, the Lord of all worlds.

49 آنچه در کتاب الهی از قلم اعلی جاری شده ظاهر شده و خواهد شد و در کتاب اقدس هم بعض اشارات هست سوف یظهر ما اخبر به فی کتابه العظیم در این ظهور اعظم اخبار بعد بکمال تصریح بیان شده طوبی للعارفین زیاده از این جسارت نمیتوان نمود الأمر بید الله ربّ العالمین

50 In this recent incident, whatever befell the friends and whatever losses they sustained will certainly be compensated in the most perfect and complete manner. In any case, the profit is with God's friends. Whoever exists is blessed with the days of God and His recognition, and whoever has drunk the cup of martyrdom is seen in the highest Paradise with utmost joy and delight. If the station of martyrdom were to be revealed to the worlds in less than can be counted, you would see all drawn to the place of sacrifice. Now people are withered, nay dead. Their movements are like those of artificial figures moved

50 و در این حادثهٔ جدیده آنچه بر دوستان وارد شد و هر خسارتیکه بایشان رسید البتّه تدارک آن خواهد شد بنحو اکمل و اتمّ در هر حال ربح با دوستان الهی است هر نفسیکه موجود است بایّام الله و عرفان او فائز و هر نفسیکه شربت شهادت آشامید در رفیق اعلی بکمال فرح و انبساط مشهود و اگر اقلّ من ان یحصی مقام شهادت بر عالمیان تجلّی نماید کل را متوجّه

by machinery - sometimes an artificial hand is raised, sometimes an artificial foot strikes the ground, and all these movements appear without consciousness. Although at present all are heedless and the worth of God's friends is hidden from sight and eyes, yet when the appointed time comes, that which is hidden will be revealed. How fitting is what was said before:

مقرّ فدا مشاهده نمائید حال ناس پژمرده بلکه مرده‌اند حرکاتشان مثل حرکات صوری مشاهده میشود که بآلت متحرّکند گاهی دست مجعول بلند میشود گاهی پای مجعول بزمین میخورد و جمیع اینحرکات من غیر شعور ظاهر است اگرچه حال جمیع غافلند و قدر دوستان الهی از ابصار و عیون مستور ولکن اذا جآء المیقات یظهر ما هو المستور اینفرد بسیار مناسب است که از قبل گفته‌اند

51 "Wait until you see as parts those who today are whole. Wait until you see as flowers those who are thorns today."

51 باش تا کل بینی آنها را که امروزند جزو باش تا گل بینی آنها را که امروزند خار

52 The divine friends who are steadfast in the Cause should not be saddened by losses that have befallen them. Rather, they should be seen in the utmost joy and delight, and be certain that they are among the people of profit in all conditions. Would that this servant could partake of the cup from which the friends have drunk, and receive a portion of their losses. Most matters are veiled by His will - were the veil to be lifted, the earth would be seen as other than the earth. Furthermore, if there be delay in sending petitions, this is due to the many occupations of this evanescent one; there is no other reason possible. That beloved one himself is witness and testifier to this. Therefore they must accept the excuse of this evanescent one and forgive. Verily our Lord, the All-Merciful, is the All-Forgiving, the Kind.

52 دوستان الهی که بر امر ثابتند نباید از خسارتیکه بایشان رسیده محزون باشند بلکه باید بکمال فرح و سرور مشاهده شوند و یقین بدانند که ایشان از اهل ربحند در جمیع احوال ای کاش اینعبد هم از شربتیکه دوستان آشامیدند قسمت میبرد و از خسارت هم نصیبی میداشت اکثر امور باراده مستور است لو کشف الغطآء یری الأرض غیر الأرض عرض دیگر آنکه اگر در ارسال عرایض تأخیری رود این نظر بکثرت اشغال این فانیست وجه دیگر ممکن نه خود آنمحبوب شاهد و گواهند لذا باید عذر فانی را بپذیرند و عفو نمایند انّ ربّنا الرّحمن لهو الغفور العطوف

53 And regarding His Honor Haji Mirza Abu'l-Hasan, upon him be the Glory of God - since this evanescent one has already conveyed something, no further submission is made. Wherever they may be, may they abide under the shadow of God's mercy and favor. They had sought permission to come to this land; permission was granted. God willing, may they be assisted in attaining that which they desire.

53 و خدمت جناب حاجی میرزا ابوالحسن علیه بهآء الله چون از قبل اینفانی چیزی معروض داشت لذا مصدّع نشد در هر جا هستند در ظل رحمت و عنایت حقّ باشند اذن توجّه باین ارض خواسته بودند اذن عنایت شد انشآءالله موفّق شوند بآنچه خواسته‌اند

54 Furthermore, after the revelation of verses, this servant, as proxy for that beloved one, attained the honor of pilgrimage and circumambulation, and it was accepted at the Divine Throne. I praise Him and thank Him for His grace, His mercy, His favor, His generosity, His bounty and His gift.

54 عرض دیگر آنکه بعد از تنزیل آیات بوکالت آنمحبوب اینعبد بزیارت و طواف فائز شد و لدی العرش مقبول افتاد احمده و اشکره علی فضله و رحمته و عنایته و جوده و کرمه و عطائه

55 Furthermore, His Holiness the Most Mighty Branch and His Holiness the Greater Branch - may my spirit, my being and my essence be sacrificed for the dust beneath their feet - remember that beloved one with wondrous mention and magnify him with the most exalted, most holy and most glorious greeting. Glory be upon your honor and upon those with you and upon the loved ones of God who have heard and responded.

55 عرض دیگر حضرت غصن الله الأعظم و حضرت غصن الله الأکبر روحی و ذاتی و کینونتی لتراب تحت اقدامهما الفدآء آنمحبوب را ببدایع ذکر ذاکر و بتکبیر امنع اقدس ابهی مکبّر البهآء علی حضرتک و علی من معک و علی احبآء الله الّذین سمعوا و اجابوا

56 The servant 11 Safar 1298

56 خادم فی ۱۱ صفر سنة ۱۲۹۸

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BH00515

To: Haji Mirza Kamalid-Din Naraqi et al.
Date: 1298-02-26 [1881-Jan-28]

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

1 بسم ربّنا الأقدس الأعزّ العلیّ الأبهی

2 Praise be befitting unto our Beloved, Who hath been from everlasting and will continue unto everlasting. Every bearer of a name taketh pride in His Name, and every possessor of glory becometh renowned through His mention. Through His all-encompassing mercy and His pre-existent grace, He hath manifested Himself and shone forth upon all the worlds with the light of His countenance, and hath spoken forth the blessed word: "The Kingdom belongeth unto God, the One, the Single, the All-Knowing, the All-Wise." He is the One All-Knowing, the Sovereign Who doeth what He willeth. He is the Goal of all worlds and the Beloved of all mankind.

2 حمد محبوبی را لایق و سزاست که لم‌یزل بوده و لایزال خواهد بود هر ذی اسمی باسم او مفتخر و هر ذی شأنی بذکر او مشتهر نظر برحمت واسعه و عنایت سابقه خود را ظاهر فرمود و بر عالمیان بانوار وجهش تجلّی نمود و بکلمهٔ مبارکهٔ الملک لله الواحد الفرد العلیم الحکیم نطق فرمود اوست دانای یکتا و سلطان یفعل ما یشآء اوست مقصود عالمیان و محبوب آدمیان

3 Blessed are they who have attained unto the hearing of His call and have turned toward His horizon. These are the servants whose stations and attributes have been recorded by the Most Exalted Pen in the Qur'an and in all former Books. These are they whom fear seizeth not in the path of God, nor are they touched by grief. These are they whom neither the denunciations of the enemy nor the mockery of the ignorant could hold back from the Most Exalted Horizon, and whom neither the hints of the peoples nor worldly conditions could debar from steadfastness in the Cause of the Lord of Names. These are the pearls of the ocean of steadfastness and the gems of existence. Upon them be the glory of God and the glory of all who are in the kingdom of creation. I beseech God to ever adorn these souls with the ornament of steadfastness, for none save God Himself possesseth the Most Great Infallibility. I ask of and implore God to preserve these servants beneath the canopy of His grace and to strengthen them to be steadfast in all conditions. He is the Powerful One Whom nothing whatsoever

3 طوبی از برای نفوسیکه باصغای ندایش فائز شدند و بافقش اقبال نمودند ایشانند عبادیکه ذکر مقامات و وصفشان در فرقان و کتب قبل از قلم اعلی ثبت شده ایشانند آن نفوسیکه در سبیل الهی خوف ایشان را اخذ ننماید و حزن وارد نشود ایشانند نفوسیکه شماتت اعدا و استهزاء جهلا ایشانرا از افق اعلی منع ننمود و اشارات امم و شئونات عالم از استقامت بر امر مالک اسماء محروم نساخت ایشانند لآلی بحر استقامت و جواهر وجود علیهم بهآء الله و بهآء من فی ملکوت الانشآء از حقّ میطلبم لازال آن نفوس را بطراز استقامت مزیّن فرماید چه که جز نفس حقّ از برای احدی عصمت کبری نبوده و نیست از حقّ سائل و آملم که این عباد را در ظلّ قباب عنایت خود حفظ فرماید و باستقامت در کلّ احوال مؤیّد نماید

can frustrate. Verily, He is the Single, the Most Exalted, the Mighty, the Powerful.

اوست مقتدریکه منع ننموده او را شیئی انّه لهو الفرد المتعالی القویّ القدیر

4 And furthermore, the servant hath been blessed with hearkening to the melody of thy pen which was raised up in the remembrance of God, our Beloved and your Beloved and the Beloved of all who are in the heavens and the earth. Praise be to God, time and again, repeatedly! This servant hath been favored with the correspondence of that spiritual friend, and after perusal it was laid before the Most Holy, Most Exalted Presence. This is what the Tongue of Revelation hath sent down as a token of His grace upon thee. His words, exalted be His grandeur:

4 و بعد قد فاز الخادم باصغآء صریر قلمکم الّذی ارتفع فی ذکر الله محبوبنا و محبوبکم و محبوب من فی السّموات و الأرضین الحمد لله مرّةً بعد مرّة و کرّةً بعد کرّة اینعبد بمراسلات آنحبیب روحانی فائز شد و بعد از اطّلاع بساحت امنع اقدس معروض گشت هذا ما انزله لسان الوحی فضلاً من عنده علیک

5 "O Kamal! The Kingdom of utterance is at all times shining forth and manifesting itself in such wise that no likeness or parallel hath been or shall ever be seen for it. The melody of the Supreme Pen hath ever been raised, and the Speaker of Sinai is speaking. Blessed is the state of the one who hath hearkened and who hath arisen with complete steadfastness to serve the Cause of the Lord of all beings.

5 قوله جلّ کبریائه یا کمال ملکوت بیان در کلّ احیان در اشراق و ظهور است بشأنیکه شبه و مثل از برای او دیده نشده و نخواهد شد لازال صریر قلم اعلی مرتفع و مکلّم طور ناطق نیکوست حال نفسیکه اصغا نمود و باستقامت تمام بر خدمت امر مالک انام قیام کرد

6 "We have illumined the darkened world with the lamp of divine favor, yet treacherous souls have shunned this light that their unseemly deeds might remain concealed. We have caused the lights of the Countenance to shine forth from the horizon of will, yet the blind remained deprived thereof. We have made manifest the Ocean of Life at the pole of contingent being and guided all unto it, such that the Lord of Eternity and the Most Great Name did with His blessed tongue utter the words 'Hasten! Hasten!' Yet souls weighed down with heavy burdens were prevented from drawing nigh unto it.

6 عالم ظلمانی را بسراج عنایت رحمانی روشن نمودیم ولکن نفوس خائنه از این روشنی اجتناب نمودند تا اعمال ناشایستهٔ ایشان مستور ماند و انوار وجه را از افق اراده ظاهر فرمودیم ولکن کوران از او محروم ماندند بحر حیوان را در قطب امکان آشکار نمودیم و جمیع را بآن دلالت کردیم بشأنیکه مالک قدم و اسم اعظم بلسان مبارک بکلمهٔ اسرعوا اسرعوا نطق فرمود ولکن نفوس ثقیله که حملشان سنگین بود از تقرّب بآن ممنوع گشتند

7 "O Kamal! The Wronged One of the horizons hath borne all tribulations and exalted the Cause of God with such strength and power that every fair-minded one hath been amazed thereby and hath exclaimed 'This is naught but a mighty grace!' Nevertheless, the people of the Bayan, clinging to that which profiteth them not, have remained deprived of the Countenance of Divine Unity and barred from God's all-embracing Word. They have contented themselves with croaking and have turned away from the melody of the Supreme Pen.

7 یا کمال مظلوم آفاق جمیع بلایا را حمل نمود و امر الله را اعلا کرد بقوّت و قدرتیکه هر منصفی از آن متحیّر ماند و بکلمهٔ ان هذا الّا فضل عظیم ناطق گشت معذلک اهل بیان بعلقهٔ لایغنیه از طلعة احدیّه محروم و از کلمهٔ جامعهٔ الهیّه ممنوع گشتند بنعیق قناعت نمودند و از صریر قلم اعلی اعراض کردند

8 "Reflect upon the essence of the Bayan which hath flowed from the Pen of the Herald. He saith: 'I have written an essence concerning His remembrance, which is that He shall not be known through My allusions nor through what hath been revealed in the Bayan.' In truth, this blessed word is the essence and spirit

8 تفکّر در جوهر بیان که از قلم مبشّر جاری شده نمائید میفرماید و قد کتبت جوهرة فی ذکره و هو انّه لا یستشار باشارتی و لا بما ذکر فی البیان فی‌الحقیقة اینکلمهٔ مبارکه جوهر بیان و روح بیانست بشهادت نقطهٔ اولی معذلک اهل بیان

of the Bayan, by the testimony of the Primal Point. Nevertheless, the people of the Bayan have remained deprived of the Source and the Manifestation, while seeking to establish their own faith through the utterances of the Primal Point. We bear witness that He testifieth to their unbelief, their hypocrisy, their turning away, and their heedlessness. Say: O ye unbelievers! I worship not that which ye worship.

از منزل و مبعث محروم ماندند و ببیانات نقطهٔ اولی از برای خود ایمان ثابت مینمایند نشهد بأنّه یشهد بکفرهم و نفاقهم و اعراضهم و غفلتهم قل یا ایّها الکافرون لا اعبد ما تعبدون

9 "Him Whom the Point of the Bayan hath described as being sanctified above His allusions and what was revealed in the Bayan - from Him have they turned away, while still counting themselves among the people of the Bayan. O Kamal! The Day is the Day of God. Blessed is the soul that hath become detached and free from all else but Him. Such a one is of the people of Baha and the companions of the Crimson Ark. To this beareth witness the Lord of Names in this luminous station.

9 حضرت مقصودیکه نقطهٔ بیان میفرماید او مقدّس از اشارهٔ من و ما نزّل فی البیانست از او اعراض نموده‌اند و خود را از اهل بیان میشمرند یا کمال یوم یوم الله [است] طوبی از برای نفسیکه از دون او فارغ و آزاد شد اوست اهل بها و اصحاب سفینهٔ حمرا یشهد بذلک مالک الأسمآء فی هذا المقام المنیر

10 "We have revealed unto thee that which will gladden thy heart, and We have sent it to thee that thou mayest read and be of the thankful ones. And from this station We send Our greetings upon the faces of My loved ones who have soared in the atmosphere of My love, who have arisen to serve My Cause, and who have spoken forth My beauteous remembrance."

10 انّا انزلنا لک ما یفرح به قلبک و ارسلناه الیک لتقرء و تکون من الشّاکرین و نکبّر من هذا المقام علی وجوه احبّائی الّذین طاروا فی هوآء حبّی و قاموا علی امری و نطقوا بذکری الجمیل

11 God willing, may all be blessed by divine favor. All assured and sanctified souls have been mentioned by the Divine Pen and recorded in the Book. Blessed are they, then blessed are they! Give unto all the glad-tidings of God's special favors and make them joyous. Today is the Day of the manifestation of human stations. Strive ye that there may be made manifest through you that which is meet and seemly.

11 انشآءالله کل بعنایت الهی فائز باشند جمیع نفوس موقنهٔ مقدّسه ذکرشان از قلم الهی جاری و در کتاب ثبت شده طوبی لهم ثمّ طوبی لهم جمیع را بعنایت مخصوصهٔ الهی بشارت دهید و مسرور دارید امروز روز ظهور مقامات انسانیست جهد نمائید تا از شما ظاهر شود آنچه لایق است

12 O My loved ones! Rejoice in My Name and hold fast to My firm cord. All praise be unto God, the Lord of all worlds! From this utterance of the True One, exalted be His glory, the stations of grace and favor bestowed upon that beloved one and the friends of God become evident. Every fair-minded person stands amazed at what they witness of the greatness of divine bounty, generosity, grace and favor.

12 یا احبّائی ان افرحوا باسمی و تمسّکوا بحبلی المتین الحمد لله ربّ العالمین انتهی از بیان حقّ جلّ و عزّ مقامات عنایت و الطاف نسبت بآنمحبوب و دوستان الهی معلوم میشود هر منصفی متحیّر میماند در آنچه مشاهده مینماید از عظمت فضل و جود و کرم و عنایت الهی

13 All the names that were in your letter were presented before the Throne, and for each one a Most Holy, Most Exalted Tablet was revealed and sent. God willing, they will attain unto them, and the friends will become so enkindled with the heat of divine love that its effects will become manifest. However, in all matters wisdom must be observed, lest anything arise from which the odor of corruption might be detected. The people are weak, and God, exalted be His grandeur, is generous. The sword of forbearance and patience is sharper than the sword of

13 آنچه اسامی در دستخطّ آنجناب بود تلقاء عرش عرض شد و مخصوص هر یک لوح امنع اقدس نازل و ارسال گشت انشآءالله بآن فائز شوند و دوستان از حرارت محبّت الهی بشأنی مشتعل گردند که آثار آن ظاهر شود ولکن در هر حال باید بحکمت ناظر بود که مباد امریکه رایحهٔ فساد از او استنشاق شود ظاهر گردد ناس ضعیفند و حقّ جلّ کبریائه کریم

violence and wrath. Blessed is he who holds fast to that which is befitting, for he is accounted among the helpers of God, our Lord and the Lord of all who are in the heavens and on earth. Praise be to God, Tablets wondrous and sublime were revealed specifically for Nabil-i-Qa'ini and he of the name Javad, upon them be the glory of God, and likewise for those souls who were mentioned in their letters. Out of wisdom, one package was sent to the Land of Qaf for delivery, and one to Hadba. God willing, they will arrive and they will attain unto them.

سیف مدارا و بردباری احدّ از سیف بطش و غضب است طوبی لمن تمسّک بالمعروف انّه من النّاصرین لدی الله ربّنا و ربّ من فی السّموات و الأرضین الحمد لله مخصوص جناب نبیل قبل باء و جناب اسم جواد علیهما بهآء الله الواح بدیعهٔ منیعه نازل و همچنین مخصوص نفوسیکه در دستخطّهای ایشان مذکور بود و نظر بحکمت یک پوسته به ارض قاف ارسال شد که برسانند و یکی به حدبا انشآءالله برسد و بآن فائز شوند

14 Further to this, after your letters addressed to this servant were presented in the Most Holy Court, three names were mentioned on the back of one letter. After these were presented, these verses were revealed from the Kingdom of God's grace - exalted be His grandeur:

14 عرض دیگر بعد از آنکه دستخطّهای آنجناب که باین بنده مرقوم داشته بودند و در ساحت اقدس عرض شد در ظهر یک دستخطّ اسامی سه نفس مذکور بعد از عرض این آیات از ملکوت عنایت الهی نازل قوله عزّ کبریائه

15 He is the Witness, the All-Hearing

15 هو الشّاهد السّمیع

16 O Muhammad! The Wronged One makes mention of thee with that which will draw thee near unto God, the Protector, the Self-Subsisting. Forsake the world and hold fast unto the Most Great Name, which hath come from the heaven of utterance with manifest sovereignty. None should grieve over the world and what appeareth therein. Thus doth mention flow from His presence in a preserved Book. O My loved ones! Rejoice in My Name, then help your Lord, the All-Merciful, through wisdom and utterance. Thus hath the matter been decreed, but the people do not understand. Glory be upon the people of Baha who have remained faithful to God's Covenant, the Lord of the seen and unseen.

16 یا محمّد یذکرک المظلوم بما یقرّبک الی الله المهیمن القیّوم دع العالم و تمسّک بالاسم الأعظم الّذی اتی من سمآء البیان بسلطان مشهود لیس لأحد ان یحزن من الدّنیا و ما ظهر فیها کذلک یذکر من عنده کتاب محفوظ یا احبّائی ان افرحوا باسمی ثمّ انصروا ربّکم الرّحمن بالحکمة و البیان کذلک قضی الأمر ولکنّ النّاس هم لا یفقهون البهآء علی اهل البهآء الّذین وفوا بمیثاق الله مالک الغیب و الشّهود

17 He is the Most Mighty, the Most Holy, the Most Glorious

17 هو الأعزّ الأقدس الأبهی

18 A mention from the presence of the Glory unto him who hath turned towards the Most Exalted Horizon, that the breaths of remembrance may attract him to a station wherein he shall behold naught in creation save the effulgences of the light of his Lord's countenance, the All-Bountiful. This is a day wherein that which the All-Merciful revealed in the Qur'an hath been made manifest through His words: "All things shall perish save His luminous Face." O Muhammad-i-Taqi! The Wronged One maketh mention of thee from this spot round which circle all great names. Hold fast unto the Sure Handle and cleave unto the hem of thy Lord, the Mighty, the All-Bountiful. We have made mention of those who have turned unto God and We mention them as a grace from Our presence. Verily thy Lord is the All-Bounteous, the All-Forgiving, the All-Merciful.

18 ذکر من لدی البهآء لمن اقبل الی الأفق الأعلی لتجذبه نفحات الذّکر الی مقام لا یری فی الملک الّا تجلّیات انوار وجه ربّه الکریم هذا یوم فیه ظهر ما انزله الرّحمن فی الفرقان بقوله کلّشیء هالک الّا وجهه المنیر یا محمّد قبل تقی یذکرک المظلوم من هذا المقام الّذی یطوفه کلّ اسم عظیم تمسّک بالعروة الوثقی و تشبّث بذیل ربّک العزیز الکریم انّا ذکرنا الّذین اقبلوا الی الله و نذکرهم فضلاً من لدنّا انّ ربّک لهو الفضّال الغفور الرّحیم

19 He is the Most Great, the Most Ancient, the Most Glorious

19 هو الأعظم الأقدم الأبهی

20 O Muhammad-Qabel-Rida! The world shall pass away, and sovereignty will remain with God, the Lord of all men. Where is the clashing of the swords of enemies? Where is the neighing of the steeds of the mighty? Where are the gardens of princes? Where are the pavilions of the great? Where are their ranks and their armies? Where are their palaces and their affairs? By God's life, they now dwell in their graves, yet people remain heedless of what appeared in former ages. Thus have they been prevented from what hath been revealed by God, the Lord of Lords. Blessed is he who pondereth the evidences of God's power and holdeth fast to what hath been sent down in the Book. Glory be unto the people of Baha who have held fast to the cord of certitude and cast behind them all idle fancies and vain imaginings.

20 یا محمّد قبل رضا ستفنی الدّنیا و یبقی الملک لله مالک الرّقاب این صلیل سیوف الأعدآء و این صهیل خیول الأقویآء و این جنّات الأمرآء و این خیام العظمآء و این صفوفهم و جهوزهم و این قصورهم و شئونهم لعمر الله قد سکنوا فی قبورهم ولکنّ النّاس غفلوا عمّا ظهر فی القرون الأولی بذلک منعوا عمّا ظهر من لدی الله ربّ الأرباب طوبی لمن تفکّر فی آثار قدرة الله و تمسّک بما نزّل فی الکتاب البهآء علی اهل البهآء الّذین تمسّکوا بحبل الیقین و نبذوا عن ورائهم الظّنون و الأوهام انتهی

21 Such is the grace of this station that for each name that was mentioned in the presence of His countenance, whether living or dead, there hath been revealed from the heaven of God's Will a Most Holy, Most Exalted Tablet. Who can with tongue or pen give due thanks for His blessings?

21 فضل بمقامی است که آنچه اسامی تلقاء وجه عرض شد حیّاً میّتاً از سماء مشیّت لوح امنع اقدس مخصوص هر یک نازل از دست و زبان که برآید کاز عهدهٔ شکرش بدرآید

22 May the spirit of the world be a sacrifice for His grace! God willing, may the friends of Truth at all times reflect and arise with perfect steadfastness to serve His Cause. At this time numerous exalted Tablets have been revealed specifically for your honor, including one Most Holy, Most Exalted Tablet specifically for Jinab-i-Nur, upon him be the Glory of God, and likewise specifically for Varaqih-Ahl, upon her be the Glory of God, and mention was also made from the Blessed Tongue of the two sister leaves, upon them be the Glory of God. May they, God willing, attain divine favors and drink cup after cup from the ocean of love. Verily, she who attained His presence - We have mentioned her in the Scriptures and Tablets. God willing, may they dwell at rest beneath the shade of the divine Tree of Providence. O Kamal! Convey My greetings to them both and give them glad tidings of My mercy that hath preceded all created things.

22 روح العالم لفضله الفدآء انشآءالله دوستان حقّ در هر حین تفکّر نمایند و باستقامت تمام بر امرش قیام کنند اینکّره الواح منیعهٔ متعدّده مخصوص آنجناب نازل یک لوح امنع اقدس مخصوص جناب نور علیه بهآء الله و همچنین مخصوص ورقه اهل علیها بهآء الله و ذکر ورقتین اختین علیهما بهآء الله هم از لسان مبارک ظاهر فرمودند انشآءالله بعنایت الهی فائز باشند و از دریای محبّت قدح قدح بیاشامند انّ الّتی فازت باللّقآء انّا ذکرناها فی الزّبر و الألواح انشآءالله در ظلّ سدرهٔ عنایت الهی ساکن و مستریح باشند یا کمال کبّر من قبلی علیهما و بشّرهما برحمتی الّتی سبقت العالمین انتهی

23 Another matter: It would be most beloved if you would make copies of whatever reacheth those parts and review them with utmost care, sending them to certain souls scattered throughout the villages, that the sweet fragrances of the utterance of the Most Merciful may at all times be diffused among the loved ones.

23 عرض دیگر بسیار محبوبست که آنجناب سواد آنچه بآن سمتها میرسد بردارند و بکمال دقّت مقابله نمایند و از برای بعضی از نفوس که در دهات متفرّقند بفرستند تا نفحات بیان رحمن در کلّ احیان بین احبّا متضوّع باشد

24 Furthermore, to each of the friends of God who have drunk of the sealed wine and who gaze toward the Most Exalted Horizon, this evanescent servant offers mention of evanescence and nothingness. May they, God willing, be sustained at all

24 عرض دیگر آنکه خدمت هر یک از دوستان الهی که از رحیق مختوم آشامیده‌اند و بافق اعلی ناظرند این خادم فانی ذکر فنا و نیستی معروض میدارد انشآءالله باثمار سدرهٔ عنایت الهی در هر

times by the fruits of the divine Tree of Providence. Likewise, this evanescent servant conveyeth most wondrous, most exalted, most glorious greetings to each and every one of those related to that beloved one. Glory be upon you and upon those with you, and upon those who have attained unto the Most Great Steadfastness in this Most Great, Most Mighty Cause.

25 The servant 27 Safar 1298

حين مرزوق باشند و همچنين خدمت منتسبين آنمحبوب فرداً فرداً اين عبد فانى تكبير ابدع امنع اعلى ميرساند البهآء على حضرتكم و من معكم و على الّذين فازوا بالاستقامة الكبرى على هذا الأمر الأعظم العظيم

25 خادم فى ٢٧ صفر سنة ١٢٩٨

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BH00033

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)
Date: 1298-03-11 [1881-Feb-11]

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

1 بسم ربّنا الأعظم الأقدس العلىّ الأبهى

2 Praise be to God, Who is unique in utterance and peerless in expression, before Whose Word the oceans of inner meanings bow down when spoken by the tongue of His Will, and all the books of the world prostrate themselves at the revelation of but a single letter of His verses. Through a movement of His finger, the Supreme Pen moves in the Kingdom of Creation and decrees the fate of the last and the first. Every eloquent one has confessed inability before His utterance, and every articulate one has acknowledged inadequacy before His exalted Word, by which He has distinguished between all peoples. Verily it is the drawn sword of God, His established Balance, His extended Path, and His luminous Lamp. Indeed, it is the Most Great Trump and the Most Glorious Bugle. Exalted is He by Whose Name all books, scriptures and psalms are adorned. He is the One Who was called by all His Most Beautiful Names in the ancient scriptures, He Who was named Jehovah in the Torah, the Comforter and Spirit of Truth in the Gospel, and the Great Announcement in the Qur'an, and was given other names in books which none knoweth save God, the Lord of the Throne and the earth. He it is Who sent down the Bayan for His mention and gave glad tidings to the servants of His appearance and coming.

2 الحمد لله الّذى توحّد بالكلام و تفرّد بالبيان الّذى خضعت بحور المعانى عندما تلفّظ به فم مشيّته و سجدت كتب العالم عند ظهور حرف من آياته بحركة من اصبعه تحرّك القلم الأعلى فى ملكوت الانشآء و ثبت حكم الآخرة و الأولى قد اعترف كلّ فصيح بالعجز عند ظهور بيانه و كلّ بليغ اقرّ بالقصور عند بروز كلمته العليا الّتى بها فصّل بين الورى انّها لهى سيف الله المسلول و ميزانه الموضوع و صراطه الممدود و سراجه المنير و انّها لهى الصّور الأعظم و النّاقور الأفخم تعالى من تزيّن باسمه كلّ الكتب و الصّحف و الزّبر انّه لهو الّذى سمّى بكلّ اسم من اسمائه الحسنى فى الصّحف الأولى و انّه لهو الّذى سمّى فى التّوراة بيهوه و فى الانجيل بالمعزّى و روح الحقّ و فى الفرقان بالنّبإ العظيم و سمّى بأسمآء اخرى فى كتب ما اطّلع بها الّا الله مالك العرش و الثّرى انّه لهو الّذى نزّل البيان لذكره و بشّر العباد بظهوره و قدومه

3 Blessed is the ear that hath heard what the Primal Point uttered in the Qayyumu'l-Asma regarding this Most Manifest

3 طوبى لأذن سمعت ما نطق به النّقطة الأولى فى قيّوم الأسمآء فى هذا الظّهور الأظهر و السّرّ المستتر

بقوله یا سیّد الأکبر ما انا بشیء الّا و قد اقامتنی قدرتک علی الأمر ما اتّکلت فی شیء الّا علیک و ما اعتصمت فی امر الّا الیک و انت الکافی بالحقّ هل من ذی شمّ لیجد عرف بیان الرّحمن فی الامکان و هل من ذی بصر لیری الحجّة و البرهان و هل من ذی سمع لیسمع ندآء مالک الأدیان الّذی اتی بقدرة و سلطان لعمر الله کلّ من علیها فان و هذا وجه ربّنا الرّحمن

Revelation and Hidden Mystery, saying: "O Most Great Master! I am nothing unless Thy power hath raised me up to the Cause. I rely on none but Thee and seek refuge in naught save Thee. Verily, Thou art sufficient in truth." Is there one with the sense of smell to perceive the fragrance of the All-Merciful's utterance in creation? Is there one with sight to behold the proof and evidence? Is there one with hearing to hear the call of the Lord of Religions Who hath come with power and sovereignty? By God's life! All that is thereon shall perish, and this is the face of our Lord, the All-Merciful.

4 سبحانک اللّهمّ یا من باسمک اشرقت شمس مشیّتک من افق السّمآء و سرت فلک الارادة علی بحر الکبریآء اسألک بالاسم الّذی به سخّرت الأشیآء و جعلته سلطان الأسمآء بأن تؤیّد احبّتک علی ما تحبّ و ترضی و تقدّر لهم من قلمک الأعلی ما یحفظهم عن الّذین اعرضوا عن آیاتک الکبری ای ربّ هم عباد اقبلوا الیک و نبذوا ما دونک و اخذوا ما امروا به فی ایّامک ای ربّ عرّفهم ما قدّرت لهم بجودک و احسانک ثمّ الهمهم ما کنزت لهم فی ملکوتک انت الّذی یا الهی لا تعجزک شؤونات الخلق و لا تضعفک قوّة الأقویآء و شوکة الأمرآء

4 Glory be to Thee, O God, by Whose Name the sun of Thy Will hath shone forth from the horizon of heaven and the ark of Thy Purpose hath sailed upon the ocean of grandeur! I beseech Thee by the Name through which Thou hast subdued all things and made it the Sovereign of all names, to aid Thy loved ones in that which Thou lovest and approvest, and to ordain for them from Thy Most Exalted Pen that which shall protect them from those who have turned away from Thy most great signs. O Lord! They are servants who have turned to Thee, cast aside all else but Thee, and taken hold of that which they were commanded in Thy days. O Lord! Make known to them what Thou hast ordained for them through Thy bounty and favor, then inspire them with what Thou hast treasured for them in Thy Kingdom. Thou art He, O my God, Whom the affairs of creation cannot frustrate, nor can the might of the powerful or the dominion of princes weaken.

5 اسألک بذکرک الأعلی و کلمتک العلیا بأن تبارک علی افنان سدرة امرک الّذین نسبتهم الیک و جعلتهم اعلاماً بین خلقک و ذکرتهم فی اکثر الواحک هم الّذین سمّیتهم بالأفنان بلسان عظمتک و خصّصتهم بهذا الاسم بین خلقک و بریّتک ای ربّ فأنزل علیهم من سحاب رحمتک ما ینبغی لعظمتک و اقتدارک ثمّ انصرهم یا الهی بجودک و عنایتک ثمّ انزل علیهم برکة من عندک انت الّذی یا الهی دعوتهم بنفسک الیک و قدّرت لهم ما یعجز عن ذکره لسانی و السن عبادک انّک انت المقتدر الّذی لا یعجزک شیء و السّلطان الّذی لا یمنعک امر قد کنت فی ازل الآزال الهاً و لم یکن معک من شیء و تکون بمثل ما قد کنت من قبل و انّک انت الشّاهد النّاظر السّامع العلیم الخبیر

5 I beseech Thee by Thy Most Exalted Remembrance and Thy Most Sublime Word to bless the Afnan of the Tree of Thy Cause, whom Thou hast related to Thyself and made as ensigns among Thy creation and hast mentioned in most of Thy Tablets. They are those whom Thou hast named the Afnan by the tongue of Thy grandeur and distinguished by this name among Thy creation and creatures. O Lord! Send down upon them from the clouds of Thy mercy that which befitteth Thy greatness and power. Then assist them, O my God, through Thy grace and bounty, and send down upon them a blessing from Thy presence. Thou art He, O my God, Who hath called them to Thyself by Thy Own Self and ordained for them that which my tongue and the tongues of Thy servants are powerless to mention. Verily, Thou art the Almighty Whom nothing can frustrate and the Sovereign Whom nothing can prevent. Thou hast been from everlasting God, and there was nothing with Thee, and Thou shalt be even as Thou wert before. Verily, Thou art the Witness, the Seer, the Hearer, the All-Knowing, the All-Informed.

6 May my soul be a sacrifice to the remembrance of you. The choice Wine of your utterance hath intoxicated me—this Wine that hath surged within the oceans of your words, words that proclaim your love; a love which is our aim, and your aim, and the aim of all who dwell in the heavens and on the earth. Verily it is the Interpreter who readeth the secrets of hearts, and rendereth into speech that which lieth hidden. God knoweth that this is an intoxication that desireth not sobriety, neither loveth sobriety, nor is sobriety able to assail it. This servant beseecheth his Lord that He may increase this intoxication which hath seized me through the Wine of the love of the chosen ones and the pure ones of God. When, therefore, I attained, and read, and came to know, I laid it before the Face; whereupon the Tongue of Grandeur uttered:

6 روحی لذکرکم الفداء قد اسکرنی رحیق بیانکم الّذی ماج فی بحور کلماتکم الحاکیة عن حبّکم مقصودنا و مقصودکم و مقصود من فی السّموات و الأرضین و انّها لهی المترجم الّذی یقرأ اسرار القلوب و یترجم ما هو المستور علم الله انّ هذا لسکر لا یرید الصّحو و لا یحبّ الصّحو و لا یعتریه الصّحو یسأل الخادم ربّه بأن یزید هذا السّکر الّذی اخذنی من رحیق محبّة اولیآء الله و اصفیائه فلمّا فزت و قرأت و عرفت عرضته لدی الوجه اذاً نطق لسان العظمة

7 "O My Afnan! O thou who hast attained unto the Kawthar of My bounty and gazed upon My horizon! Verily the Cause is mighty, mighty, and the creation weak, weak. We have manifested the Cause, but the people turn away from it. We have sent down the verses, but they hear not. The appointed time has come and the Manifestation of clear signs has appeared, yet the people understand not. That which was promised in God's Books has been revealed, yet the people are heedless thereof. We have explained what was hidden in God's knowledge and revealed what was treasured in God's storehouse, yet most of the people perceive not.

7 یا افنانی یا ایّها الفائز بکوثر عنایتی و النّاظر الی افقی انّ الأمر عظیم عظیم و الخلق ضعیف ضعیف قد اظهرنا الأمر ولکنّ النّاس هم عنه معرضون و انزلنا الآیات و هم لا یسمعون قد انتهی المیقات و اتی مظهر البیّنات ولکنّ القوم هم لا یفقهون قد ظهر ما هو الموعود فی کتب الله ولکنّ النّاس هم عنه غافلون قد بیّنّا ما کان مستوراً فی علم الله و اظهرنا ما هو المخزون فی کنز الله ولکنّ القوم اکثرهم لا یشعرون

8 "The proof has been completed, the heavenly table has been sent down, and the evidence has come, yet the people recognize it not. They have cast aside what is with God and taken what is with their leaders who have turned away from God, the Protector, the Self-Subsisting. They are learned ones in their own sight, but ignorant ones before the Truth, the Knower of the unseen. They have clung to that which perishes, turning away from that which endures. Thus have their souls enticed them, and they know not. They are occupied with fleeting days, heedless of what is with God, the Lord of what was and what shall be. Had they known, they would have lamented for themselves, but today they are veiled. By God's life! This is the Day of Rising, yet they sit still; the Day of Utterance, yet they remain silent.

8 قد تمّت الحجّة و نزّلت المائدة و اتی البرهان ولکنّ النّاس هم لا یعرفون قد نبذوا ما عند الله و اخذوا ما عند رؤسائهم الّذین اعرضوا عن الله المهیمن القیّوم هم العلمآء عندهم و جهلآء لدی الحقّ علّام الغیوب قد تمسّکوا بما یفنی معرضین عمّا یبقی کذلک سوّلت لهم انفسهم و هم لا یعلمون قد اشتغلوا بالأیّام الفانیة غافلین عمّا عند الله ربّ ما کان و ما یکون لو عرفوا ناحوا علی انفسهم ولکنّ الیوم هم محتجبون لعمر الله هذا یوم القیام و هم قاعدون و یوم البیان و هم صامتون

9 "Say: O company of mystics! The ocean of life has surged, yet you turn away from it. This is the Day of Awakening, yet you slumber. Have you found the breezes of revelation and turned away? Have you seen the signs and denied them? What ails you that you perceive not? The dwellers of the highest Paradise have been attracted by the wine of the Merciful's utterance, while you sport with your vain imaginations and understand

9 قل یا معشر العرفآء قد ماج بحر الحیوان و انتم عنه معرضون هذا یوم الایقاظ و انتم راقدون أ وجدتم نفحات الوحی و اعرضتم أ رأیتم الآیات و انکرتم ما لکم لا تشعرون قد انجذب من رحیق بیان الرّحمن من فی الفردوس الأعلی و انتم بأهوائکم تلعبون و

not. Say: O people! Reflect upon the former generations. Where are the tyrants and the pharaohs? Where are their ranks and their thousands? Where are the clashing of their swords and the ladies of their palaces? Where are the roaring of their heroes and the sighing of their desires and deeds? Where are their strongholds and their gatherings? Their unity and their assemblies have been scattered, and their might and glory have been dispersed. Say: Fear God, O people, and follow not every rejected transgressor. Say: Beware lest the affairs of creation prevent you from the Truth. What you see today shall perish, but what has been ordained by God, the Mighty, the Loving, shall endure. Blessed art thou, O thou who soarest in My atmosphere, turnest to My face, and holdest fast to the cord of My grace, while My servants and My creatures who were created by My all-compelling Word that rules over what was and what shall be, have turned away from Me." End.

لا تفقهون قل یا قوم تفکّروا فی القرون الأولی این الجبابرة و الفراعنة این صفوفهم و الوفهم و این رنّات سیوفهم و ربّات قصورهم و این زئیر ابطالهم و زفیر اهوائهم و اعمالهم و این معاقلهم و محافلهم قد تشتّت شملهم و جمعهم و تبدّد عزمهم و عزّهم قل خافوا الله یا قوم و لا تتّبعوا کلّ فاجر مردود قل ایّاکم ان تمنعکم شؤونات الخلق عن الحقّ سیفنی ما ترونه الیوم و یبقی ما قدّر من لدی الله العزیز الودود طوبی لک یا ایّها الطّائر فی هوائی و المقبل الی وجهی و المتمسّک بحبل فضلی اذ اعرض عنّی عبادی و بریّتی الّذین خلقوا من کلمتی المهیمنة علی ما کان و ما یکون انتهی

10 The servant thanks God for what He has taught us and bestowed upon us, and for what He has sent down for your honor that causes hearts to rejoice and eyes to be consoled.

10 انّ الخادم یشکر الله علی ما عرّفنا و انعمنا و انزل لحضرتک ما تفرح به القلوب و تقرّ به العیون

11 Concerning what you wrote about the Most Exalted Leaf, His blessed consort, upon her be the Most Glorious Beauty of God, that you had consulted with the distinguished teacher, upon him be the Most Glorious Beauty of God - this matter is beloved and acceptable before the Throne. Whatever is deemed expedient and in accordance with wisdom, act upon it. If His Honor accompanies them, it would certainly be most fitting. Some time ago, this servant heard these words from the Ancient Tongue. All matters are manifest and evident before the Throne. Verily, He is the All-Knowing, the All-Informed.

11 اینکه در بارهٔ ورقهٔ علیا حضرت حرم علیها بهآء الله الأبهی مرقوم داشته بودید که با حضرت مبلّغ علیه من کلّ بهآء ابهاه مشورت نموده‌اید این فقره محبوبست و لدی العرش مقبول و آنچه مصلحت و موافق حکمت دیده شد عمل نمائید اگر آن حضرت مع ایشان عازم شوند البتّه اقربست چنانچه چندی قبل این کلمه را این عبد از لسان قدم استماع نمود جمیع امور لدی العرش ظاهر و مشهود است انّه لهو العلیم الخبیر

12 This servant beseeches God, exalted be His glory, to prepare the world for the manifestation of that which is now concealed. Most people are observed to be heedless and unaware even of their own best interests. If counsel is given and words of advice offered, it will yield no fruit. They wander in the wilderness of vain imaginings, occupied with their own desires, oblivious even to their apparent interests.

12 از حقّ جلّ جلاله این خادم مسئلت مینماید که عالم را مستعدّ فرماید از برای ظهور آنچه الیوم مستور است اکثری از ناس غافل مشاهده میشوند و بمصلحت خود هم عارف نیستند و اگر گفته شود و کلمهٔ نصحی القا گردد ثمری نخواهد بخشید در بادیه‌های اوهام سالکند و باهواء خود مشغول از مصلحت ظاهرهٔ خود هم بیخبر و غافل دیده میشوند

13 One incident comes to mind which I submit to your honor to demonstrate people's level of understanding. In the days when the Ancient Beauty, exalted be His grandeur, was in the great city, one day Kamil Pasha, who was one of the ministers of the Sublime State, was present before Him. Among his submissions, he mentioned that he had learned several languages, and enumerated them one by one, exceeding ten or twelve. The

13 یک فقره بنظر این عبد آمد خدمت آن حضرت عرض مینمایم تا درایج شعور ناس معلوم شود در ایّامی که جمال قدم جلّ کبریائه در مدینهٔ کبیره تشریف داشتند روزی از روزها کامل پاشا که یکی از وزرای دولت علیّه بود بین یدی الوجه حاضر در بین عرایضی که معروض

Ancient Beauty asked, "What is the fruit of these multiple languages? It is most regrettable that precious life should be spent on such matters." Whatever pearls of utterance emerged from the treasury of the All-Merciful's knowledge, he accepted and acknowledged with utmost joy and delight, yet he was observed to be deprived of acting upon them. If people would truly act upon what has flowed from the Supreme Pen, all would attain perfect ease and comfort in all worlds.

میداشت عرض نمود چندین لسان تعلیم گرفته‌ام و یک یک را معروض داشت از ده دوازده تجاوز نمود فرمودند ثمرهٔ این السن متعدّده چیست عمر گرانمایه بسیار حیف است در چنین امور صرف شود آنچه از لآلی بیان از کنز علم رحمن ظاهر شد بکمال فرح و سرور تسلیم و تصدیق مینمود و مع‌ذلک از عمل بآن محروم مشاهده میشد اگر فی‌الحقیقه بآنچه از قلم اعلی جاری شده عامل شوند جمیع در جمیع عوالم بآسایش و راحت تمام فائز گردند

14 Regarding the matter of language, that which suffices for all has been revealed from the heaven of the All-Merciful's will in the Most Holy Book, and a most mighty and holy Tablet has been revealed in Persian on this subject. If they would act upon it, it would suffice for all, and there would be no need for learning various languages. They waste their lives and lose their time, occupied with what their desires command them. How much hardship they bear for the sake of their own pride, as they now take pride in learning various languages.

14 در فقرهٔ لسان از سماء مشیّت رحمن در کتاب اقدس نازل شد آنچه کل را کفایت مینماید و یک لوح امنع اقدس بلسان پارسی در این مقام نازل شده اگر عمل نمایند جمیع را کافیست و دیگر احتیاج تعلیم السن مختلفه نبوده و نیست عمر را ضایع و وقت را از دست میدهند و به ما یأمرهم اهوائهم مشغولند چه مقدار مشقّت را حمل مینمایند از برای افتخار نفس خود چنانچه الیوم بتعلیم السن مختلفه افتخار مینمایند

15 In this regard, that which has been revealed from the Supreme Pen is this, exalted be His grandeur: "We have decreed in the Most Holy Book: O members of parliaments throughout the world! Choose ye a single language for the use of all on earth, and adopt ye likewise a common script. God, verily, maketh plain for you that which shall profit you and enable you to be independent of others. He, of a truth, is the Most Bountiful, the All-Knowing, the All-Informed."

15 در این مقام آنچه از قلم اعلی نازل شده اینست قوله عزّ کبریائه قد نزّلنا فی الکتاب الأقدس یا اهل المجالس فی البلدان ان اختاروا لغة من اللّغات لیتکلّم بها من علی الأرض و کذلک من الخطوط انّ الله یبیّن لکم ما ینفعکم و یغنیکم عن دونکم انّه لهو الفضّال العلیم الخبیر

16 This binding command has been revealed from the Ancient Realm for the people of the world in general and the members of parliaments in particular, for the execution of commands, laws and ordinances revealed in the Book has been entrusted to the men of the Houses of Justice of God. This decree is the greatest means for unity and the supreme cause for association and fellowship among the peoples of the lands.

16 این امر مبرم از جبروت قدم از برای اهل عالم عموماً و اهل مجالس خصوصاً نازل شده چه که اجرای اوامر و احکام و حدودات منزلهٔ در کتاب برجال بیوت عدلیّهٔ الهیّه تفویض شده و این حکم سبب اعظمست از برای اتّحاد و علّت کبری است از برای مخالطه و وداد من فی البلاد

17 It is observed that due to the diversity of languages among the peoples of the earth, most nations are deprived of association, fellowship, and the acquisition of knowledge and wisdom from one another. Therefore, through pure bounty and grace, all are commanded to choose a language - whether newly created or selected from existing tongues of the earth - and all shall speak it. In this way, the whole earth shall be seen as one city, for all will understand each other's speech and comprehend one

17 ملاحظه میشود اکثری از امم از تشتّت لغات اهل عالم از مخالطه و معاشرت و کسب معارف و حکمت یکدیگر محرومند لذا محض فضل و جود کل مأمور شده‌اند باینکه لغتی از لغات را اختیار نمایند چه جدیداً اختراع کنند و چه از لغات موجودهٔ ارض انتخاب نمایند و کل بآن متکلّم شوند در این صورت جمیع ارض

another's intent. This is the cause of the world's advancement and elevation. Should a person journey from his homeland and enter any city, it would be as though he had entered his own dwelling. Hold fast to this, O people of the assemblies in cities and lands!

مدینهٔ واحده ملاحظه میشود زیرا که کل از لسان یکدیگر مطّلع میشوند و مقصود یکدیگر را ادراک مینمایند اینست سبب ارتقای عالم و ارتفاع آن و اگر نفسی از وطن خود هجرت نماید و بهر یک از مدن وارد شود مثل آنست که در محلّ خود وارد شده تمسّکوا به یا اهل المجالس فی المدن و الدّیار

18 If one reflects even briefly, he will perceive that whatsoever hath been sent down from the heaven of the Divine Will hath been pure bounty, and its benefit returneth unto all. Yet some souls drink from the breast of heedlessness to such extent that they turn away from that which is manifestly beneficial and superior, both rationally and traditionally, closing their eyes to the Divine wisdom which is the cause and means of the world's progress and the elevation of its peoples. These, verily, are in manifest loss.

18 اگر نفسی فی‌الجمله تفکّر کند ادراک مینماید که آنچه از سماء مشیّت الهیّه نازل شده محض فضل بوده و خیر آن بکل راجعست ولکن بعضی از عباد از ثدی جهل و غفلت میآشامند بشأنی که آنچه خیر است و رجحان آن عقلاً و نقلاً ظاهر و مشهود است از آن تجاوز مینمایند و بمزخرفات نفوس غافله از حکمت الهیّه که سبب و علّت ترقّی عالم و ارتفاع اهل آنست چشم پوشیده و میپوشند الا انّهم فی خسران مبین

19 Each group speaketh its own tongue - the Turk in Turkish, the Persian in Persian, the Arab in Arabic, and the Europeans in their various languages. These different languages are current among these parties and specific to the aforementioned peoples. Another language hath been ordained that all people of the world shall generally speak it, so that all may know each other's speech and find their purpose. This is the portal of love, fellowship, affection and unity, and it is the Greatest Interpreter and the Key to the Ancient Treasury.

19 هر طایفه‌ئی بلسان خود تکلّم مینماید مثل ترک بترکی و ایران بپارسی و عرب بعربی و اهل اروپا بالسن مختلفهٔ خود و این السن مختلفه مابین احزاب متداولست و مخصوصست بطوایف مذکوره و یک لسان دیگر امر شده که اهل عالم عموماً بآن تکلّم نمایند تا کل از لسان یکدیگر مطّلع شوند و مراد خود را بیابند اوست باب محبّت و وداد و الفت و اتّحاد و اوست ترجمان اعظم و مفتاح کنز قدم

20 How many souls have been observed spending all their time learning various languages! What a pity that man should spend his life, which is the most precious thing in existence, on such matters! Their purpose in undertaking these labors is to learn different languages so as to understand the intent of various peoples and what they possess. Now if they would act upon what hath been commanded, it would suffice them all, and they would be freed from these countless toils.

20 چه مقدار از نفوس مشاهده شده که تمام اوقات را در تعلیم السن مختلفه صرف نموده بسیار حیفست که انسان عمری را که اعزّ اشیاء عالم است صرف اینگونه امور نماید و مقصودشان از این زحمات آنکه لسان مختلفه را بدانند تا مقصود طوایف و ما عندهم را ادراک نمایند حال اگر بآنچه امر شده عامل شوند کل را کفایت مینماید و از این زحمات لاتحصی فارغ میشوند

21 The Arabic language is the most expansive of all languages. Should anyone become aware of the breadth and scope of this eloquent tongue, he would choose it. The Persian language is also very sweet. The Tongue of God in this Revelation hath spoken in both Arabic and Persian, though Persian hath not had and doth not have the expansiveness of Arabic. Indeed, most languages of the earth are limited in comparison. This is

21 لغت عرب ابسط از کلّ لغات است اگر کسی ببسط و وسعت این لغت فصحی مطّلع شود آن را اختیار نماید لسان پارسی هم بسیار ملیحست لسان الله در این ظهور بلسان عربی و پارسی هر دو تکلّم نموده ولکن بسط عربی را نداشته و ندارد بلکه اکثر لغات ارض نسبت باو محدود

the superiority that hath been mentioned. However, the intent is that the people of the earth should choose one language and all humanity should speak it. This is what God hath decreed, and this is what would benefit the people, were they to know. Likewise, besides the specific scripts of different peoples, one script should be chosen and all people should generally engage in writing it. Eventually all scripts would become one script and all tongues shall converge into one tongue. These two shall become the means of unity for the hearts and souls of the peoples of the world, and the diverse territories of the earth shall be seen as one territory.

بوده و این مقام افضلیّت است که ذکر شد ولکن مقصود آنکه لغتی از لغات را اهل ارض اختیار نمایند و عموم خلق بآن تکلّم کنند هذا ما حکم به الله و هذا ما ینتفع به النّاس لو هم یعرفون و همچنین سوای خطوط مخصوصهٔ طوایف مختلفه یک خطّ اختیار نمایند و خلق عموماً بتحریر آن مشغول شوند بالأخره جمیع خطوط بخطّ واحد و جمیع السن بلسان واحد منتهی شود و این دو سبب اتّحاد قلوب و نفوس اهل عالم گردد و قطعات مختلفهٔ ارض یک قطعه مشاهده شود

22 By the life of God! If the peoples of the earth were to attain to that which hath been revealed in the Book, and the Sun of Justice were to shine forth from behind the clouds, all the world would be seen as one soul. Then would there be seen neither crookedness nor curvature in the earth. O peoples of the earth! He teacheth you that which is best for you. Hold fast unto it, for He is verily the Counselor, the Sincere, the Manifest, the Governor, the Compassionate, the All-Knowing, the All-Wise.

22 لعمر الله اگر اهل ارض بآنچه در کتاب نازل شد فائز شوند و آفتاب عدل از خلف سحاب اشراق نماید جمیع عالم نفس واحده مشاهده شوند اذاً لا ترى فی الأرض عوجاً و لا امتاً یا ملأ الأرض انّه یعلّمکم ما هو خیر لکم تمسّکوا به انّه لهو الواعظ النّاصح المبیّن المدبّر المشفق العلیم الحکیم انتهی

23 Consider now: if the peoples of the earth were to act upon that which floweth from the tongue of grandeur, all would find themselves wealthy, content and free. That which would bring ease to the peoples of the earth - from it they remain heedless, and that which causeth pollution, hardship and affliction of souls - to it they cling. However, that which hath flowed from the Most Exalted Pen shall assuredly come to pass. Ere long, people of insight and understanding shall observe that there is no escape save through acting upon that which hath been revealed in the Divine Book. Consider how in past years, through the selfish desires of but a few souls, what measure of tribulations and ordeals were visited upon the peoples of the earth. Each day the intensity and affliction increaseth, until at last they will hold fast unto that which hath been revealed from the tongue of grandeur concerning the degrees of peace, and act accordingly.

23 حال ملاحظه فرمائید اگر اهل ارض بآنچه از لسان عظمت جاری میشود عمل نمایند کل خود را غنی و فارغ و آزاد مشاهده کنند آنچه سبب آسایش اهل ارضست از آن غافل و آنچه علّت آلایش و زحمت و ابتلای نفوسست بآن متمسّکند ولکن آنچه از قلم اعلی جاری شده البتّه ظاهر خواهد شد عنقریب صاحبان درایت و عقول مشاهده مینمایند که مفرّی نیست مگر بعمل بآنچه در کتاب الهی نازل شده در سنین ماضیه ملاحظه فرمائید که بواسطهٔ هواهای نفسانیّهٔ چند نفس چه مقدار از بلایا و رزایا بر اهل ارض وارد شد هر یوم شدّت و بلا زیاد میشود تا آنکه بالأخره بآنچه از لسان عظمت در مراتب صلح نازل شده بآن متمسّک شوند و بآن عمل نمایند

24 His word, exalted be His glory:

24 قوله جلّ کبریائه

25 "He is the Sincere Counselor, the Trustworthy.

25 هو النّاصح الأمین

26 "Regard the world as a human body which, though created whole and perfect, has been afflicted with divers ailments by reason of various causes. Its sickness waxed more severe, as it fell into the hands of unskilled physicians who, having given full rein to their personal desires, have erred grievously. And

26 عالم را بمثابهٔ هیکل انسانی ملاحظه کن و این هیکل بنفسه صحیح و کامل خلق شده ولکن باسباب متغایره مریض گشته و لازال مرض او رفع نشده چه که بدست اطبّای غیر حاذقه افتاده و اگر در عصری از اعصار عضوی از

if at times, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before.

اعضای او بواسطهٔ طبیبی حاذق صحّت یافت عضوهای دیگرش بامراض مختلفه مبتلا بوده

27 "And now it is in the hands of those who are intoxicated with the wine of pride. If some of these endeavor to heal it, their purpose is but to profit thereby, whether by name or rank. Such men are not capable of fully removing these grievous afflictions, save to a prescribed degree. And that most great remedy, which constitutes the sovereign cure for the healing of all the world, is the union of all its peoples in one universal Cause, one common Faith - a union which can in no wise be achieved except through the power of a skilled, perfect and inspired Physician.

27 و حال در دست نفوسی افتاده که از خمر غرور تربیت یافته‌اند و اگر هم بعضی از این نفوس فی‌الجمله در صحّت آن سعی نمایند مقصود نفعی است اسماً و یا رسماً بایشان راجع شود چنین نفوس قادر بر رفع امراض بالکلّیّه نبوده و نخواهند بود الّا علی قدر معلوم و درياق اعظم که سبب و علّت صحّت اوست اتّحاد من علی الأرضست بر امر واحد و شریعت و آداب واحده و این ممکن نه مگر بهمّت طبیب حاذق کامل مؤیّد که مخصوص نظم عالم و اتّحاد اهل آن از شطر قدم بعرصهٔ عالم قدم گذارد و توجّه نماید

28 "Whenever that Luminary shone forth from the horizon of the Divine Will, and that consummate Physician appeared from the dawning-place of celestial wisdom, the diverse physicians became as clouds, veiling His splendors and revelations. Thus did the people of the earth persist in their conflicts, and the world's malady remained unhealed. Those physicians who were powerless to effect this mighty cure not only prevented this divine Physician from treating the illness, but became as intervening veils.

28 و هر هنگام که چنین نور از مشرق ارادهٔ الهیّه اشراق فرمود و طبیب حاذق از مطلع حکمت ربّانیّه ظاهر شد اطبّای مختلفه بمثابهٔ سحاب حجاب اشراقات و تجلّیات آن نور شدند لذا اهل ارض باختلافات خود باقی ماندند و مرض عالم رفع نشد و صحّت نیافت آن اطبّا که قادر بر این امر خطیر نبوده و این طبیب را هم از معالجه منع نمودند و حجابهای مانعهٔ حایله شدند

29 "Behold in these days how the Ancient Beauty, the Most Great Name, hath unveiled the veils and sacrificed Himself for the life of the world and the unity and salvation of all its peoples. Yet all have risen against Him till at last He was imprisoned in the most desolate of cities, and they have shut all doors of ingress and egress. They have mistaken the friend for a stranger, counted the loved one as a foe, supposed the reformer to be a mischief-maker.

29 در این ایّام ملاحظه کن که جمال قدم و اسم اعظم کشف حجاب فرموده و نفس خود را لأجل حیات عالم و اتّحاد و نجات اهل آن فدا نموده معذلک کل بر ضرّش قیام نمودند تا آنکه بالأخره در سجنی که در اخرب بلاد واقعست مسجون شده و ابواب خروج و دخول را مسدود کرده‌اند یار را اغیار دانسته‌اند و دوست را دشمن شمرده‌اند مصلح را مفسد گمان نموده‌اند

30 "O ye possessed of riches and power! Now that ye have become as clouds and prevented the world and its peoples from the effulgent rays of the Sun of Justice and from countless bounties, and have regarded supreme rest as hardship and the greatest blessing as a calamity, hearken at least unto the counsels of that Loving One regarding those matters which ensure the order of the realm and the tranquility of its peoples. Each year ye add to your expenditures and place this burden upon your subjects - this is utterly remote from justice and equity. This is naught but the effect of the tempestuous winds of self and desire that blow and surge between. These cannot be stilled save through

30 ای اهل ثروت و قدرت حال که سحاب شده‌اید و عالم و اهل آن را از اشراقات انوار آفتاب عدل و فیوضات لاتحصی منع نموده‌اید و راحت کبری را مشقّت دانسته‌اید و نعمت عظمی را نقمت شمرده‌اید اقلّاً وصایای مشفقانهٔ جمال احدیّه را در اموری که سبب نظم مملکت و آسایش رعیّت است اصغا نمائید در هر سنه بر مصارف خود میافزائید و آن را حمل بر رعیّت مینمائید و این بغایت از عدل و انصاف دور است این نیست مگر بسبب ارياح نفسانیّه که

a binding peace, which is the greatest means for strengthening the foundations of the edifice of nation and state.

مابین در هبوب و مرور است و تسکین آن ممکن [نه] مگر بصلح محکم که سبب اعظم است برای استحکام اصول ابنیهٔ ملّت و مملکت

31 "There is now no remedy but to merge water with oil. Since complete peace and unity cannot be achieved, this peace must be used as a remedy so that the world's malady may be somewhat alleviated. The peace of kings is conducive to the tranquility of their subjects and peoples. In such case they would need no armaments or provisions save to the extent necessary for protecting their territories and domains. After this is assured, a small expenditure would suffice, the subjects would be at ease, and the rulers themselves would be free from care. Should any king rise against another following the establishment of peace, all other kings must, united, prevent him.

31 چاره اکنون آب و روغن کردنیست صلح و اتّحاد کلّیه که دست نداد باید باین صلح اصلاح شود تا مرض عالم فی‌الجمله تخفیف یابد صلح ملوک سبب راحت رعیّت و اهل مملکت بوده و خواهد بود در این صورت محتاج بعساکر و مهمّات نیستند الّا علی قدر یحفظون بها بلدانهم و ممالکهم و بعد از تحقّق این امر مصروف قلیل و رعیّت آسوده و خود مستریح میشوند و اگر بعد از صلح ملکی بر ملکی برخیزد بر سایر ملوک لازم که متّحداً او را منع نمایند

32 "It is strange that they have not yet engaged in this momentous matter. Although some are hindered from accepting this peace, which is conducive to the tranquility of all, by their apparent might of sovereignty and multitude of armies, this is mere illusion and ever shall be. For the honor and glory of man lie in that which befits his station, not in outward means. The discerning observe the ruler to be ruled, count the wealthy as poor, and consider the mighty as weak. Consider the rulers: their governance, wealth, and power depend upon their subjects. Therefore in the eyes of the discerning, these things add nothing to the station of man.

32 عجب است که تا حال باین امر نپرداخته‌اند اگرچه بعضی را شوکت سلطنت و کثرت عساکر مانع است از قبول این صلح که سبب آسایش کل است و این وهم صرف بوده و خواهد بود چه که شوکت انسان و عزّت او به ما یلیق له بوده نه باسباب ظاهره اهل بصر حاکم را محکوم مشاهده نمایند و غنی را فقیر و قوی را ضعیف میشمرند در حکّام ملاحظه نمائید که حکومت و ثروت و قوّت ایشان برعیّت منوط و معلّق است لذا نزد صاحبان بصر این امور بر قدر انسان نیفزاید

33 "The essence of humanity lies hidden within man and must be revealed through the burnish of education - this is the station of man. Whatever depends on others has no connection to human reality. Therefore they must not look to paucity or abundance, nor to outward might and grandeur, but must engage in establishing the Most Great Peace.

33 جوهر انسانیّت در شخص انسان مستور باید بصیقل تربیت ظاهر شود اینست شأن انسان و آنچه معلّق بغیر شد دخلی بذات انسانی نداشته و ندارد لذا باید بقلّت و کثرت و شوکت و عظمت ظاهره ناظر نباشند و بصلح اکبر بپردازند

34 "Kings are the manifestations of divine power. It is most regrettable that such noble souls should bear such burdensome affairs. If they would truly entrust the reins of affairs to trustworthy, assured, and wise souls, they would find themselves free and at rest. Blessed is the king who arises to aid God's Cause, to manifest His command, and to illuminate the world with the light of justice. It is incumbent upon all on earth to love him and make mention of his good name. This is what has flowed from the Pen of the Lord of Eternity. We beseech God to assist the peoples in that which profits them and to

34 سلاطین مظاهر قدرت الهیّه‌اند بسیار حیف است که امثال آن نفوس عزیزه حمل امور ثقیله نمایند اگر فی‌الحقیقه زمام امور را بید نفوس مطمئنّهٔ امینهٔ عاقله بگذارند خود را فارغ و آسوده مشاهده نمایند طوبی از برای سلطانی که لنصرة الله و اظهار امره قیام نماید و عالم را بنور عدل روشن سازد بر کلّ من علی الأرض حبّ او و ذکر خیر او لازمست هذا ما جری من القلم من لدن مالک القدم نسأل الله بأن یوفّق الأمم

make known to them what benefits them in this world and the next. Verily, He is powerful over all things.

بما ینفعهم و یعرّفهم ما هو خیر لهم فی الدّنیا و الآخرة انّه علی کلّ شیء قدیر

35 "Thus has the Sun of Utterance shone forth from the horizon of the will of your Lord, the Most Merciful. Turn ye unto it and follow not every remote ignorant one."

35 کذلک اشرقت شمس البیان من افق مشیّة ربّکم الرّحمن ان اقبلوا الیها و لا تتّبعوا کلّ جاهل بعید انتهی

36 This Most Holy and Most Exalted Tablet was revealed from the heaven of the Will of the Ancient King upon first arrival at the Most Great Prison. This evanescent servant beseecheth and imploreth God, exalted be His glory, that through His complete power He may grant hearing ears unto mankind, that all may attain unto the grace of hearkening unto the divine verses. Yet the deeds of men have been and continue to be an impediment.

36 این لوح امنع اقدس در اوّل ورود سجن اعظم از سماء مشیّت مالک قدم نازل این خادم فانی از حقّ جلّ جلاله سائل و آمل است که بقدرت کامله اذن واعیه بخلق عطا فرماید تا کل باصغاء آیات الهی فائز شوند ولکن اعمال خلق مانع بوده و هست

37 Observe ye what transpired in the land of Sad: although from the beginning of the manifestation of the Ancient Beauty all were forbidden from conflict, corruption and contention - and all are aware of this matter - nevertheless they inflicted upon those two wronged ones (though they had stolen no one's property and no oppression or tyranny was witnessed from them toward any soul, nay rather they were the dawning-places of kindness, mercy and favor) that which pen and tongue are powerless to describe. These abhorrent deeds have been and continue to be the cause of the appearance of the rebellious and tyrannical second 'Ubaydu'llah. How many souls perished and what harm befell both government and people. At this point a word was heard from the blessed tongue, mention of which is not permitted at this time. In any case, we beseech God to aid the heedless souls to return, that what has occurred may suffice. Verily He is the Forgiving, the Merciful.

37 در ارض صاد ملاحظه فرمائید مع آنکه از اوّل ظهور جمال قدم جمیع را از نزاع و فساد و جدال منع فرمودند و این فقره را جمیع مطّلعند مع ذلک بآن دو مظلوم مع آنکه مال احدی را نبردند و ظلم و ستمی از ایشان نسبت بنفسی ظاهر نشد بلکه مطالع شفقت و مرحمت و عنایت بودند وارد آوردند آنچه قلم و لسان از ذکرش عاجز است این اعمال شنیعه سبب و علّت ظهور طاغی باغی عبیدالله ثانی شده و میشود چه مقدار نفوس از میان رفت و چه مقدار ضرر بدولت و رعیّت وارد شد در این مقام کلمه‌ئی از لسان مبارک استماع گشت که ذکر آن حال جایز نه باری از حقّ میطلبیم نفوس غافله را برجوع مؤیّد فرماید تا بآنچه واقع شده کفایت شود انّه لهو الغفور الرّحیم

38 In truth, today all are seen to be struck down by the trumpet blast, save whom God willeth. Strange it is that some among the people of the Bayan are more veiled than previous peoples, and some have manifested such deception and guile as hath never been witnessed before - that is, this evanescent servant hath not seen its like in his lifetime. For example, Mirza Ahmad-i-Kirmani, about whom you yourself had written details, manifested such deception as would astonish the mind. His words, exalted be His grandeur, in the Most Holy Book are: "O Land of Kaf and Ra! We, verily, behold thee in a state which God doth not approve. We perceive from thee that which none knoweth except God, the All-Knowing, the All-Informed. And We observe what proceedeth from thee in utmost secrecy. With Us is the knowledge of all things recorded

38 فی‌الحقیقه الیوم جمیع از نفخهٔ صور منصعق دیده میشوند الّا من شآء الله عجب در آنست که بعضی از اهل بیان احجب از امم قبلند و بعضی بحیله و مکری ظاهر که شبه آن دیده نشده یعنی این خادم فانی در ایّام عمرش ندیده مثلاً میرزا احمد کرمانی که تفصیل آن را خود آن حضرت مرقوم داشته بودند بمکری ظاهر که انسان تحیّر مینماید قوله جلّ کبریائه فی الکتاب الأقدس ان یا ارض الکاف و الرّآء انّا نراک علی ما لا یحبّه الله و نری منک ما لا اطّلع به احد الّا الله العلیم الخبیر و نجد ما یمرّ منک فی سرّ السّرّ عندنا علم کلّ شیء فی لوح مبین انتهی این کلمات عالیات وقتی از

in a lucid Tablet." These sublime words were revealed from the heaven of divine Will at a time when there was not even outward mention of Ahmad.

سماء مشيّت الهی نازل شد که ذکر احمد هم در ظاهر نبود

39 After several years, successive petitions arrived from him - at times accepting, at others turning away, writhing like a serpent and changing colors like a chameleon. At each moment he appeared in a different hue and in each instant clung to a different branch. I testify that he is in manifest loss. During the days he tarried in the great city, he sent numerous petitions to the Most Holy Court, and likewise many letters to this servant and to His Honor the Name of God 66 (M.H.), upon him be the Most Glorious Glory of God. All indicated and betokened repentance, contrition, return, lamentation and supplication. An answer was revealed from the heaven of grace, ending with words to this effect: "Thou art forgiven by divine pardon if thou remainest steadfast in the Cause." However his condition was known beforehand, and from the blessed verse of the Most Holy Book his state could be understood, and from the allusive utterance of the Aim of all the worlds it was thus comprehended that some remnant of his remained extant and concealed in that land. Knowledge is with God, the All-Knowing, the All-Informed.

39 بعد از چند سنه عرایض متواتره از او رسید مرّة یقبل و اخری یعرض یتقلّب کالرّقطآء و یتلوّن کالحربآء در هر حین بلونی ظاهر و در هر آن بشاخهٔی متمسّک اشهد انّه فی خسران مبین در ایّامی که در مدینهٔ کبیره توقّف داشته عرایض متعدّده بساحت اقدس و همچنین مکاتیب عدیده نزد این عبد و جناب اسم ٦٦ [الله] مه علیه بهآء الله الأبهی فرستاده و جمیع مدلّ و مشعر بر توبه و انابه و رجوع و جزع و ابتهال بوده جواب از سماء عنایت نازل و آخر آن باین مضمون بعفو الهی فائزی لو تکون مستقیماً علی الأمر ولکن حالت او از قبل معلوم بوده و از آیهٔ مبارکهٔ کتاب اقدس هم حالت او مستفاد میشود و از تلویح بیان مقصود عالمیان همچه مفهوم شد که از برای او بقیّهٔی در آن ارض موجود و مستور است العلم عند الله العلیم الخبیر

40 In the days of departure from Iraq, mention was made in the divine Tablets of the clamourers and the birds of night, and all were warned; likewise, in the Land of Mystery, reference was made in the revealed verses to heedless, atheistic souls. And in certain Tablets were revealed these wondrous and exalted words: "When there shall come to you a cawer with the Book of Perdition or with leaves of fire, cast them behind you, then know that he is indeed the cawer promised in the Books of God, the All-Glorious, the Most Great." That which was hidden is known unto God, the All-Knowing, the All-Informed.

40 در ایّام حرکت از عراق ذکر ناعقین و طیور لیل در الواح الهی مذکور و جمیع را اخبار فرمودند و همچنین در ارض سرّ در آیات منزله ذکر نفوس غافلهٔ ملحده بوده و در بعضی از الواح این آیات بدیعهٔ منیعه نازل اذا جآء کم ناعق بکتاب السّجّین او بأوراق النّار دعوها عن ورائکم ثمّ اعلموا بأنّه لهو النّاعق الموعود فی کتب الله العلیّ العظیم انتهی

41 Numerous verses have been revealed with this meaning. We beseech the Most High to strengthen the hearts of His loved ones and make them manifest in such wise that neither what hath been mentioned in the past nor what shall be mentioned in the future may deter them. Verily, He is the Preserver, the Helper, the Almighty, the Powerful.

41 آیات متعدّده باین مضمون نازل نسأله تعالی بأن یقوّی قلوب احبّائه و یظهرهم علی شأن لا یمنعهم ما ذکر فیما کان من قبل و یذکر فیما یکون من بعد انّه لهو الحافظ النّاصر المقتدر القدیر

42 Glory be to God - exalted be His majesty - things have become so evident that no people on earth have any grounds for denial or objection. All divine Books of old are replete with this Most Great Remembrance, and all that hath occurred and shall occur in this Revelation was recorded in previous Books. In one of the Tablets the divine tongue speaketh this word, saying that the divine land is manifest and visible in the land of Syria, and His call is raised from Zion - Zion being a location

42 سبحان‌الله حقّ جلّ جلاله بشأنی ظاهر که از برای احدی از امم عالم مجال اعراض و اعتراض نمانده جمیع کتب الهی از قبل مشحونست باین ذکر اعظم و جمیع آنچه در این ظهور واقع شده و میشود در کتب قبل بوده در یکی از الواح لسان الهی باین کلمه ناطق میفرماید برّ الهی در برّ شام ظاهر و مشهود و ندایش از صهیون مرتفع

in these lands. This is why Isaiah saith: "And I will place salvation in Zion for Israel." Consider this verse spoken by Isaiah wherein he saith: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that gave news of peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" May my spirit be a sacrifice for the exposition thereof.

و صهیون محلّی است در این اراضی اینست که اشعیا میفرماید و اجعل فی صهیون خلاصاً لاسرائیل و در این آیه که حضرت اشعیا فرموده ملاحظه فرمائید میفرماید ما اجمل علی الجبال قدمی المبشّر المخبر بالسّلام المبشّر بالخیر المخبر بالخلاص القائل لصهیون قد ملّک الهک روح الخادم لبیانه الفداء

43 He giveth tidings of the advent of the Herald, Who is the Primal Point - may the spirit of all else but Him be sacrificed for His sake - and He hath given word that the Herald would dwell upon the mountains, namely Chihriq and Mah-Ku, as all are aware. And He saith the Herald gave news of "peace", from which two meanings can be derived: one referring to the Abode of Peace which was the seat of the Throne, and the other referring to the true peace for all the world which was manifested at the first entry of the Ancient Beauty into the Ridvan. Three verses were uttered by the Tongue of Grandeur at the first entry into the Ridvan, one of which was that the decree of the sword was abolished in this Revelation. This is the true peace which verily all the peoples of the world have attained and shall attain. This is why He saith in other passages that victory must be achieved through wisdom and utterance and whatsoever beseemeth man, both now and in the future.

43 خبر میدهد از قدوم مبشّر که نقطهٔ اولی روح ما سواه فداه باشد و خبر داده که مبشّر بر جبال ساکن که چهریق و ماکو باشد چنانچه کل عالمند و میفرماید مبشّر بسلام اخبار میدهد و از این کلمه دو معنی مستفاد میشود یکی دارالسّلام که مقرّ عرش بود و دیگر از سلام حقیقی لأجل کلّ عالم که در اوّل ورود جمال قدم در رضوان ظاهر شد سه ۳ آیه در اوّل ورود رضوان لسان عظمت بآن نطق فرمود یکی از آن این بود که حکم سیف در این ظهور مرتفع شد اینست سلام حقیقی که فی‌الحقیقه جمیع اهل عالم بآن فائز شده و میشوند و اینست که در مقامات دیگر میفرماید نصرت بحکمت و بیان و ما ینبغی للانسان بوده و خواهد بود

44 By the life of the Beloved! If they would but hearken unto a single blessed verse with ears sanctified from idle fancy, all would turn to the supreme horizon. Likewise He giveth tidings of the seat of the Throne at the end of the verse in His words "that saith unto Zion, Thy God reigneth!" And now the standard of God is raised upon Zion and the call of God is lifted up from it and all the holy lands. How sweet is this phrase in this verse where He saith "that bringeth good tidings of good" - and this is the good whereof the Primal Point - may the spirit of all else but Him be sacrificed for His sake - saith, glorified be His mention: "Then in the year nine ye shall attain unto all good."

44 لعمر المحبوب اگر یک آیهٔ مبارکه را بسمع مقدّس از هوی اصغا نمایند کل بافق اعلی توجّه کنند و همچنین از مقرّ عرش در آخر آیه خبر میدهد بقوله القائل لصهیون قد ملّک الهک و حال علم الله بر صهیون منصوب و ندآء الله از آن و جمیع اراضی مقدّسه مرتفع و چه قدر ملیحست این کلمهٔ این آیه که میفرماید المبشّر بالخیر و این خیریست که نقطهٔ اولی روح ما سواه فداه میفرماید قوله عزّ ذکره ثمّ فی سنة التّسع کلّ خیر تدرکون

45 Had this servant found opportunity, he would have mentioned some of the allusions in the divine Books which were revealed aforetime regarding this Most Great Revelation, but time and occasion are in no wise seen, and this matter hath caused this servant embarrassment, inasmuch as there have been and continue to be delays in presenting necessary responses. However, since all are aware that this servant is occupied day and night, no matter how much delay there may be, it hath been and shall be accompanied by kindness, favor and pardon. Glory be to

45 اگر این عبد مجال مییافت بعضی از اشارات کتب الهی که از قبل در ذکر این ظهور اعظم نازل شده ذکر مینمود ولکن بهیچوجه وقت و فرصت دیده نمیشود و این فقره سبب خجلت این عبد شده چنانچه در عرض جوابهای لازمه تأخیر رفته و میرود ولکن چون جمیع مطّلعند که این عبد لیلاً و نهاراً مشغول است هر قدر هم تأخیر شود بشفقت و عنایت و عفو مقرون بوده و خواهد بود سبحان‌الله این خادم فانی متحیّر است

God! This evanescent servant is bewildered - nay, in this station bewilderment is seen to be thunderstruck. Greatest of all strange and wondrous things is the heedlessness and rebellion of mankind and the veils of the people of the Bayan, for no sooner have they rent asunder one veil than they have become entangled in a hundred thousand others. Yet the Cause hath been made so manifest as never before since the beginning of creation, and verses have been sent down in such fashion as none have ever witnessed, and evidences have appeared in such wise as to leave no room for hesitation in any fair-minded person.

بلکه تحیّر در این مقام منصعق دیده میشود اعظم از همهٔ امور غریبهٔ عجیبه و غفلت و طغیان بریّه حجبات اهل بیانست چه که حجابی خرق ننموده بصدهزار حجاب دیگر مبتلا شده‌اند مع آنکه امر بقسمی ظاهر شده که از اوّل ابداع تا حال نشده و آیات بشأنی نازل گشته که شبه آن دیده نشده و بیّنات بقسمی ظاهر که از برای هیچ منصفی مجال توقّف نیست

46 The Primal Point - may the spirit of all else be sacrificed for Him - hath revealed the essence of the entire Bayan in the guise of a single statement. His exalted Word declares: "I have written an essence concerning His remembrance, and it is this: He shall not be known by My allusions, nor by what hath been mentioned in the Bayan. Nay, by His glory, that word is, in God's estimation, greater than the worship of all who are on earth, for the essence of all worship leadeth unto this. Therefore, as thou hast known God, know Him Who shall be made manifest, for He is too glorious and exalted to be known except through Himself or to be described by the allusions of His creation. I am the first servant to believe in Him and His verses, and to partake of the choice fruits from the gardens of His words in the paradise of His knowledge. Yea, by His glory! He is the Truth, there is no God but Him, all abide by His bidding."

46 نقطهٔ اولی روح ما سواه فداه جوهر کلّ بیان را در قمیص یک کلمه ظاهر فرموده‌اند قوله عزّ ذکره و قد کتبت جوهرة فی ذکره و هو انّه لا یستشار باشارتی و لا بما ذکر فی البیان بلی وعزّته تلک الکلمة عند الله اکبر عن عبادة من علی الأرض اذ جوهر کلّ العبادة ینتهی الی ذلک فعلی ما قد عرفت الله فاعرف من یظهره الله فانّه اجلّ و اعلی من ان یکون معروفاً بدونه او مستشیراً باشارة خلقه و انّنی انا اوّل عبد قد آمنت به و بآیاته و اخذت من ابکار حدائق جنّة عرفانه حدائق کلماته بلی وعزّته هو الحقّ لا اله الّا هو کلّ بأمره قائمون

47 By God! This blessed word is the unique pearl of the ocean of the Bayan and the singular sun in the heaven of understanding, for it is an impregnable barrier against the Gog of ignorance and the Magog of passion. So sublime is this blessed word that the Ancient Beauty - glorified be His grandeur - hath made mention of it in the Most Holy, Most Exalted Tablet revealed in honor of the revered Teacher, upon him be all the most glorious and resplendent glory. This word is as a sword against the wayward ones of the Bayan, leaving no room for objection by anyone.

47 لعمر الله این کلمهٔ مبارکه یکتا لؤلؤ بحر بیانست و یکتا آفتاب جهان عرفان چه که سدّی است محکم از برای یأجوج جهل و مأجوج هوی و این کلمهٔ مبارکه بشأنی ملیحست که جمال قدم جلّ کبریائه در لوح امنع اقدس که باسم حضرت مبلّغ علیه من کلّ بهآء ابهاه نازل شد ذکر فرموده‌اند این کلمه از برای معرضین بیان بمثابهٔ سیف است دیگر مجال اعتراض از برای احدی باقی نمیماند

48 O beloved of my heart! Most astonishing of all is that none hath understood, nor doth understand, the root of the matter, yet they speak whatsoever their idle fancies prompt them to speak. Behold the baseness of their station, that some of the ignorant ones have sought to adduce proofs from "Him Whom God shall make manifest" while remaining deprived of His very Self. I testify that the Revealer of the Bayan disavoweth them. In the fifteenth chapter of the third Vahid of the Bayan, these blessed words are recorded. His exalted Word declares: "None

48 یا محبوب فؤادی کلّ عجب در اینست که احدی از اصل امر اطّلاع نداشته و ندارد و مع ذلک یتکلّمون بأهوائهم ما یتکلّمون پستی مقام را مشاهده کنید که بعضی از جهلا بمستغاث استدلال کرده‌اند و از مالک آن محروم شده‌اند اشهد انّ منزل البیان تبرّأ منهم در باب خامس‌عشر از واحد ثالث بیان این کلمهٔ مبارکه مسطور قوله جلّ شأنه چه کسی

knoweth the time of the Revelation save God. Whenever it occurs, all must acknowledge the Point of Truth and render thanks unto God." He further states: "The whole of the Bayan is but as a ring upon His blessed finger and a leaf among the leaves of His Paradise."

عالم بظهور نیست غیر الله هر وقت شود باید کل تصدیق بنقطهٔ حقیقت نمایند و شکر الهی بجا آورند و همچنین میفرماید جمیع بیان بمثابهٔ خاتم است در اصبع مبارک او و ورقهایست از اوراق جنّت او انتهی

49 Nevertheless, the buzzing of flies hath been raised, and the ignorant ones of the earth cling to it. The Water of Life appeareth before all faces, yet the people remain heedless and veiled therefrom, turning instead to stagnant pools. Such is the condition of the people and of those who have taken for themselves lords other than God. It is as though they had never heard mention of the Day of God nor caught any fragrance thereof. Thus do they occupy themselves with the mention of idols and the manifestations of vain imaginings. The Primal Point - may the spirit of all else be sacrificed for Him - declareth in one instance, these exalted words: "Know thou that on that Day none shall be known except God, none worshipped but Him, none described save Him, none loved except Him, and none sought besides Him."

49 مع ذلک طنین ذباب مرتفع و جهّال ارض بآن متمسّک بحر حیوان امام وجوه ظاهر و قوم از آن غافل و محجوب و ببرکهٔ منتنه متوجّه اینست شأن خلق و شأن الّذین اتّخذوه لهم ربّاً من دون الله گویا از یوم الله ذکری استماع ننموده‌اند و عرفی از او استشمام نکرده‌اند اینست که بذکر اصنام و مطالع اوهام مشغولند نقطهٔ اولی روح ما سواه فداه در مقامی میفرماید قوله جلّ شأنه ثمّ اعلم انّ فی ذلک الیوم لم یکن معروفاً غیر الله و لا معبوداً الّا ایّاه و لا موصوفاً سواه و لا محبوباً دونه و لا مقصوداً غیره انتهی

50 These blessed words cry out in the most exalted utterance between earth and heaven that today belongeth to God alone and is known and recorded in the divine Books as the Day of God - a Day wherein none is mentioned save Him. Yet now certain people occupy themselves with the vain imaginings of the past, which today have no mention or place in the Most Holy Court, and they have wished to veil the Sun of Grace behind the clouds of their idle fancies and to deprive the Divine Lamp of its light through tempestuous winds. Today is a different day and for it there is a different station. I beseech Him, exalted be He, to make known unto His servants what hath been concealed from them, to draw them nigh unto Him, and to bestow upon them that which hath been sent down from the heaven of His bounty. Verily, He is the Protector of them that remember Him and the Answerer of them that call upon Him.

50 این کلمات مبارکه بأعلی البیان مابین زمین و آسمان ندا مینماید که امروز بحقّ وحده منسوبست و بیوم الله در کتب الهی مسطور و معروف لا یذکر فیه الّا هو و حال قومی باوهامات قبل که الیوم در ساحت اقدس ذکری از آن نبوده و نیست مشغولند و اراده نموده‌اند بسحاب اوهامات قبل خورشید فضل را مستور دارند و بارياح دفرا سراج الهی را از نور منع نمایند امروز روز دیگر است و از برای او مقامی دیگر اسأله تعالی بأن یعرّف عباده ما ستر عنهم و یقرّبهم الیه و یرزقهم ما انزل من سمآء عطائه انّه ولیّ الذّاکرین و مجیب السّائلین

51 These utterances of the Primal Point - may the spirit of all else but Him be sacrificed for His sake - which were mentioned, this evanescent servant hath repeatedly set forth in petitions addressed to the friends of God, that perchance the souls that are veiled by vain imaginings might at least realize that this Day is sanctified and free from all limitations, veils, and whatsoever is possessed by men. He hath been and shall ever be known through His Own Self. No thing can frustrate Him, no cause can weaken Him, and no veil can conceal Him. Today most people are deprived of sight and hearing. Blessed is he who beholdeth Him with his own eyes, detached from all else

51 این بیانات نقطهٔ اولی روح ما سواه فداه که ذکر شد مکرّر این عبد فانی در عرایضی که بدوستان الهی معروض داشته ذکر نموده که شاید نفوس محتجبهٔ موهومه اینقدر ادراک نمایند که این یوم از حدودات و حجبات و ما عند النّاس مقدّس و منزّه و مبرّاست او بخود معروف بوده و خواهد بود لا یعجزه شیء و لا یضعفه امر و لا یستره حجاب الیوم اکثری از بصر و سمع ممنوعند طوبی لمن یراه بعینه منقطعاً عن عینه و یعرفه بنفسه ملقیاً نفسه از مقصود یکتا سائل و آمل که عالم

but Him, and who knoweth Him by His Own Self, casting aside all else. I beseech the One True Goal that He may illumine the realm of knowledge with the lights of the sun of steadfastness and brighten the horizons of hearts with the Luminary of the All-Merciful's utterance. Verily, He is the One with power over whatsoever He willeth. There is none other God but Him, the All-Knowing, the All-Wise.

عرفان را بانوار آفتاب استقامت منوّر فرماید و آفاق قلوب را بنیّر بیان رحمن روشن نماید انّه لهو المقتدر علی ما یشآء لا اله الّا هو العلیم الحکیم

52 Furthermore, this evanescent servant attained unto another letter from that exalted personage dated the eighth of the month of Sha'ban. Praise be to God, it brought joy and delight. Later, at a certain time, it was presented in the Most Holy and Most Exalted Court. This is what the Tongue of Grandeur spoke in reply:

52 و بعد این خادم فانی بدستخطّ دیگر آن حضرت که تاریخ آن هشتم شهر شعبان بود فائز شد الحمد لله فرح بخشید و بهجت آورد و بعد در وقتی از اوقات در ساحت اقدس امنع عرض شد هذا ما نطق به لسان العظمة فی الجواب

53 He is the Most Ancient

53 هو الأقدم

54 O My Afnan! We have desired to impart unto thee that which My Most Exalted Pen spoke aforetime in My first address to thee. Verily, thy Lord is the Mighty, the Loving.

54 یا افنانی انّا اردنا ان نلقی علیک ما نطق به قلمی الأعلی من قبل فی اوّل خطابی ایّاک انّ ربّک لهو العزیز الودود

55 He is the Most Great

55 هو الأعظم

56 The Promise hath come, and He Who was promised hath appeared, and the people are in evident turmoil. The ocean of life hath surged, yet they hasten unto death. The fragrance of the All-Merciful hath wafted, yet they turn away therefrom. They have taken to the brackish water and cast aside the sweet flowing stream. What aileth them that they perceive not? They occupy themselves with dust, turning away from the Munificent Lord. Verily, they understand not. By God! Their eyes are blind and their ears are deaf; they neither hear nor see.

56 قد اتی الوعد و ظهر الموعود و القوم فی اضطراب مبین قد ماج بحر الحیوان و هم الی الموت یسرعون قد هاج عرف الرّحمن و هم عنه معرضون قد اخذوا الغدیر و نبذوا السّلسبیل ما لهم کیف لا یشعرون قد اشتغلوا بالتّراب معرضین عن الوهّاب الا انّهم لا یفقهون لعمر الله انّ عیونهم عمیآء و آذانهم صمّآء لا یسمعون و لا ینظرون

57 O My Most Exalted Pen! Make mention of him who hath turned to the Light and set his face toward God, the Self-Subsisting, the All-Compelling–he who heard the Call when it was raised in the kingdom of creation and hastened through the fields of divine good-pleasure until he recognized and said: "Praise be unto Thee, O Thou God of the seen and unseen!"

57 ان یا قلمی الأعلی ان اذکر من اقبل الی النّور و توجّه الی وجه الله المهیمن القیّوم الّذی سمع النّدآء اذا ارتفع فی ملکوت الانشآء و سرع فی میادین الرّضآء الی ان عرف و قال لک الحمد یا اله الغیب و الشّهود

58 Say: O people of Baha! Are ye slumbering, or hath the wine of selfish desire intoxicated you and prevented you from remembering God, the Lord of existence? Say: This is the Day of Rising–how is it that ye remain seated? This is the Day of the Call–how is it that ye remain silent? Arise in My Name, then speak with wisdom and utterance, that haply the people of possibility may turn unto the All-Merciful, Who calleth in this forbidden spot.

58 قل یا اهل البهآء أ انتم فی النّوم او اخذکم سکر الهوی و منعکم عن ذکر الله مالک الوجود قل هذا یوم القیام کیف انتم تقعدون و هذا یوم النّدآء و انتم صامتون قوموا باسمی ثمّ انطقوا بالحکمة و البیان لعلّ اهل الامکان یتوجّهون الی الرّحمن الّذی ینادی فی هذا المقام الممنوع

59 Say: Have ye heard and remained patient? Fear God and be not of them that know not. Say: Turn ye, that ye may hear

59 قل هل سمعتم و صبرتم اتّقوا الله و لا تکونوا من الّذینهم لا یعرفون قل توجّهوا لتسمعوا لحن الله

God's melody in the Kingdom of utterance. By My life! Were they to hear it, the rapture of yearning would seize them to such degree that they would dance and be unaware thereof. Say: Do ye reject the cup of immortality and take the fetid water of extinction from the hand of every rejected transgressor? Say: Hath the teacher of passion taught you this, or your own selves? Be truthful with Me, O people, and follow not every veiled prevaricator.

فی ملکوت البیان لعمری لو یسمعون لیأخذهم جذب الشّوق الی مقام یرقصون و لا یشعرون قل أ تدعون کوب البقآء و تأخذون صدید الفنآء من ید کلّ فاجر مردود قل أ علّمکم هذا معلّم الهوی او انفسکم فاصدقوا لی یا قوم و لا تتّبعوا کلّ کاذب محجوب

60 Arise with wisdom and remind the servants of what the Lord of creation hath commanded you, that perchance they may turn unto God, the Mighty, the Loving. Thus hath My Pen spoken and My Tongue uttered and My limbs testified. Blessed is he who hath drawn nigh and taken the Tablet of God with the hand of power and drunk therefrom that which was inscribed in My Preserved Tablet.

60 قوموا بالحکمة و ذکّروا العباد بما امرکم مالک البریّة لعلّ یتوجّهون الی الله العزیز الودود کذلک نطق قلبی و تکلّم لسانی و بیّنت جوارحی طوبی لمن تقرّب و اخذ لوح الله بید القدرة و شرب منه ما رقم فی لوحی المحفوظ

61 O thou who drinkest from My cup and speakest in My Name! Render thanks for what hath been sent down unto thee from the heaven of bounty, this sealed Book. O My Afnan! All atoms are witnessed in rapture and ecstasy at the divine call and the shrill voice of the Celestial Pen, while the heedless servants wander in the wilderness of idle fancies and vain imaginings.

61 انّک یا ایّها الشّارب من کأسی و النّاطق باسمی ان اشکر بما ارسل الیک من سمآء العنایة هذا الکتاب المختوم یا افنانی جمیع ذرّات از ندای الهی و صریر قلم ربّانی در وله و شوق مشاهده میشوند و عباد غافل در تیه اوهام و ظنون سالک

62 Say: By God's life! He cannot be known through aught else, nor can He be seen through any eye save His own. He is, verily, the News which none hath ever known before, and which no soul hath encompassed save God, the Lord of the worlds. Say: By God! This is indeed the Great News with whose mention the Books of God, the All-Knowing, the All-Informed, have been adorned. Say: What is with Him is not what is with you, nor doth He walk in your ways. He hath come with the truth and made manifest His straight path. His throne was established, at His first arrival, upon God's heights–thereby was fulfilled what was recorded in the Books of the Messengers.

62 قل لعمر الله انّه لا یعرف بغیره و لا یری ببصر دونه انّه لهو النّبأ الّذی ما اطّلع به احد من قبل و لم تحط به نفس الّا الله ربّ العالمین قل تالله انّ هذا لنبأ عظیم الّذی تزیّن بذکره کتب الله العلیم الخبیر قل لیس عنده ما عندکم و لا یمشی فی طرقکم قد اتی بالحقّ و اظهر صراطه المستقیم قد استقرّ عرشه فی اوّل الورود علی کوم الله بذلک ظهر ما کان مسطوراً فی کتب المرسلین

63 Land and sea have been honored by His presence, His meeting, and the fragrant breezes of His luminous garment. This is a Day wherein none is mentioned save God alone, and wherein everything is weighed by the balance of God Who walketh and speaketh before the faces of the world. The Lord of Eternity hath come with manifest sovereignty. Say: The proof circleth round the Throne, and the evidence calleth out in His Name, the Mighty, the Inaccessible.

63 قد تشرّف البرّ و البحر بقدومه و لقائه و نفحات قمیصه المنیر هذا یوم لا یذکر فیه الّا الله وحده و یوزن فیه کلّ شیء بمیزان الله الّذی یمشی و ینطق امام وجوه العالم قد اتی مالک القدم بسلطان مبین قل انّ البرهان یطوف حول العرش و الحجّة تنادی باسمه العزیز المنیع

64 O My Afnan! Drink from every letter of thy Lord's verses the wine of immortality, then give thanks to thy Lord, the Bountiful, the Most Generous. Then make mention of My loved ones on My behalf and give them the glad tidings of

64 یا افنانی ان اشرب من کلّ حرف من آیات ربّک رحیق البقآء ثمّ اشکر ربّک المعطی الکریم ثمّ اذکر احبّائی من قبلی و بشّرهم بعنایتی و رحمتی

My grace and mercy, and remind them of that which the All-Merciful hath revealed in the Qur'an and the Bayan, and before them in the Torah and the Gospel. By God! There hath dripped from the chalice of Mine utterance the sealed wine which was described in the Book by One all-wise, all-knowing.

و ذکّرهم بما انزله الرّحمن فی الفرقان و البیان و من قبلهما فی التّوراة و الانجیل تالله قد ترشّح من انآء بیانی رحیقی المختوم الّذی وصفه کتاب حکیم من لدن عزیز علیم انتهی

65 The praise be to God! The Tongue of Grandeur hath time and again manifested loving-kindness and bounty, and at the time of revelation, such was the surging of the ocean of utterance that this evanescent one beheld himself as but a tiny fish clinging to a rock. How then can he be capable of conveying that which the Tongue of God hath spoken? He wisheth to mention to the honored gentlemen that in these wondrous and exalted verses, mention hath been made of the Balance. Therefore, this evanescent servant desired to make mention of the Tablet of the Balance which was previously revealed, that all may attain unto the sweetness of divine utterance. His word, exalted be His glory:

65 الحمد لله لسان عظمت مرّةً بعد مرّه اظهار شفقت و عنایت فرمود و در حین تنزیل بشأنی بحر بیان در امواج که این فانی مثل یک سمکهٔ بسیار کوچک خود را مشاهده مینمود که بر سنگی چسبیده دیگر کجا قادر است بر آنچه لسان الله بآن تکلّم فرموده خدمت آقایان مذکور دارد در این آیات بدیعهٔ منیعه ذکر میزان نازل لذا این عبد فانی اراده نمود که لوح میزان که از قبل نازل شده ذکر نماید تا کل بحلاوت بیان الهی فائز شوند قوله جلّ کبریائه

66 In My Name, the All-Knowing, the Responsive

66 بسمی المجیب العلیم

67 The Hour hath struck, and the Trumpet hath been blown, and the Balance proclaimeth: "I am the All-Knowing Distinguisher. Before the face of all mankind do I reveal and manifest the deeds of the peoples, and I am the All-Informed Witness. Not an atom remaineth that I have not revealed, and I am the Just, the Upright One. The Hand of Justice hath made me to stand equitable in the Days of God, the Lord of all worlds." This is the Day whereon the Bugle doth sound, and the Bell doth ring, and the Trumpet proclaimeth: "The Kingdom is God's, the Possessor of this wondrous Day."

67 قد اتت السّاعة و نفخ فی الصّور و المیزان ینادی انا المیّز العلیم ابیّن و اظهر امام وجه العالم اعمال الأمم و انا الشّاهد الخبیر لم یبق من ذرّة الّا و قد اظهرتها و انا العادل المستقیم قد جعلتنی مستویاً ید العدل فی ایّام الله ربّ العالمین هذا یوم فیه ینطق النّاقور و یصیح النّاقوس و ینادی الصّور الملک لله مالک هذا الیوم البدیع

68 O thou that hearkeneth! When thou art blessed to hear the Tablet of thy Lord, turn thy face toward the Wronged One and say: "May my soul be a sacrifice for Thy tribulations, O Thou Who hast spent all that Thou hadst in the path of God, the Most High, the Most Great."

68 انّک یا ایّها السّامع اذا فزت باصغآء لوح ربّک ولّ وجهک شطر المظلوم و قل نفسی لبلائک الفدآء یا من انفقت ما انت علیه فی سبیل الله العلیّ العظیم انتهی

69 This evanescent servant, in relation to what he presenteth, hath loved and continueth to love to make mention of whatsoever Divine utterances and heavenly verses come to his attention, for this servant is certain that His Holiness deriveth joy from their reading and beholding. This Day is the Day of remembrance and utterance, yet the heedless have no portion thereof. This is the Day whereof David spoke in the Psalms: "Let the rivers clap their hands; let the mountains sing together for joy before the Lord, for He cometh to judge the earth."

69 این عبد فانی بمناسبت آنچه عرض مینماید هر چه از کلمات الهی و آیات ربّانی بنظر میآید دوست داشته و دارد که ذکر نماید چه که خادم مطمئن است از اینکه آن حضرت از قرائت و مشاهدهٔ آن مسرور میشوند یوم یوم ذکر و بیانست ولکن غافلین را از آن قسمتی نبوده و نیست امروز روزیست که حضرت داود در زبور میفرماید الأنهار لتصفق بالأیادی الجبال لترنّم معاً امام الرّبّ لأنّه جآء لیدین الأرض

70 All the divine Books are replete with mention of this blessed Day and that which hath been manifested therein. Yet it is observed that whatsoever hath been mentioned in the Books hath left no trace upon hearts harder than solid rock. Despite the explicit mention of the Divine Day and the Manifestation of God in previous Books, the people remain heedless and veiled. Consider the Bayan and its people. The Primal Point - may the spirit of all else be sacrificed for Him - hath said: "In the year nine ye shall attain unto the presence of God," and likewise He hath said: "Then in the year nine ye shall attain unto all good." Nevertheless, some are seen to remain veiled from the Manifestation of God, despite how greatly His Holiness emphasized this matter, even saying that ye should not remain veiled from that Sun of Truth by the Bayan and the Vahid of the Bayan.

70 جمیع کتب الهی مشحونست بذکر این یوم مبارک و ما ظهر فیه ولکن دیده میشود آنچه در کتب ذکر شده در قلوب صخرهٔ صمّا اثری از آن ظاهر نشده بکمال تصریح ذکر یوم الهی و ظهور الله در کتب قبل بوده مع‌ذلک ناس غافل و محتجبند در بیان و اهل آن ملاحظه فرمائید نقطهٔ اولی روح ما سواه فداه میفرماید و فی سنة التّسع انتم بلقآء الله ترزقون و همچنین میفرماید ثمّ فی سنة التّسع کلّ خیر تدرکون مع‌ذلک بعضی از ظهور الله محتجب دیده میشوند و چه مقدار آن حضرت در این امر تأکید فرموده‌اند بقسمی که میفرمایند به بیان و واحد بیان از آن شمس حقیقت محتجب نمانید

71 His word, exalted and glorified be He: "Beware, beware on the day of His manifestation lest thou be veiled by the Vahid of the Bayan, for that Vahid is but a creation in His presence. And beware, beware lest thou be veiled by the words that have been revealed in the Bayan," unto the end of His blessed words. And in one place He saith - exalted be His remembrance: "Whosoever looketh upon that Tree with other than the eye of God, for him the decree of salvation shall not be valid."

71 قوله عزّ و جلّ ایّاک ایّاک یوم ظهوره ان تحتجب بالواحد البیانیّة فانّ ذلک الواحد خلق عنده و ایّاک ایّاک ان تحتجب بکلمات ما نزلت فی البیان الی آخر قوله عزّ و جلّ و در مقامی میفرماید قوله عزّ ذکره من ینظر الی تلک الشّجرة بغیر عین الله لم یستحقّ له حکم النّجاة

72 Now the heedless people, with their veiled sight, have attempted to know God - glorified be He above what they imagine! And likewise in another place, these pearls of utterance have appeared from the ocean of knowledge of the Point of the Bayan - may the spirit of all else be sacrificed for Him. His word, exalted and glorified be He: "This is why none among the people of the Bayan shall attain salvation except through beholding Him Whom God shall make manifest in their own beings, not through beholding Him Who hath already been made manifest."

72 حال ناس غافل ببصرهای محتجبهٔ مرموده ارادهٔ معرفة الله نموده‌اند سبحانه عمّا یظنّون و همچنین در مقام دیگر لآلی این کلمات از بحر علم نقطهٔ بیان روح ما سواه فداه ظاهر قوله عزّ و جلّ اینست که من فی البیان را نجات نمیدهد الّا مشاهدهٔ من یظهره الله در کینونات خود نه مشاهدهٔ من قد ظهر انتهی

73 Consider ye this blessed verse, and behold how He hath taught mankind. By the express text He declareth: "Look unto Him, and not unto the Point [of the Bayan]." One of the Letters of the Living asked, concerning Him Whom God shall make manifest—glorified be His majesty and exalted His sovereignty—and the Tongue of the Bayan rebuked him, saying—glorious and mighty is He—"How great is the remembrance of Him of Whom thou hast inquired! And verily that One is too high, too mighty, too glorious, too unapproachable, too holy, for hearts to encompass by knowing Him, or for spirits to bow down before Him, or for souls to praise Him, or for bodies to make mention of the splendour of His beauty. How great was thy question, and how small

73 در این آیهٔ مبارکه نظر فرمائید که چگونه ناس را تعلیم فرموده‌اند بنصّ صریح میفرمایند باو ناظر باشید نه بنقطهٔ [بیان] یکی از حروف حیّ از من یظهره الله جلّت عظمته و عظم کبریائه سؤال نموده اطرده لسان البیان بقوله جلّ و عزّ فما اعظم ذکر من قد سألت عنه و انّ ذلک اعلی و اعزّ و اجلّ و امنع و اقدس من ان یقدر الأفئدة بعرفانها و الأرواح بالسّجود له و الأنفس بثنائه و الأجساد بذکر بهائه فما عظمت سؤلتک و صغرت کینونتک هل شمس الّتی هی فی مرایا ظهوره فی نقطة البیان یسأل عن الشّمس الّتی

thine own being! Is the sun that shineth in the mirrors of His Manifestation in the Point of the Bayan to ask of that Sun before Whose dawning those suns, on the day of His appearing, shall prostrate themselves—if they be true suns; otherwise, it behoveth them not, by reason of the loftiness of His sanctity and the exaltation of His mention. Yet, but for the fact that thou wast of the First Unity, I would have appointed for thee a limit, inasmuch as thou hast asked concerning God—He Who created thee, and sustained thee, and caused thee to die, and shall raise thee up in this thy temple—by the Point of the Bayan, in that Revelation peerless in all existence." End.

تلک الشّموس فی یوم ظهوره سجّاد لطلعتها ان کانت شموساً حقیقیّة والّا لا ینبغی لعلوّ قدسها و سموّ ذکرها و لو لا ما کنت من واحد الأوّل لجعلت لک من الحدّ حیث قد سألت عن الله الّذی قد خلقک و رزقک و اماتک و ابعثک فی هیکلک هذا بالنّقطة البیان فی ذلک الظّهور المتفرّد بالکیان انتهی

74 Now observe on what level the deniers occupy and on what station the Cause. Every thing beareth witness to His sanctification and exaltation above whatsoever the tongue of the world hath mentioned or will mention. This is a word which none will deny save every deluded doubter. He saith–exalted and glorified be His word: "Perchance in the eighth year on the day of His manifestation thou wilt attain unto the presence of God. If thou attainest not at first, thou wilt attain at last. But be thou assured that the Cause is greater than every great thing, and that the Remembrance is mightier than every mighty thing." The addressee was Mulla Baqir, a Letter of the Living, upon him be the glory of God, to whom He saith that perchance in the eighth year thou wilt attain unto the presence of God, and if thou dost not attain this most mighty, most exalted, most glorious station at the beginning of the eighth, thou wilt attain unto His presence at its end, which coincideth with the beginning of the ninth. And this same Letter of the Living did attain the presence of God in the ninth year and twice directed his steps toward the Prison and attained His presence, and in these days he hath ascended unto the Supreme Horizon. Upon him be the glory of God and the glory of the angels that draw nigh.

74 حال ملاحظه فرمائید معرضین در چه مقالند و امر در چه مقام یشهد کلّ شیء بتقدیسه و تنزیهه عمّا ذکره لسان العالم و یذکر و هذه کلمة لا ینکرها الّا کلّ متوهّم مریب و میفرماید قوله عزّ و جلّ لعلّک فی ثمانیة سنة یوم ظهوره تدرک لقآء الله ان لم تدرک اوّلاً تدرک آخره ولکن ایقن بأنّ الأمر اعظم فوق کلّ عظیم و انّ الذّکر اکبر فوق کلّ کبیر و سائل جناب ملّا باقر حرف حیّ علیه بهآء الله بوده که باو میفرمایند شاید در سنهٔ هشت بلقآء الله فائز شوی و اگر اوّل هشت این مقام اعزّ ارفع اعلی را درک ننمودی در آخر آن که منتهی باوّل تسع میشود بلقا فائز میشوی و همین حرف حیّ در سنهٔ تسع لقآء الله را ادراک نمود و دو مرتبه هم بشطر سجن توجّه نمود و بلقا فائز گشت و در این ایّام برفیق اعلی صعود نمود علیه بهآء الله و بهآء الملائکة المقرّبین

75 Likewise did they give the glad tidings to Mirza Asadu'llah, upon him be the glory of God, that he would attain unto the presence of Him Whom God shall make manifest, and this exalted address was revealed concerning him wherein He saith: "Verily thou, O Third Letter that believeth in Him Whom God shall make manifest." And in the days when the Most Great Luminary rose above the horizon of Iraq, he attained unto the presence of the throne and was honored with the station of faith. Thereafter there befell him that which befell him. The curse of God be upon the people, the wrongdoers! Details regarding this wronged one have been revealed and recorded in the Book of Badi'. Now observe ye the Ancient King Who saith that all the Bayan is like a ring upon His finger which He turneth howsoever He willeth, through whatsoever He willeth,

75 و همچنین جناب میرزا اسدالله علیه بهآء الله را بشارت فرموده‌اند که بلقاء من یظهره الله فائز میشوند و این خطاب مستطاب در بارهٔ او نازل که میفرمایند و انّک انت یا ایّها الحرف الثّالث المؤمن بمن یظهره الله و در ایّامی که نیّر اعظم از افق عراق طالع بود بین یدی العرش حاضر و بشرف ایمان فائز گشت و بعد وارد شد بر او آنچه وارد شد الا لعنة الله علی القوم الظّالمین و تفصیل آن مظلوم در کتاب بدیع نازل و مسطور است حال ملاحظه فرمائید سلطان قدمی را که میفرماید جمیع بیان بمثابهٔ خاتمی است در اصبع او یقلّب کیف یشآء لما یشآء

for whatsoever He willeth. And He saith: "Be not veiled from that Sun of Truth by the whole of the Bayan and its Vahids." Despite this firm and irrefutable command, they have clung to a single word thereof, which is the name Mustaghath, and have remained deprived of the Purpose of the world.

بما یشآء و میفرماید بجمیع بیان و واحد آن از آن شمس حقیقت محتجب نمانید با این وصیّت محکمهٔ متقنه بیک کلمهٔ آن که اسم مستغاث باشد تمسّک جسته از مقصود عالم محروم ماندهاند

76 These attentive ears, penetrating eyes, enlightened breasts and illumined hearts say "Know Him through Him and not through aught else." Yet what have they said and what have they done! And still they fail to perceive that they are forbidden but a word from the ocean of the Bayan and deprived by a single utterance from the Kingdom of divine utterance, and they remain wholly unaware of their deeds. They are occupied precisely with the games of Jabulqa and Jabulsa. Today, should He so will it, with but a single word He can cause whatsoever in the Bayan was confirmed to return to denial. He doeth whatsoever He willeth and shall not be asked of His doings. Verily He is powerful over all things. Even as the Primal Point–may the spirit of all else be sacrificed for His sake–saith, exalted be His mention: "It is permitted unto Him Whom God shall make manifest to reject him than whom there is none higher on earth, for this creation lieth within His grasp and all are obedient unto Him." He likewise hath power to endow all who are on earth with the raiment of prophethood, even as He saith, exalted be His mention: "For verily were He to make all who are on earth prophets, they would become prophets before God." Here endeth the passage. All names are honored, glorified and ennobled through their turning unto Him; otherwise they are not worthy of mention.

76 این آذان واعیة و ابصار حدیدة و صدور منشرحة و قلوب منیرة میفرماید او را باو بشناسید نه بغیر او مع ذلک چه گفتهاند و چه کردهاند و هنوز ملتفت نشدهاند که بلفظی از بحر بیان ممنوعند و بکلمهئی از ملکوت کلام محروم و ابداً باعمال خود شاعر نیستند بعینه بلعب جابلقا و جابلسا مشغولند الیوم بیک کلمه اگر اراده [فرماید] آنچه در بیان حروف اثبات است بنفی راجع میفرماید یفعل ما یشآء و لا یسأل عمّا شآء انّه علی کلّ شیء قدیر چنانچه نقطهٔ اولی روح ما سواه فداه میفرماید قوله عزّ ذکره حلّ لمن یظهره الله ان یردّ من لم یکن فوق الأرض اعلی منه اذ ذلک خلق فی قبضته و کلّ له قانتون و همچنین قادر است بر آنکه جمیع من علی الأرض را برداء نبوّت فائز فرماید چنانچه میفرماید قوله عزّ ذکره فانّه لو یجعل ما علی الأرض نبیّاً لیکوننّ انبیآء عند الله انتهی جمیع اسماء باقبالهم الیه مفتخر و معزّز و مشرّفند والّا قابل ذکر نبوده و نیستند

77 Say: The Prophet is he who hath hearkened unto My Call and believed in My Self, and the Apostle is he who hath delivered My Messages, and the Imam is he who hath stood before My countenance and prospered in My days, and the Guardian is he who hath entered the stronghold of My guardianship and detached himself from all else but Me, and the Successor is he who hath bequeathed unto himself and then unto the servants My love and remembrance. Thus hath the Sun of utterance shone forth from the horizon of the will of your Lord, the All-Merciful, in this sacred, mighty, inaccessible and impregnable Paradise.

77 لسان احدیّه در ارض سرّ باین کلمهٔ مبارکه ناطق قوله جلّ کبریائه قل انّ النّبیّ من سمع نبأی و آمن بنفسی و الرّسول من بلّغ رسالاتی و الامام من قام امام وجهی و فاز بأیّامی و الولیّ من دخل حصن ولایتی و انقطع عن سوائی و الوصیّ من وصّی نفسه ثمّ العباد بحبّی و ذکری کذلک اشرقت شمس البیان من افق مشیّة ربّکم الرّحمن فی هذا الرّضوان المقدّس الممتنع المتعالی العزیز المنیع

78 At this point the Primal Point - may the spirit of all else but Him be sacrificed for His sake - beseeches that whatsoever letters Thou hast numbered in the Bayan, save the Book of the Most High, Thou mayest transform and efface them, and in their stead create from the luminous letters whatsoever Thou

78 در این مقام نقطهٔ اولی روح ما سواه فداه مسئلت مینماید که آنچه از حروفات که در بیان دون کتاب علیّین احصا فرمودی تبدیل نمائی و محو فرمائی و در مقام آن خلق نمائی از احرف نورانیّه بآنچه تو دوست میداری و بعد از بیانات عالیهٔ متعالیه میفرمایند تا آنکه منتهی شود باسم

lovest. And after sublime and transcendent utterances, He continues until it culminates in the Most Great Name, exalted be His grandeur. And it is most beloved to mention the original supplication of His Holiness, that all may partake of the Kawthar of utterance. His word, exalted and mighty be He:

اعظم جلّ کبریائه و اصل مناجات آن حضرت بسیار محبوبست که ذکر شود تا کل از کوثر بیان قسمت برند

79 "I beseech Thee by Thy grace, O my God, to adorn all my works in a mighty Book with the most excellent and impregnable calligraphy, than which there existeth none more exalted in Thy knowledge, in such wise that Thou mayest transform all the letters which Thou hast numbered, save the Book of the Most High, that Thou mayest efface them through Thy power and create in their place luminous letters according to what Thou lovest and art pleased with, in the uttermost heights above and beyond the most exalted horizon, until it culminateth in Thy Name, the Most Exalted, the Most Mighty, the Most Glorious, the Most Beautiful, the Most High, the Most Splendid. Verily, Thou hast power over all things."

79 قوله جلّ و عزّ و لأسألنّک من فضلک یا الهی بأن تزیّن کلّ آثاری فی کتاب عظیم علی احسن خطّ منیع لم یکن اعلی منه فی علمک بشأن قد بدّلت کلّ احرف الّتی قد احصیتها فی دون کتاب العلّیین بأن تمحونّها بقدرتک و تخلقنّ فی مقامها احرف نورانیّة علی ما تحبّ و ترضی فی منتهی ذروة الأعلی و فوق العلی الی منتهی رفرف الأعلی الی ان ینتهی الی اسمک الأرفع الأعزّ الأجلّ الأجمل الأعلی الأبهی انّک لعلی کلّ شیء قدیر انتهی

80 By God! Should any soul attain, in a measure beyond counting, unto fairness and insight, he would witness the fire of love of the Primal Point - may the spirit of all else but Him be sacrificed for His sake - enkindled in the mention of the appearance of the Lord of Names, and would comprehend it. What benefit is there when the lethargy of heedlessness hath prevented the people from the ultimate purpose, the most exalted summit, and the furthermost goal? O Beloved of my heart! The fire that hath been kindled within this evanescent servant doth verily inspire him to these mentions, else the Truth, exalted be His glory, is sanctified and elevated above whatsoever hath been or may be mentioned. And by the testimony of the Point of the Bayan - may the spirit of all else but Him be sacrificed for His sake - He hath not been and shall not be known by what is in the Bayan. Exalted be His greatness and His mention and His sovereignty! Likewise, it is hoped that some hesitant souls who wander in the wilderness of bewilderment and are bound by veils and allusions may perchance become aware and find their way to the straight path of God. The Command is in His grasp. He doeth what He willeth and ordaineth what He pleaseth. And He is the Mighty, the Praiseworthy.

80 لعمر الله هر نفسی که اقلّ من ان یحصی بانصاف و بصر فائز شود اشتعال نار محبّت نقطهٔ اولی روح ما سواه فداه را در ذکر ظهور مالک اسماء مشاهده مینماید و ادراک میکند چه فائده که ناس را کسالت غفلت از مقصد اقصی و ذروهٔ علیا و غایة قصوی منع نموده یا محبوب فؤادی فی‌الجمله ناری که در این خادم فانی مشتعل است او را بر این اذکار تأیید مینماید والّا حقّ جلّ جلاله مقدّس و منزّه است از آنچه ذکر شده و بشود و بشهادت نقطهٔ بیان روح ما سواه فداه به ما فی البیان معروف نشده و نخواهد شد تعالت عظمته و ذکره و سلطانه و همچنین گمان میرود که بعضی از نفوس متوقّفه که در بیدای حیرت سالکند و بحجبات و اشارات محدود شاید متنبّه شوند و بصراط مستقیم الهی راه یابند الأمر بیده یفعل ما یشآء و یحکم ما یرید و هو العزیز الحمید

81 Another submission is that his honor Aqa Muhammad Khan, upon him be the Glory of God, together with two others arrived and attained the Most Holy Presence, and the lamp that reflected the hearts of the pure ones arrived safely through them. However, until now the Ancient Beauty has not visited the garden. God willing, it shall be done according to the command. For some time the Most Great Prison was the seat of the Throne, and now it has been one month since the

81 عرض دیگر آنکه جناب آقا محمّد خان علیه بهآء الله مع دو نفس دیگر وارد و بساحت اقدس فائز گشتند و سراجی که حاکی از قلوب اصفیا بود بتوسّط ایشان صحیح و سالم رسید ولکن تا حین جمال قدم ببستان توجّه نفرموده‌اند انشآءالله حسب الفرمایش عمل خواهد شد چندی بود سجن اعظم مقرّ عرش واقع و حال یک شهر

mansion has been honored and blessed by the Holy Footsteps. We beseech God, our Beloved and your Beloved, our Goal and your Goal, to ordain for your honor that which befitteth His Gracious Name. Verily He is the Forgiving, the Merciful. The Glory be upon your honor from the presence of One Mighty, All-Knowing. The Most Great Branch and the Greater Branch - may my being and essence be a sacrifice unto the dust of Their feet - remember that beloved one with most exalted mention and convey Most Holy, Most Glorious greetings. Likewise all those who circle round the Prison Land, each one presents their utter nothingness and evanescence in service to your honor.

میشود که قصر بقدوم مبارک مشرّف و فائز است نسأل الله محبوبنا و محبوبکم و مقصودنا و مقصودکم بأن یقدّر لحضرتکم ما ینبغی لاسمه الکریم انّه لهو الغفور الرّحیم البهآء علی حضرتکم من لدن عزیز علیم حضرت غصن الله الأعظم و حضرت غصن الله الأکبر ذاتی و کینونتی لتراب اقدامهما الفدآء آن محبوب را بذکر ارفع اعلی ذاکر و تکبیر اقدس ابهی ابلاغ میدارند و همچنین جمیع طائفین ارض سجن هر یک عرض فنا و نیستی خدمت آن حضرت معروض میدارند

82 Another submission of this evanescent one is that in all conditions enjoin the friends of God to wisdom, lest they become heedless of it and be deprived of that which God hath intended. The day before, the Tongue of Grandeur uttered these words: "O thou who art present! Let none comprehend the purpose of the sublime and glorious verses and imagine otherwise. Write to the Afnan to inform all that in no circumstance is the decree of wisdom abrogated." And concerning what was revealed in the verses "This is the Day of awakening yet ye are sleeping" and "This is the Day of arising yet ye are seated" - the intention is the teaching of God's Cause, that upright souls may arise to teach it with wisdom. By My Self that presideth over all things, nothing else was or is intended. And in answer to one of the friends, these firm and decisive passages were sent down from the heaven of oneness - they are mentioned so that all may become aware of God's grace, mercy and kindness, and fix their gaze upon that which He hath willed. His words, exalted be His grandeur:

82 عرض دیگر این فانی آنکه در جمیع احوال دوستان حقّ را بحکمت امر فرمائید که مباد از او غافل شوند و از ما اراد الله محروم گردند یوم قبل لسان عظمت باین کلمه ناطق ای عبد حاضر از آیات بدیعهٔ منیعه مباد احدی بمقصود واقف نشود و گمان دیگر نماید به افنان بنویس که جمیع را اخبار نماید در جمیع احوال حکم حکمت ساقط نمیشود و اینکه در آیات نازل شده هذا یوم الایقاظ و انتم راقدون و هذا یوم القیام و انتم قاعدون مقصود تبلیغ امر الهی است که نفوس مستقیمه بحکمت بر آن قیام نمایند ونفسی المهیمنة علی الأشیآء که غیر این در نظر نبوده و نیست و در جواب یکی از دوستان این فقرات محکمهٔ متقنه از سماء احدیّه نازل ذکر میشود تا کل بعنایت و رحمت و شفقت حقّ واقف شوند و به ما اراد الله ناظر گردند قوله جلّ کبریائه

83 "Beware, beware lest thou do what thou wrote at the end of thy letter. These are the deeds of the ignorant and the acts of the heedless. By the Most Great Name, should one of the friends cause harm to another, it is as though he hath harmed the Truth Itself. Conflict, contention, corruption, murder and the like have been strictly forbidden in God's Book. Repent unto God for what thou didst intend in thy soul, then turn to Him and say:

83 ایّاک ایّاک ان تعمل ما کتبته فی آخر کتابک این اعمال اعمال جهلاست و افعال غافلین قسم باسم اعظم که اگر نفسی از دوستان اذیّت بنفسی وارد آورد بمثابهٔ آنست که بنفس حقّ وارد آورده نزاع و جدال و فساد و قتل و امثال آن در کتاب الهی نهی شده نهیاً عظیما تب الی الله عمّا قصدته فی نفسک ثمّ ارجع الیه و قل

84 'O my God! I beseech Thee by the Most Exalted Word to ordain for me the word of forgiveness, for I desired what Thou didst not desire and what Thou forbade in Thy Book. I beseech Thee to remit my sins and immerse me in the ocean of Thy forgiveness. Thou art verily the Forgiving, the Generous.'

84 یا الهی اسألک بالکلمة العلیا بأن تکتب لی کلمة الغفران لأنّی اردت ما لا اردته و نهیته فی کتابک اسألک بأن تکفّر عنّی سیّئاتی و تغمّسنی فی بحر غفرانک انّک انت الغفور الکریم

85 هر ظلمی که از ظالمی ظاهر شد او را بنفس حقّ واگذارید عدل الهی مهیمن و محیط است احتیاج

85 Whatever wrong any oppressor hath manifested, leave him to the Truth Itself. Divine justice is all-pervading and all-encompassing. There hath not been and is no need for corruption, conflict, contention, murder and plunder. The triumph of the Cause hath been and shall be through utterance, and all else proceedeth from selfish desires. May God protect us and you, O concourse of those who have turned unto Him." End.

بفساد و نزاع و جدال و قتل و غارت نداشته و ندارد نصرت امر ببیان بوده و خواهد بود و دون آن از هواهای نفسانیّه ظاهر شده و میشود اعاذنا الله و ایّاکم یا معشر المقبلین انتهی

86 Likewise in the Tablet of Ism'u'llah al-Jamal - may all glory from every Abha Glory be upon him - these blessed words were revealed, exalted be His grandeur and His truth: "If all apparent power, which in truth has had and has no station before God, should become manifest, and if a swordsman should appear before us with evil intent, we would certainly not oppose him but would leave him to himself." A friend of God intended harm toward one of the people and mentioned his intention in a letter he sent to this servant. This servant presented it in the Most Holy Court, and the aforementioned revealed verses descended in reply to him from the heaven of God's will and were sent to him. God willing, may the Truth confirm all to relinquish their own desires and fix their gaze upon the Will of God. Verily He speaks the truth and guides the way, and praise be to God, the Mighty, the Beautiful.

86 و همچنین در لوح اسم ٦٦ [الله] جمال علیه من کلّ بهآء ابهاه این فقرهٔ مبارکه نازل قوله عزّ کبریائه ونفسه الحقّ اگر قدرت ظاهره که فی‌الحقیقه نزد حقّ مقامی نداشته و ندارد بتمامها ظاهر شود و سیّافی در مقابل و ارادهٔ سوء قصد از او مشاهده گردد البتّه متعرّض او نشویم و او را باو واگذاریم انتهی شخصی از دوستان الهی ارادهٔ ضرّ در بارهٔ یکی از آحاد ناس داشت و در مکتوبی که باین خادم ارسال داشت ذکر قصد خود را نموده بود این عبد در ساحت اقدس عرض نمود آیات منزلهٔ مذکوره در جواب او از سماء مشیّت نازل و ارسال شد انشآءالله حقّ جمیع را تأیید فرماید تا از ارادهٔ خود بگذرند و بارادة الله ناظر شوند انّه یقول الحقّ و یهدی السّبیل و الحمد لله العزیز الجمیل

87 Another submission: The envelope for His Honor Ism'u'llah al-Jamal - may all glory from every Abha Glory be upon him - should reach him quickly. Haste is required. The Glory be upon you.

87 عرض دیگر آنکه پاکت جناب اسم ٦٦ [الله] الجمال علیه من کلّ بهآء ابهاه زود بایشان برسد تعجیل لازمست البهآء علیکم

88 The servant 11 Rabi'u'l-Avval 1298

88 خادم فی ١١ ربیع‌الأولی سنة ١٢٩٨

BRL_ATBH#37x, LTDT.052-053x, WOB.104x, SW_v14#07 p.224x, HURQ.BH70x, STYLE.032-033x, ADMS#331ax

INBA31:022, BRL_DA#225, AQA7#393 p.114, AVK3.219.08x, AVK3.228.05x, AVK4.272x.01, AVK4.278x.07, DWNP_v1#05 p.001-003x, UAB.041bx, UAB.054bx, NFQ.005-008x, MAS4.175ax, GSH.210-213x, ASAT5.108x, AKHA_106BE #09 p.002x, AKHA_111BE #10-12 p.002x, AKHA_135BE #07 p.141x, NJB_v14#07 p.224x, YMM.305x, OOL.B177x, LFLN.012x

BH01582

To: Haji Muhammad Ibrahim Afnan (Muballigh)
Date: 1298-03-11 [1881-Feb-11]

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

1 بسم ربّنا الأقدس الأعظم الأقدم العلیّ الأبهی

2 The essence of praise and its quintessence befitteth that eternal King Who hath, from time immemorial and unto everlasting, sanctified the hem of His chosen ones from the praise and glorification of this servant and his like. What relation can there be between the lowly earth and the exalted, elevated heaven? Glorified be He Who hath manifested and revealed the Word, and raised it up in truth, and made victory to reside in utterance, and hath spoken that whereby His mercy hath encompassed all in the realm of possibility, save those who arose and fled from the shadow of His grace. Exalted is the All-Merciful above being known through what hath been mentioned from the beginning that hath no beginning, or being remembered unto the end that hath no end. All descriptions and mentions have returned and shall return unto those who have cast away their desires and turned toward the Supreme Horizon, and heard and answered our Most Glorious Lord, and bore for God's sake the derision of enemies and trials and tribulations. These are servants whom God hath mentioned in His Scriptures, Books and Tablets, and made them the Hands of His Cause amongst His servants. Through them the clouds have rained, and vegetation hath sprouted in valleys and upon hills, and the decree of the Book was raised up. These are servants upon whom the Concourse on High and those who circle round the Throne pray at eventide and at dawn.

2 ساذج حمد و جوهر آن ملک بیزوالی را لایق و سزاست که لم‌یزل و لایزال ذیل اصفیای خود را از وصف و ثنای اینعبد و امثال او مقدّس فرموده ما للأرض المنخفضة و السّمآء العالیة المرتفعة سبحان من ظهر و اظهر الکلمة و رفعها بالحقّ و جعل النّصر فی البیان و نطق بما احاطت رحمته من فی الامکان الّا من نهض و هرب عن ظلّ عنایته تعالی الرّحمن من ان یعرف بما ذکر من ازل الآزال او یذکر الی ابد الآباد قد رجع ویرجع کلّ الأوصاف و الأذکار الی الّذین نبذوا الهوی و اقبلوا الی الأفق الأعلی و سمعوا و اجابوا ربّنا الأبهی و حملوا فی الله شماتة الأعدآء و المحن و البلایا اولئک عباد ذکرهم الله فی صحفه و زبره و الواحه و جعلهم ایادی امره بین عباده بهم امطر السّحاب و نبت البطاح و الهضاب و رفع حکم الکتاب اولئک عباد یصلّین علیهم الملأ الأعلی و الّذین یطوفون العرش فی العشیّ و الاشراق

3 Glory be unto Thee, O Thou by Whose Name the gates of heaven were opened! I beseech Thee by the sovereignty of Names to assist Thy chosen ones to make mention of Thee and glorify Thee and that which beseemeth Thy days. Then protect them from the evil of Thine enemies who cast Thy Book behind their backs and turned away from Thy Beauty and disputed Thy proof and Thy testimony. Then ordain for them, O my God and God of all things visible and invisible, that which Thou hast ordained for those who offered up their spirits and their bodies in Thy path. Then manifest what Thou hast destined for them through Thy bounty and favors. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

3 سبحانک یا من باسمک فتحت ابواب السّمآء اسئلک بسلطان الأسمآء بأن تؤیّد اصفیائک علی ذکرک و ثنائک و ما ینبغی لأیّامک ثمّ احفظهم من شرّ اعدائک الّذین نبذوا کتابک و اعرضوا عن جمالک و جادلوا بحجّتک و برهانک ثمّ اکتب لهم یا الهی و اله الوجود من الغیب و الشّهود ما کتبته للّذین انفقوا ارواحهم و اجسادهم فی سبیلک ثمّ اظهر ما قدّرت لهم بجودک و الطافک انّک انت المقتدر العلیم الحکیم

4 My spirit be a sacrifice for your mention and my soul be a ransom for your steadfastness. This evanescent servant perceiveth

his own shortcoming to such degree that he is ashamed even to express his deficiency and counteth even this among the gravest of sins, for some time ago I was honored to receive Thy blessed handwriting, yet I was negligent in offering a response. Once when I intended to present a petition, it was observed that a most exalted and holy Tablet had descended from the heaven of divine Will and the Tongue of Grandeur spoke this word: "O servant, stay thy pen, for the Supreme Pen maketh mention of him as a token of His grace." Until this time I have been and continue to be gladdened by the sweetness of the Merciful's utterance. I praise Him and thank Him throughout the duration of the kingdom and the heavenly realm, for the effulgences of the Sun of favor are directed toward your eminence. In such circumstance, mention of this evanescent one, who is like unto nothingness itself, was in no wise worthy or befitting. In these days, one night while engaged in recording verses in the presence of the Throne, amid the revelation your mention appeared from the Tongue of Grandeur and one most holy and exalted Tablet specifically for your eminence was revealed and dispatched. God willing, you will attain unto its perusal.

4 روحی لذکرکم الفدآء و نفسی لقیامکم الفدآء اینعبد فانی خود را مقصّر مشاهده مینماید بشأنیکه از اظهار تقصیر هم خجلت میبرد و آنرا هم از ذنب اکبر میشمرد چه که چندی قبل بدستخطّ مبارک فائز شدم و مع‌ذلک در عرض جواب غفلت نمودم یکبار اراده نموده که عریضه عرض نماید مشاهده شد لوح امنع اقدس از سماء مشیّت الهی نازل و لسان عظمت باینکلمه ناطق یا خادم امسک قلمک انّ القلم الأعلی یذکره فضلاً من عنده تا این حین از حلاوت بیان رحمن مسرور بوده و هستم احمده و اشکره بدوام الملک و الملکوت چه که اشراقات آفتاب عنایت بآنحضرت متوجّه در اینصورت بهیچوجه ذکر این فانی که بمثابهٔ خود فانیست لایق و سزاوار نبود در این ایّام هم شبی از شبها تلقاء عرش بتحریر آیات مشغول بودم در بین تنزیل ذکر آنحضرت از لسان عظمت ظاهر و یک لوح امنع اقدس مخصوص آنحضرت نازل و ارسال شد انشآءالله بزیارت آن فائز میشوند

5 This is the day of mention and praise, the day of enthusiasm and fervor, but this evanescent one's tongue is tired and body weak, and moreover commanded to wisdom. He beseecheth God, exalted be His might and glory, to raise up servants who may guide the people to the ocean of knowledge through wisdom and utterance, and speak that which is meet to be spoken. Verily our Lord, the All-Merciful, is the One with power over whatsoever He willeth. Through His Name every door was opened and every wise command was made manifest. Praise be to God, the Lord of the worlds. The glory shining forth from the horizon of eternity be upon your eminence and upon those with you and upon those who love you and hearken to your word concerning the Cause of God, the Lord of the worlds.

5 یوم یوم ذکر و ثناست و یوم جوش و خروش ولکن لسان این فانی کلیل و جسد ضعیف و بحکمت هم مأمور از حقّ جلّ و عزّ مسئلت مینماید که عبادی مبعوث فرماید تا بحکمت و بیان خلق را بحر عرفان هدایت نمایند و بگویند آنچه سزاوار گفتن است انّ ربّنا الرّحمن لهو المقتدر علی ما یشآء باسمه فتح کلّ باب و ظهر کلّ امر حکیم الحمد لله ربّ العالمین البهآء المشرق من افق البقآء علی حضرتکم و علی من معکم و علی من یحبّکم و یسمع قولکم فی امر الله ربّ العالمین

6 All those circling round and standing before the Throne present their utter evanescence, nothingness and pure sincerity in service to your eminence.

6 جمیع طائفین و عاکفین عرض فنا و نیستی و خلوص محض خدمت آنحضرت معروض میدارند

7 The servant, 11 Rabi'u'l-Avval 1298

7 خادم ۱۱ ربیع‌الأولی سنهٔ ۱۲۹۸

8 The Most Great Branches, may my spirit and being be sacrificed for the dust of their footsteps, remember your eminence with holy mention and most exalted and glorious praise.

8 حضرت غصنین اعظمین روحی و ذاتی لتراب قدومهما الفدآء بذکر مقدّس از اذکار و تکبیر امنع اعلی آنحضرت را ذاکر و مکبّرند

BLIB_Or15717.175

BH01861

To: Haji Musa, in Hamadan
Date: 1298-03-11 [1881-Feb-11]

1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord! Praise be to God Who was in the eternity of eternities and will be even as He was. There is no God but He, the Self-Sufficient, the Most High.

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی الحمد لله الّذی کان فی ازل الآزال و یکون بمثل ما قد کان لا اله الّا هو الغنیّ المتعال

2 O my God! I beseech Thee by the Light that shineth forth from the horizon of Thy Will, and by the Name through which the gate of meeting with Thee was opened, to assist Thy servants and creatures in that which will cause Thy Cause to be exalted and the standards of Thy guidance to be raised amidst Thy creation. Ordain for them that which will solace their eyes and gladden their hearts. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Knowing, the All-Wise.

2 یا الهی اسألک بالنّور المشرق من افق ارادتک و بالاسم الّذی به فتح باب لقائک بأن تؤیّد عبادک و بریّتک علی ما یرتفع به امرک و تنصب به اعلام هدایتک بین خلقک و قدّر لهم ما تقرّ به عیونهم و تفرح به قلوبهم انّک انت المقتدر علی ما تشآء لا اله الّا انت العلیم الحکیم

3 To continue: This evanescent servant has, on your behalf, fulfilled what was promised - that is, as requested by you, he attained the presence of the Goal of the world's peoples. Well is it with me and with you! Your letter was received. Praise be to God that you have been blessed with the bounty of health, which is the greatest of divine bounties. God willing, you will be assisted in that which befitteth this divine Day, for any deed that appeareth today purely for the sake of God, even if it be but a single word, is like unto a seed deposited in pure, good and blessed soil - it will surely bring forth lofty and wondrous ears of corn. Today is the day of sowing and planting, today is the day of planting trees. Blessed is the soul that hath attained unto what God hath desired in His days, blessed is the servant who hath remained steadfast in His Cause and love, blessed is he who hath heard His call, and blessed is he who hath found the fragrance of His garment and acknowledged Him with his tongue.

3 و بعد این خادم فانی بنیابت آن جناب آنچه را عهد نموده عمل نمود یعنی بزیارت مقصود عالمیان حسب الوصیّت آن جناب فائز شد هنیئاً لی و لک مکتوب آن جناب رسید الحمد لله بنعمت صحّت که اعظم نعمتهای الهی است متنعّم بوده‌اند و انشآءالله مؤیّد شوند بآنچه سزاوار یوم الهی است چه که هر عملی الیوم خالصاً لوجه الله ظاهر شود ولو یک حرف باشد بمثابه حبّه‌ایست از برای او که در ارض جیّدهٔ طیّبهٔ مبارکه ودیعه گذاشته البتّه سنبلات بدیعهٔ منیعه از او انبات نماید امروز روز کشت و زرع است و امروز روز غرس اشجار طوبی لنفس فازت بما اراده الله فی ایّامه و طوبی لعبد استقام علی امره و حبّه و طوبی لمن سمع ندائه و طوبی لمن وجد عرف قمیصه و اعترف به لسانه

4 I swear by the Sun of divine knowledge that if, until the end that hath no end, a soul were to continue mentioning and praising this wondrous, glorious Day, it would be seen as non-existent, null and void compared to what hath been ordained for it by the Most Exalted Pen. Unto God be the reward of the doers, unto God be the deeds of those who have turned unto Him, unto God be the praise of those brought nigh, unto God be the remembrance of those who remember Him. This Day belongeth unto God, exalted be His grandeur and the sovereignty

4 قسم بآفتاب علم الهی که اگر الی آخر لا آخر له نفسی بذکر و ثنای این یوم عزیز بدیع ناطق شود هرآینه نزد آنچه از برای او از قلم اعلی مقدّر شد فانی و معدوم و مفقود مشاهده میشود لله اجر العاملین لله عمل المقبلین لله ثنآء المقرّبین لله ذکر الذّاکرین امروز منسوبست بحقّ جلّ کبریائه و عظمت سلطنته و آنچه باو منسوب او محبوب است و مقصود قلوب مخلصین از عباد او

of His might, and whatsoever is associated with Him is beloved and is the goal of the hearts of His sincere servants.

5 You and I must at all times beseech the All-Merciful to assist and confirm these servants in matters that will cause the people of the world to be mindful, that perchance we may be enabled to guide a soul to the gate of the Friend, or rend asunder the veil of one who is veiled through the blessed Name of the Friend. If we fail to achieve these things and the like thereof, we will have wasted our lives and departed this world with utmost regret, for that which occupieth and delighteth the people hath yielded and yieldeth no fruit, as all tongues have confessed, since its end is change, extinction and nothingness. This is a matter that, beyond hearsay, every eye hath witnessed: Where is Khosrow and his palace? Where is Shaddad and his paradise? The decree of God hath turned them to dust.

5 این عبد و آن جناب باید در کلّ احیان از حضرت رحمن مسئلت نمائیم تا این عباد را موفّق بدارد و تأیید فرماید بر اموریکه سبب تذکّر اهل عالم است که شاید بتوانیم نفسی را بباب دوست دلالت نمائیم و یا حجاب محجوبی را باسم مبارک دوست خرق نمائیم اگر باین امور و امثال آن فائز نشویم عمر را تلف نموده‌ایم و با صدهزار اسف از دنیا رفته‌ایم چه که آنچه خلق بآن مشغول و مشعوف ثمری نداشته و ندارد و السن کلّ باین فقره اعتراف نموده چه که عاقبت آن تغییر و فنا و نیستی است و این اموری است که علاوه بر شنیدن هر چشمی دیده أین کسری و قصره و أین شدّاد و جنّته قد جعلهم قضآء الله هبآءً

6 I beseech God to preserve these servants through His special grace and to assist them in that which pleaseth Him. Verily He is the Powerful, and verily He is the All-Seeing, the All-Informed. The splendor of God rest upon him who wrote thy letter, upon thee, and upon every just servant in God and His firm and mighty Cause.

6 از حقّ میطلبم که بعنایت مخصوصه‌اش این عباد را حفظ فرماید و بر آنچه رضای اوست موفّق بدارد انّه هو القدیر و انّه هو البصیر الخبیر البهآء من الله علی الّذی کتب کتابک و علیک و علی کلّ عبد انصف فی الله و امره المحکم المتین

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BH00867

To: Mirza Ali Ashraf Lahijani ('Andalib)
Date: 1298-03-22 [1881-Feb-22]

1 In the Name of our Lord, the Most Great, the Most Ancient, the Most Exalted, the All-Glorious

1 بسم ربّنا الأعظم الأقدم العلیّ الأبهی

2 Praise be to God Who hath ordained victory through His consummate wisdom and hath commanded it unto all created beings who have believed in God, the Lord of Oneness. He is the One Who hath, through His grace, lifted up the decree of the sword and established in its place the decree of utterance, whereby the fragrance of His name, the Most Merciful, hath been wafted throughout all creation. Exalted, exalted is our Lord Who cannot be described by the learning of the divines and the people of mystical knowledge. Blessed is he who hath

2 الحمد لله الّذی جعل النّصرة فی حکمته البالغة و امر بها کلّ البریّة الّذین آمنوا بالله مالک الأحدیّة انّه لهو الّذی رفع بفضله حکم السّیف و وضع مقامه حکم البیان الّذی به تضوّع عرف اسمه الرّحمن بین الامکان تعالی تعالی ربّنا الّذی لا یوصف بما عند العلمآء و اهل العرفان نعیماً لمن تمسّک بما امر به فی کتاب الله مالک الأدیان و تبّاً لمن نبذ الحکمة و البیان و اخذ بأهوائه ما منع عنه فی الزّبر

held fast unto that which God, the Lord of all religions, hath commanded in His Book. And woe unto him who hath cast aside wisdom and utterance, and through his idle fancies hath seized upon that which was forbidden him in the Scriptures and Tablets. Blessed is he who hath arisen to promote the Cause of his Lord through goodly character and deeds. The servant beareth witness that he is among the prosperous ones in the Book of God, the Sender of winds. And praise be to God Who hath sent down from His Most Exalted Pen that which hath enraptured the sincere ones in the kingdom of creation, and hath revealed for His loved ones that which hath caused spirits to soar.

و الألواح و طوبى لمن قام على نصرة امر ربّه بالأخلاق و الأعمال يشهد الخادم انّه من اهل الفلاح فى كتاب الله مرسل الأرياح و الحمد لله الّذى انزل من قلمه الأعلى ما انجذب به المخلصون فى ملكوت الانشآء و انزل لمحبّيه ما طارت به الأرواح

3 To continue: the Servant hath attained unto that which thou didst previously send, as though it had opened the gate of joy. When I read and understood and learned of it, I approached the Praiseworthy Station and presented it before the throne of our Lord, the Mighty, the Loving. Thereupon the Tongue of Grandeur spoke that which pens and souls are powerless to recount, and He revealed for each name that was in thy letter that which caused the breezes of loving-kindness to waft between earth and heaven. To this beareth witness the Tablet of the Beloved Ones which the All-Bestowing hath revealed and sent unto thee, that thou mayest read it and share it with those who have turned to the Supreme Horizon and have attained unto the Most Great Steadfastness. By the life of the Beloved! Nothing that hath been created in earth and heaven can compare with it. To this beareth witness the Lord of Names, Who is established upon the throne in this noble station.

3 و بعد قد فاز الخادم بما ارسلته من قبل كأنّ به فتح باب السّرور فلمّا قرأت و عرفت و علمت قصدت المقام المحمود و عرضته تلقآء عرش ربّنا العزيز الودود اذاً نطق لسان العظمة بما عجزت عن ذكره الأقلام و النّفوس و انزل لكلّ اسم كان فى كتاب حضرتک ما فاحت به نفحات العناية بين السّموات و الأرض يشهد بذلک لوح الأحباب الّذى انزله الوهّاب و ارسله اليک لتقرأ و تلقى على الّذين اقبلوا الى الأفق الأعلى و فازوا بالاستقامة الكبرى لعمر المحبوب لا يعادله شىء عمّا خلق فى الأرض و السّمآء يشهد بذلک مالک الأسمآء الّذى استوى على العرش فى هذا المقام الكريم

4 While I was engaged in writing this leaf, the Beloved of the world summoned me and said, exalted be His grandeur and mighty be His utterance.

4 فلمّا كنت مشتغلاً بتحرير هذه الورقة احضرنى محبوب العالم و قال جلّ كبريائه و عزّ بيانه

5 Write to his honor 'Andalib: O 'Andalib! Fix your gaze upon this decisive, firm and comprehensive blessed Word which hath dawned from the horizon of the heaven of God's Book, and counsel all therewith, that perchance they may know with perfect certitude that the triumph of God's Cause hath not been and is not through the sword, contention, strife and corruption. And that blessed Word which hath been inscribed by the Most Exalted Pen in the Crimson Book is this: "We have lifted the law of the sword and have established in its place the law of expression. Well is it with them who possess understanding and who have held fast unto that which the All-Merciful hath revealed in the Book."

5 بنويس بجناب عندليب يا عندليب باين كلمهٔ محكمهٔ متقنهٔ جامعهٔ مباركه كه از افق سماء كتاب الهى مشرق است ناظر باش و جميع را بآن وصيّت نما كه شايد بيقين كامل بدانند كه نصرت امر الهى بسيف و جدال و نزاع و فساد نبوده و نيست و آن كلمهٔ مباركه اينست كه در صحيفهٔ حمرا از قلم اعلى ثبت شده قد رفعنا حكم السّيف و وضعنا مقامه حكم البيان طوبى لأهل العرفان الّذين تمسّكوا بما انزله الرّحمن فى الكتاب

6 Despite this decisive and firm Word, it is observed that some still remain in doubt and misgiving, and through their personal delusions are engaged in interpreting the word of victory. Say:

6 مع اين كلمهٔ محكمهٔ متقنه مشاهده ميشود كه بعضى تا حين در شكّ و ريبند و باوهامات

What aileth you that ye comprehend not and perceive not? Verily have We counseled all to show kindness, compassion and care. Well is it with him who hath attained unto My purpose, and woe unto the heedless. It would seem they place their own will before the Will of God, or regard what hath been sent down from the Kingdom of Utterance as jest, or God forbid, see the Truth as powerless and weak. Say: Woe unto you! Verily He is the Strong, the Powerful. Verily He is the Mighty, the Supreme. Verily He is the Victorious, the All-Wise. Verily He is the Subduer over His creation and He is the All-Knowing. Therefore beseech God that He may confirm His loved ones in goodly deeds and pleasing conduct, and in that which the Book of God, the Speaking, the All-Knowing, the All-Informed, hath decreed.

نفسانیّه در تفسیر کلمهٔ نصریّه مشغولند قل ما لکم لا تفقهون و لا تشعرون انّا وصّینا الکلّ بالرّأفة و الشّفقة و العنایة طوبی لمن فاز بمرادی و ویل للغافلین گویا ارادهٔ خود را مقدّم بر ارادهٔ حقّ میشمارند و یا آنچه از ملکوت بیان نازل آن را مزاح میدانند و یا نعوذ بالله حقّ را عاجز و ضعیف مشاهده میکنند قل ویل لکم انّه لهو القویّ القدیر انّه لهو العزیز العظیم انّه لهو الغالب الحکیم انّه لهو القاهر فوق خلقه و هو بکلّ شیء علیم فاسأل الله بأن یؤیّد احبّائی علی الأعمال الحسنة و الأخلاق المرضیّة و ما حکم به کتاب الله النّاطق العلیم الخبیر

7 Today is a different day and a different heaven is upraised and a different sea is surging. It cannot and will not be compared with before and after. Say: Today the sun of bounty is manifest and the ocean of grace is before all faces. Move in this spiritual atmosphere with the wings of spirit, and keep yourselves detached, free and sanctified from the impurities, allusions and dust of the vicissitudes of time. Wings soiled with mud are not worthy of flight nor capable of ascension.

7 امروز روز دیگر است و سماء دیگر مرتفع و بحر دیگر موّاج بقبل و بعد قیاس نشده و نخواهد شد بگو امروز آفتاب جود موجود و بحر عنایت امام وجوه در این هواء روحانی باجنحهٔ روح حرکت نمائید و از کدورات و اشارات و غبارهای حوادث روزگار خود را فارغ و مجرّد و مقدّس دارید پرهای بگل آلوده لایق طیران نبوده و قابل صعود نه

8 O 'Andalib! Say: Today an illumined heart is needed, an expanded breast and penetrating vision. Perchance ye may leave behind what ye have heard and relate what ye behold. Man needeth human qualities. Alas! Alas! Words cannot bear these meanings and the pen findeth itself powerless to translate. The Command is in the hand of God, the Lord of the Day of Judgment. Praise be unto Him! Verily He speaketh the truth and He is the Most Merciful of the merciful.

8 یا عندلیب بگو امروز قلب منیر باید و صدر منشرح و بصر حدید شاید آنچه شنیده‌اید بگذارید و از آنچه می‌بینید حکایت نمائید انسان را شئونات انسانیّت لازم فآه آه الفاظ حمل این معانی ننماید و قلم خود را از مترجمی عاجز مشاهده کند الأمر بید الله مالک یوم الدّین الحمد له انّه ینطق بالحقّ و هو ارحم الرّاحمین

9 O 'Andalib! That which thou didst send through the servant who was present and his honor Ism-i-Jud, upon both of them be My glory, from the epistles was presented at the Most Holy Court. Through pure grace, sublime and exalted verses were revealed and sent specially for all the souls mentioned therein, both living and dead. God willing, they shall attain unto them. The mention of God is life for the dead and a bounty for the loved ones. Know thou the value of this favor and speak forth in praise and thanksgiving to God. Blessed be thy tongue for what it hath sung, and thy heart for what it hath composed, and thy thought for the virgin meanings of recognition that have appeared from it in praise of God, the Lord of proof and evidence.

9 یا عندلیب آنچه بعبد حاضر و جناب اسم جود علیهما بهائی از رسائل ارسال داشتی در ساحت اقدس عرض شد محض فضل حیّاً و میّتاً مخصوص جمیع نفوس مذکوره آیات بدیعهٔ منیعه نازل و ارسال شد انشآءالله بآن فائز شوند ذکر الله حیوة للأموات و عنایة للأحبّآء قدر این فضل را بدان و بشکر و حمد الهی ناطق شو طوبی للسانک بما انشد و لقلبک بما انشأ و لفکرک بما ظهر منه ابکار العرفان فی ثنآء الله مالک الحجّة و البرهان انتهی

10 Divine favor is manifest and evident upon that beloved one and those true friends. God willing, may all attain to that which is beloved in His presence. That honored one who, praise be to God, has in these divine days succeeded in offering praise unto the Truth - the entire world has been and remains incapable of adequately thanking Him for this supreme bounty. God willing, may you set ablaze the souls in those lands with the fire of divine love. A word that issues forth from a detached heart has been and ever shall be effective. This is what I have heard from the mouth of my Lord's will, the Perspicuous, the Wise. Convey greetings and make mention to all on behalf of this evanescent servant.

10 عنایت الهی بآن محبوب و دوستان حقیقی واضح و مشهود است انشآءالله کل فائز شویم بآنچه لدی الوجه محبوب است آن جناب که الحمد لله بثنای حق در ایام الهی فائز گشتند جمیع عالم از عهدهٔ شکر این فضل اعظم عاجز بوده و هستند انشآءالله نفوس آن اراضی را بنار محبّت الهی مشتعل دارید کلمهٔی که از قلب فارغ ظاهر شود مؤثّر بوده و خواهد بود هذا ما سمعت من فم ارادة ربّی المبیّن الحکیم کل را از قبل این خادم فانی تکبیر برسانید و ذکر نمائید

11 O friends! Today is a momentous day. Strive to deposit enduring traces in this perishable ruin. While time remains, we must all count it as precious and occupy ourselves with that which is befitting and worthy. What is lost today, when shall it be recovered and who shall recover it?

11 ای آقایان امروز روز بزرگ است جهد نمائید تا در این خرابهٔ فانیه آثار باقیه ودیعه گذارید تا فرصت باقی کل باید غنیمت شماریم و بآنچه لایق و سزاوار است مشغول گردیم آنچه الیوم فوت شود کی تدارک شود و که تدارک نماید

12 At this moment it behooveth this servant to call upon the Lord of the mystics and the Goal of all who are in the heavens and earth, saying:

12 ینبغی فی هذا الحین ان ینادی الخادم مولی العارفین و مقصود من فی السّموات و الأرضین و یقول

13 O God of the world and Goal of the nations! I beseech Thee by the Name through which the gate of Thy most exalted Paradise was opened to all who are in the kingdom of creation, and through which the Call was raised between earth and heaven, to assist Thy chosen ones to celebrate Thy praise and glorification, and inspire them with that which Thou hast willed through Thy knowledge. O Lord! Deprive them not of the ocean of Thy good-pleasure, nor keep them distant from the sanctuaries of Thy nearness. O Lord! Regard them not according to what they possess, but behold the heaven of Thy bounty and riches, and the helplessness of Thy creation and the poverty of Thy servants. Thou art the One before Whose manifestation and appearance the kingdom of power bowed low. There is no God but Thee, the Giving, the Powerful, the Mighty, the Generous.

13 یا اله العالم و مقصود الأمم اسألک بالاسم الّذی به فتح باب فردوسک الأعلی علی من فی ملکوت الانشآء و به ظهرت الصّیحة بین الأرض و السّمآء بأن تؤیّد اصفیائک علی ذکرک و ثنائک و تلهمهم ما اردته بعلمک ای ربّ لا تحرمهم عن بحر رضائک و لا تبعّدهم عن مکامن قربک ای ربّ لا تنظر الیهم بما عندهم فانظر الی سمآء جودک و غنائک و عجز خلقک و احتیاج عبادک انّک انت المقتدر الّذی خضع ملکوت القدرة عند ظهوره و بروزه لا اله الّا انت المعطی المقتدر العزیز الکریم

14 Glory be upon you and upon those who were attracted by the sweetness of the Call when it was raised between earth and heaven, and upon every one who turned unto God when He came with manifest sovereignty. And praise be to God, the Lord of the worlds.

14 البهآء علیکم و علی الّذین انجذبوا من حلاوة النّدآء اذ ارتفع بین الأرض و السّمآء و علی کلّ مقبل اقبل الی الله اذ اتی بسلطان مبین و الحمد لله ربّ العالمین خادم فی ۲۳ ربیع‌الأوّل سنة ۱۲۹۸

INBA07:047, BLIB_Or15727b.315b, BLIB_Or15732.277, NLAI_BH4.364-373, BRL_DA#604, SFI14.012-014

BH00364

To: Aqa Mirza Muhammad Husayn et al., in Shiraz
Date: 1298-03-23 [1881-Feb-23]

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

1 بسم ربّنا الأقدس الأعظم الأمنع العلیّ الأبهی

2 Praise be to God Who taught the Supreme Pen that by which the denizens of the Kingdom of Names were attracted, and revealed therefrom that whereby those who have turned to the Most Glorious Horizon drew near, and those who have approached the Dawning-Place of Names, and those sincere ones who have attained to such a station that they speak not except by His leave and move not except by His command. These are servants whose praise and tribute the tongues of pens are powerless to render, and whose station and rank the pen of the world is incapable to describe. These are servants who have arisen to serve the Cause with wisdom and utterance. God hath sanctified their hearts from the insinuations of those who are veiled, who have cast away, denied, and turned away from God, the Revealer of verses.

2 الحمد لله الّذی علّم القلم الأعلی ما انجذب به اهل ملکوت الأسمآء و انزل منه ما اقبل به المقبلون الی الأفق الأبهی و المقرّبون الی مطلع الأسمآء و المخلصون الی مقام ما نطقوا الّا بعد اذنه و ما تحرّکوا الّا بأمره اولئک عباد کلّت السن الأقلام عن ذکرهم و ثنائهم و یراعة العالم عن وصفهم و مقامهم اولئک عباد قاموا علی خدمة الأمر بالحکمة و البیان قد جعل الله قلوبهم مقدّسة عن اشارات اهل السّبحات الّذین نبذوا و انکروا و اعرضوا عن الله منزل الآیات

3 O thou who art imprisoned for the love of God and His Cause, and who hast migrated in His path! The breezes of the morn of your love and sincerity toward God, our Beloved and your Beloved, have awakened me, and I was gladdened by the traces of your pen which moved in praise of our Creator and your Creator. When I opened and read it, I presented it before the Throne. These are the words which my Beloved and the Beloved of all who are in the heavens and earth caused me to hear - His word, exalted be His glory:

3 و بعد یا من سجنت فی حبّ الله و امره و هاجرت فی سبیله قد ایقظتنی نسائم صبح محبّتکم و خلوصکم لله محبوبنا و محبوبکم و سرّنی اثر قلمکم الّذی تحرّک علی ثنآء موجدنا و موجدکم فلمّا فتحت و قرأت عرضت تلقآء العرش هذه صورة ما اسمعنی محبوبی و محبوب من فی السّموات و الأرض قوله جلّ کبریائه

4 O Husayn! Thou hast been favored with the grace of God and hast borne tribulations and afflictions in His path. However, what is most important today is steadfastness in His Cause and to restrain hand and tongue from God's creation. The victory of the Cause is now confined to goodly deeds, praiseworthy conduct, revealed wisdom, and exalted utterances which can be derived from the Book of God regarding the loftiness and transcendence of the Cause. I swear by the Sun of the heaven of God's Command that should anyone today intend harm against this Wronged One, We would certainly not oppose him. This Cause has another station, another rank, and cannot be compared with the past or future. The people of Baha must raise their gaze and move above the earth and all that hath been and will be termed as heaven. Were We to unveil to those who are heedless what We have unveiled to you, all would

4 یا حسین بعنایت حقّ فائز شدی و در سبیلش حمل بلایا و رزایا نمودی ولکن آنچه الیوم اعظمست استقامت بر امر و کفّ ید و لسان از مخلوق الهی نصرت امر منحصر شده باعمال طیّبه و اخلاق مرضیّه و حکمت منزله و بیانات عالیه که از کتاب الهی در علوّ و سموّ امر استنباط شود قسم بآفتاب افق سماء امر الهی که اگر الیوم نفسی قصد این مظلوم نماید البتّه متعرّض او نشویم این امر را مقامی دیگر و رتبهٔی دیگر است و بقبل و بعد قیاس نشده و نمیشود باید اهل بها نظر را بلند نمایند و فوق کرهٔ ارض و آنچه از سماء تعبیر شده و بشود حرکت کنند لو کشفنا للّذین غفلوا کما کشفنا لکم یسرع الکلّ

hasten to the seat of nearness, sanctity and beauty, and would turn to the Self-Subsisting, the Most High. Blessed are they who are slain but slay not, who bear afflictions in the path of the Beloved but intend harm to no one. This is the station of My loved ones and chosen ones.

الی مقرّ القرب و القدس و الجمال و توجّهوا الی الغنیّ المتعال طوبی از برای نفوسیکه کشته شوند و نکشند حمل رزایا در سبیل محبوب نمایند و قصد ضرّ احدی نکنند هذا مقام احبّائی و اصفیائی

5 O Husayn! What have they gained from the world and what benefit have they seen? By the life of God, all of it cannot equal a single breeze that wafteth from the paradise of God's bounty. What life is that which death doth not overtake, and what prosperity is that which ruin doth not seize? If one is deprived of the wine of divine love and is unaware of His realms, or is in despair, with what can he console himself or find joy? By My life, all are immersed in idle fancies and vain imaginings. Beseech ye God that He may cause all to attain unto the fragrances of His days, that they may perceive the fragrance of the true rose-garden and discover the purpose of creation.

5 یا حسین از دنیا چه برده‌اند و چه منفعت دیده‌اند لعمر الله جمیع آن بیک نسیمیکه از رضوان عنایت الهی مرور مینماید معادله نمینماید ایّ حیوة ما لدغه الموت و ایّ عمار ما اخذه الخراب اگر نفسی از رحیق محبّت الهی محروم ماند و از عوالم او بیخبر و یا مأیوس بچه چیز خود را تسلّی میدهد و یا مسرور مینماید لعمری کل در وهم و ظنون مستغرقند از حقّ بطلبید جمیع را بنفحات ایّام خود فائز فرماید تا عرف گلزار حقیقی را بیابند و بآنچه مقصود از آفرینش است پی‌برند

6 At the beginning of Ridvan, the Ancient Tongue spoke three verses. In one verse, He removed strife, contention, corruption, killing and plunder from the world. All must fix their gaze upon that which God hath willed. The world never was nor is worthy of attachment, for every eye beholdeth its change and extinction. The world itself is a complete book, and all of it telleth of its own revolution, variation, transformation and extinction. Blessed are they that perceive, blessed are they that hear.

6 در اوّل ورود رضوان بسه آیه لسان قدم تکلّم فرمود در یک آیه نزاع و جدال و فساد و قتل و غارت را از عالم برداشت باید کل به ما اراده الله ناظر باشند دنیا قابل تدارک نبوده و نیست چه که هر چشمی تغییر و فنای آنرا مشاهده مینماید خود عالم کتابیست تمام و جمیع آن از انقلاب و اختلاف و تغییر و فنای خود اخبار میدهد طوبی للنّاظرین طوبی للسّامعین انتهی

7 Some time ago, one of the friends of God sent this servant a letter, and at its end mentioned an intent to harm one of the people. It is quite clear that he intended this for God's sake, as that person had perpetrated a great injustice in the land. After this was presented in the Most Holy Court, these exalted words descended from the heaven of will - His word, exalted be His glory:

7 چندی قبل یکی از دوستان الهی دستخطّی باینعبد فرستاده بودند و در آخر آن ذکر سوء قصدی بود نسبت بیکی از آحاد ناس این بسی واضح است که او لله اراده نموده چه که از آنشخص ظلم بزرگی در ارض ظاهر و بعد از عرض در ساحت اقدس اینفقرات عالیات از سماء مشیّت نازل قوله جلّ کبریائه

8 Beware, beware lest thou commit what thou hast written at the end of thy letter. These are the deeds of the ignorant and the acts of the heedless. I swear by the Most Great Name that if any of the friends should harm anyone, it is as though he hath harmed God Himself. Conflict, contention, corruption, killing and the like have been strictly forbidden in the Book of God. Turn thou unto God from what thou hast intended in thy soul, then return unto Him and say:

8 ایّاک ایّاک ان تعمل ما کتبته فی آخر کتابک این اعمال اعمال جهلاست و افعال غافلین قسم باسم اعظم که اگر نفسی از دوستان اذیّت بنفسی وارد آورد بمثابهٔ آنست که بنفس حقّ وارد آورده نزاع و جدال و فساد و قتل و امثال آن در کتاب الهی نهی شده نهیاً عظیماً تب الی الله عمّا قصدته فی نفسک ثمّ ارجع الیه و قل

9 O my God! I beseech Thee by Thy Most Exalted Word to inscribe for me the word of forgiveness, for I have desired within myself that which Thou didst not desire and which Thou didst

9 یا الهی اسئلک بالکلمة العلیا بأن تکتب لی کلمة الغفران لأنّی اردت فی نفسی ما لا اردته و نهیته فی کتابک اسئلک بأن تکفّر عنّی سیّئاتی

و تغمّسنی فی بحر غفرانک انّک انت الغفور الکریم

forbid in Thy Book. I beseech Thee to absolve me of my misdeeds and to immerse me in the ocean of Thy forgiveness. Verily, Thou art the All-Forgiving, the Most Generous.

10 هر ظلمی که از ظالمی ظاهر شد او را بنفس حقّ واگذارید ید عدل الهی مهیمن و محیط است احتیاج بفساد و نزاع و جدال و قتل و غارت نداشته و ندارد نصرت امر ببیان بوده و خواهد بود و دون آن از هواهای نفسانیّه ظاهر شده و میشود اعاذنا الله و ایّاکم یا معشر المقبلین انتهی

10 Every injustice that hath proceeded from an oppressor, leave it to the True One Himself. The hand of divine justice is all-encompassing and all-powerful. There hath never been, nor is there now, any need for corruption, conflict, disputation, murder and plunder. The triumph of the Cause hath been and ever will be through utterance, and all else proceedeth from the promptings of self. God protect us and you, O concourse of those who have turned towards Him.

11 این بسی واضح و معلومست که این شخص مطّلع نیست بآنچه از قلم اعلی در بارهٔ نصرت نازل شده چه اگر مطّلع بودند هرگز بچنین امری که مخالف احکام الهی است و مضیّع امر اقدام نمینمودند امثال آنجناب باید بر بعضی آنچه در این مکتوب ذکر شد القا نمایند تا جمیع بر صراط مستقیم مشی کنند و آنچه را حقّ جلّ جلاله و عظم کبریائه نصرت امر قرار داده بآن متمسّک شوند و ناس غافل را آگاه نمایند یک عمل خالص و یک خلق نیک جمعی را هدایت نموده و مینماید در قرون اولی شخصیکه به حنظله موسوم بود بسبب یک کلمه که از روی صدق بآن تکلّم نموده بود یکی از سلاطین و جمعی از رعایای او را هدایت نمود تفصیل آن چون در کتب قبل مذکور است اینعبد متعرّض ذکر آن نشد

11 It is abundantly clear that this person is unaware of what hath been revealed by the Most Exalted Pen concerning triumph. For had they been aware, they would never have undertaken such actions that contradict divine ordinances and bring harm to the Cause. Those like yourself should convey to others some of what hath been mentioned in this letter, that all may walk the straight path and hold fast to what the True One, exalted be His glory and greatness, hath ordained as the triumph of His Cause, and may awaken the heedless. One pure deed and one goodly attribute hath guided and will continue to guide multitudes. In ancient times, a person known as Hanzala, through one word spoken with sincerity, guided a king and many of his subjects. As the details thereof are recorded in previous books, this servant hath refrained from mentioning them.

12 فی‌الحقیقه این خادم متحیّر است و نمیداند تا کی بعضی امور بر بعضی از دوستان مشتبه است از حقّ میطلبم جمیع را مؤیّد فرماید بر آنچه رضای او در اوست و موفّق فرماید بآنچه در کتاب از قلم اعلی ثبت شده ونفسه الحقّ نصرت یک عمل طیّب از صدهزار سیف مقدّم‌تر و کاملتر است امروز باید کل از مشیّت و اراده و ظنون و اوهام و خیالات خود فارغ و آزاد شوند و بارادة الله ناظر باشند طوبی لمن فاز ویل للغافلین

12 In truth, this servant is perplexed and knoweth not how long certain matters shall remain confusing to some of the friends. I beseech the True One to assist all to achieve that which pleaseth Him and to enable them to fulfill what hath been recorded in the Book by the Most Exalted Pen. By His very Self, the triumph achieved through one goodly deed is superior and more perfect than a hundred thousand swords. Today all must free themselves from their own will, desire, conjectures, imaginings and fancies, and fix their gaze upon the Will of God. Blessed is he who hath attained, and woe unto the heedless.

13 و اینکه در بارهٔ مخدّرهٔ کبری والدهٔ حرم علیها بهآء الله مرقوم داشتید معلوم و واضحست ولکن تا حال در امثال این امور باحدی ذکری نشد انشآءالله جمیع امور اصلاح شده و میشود

13 Concerning what thou didst write about the honored mother of the sacred household, upon her be the Glory of God, it is clear and evident. However, until now no mention of such matters hath been made to anyone. God willing, all affairs shall be and are being set aright.

14 With regard to what you wrote concerning the mention of Jinab-i-Ismu'llah (upon whom be all the Glory of God, the Most Glorious), and likewise concerning his acting with wisdom, this detail was presented at the Most Holy Court. This firm and blessed word emerged from the Kingdom of Utterance - He says, exalted be His grandeur: "Blessed is he who holdeth fast unto it and followeth that which hath been commanded by the One Who is the All-Knowing, the All-Informed." May my namesake Jamal, through God's eternal favors, be ever successful and act according to what God desires, becoming a cause of unity and concord in such wise that differences may be removed from among the friends. We, from this station, send Our greetings upon him and upon those with him, and upon those who observe the rights of God regarding His loved ones, and upon those who hold fast to wisdom, turning away from all else. Thus hath the Book decreed from God, the Mighty, the Bestower. We have made mention of Jamal and have sent to him in these days that which hath illumined the horizons. By My life! Wisdom is to teach My Cause with fragrance and spirituality, with remembrance and utterance, and with that which adorns the world with the ornament of love and fellowship. God willing, may they be ever focused on truth, joyous in His love, and successful through His grace. O Jamal! We have counseled thee with wisdom and counsel thee with wisdom and with that which will unite all in one station. Verily thy Lord is the All-Knowing Teacher.

14 اینکه در ذکر جناب اسم الله ج علیه منکلّ بهآء ابهاه مرقوم داشته بودید و همچنین ذکر اینکه بحکمت حرکت میفرمایند شده بود این تفصیل بساحت اقدس عرض شد اینکلمهٔ مبارکهٔ محکمه از ملکوت بیان ظاهر قوله جلّ کبریائه طوبی لمن تمسّک بها و اتّبع ما امر به من لدن علیم خبیر اسمی جمال انشآءالله لازال بعنایت حقّ بیزوال فائز باشند و به ما اراد الله عامل و سبب و علّت اتّحاد و اتّفاق گردند علی شأن یرتفع الاختلاف عن بین الأحباب انّا نکبّر من هذا المقام علیه و علی من معه و علی الّذین راعوا حقّ الله فی اولیائه و علی الّذین تمسّکوا بالحکمة معرضین عن دونها کذلک حکم الکتاب من لدی الله العزیز الوهّاب انّا ذکرنا الجمال و ارسلنا الیه فی هذه الأیّام ما انارت به الآفاق لعمری انّ الحکمة هی تبلیغ امری بالرّوح و الرّیحان و بالذّکر و البیان و بما یزیّن العالم بطراز المحبّة و الوداد انشآءالله در کلّ احوال بحقّ ناظر باشند و بحبّش مسرور و بعنایتش فائز یا جمال انّا وصّیناک بالحکمة و نوصیک بالحکمة و بما یجمع الکلّ فی مقام واحد انّ ربّک لهو المعلّم الخبیر

15 Convey My greetings to My loved ones and give them the gladtidings of My mercy and My grace. Prolonged stay in the lands of Y and Sh is not permitted. Any of the friends who enter these two lands must, after staying a few days, proceed to another land. Verily He knoweth, decreeth, seeth and speaketh, and He is the All-Hearing, the All-Knowing.

15 کبّر من قبلی احبّائی و بشّرهم برحمتی و عنایتی در ارض یاء و ش توقّف زیاد جایز نه هر نفسی از احبّا باین دو ارض وارد شود باید بعد از توقّف ایّام معدوده بارض اخری توجه نماید انّه یعلم و یحکم و یری و ینطق و هو السّمیع العلیم انتهی

16 As for what you wrote about the aforementioned person speaking vain words in other lands as well - it is strange that the friends of God give ear to such nonsensical utterances of heedless souls. Such persons should be left to themselves - neither opposition nor association is acceptable. Leave them to their vain imaginings. Praise be to God, the Lord of what was and what shall be.

16 اینکه در بارهٔ شخص مذکور نوشته بودید در اراضی اخری هم بکلمات واهیه ناطق شده عجب است از دوستان الهی که بامثال مزخرفات انفس غافله گوش میدهند امثال آن نفوس را باید بخود آن نفوس وا گذاشت تعرّض و تقرّب هر دو غیر مقبول ذرهم فی خوضهم یلعبون الحمد لله ربّ ما کان و ما یکون

17 And concerning what you wrote about the honored and esteemed gentlemen Jinab-i-Aqa Mirza Siyyid Ali, Aqa Ghulam-Husayn, and Aqa Mirza Muhammad-Baqir (upon them be the Glory of God) having shown their kindness in the previous post - it has not yet reached this ephemeral one, though news has

17 و اینکه مرقوم داشته بودید که آقایان مکرّم معظّم جناب آقا میرزا سیّد علی و آقا غلام حسین و آقا میرزا محمّد باقر علیهم بهآء الله در پوستهٔ قبل اظهار عنایت نموده‌اند هنوز باینفانی نرسیده ولکن خبر رسیده که پاکت ایشان بارض سجن وارد شد ولکن چون اینعبد حال

بین یدی العرش در خارج ارض سجن بتحریر آیات مشغولست هنوز بمرحمتی ایشان فائز نشده و فی‌الحقیقه حکم وصول بر او جاریست چه که آنچه بجناب سمندر علیه منکلّ بهآء ابهاه برسد خواهد رسید مگر قضای مبرم الهی آنرا منع نماید باری ذکر ایشان در ساحت اقدس فائز گشت هذا ما انزله المقصود لهم لیبقی به ذکرهم بدوام الملک

come that their packet has arrived in the Prison Land. However, since this servant is now occupied with writing verses before the Throne outside the Prison Land, he has not yet been blessed with their kindness, though in truth it is considered as received, for whatever reaches Jinab-i-Samandar (upon whom be all the Glory of God, the Most Glorious) will reach him unless divine decree prevents it. In any case, mention of them was made in the Most Holy Court. This is what the Desired One hath revealed for them, that their mention may endure as long as the Kingdom endureth.

18 هو الأقدس الأعظم الأقدم الأعلی

18 He is the Most Holy, the Most Great, the Most Ancient, the Most Exalted

19 ذکری احبّتی الّذین آمنوا بالله المهیمن القیّوم انّه نور لأهل البصر و نار لمن کفر بالله مالک الوجود یا علی ان استمع ندائی انّه یجذبک علی شأن لا تمنعک حجبات العالم و لا سطوة الجنود لو تجد لذّة بیان الرّحمن لتدع الامکان و تنادی بالحکمة الملک لله مالک الغیب و الشّهود کذلک نطق القلم الأعلی فی ملکوت الانشآء و دعا الکلّ الی الله العزیز الودود تمسّک بحبل عنایة ربّک و توکّل علیه فیکلّ الأمور البهآء الظّاهر من فم مشیّة الرّحمن علی الّذین نبذوا الأوهام و اخذوا الرّحیق المختوم و شربوا باسمه المحبوب

19 Remember My loved ones who have believed in God, the Protecting, the Self-Subsisting. He is a light unto them that see and a fire unto them that deny God, the Lord of existence. O Ali! Hearken unto My call, for it shall draw thee in such wise that neither the veils of the world nor the might of armies shall hold thee back. If thou findest the sweetness of the utterance of the All-Merciful, thou wilt forsake all creation and proclaim with wisdom: "The Kingdom belongeth unto God, the Lord of the seen and the unseen." Thus hath the Supreme Pen spoken in the Kingdom of creation and summoned all unto God, the Mighty, the Loving. Hold fast unto the cord of thy Lord's bounty and trust in Him in all matters. The glory that shineth forth from the mouth of the Will of the All-Merciful be upon those who have cast away vain imaginings, who have taken the choice sealed wine and drunk in His Name, the Best-Beloved.

20 هو النّاطق بالبرهان

20 He is the One Who speaketh through evidence

21 قد سمعنا ندآء الّذین اقبلوا الی الوجه اذ اشرق انواره من افق سمآء ظهور الله الملک العزیز العظیم و اجبناهم فضلاً من عندنا بما نطق به لسان الکبریآء تعالی منزل هذا البیان المبین قد انفطرت السّمآء و انشقّت الأرض و اخذت الزّلازل قبائل العالم و لکنّ الأمم فی حجاب غلیظ یسمعون آیات الله و ینکرونها و یرون بیّنات الله و یعرضون عنها بما اتّبعوا کلّ جاهل بعید قل یا قوم قد ماج قلزم البیان و اتی الرّحمن بالحجّة و البرهان اتّقوا الله و لا تکونوا من الغافلین طوبی لاسمک یا غلام لو تتمسّک بما ینبغی لهذا الاسم العزیز المنیع اذا وجدت عرف آیات ربّک ان احمد من عنده لوح حفیظ

21 We have heard the call of those who have turned toward the Countenance when Its lights shone forth from the horizon of the heaven of God's Manifestation, the Mighty, the Great, and We have answered them through Our grace with that which the Tongue of Grandeur hath spoken. Exalted is He Who hath sent down this clear utterance. The heaven hath been cleft asunder, the earth hath been rent, and earthquakes have seized the tribes of the earth, yet the peoples remain behind a thick veil. They hear God's verses and deny them, they behold God's evidences and turn away from them, for they follow every ignorant remote one. Say: O people! The ocean of utterance hath surged and the All-Merciful hath come with proof and evidence. Fear God and be not of the heedless. Blessed be thy name, O youth, shouldst thou hold fast to that which beseemeth this mighty, sublime Name. When thou findest the fragrance of thy Lord's verses, render thanks unto Him Who possesseth a preserved tablet.

22 He is the One manifest above the world through His Name, the Self-Subsisting

22 هو الظّاهر فوق العالم باسمه القيّوم

23 O Muhammad-Baqir! Hearken unto that wherewith the Wronged One remembereth thee. He calleth thee and all in the world unto God, the Lord of Lords. Say: By God, O people! He hath sacrificed Himself and all He possessed in God's path. Fear God, O people, and follow not every aggressive tyrant. Behold the Dayspring of the Cause with His eye in this Revelation. This is what ye were commanded in the Scriptures and Tablets. Those who have cast God behind their backs shall soon be seized by the breezes of chastisement from all directions. Rejoice, O people of Baha, in that the Lord of Names hath guided you to the straight path. Say: Forsake what ye possess and take what ye are commanded by God, the Lord of the beginning and the end. Be thankful that the Wronged One hath remembered thee with that which all the treasures of the world cannot equal. The Lord of Eternity beareth witness to this in this station round which the Supreme Paradise circleth at eventide and at dawn.

23 يا محمّد قبل باقر ان استمع ما يذكرک به المظلوم انّه يدعوک و من فی العالم الی الله ربّ الأرباب قل تالله يا قوم انّه فدی نفسه و ما عنده فی سبيل الله اتّقوا الله يا قوم و لا تتّبعوا کلّ معتد جبّار ان انظروا مشرق الأمر بعينه فی هذا الظّهور هذا ما امرتم به فی الزّبر و الألواح انّ الّذين نبذوا الله عن ورائهم سوف تأخذهم نفحات العذاب منکلّ الجهات ان افرحوا يا اهل البهآء بما هديکم مالک الأسمآء الی سوآء الصّراط قل دعوا ما عندکم و خذوا ما امرتم به من لدی الله مالک المبدء و المآب ان احمد بما ذکرک المظلوم بما لا تعادله کنوز العالم يشهد بذلک مالک القدم فی هذا المقام الّذی طافه الفردوس الأعلی فی العشیّ و الاشراق انتهی

24 Praise be to God that the mentioned souls have attained divine bounty. Today, whosoever hath attained God's bounty is accounted among the gems of existence before the Throne. I beseech God, exalted be His glory, to aid this servant and all the friends to preserve what hath been granted. Verily, He is the Generous, the Bountiful. Praise be to God, the Lord of the worlds. On behalf of this evanescent servant, convey greetings to them and to each of the friends. God knoweth that this evanescent servant mentioneth God's loved ones before the Throne and asketh for them that which will benefit them and draw them nigh unto God, the Goal of the mystics. The blessed Divine Branches - may my spirit, my being, and my essence be sacrificed for the dust of their feet - remember that noble one with most wondrous, most impregnable, most holy, most great, most exalted mention, and likewise those who circle round and stand before the prison-land convey their greetings with utmost sincerity and love. Glory be upon you and upon those with you and upon those whose names you mentioned and who have attained the bounty of God, the Lord of the worlds.

24 الحمد لله نفوس مذکوره بعنايت الهيّه فائز شدند امروز هر نفسی بعنايت حقّ فائز شد او از جواهر وجود لدی العرش مذکور از حقّ جلّ جلاله سائل و آمل که اينعبد و جميع دوستان را مؤيّد فرمايد بر حفظ آنچه عنايت شده انّه جواد کريم الحمد لله ربّ العالمين و از قول اين عبد فانی خدمت ايشان و هريک از دوستان تکبير برسانيد علم الله انّ الخادم الفانی يذکر اولياآء الله لدی العرش و يسئل لهم ما ينفعهم و يقرّبهم الی الله مقصود العارفين اغصان مبارکهٔ الهيّه روحی و ذاتی و کينونتی لموطئ اقدامهم الفدآء بذکر ابدع امنع اقدس اعظم اعلی آنجناب را ذاکر و همچنين طائفين و عاکفين ارض سجن بکمال خلوص و حبّ تکبير ميرسانند البهآء علی جنابکم و علی من معکم و علی الّذين ذکرت اسمائهم و فازوا بعناية الله ربّ العالمين

25 The servant 23 Rabi'u'l-Avval 1298

25 خادم فی ٢٣ ربيع‌الأوّل سنة ١٢٩٨

BLIB_Or15717.177

BH01273

To: Zaynul-Muqarrabin et al.
Date: 1298-03-23 [1881-Feb-23]

1 He is God, Exalted be His Glory, the Greatness and the Power

1 هو الله تعالى شأنه العظمة و الاقتدار

2 The Praise lamenteth and saith: "I am not worthy of Him Who cannot be described in words nor mentioned through similitudes." And the Thanksgiving weepeth and saith: "Is there any way unto Him Who cannot be praised throughout all eternity? He is, verily, the Self-Sufficient, the Most High."

2 ينوح الحمد و يقول انّى لست اهلاً لمن لا يوصف بالمقال و لا يذكر بالأمثال و الثّنآء يبكى و يقول هل لى سبيل الى من لا يذكر بالثّنآء فى ازل الآزال انّه لهو الغنىّ المتعال

3 Thereafter, Thy sweet remembrance hath awakened me, and what hath been diffused therefrom of the fragrance of the love of our Lord, the Most High, the All-Glorious, hath gladdened me. When I read and understood, I presented myself before His Presence and submitted what was in thy letter. Thereupon the Tongue of Grandeur spoke, exalted be His glory: "O Zaynu'l-Muqarrabin! The Wronged One mentioneth thee from this manifest station and announceth unto thee what hath been ordained for thee from the Most Exalted Pen. Thy Lord is, verily, the Announcer, the All-Knowing. Blessed is he who hath loved thee and loveth thee, and who hath heard from thee the verses of God, the Lord of the worlds. Thou art he whose heart We have adorned with My love, whose tongue with My remembrance, whose eyes with beholding My horizon, whose hand with taking My Book, and whose feet with steadfastness in My Cause. Art thou able to thank thy Lord for His favor, His grace, and His bounties? Verily, He thanketh Himself on thy behalf, as a mercy from Him unto thee. He is, verily, the Bestower, the Generous.

3 و بعد قد ايقظنى ذكركم الأحلى و سرّنى ما تضوّع منه عرف محبّة ربّنا العلىّ الأبهى فلمّا قرأت و عرفت حضرت تلقآء الوجه و عرضت ما فى كتاب حضرتک اذاً نطق لسان العظمة قوله عزّ كبريائه يا زين‌المقرّبين يذكرک المظلوم فى هذا المقام المبين و نبشّرک بما قدّر لک من القلم الأعلى انّ ربّک لهو المبشّر العليم طوبى لمن احبّک و يحبّک و سمع منک آيات الله ربّ العالمين انت الّذى زيّنّا قلبک بحبّى و لسانک بذكرى و عينک بالنّظر الى افقى و يدک لأخذ كتابى و رجلک للاستقامة على امرى هل تقدر ان تشكر ربّک على عنايته و فضله و الطافه انّه يشكر نفسه من قبلک رحمة من عنده عليک انّه لهو المعطى الكريم

4 Make mention of My loved ones on My behalf, then recite unto them what hath been revealed from My Pen, and give them the glad-tidings of My remembrance and My favor. Say: Beware lest sorrows overtake you while the Dawning-Place of joy mentioneth you with His wondrous remembrance. Rejoice in God, your Lord. He remembereth you with that which the most exalted Paradise cannot equal, how much less what hath been created on earth. By the life of God! Were ye to become aware of His favor, ye would thank and praise Him until the spirit ascendeth unto the Most Exalted Companion. He Who speaketh the truth beareth witness unto this. There is none other God but He, the Forgiving, the Merciful.

4 ان اذكر احبّائى من قبلى ثمّ اقرء لهم ما نزّل من قلمى و بشّرهم بذكرى و عنايتى قل ايّاكم ان تأخذكم الأحزان و مطلع السّرور يذكركم بذكره البديع ان افرحوا بالله ربّكم انّه يذكركم بما لا يعادله الفردوس الأعلى و كيف ما خلق فى الأرض لعمر الله لو تطّلعون بعنايته لتشكرونه و تحمدونه الى ان يصعد الرّوح الى الرّفيق الأعلى يشهد بذلک من ينطق بالحقّ انّه لا اله الّا هو الغفور الرّحيم

5 Verily, We make mention of Our loved ones in Nun and Jim, and We remind them of what hath been sent down from God,

5 انّا نذكر احبّائى فى النّون و الجيم و نذكّرهم بما نزّل من لدى الله العزيز الحميد ان اذكرهم من قبلى و

the Mighty, the Praiseworthy. Make mention of them on My behalf and glorify their faces from Me. Say: By God! This is the Day of Remembrance, did ye but know it, and this is the Day of Praise, did ye but recognize it, and this is the Day of Love and Unity, did ye but understand it, and this is the Day of the Balance, did ye but believe it. By God, the Truth! The Balance hath been set up, whereby all deeds shall be weighed from God, the Protector, the Self-Subsisting. And this is the Day of Reform, the Day of Steadfastness and Certitude, the Day of Wisdom and Utterance. Blessed are the people who hear and act. Thus have We mentioned those who were from thy land, as a favor from Us unto thee. He is, verily, the All-Bountiful, the Mighty, the Loving.

كبّر على وجوههم من عندی قل تالله هذا یوم الذّکر لو انتم تعلمون و هذا یوم الثّنآء لو انتم تعرفون و هذا یوم المحبّة و الاتّحاد لو انتم تفقهون و هذا یوم المیزان لو انتم توقنون تالله الحقّ قد نصب المیزان و یوزن به کلّ الأعمال من لدی الله المهیمن القیّوم و هذا یوم الاصلاح و یوم الاستقامة و الایقان و یوم الحکمة و البیان طوبی لقوم یسمعون و یعملون کذلک ذکرنا الّذین کانوا من ارضک فضلاً من عندنا علیک انّه لهو الفضّال العزیز الودود

6 And We make mention of Abdullah, whose letter was presented before the Face and submitted by the servant in attendance before the Throne, and We answered him with these verses: O Abdullah! We heard thy call when We were outside the prison, and We have sent down unto thee this Tablet. Rejoice in thy Lord's favor, then thank Him by night and by day. Grieve not over anything. Verily, thy Lord's favor hath encompassed all created things. Glorify the faces of those who are with thee on My behalf, and give them the glad-tidings of the mercy of Him Who speaketh the truth from the most exalted station.

6 و نذکر عبدالله الّذی حضر کتابه لدی الوجه و عرضه العبد الحاضر لدی العرش و اجبناه بهذه الآیات یا عبدالله سمعنا ندائک اذ کنّا خارجاً من السّجن و انزلنا لک هذا الکتاب ان افرح بعنایة ربّک ثمّ اشکره فی اللّیالی و الأیّام لا تحزن من شیء انّ ربّک احاط فضله الممکنات کبّر علی وجه من معک من قبلی و بشّرهم برحمة من ینطق بالحقّ فی اعلی المقام

7 And We make mention of Ali-Qabli-Akbar, whose letter the servant present before the Face hath submitted, that he may thank his Lord, the Protector, the Self-Subsisting. Rejoice thou in My remembrance, then act according to what hath been ordained in My Book. Thy Lord is, verily, the Teacher, the Acquainter, the Explainer, the Mighty, the Beloved.

7 و نذکر علی قبل اکبر الّذی عرض کتابه العبد الحاضر لدی الوجه لیشکر ربّه المهیمن القیّوم ان افرح بذکری ثمّ اعمل بما حکم به کتابی انّ ربّک لهو المعلّم المعرّف المبیّن العزیز المحبوب

8 We make mention at the end of the Tablet of My handmaidens in that place who have believed in God when He came with His name, the Self-Subsisting. Rejoice, O My leaves, in the remembrance of God, then thank Him for what He hath sent down unto you that which shall endure as long as the Kingdom and the Dominion endure. End.

8 انّا نذکر فی آخر الکتاب امائی فیهناک اللّائی آمنّ بالله اذ اتی باسمه القیّوم ان افرحن یا ورقاتی بذکر الله ثمّ اشکرنه بما انزل لکنّ ما یبقی بدوام الملک و الملکوت انتهی

9 My spirit be a sacrifice for your mention. I submit that the remaining Tablets which were previously mentioned are now being sent. And all that was sent previously should reach either Jinab-i-Haji Kamaluddin, upon him be the Glory of God, or Jinab-i-Aqa Muhammad-Baqir, upon him be the Glory of God, that they may deliver them.

9 روحی لذکرکم الفدآء عرض میشود تمّهٔ الواح که از قبل عرض شد حال ارسال میشود و باید آنچه از قبل ارسال شد کل بجناب حاجی کمال‌الدّین علیه بهآء الله برسد یا بجناب آقا محمّد باقر علیه ٩ ٦٦ [بهآء الله] برسد که ایشان برسانند

10 This servant found no opportunity this time to respond in detail to your letter. God willing, it will be submitted later. Convey on behalf of this evanescent one greetings and salutations to all the friends in that land who have drunk and are drinking

10 اینعبد این کرّه بهیچوجه مجال نیافت که دستخطّ آنحضرت را بتفصیل جواب عرض نماید انشآءالله از بعد معروض میدارد جمیع دوستان آن ارض که از رحیق بیان آنحضرت

from the choice wine of your utterance. May Jinab-i-Mihman, upon her be the Glory of God, be blessed through divine grace. The servant heard mention of her from the Tongue of Grandeur on this blessed and beloved night. And whatever Jinab-i-Aqa Muhammad-Sadiq, upon him be the Glory of God, had mentioned was submitted to the Most Holy Court. They said a response will be sent. Verily We make mention of him and the one named Hasan who attained to My service for a number of years. Nothing escapes His knowledge. He is possessed of great faithfulness. The Glory be upon your honor and upon those with you, and upon him and upon him and upon them (m.) and upon them (f.) from God, the All-Knowing, the All-Wise. And praise be to God, the Lord of the Worlds.

11 The servant 23 Rabi'u'l-Avval 1298

نوشیده و مینوشند از قبل این فانی تکبیر و سلام اظهار دارید جناب میهمان علیها بهآء الله انشآءالله بعنایت الهی فائز باشند قد سمع الخادم ذکرها من لسان العظمة فی هذا اللّیل المبارک المحبوب و آنچه جناب آقا محمّد صادق علیه بهآء الله ذکر نموده بودند در ساحت اقدس عرض شد فرمودند جواب ارسال میشود انّا نذکره و الّذی سمّی بحسن الّذی فاز بخدمتی فی سنین معدودات انّه لا یعزب عن علمه من شیء انّه ذو وفآء عظیم انتهی البهآء علی حضرتکم و علی من معکم و علیه و علیه و علیهم و علیهنّ من لدی الله العلیم الحکیم و الحمد لله ربّ العالمین

11 خادم فی ۲۳ ربیع‌الأوّل سنة ۱۲۹۸

BLIB_Or15727b.319, BLIB_Or15732.314, TABN.029x, TABN.195x

BH01319

To: Muhammad Mustafa Baghdadi et al.
Date: 1298-03-23 [1881-Feb-23]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who sent down the heavenly table, made manifest His bounty, and brought forth that which lay hidden in the treasuries of knowledge and wisdom, and gave utterance to that which drew the hearts of those who have cast away all else besides Him and turned with their hearts toward His most exalted horizon. Exalted is our Lord, the Master of all beings, Who hath caused His servants to recognize His clear verses according to His will and desire. He is verily the Sovereign of creation and the Lord of the Day of Return. And peace and blessings be upon God's ambassadors, His Prophets, His chosen ones and His loved ones, and upon the Seal of His Messengers through whom God distinguished between His servants. My spirit be a sacrifice for your remembrance!

2 الحمد لله الّذی انزل المائدة و اظهر النّعمة و ابرز ما کان مکنوناً فی خزائن العلم و الحکمة و انطق بما انجذب به افئدة البریّة الّذین نبذوا ما سواه و اقبلوا بالقلوب الی افقه الأعلی تعالی ربّنا مالک الوری الّذی عرّف العباد بآیاته المحکمات [ممّا] شآء و اراد انّه لسلطان الایجاد و مالک المعاد و الصّلوة و السّلام علی سفرآء الله و انبیائه و اصفیائه و اولیائه و علی خاتم رسله الّذی به فرّق الله بین العباد روحی لذکرکم الفدآء

3 The breezes of your love stirred me when I read what was inscribed in your luminous letter mentioning God, the Lord of all names and Creator of heaven. I presented what I read before His Countenance, and He–sweet are His words–said: "Verily, he

3 قد هزّتنی نسمات محبّتکم اذ قرأت ما کان مسطوراً فی ورقتکم الغرّآء فی ذکر الله مالک الأسمآء و فاطر السّمآء و عرضت ما قرأته تلقآء الوجه قال و قوله الأحلی انّه ممّن کان تحت لحاظ عنایتی و فی ظلّ

hath been under the glances of My loving-kindness and beneath the canopy of My grace. I have mentioned him with My tongue, turned toward him with My face, beckoned to him with My finger, and indicated to him with My brow, unto a station that changeth not and hath no end. He must preserve this precious pearl in the name of God, the Lord of all worlds. He is verily the Protector, the Mighty, the All-Knowing. And We remember My loved ones in that place who have held fast to what the All-Merciful hath revealed in the Book."

قباب فضلی ذکرته بلسانی و توجّهت الیه بوجهی و اومأت الیه باصبعی و اشرت الیه بحاجبی الی مقام لا یتغیّر و لا یأخذه النّفاد له ان یحفظ هذا الدّرّ الثّمین باسم الله ربّ العالمین انّه لهو الحافظ العزیز العلّام و نذکر احبّائی فیهناک الّذین تمسّکوا بما انزله الرّحمن فی الکتاب انتهی

4 That which was sent from the land of Shin in the name of Ha and Sin, upon him be the glory of God, hath arrived. I presented it before His Countenance, and this evanescent servant hath responded and sent it to your presence that you may forward it to him. Verily our Lord, the All-Merciful, is the Best of Senders. And concerning what you wrote about Shaykh Salman, upon him be the glory of God, and the imprisoned one, upon him be the glory of God, I beseech the Exalted One to assist all to do what He loveth and is pleased with, to strengthen them in showing kindness to their brethren, and to aid them in achieving unity and harmony. He is verily the Master of His servants and the Inspirer of right conduct.

4 و قد وصل ما ارسل من ارض شین باسم الحآء و السّین علیه بهآء الله قد عرضته تلقآء الوجه و اجابه الخادم الفانی و ارسلته الی حضرتکم لترسله الیه انّ ربّنا الرّحمن لهو خیر المرسلین و ما کتبتموه فی ذکر جناب الشّیخ سلمان علیه ٦٦٩ [بهآء الله] و جناب المسجون علیه ٦٦٩ [بهآء الله] اسئله تعالی بأن یوفّق الکلّ علی ما یحبّ و یرضی و یؤیّدهم علی المعروف فی اخوانهم و یوفّقهم علی الاتّحاد و الاتّفاق انّه لهو مولی العباد و ملهم الرّشاد

5 I presented your mention before His Countenance, and this is what the Kingdom of Utterance proclaimed: "O Salman! The Wronged One hath heard thy mention and thy cry, both before and after, and hath answered thee with that which hath diffused the fragrance of loving-kindness. We beseech the Exalted One to assist thee to be patient and forbearing in all conditions, and to ordain for thee the best in this world and the next. Say: Glory be to Thee, O my God, my Purpose, and Master of my being, Who beholdeth my outer and inner self! I beseech Thee by the Name through which Thou hast guided the sincere ones to Thy straight path and made known to those near unto Thee Thy abounding grace, to write down for me from Thy Most Exalted Pen what Thou hast written for Thy chosen servants. Verily, Thou art powerful over whatsoever Thou willest, and within Thy grasp is the kingdom of names. There is none other God but Thee, the Forgiving, the Bountiful."

5 قد عرضت ذکره لدی الوجه و هذا ما نطق به ملکوت البیان یا سلمان قد سمع المظلوم ذکرک و ندائک من قبل و من بعد و اجابک بما فاح به عرف العنایة نسئله تعالی بأن یوفّقک علی الصّبر و الاصطبار فی کلّ الأحوال و یقدّر لک خیر الآخرة و الأولی قل سبحانک یا الهی و مقصودی و مالک ناصیتی و النّاظر الی ظاهری و باطنی اسئلک بالاسم الّذی به هدیت المخلصین الی صراطک المستقیم و عرّفت المقرّبین فضلک العمیم بأن تکتب لی من قلمک الأعلی ما کتبته لعبادک الأصفیآء انّک انت المقتدر علی ما تشآء و فی قبضتک ملکوت الأسمآء لا اله الّا انت الغفور الکریم انتهی

6 O beloved of my heart! Should there be any delay in answering your noble letter, this is due to my many occupations and writings, and my trust in you, my reliance upon you, and my confidence in your love. My Lord and your Lord beareth witness to this. Glory be upon you and upon those with you and upon those who are there among God's sincere loved ones. And concerning what you mentioned about 'Abdu'l-Ghani, upon him be the glory of God, let him rejoice in what hath befallen

6 یا محبوب فؤادی لو یتأخّر وقت من الأوقات جواب خطّکم الشّریف هذا من کثرة شغلی و تحریری و اطمینانی بحضرتک و اعتمادی بجنابک و وثوقی بحبّک یشهد بذلک مولای و مولاک البهآء علی حضرتکم و علی من معکم و علی من فیهناک من احبّآء الله المخلصین و ما ذکرتم حضرتکم فی جناب عبدالغنی علیه ٦٦٩

him. How many servants have been martyred in God's path, how many breasts have been pierced through love of God, how many heads have been raised upon spears for God's Cause, and how much blood hath been shed in God's path! He must rejoice in all conditions and praise God, his Lord, the Self-Sufficient, the Most Exalted.

[بهآء الله] له ان يفرح بما ورد عليه كم من عبد استشهد فى سبيل الله و كم من صدور تشبّكت فى حبّ الله و كم من رؤوس ارتفعت على الأسنّة لأمر الله و كم من دمآء سفكت فى سبيل الله له ان يفرح فى كلّ الأحوال و يحمد الله ربّه الغنىّ المتعال

7 It behooveth us to look to God's will and purpose, and to what He loveth and is pleased with, not to what our desires crave, our wills desire, and our hearts delight in. The whole matter is in His hands. It is for us to thank Him, praise Him, glorify Him, sanctify Him, mention Him, and extol Him in hardship and ease, in adversity and tribulation, and in all that cometh upon His servants in this world. He knoweth and understandeth; we have no knowledge of the outcome of our affairs, nor of what will benefit us, preserve us, and deliver us. Our Creator, our Maker, our Provider, our Life-Giver, and our Death-Bringer beareth witness to this, as He hath testified in His gracious Book which He revealed unto him who adorned the Night Journey, and in the Books of the Messengers. And praise be to God, the Lord of all worlds.

7 ينبغى لنا ان ننظر الى مشيّة الله و ارادته و الى ما يحبّه و يرضى لا بما تهوى اهوائنا و يريده ارادتنا و يفرح به قلوبنا انّ الأمر كلّه بيده لنا ان نشكره و نحمده و نسبّحه و نقدّسه و نذكره و نمجّده فى الشّدّة و الرّخآء و فى البأسآء و الضّرّآء و فى كلّ ما يرد على العباد فى الدّنيا انّه يعلم و يعرف ليس لنا علم بعاقبة امورنا و لا بما ينفعنا و يحفظنا و يخلّصنا يشهد بذلک بارئنا و خالقنا و رازقنا و محيينا و مميتنا كما شهد فى كتابه الكريم الّذى انزله على من زيّن به المعراج و فى كتب المرسلين و الحمد لله ربّ العالمين

8 The servant, on 23 Rabi'u'l-Avval 1298

8 خادم فى ٢٣ ربيع‌الأوّل سنة ١٢٩٨

9 I submit to you not to send to the city what is mentioned in this letter until I send the reply of the Doctor, upon him be the glory of God, to you so that you may send them together.

9 اعرض عند حضرتكم بأن لا ترسلوا الى المدينة ما ذكر فى هذا المكتوب الى ان ارسل جواب جناب الطّبيب عليه ٦٦٩ [بهآء الله] الى حضرتک لكى ترسلهما معاً

BLIB_Or15727b.321

BH11880

To: Aqa Muhammad Husayn, in Qum
Date: 1298-04 [1881-Mar]

1 In the name of our Most Mighty, Most Great, Ever-Forgiving, Most Generous Lord!

1 بسم ربّنا الأعزّ الأعظم الغفور الكريم

2 Glorified art Thou, O Thou Who causeth the winds to blow and cleaveth the dawn! I beseech Thee by Thy Command, before which nothing that hath been created in earth or heaven can stand, and by the light of Thy countenance which hath encompassed all things, and by Thy most sweet call amongst

2 سبحانک يا مسخّر الأرياح و فالق الأصباح اسئلک بأمرک الّذى لا يقوم معه شىء عمّا خلق فى الأرض و السّمآء و بنور وجهک الّذى احاط الأشيآء و بندائک الأحلى بين اهل

the people of creation, to send down from the heaven of Thy bounty and the clouds of Thy grace upon Thy creation and Thy creatures that which will adorn them with the ornament of certitude and draw them nigh unto Thee, O Thou in Whose grasp is the dominion of all worlds.

الانشآء بأن تنزل من سمآء جودک و سحاب فضلک علی خلقک و بریّتک ما یزیّنهم بطراز الیقین و یقرّبهم الیک یا من بیدک زمام العالمین

3 O my Lord! Thou seest those who have held fast to the cord of Thy obedience and clung to the hem of Thy commandments, and who have arisen to make mention of Thee and to serve Thy Cause, and have spent what Thou hast given them in Thy path. These are they whom Thou hast described in Thy glorious Book with Thy most mighty, most great and most sublime words: "and who prefer others before themselves, though poverty be their portion, and such as are preserved from their own avarice - these are they who prosper."

3 ای ربّ تری الّذین تمسّکوا بحبل طاعتک و تشبّثوا بذیل اوامرک و قاموا علی ذکرک و خدمة امرک و انفقوا ما اعطیتهم فی سبیلک هم الّذین وصفتهم فی کتابک الکریم بقولک الأعزّ الأعظم العظیم و یؤثرون علی انفسهم ولو کان بهم خصاصة و من یوق شحّ نفسه اولئک هم الفائزون

4 O my Lord! Write down for them both from Thy Most Exalted Pen that which will draw them nigh unto Thee in every condition, then give them to drink, with the hand of Thy bounty, from the Kawthar of certitude and assurance.

4 ای ربّ فاکتب لهما من قلمک الأعلی ما یقرّبهما الیک فیکلّ حال من الأحوال ثمّ اشربهما کوثر الیقین و الاطمینان بید عطائک

5 O our Lord, the All-Merciful! Thou art He Who hath ever been mighty to do as He pleaseth and will ever continue to be as Thou hast been from time immemorial. All created things have testified to Thy oneness and singleness, and all contingent beings to Thy greatness and power. I beseech Thee not to make Thy chosen ones be of those who hesitated after having hastened, and who were forbidden after having been commanded. Verily Thou art the Almighty, before Whose manifestation the Pharaohs of the earth and their hosts, and the tyrants of the lands and their ranks were powerless. There is no God but Thee, the Almighty, the All-Compelling, the All-Knowing, the All-Wise.

5 یا ربّنا الرّحمن انت الّذی لم تزل کنت مقتدراً علی ما تشآء و لا تزال تکون بمثل ما قد کنت فی ازل الآزال قد شهدت الکائنات بوحدانیّتک و فردانیّتک و الممکنات بعظمتک و اقتدارک اسئلک بأن لا تجعل اصفیائک من الّذین توقّفوا بعدما اسرعوا و منعوا بعدما امروا انّک انت القادر الّذی عجزت عند ظهوره فراعنة الأرض و جنودهم و جبابرة البلاد و صفوفهم لا اله الّا انت المقتدر المهیمن العلیم الحکیم

6 The sum of fifty tumans sent by their honors Aqa Muhammad Husayn and Aqa Muhammad Rida, upon them be the Glory of God, through Shaykh Salman, upon him be the Glory of God, reached this evanescent servant in the month of Rabi'u'th-Thani 1298.

6 مبلغ پنجاه تومان مرسلهٔ جنابان آقا محمّد حسین و آقا محمّد رضا علیهما بهآء الله بتوسّط جناب شیخ سلمان علیه بهآء الله باین خادم فانی رسید فیشهر ربیع الثّانی سنة ۱۲۹۸

QUM.079-080

BH04233

To: Jinab Mim Nun et al.
Date: 1298-04 [1881-Mar]

1 In the Name of our Lord, Who is the Supreme Ruler over all names

1 بسم ربّنا المهيمن على الأسمآء

2 Glory be unto Thee, O Thou through Whose Name the ocean of utterance hath surged in the kingdom of creation, through Whose Will the spheres of expression have been set in motion throughout all possibility, and through Whose Decree power and might have been manifested unto the righteous and the chosen ones. I beseech Thee by Him Who conversed upon Sinai, through Whom the trumpet was sounded and the resurrection appeared, to assist Thy loved ones and Thy chosen ones to accomplish that which Thou hast commanded them in Thy Book.

2 سبحانک یا من باسمک ماج بحر الغنآء فی ناسوت الانشآء و بارادتک تحرّکت افلاک البیان فی الامکان و بمشیّتک ظهرت القدرة و الاقتدار للأبرار و الأخیار اسئلک بمکلّم الطّور الّذی به نفخ فی الصّور و ظهر النّشور بأن تؤیّد احبّائک و اولیائک الی ما امرتهم به فی کتابک

3 O Lord! Thou seest them turning toward Thee, voicing Thy praise, gazing toward Thy horizon, and clinging to the cord of Thy loving-kindness. I implore Thee to send down upon them that which will draw them closer to Thee in all conditions and cause them to celebrate Thy remembrance at morn and even-tide. O Lord! Do not disappoint them of that which Thou hast ordained for Thy pure ones and the choicest of Thy creation, who have cast aside all else but Thee and have taken hold of Thy Book through Thy Name and Thy power. O Lord! Accept from them what they have wrought in Thy days, then make it a treasure for them in Thy celestial dominion and Thy realm of might.

3 ای ربّ تراهم مقبلین الیک و ناطقین بثنائک و ناظرین الی افقک و متمسّکین بحبل عنایتک اسئلک بأن تنزل علیهم ما یقرّبهم الیک فیکلّ الأحوال و ینطقهم بذکرک فی الغدوّ و الآصال ای ربّ لا تخیّبهم عمّا قدّرته لأصفیائک و خیرة خلقک الّذین نبذوا ما دونک و اخذوا کتابک باسمک و قوّتک ای ربّ فاقبل منهم ما عملوا فی ایّامک ثمّ اجعله کنزاً لهم فی ملکوتک و جبروتک

4 Verily, Thou art He from Whose knowledge nothing whatsoever escapeth. Thou hearest and seest all things, and Thou art, in truth, the All-Hearing, the All-Seeing.

4 اذ انّک انت الّذی لا یعزب عن علمک من شیء تسمع و تری و انّک انت السّمیع البصیر

AQMJ2.102b

BH05190

To: Aqa Haydar, in Abadih
Date: 1298-04 [1881-Mar]

1 In the Name of our Lord, the Most Ancient, the Most Great, the Most Generous, the Most Exalted, the All-Glorious!

1 بسم ربّنا الأقدم الأعظم الأكرم العلیّ الأبهی

2 O God of Names and Creator of heaven, Who hast manifested Thyself through Thy Most Great, Most Exalted Name! I testify that Thou hast ever been sanctified above the mention of all created things and exalted above the praise of all contingent beings. Thou hast been and art single, unique and one, and wilt continue to be as Thou hast been from time immemorial. There is none other God but Thee, the Self-Sufficient, the Most High.

2 یا اله الاسمآء و فاطر السّمآء و الظّاهر بالأسم الأعظم الأعلی اشهد انّک لم تزل کنت مقدّساً عن ذکر الکائنات و منزّهاً عن ثنآء الممکنات قد کنت فرداً واحداً احداً و تکون بمثل ما قد کنت فی ازل الآزال لا اله الّا انت الغنیّ المتعال

3 O my Lord! I beseech Thee by Thy Most Great Prison and what Thou didst endure from the peoples, to ordain through the Pen of Thy decree that which will draw Thy chosen ones nigh unto the ocean of Thy wisdom and the horizon of Thy knowledge. O Lord! They are they who heard Thy call and responded to Thee in Thy days. Preserve them, through Thy might and power and sovereignty, from the evil of those who turned away from meeting with Thee and denied Thy signs.

3 ای ربّ اسئلک بسجنک الأعظم و ما ورد علیک من الأمم بأن تقدّر من قلم التّقدیر ما یقرّب به اصفیائک الی بحر حکمتک و افق علمک ای ربّ هم الّذین سمعوا ندائک و اجابوک فی ایّامک فاحفظهم بقوّتک و قدرتک و سلطانک من شرّ الّذین اعرضوا عن لقائک و کفروا بآیاتک

4 O Lord! Thou art He through Whose name the seas surged and the winds blew. Send down upon them from the heaven of Thy bounty that which will bring peace to their hearts, joy to their eyes, and gladness to their breasts. Verily Thou art He Whom the hosts of the world cannot frustrate, nor can the clamor of the nations prevent. Thou givest and withholdest. Verily Thou art the All-Powerful, the Most Exalted, the Most High, the Most Great.

4 ای ربّ انت الّذی باسمک ماجت البحار و هاجت الأریاح فأنزل علیهم من سمآء فضلک ما تطمئنّ به قلوبهم و تقرّ به عیونهم و تنشرح به صدورهم انّک انت الّذی لا تعجزک جنود العالم و لا تمنعک ضوضآء الأمم تعطی و تمنع انّک انت المقتدر المتعالی العلیّ العظیم

5 The sum of forty-seven tumans sent by Aqa Haydar, Mashhadi Husayn and Aqa 'Ali-Akbar, upon them be the glory of God, through Shaykh Salman, upon him be the glory of God, reached this evanescent servant in the month of Rabi'u'th-Thani 1298.

5 مبلغ چهل و هفت تومان مرسلهٔ جناب آقا حیدر و مشهدی حسین و آقا علی اکبر علیهم بهآء الله بتوسّط جناب شیخ سلمان علیه بهآء الله باین خادم فانی رسید فیشهر ربیع‌الثّانی سنة ۱۲۹۸

AQMJ2.126

BH05406

Date: 1298-04 [1881-Mar]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Glorified art Thou, O God of the unseen and the seen, Who hast appeared on this promised Day! I testify, and all created things and the tongues of all beings testify, that Thou art God, there is no God but Thee. Thou hast ever been supreme over all names and sovereign over all things. Thou art He, O my God, unto Whose riches all who dwell in Thy earth and heaven have testified, and to Whose power all who abide in the dominion of Thy Cause and creation have borne witness. Thou hast created all beings and sent unto them Thy Messengers and Thy Books and Thy Scriptures and Thy Tablets to bring them the glad-tidings of what Thou hast ordained for them through Thy bounty and favors. O Lord! I beseech Thee by the appearance of Thy Self and the Dayspring of Thy Revelation and the Source of Thy Cause, to aid Thy loved ones to remember Thee and praise Thee and serve Thy Cause. O Lord! Thou art the Generous One and in Thy grasp are the reins of all created things and the control of all beings. I beseech Thee not to disappoint him who hath turned to Thee and arisen to serve Thee. Aid him then, O my God, through Thy bounty and favors that his mention may thereby be exalted among Thy creation. Verily Thou art the Almighty, the Most Exalted, the Forgiving, the Merciful.

2 سبحانک یا اله الغیب و الشّهود و الظّاهر فی الیوم الموعود اشهد و یشهد الکائنات و السن الموجودات بأنّک انت الله لا اله الّا انت لم تزل کنت مهیمناً علی الأسمآء و حاکماً علی الأشیآء انت الّذی یا الهی اعترف بغنائک من فی ارضک و سمائک و باقتدارک من فی جبروت امرک و خلقک قد خلقت الخلق و ارسلت الیهم رسلک و کتبک و زبرک و الواحک لیبشّرهم بما قدّرت لهم بجودک و الطافک ای ربّ اسئلک بظهور نفسک و مشرق وحیک و مصدر امرک بأن تؤیّد احبّائک علی ذکرک و ثنائک و خدمة امرک ای ربّ انت الکریم و فی قبضتک زمام الکائنات و ازمّة الموجودات اسئلک بأن لا تخیّب من اقبل الیک و قام علی خدمتک ثمّ انصره یا الهی بجودک و الطافک لیرتفع بذلک ذکره بین خلقک انّک انت المقتدر المتعالی الغفور الرّحیم

3 The items sent by that honored person and the honored person bearing the same name, Ibn-i-Lutf, and Muhammad-Qabl-'Ali and Raj - upon thee and upon them be the Glory of God - were received by this servant through the honored Shaykh - upon him be the Glory of God - in the month of Rabi'u'th-Thani 1298.

3 اشیاء مرسلهٔ آنجناب و جناب سمیّ آنجناب ابن لطف و جناب محمّد قبل ع ل و جناب رج علیک و علیهم بهآء الله بتوسّط جناب شیخ علیه بهآء الله باین خادم رسید فی شهر ربیع الثّانی سنة ۱۲۹۸

AQMJ2.081

BH05998

To: son of Fath-i-Azam
Date: 1298-04 [1881-Mar]

1 In the Name of our Lord, the All-Powerful, the Supreme, the Mighty, the All-Knowing

1 بسم ربّنا المقتدر المهيمن العزيز العلّام

2 O Thou through the light of Whose countenance the hearts of them that are nigh unto Thee are illumined, and unto the ocean of Whose bounty the hearts of the sincere ones have hastened! Thou hast ever been, O my God, sanctified from the conditions of Thy creation and exalted above the hints of Thy creatures. Through Thy bounty Thou hast manifested and caused to appear that which draweth the servants nigh unto the ocean of Thy mercy and the horizon of Thy Manifestation. Among them are those who have heard and turned towards Thee, and among them are those who, when they heard, turned away and denied Thy proof and disbelieved in Thy signs. O Lord! Thou seest those who have turned towards Thee in the hands of the idolaters. I beseech Thee by the arms of Thy power and the manifestations of Thy might to preserve them from the evil of the enemies of Thy Self and to grant them, through Thy bounty and Thy gifts, the good of this world and of the world to come. O Lord! Thou art the Strong and they are the weak before Thy gate. Assist them in Thy remembrance and praise and in that which Thou hast revealed in Thy Book. Verily Thou art the Lord of the worlds and the One manifest through the Most Great Name. There is none other God but Thee, the Single One, the All-Powerful, the All-Informed.

2 یا من بنور وجهک انارت قلوب المقرّبین و الی بحر فضلک سرعت افئدة المخلصین لم تزل کنت یا الهی مقدّساً عن شئونات خلقک و منزّهاً عن اشارات بریّتک قد ظهرت و اظهرت بجودک ما یقرّب العباد الی بحر رحمتک و افق ظهورک منهم من سمع و اقبل و منهم اذا سمع اعرض و انکر برهانک و کفر بآیاتک ای ربّ تری المقبلین بین ایادی المشرکین اسئلک بذراعی قدرتک و ظهورات قوّتک بأن تحفظهم من شرّ اعادی نفسک و ترزقهم خیر الآخرة و الأولی بجودک و مواهبک ای ربّ انت القویّ و هم الضّعفآء لدی بابک ایّدهم علی ذکرک و ثنائک و ما انزلته فی کتابک انّک انت مولی العالم و الظّاهر بالاسم الأعظم لا اله الّا انت الفرد المقتدر الخبیر

3 The sum of fifty-seven tumans together with one sword and three pieces of pilgrim's garments sent by Ibn-i-Fath-i-A'zam, upon both of whom be the Glory of God, through Shaykh Salman, upon whom be the Glory of God, reached this evanescent servant in the month of Rabi'u'th-Thani 1298.

3 مبلغ پنجاه و هفت تومان مع یک قبضه سیف و سه پارچه احرامی مرسلهٔ جناب ابن فتح اعظم علیهما بهآء الله بتوسّط جناب شیخ سلمان علیه بهآء الله باین خادم فانی رسید فیشهر ربیع‌الثّانی سنة ۱۲۹۸

INBA23:032a

BH00128

To: Baha'is of Mosul et al.
Date: 1298-04-03 [1881-Mar-5]

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

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Praise be to God Who hath manifested through wisdom, revealed His Cause through wisdom, commanded all through wisdom, and made victory to reside in utterance and wisdom. Exalted is the Lord of wisdom and the Manifestor of wisdom, Who hath made it sharper than swords, more penetrating than spears, and more piercing than arrows. Praise be to God Who, when He was established upon the throne in the garden named Ridvan, uttered three decisive verses: by the first He abolished the law of the sword and established in its place mention and utterance; by the second He manifested all names unto all things. Exalted is the Creator of heaven Who spoke that whereby the earth and all therein were attracted, save those who clung to what they possessed and cast away what was with God, the Lord of all mankind. I pray, offer salutations, and glorify those who acted according to what they were commanded and followed what God revealed in the scriptures and tablets.

2 الحمد لله الّذى ظهر بالحكمة و اظهر امره بالحكمة و امر الكلّ بالحكمة و جعل النّصر فى البيان و الحكمة تعالى مولى الحكمة و مظهر الحكمة الّذى جعلها احدّ من السّيوف و اهزّ من الرّماح و انفذ من السّهام الحمد لله الّذى اذا استوى على العرش فى الحديقة الموسومة بالرّضوان نطق بثلاثة آيات محكمات من اوّلها رفع حكم السّيف و وضع مقامه الذّكر و البيان و بثانيها تجلّى بكلّ الأسمآء على كلّ الأشيآء تعالى فاطر السّمآء الّذى نطق بما انجذبت به الأرض و من عليها الّا الّذين اخذوا ما عندهم و نبذوا ما عند الله مالک الأنام اصلّى و اسلّم و اكبّر على الّذين عملوا بما امروا و اتّبعوا ما انزله الله فى الزّبر و الألواح

3 My spirit be a sacrifice for your remembrance! The servant hath attained to that which shone forth from the horizon of your pen, which moveth only to celebrate the praise and glory of God, to manifest His Cause and exalt His Word. When my heart was illumined by that radiant light, I approached the seat of the throne. When I arrived, I presented what was in your letter. Thereupon the Tongue of Grandeur spoke in the kingdom of utterance - and verily He is the proof for all who dwell in the realm of possibility - saying, exalted be His glory:

3 روحى لذكركم الفدآء قد فاز الخادم بما لاح و اشرق من افق قلمكم الّذى لم يتحرّک الّا على ذكر الله و ثنائه و اظهار امره و اعلآء كلمته فلمّا انار قلبى من ذلک النّور اللّائح قصدت مقرّ العرش فلمّا حضرت عرضت ما فى كتابكم اذاً نطق لسان العظمة فى ملكوت البيان و انّه لهو البرهان لمن فى الامكان

4 In My Name, the Wronged One

4 قوله عزّ كبريائه بسمى المظلوم

5 O My Name! Be thou ready to hearken unto the call of thy Lord. Verily, the Self-Subsisting remembereth thee with the most exalted remembrance, the Beloved calleth thee with the sweetest call, He Who is remembered mentioneth thee with the most glorious mention, and the Desired One turneth toward thee with His face that endureth after the passing of all things. Exalted is the Lord of Names Who, when established upon the throne, uttered a word whereby the earth and all therein were shaken, save every heedless one who clung to an idol among idols. Say: O people of Iran! The All-Merciful hath come to draw you nigh and teach you what behooveth man. You turned

5 يا اسمى ان استعدّ لاصغآء ندآء ربّک انّ القيّوم يذكرک بأعلى الذّكر و المحبوب يناديک بأحلى النّدآء و المذكور يذكرک بأبهى الأذكار و المقصود توجّه اليک بوجهه الباقى بعد فنآء الأشيآء تعالى مولى الأسمآء الّذى اذا استوى على العرش نطق بكلمة اهتزّت بها الأرض و ما فيها الّا كلّ غافل تمسّک بصنم من الأصنام قل يا ملأ الايران قد اتى الرّحمن ليقرّبكم و يعرّفكم ما ينبغى للانسان انتم اعرضتم و كفرتم الى ان افتيتم على الّذى به قرّت

عیون السّفرآء الّذین ارسلهم الله الی العباد قل انّه امرکم بالمعروف و انتم اخذتم المنکر و ظهر منکم ما ناحت به الأشجار قل تالله قد اتی مکلّم الطّور انّه هو الّذی وعدتم به فی الزّبر و الألواح قل ایّاکم ان تمنعکم شؤوناتکم عن الله ربّ الأرباب دعوا ما عندکم و تمسّکوا بما نطق به امّ الکتاب امام الوجوه امراً من لدی الله المقتدر المختار

away and denied until you pronounced judgment against Him by Whom the eyes of the messengers whom God sent unto His servants were solaced. Say: He commanded you to goodness, but you chose evil, and there appeared from you that which caused the trees to lament. Say: By God! The Interlocutor of the Mount hath come! He is the One promised unto you in the scriptures and tablets. Say: Beware lest your conditions prevent you from God, the Lord of lords. Leave what you possess and hold fast to that which the Mother Book hath uttered before all faces, as a command from God, the Mighty, the Unconstrained.

6 یا زین کبّر من قبلی علی وجوه احبّائی الّذین نبذوا سوائی و شربوا رحیق رحمتی من ید عطائی ثمّ أمرهم بما نزّل من سمآء مشیّتی و ملکوت ارادتی انّ ربّک لهو العزیز الوهّاب انّا وصّیناهم بالحکمة و بما یرتفع به مقاماتهم فی الامکان قل کونوا امنآء الله فی الأرض و اعلام الذّکر بین الأنام عاشروا مع العباد بالرّوح و الرّیحان علی شأن لا یحزن منکم قلب احد و لا تضطرب افئدة الّذین خلقهم الله بأمر من عنده انّه لهو العزیز الغفّار

6 O Zayn! Glorify on My behalf those among My loved ones who have cast aside all else but Me and have drunk the choice wine of My mercy from the hand of My bounty. Then command them according to what hath been sent down from the heaven of My will and the kingdom of My purpose. Verily thy Lord is the Mighty, the Bestower. We have counseled them with wisdom and with that which will elevate their stations in the contingent world. Say: Be ye God's trustees on earth and the emblems of His remembrance amidst mankind. Consort with all people in a spirit of joy and fragrance, such that no heart be saddened by you nor the hearts of those whom God hath created by His command be troubled. Verily, He is the Mighty, the All-Forgiving.

7 یا احبّائی فی الحدبآء و فی دیار اخری لعمر الله انّ القلم الأعلی توجّه الیکم و یذکرکم بأبهی الأذکار و یظهر لکم لآلئ قلزم حکمة ربّکم مالک الأیّام طوبی لمن جعل الله له نصیباً فیما ظهر من عمّان فضله الّذی سبق من فی الأرضین و السّموات البهآء علیک و علیهم و علی الّذین عرفوا حکم المبدإ و المآب

7 O My loved ones in Al-Hadba and other lands! By the life of God, the Supreme Pen hath turned toward you and maketh mention of you with the most glorious remembrance, revealing unto you the pearls from the ocean of your Lord's wisdom, the Lord of all days. Blessed is he for whom God hath ordained a portion of that which hath appeared from the ocean of His grace, which hath preceded all who are in the heavens and the earth. Glory be upon thee and upon them and upon those who have recognized the decree of the Beginning and the Return.

8 یا زین انشآءالله بعنایت الهی منیر و روشن باشی الحمد لله در خدمت امر و انتشار آثار الهی غفلت ننمودی این مقام بسیار عظیمست ان اشکر ربّک العلیم

8 O Zayn! God willing, thou shalt be illumined and radiant through divine grace. Praise be to God that thou hast not been negligent in serving the Cause and spreading the divine verses. This station is most exalted. Be thou thankful unto thy Lord, the All-Knowing.

9 یا زین‌المقرّبین جمیع عباد را بافق اعلی دعوت نمودیم و بدریای دانائی الهی هدایت فرمودیم و همچنین جمیع را بنصرت امر امر کردیم و نصرتی که در کلمات الهی نازل شده بأظهر البیان ذکر نمودیم مع‌ذلک مشاهده میشود بعضی از معنی نصرت و ما اراد به الله غافلند یعنی اطّلاع نیافته‌اند صدهزار افسوس که اهل بها

9 O Zayn of the near ones! We have summoned all servants to the highest horizon and guided them to the divine ocean of knowledge. Likewise, We have commanded all to aid the Cause, and We have mentioned with clearest utterance the assistance that hath been revealed in the divine words. Nevertheless, it is observed that some are heedless of the meaning of assistance and what God hath intended thereby, that is, they have not understood. A hundred thousand regrets that the people of

Baha are still unaware! Some have interpreted and continue to interpret assistance according to their own desires, although from the Supreme Pen countless times hath this most glorious word been revealed: The assistance of God's Cause hath been and is through wisdom and utterance, not through violence and corruption. We have forbidden all from conflict and corruption, yet they have not desisted, for they are unaware of the purpose. And souls who arise for God's sake and remind the people are and have been rare. Therefore, most remain in their own vain imaginings.

الی حین آگاه نیستند بعضی نصرت را بهواهای خود معنی نموده و مینمایند مع آنکه از قلم اعلی لاتحصی این کلمهٔ ابهی نازل نصرت امر الهی بحکمت و بیان بوده نه بایذا و فساد جمیع را از نزاع و فساد منع نمودیم معذلک ممنوع نشدند چه که از مقصود آگاه نیستند و نفوسی هم که لله قیام نمایند و ناس را متذکّر دارند کمیاب بوده و هست لذا اکثری در اوهام خود ماندهاند

10 Inform the people of Nun and Jim of the divine commandments. All must hold fast to that which the Truth uttereth and must prefer God's Will to their own will and know God's Purpose to be sovereign and paramount over their purpose. At times the Truth, exalted be His glory, with a single word subdues and conquers the world. Whosoever hath been blessed to read the Surih of Ra'is and its like becometh somewhat aware of divine power. And at times when they cause harm to the Self of Truth, the Truth is seen to remain quiet and patient. All matters proceed according to wisdom, but since the servants are unaware, they are sometimes content and sometimes complainant.

10 اهل نون و جیم را باوامر الهی اخبار نما حقّ آنچه را بیان میفرماید باید جمیع بآن متمسّک باشند و ارادة الله را بر ارادهٔ خود مقدّم دارند و مشیّة الله را بر مشیّت خود مهیمن و غالب دانند وقتی حقّ جلّ جلاله بیک کلمه عالم را منقلب و مقهور نماید هر نفسی بقرائت سورهٔ رئیس و امثال آن فائز شد بر قدرت الهی فیالجمله آگاه میشود و وقتی نفس حقّ را اذیّت مینمایند و حقّ ساکن و صابر ملاحظه میگردد جمیع امورات بر وفق حکمت جاری میشود ولکن چون عباد مطّلع نیستند لذا گاهی راضی و گاهی شاکی ملاحظه میگردند

11 In this Most Great Revelation, the decree of the sword, corruption, conflict, disputation and the like have been strictly forbidden in the Book. If today someone should manifest evil intent toward the Wronged One, We would certainly not oppose him. In this Revelation, the ocean of loving-kindness is surging, the sea of grace is manifest, and the sun of generosity is shining. Some of the friends in the land of Nun and Jim are unaware of these stations. Convey greetings to them from the Truth and explain the meaning of assistance so that all may become aware of what is beloved in God's sight. Although the hearts of the loved ones are wounded by the deeds of the oppressors - indeed the serpent and the wolf have committed that which hath caused the Messenger to lament in the most exalted Paradise, and the Holy Maiden in the highest Heaven, and the Supreme Pen in this most glorious station - nevertheless, obedience to God's command and submission to His ordinances are necessary and obligatory. All ears and eyes must be attentive to see what will appear from the horizon of the Cause.

11 در این ظهور اعظم حکم سیف و فساد و نزاع و جدال و امثال آن نهی شده نهیاً عظیماً فی الکتاب اگر نفسی الیوم سوء قصدی از او در بارهٔ مظلوم ظاهر شود البتّه متعرّض او نشویم در این ظهور دریای شفقت موّاج و بحر فضل مشهود و آفتاب جود مشرق بعضی از دوستان در ارض نون و جیم از این مراتب اطّلاع ندارند از قبل حقّ بایشان تکبیر برسان و معنی نصرت را تا کل بآنچه لدی الله محبوبست مطّلع شوند اگرچه از اعمال ظالمین قلوب احبّا مجروحست قد ارتکب الرّقشآء و الذّئب ما ناح به الرّسول فی الفردوس الأعلی و البتول فی الجنّة العلیا و القلم الأعلی فی هذا المقام الأبهی ولکن اطاعت امر الله و تسلیم در اوامرش لازم و واجبست

12 Let eyes be watchful to see what will appear from the horizon of the Cause and what command will issue from the Tongue of Grandeur. If anyone should commit that which is contrary to the will of God and His manifest command, the injury thereof

12 باید جمیع آذان و ابصار مترصّد باشد تا از افق امر چه ظاهر گردد و از لسان عظمت چه امر صادر و اگر نفسی بغیر ما اراد الله و ما امر به فی ظاهر الظّاهر ارتکاب امری نماید ضرّش بنفس حقّ

will revert upon the Truth Itself. Should anyone today harass or injure any of God's enemies, he hath not aided the Truth and will not be accounted among its helpers in the Book, for he hath acted against God's command and moreover hath caused injury to the Truth and His loved ones. All matters are conditional upon the confirmation and acceptance of the Truth. O My loved ones! Set aside whatsoever ye wish and desire, and take what ye are commanded by God, the Self-Subsisting, the All-Compelling. Place your trust in God concerning what hath come upon you and hold fast to patience and forbearance. This is better for you, as His wise Book doth testify.

راجع است اگر نفسی الیوم بیکی از اعدای الهی تعرّض نماید و یا اذیّت کند حقّ را نصرت ننموده و از ناصرین در کتاب محسوب نمیشود چه که مخالفت امر الله نموده و همچنین سبب ضرّ حقّ و دوستان او شده جمیع امور بتصدیق و قبول حقّ منوط و مشروط ضعوا یا احبّائی ما شئتم و اردتم و خذوا ما امرتم به من لدی الله المهیمن القیّوم توکّلوا علی الله فیما ورد علیکم و تمسّکوا بالصّبر و الاصطبار هذا خیر لکم یشهد بذلک کتابه الحکیم انتهی

13 Some time ago, in answer to one of the friends who imagined he was rendering assistance but who in reality was causing harm to the Cause, these exalted words were revealed from the Dayspring of the Will of the Lord of Names and Attributes. His words, exalted be His grandeur: Beware, beware lest thou do what thou wrote at the end of thy letter. These are the deeds of the ignorant and the acts of the heedless. I swear by the Most Great Name that if any of the friends should injure anyone, it is as though he hath injured the Truth Itself. Conflict, disputation, corruption, murder and the like have been strictly forbidden in God's Book. Turn unto God in repentance for what thou didst intend, then return unto Him and say:

13 چندی قبل در جواب یکی از دوستان که بگمان خود قصد نصرت نمود که فی‌الحقیقه سبب تضییع امر بود این کلمات عالیات از مشرق ارادهٔ مالک اسماء و صفات نازل و ارسال شد قوله عزّ کبریائه ایّاک ایّاک ان تعمل ما کتبته فی آخر کتابک این اعمال اعمال جهلاست و افعال غافلین قسم باسم اعظم که اگر نفسی از دوستان اذیّت بنفسی وارد آورد بمثابهٔ آنست که بنفس حقّ وارد آورده نزاع و جدال و فساد و قتل و امثال آن در کتاب الهی نهی شده نهیاً عظیماً

14 O my God! I beseech Thee by Thy Most Exalted Word to ordain for me the word of forgiveness, for I have intended in my soul that which Thou didst not desire and which Thou didst forbid in Thy Book. I beseech Thee to remit my evil deeds and immerse me in the ocean of Thy forgiveness. Verily, Thou art the All-Forgiving, the Most Generous.

14 تب الی الله عمّا قصدته فی نفسک ثمّ ارجع الیه و قل یا الهی اسألک بالکلمة العلیا بأن تکتب لی کلمة الغفران لأنّی اردت فی نفسی ما لا اردته و نهیته فی کتابک اسألک بأن تکفّر عنّی سیّئاتی و تغمّسنی فی بحر غفرانک انّک انت الغفور الکریم

15 Every injustice manifested by an oppressor - leave him to the Truth Itself. The hand of divine justice is all-encompassing and all-pervasive. There is no need for corruption, conflict, disputation, murder and pillage. The victory of the Cause hath been and will be through utterance, and anything else stems from the promptings of self. God protect us and you, O concourse of those who have turned unto Him.

15 هر ظلمی که از ظالمی ظاهر شد او را بنفس حقّ واگذارید ید عدل الهی مهیمن و محیط است احتیاج بفساد و نزاع و جدال و قتل و غارت نداشته و ندارد نصرت امر ببیان بوده و خواهد بود و دون آن از هواهای نفسانیّه ظاهر شده و میشود اعاذنا الله و ایّاکم یا معشر المقبلین انتهی

16 Many such exalted words have been revealed in these days so that all the friends may become aware of the divine will and not commit that which would cause harm to God's Cause and injury to His chosen ones and holy ones. Verily He knoweth and judgeth, and He is the Truth, the Knower of the unseen.

16 و امثال این کلمات عالیات در این ایّام بسیار نازل که شاید جمیع دوستان بر ارادهٔ الهی مطّلع شوند و ارتکاب ننمایند امری را که سبب تضییع امر الله و ضرّ اولیا و اصفیا گردد انّه یعلم و یحکم و هو الحقّ علّام الغیوب

17 Regarding what you wrote about him who ascended to the Supreme Companion and what remained of him - these matters were presented before the Most Holy Court. He said: "We have accepted this and have entrusted it to Zein. He may do with it as he pleaseth." He also said: "The luminous countenance - upon him be My glory and My light - We have likewise entrusted to Zein." Both matters have been accepted and are referred to you. The Command is in His hand, and He is the Commander, the All-Wise.

17 در باب من صعد الی الرّفیق الأعلی و ما بقی منه مرقوم داشتید این مراتب در ساحت اقدس عرض شد فرمودند ما قبول نمودیم و بجناب زین عنایت فرمودیم یفعل فیه ما یشآء و همچنین فرمودند وجه منیر علیه بهائی و نوری آن را هم بجناب زین واگذاشتیم هر دو فقره بطراز قبول فائز و بآن جناب راجع الأمر بیده و هو الآمر الحکیم

18 As to what you mentioned concerning Aqa Muhammad Husayn, mention of him had previously been made in the Most Holy Court, and a most mighty and impenetrable Tablet specially revealed for him from the heaven of loving-kindness was dispatched along with Tablets for the land of H, which were sent from the direction of the land of Qaf. God willing, he will attain unto these. And again mention of him was made in the Most Holy Court, and the Sun of loving-kindness shone forth and appeared from the horizon of grace. God willing, he will attain unto these glad-tidings.

18 اینکه در بارهٔ جناب آقا محمّد حسین ذکر نمودید ذکر ایشان از قبل در ساحت اقدس مذکور و لوح اعزّ امنع مخصوص ایشان از سماء عنایت نازل مع الواح ارض هم که از طرف ارض قاف ارسال شد ارسال شده انشآءالله بآن فائز شوند و مجدّد هم ذکرشان در ساحت اقدس معروض و شمس عنایت از افق فضل مشرق و لائح انشآءالله باین بشارت هم فائز شوند

19 Likewise mention of Aqa 'Abdu'l-Vahhab was made in the Most Exalted Holy Court. This is what the Tongue of the All-Merciful spoke forth in the Kingdom of Utterance:

19 و همچنین ذکر جناب آقا عبدالوهّاب هم در ساحت اقدس اعلی معروض گشت هذا ما نطق به لسان الرّحمن فی ملکوت البیان

20 He is the Most Great

20 هو الأعظم

21 O Vahhab! The Wronged One Who hath spoken forth what He was commanded by God, the Lord of the worlds, maketh mention of thee. The world hath been illumined by the Luminary of Revelation, and yet most of the people are heedless. Among them are those who heard and denied, those who saw and turned away, and those who turned with clear certitude toward God. Blessed is the heart that hath attained unto recognition and the eye that hath beheld His luminous horizon. Hold fast unto the cord of the Cause in such wise that the intimations of the ungodly deter thee not. Act in accordance with what thou hast been commanded in the Book of God. He will aid thee and be with thee. Verily thy Lord is the All-Knowing, the All-Informed.

21 یا وهّاب یذکرک المظلوم الّذی نطق بما امر به من لدی الله ربّ العالمین قد انار العالم من نیّر الظّهور ولکنّ القوم اکثرهم من الغافلین منهم من سمع و انکر و منهم من رأی و اعرض و منهم من اقبل الی الله بیقین مبین طوبی لقلب فاز بالاقبال و لعین رأت افقه المنیر تمسّک بحبل الأمر علی شأن لا تمنعک اشارات المشرکین ان اعمل ما امرت به فی کتاب الله انّه یؤیّدک و یکون معک انّ ربّک لهو العلیم الخبیر

22 He is the Most Holy

22 هو الأقدس

23 We make mention of him who was named with Alif and Qaf (Aqa Jan), that he may hear what was heard by the ears of them who are nigh, who have cast the world behind them and turned with clear certitude toward the Lord of Eternity. These are servants whom neither swords deterred nor arrows frightened in this firm and wise Cause. When thou attainest unto the Book of thy Lord, take hold of it with such strength as

23 انّا نذکر من سمّی بالألف و القاف (آقا جان) لیسمع ما سمعته آذان المقرّبین الّذین نبذوا العالم و اقبلوا الی مالک القدم بیقین مبین اولئک عباد ما منعتهم السّیوف و ما خوّفتهم السّهام فی هذا الأمر المبرم الحکیم انّک اذا فزت بکتاب ربّک

is vouchsafed by God, the Strong, the Mighty. This is a Day wherein fruits have appeared and mysteries been revealed, and yet most of the people remain heedless. This is the Day of Recompense, and yet most of mankind remain turned away. Blessed is he who turned toward God when the Call was raised from His noble station. The glory shining forth from the horizon of grace be upon them that have believed in God, the Mighty, the Great.

خذه بقوّة من لدى الله القوىّ القدير هذا يوم فيه ظهرت الأثمار و برزت الأسرار ولكنّ القوم اكثرهم من الغافلين هذا يوم الجزآء ولكنّ النّاس اكثرهم من المعرضين طوبى لمن اقبل الى الله اذ ارتفع النّدآء من مقامه الكريم البهآء المشرق من افق الفضل على الّذين آمنوا بالله العزيز العظيم انتهى

24 And as to what was written concerning Aqa Muhammad Javad, upon him be 966 [Baha'u'llah], this is what the Tongue of Grandeur spoke forth:

24 و اينكه در بارهٔ جناب آقا محمّد جواد عليه ٩ ٦٦ [بهآء الله] مرقوم داشته بودند هذا ما نطق به لسان العظمة

25 He is the One Who speaketh the truth

25 هو النّاطق بالحقّ

26 O Muhammad-Javad! Verily We behold the two matters in the two most evident mysteries: once We made mention of the land of Sad in that which caused the world to smile, and once in that which caused the Lord of nations to lament. Observe then the mercy of God and His grace, and what the serpent hath wrought. Verily thy Lord is the All-Knowing, the All-Informed. O land of Sad! We counsel thee regarding the trusts of God and His chosen ones. Thus did We counsel thee aforetime when My Most Exalted Pen moved and lamented over what befell the Cause at the hands of them that wronged and denied the right of God when He came with manifest sovereignty. Say: O My loved ones! Sorrows have overtaken you by reason of what hath befallen you. Rejoice ye this day in that the countenance of the Ancient Beauty hath turned toward you from His most exalted horizon and maketh mention of you in that which caused the hearts of the sincere ones to be attracted. Thus hath My tongue spoken forth in My Kingdom of utterance as a token of My grace, and I am verily the All-Bountiful, the All-Generous. The glory be upon thee and upon My loved ones who have migrated in My path and borne hardships in My love, and upon every assured and steadfast one.

26 يا محمّد قبل جواد انّا قد نرى الأمرين فى السّرّين الأظهرين مرّة ذكرنا ارض الصّاد بما افترّ به ثغر العالم و اخرى بما ناح به مولى الأمم فانظر فى رحمة الله و فضله و فيما ارتكبت الرّقشآء انّ ربّک لهو العليم الخبير يا ارض الصّاد نوصيک فى امانات الله و اصفيائه كذلک وصّيناک من قبل اذ يتحرّک و ينوح قلمى الأعلى على ما ورد على الأمر من الّذين ظلموا و انكروا حقّ الله اذ اتى بسلطان مبين قل يا احبّائى قد اخذتكم الأحزان بما ورد عليكم ان افرحوا اليوم بما توجّه اليكم وجه القدم من افقه الأعلى و يذكركم بما انجذبت به افئدة المخلصين كذلک نطق لسانى فى ملكوت بيانى فضلاً من عندى و انا الفضّال الكريم البهآء عليک و على احبّائى الّذين هاجروا فى سبيلى و حملوا الشّدائد فى حبّى و على كلّ موقن مستقيم انتهى

27 Concerning the two maidservants about whom you wrote, regarding what they had done, this was presented at the Most Holy Court. No response issued forth from the Dayspring of the Cause, and they commanded to present another matter. Therefore this servant is uncertain whether they will later be blessed with the word of forgiveness or not. The Command is in the hand of God, the Powerful, the Mighty.

27 و در بارهٔ آن دو امه كه مرقوم فرموده بوديد بما اكتسبتا در ساحت اقدس عرض شد جواب از مطلع امر صادر نشد و بعرض مطلب آخر امر فرمودند لذا اين عبد متحيّر كه آيا از بعد بكلمهٔ غفران فائز شوند يا نه الأمر بيد الله المقتدر القدير

28 Regarding the matter of the departed wife of Jinab-i-Aqa Siyyid 'Ali, upon him be the Glory of God, which you wrote about - this was presented. He, exalted be His grandeur, said: "Verily she hath attained unto forgiveness. We made mention of her before with beautiful remembrance." Now she is free

28 در فقرهٔ ضلع مرفوع جناب آقا سيّد على عليه بهآء الله مرقوم داشتيد عرض شد قال عزّ كبريائه انّه فاز بالغفران انّا ذكرناه من قبل بذكر جميل حال از كدورات دنياى غبارآلوده فارغ و

from the turbidities of this dust-laden world and, with utmost joy and fragrance, is dwelling and moving in the Supreme Horizon. Upon her be the Glory of God, His mercy, His praise and His remembrance. End quote.

بکمال روح و ریحان در رفیق اعلی ساير و ساکن علیه بهآء الله و رحمته و ثنآء الله و ذکره انتهی

29 And likewise, concerning Karbila'i Aqa Jan, these clear verses were sent down from the heaven of loving-kindness. His word, exalted be His grandeur:

29 و همچنین در بارهٔ کربلائی آقا جان این آیات بیّنات از سماء عنایت نازل قوله عزّ کبریائه

30 In My Name, the Rememberer and the Remembered

30 بسمی الذّاکر و المذکور

31 O Letter Qaf between the two Alifs! Hearken unto the Call of the Meeting Place of the Two Seas from these two Most Exalted Names, at whose appearance the heaven was cleft asunder, the earth was split open, the Cry was raised in truth, and every firm pillar was shaken. Through them the Qaim appeared and gave glad tidings to the people of the Qayyum, at Whose manifestation the birds warbled upon the trees. God hath come with a Cause before which all the hosts of the earth combined cannot stand. Thus hath the Tongue of Grandeur spoken in His mighty prison. Say: Through My Name the Kingdom of Names appeared, and through My Call the Call was raised from the Dawning-Place of Glory, and by My Command all who are in the heavens and earth were thunderstruck, save those whom We preserved, rescued and delivered. And I am verily the Powerful over what I will, and I am the Mighty. Thus were the hosts of revelation arrayed in the form of words in these lines which have appeared in this luminous Tablet. When thou attainest unto My Book, rejoice and say: Praise be unto Thee, O Thou the Goal of the worlds!

31 یا حرف القاف بین الألفین ان استمع ندآء مجمع البحرین من هذین الاسمین الأعلیین اللّذین اذا ظهرا انفطرت السّمآء و انشقّت الأرض و ارتفعت الصّیحة بالحقّ و تزلزل کلّ قائم مستقیم بهما ظهر القائم و بشّر النّاس بالقیّوم الّذی اذا ظهر هدرت الأطیار علی الأشجار قد اتی الله بأمر لا یقوم معه جنود الأرض کلّها کذلک نطق لسان العظمة فی سجنه العظیم قل باسمی ظهر ملکوت الأسمآء و بندائی ارتفع النّدآء من مطلع الکبریآء و بأمری انصعق من فی السّموات و الأرضین الّا من حفظناه و انقذناه و نجّیناه و انا المقتدر علی ما اشآء و انا القدیر کذلک صفّت جنود الوحی علی هیئة الکلمات فی هذه الأسطر الّتی ظهرت فی هذا اللّوح المنیر انّک اذا فزت بکتابی ان افرح و قل لک الحمد یا مقصود العالمین

32 Whatever wealth they plundered in the land of Sad, and from every drop of blood that was unjustly shed in that land, countless beings have perished and continue to perish. Likewise, slumber hath not overtaken and will not overtake the wealth of Truth - it is ever wakeful and aware. Assuredly shall the oppressors be tormented by the fruits of their deeds. From the manifestation of one deed of Ubaidullah the Second, there appeared and was committed that which Ubaidullah the First had shunned. Lo! The curse of God be upon the wrongdoing people! Nothing hath appeared or will appear without cause and effect. Consider how many souls have perished and how many towns and dwellings have returned to dust and are now seen as barren plains. This is the portion today, and what shall come to pass hereafter God alone knoweth. Think not that the loved ones who were slain amid this by the swords of oppressors were lost. I swear by the Sun of the Kingdom of Truth that every soul among the friends of God who in that event drank the cup of martyrdom ascended to the Supreme Horizon and now dwelleth at rest beneath the canopies of God's

32 آنچه در ارض صاد از اموال بغارت بردند و از هر قطرهٔ خونی که در آن ارض بغیر حقّ چکید خلق لایحصی از ارض رفته و میرود و کذلک اموال حقّ را نوم اخذ نکرده و نمیکند بیدار و آگاهست و البتّه ظالمین بثمرات اعمال خود معذّب خواهند شد از ظهور یک عمل از اعمال رقشآء عبیدالله ثانی ظاهر شده و ارتکاب نمود آنچه را که عبیدالله اوّل از آن اجتناب نموده الا لعنة الله علی القوم الظّالمین بی سبب و اثر هیچ امری ظاهر نشده و نمیشود تفکّر نما چه مقدار از نفوس از میان رفت و چه مقدار از بلاد و دیار که بتراب راجع و الیوم قاعاً صفصفا مشاهده میشوند قسمت امروز اینست و از بعد حقّ عالم است که چه واقع شود گمان نکنید که احبّا هم در این میان از سیوف ظالمان کشته شده‌اند قسم بآفتاب ملکوت صدق که

mercy. Were those stations to be revealed even to the extent of a needle's eye, all would cry out "Would that I had been with them!" And every friend who suffered outward loss - that was and is complete gain. The people of Baha have been and are in magnificent gain. If in any day of days and time of times, some loss should occur in accordance with divine wisdom's requirements, one must not grieve over it. God will assuredly adorn it with the ornament of supreme gain. Verily He is the Truth, the Powerful, the All-Knowing, the All-Wise. End.

هر نفسی از دوستان الهی که در آن واقعه شربت شهادت آشامید برفیق اعلی صعود نمود و در ظلّ قباب رحمت الهی ساکن و مستریح گشت اگر آن مقامات بقدر سمّ ابره تجلّی نماید کل بندای یا لیتنی کنت معه ناطق میگردند و هر نفسی از دوستان که خسارت ظاهره بر او واقع شده آن ربح کامل بوده و هست اهل بها در ربح عظیم بوده و هستند اگر در یومی از ایّام و وقتی از اوقات نظر بمقتضیات حکمت الهیّه خسارتی واقع شود نباید از او محزون بود البتّه حقّ او را بطراز ربح اعظم مزیّن فرماید انّه لهو الحقّ المقتدر العلیم الحکیم انتهی

33 As you wrote stating that His honor Aqa 'Azizu'llah from the Land of Kha had requested that you mention him in the Most Holy Court and seek bounties on behalf of the friends in the Land of Kha - Mulla 'Ali, Aqa Mirza Kazim, Aqa Khudadad, Aqa Shahvardi and others, upon them be the Glory of God - all were mentioned in the Most Holy Court. In these days especially, from the heaven of Will, Most Holy Tablets have been revealed for each one, and likewise exalted and wondrous verses concerning the loved ones of the Land of Kha have flowed from the Supreme Pen. Now two posts specifically for the Land of Kha have gone, and another will go this week, and likewise next week or the week after. Yes, previously there were delays for some time, through His wisdom, and He is the All-Knowing, the All-Informed. They commanded that His honor Zayn should give them glad tidings of the Tablets and what was revealed for them.

33 اینکه مرقوم داشته بودید که جناب آقا عزیزاللّه از ارض خاء خواهش نموده که آن جناب ذکر ایشان را در ساحت اقدس معروض دارند و از برای دوستان ارض خاء جناب ملّا علی و آقا میرزا کاظم و آقا خداداد و آقا شاهوردی و سایر علیهم بهآء اللّه طلب عنایت نمایند جمیع در ساحت اقدس عرض شد در این ایّام مخصوص هر یک از سماء مشیّت لوح امنع اقدس نازل و همچنین آیات بدیعهٔ منیعه در بارهٔ احبّای ارض خاء از قلم اعلی جاری حال دو پوسته مخصوص ارض خاء رفته و در این هفته هم خواهد رفت و همچنین هفتهٔ بعد یا بعد بعد بلی از قبل مدّتها تأخیر شد حکمة من عنده و هو العلیم الخبیر فرمودند جناب زین بشارت الواح و ما نزّل لهم را بایشان بدهند

34 Furthermore, regarding those two handmaidens who after being mentioned were not blessed with the expression of favor, at this time the Tongue of the All-Merciful spoke these words: "O thou servant who art present, We once declared to His honor Zayn that if he were to intercede for even the most wretched of people, We would accept it. Therefore divine forgiveness encompassed their condition. He is verily the Forgiving, the Generous." End.

34 عرض دیگر آنکه در بارهٔ آن دو امه که بعد از عرض باظهار عنایت فائز نشدند در این حین لسان رحمن باین بیان ناطق یا عبد الحاضر بجناب زین وقتی اظهار داشتیم که اگر از اشقی النّاس شفاعت نماید قبول نمائیم لذا عفو الهی شامل حال ایشان شد انّه لهو الغفور الکریم انتهی

35 It is submitted that truly their deeds were most reprehensible. It was purely through kindness to that honored one that the word of forgiveness was heard from the mouth of the All-Merciful's grace. His is the praise and favor.

35 عرض میشود که فی‌الحقیقه عملشان بسیار منکر بوده محض عنایت بآن حضرت کلمهٔ غفران از فم فضل رحمن استماع شد له الحمد و المنّة

36 Furthermore, He commanded to write to His honor Zayn that he should observe great wisdom. The power of Islam has begun

36 عرض دیگر آنکه فرمودند بجناب زین بنویس که بسیار حکمت را منظور کند قوّت اسلام

to weaken. This has not been and is not except due to the heedlessness of the heedless ones and the oppression of the oppressors. No one has attempted to remedy it and what is worse, they have not even understood the cause of the weakness. In their vain imaginings they have increased their ignorant zeal and useless prejudices. Therefore great care must be taken. Some people are introduced in the name of friendship, love and acceptance so they may become informed of the Cause. In any case, they have placed and do place spies. All friends should observe wisdom. They should not believe every speaker, accept every seeker, trust every newcomer, or reveal to every flatterer. Thus does the Wronged One counsel His loved ones and friends out of His grace.

رو بضعف نهاده این نبوده و نیست مگر از غفلت غافلین و ظلم ظالمین احدی در تدارک آن برنیامده و سهل است علّت ضعف را هم نفهمیده‌اند بخیال خود حمیّت جاهلیّه و تعصّبات لایسمنهٴ لایغنیه را زیاد نموده‌اند لذا باید بسیار ملاحظه نمود بعضی از نفوس را باسم دوستی و محبّت و اقبال داخل مینمایند تا بر امر مطّلع شوند در هر حال مفتّش گذاشته و میگذارند حکمت را جمیع دوستان ملاحظه نمایند هر قائلی را تصدیق نکنند و هر مقبلی را قبول ننمایند و از هر واردی مطمئن نباشند و بر هر مدّاحی کشف نکنند کذلک یعظ المظلوم احبّائه و اولیائه عنایةً من عنده انّه

37 In these matters great care must be taken. If they would observe with the eye of fairness and keep in view the side of truth, all would approach this Most Exalted Cause with complete humility. But since they soar on the wings of passion and look with the eye of tyranny, therefore the veiling of signs and tokens is most fitting and appropriate. Now they know the pain for they see it, but they are heedless of the Physician and remedy. They have considered pure justice as oppression and pure good as evil. Thus have their souls seduced them while they perceive not.

37 در این فقرات بسیار باید ملاحظه نمود اگر بنظر انصاف ملاحظه نمایند و طرف حقّ را منظور دارند جمیع بخضوع تمام باین امر امنع اقدام کنند ولکن چون پیر هوی طائرند و بنظر اعتساف ناظر لذا ستر آیات و علامات اولی و انسب حال درد را میدانند چه که می‌بینند ولکن از طبیب و درمان غافلند عدل محض را ظلم دانسته‌اند و خیر محض را شرّ کذلک سوّلت لهم انفسهم و هم لا یشعرون

38 The mention of Mulla 'Ali-Akbar—upon him rest the most glorious splendours of Baha'u'llah—was laid before the Most Holy Presence. This is what the Tongue of Grandeur hath uttered:

38 ذکر جناب ملّا علی اکبر علیه بهآء الله الأبهی در ساحت اقدس عرض شد هذا ما نطق به لسان العظمة

39 "O Ali-Akbar! The Speaker of Sinai in this Dispensation hath spoken thus: "Glory is not his who loveth his country, but glory is his who loveth the world." This utterance hath, ere this, shone forth from the horizon of the heaven of God's holy Tablet. Well is it with them that comprehend! O Ali, make all aware that they may discover and understand the true meaning of assistance as revealed in God's Book from the heaven of His Will. Let them not consider corruption to be reform, nor count murder and plunder among the means of rendering aid. True assistance is through utterance and that which the All-Merciful hath revealed in the Book. Under all conditions, exert your utmost effort that the fragrance of discord may be wholly dispelled and the sun of unity and concord may shine forth from the horizons of hearts. God willing, the fruits of this endeavor shall appear and its effects become manifest through earnest striving.

39 یا علیّ قبل اکبر مکلّم طور در این ظهور باین کلمه ناطق لیس الفخر لمن یحبّ الوطن بل لمن یحبّ العالم و شمس این کلمه از قبل از افق سماء لوح الهی اشراق فرمود طوبی للعارفین یا علی جمیع را آگاه نما تا کلّ معنی کلمهٴ نصرت که در کتاب الهی از سماء مشیّت نازل شده بیابند و ادراک نمایند فساد را اصلاح ندانند و قتل و غارت را از شئونات نصرت نشمرند نصرت ببیان و ما انزله الرّحمن فی الکتاب بوده در جمیع احوال کمال جهد را مبذول دارید تا روایح اختلاف بالمرّه مقطوع شود و آفتاب الفت و اتّحاد از آفاق قلوب اشراق نماید انشآءالله ثمر این امر ظاهر شود و اثر آن بجدّ و اجتهاد باهر گردد

40 "O Zayn! In these special days a most wondrous and impregnable Tablet was revealed and sent to the aforementioned soul. God willing, may he attain to that which He loveth and is pleased with, and may he achieve true martyrdom in this divine Day. Convey to him My glad-tidings and mention unto him that which My tongue hath uttered in the kingdom of My utterance." End.

40 یا زین در این ایّام مخصوص جناب مذکور لوح ابدع امنع نازل و ارسال شد انشآءالله مطلع ما یحبّ و یرضی واقع شوند و بشهادت حقیقی در یوم الهی فائز گردند بشّره من قبلی و اذکر له ما نطق به لسانی فی ملکوت بیانی انتهی

41 As for what thou didst write concerning Haji Kazem, Mirza Hasan and Aqa Ali, upon them be the Glory of God, this is what the Tongue of the All-Merciful hath spoken:

41 اینکه در بارهٔ جناب حاجی کاظم و میرزا حسن و آقا علی علیهم بهآء الله مرقوم داشتید عرض شد هذا ما نطق به لسان الرّحمن

42 He is the Most Holy

42 هو الأقدس

43 O Kazim! Thy mention hath come before the Wronged One, and this mighty, impregnable Tablet hath been revealed for thee. We have mentioned thee before and mention thee now as a favor from One Who is All-Knowing, All-Wise. Grieve not over anything. Rejoice in that the Most Exalted Pen remembereth thee from this sublime station. Today, every soul must engage in service to the Cause, and the service and triumph of the Cause hath been and shall ever be teaching, as well as unity and harmony among the loved ones, and showing consideration and fellowship toward one another. O Kazem! Hold fast unto that which God hath desired, for it is better for thee than that which thou desirest. Thy Lord is indeed the All-Wise, the All-Informed. God willing, mayest thou be occupied in service to God's Cause with supreme steadfastness. Today this service taketh precedence over all deeds. Thus doth the Clear Book command thee. O Kazem! We make mention of the Kazem who was martyred in My path and sacrificed his soul for love of Me. By God's life! He hath attained to a station whose description hath left the tongues of the mystics powerless.

43 یا کاظم قد حضر ذکرک لدی المظلوم و نزّل لک هذا اللّوح المحکم المنیع قد ذکرناک من قبل و نذکرک فی هذا الحین فضلاً من لدن علیم حکیم لا تحزن من شیء ان افرح بما یذکرک القلم الأعلی من هذا المقام الرّفیع الیوم باید هر نفسی بخدمت امر مشغول شود و خدمت امر و نصرت امر تبلیغ بوده و خواهد بود و هم‌چنین اتّحاد و اتّفاق احباب و مراعات و مدارای با هم یا کاظم تمسّک بما اراده الله انّه خیر لک عمّا اردته انّ ربّک لهو الحاکم الخبیر انشآءالله باستقامت کبری بخدمت امر الله مشغول باشی الیوم این خدمت مقدّم است بر کلّ اعمال کذلک یأمرک من عنده کتاب مبین یا کاظم انّا نذکر الکاظم الّذی استشهد فی سبیلی و فدی نفسه لحبّی لعمر الله قد فاز بمقام عجزت عن ذکره السن العارفین

44 He is the Most Great, the Most Glorious

44 هو الأعظم الأبهی

45 O Hasan! There hath befallen this Name that which caused Hussein to lament in the Most Exalted Kingdom and made the eyes of the denizens of Paradise to shed tears, yet the wrongdoers are in evident joy. Soon shall the breezes of chastisement from God, the Lord of all worlds, overtake them. Blessed is the visitor who visiteth him and the seeker who seeketh his holy resting place. We make mention of him and his brother as a favor from Us, and We are the All-Mentioning, the All-Knowing. God willing, mayest thou be blessed with divine favors and act according to that which God hath desired. Given the upheaval in these realms, pilgrimage to this land is not advisable. Trusting in God, remain occupied with the mention of the Beloved

45 یا حسن قد ورد علی هذا الاسم ما ناح به الحسین فی ملکوت الأعلی و ذرفت عیون اهل الفردوس ولکنّ الظّالمین فی فرح مبین سوف تأخذهم نفحات العذاب من لدی الله ربّ العالمین طوبی لزائر زاره و لقاصد قصد رمسه الشّریف انّا نذکره و اخاه فضلاً من عندنا و انا الذّاکر العلیم انشآءالله بعنایت الهی فائز باشی و به ما اراده الله عامل توجّه باین ارض نظر بانقلاب این ممالک محبوب نه متوکّلاً علی الله در اراضی ایران بذکر محبوب امکان مشغول باشید انّه یکتب

of all creation in the lands of Iran. He recordeth for those who hold fast to goodness the reward of them that have attained. Glory be upon those who have hearkened to My call and acted according to that which was commanded by Me.

لمن تمسّک بالمعروف اجر الفائزین البهآء علی من سمع ندائی و عمل بما امر به من عندی

46 In the name of the Peerless Lord, the All-Knowing

46 بنام یکتا خداوند دانا

47 O Ali! My name Zayn mentioned thee, and the Supreme Pen hath turned toward thee from this Most Glorious Station that perchance thou mayest be set ablaze by the fire of divine love in such wise that thou mayest become freed from thine own will and desire and wish, and hold fast unto the Will of God. With utmost joy and fragrance, busy thyself with the remembrance of the Goal of all the worlds. To turn towards these lands is contrary to wisdom. Whosoever is with God, God shall be with him. This is the unique pearl of the ocean of knowledge: "Be thou for Me that I may be for thee." Thus hath the Tongue spoken in the Kingdom of Utterance. Blessed is he who hath heard and rendered thanks.

47 یا علی اسمی زین علیه بهائی تو را ذکر نمود و قلم اعلی از این مقام ابهی بتو توجّه فرمود که شاید از نار محبّت الهی مشتعل شوی] بشأنی که از اراده و مشیّت و خواهش خود آزاد گردی و بارادهٔ حقّ تمسّک نمائی بکمال روح و ریحان بذکر مقصود عالمیان مشغول باش توجّه باین اراضی از حکمت خارج است هر نفسی با حقّ باشد حقّ با او خواهد بود اینست یکتا لؤلؤ دریای عرفان قولی من قبل کن لی لأکون لک کذلک نطق اللّسان فی ملکوت البیان طوبی لمن سمع و شکر

48 He is the Most Great, the Most Ancient

48 هو الأعظم الأقدم

49 O Ali-Qabli-Akbar! Beware lest thy desire prevent thee from the Will of God, the Powerful, the Mighty, the All-Knowing. Verily He knoweth, judgeth, seeth and remembereth. Thy Lord is indeed the All-Hearing, the All-Seeing. Be thou as one extinct before the manifestations of His Cause and content with what God hath ordained in the Book. It behooveth thee to move by My Will and walk in My Path. Thus doth the Revealer of verses teach thee. Give thanks unto God for having revealed unto thee these verses whereby the horizons have been illumined. By the life of God! All that hath been created on earth cannot equal one word thereof. He Who hath spoken beareth witness that there is none other God but Me, the One, the Chosen One.

49 یا علی قبل اکبر ایّاک ان تمنعک ارادتک عن ارادة الله المقتدر العزیز العلّام انّه یعلم و یحکم و یری و یذکر انّ ربّک لهو السّمیع البصّار کن فانیاً عند ظهورات امره و راضیاً بما حکم الله فی الکتاب لک ان تتحرّک بارادتی و تمشی علی صراطی کذلک یعلّمک منزل الآیات ان اشکر الله بما انزل لک هذه الآیات الّتی بها انارت الآفاق لعمر الله لا یعادل بکلمة منها ما خلق فی الأرض یشهد بذلک من نطق انّه لا اله الّا انا الواحد المختار انتهی

50 And regarding what thou didst mention about Mulla Alijan, upon him be the glory of God, God willing whatever hath been revealed in these stations along with the two pages of questions concerning the Most Holy Book and the Book of Prayers shall be sent. At present this servant is engaged outside the city in the presence of His Countenance, and what hath been revealed in these stations is not at hand.

50 و اینکه مطالب جناب ملّا علیجان علیه بهآء الله را ذکر فرمودید انشآءالله از بعد آنچه در این مقامات نازل شد مع دو ورقهٔ سؤالات که از کتاب اقدس و کتاب مناجات نموده بودید ارسال میشود حال این عبد در خارج بلد تلقاء وجه مشغول است و آنچه هم در این مقامات نازل شده در نظر نیست

51 Concerning what thou didst write about Haji Muhammad who is among the relatives of the honored guest, upon her be the glory of God, it hath been presented and there hath been heard from the Tongue of Grandeur that which sufficeth him throughout the duration of the kingdom and the realm. The servant conveyeth greetings unto him and giveth him glad-tidings of

51 اینکه در بارهٔ جناب حاجی محمّد که از منتسبین جناب میهمان علیها بهآء الله است مرقوم داشتید قد عرضت و سمعت من لسان العظمة ما یکفیه بدوام الملک و الملکوت انّ الخادم یکبّر علیه و یبشّره بعنایة الله المقتدر المهیمن الغفور الکریم

the favors of God, the Powerful, the Supreme, the Forgiving, the Generous.

52 و ما ذکرتم فی ضلع جناب محمّد قبل علی علیه بهآء الله قد عرضته لدی الوجه و اجاب المقصود بما خضع له ما نطق به السن العالم و تحرّک علیه القلم فی ازل الآزال و هذا ذکر یظهر علی شأنی والّا ما لی و ذکر من لم یعرفه احد من الممکنات تعالی تعالی عن وصفی و وصف فوق آن ورقه را بشارت دهید بذکر الهی

52 And concerning what thou didst mention about the wife of Muhammad-Qabli-Ali, upon him be the glory of God, it hath been presented before His Countenance and the Desired One hath answered in such wise that all the tongues of the world have become submissive to it and the Pen hath moved upon it from time immemorial. And this is a mention that appeareth thus; otherwise, what have I to do with mentioning one whom none among all created things hath known? Exalted, exalted is He above my description and the description of those above me. Give that leaf glad-tidings of God's mention.

53 قد حضر الخادم لدی الوجه و عرض ما عرضه من سمّی بمحمّد قبل صادق فلمّا سمع المقصود قال و قوله الأحلی طوبی له بما نطق بالمعروف و ذکر ما ینبغی ذکره نعیماً له و لمن توجّه به فی سبیل الله یا زین امثال این عمل لدی المظلوم بسیار محبوبست کبّر علیهما من قبلی و بشّرهما بذکری قل یا خادمی علیک بهائی یا حسن انّک سمعت و عملت ما نطق به لسان الله من قبل بقوله احسن کما احسن الله الیک انّا نذکر احبّآء الله فی هناک و نکبّر علیهم و نصلّی علی من تمسّک بالتّقوی و عمل بما امر به فی الکتاب بشّرهم و ذکّرهم انّ ربّک لهو العزیز الوهّاب البهآء علیک و علیهم و علی امائی اللّائی آمنّ بالله ربّ الأرباب انتهی

53 The servant hath attained the presence and presented that which was submitted by him who was named Muhammad-Qabli-Sadiq. When the Desired One heard it, He spoke - and His utterance is the sweetest - "Blessed is he for having spoken with kindness and mentioned that which was befitting to mention. Joy be unto him and unto whosoever hath turned unto him in the path of God." O Zayn! Such deeds as these are most beloved in the sight of the Wronged One. Convey My greetings unto them both and give them glad-tidings of My mention. Say: "O My servant, upon thee be My glory! O Hasan! Thou hast heard and acted upon what the Tongue of God spoke aforetime in His words 'Do good as God hath dealt well with thee."' We make mention of the loved ones of God in that place and convey Our greetings unto them, and We pray for those who have held fast unto righteousness and acted according to what they were commanded in the Book. Give them glad-tidings and remind them. Verily thy Lord is the Mighty, the Bestower. The Glory be upon thee and upon them and upon My handmaidens who have believed in God, the Lord of Lords.

54 عرض دیگر چون مخصوص جناب آقا میرزا عبدالله علیه بهآء الله و الطافه لوح امنع اقدس از سماء مشیّت نازل دیگر این عبد جسارت ننمود و البتّه این عذر مقبول است نسأله تعالی بأن یؤیّدنا علی خدمة امره فی کلّ الأحوال خدمت ایشان و دوستان و اسرآء الله آن ارض ذکر فنا و نیستی از این عبد معلّق و منوط بعنایت آن حضرتست انشآءالله کل بکمال فرح و سرور و ایقان و اطمینان از بحر عرفان بنوشند و بذکر دوست یکتا مشغول باشند البهآء علی حضرتکم و علی الّذین یسمعون قولکم و بیانکم فی امر الله مالک الوجود

54 Another submission: since a Most Holy, Most Exalted Tablet has been specifically revealed from the heaven of God's will for his honor Aqa Mirza 'Abdu'llah, upon him be the glory of God and His favors, this servant did not presume further, and surely this excuse is acceptable. We beseech the Most High to assist us in serving His Cause in all conditions. Mention of self-effacement and nothingness from this servant is suspended and contingent upon your honor's favors. God willing, may all drink from the ocean of divine knowledge with utmost joy and gladness, with certitude and assurance, and be occupied with the mention of the Peerless Friend. Glory be upon your honor and upon those who hearken to your words and your utterance in the Cause of God, the Lord of existence.

55 Another submission regarding His Holiness Ismu'llah-i-Asdaq, upon him be, from all glory, its most glorious: This Most Holy, Most Exalted utterance was revealed at this time, His mighty and glorious Word: "Verily We make mention of Our Name, the Most Truthful, who traveled through the lands until he attained the presence at the Gate and heard what Moses heard on the Mount of Knowledge from the tongue of the loving-kindness of his Lord, the All-Merciful. Blessed is he and blessed is he who maketh mention of him through that which hath been sent down from the Supreme Pen from God, the Cleaver of the dawn and the Lord of Names." End.

55 عرض دیگر در بارهٔ حضرت اسم الله اصدق علیه من کلّ بهآء ابهاه این بیان امنع اقدس در این حین نازل قوله عزّ کبریائه انّا نذکر اسمنا الأصدق الّذی دار البلاد الی ان حضر لدی الباب و سمع ما سمعه الکلیم فی طور العرفان من لسان عنایة ربّه الرّحمن طوبی له و لمن ذکره بما نزّل من القلم الأعلی من لدی الله فاطر السّمآء و مالک الأسمآء انتهی

56 The servant 3 Rabi'u'th-Thani 1298

56 خادم ۳ ربیع‌الثّانی سنهٔ ۱۲۹۸

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To: Mulla Ali Akbar et al.
Date: 1298-04-09 [1881-Mar-11]

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

1 بسم ربّنا الأعظم الأقدس العلیّ الأبهی

2 Waves of praise and glory befit and beseem the Beloved One Who, through His wondrous favor, abolished the law of the sword and raised in its stead the standard of utterance. He summoned all on earth to the most exalted horizon and commanded the triumph of His Cause, limiting victory to utterance alone, that the sincere ones, the near ones, the assured ones, and the wise ones might, through the wisdom revealed and the utterances of the Lord of Oneness, awaken the heedless people and draw them to the pavilion of divine majesty. Blessed are they who have found the sweetness of the utterance of the All-Merciful and acted according to His good-pleasure. My spirit and the spirit of all in the world be a sacrifice for His tenderness! He hath abolished the law of the sword and forbidden all that causeth grief, let alone anything beyond that. Exalted, exalted be His bounty and exalted be His mercy! I beseech

2 بحور حمد و ثنا محبوبیرا لایق و سزا که از عنایت بدیعه حکم سیف را مرتفع فرمود و بر مقام آن علم بیان برافراخت جمیع من علی الأرض را بافق اعلی دعوت نمود و بنصرت امر امر فرمود و نصرت را ببیان مخصوص ساخت تا مخلصان و مقرّبان و موقنان و دانایان بحکمت منزله و بیانات مالک احدیه ناس غافل را آگاهی بخشند و بخباء مجد الهی کشانند طوبی از برای نفوسیکه لذّت بیان رحمن را یافتند و بآنچه اراده فرمود عمل نمودند روحی و روح من فی العالم لشفقته الفداء قد ابطل حکم السّیف و نهی الکلّ عمّا یحدث به الحزن فکیف فوقه تعالی تعالی فضله و تعالت رحمته اسئله تعالی بأن یؤیّد الکلّ علی ما امرهم به فی کتابه و یعرّفهم مقامات الأخلاق الحسنة و الأعمال الطّیّبة الخالصة

Him, exalted be He, to assist all to fulfill what He hath commanded them in His Book and to make known to them the stations of goodly character and pure, sincere deeds.

3 Should all on earth discover the sweetness of the utterance of the All-Merciful, they would assuredly turn to naught else and would forever circle round His will. I implore God, exalted be His glory, that through His loved ones they may comprehend the purpose of victory as set forth in the Book of God, that all may discover the fragrance of deeds performed for God's sake and arise to do that which is beloved this day.

3 اگر جمیع من علی الأرض لذّت بیان رحمن را بیابند البتّه بدون آن توجّه ننمایند و لازال طائف حول اراده گردند از حقّ جلّ جلاله سائل و آمل که بواسطهٔ اولیای خود مقصود از نصرت را که در کتاب الهی است ادراک نمایند تا کلّ عرف عمل لله را بیابند و بآنچه الیوم محبوبست قیام کنند

4 O my God and God of all things, my Beloved and the Beloved of all in earth and heaven! I beseech Thee to shower from the clouds of Thy bounty the rain of knowledge and understanding upon the good soil of assured souls, that all may testify with absolute certainty to Thy power and refer the requital of the transgressors and oppressors unto Thee, while they themselves consort with all the peoples of the world with the utmost kindness and mercy. Verily, He is the Triumphant, the Powerful, the Forceful, the Mighty, the All-Powerful.

4 یا الهی و اله الأشیآء و محبوبی و محبوب من فی الأرض و السّمآء از تو مسئلت مینمایم که از ابر بخشش خود امطار علم و عرفان بر اراضی طیّبهٔ نفوس موقنه عطا فرمائی و مبذول داری تا کلّ بیقین ثابت جازم بر قدرتت گواهی دهند و جزای معتدین و ظالمین را بتو راجع نمایند و خود بکمال شفقت و رحمت با اهل عالم معاشرت کنند انّه لهو الغالب القادر الآخذ المقتدر القدیر

5 O beloved of my heart! Your letter which dawned from the horizon of love and affection on the first of Safar taught melody to the bird of the heart and guided the nightingale of the soul to the rose garden of divine knowledge. May you ever be confirmed and assisted in this righteous deed. After becoming aware, that which neither nourishes nor satisfies turned towards the Mother Book, and the ephemeral drop turned towards the eternal ocean. After attaining presence in the Most Holy, Most Exalted, Most Glorious Court, your supplication was presented to its conclusion. This is what was revealed from the Kingdom of utterance of our Lord, the Most Merciful. His word, exalted be His glory:

5 یا محبوب قلبی دستخطّ آن جناب که در غرّهٔ صفر از مطلع محبّت و وداد ظاهر شد طیر قلب را صفیر آموخت و عندلیب جانرا بگلزار عرفان راه نمود انشآءالله لازال باین عمل مبرور مؤیّد و موفّق باشید و بعد از اطّلاع نقطهٔ لایسمنه لایغنیه بامّ الکتاب توجّه نمود و قطرهٔ فانیه بحر باقی اقبال کرد و بعد از حضور در ساحت امنع اقدس اعزّ ارفع ابهی مناجات آنجناب را الی آخر عرض نمود هذا ما نزّل من ملکوت بیان ربّنا الرّحمن قوله جلّ اجلاله

6 "O Ali! We have heard that wherewith thou hast praised God. It behooveth thee to hear at this time that which appeareth from the Kingdom of praise. We have found in thy words the fragrance of humility, submissiveness and steadfastness in the Cause of God, the Lord of Names, and We desired to attract thee in such wise that thou wouldst find the fragrance of might, power and grandeur. O Ali! Mine ear hath heard that wherewith thou didst commune with God at a time when My tongue was speaking, saying that the remembrance, utterance and praise which appeared from the mines of God's knowledge, the dawning-places of His revelation and the treasuries of His mercy were for My Self, and I am the Hearer, the Beholder, the Answerer, the Mighty, the Wise. The servant presented thy letter and read what was therein before the Wronged One,

6 یا علی انّا سمعنا ما اثنیت به الله لک ان تسمع فی هذا الحین ما یظهر من ملکوت الثّنآء انّا وجدنا من کلماتک عرف الخضوع و الخشوع و الاستقامة فی امر الله مالک الأسمآء و اردنا ان نجذبک علی شأن تجد عرف القوّة و القدرة و الکبریآء یا علی قد سمع اذنی ما ناجیت به الله فی حین کان ینطق لسانی بأنّ الذّکر و البیان و الثّنآء الّذی ظهر من معادن علم الله و مشارق وحی الله و مخازن رحمة الله لنفسی و انا السّامع النّاظر المجیب العزیز الحکیم قد حضر الخادم بکتابک و قرأ ما فیه لدی المظلوم الّذی اقتصر اموره فی ذکر الله ربّ العالمین کبّر من قبلی احبّائی و بشّرهم

Who hath confined His affairs to the mention of God, the Lord of the worlds. Convey My greetings to My loved ones and give them the glad-tidings of My grace, My bounty, My mercy, My favors and My gifts. Verily thy Lord is the Forgiving, the Generous."

بعنایتی و فضلی و رحمتی و الطافی و مواهبی انّ ربّک لهو الغفور الکریم

7 Give thou the glad-tidings of God's grace to all and make them joyous through His bounty. Say: Let all fix their gaze upon this blessed word which hath appeared from the horizon of the preserved tablet: "Verily the victory of My Cause is through My Self and is within the grasp of My power and the right hand of My might. Blessed is the soul that findeth the fragrance of what We have mentioned in this exalted station. We requite with justice and judge with truth, and I am the Powerful, the Mighty." All must place their trust in God and fix their gaze upon His will. For every matter a time hath been set in God's Book. When it cometh to pass that which He hath willed shall be made manifest. He, verily, is the Powerful, the Wise.

7 جمیعرا بعنایت حقّ بشارت ده و بفضلش مسرور دار بگو جمیع باینکلمهٔ مبارکه که از افق سماء لوح محفوظ ظاهر شده ناظر باشید انّ نصرة امری بنفسی و فی قبضة قدرتی و یمین اقتداری طوبی لنفس تجد عرف ما ذکرناه فی هذا المقام المنیع انّا نجزی بالعدل و نحکم بالحقّ و انا المقتدر القدیر جمیع باید بحقّ توکّل نمایند و بارادهٔ او ناظر باشند از برای هر امری در کتاب الهی میقاتی معیّن شده اذا اتی یظهر ما اراد انّه لهو القادر الحکیم

8 In this Most Great Revelation, victory hath been and shall be through the Word of Truth. Ponder the Surih of Ra'is and the like thereof that ye may become aware of the power of the divine Word. Whatsoever events of the time that flowed from the Pen of the Most Merciful aforetime were with utmost clarity. None had any way to escape or delay. Today all the friends must manifest complete unity and harmony, and likewise through goodly deeds and virtuous character. These matters in this Revelation are the hosts of victory and are reckoned before the Throne as helpers of the Cause. Had the friends from the beginning of days heeded with ears of submission and contentment the counsels of the Beloved of all creation, now would the divine Word be seen manifest and evident in the world. Conflict and contention and deeds and actions that were not pleasing caused delay and were the cause of postponement. My Perspicuous Book beareth witness to this. O Ali! Make all aware of the divine will, that all may discover the meaning of victory and attain unto God's will.

8 در اینظهور اعظم نصرت کلمهٔ حقّ بوده و خواهد بود در سورهٔ رئیس و امثال آن تفکّر نمائید تا بر قدرت کلمهٔ الهیّه واقف شوید آنچه از حوادث زمان که از قبل از قلم رحمن جاری شده بکمال تصریح بوده از برای احدی مجال گریز و توقّف نبوده و نیست باید جمیع دوستان الیوم بکمال اتّحاد و اتّفاق ظاهر شوند و همچنین باعمال و اخلاق طیّبه این امور در اینظهور جنود نصرت است و لدی العرش ناصرین امر محسوب و مذکور اگر از اوّل ایّام دوستان نصایح محبوب امکانرا بآذان تسلیم و رضا اصغا مینمودند حال کلمهٔ الهیّه در عالم ظاهر و هویدا مشاهده میشد جنگ و جدال و افعال و اعمال غیر مرضیّه سبب تأخیر و علّت تعطیل شد یشهد بذلک کتابی المبین یا علی جمیعرا بارادهٔ الهی آگاهی ده تا کلّ معنی نصرت را بیابند و بارادهٔ الهی فائز گردند

9 In some tablets wherein mention hath been made of arising, calling and proclamation, what is intended is arising to teach God's Cause. And by "cry" is meant the arising to teach God's Cause, and this with perfect wisdom. Today wisdom takes precedence over most deeds. In one place this blessed verse was revealed: "This is the Day of awakening, yet ye are sleeping." And likewise in another place: "This is the Day of the Call, yet ye are silent," and so forth. And likewise similar to that blessed word which thou thyself hast mentioned is Our utterance aforetime: "The necks have been stretched forth in

9 در بعضی از الواح که ذکر قیام و ندا و صیحه شده مقصود قیام بر تبلیغ امر الله است و آنهم بحکمت تمام الیوم حکمت بر اکثری از اعمال مقدّمست دریکمقام این آیهٔ مبارکه نازل هذا یوم الایقاظ و انتم راقدون و همچنین در مقام دیگر هذا یوم النّداء و انتم صامتون الی آخر و همچنین امثال آنکلمهٔ مبارکه که خود آنجناب ذکر کرده قولنا من قبل قد طالت الأعناق بالنّفاق ونفسی

hypocrisy." And I swear by My Self, the Truth - what was meant was not material swords and instruments of war, nor is it now. The Truth is true - whatsoever is revealed from the Supreme Pen is itself the cause and means of the world's peace and tranquility. Say: None may interpret My words according to his desires or explain them as he pleases. Man's station is too exalted to turn to these unworthy, forbidden things. Today love is beloved and kindness is desired, and unity and concord are themselves the cause and means for the manifestation of God's grace and blessing, from the presence of God, the Forgiving, the Generous. Inform all, that they may free themselves from their vain imaginings and hold fast to that which God hath willed. Blessed are they that act. The people of Sad who have drunk of the choice wine and become wanderers in God's path have been and are in Our sight. By God's life! They are beneath the glance of His favor. Say: Be not grieved at what hath befallen you. God hath made it a treasure for you. He, verily, is the Trusted, the Faithful One.

الحقّ مقصود سیوف ظاهره و آلات حربیّه نبوده و نیست حقّ صادقست آنچه از قلم اعلی نازل میشود همان سبب و علّت امن و آسایش عالمست قل لیس لأحد ان یأوّل کلماتی بهواه او یفسّرها بمبتغاه مقام انسان بلندتر است از توجّه بایشقامات نالایقهٔ منبیّه امروز محبّت محبوبست و شفقت مرغوب ونفسی اتّحاد و اتّفاق سبب و علّت ظهور عنایت و برکت است من لدی الله الغفور الکریم جمعیرا اخبار نمائید تا کلّ از خیالات خود فارغ شوند و بما اراده الله متمسّک طوبی للعاملین اهل صاد که از رحیق اصفی نوشیده‌اند و در سبیل الهی آواره گشته‌اند در نظر بوده و هستند لعمر الله تحت لحاظ عنایتند قل لاتحزنوا عمّا ورد علیکم قد جعله الله کنزاً لکم انّه لهو المعتمد الأمین

10 Your tribulations and afflictions are as treasures and are preserved in the divine repositories of God's trust. With utmost joy and gladness, speak in praise of the Revealer of verses, and at all times drink of the choice sealed wine from His blessed chalice. You drink, and He saith "May it be pleasant"; you partake, and He uttereth "May it be wholesome." Every deed in this world hath produced and will produce an effect. Be assured of God's grace and mercy, and take what ye are bidden with joy and radiance. He, verily, is the Witness, the Observer, the All-Knowing, the All-Informed.

10 مصائب و بلایای شما بمثابهٔ کنوز است و در خزائن امانت الهی محفوظ و مصون بکمال فرح و انبساط بذکر منزل آیات ناطق باشید و در هر حین از قدح مبین رحیق مختوم را باسم مبارکش بیاشامید شما بنوشید و او هنیئاً میفرماید شما بیاشامید و او بکلمهٔ مریئاً ناطق هر عملیرا در عالم اثری ظاهر شده و خواهد شد ان اطمئنّوا بفضل الله و رحمته و خذوا ما امرتم به بالرّوح و الرّیحان انّه لهو الشّاهد النّاظر العلیم الخبیر

11 As to what thou hast mentioned concerning Muhammad-Qabli-Javad and his wife, this is what God, the Lord of creation, hath revealed:

11 و ما ذکرت فی محمّد قبل جواد و ضلعه هذا ما نزّل من لدی الله مالک الایجاد

12 In My Name, the All-Knowing

12 بسمی العلیم

13 Knowledge crieth out saying: "O concourse of divines! God hath manifested me that I might guide you to the Path and draw you nigh unto the Kingdom of understanding, yet ye have clung to me and turned away from God, the Lord of all worlds, and through me ye have waxed proud before Him Who created you, and were of the wrongdoers." By God, the Truth! I am innocent of you, and to this He Who hath come with a mighty Cause doth testify. The atoms themselves have borne witness to your ignorance and your turning away and your opposition to the All-Informed One. O thou who hast turned to the Countenance! Give thanks unto God for having preserved thee from these people and caused thee to recognize Him Who is adorned with His own remembrance. God, the

13 انّ العلم ینادی و یقول یا معشر العلمآء قد اظهرنی الله لأهدیکم الی الصّراط و اقرّبکم الی ملکوت العرفان و انتم تمسّکتم بی و اعرضتم عن الله ربّ العالمین و بی استکبرتم علی من فطرکم و کنتم من الظّالمین تالله الحقّ انّی بریئ منکم یشهد بذلک من اتی بأمر عظیم قد شهدت الذّرّات بجهلکم و اعراضکم و اعتراضکم علی الفرد الخبیر یا ایّها المقبل الی الوجه ان اشکر الله بما حفظک عن هؤلآء و عرّفک من تزیّن بذکره کتب الله العزیز الحکیم البهآء علیک و علی ضلعک و امائی و علی

Mighty, the Wise, hath written. The glory be upon thee and upon thy wife and My handmaidens and upon My servants who have cast the world behind their backs and acted according to what they were bidden in a gracious Tablet.

عبادی الّذین نبذوا العالم و عملوا بما امروا به فی لوح کریم

14 He is the One Who ruleth over all names.

14 هو المهیمن علی الأسمآء

15 O thou who art named after My Name! Hearken unto My call, then act in a manner befitting this Name at Whose appearance the pillars of idolatry were shaken and every firm and mighty foundation was made to tremble. Hold fast unto the cord of truthfulness and trustworthiness, and cleave unto that which will exalt the Cause of God, the Mighty, the All-Knowing. Blessed is thy father who took the cup of reunion from the hand of My loving-kindness and drank in My presence in My gracious Name. Shouldst thou hear My call, it would attract thee to a station wherein thou wouldst behold naught in creation save the manifestations of My loving-kindness and the evidences of My power, and wouldst find naught but the fragrances of My luminous garment. We counsel thee and thy mother with that which beseemeth these days. Verily, thy Lord is the All-Knowing, the All-Informed. From this station We send Our greetings to thy brother, that he may give thanks unto his Lord, the Merciful.

15 یا من سمّیت باسمی ان استمع ندائی ثمّ اعمل ما ینبغی لهذا الاسم الّذی اذا ظهر تزلزلت ارکان الشّرک و تزعزع کلّ اساس محکم متین تمسّک بحبل الصّدق و الأمانة و تشبّث بما یرتفع به امر الله العزیز العلیم طوبی لأبیک انّه اخذ قدح الوصال من ید عنایتی و شرب تلقآء الوجه باسمی الکریم لو تسمع ندائی یجذبک الی مقام لا تری فی الملک الّا ظهورات عنایتی و بروزات قدرتی و لا تجد الّا نفحات قمیصی المنیر انّا نوصیک و امّک بما ینبغی لهذه الأیّام انّ ربّک لهو العلیم الخبیر و نکبّر من هذا المقام علی وجه اخیک لیشکر ربّه الرّحیم انتهی

16 Concerning what thou didst write about a letter received from the people of N and J expressing distress about the incident in the Land of Sad, this was presented before the Most Holy, Most Exalted, Most Glorious Presence. This is what the Tongue of Grandeur hath spoken in reply, exalted be His majesty: O Ali, O thou who gazest toward My horizon, O thou who art mentioned in My presence! By My life, were they to look with Mine eye they would be thankful, but today they do not understand. Observe how the Hand of Power hath manifested such bounty regarding the two brilliant Lights. He hath assigned them a station in the highest paradise while their enemies are in the lowest depths. Exalted, exalted is He Who hath raised them up and revealed their station which was concealed from the eyes of men. By God's life, all the divine messengers yearn and hope for their station. Were the veil to be lifted, all on earth would exclaim at the greatness of that mighty and sublime station. Those two oppressors are not and never were worthy of mention. Say: Leave them to themselves. Sufficient unto them is what they have wrought in the days of God, the King, the Almighty, the Powerful. God willing, they should engage in teaching the Cause of God with the utmost joy and fragrance. God will soon reveal what He willeth. With Him is the knowledge of the heavens and earth, and He is the Mighty, the All-Knowing.

16 اینکه مرقوم فرموده بودید که مکتوبی از اهل ن و ج رسیده و اظهار کدورت از واقعهٔ ارض صاد نموده بودند بساحت امنع اقدس ارفع اعزّ اعلی عرض شد هذا ما نطق به لسان العظمة فی الجواب قوله عزّ کبریائه یا علی یا ایّها النّاظر الی افقی یا ایّها المذکور فی ساحتی لعمری لو ینظرون بعینی یشکرون ولکنّ الیوم لا یعرفون ملاحظه نما که ید قدرت چه عنایتی در بارهٔ نورین نیّرین ظاهر فرمود ایشانرا در اعلی علّیین مقرّ معیّن فرموده و اعدا را در اسفل السّافلین تعالی تعالی من رفعهم و اظهر مقامهم الّذی کان مستوراً عن اعین الخلق لعمر الله جمیع سفرای الهی مقام ایشانرا آمل و راجیند لو کشف الغطآء یکبّر من علی الأرض من عظمة ذاک المقام العزیز المنیع آن دو ظالم قابل ذکر نبوده و نیستند قل دعوهما بأنفسهما یکفیهما ما ارتکبا فی ایّام الله الملک المقتدر القدیر انشآءالله باید بکمال روح و ریحان بتبلیغ امر الله مشغول شوند سوف یظهر الله ما اراد عنده علم السّموات و الأرض و هو العزیز العلیم

17 Beware lest ye commit what ye have been forbidden in the Book of God, or perpetrate that which would cause corruption in the land. Fear ye God, O My loved ones, and be possessed of gracious patience. The existence or non-existence of the people of tyranny, lewdness, oppression and transgression hath brought no benefit to the people of truth and the two Lights mentioned. Rather, should a contrary matter appear, its flames would bring great harm to the Cause of God.

17 ایّاکم ان ترتکبوا ما نهیتم عنه فی کتاب الله او تعملوا ما یظهر منه الفساد فی الأرض اتّقوا یا احبّائی و کونوا علی صبر جمیل وجود و عدم اهل بغی و فحشا و ظلم و تعدّی از برای اهل حقّ و نورین مذکورین نفعی نداشته و ندارد بلکه اگر امر مغایری ظاهر شود شرارهٔ آن از برای امر الله ضرّ عظیم داشته و دارد

18 This word hath been sent down from the Kingdom of utterance in the name of the Beauty, upon Him be the Glory of God. This Most Great Revelation is the revelation of universal mercy. By the Truth itself, were all outward power - which in reality hath never had, nor hath, any station before God - to be made manifest, and were a swordsman to stand before Us with evil intent, We would most certainly not oppose him but would leave him to himself. End.

18 اینکلمه باسم جمال علیه بهآء الله از ملکوت بیان نازل این ظهور اعظم ظهور رحمت کلّیّه است ونفسه الحقّ اگر قدرت ظاهره که فی‌الحقیقه نزد حقّ مقامی نداشته و ندارد بتمامها ظاهر شود و سیّافی در مقابل و ارادهٔ سوء قصد از او مشاهده گردد البتّه متعرّض او نشویم و او را باو واگذاریم انتهی

19 O My loved ones! Rejoice ye in My remembrance. We make mention of you from this station with a remembrance that shall never fade, and We greet you with such a greeting that, when it appeareth from the Dayspring of utterance, all things possible cry out in praise, and all things proclaim: "All praise be to God, the Lord of this manifest Cause!" By the life of God! All that ye behold today cannot compare with this remembrance. He Who hath subdued the world through His Name, the Mighty, the Wondrous, beareth witness to this.

19 یا احبّائی ان افرحوا بذکری انّا نذکرکم من هذا المقام بذکر لا یأخذه النّفاد و نکبّر علیکم بتکبیر اذا ظهر من مطلع البیان کبّر من فی الامکان و نطقت الأشیآء الفضل لله مالک هذا الأمر المبین لعمر الله لا یعادل بهذا الذّکر ما ترونه الیوم یشهد بذلک من سخّر العالم باسمه العزیز البدیع

20 This is the divine assistance that hath flowed and continueth to flow from the Supreme Pen. He, verily, is the Helper, the Almighty. Every word that proceedeth from the tongue of grandeur hath influence upon the world, and its effects must needs become manifest in the realm of creation. This is a day wherein all the friends of God must fix their gaze upon the supreme horizon. The Glory be upon you, O My loved ones in that realm, and the praise be upon you from One mighty and powerful.

20 اینست نصرة الهی که در این حین از قلم اعلی جاری شده و میشود انّه لهو النّاصر القدیر هر کلمه که از لسان عظمت جاری شد مؤثّر است در عالم و البتّه تأثیرات آن در ملک ظاهر شده و میشود امروز روزیست که باید جمیع دوستان الهی بافق اعلی ناظر باشند البهآء علیکم یا احبّائی فیهناک و التّکبیر علیکم من لدن قویّ قدیر

21 O 'Ali-Akbar! In these days, whatsoever hath been sent down from the heaven of divine Will hath concerned the meaning of assistance, lest any ignorant one should commit that which might prevent the flow of God's hidden bounties. Inform the friends of all that hath proceeded from the Pen of the Most Merciful, that perchance they may lift their gaze from the dust and, sanctified from deeds that neither nourish nor profit, may turn their faces to the Kingdom of God's Will. Verily, He speaketh the truth, and He, verily, is the Single, the One, the All-Wise. End.

21 یا علی قبل اکبر این ایّام آنچه از سماء مشیّت الهی نازل در معنی نصرت بوده که مباد جاهلی ارتکاب امری نماید که سبب منع فیوضات باطنیّهٔ الهیّه گردد آنچه از قلم رحمن جاری شد دوستانرا بآن اخبار نما که شاید نظر از تراب بردارند و از اعمال لا یسمنهٔ لا یغنیه مقدّس و منزّه شده بملکوت ارادهٔ الهی ناظر و متوجّه شوند انّه ینطق بالحقّ و انّه لهو الفرد الواحد الحکیم انتهی

22 Now for nigh upon twenty days, of all that hath appeared from the Supreme Pen, one portion thereof hath concerned the word "assistance," that perchance the servants may become aware and act in accordance with what God hath willed. Although in these days the blessed constitution is somewhat indisposed in its outward form, yet neither by night nor by day hath there been any pause in the manifestation of grace, the exaltation of the Word, and the diffusion of verses and signs. Were it possible, this servant would kiss the feet of each one of the friends and entreat them not to commit that which causeth grief to the Ancient Beauty. What hath occurred sufficeth. By the Truth itself, such deeds are a barrier that preventeth the flow of hidden bounties. Were they aware of this, they would lament. Heedlessness hath overtaken the dwellers of earth, save those whom God hath willed.

22 حال قریب بیست یوم است که آنچه از قلم اعلی ظاهر میشود یک جزء آن در معنی کلمهٔ نصرت است که شاید عباد آگاه شوند و بما اراده الله عامل گردند مع آنکه در این ایّام مزاج مبارک بر حسب ظاهر قدری کسل است مع ذلک لیلاً و نهاراً در اظهار فضل و اعلاء کلمه و نشر آثار و آیات توقّف نشده و نمیشود اگر میشد این عبد پای یک یک از دوستانرا میبوسید و استدعا مینمود امریرا که سبب حزن جمال قدم است ارتکاب ننمایند آنچه واقع شده کافیست ونفسه الحقّ امثال این اعمال حجابیست حایل و فیوضات باطنیّه را منع مینماید اگر آگاه میشدند نوحه مینمودند قد اخذت الغفلة سکّان الأرض الّا من شآء الله

23 In regard to your mention of visiting the Most Great Martyr, God's Name Ha, upon Him be all His most glorious Glory, it was submitted before the Most Holy and Most Exalted Presence. He, exalted be His grandeur, said: "We have permitted him to visit those whom the Concourse on High visited and for whom the Sadratu'l-Muntaha lamented. He verily enableth whomsoever seeketh his Lord and casteth behind him all else." This evanescent servant begs that you make the pilgrimage once on my behalf. Verily, He does not allow to be lost the reward of those who do good.

23 اینکه در ذکر زیارت حضرت سلطان الشّهدآء اسم‌الله حا علیه منکلّ بهآء ابهاه مرقوم فرموده بودید در ساحت امنع اقدس معروض گشت قال جلّ کبریائه انّا آذنّاه لیزور من زارهم الملأ الأعلی و ناحت لهم سدرة المنتهی انّه یوفّق من اراد مولاه و نبذ عن ورائه ما سواه انتهی این عبد فانی مسئلت مینماید که آن جناب بنیابت این عبد یکبار بزیارت مشرّف شوند انّه لا یضیع اجر المحسنین

24 And regarding what you wrote about your intention after the pilgrimage to visit the friends of God in those regions and console and comfort them, these matters were submitted before the Most Holy and Most Exalted Presence. Then my ears heard what my Lord uttered: "O servant in attendance! Write to 'Ali-Qabli-Akbar, upon him be My Glory, to proceed with wisdom and utterance to the lands he desires. By the life of God, this is a blessed deed! Today, souls at rest must proceed with the Book of God to cities and villages that perchance a soul might guide a lost soul and make it aware of the dawning of the Sun of Truth. If proper attention is paid, surely results will follow. Set ablaze the contingent world with the fire of utterance and cause it to flame, and acquaint all with what God intended by the meaning of assistance, that all may arise to that which is worthy and befitting of the Divine Day. Blessed is the soul that is slain but slayeth not, that is sacrificed but sacrificeth not, that is struck but striketh not. These souls are recorded and inscribed among the people of Baha in the Crimson Book. O 'Ali! When thou passest through My lands and enterest My countries, glorify My loved ones and acquaint

24 و اینکه مرقوم داشته بودند که اراده هست بعد از زیارت در آن اطراف دیدن احبّای الهی و تسلّی و دلجوئی ایشان نمایند اینخراتب تلقاء وجه امنع اقدس عرض شد اذاً سمعت اذنی ما نطق به لسان مالکی یا عبد حاضر ان اکتب لعلی قبل اکبر علیه بهائی ان یتوجّه بالحکمة و البیان الی الدّیار الّتی ارادها لعمر الله هذا عمل مبرور الیوم باید نفوس مطمئنّه با کتاب الهی بمدن و قری توجّه نمایند که شاید نفسی نفس گمگشته‌ئی را راه نماید و از اشراق آفتاب حقیقی آگاه کند اگر بما ینبغی توجّه شود البتّه اثر حاصل گردد بنار بیان امکانرا برافروزد و بشعله آرد و جمیعرا بما اراده الله از معنی نصرت اطّلاع ده تا کلّ بآنچه لایق و سزاوار یوم الهی است قیام نمایند طوبی لنفس قتلت و لم تقتل و لمن ذبح و لم یذبح و ضرب و لم یضرب این نفوس از اهل بها در صحیفهٔ حمرا مذکور و مسطورند یا علی اذا مررت علی دیاری و دخلت بلادی کبّر احبّائی و عرّفهم

them with the ocean of My loving-kindness, the sun of My grace, and the heaven of My bounty. Remind them of that which gladdeneth their hearts and give them the glad tidings that I have mentioned their names by the Pen of My Will in My Preserved Tablet." End.

بحر عنایتی و شمس فضلی و سمآء موهبتی و ذکّرهم بما تفرح به قلوبهم و بشّرهم بما ذکرت اسمائهم من قلم ارادتی فی لوحی الحفیظ انتهی

25 And regarding what you wrote that at the time of writing, Aqa 'Abdu'l-Karim from S and Aqa Mirza Muhammad-Ibrahim from K, upon them be the Glory of God, arrived and requested that mention be made of them in the Most Holy Presence - excellent is what they desired and excellent is what they intended, for this station is very great. Although now, due to the all-encompassing mercy and grace, its value is veiled, surely the veil will one day be lifted and what is hidden will be revealed. The Primal Point, may the spirit of all else be sacrificed for Him, says that all exist so that they might be mentioned once in His presence. Mention of both was submitted in the Most Holy Presence as requested. This is what appeared from the Kingdom of the All-Merciful's utterance. His word, exalted be His grandeur: "O Karim! We have heard thy call and what thou didst desire was witnessed in the Most Holy Presence. Ask God to enable thee to perform that which is pleasing unto Him. If thou attainest to this station, that is, if thou holdest fast to the laws of the Book in the path of God, detached from all else, surely thou shalt be honored and successful in what thou hast desired. Be thankful that the Wronged One hath mentioned thee and revealed for thee that from which every fair-minded one who hath recognized his Lord's Manifestation, the Forgiving, the Generous, doth inhale the fragrance."

25 و اینکه مرقوم داشتید در حین تحریر جناب آقا عبدالکریم از اهل ص و جناب آقا میرزا محمّد ابراهیم از اهل ک علیهما بهآء الله وارد شدند و استدعا نمودند که ذکرشان در ساحت اقدس مذکور آید نعم ما ارادا و نعم ما قصدا چه که ایتقام بسیار بزرگست اگرچه حال نظر برحمت و عنایت محیطه قدر آن مستور است ولکن البتّه حجاب وقتی رفع شود و آنچه مستور است ظاهر گردد نقطهٔ اولی روح ما سواه فداه میفرماید کلّ از برای آنست که یکمرتبه در ساحت او مذکور آید ذکر هر دو در ساحت اقدس حسب الاستدعا عرض شد هذا ما ظهر من ملکوت بیان الرّحمن قوله جلّ کبریائه یا کریم ندایت را شنیدیم و آنچه اراده نمودی در ساحت اقدس مشهود از حقّ بخواه ترا موفّق فرماید بر عملیکه رضای حقّ در اوست اگر بایتقام فائز شوی یعنی باحکام کتاب فی سبیل الله متمسّک گردی منقطعاً عن دونه البتّه بآنچه اراده نمودی مفتخر و فائز میگردی ان اشکر بما ذکرک المظلوم و انزل لک ما یجد منه کلّ منصف عرف ظهور ربّه الغفور الکریم

26 O Muhammad-Qabli-Ibrahim! The servant in attendance before Us hath made mention of thee, and We too make mention of thee. Be thou aware of this and be of the thankful ones. He loveth him who hath loved Him, remembereth him who hath remembered Him, and turneth unto him who hath turned unto Him - a favor from His presence. Verily thy Lord is the All-Bountiful. When thou attainest unto My verses and art seized by the rapture of My utterance, thou shalt find thyself in supreme joy. He shall exalt thee to a station wherein thou shalt behold the world and its conditions, its treasures, its traces and its princes as a shadow that moveth at every instant. Everything among all things, every branch among the branches, and every leaf among the leaves shall remind thee of Him. Thus doth thy Lord make mention of thee from this glorious station. Associate with all people and ponder upon what thou seest, that thou mayest witness in all things the wisdom

26 یا محمّد قبل ابراهیم قد ذکرک العبد الحاضر و ذکرناک ان اعرف و کن من الشّاکرین انّه یحبّ من احبّه و یذکر من ذکره و یقبل الی من اقبل الیه فضلاً من عنده انّ ربّک لهو الکریم اذا فزت بآیاتی و اخذک جذب بیانی تجد نفسک فی فرح عظیم انّه یبلّغک الی مقام تری الدّنیا و شئوناتها و خزائنها و آثارها و امرائها کظلّ ینتقل فیکلّ حین و یذکّرک کلّشیء من الأشیآء و کلّ غصن من الأغصان و کلّ ورقة من الأوراق کذلک یذکرک ربّک من هذا المقام الکریم [دار مع] العموم و تفکّر فیما تراه لتری فیکلّ شیء حکمة ربّک الآمر الحکیم قل الحمد لله ربّ العالمین انتهی

of thy Lord, the Commander, the All-Wise. Say: Praise be to God, the Lord of the worlds.

27 As to what thou didst write concerning Aqa Muhammad-Rida and Aqa Abu'l-Hasan, upon them be the Glory of God, it was presented before the Throne. He showed favor unto them and said: "Blessed be they and their father who attained unto the recognition of God when every learned one denied Him and every mystic turned away from Him, save those whom God wished, the Lord of all worlds. We make mention in this station of him who is named Ahmad, that he may arise to serve the Cause and give thanks unto his Lord, the Almighty. We have heard thy call and make mention of thee through this utterance whereby every great matter hath been established. The servant present hath read thy letter which thou didst send to Nabil-i-Qabli-'Ali, and We answer thee with that which My Most Exalted Pen hath been moved to write, from the presence of One All-Wise. Hold fast unto the cord of the Cause and cling to the hem of grace and say: O my God! I beseech Thee by Him Who accepted the harm of the world for the exaltation of Thy Most Exalted Word and the elevation of Thy Cause between earth and heaven, to ordain for me through Thy grace that which Thou hast ordained for Thy assured servants who have taken the choice wine in Thy Name and have drunk thereof through Thy wise remembrance. O Lord! Thou seest me turning unto Thee and detached from all else but Thee, and Thou witnesseth what hath befallen me in Thy path. I beseech Thee to make me in all conditions turned toward Thee and speaking in Thy praise and glorification. Ordain for me, O my God, that which shall profit me in every world of Thy worlds. Verily Thou art the Almighty, the Forgiving, the Bountiful." End.

27 اینکه در بارهٔ جناب آقا محمّد رضا و آقا ابوالحسن علیهما بهآء الله مرقوم داشتید تلقاء عرش معروض گشت اظهار عنایت فرمودند و فرمودند طوبی لهما و لأبیهما الّذی فاز بعرفان الله اذ انکره کلّ عالم و اعرض عنه کلّ عارف الّا من شآء الله ربّ العالمین انّا نذکر فیهذا المقام من سمّی بأحمد لیقوم علی خدمة الأمر و یشکر ربّه القدیر انّا سمعنا ندائک ذکرناک بهذا البیان الّذی به ثبت کلّ امر عظیم قد قرأ العبد الحاضر کتابک الّذی ارسلته الی نبیل قبل علی و اجبناک بما تحرّک علیه قلمی الأعلی من لدن مبیّن حکیم تمسّک بحبل الأمر و تشبّث بذیل الفضل و قل یا الهی اسئلک بالّذی قبل ضرّ العالم لاعلآء کلمتک العلیا و ارتفاع امرک بین الأرض و السّمآء بأن تکتب لی بفضلک ما کتبته لعبادک الموقنین الّذین اخذوا الرّحیق باسمک و شربوا منه بذکرک الحکیم ایربّ ترانی مقبلاً الیک و منقطعاً عن دونک و تری ما ورد علیّ فی سبیلک اسئلک بأن تجعلنی فیکلّ الأحوال متوجّهاً الیک و ناطقاً بذکرک و ثنائک و قدّر لی یا الهی ما ینفعنی فیکلّ عالم من عوالمک انّک انت المقتدر الغفور الکریم انتهی

28 Praise be to God that the aforementioned names have been adorned with the ornament of the recognition of the One Lord, and the effulgences of the Sun of Verses have encompassed them all. Unto Him be praise and glory, and may the spirit of the world be a sacrifice for His bounty. You had made mention of one of the steadfast believing women, upon her be the Glory of God and whatsoever hath been ordained for her by divine decree, and likewise mention of the noble sister of His Holiness Ismu'llah Ha, and mention of the Leaf, daughter of Ismu'llah Asdaq, and mention of the loved ones of that land, upon them be the Glory of God, whose names were inscribed in that beloved one's letter - all were presented before the Most Holy, Most Exalted Presence. The Sun of loving-kindness hath dawned upon them all, but in view of that same word which was mentioned, some indisposition appeared in the blessed temperament, and the appearance of verses and the waves of the

28 الحمد لله اسامی مذکوره بطراز ذکر مالک احدیّه مزیّن گشتند و اشراقات شمس آیات جمیعرا احاطه نمود له الحمد و الثّنآء و روح العالم لفضله الفدآء و اینکه ذکر یکی از قانتات موقنات علیها بهآء الله و ما ورد علیها من القضآء نموده بودید و هم‌چنین ذکر علیا مخدّره اخت حضرت اسم‌الله حا و ذکر ورقه بنت اسم‌الله اصدق و ذکر احبّای آن ارض علیهم بهآء الله که در دستخطّ آنمحبوب اسامی ایشان مرقوم بود بتمامه تلقاء وجه امنع اقدس معروض گشت نسبت بجمیع آفتاب عنایت مشرق ولکن نظر بهمان کلمه که عرض شد قدری کسالت در مزاج مبارک ظاهر ظهور آیات و امواج بحر بیان در

ocean of utterance were suspended in the heaven of God's will. God willing, it is hoped that henceforth all shall become the recipients of special favors. Let them not be saddened by the delay, for assuredly in this delay there have been and will be additional bounties. Your honor should give glad-tidings to all. Praise be to God that the names of the sanctified souls and their condition of love for God and His Cause, their turning to Him and their humility before Him, were presented at the Divine Throne, and all attained the honor of being heard by the Lord of Names. Blessed are they and upon them be glory.

سماء مشیّت معلّق انشآءالله امید است که از بعد جمیع مصدر عنایت مخصوصه واقع شوند از تأخیر دلتنگ نشوند چه که البتّه در این تأخیر اضافات بوده و خواهد بود آنجناب جمیعرا بشارت دهند الحمد لله اسامی نفوس مقدّسه و ما هم فیه و علیه من حبّ الله و امره و التّوجّه الیه و الخضوع له لدی العرش معروض و کلّ بشرف اصغاء مالک اسماء فائز شدند طوبی لهم و البهآء علیهم

29 Give glad-tidings to that assured leaf that divine favors and the Word of God, which is in truth an enduring effect, shall surely encompass her. Let her not grieve over what hath come to pass, for greater than this hath befallen the True One Himself and His chosen ones. The expressions of lowliness, evanescence and nothingness of this servant to the gentlemen and divine friends who are present in that land are contingent upon that Beloved One's favor. God willing, you will convey them in a befitting and worthy manner. I present my greetings and salutations to the honored master and revered lord, Jinab-i-Aqa Mirza Abu-Talib and Jinab-i-Aqa Mirza Muhammad-Taqi, upon them both be the Glory of God, and I give them the glad-tidings that their letters which they had written to this servant, as well as their petition, were presented before the Presence. Perfect loving-kindness hath shone forth from the Dayspring of grace, and especially regarding the names that were in the letter of Muhammad-Qabli-Taqi, upon him be the Glory of God, exalted and holy Tablets have been revealed from the heaven of God's will. God willing, they shall be sent hereafter, and this servant too, according to his poverty and lowliness, hath submitted his petition to them and to Jinab-i-Aqa Siyyid Abu-Talib. I beseech God that, God willing, I may be enabled to send them afterwards.

29 آن ورقهٔ موقنه را بشارت دهید البتّه عنایت الهی و کلمة الله که فی‌الحقیقه اثر باقیه بوده شامل او خواهد شد محزون نباشند از آنچه واقع شده چه که اعظم از آن بر نفس حقّ و اصفیای او وارد خدمت آقایان و دوستان الهی که در آن ارض تشریف دارند عرض خلوص و فنا و نیستی این عبد منوط بعنایت آنمحبوبست انشآءالله بقسمیکه لایق و سزاوار است ابلاغ میفرمایند خدمت سرور مکرّم و مخدوم معظّم جناب آقا میرزا ابوطالب و جناب آقا میرزا محمّد تقی علیهما بهآء الله تکبیر و سلام معروض میدارم و بشارت میدهم ایشانرا که دستخطّهای ایشان که باین عبد مرقوم فرموده بودند و همچنین عریضهٔ ایشان تلقاء وجه معروض گشت کمال عنایت از مشرق فضل ظاهر و مخصوص اسامی که در دستخطّ جناب محمّد قبل تقی علیه ٦٦٩ [بهآء الله] بود الواح منیعهٔ ممتنعه از سماء مشیّت نازل انشآءالله از بعد ارسال میشود و این عبد هم خدمت ایشان و جناب آقا سیّد ابوطالب علی قدری و مسکنتی عرض نموده از حقّ میطلبم که انشآءالله موفّق شوم بر ارسال آن از بعد

30 Another submission is that two packets have been sent from the sacred household - one for the honored Thamarih Varaqatu'l-Hamra, upon her be all His most glorious splendor, and another packet addressed to the wife of Ha before Sin, upon him be 9 66 [Baha'u'llah] from the people of Ta and Fa. Your honor should deliver them. It was intended that these two packets be given to Muhammad before 'Ali, upon him be 9 66 [Baha'u'llah] from the people of Dahaj, at the time of his departure, but it was delayed for a reason. Another submission: they instructed this servant to convey to that beloved one that sometimes when your honor shows kindness to this servant, that is, sends notes,

30 عرض دیگر آنکه دو پاکت از حرم عنایت فرموده‌اند یکی بجناب ثمرهٔ ورقة الحمرآء علیها من کلّ بهآء ابهاه و پاکت دیگر باسم حرم جناب حا قبل سین علیه ٦٦٩ [بهآء الله] من اهل تا و فا آنجناب برسانند دو پاکت مذکور اراده بود هنگام حرکت جناب محمّد قبل علی علیه ٦٦٩ [بهآء الله] من اهل دهج بایشان داده شود بسببی تأخیر شد عرض دیگر فرمودند که این عبد خدمت آنمحبوب عرض نمایم که بعض احیان که آنحضرت باین عبد اظهار مرحمت

specifically inquire about and write regarding the conditions of the honored Thamarih, upon her be the glory of God. And concerning what was written about how the carpet should be sent, Karbila'i Ahmad himself has written the details about that. And coincidentally, some time ago two carpets were requested from the honored Samandar, upon him be the glory of God, as carpets were much needed. This carpet too should be sent according to their wisdom, in whatever way those two are being sent, whether from those directions or another direction.

میفرمایند یعنی تعلیقه ارسال میدارند مخصوص از احوالات جناب ثمره علیها بهآء الله استفسار فرمایند و مرقوم دارند و اینکه در باب قالی نوشته بودند که چه نحو ارسال شود خود جناب کربلائی احمد تفصیل آنرا نوشته‌اند و از اتّفاق چندی قبل از جناب سمندر علیه بهآء الله دو فرد قالی طلب شد چه که فرش بسیار لازم شده این قالی را هم بمصلحت ایشان هر قسم که آن دو را ارسال میدارند این یک قطعه را هم ارسال دارند از طرف ها یا طرف دیگر

31 Final submission: all the circumambulators of the Prison Land, which has been called the Holy Land and Most Beautiful Names, whether those dwelling there or emigrants or visitors, remember that beloved one with most wondrous mentions and express their sincerity. Beyond this, this pen and this tongue and expression are not capable or worthy to mention and convey the glorification and manifestations of the favors and kindnesses of the Branches of the Divine Blessed Tree - may all existence be sacrificed for them. The blessed handwriting of His Holiness the Branch of God addressed to Aqa Mirza Hasan has been written; your honor should deliver it. Another submission is that eighteen tumans have been transferred for the honored Samandar, upon him be 9 66 [Baha'u'llah], to deliver to your honor to give to Ha before Sin from the people of Ta and Fa. The details are that the honored 'Azim, upon him be 9 66 [Baha'u'llah] and His favors, has ascended, and this amount remained from his estate. Although he himself had willed and left it here, the command was issued that it must reach his heirs, therefore you must give it to Aqa Mirza Husayn so that he may deliver it to the heirs of the elevated one.

31 عرض آخر آنکه جمیع طائفین ارض سجن که بارض مقدّسه و اسماء حسنی نامیده شده چه عاکفین و مهاجرین و چه از واردین آن محبوب را بابدع اذکار ذاکر و عرض خلوص اظهار میدارند دیگر این قلم و این لسان و بیان قابل و لایق نه که ذکر تکبیر و ظهورات عنایت و الطاف اغصان سدرهٔ مبارکهٔ الهیّه کلّ الوجود لهم الفدآء را اظهار دارد و عرض نماید دستخطّ مبارک حضرت غصن الله بجناب آقا میرزا حسن مرقوم فرموده‌اند آنجناب برسانند عرض دیگر آنکه مبلغ هیجده تومان حواله شده که جناب سمندر علیه ٦٦٩ [بهآء الله] بآنجناب برسانند که بجناب حا قبل سین از اهل تا و فا بدهید و تفصیل آن اینکه جناب عظیم علیه ٦٦٩ [بهآء الله] و عنایاته صعود نمودند و این مقدار ترکه از ایشان ماند اگرچه خود او وصیّت نموده باینجا واگذاشته ولکن امر صادر که باید بورثهٔ او برسد لذا شما باید بجناب آقا میرزا حسین بدهید که ایشان بورثهٔ جناب مرفوع برسانند

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To: Asadullah
Date: 1298-04-09 [1881-Mar-11]

1 In the Name of the One All-Knowing God!

1 بنام دانای یکتا

2 O thou who hast turned thy face towards the Countenance! We have guided all servants to the Most Exalted Horizon, and likewise commanded them to aid the Cause of God. Nevertheless, it is observed that some of the friends have failed to comprehend this most exalted and glorious station. Ye must convey and impart to all what the Tongue of Grandeur hath spoken concerning assistance. By the life of God! The teaching of God's Cause hath been and shall ever be through wisdom and utterance, and whatsoever is besides this springeth from the promptings of self.

2 یا ایّها المتوجّه الی الوجه جمیع عباد را بافق اعلی هدایت نمودیم و همچنین بنصرت امر الله امر نمودیم معذلک مشاهده میشود که بعضی از دوستان ادراک ایتقام بلند اعلی را ننموده‌اند باید بجمیع القا نمائید و برسانید ما نطق به لسان العظمة فی النّصرة لعمر الله تبلیغ امر الهی بحکمت و بیان بوده و خواهد بود و دون آن از هواهای نفسانیّه ظاهر

3 Say: O servants of the All-Merciful! Ye have been created for the advancement, prosperity, and exaltation of those who dwell on earth. Occupy yourselves with that which befitteth the station of man. Contention, corruption, and destruction befit you not. Say: Fear ye, O My loved ones, the shedding of blood and whatsoever ye have been forbidden in My Most Wise Book. All must associate with the peoples of the world with radiant faces and illumined hearts, that perchance they may hearken from the people of Truth, glorified be His majesty, that which conduceth to maturity, attainment, and guidance.

3 قل یا عباد الرّحمن از برای تعمیر و آبادی و علوّ و سموّ من علی الأرض خلق شده‌اید بآنچه لایق و سزاوار مقام انسانیست مشغول شوید جدال و فساد و خرابی لایق شما نبوده و نیست قل اتّقوا یا احبّائی من سفک الدّمآء و عن کلّ ما منعتم عنه فی کتابی الحکیم باید کل بوجوه بیضا و قلوب نورا با اهل عالم معاشر باشند که شاید از اهل حقّ جلّ جلاله استماع نمایند آنچه را که سبب بلوغ و وصول و هدایت است

4 Today, every soul must occupy himself with his own reformation, and manifest pure deeds and praiseworthy, acceptable conduct. Yea, the Most Exalted Pen beareth witness to the oppression and transgression of the ignorant and heedless souls, and commandeth you to patience and forbearance, and to act in accordance with what hath been revealed in the Book. By My life! Their heedlessness, remoteness, denial, and objection to Him Who created them and brought them into being sufficeth them. No punishment hath been or shall be greater than heedlessness. By Him in Whose grasp is the dominion of the heavens and earth! Were they to become aware of their own deeds, they would cut themselves to pieces with all the swords of the world.

4 الیوم باید هر نفسی بتهذیب خود مشغول شود و باعمال طیّبه و اخلاق راضیهٔ مرضیّه ظاهر گردد بلی قلم اعلی شهادت میدهد بر ظلم و تعدّی نفوس جاهلهٔ غافله و یأمرکم بالصّبر و الاصطبار و بالعمل بما نزّل فی الکتاب لعمری تکفیهم غفلتهم و بعدهم و اعراضهم و اعتراضهم عن الّذی خلقهم و علی الّذی فطرهم هیچ عذابی اعظم از غفلت نبوده و نیست فوالّذی فی قبضته زمام السّموات و الأرض که اگر مطّلع شوند بر اعمال خود بهمهٔ سیوف عالم خود را قطعه قطعه نمایند

5 Leave them to themselves, placing your trust in the All-Powerful, the Almighty. God is awake and aware, powerful and mighty. Be ye assured of the power of your Lord and the might of your Master, the All-Compelling, the Almighty. Hold fast unto what is good in all circumstances, and leave

5 دعوهم بأنفسهم متوکّلین علی الآخذ القدیر حقّ بیدار و آگاهست و قادر و تواناست ان اطمئنّوا بقوّة مولاکم و قدرة ربّکم المهیمن القدیر تمسّکوا بالمعروف فیکلّ الأحوال و دعوا المنکر لأهله یک

what is reprehensible to its people. One goodly word uttered with sincerity is more beloved in the sight of God than a hundred thousand swords raised in His Name, for in this Revelation the ocean of mercy is surging, the sun of bounty is shining, and all are forbidden from that which causeth injury, fear, and distress. Convey these utterances of the Beloved of all creation to everyone, that perchance in the days of wakefulness they may not occupy themselves with sleep, and in the days of righteousness they may not busy themselves with building the flimsiest of houses.

کلمهٔ طیّبه که از روی خلوص القا شود عندالله احبّست از صدهزار سیف که باسمش مرتفع شود چه که در این ظهور دریای شفقت موّاج است و آفتاب عنایت مشرق و جمیع از آنچه سبب اذیّت و خوف و کدورتست ممنوع شده‌اند این بیانات محبوب امکانرا بجمیع برسان که شاید در ایّام بیداری بخواب نپردازند و در روزهای درستکاری بتعمیر اوهن البیوت مشغول نگردند

6 O Asad! Thy letter hath come, wherein thou didst commune with God with these words - thy words: "In Thy Name, the All-Forgiving, the Concealer of faults, the Kind, the Merciful! Verily, he who hath committed every transgression in all Thy worlds and hath turned towards the ocean of Thy forgiveness, O my Beloved! Wilt Thou forgive him in all the worlds or punish him with all Thy punishment?" We have heard thy call, thy cry, and thy lamentation, and He saith: Yea, by My Self! We have forgiven thee, guided thee, drawn thee nigh, caused thee to speak, and acquainted thee with My straight and manifest path. Yea, by My Self! He is the Concealer of faults, the All-Forgiving, the Helper, the Succourer, the Mighty, the August, the All-Wise.

6 یا اسد قد حضر کتابک و فیه ما ناجیت الله بهذه الکلمات قولک "بسمک الغفّار السّتّار الرّؤف الرّحیم انّ الّذی قد ارتکب بکلّ العصیان فیکلّ عوالمک و توجّه الی بحر غفرانک یا محبوبی هل تغفره فیکلّ العوالم او تعذّبه بکلّ عذابک" قد سمعنا ندائک و صریخک و ضجیجک و یقول ای ونفسی قد غفرناک و هدیناک و قرّبناک و انطقناک و عرّفناک سبیلی الواضح المستقیم ای ونفسی هو السّتّار و هو الغفّار و هو المعین و هو النّاصر المقتدر العزیز الحکیم

7 The breezes of My loving-kindness seized thee in such wise that thou didst enter into My love, attain unto the presence of the Countenance, and drink the choice wine of reunion from the hand of the bounty of thy Lord, and didst hear the call of God, the Mighty, the All-Knowing, the All-Wise. Well is it with thee, and pleasant it is with thee, and with those who have attained unto that which hath been decreed in My Manifest Book. Strive to unite hearts and bring them together; thus doth command thee the All-Seeing, the All-Knowing. The Tree of My loving-kindness hath stirred, the ocean of My bounty hath surged, and My Pen hath spoken, that thou mayest give thanks unto thy Lord, the All-Bountiful, the Mighty, the Invincible. Glory be upon thee and upon those who have followed God's command and observed the rights of His chosen ones, at whose mention His wondrous and swift Pen hath moved.

7 و اخذتک نفحات عنایتی علی شأن دخلت بحبّی و حضرت تلقآء الوجه و شربت رحیق الوصال من ید عطآء ربّک و سمعت ندآء الله المقتدر العلیم الحکیم هنیئاً لک و مریئاً لک و للّذین فازوا بما حکم به کتابی المبین ان اجهد فی تألیف القلوب و اتّحادها کذلک یأمرک الشّاهد العلیم قد تحرّکت سدرة عنایتی و ماج بحر فضلی و نطق قلمی لتشکر ربّک الفیّاض العزیز المنیع البهآء علیک و علی الّذین اتّبعوا امر الله و راعوا حقّ اولیائه الّذین تحرّک بذکرهم قلمه البدیع السّریع

BLIB_Or15715.045

BH02069

To: Ibn Asdaq (Hand of the Cause), in Kha
Date: 1298-04-09 [1881-Mar-11]

1 In the Name of the Friend, the Manifest, the Evident

1 بنام دوست ظاهر هویدا

2 O 'Ali! God willing, mayest thou be blessed by the fragrances of the divine garment of utterance and receive thy portion from the outpourings of the cloud of the All-Merciful's mercy. From the time of thy return until now thou hast been blessed with the favors of the Lord of the worlds. Be thou steadfast in serving thy Lord with wisdom. He will assist thee through His grace and aid thee through His command. Verily thy Lord is the Almighty, the Powerful.

2 یا علی انشآءالله بنفحات قمیص بیان الهی فائز باشی و از فیوضات سحاب رحمت رحمانی قسمت بری از هنگام رجوع الی حین بعنایت ربّ العالمین فائزی کن قائماً علی خدمة مولاک بالحکمة انّه یعینک فضلاً من عنده و یؤیّدک امراً من لدنه انّ ربّک لهو المقتدر القدیر

3 In several places thy mention hath been revealed from the Most Exalted Pen: "Look neither to the right nor to the left. Behold the horizon of thy Lord's will, then remember Him with sincerity for His sake. Verily He heareth and seeth and is with those who are with Him, as He hath ever been. He is the True One, the Herald, the Wise."

3 در چند مقام ذکرت از قلم اعلی نازل انّک لا تنظر الی الیمین و الشّمال ان انظر افق ارادة ربّک ثمّ اذکره خالصاً لوجهه انّه یسمع و یری و یکون مع من معه کما کان انّه لهو المبشّر الصّادق الحکیم

4 O Muhammad! The Single, the One, in the Most Great Prison, summoned all unto God and manifested proof and evidence with the most exalted utterance. Some, upon merely hearing, drank without hesitation from the wine of revelation, while others, due to intervening veils, were deprived and prevented from the horizon of manifestation. The cause and reason for these matters is that there appeareth not, as befitteth, a teacher who is detached from all save God and who speaketh for God's sake, turning toward all. The people need educators. Souls who are steadfast, firm, content and pleasing must at all times be occupied with teaching the Cause of God with perfect wisdom.

4 یا محمّد فرد احد در سجن اعظم جمیع را الی الله دعوت نمود و بأعلی البیان حجّت و برهان را ظاهر فرمود بعضی بمجرّد اصغا من غیر توقّف از رحیق وحی آشامیدند و برخی بسبب حجبات مانعه از افق ظهور محروم و ممنوع شدند سبب و علّت این امور آنکه مبیّنی که الی الله ناظر باشد منقطعاً عن الکلّ و لله تکلّم نماید متوجّهاً الی الکلّ کما ینبغی ظاهر نه ناس مربّی لازم دارند باید نفوس مستقیمهٔ ثابتهٔ راضیهٔ مرضیّه در جمیع احوال بتبلیغ امر الهی بکمال حکمت مشغول باشند

5 O son of My Most Truthful Name! Upon thee be My loving-kindness, My mercy and My glory. Give glad tidings to the servants of My bounty and remind them of that which hath been revealed in My Book. In most of the divine Tablets the purpose of assistance hath been mentioned with utmost clarity. Nevertheless, it is observed that most have not attained proper understanding. Some petitions arrived from various places - it was observed that they had considered corruption as assistance and deemed the injury of God's servants as beloved. This is naught but due to the friends' lack of awareness. I swear by the sun of the horizon of utterance that if today any soul is content with the injury of another, it is as though he were content

5 یا ابن اسمی الأصدق علیه عنایتی و رحمتی و بهائی بشّر العباد بفضلی و ذکّرهم بما نزّل فی کتابی در اکثر الواح الهی مقصود از نصرت بکمال وضوح ذکر شده معذلک مشاهده میشود اکثری علی ما ینبغی آگاهی نیافته‌اند بعض عرایض از اطراف رسید مشاهده شد فساد را نصرت دانسته‌اند و اذیّت عباد را محبوب شمرده‌اند و این نیست مگر از عدم اطّلاع احبّا قسم بآفتاب افق بیان که اگر نفسی الیوم باذیّت نفسی راضی شود بمثابهٔ آنست که باذیّت نفس حقّ راضی شده باید جمیع باین کلمهٔ محکمهٔ الهیّه مطّلع شوند و باستماع آن

with injury to the Self of Truth. All must become aware of this decisive divine word and attain unto hearing it. Most strange it is that souls have not, until now, comprehended the meaning of assistance. By the life of God! He verily assisteth His Cause through wisdom and utterance. This is what the All-Merciful hath revealed in most Tablets. Thy Lord is verily the Explainer, the Wise.

فائز بسیار عجبست از نفوسیکه تا حین مقصود از نصرت را ادراک ننموده‌اند لعمر الله انّه ینصر امره بالحکمة و البیان هذا ما انزله الرّحمن فی اکثر الألواح انّ ربّک لهو المبیّن الحکیم

6 Divine wisdom hath been and shall ever be dominant and triumphant. One pure deed is like unto a lamp between heaven and earth - it showeth the way and guideth the heedless unto itself. Say: Hearken, O people, unto that which the Tongue of Grandeur hath spoken in His Most Great, Most Holy, Most Luminous Book. Convey My greetings to all souls who have drunk of the sealed wine, and say: In the divine days ye must appear in such wise that the clouds of the opposers, the hints of the corrupters, and the veils of the heedless shall not prevent you from the straight path. Hold fast unto God and leave all else behind you, remaining steadfast in this Cause whereby the pillars in the contingent world were shaken. Glory be upon thee and upon them and upon those who are with thee and upon thy family from the presence of the Gracious, the Generous.

6 حکمت الهیّه مهیمن و غالب بوده و خواهد بود یک عمل خالص بمنزلهٔ سراجست مابین آسمان و زمین و راه را مینماید و غافلین را بخود دلالت میکند قل ان استمعوا یا قوم ما نطق به لسان العظمة فی کتابه الأقدس الأعظم المبین جمیع نفوسیکه از رحیق مختوم آشامیده‌اند تکبیر برسان و بگو باید در ایّام الهی بشأنی ظاهر باشید که کدورات معرضین و اشارات مغلّین و حجبات غافلین شما را از صراط مستقیم منع ننماید تمسّکوا بالله و دعوا ما سواه عن ورائکم مستقیمین علی هذا الأمر الّذی به تزلزلت الأرکان فی الامکان البهآء علیک و علیهم و علی من معک و علی اهلک من لدن فضّال کریم

INBA15:307, INBA26:310, BLIB_Or15715.044b, MAS4.351, PYK.071

BH03700

To: Aqa Siyyid Kazim, in Kashan
Date: 1298-04-09 [1881-Mar-11]

1 In the Name of Him Who is Powerful over all who are on earth and in heaven!

1 بسمی المقتدر علی من فی الأرض و السّمآء

2 This is a Book which the Wronged One hath sent down unto him who hath believed in God, the Help in Peril, the Self-Subsisting. Therein He mentioneth that which draweth hearts unto the Supreme Horizon, this Station wherefrom the Tongue proclaimeth: "There is none other God but Me, the All-Knowing, the All-Informed."

2 کتاب انزله المظلوم لمن آمن بالله المهیمن القیّوم و یذکر فیه ما یجتذب القلوب الی الأفق الأعلی هذا المقام الّذی ینطق اللّسان انّه لا اله الّا انا العلیم الخبیر

3 The ears have been blessed by hearkening unto My Most Exalted Call, and the eyes by beholding My Most Exalted Horizon, and the hearts by recognizing My Most Glorious Name,

3 قد فازت الآذان باصغآء ندائی الأعلی و العیون بالنّظر الی افقی الأعلی و القلوب بعرفان اسمی الأبهی و الألسن بثنآء ثنائی العزیز الجمیل

and the tongues by uttering My praise, the Mighty, the Beauteous.

4 Say: O people of the earth! Fear ye God, and follow not your desires. Follow Him Who hath come unto you with the kingdom of proof from the All-Merciful. Thus hath the Most Exalted Pen spoken in this luminous station. By God! The gate of heaven hath been opened, and the Lord of Names hath come with the kingdom of signs, yet most of the people remain heedless.

4 قل يا ملأ الأرض اتّقوا الله و لا تتّبعوا اهوائكم اتّبعوا من اتاكم بملكوت البرهان من لدى الرّحمن كذلک نطق القلم الأعلى فى هذا المقام المنير تالله قد فتح باب السّمآء و اتى مالک الأسمآء بملكوت الآيات ولكنّ القوم اكثرهم من الغافلين

5 Say: Arise to fulfill My Cause, and proclaim before all faces: "O people! Fear ye God and be not of the wrongdoers." He hath come, by Whose beauty the eyes of the Concourse on High have been solaced, and there hath been sent down from the heaven of bounty and grace that which hath drawn unto it the hearts of them who are nigh unto God. Open your eyes, for the Hidden Name of God hath appeared, and that which was treasured from time immemorial, if ye be of them who know.

5 قل قوموا بأمرى و قولوا امام الوجوه يا قوم اتّقوا الله و لا تكونوا من الظّالمين قد اتى من قرّت بجماله عيون الملأ الأعلى و انزل من سمآء الفضل و العطآء ما انجذبت به افئدة المقرّبين افتحوا ابصاركم قد ظهر اسم الله المكنون و ما كان مخزوناً فى ازل الآزال ان انتم من العارفين

6 This is He Whom the Books of God and His Prophets and Messengers have foretold. This is the Day of Remembrance and Utterance, and this is the Day of Service and Praise. Blessed is he who hath arisen to serve the Cause - he is indeed among those who have attained in My wondrous Book.

6 هذا هو الّذى بشّرت به كتب الله و النّبيّون و المرسلون هذا يوم الذّكر و البيان و هذا يوم الخدمة و الثّنآء طوبى لقائم قام على خدمة الأمر انّه من الفائزين فى كتابى البديع

7 Thus have We sent down the verses and expounded them in truth as a grace from Our presence, and I am verily the Speaker, the All-Knowing. Beware lest the veils of the world withhold thee, or the doubts of the nations who have denied God, the Lord of all worlds, prevent thee.

7 كذلک انزلنا الآيات و صرّفناها بالحقّ فضلاً من لدنّا و انا النّاطق العليم ايّاک ان تحجبک حجبات العالم او تمنعک سبحات الأمم الّذين كفروا بالله ربّ العالمين

8 Glory be unto the people of Baha who have turned unto the Hands of Bounty and Grace, who have taken the Wine of Eternal Life and drunk in the name of their Lord, the Powerful, the Mighty. Praise be to God, the Powerful, the All-Knowing, the All-Wise.

8 البهآء على اهل البهآء الّذين اقبلوا الى ايادى الجود و العطآء و اخذوا رحيق البقآء و شربوا باسم ربّهم المقتدر القدير الحمد لله المقتدر العليم الحكيم

BLIB_Or15713.147

BH04032

To: Allahvirdi Mirza, in Mashhad
Date: 1298-04-09 [1881-Mar-11]

1 In the Name of Him Who speaks upon the Branches

1 بسمه النّاطق على الأغصان

2 Glorified be He Who uttered the First Word and caused the people of Baha to speak it in the Kingdom of Creation. Verily, there is no God but Him, the All-Knowing, the All-Informed. He is the One by Whom the Books of God, both before and after, were adorned, yet most of the people are heedless. Through Him the Kingdom of Utterance moved and the Sun of Knowledge shone forth from the horizon of the heaven of the Tablet, by the command of the Mighty, the Wise.

2 سبحان الّذی نطق بالکلمة الأولی و انطق بها اهل البهآء فی ملکوت الانشآء انّه لا اله الّا هو العلیم الخبیر انّه لهو الّذی به تزیّنت کتب الله من قبل و من بعد ولکنّ القوم اکثرهم من الغافلین به دار ملکوت البیان و اشرق نیّر العرفان من افق سمآء اللّوح امراً من لدن عزیز حکیم

3 O thou who gazest toward My horizon and hast attained unto the Kawthar of My love! Hearken unto My call. Verily, He mentioneth thee as a favor from Him, that thou mayest be of the thankful. Thy letter hath arrived and the Servant present read it. When it was completed, We took it with the hand of loving-kindness and beheld it as a favor from Us. Verily thy Lord is the All-Bountiful, the Generous. We found from it the fragrance of sincerity, to this My Most Exalted Pen beareth witness, as doth he who was present before the throne of thy Lord, the Most High, the Great.

3 یا ایّها النّاظر الی افقی و الفائز بکوثر حبّی ان استمع ندائی انّه یذکرک فضلاً من عنده لتکون من الشّاکرین قد حضر کتابک و قرأه العبد الحاضر فلمّا تمّ و انتهی اخذناه بید العنایة و رأیناه فضلاً من عندنا انّ ربّک لهو الفضّال الکریم قد وجدنا منه عرف الخلوص یشهد بذلک قلمی الأعلی و الّذی کان حاضراً تلقآء عرش ربّه العلیّ العظیم

4 Blessed is the face that hath turned unto the Face of God and the heart that hath turned to His luminous horizon. Be thou assured of thy Lord's favor. Verily He ordaineth for whomsoever He willeth that which profiteth him in every world of His worlds. He is, verily, the Powerful, the Mighty. We have sent down for every name that was in thy letter that which will solace his eyes and gladden the hearts of them that know.

4 طوبی لوجه توجّه الی وجه الله و لقلب اقبل الی افقه المنیر ان اطمئنّ بفضل مولاک انّه یقدّر لمن اراد ما ینفعه فی کلّ عالم من عوالمه انّه لهو المقتدر القدیر و قد انزلنا لکلّ اسم کان فی کتابک ما تقرّ به عینه و تفرح به افئدة العارفین

5 Say: O loved ones of the All-Merciful! When the manifestation of Satan cometh unto you with the book of wickedness, cast it behind you, placing your trust in God, the Mighty, the Beautiful. Say: Be ye as flames of fire in the love of your Lord, the Possessor of this wondrous Day. The glory be upon thee and upon those who have cast the world behind their backs and taken hold of that which they were bidden in a perspicuous Book.

5 قل یا احبّآء الرّحمن اذا اتاکم مظهر الشّیطان بکتاب السّجّین دعوه عن ورائکم متوکّلین علی الله العزیز الجمیل قل کونوا کشعلة النّار فی محبّة ربّکم مالک هذا الیوم البدیع البهآء علیک و علی الّذین نبذوا العالم عن ورائهم و اخذوا ما امروا به فی کتاب مبین

BLIB_Or15697.265

BH06010

To: Aqa Mirza Ali Nayib, in Khurasan
Date: 1298-04-09 [1881-Mar-11]

1 In the name of the one true God!

1 بنام خداوند یکتا

2 The Day mentioned in the divine Books hath appeared, and the countenance of the Promised One is manifest, yet the heedless servants are seen to be, for the most part, turning away and denying. They walk in the wilderness of idle fancies, unaware of the Sun of certitude which hath dawned from the horizon of God's will, exalted be His glory.

2 یوم مذکور در کتب الهی ظاهر و طلعت موعود مشهود و معذلک عباد غافل اکثری معرض و منکر مشاهده می‌شوند در تیه ظنون سالک و از آفتاب یقین که از افق ارادهٔ حقّ جلّ جلاله اشراق نموده بیخبر و غافل

3 Whosoever hath today recognized the truth and drunk from the choice wine of steadfastness is mentioned by the Concourse on High in God's Book. Blessed art thou for having recognized and turned to the One, the Peerless, when most of the servants turned away from Him. Joy be unto thee for having attained unto the Day of God which was mentioned in the Scriptures of God, the Lord of the worlds.

3 هر نفسی الیوم بحقّ عارف شد و از رحیق استقامت آشامید او از ملأ اعلی در کتاب الهی مذکور است طوبی لک بما عرفت و اقبلت الی الواحد الفرد اذ اعرض عنه اکثر العباد و نعیماً لک بما فزت بیوم الله الّذی کان مذکوراً فی صحف الله ربّ العالمین

4 Thou must remain steadfast in God's Cause with the utmost firmness, for We have previously announced that the braying will be raised and the book of wickedness and pages of fire will be spread abroad. God willing, the people of Baha will appear in such wise that none shall be able to prevent them. By God's life! They are indeed honored servants, they are indeed servants brought nigh.

4 باید بکمال استقامت بر امر الله راسخ و ثابت باشید چه که از قبل اخبار نمودیم نعیق مرتفع میشود و کتاب سجّین و اوراق ناریّه منتشر خواهد گشت انشآءالله اهل بها بشأنی ظاهر شوند که احدی قادر بر منع نباشد لعمر الله انّهم عباد مکرمون و انّهم عباد مقرّبون

5 Convey My greetings to My loved ones there and gladden them with My wondrous remembrance. The glory be upon thee and upon them from the presence of One mighty, praiseworthy.

5 کبّر من قبلی علی احبّائی فی هناک و بشّرهم بذکری البدیع البهآء علیک و علیهم من لدن عزیز حمید

BLIB_Or15715.051b

BH06649

To: Muhammad Taqi, in Kha
Date: 1298-04-09 [1881-Mar-11]

1 هو الأقدس الأظهر العلىّ الأبهى

1 He is the Most Holy, the Most Manifest, the Most Exalted, the Most Glorious

2 قد توجّه وجه المظلوم من هذا المقام المحمود الى من سمّى بمحمّد قبل تقى ليجذبه الى مقام لا تتحرّک فيه الّا نسمات فضلى و لا ترتفع فيه الّا تضوّعات عرف اوراد بيانى و ما غرس فيه الّا اشجار فضلى الّتى استظلّ فى ظلّها امنآء خلقى و اصفيآء عبادى الّذين نبذوا العالم لحبّى و قاموا على خدمة الأمر باسمى العليم الحكيم

2 The Wronged One has turned His face from this praiseworthy station toward him who was named Muhammad-Taqi, that He might draw him to a station wherein naught stirs save the breezes of My grace, wherein naught wafts save the sweet fragrances of My verses' flowers, and wherein naught is planted save the trees of My bounty, beneath whose shade take rest the trustees among My creation and the chosen ones among My servants - they who have forsaken the world for love of Me and have arisen to serve the Cause through My All-Knowing, All-Wise Name.

3 طوبى لمن شرب من معين قلمى رحيق بيانى و من كؤوس كلماتى كوثر عرفانى انّه من اهل البهآء فى الصّحيفة الحمرآء و فى هذا اللّوح المبين

3 Blessed is he who has drunk from the wellspring of My Pen the wine of My utterance, and from the cups of My words the Kawthar of My knowledge. He is indeed of the people of Baha in the Crimson Book and in this perspicuous Tablet.

4 تمسّكوا يا ملأ الأرض بما امرتم به فى كتاب الله انّه يأمركم بما يقرّبكم الى مقام لا يرى فيه الّا اشراق وجهى المشرق المنير

4 Hold fast, O peoples of the earth, to that which ye have been commanded in the Book of God. He verily commands you to that which will draw you nigh unto a station wherein naught is seen save the radiance of My shining and luminous countenance.

5 سيفنى الملک و مالک الملوک ينادى فى الملكوت و يذكر احبّائه بما يبقى به ذكرهم بدوام اسمائه الحسنى انّه لهو الغفور الكريم

BLIB_Or15715.046a

5 The kingdom shall pass away, while the King of Kings proclaimeth in the Kingdom and maketh mention of His loved ones in such wise that their remembrance shall endure through the eternity of His most beautiful names. He, verily, is the Forgiving, the Bountiful.

BH08701

To: Haji Muhammad Rida, in Isfahan
Date: 1298-04-09 [1881-Mar-11]

1 He is the Most Exalted, the Most High

2 We make mention of him whom the attraction of his Lord's verses so seized that he cast away idle fancies and turned to the horizon of certitude. Blessed art thou in that thou hast attained unto the days of thy Lord after they were denied by every learned one who claimed knowledge without proof from God, the Lord of all worlds. Behold the divines of this age who worship their own desires while imagining they worship the One, the All-Informed. He testifies with the tongue of His dawning Revelation that they have denied God when He came with the truth with mighty sovereignty. They pronounced judgment against those who attained the lights of the Countenance, shed their blood and plundered their possessions. By the life of God! They are in manifest loss. When thou didst discover the fragrance of the garment from thy Lord's utterance, praise Him and say: Praise be unto Thee, O Thou Who didst remember me when I was among the ignorant ones.

1 هو العلیّ الأعلی

2 انّا نذکر من اخذه جذب آیات ربّه علی شأن نبذ الأوهام و اقبل الی افق الیقین نعیماً لک بما فزت بأیّام الله ربّک بعدما انکرها کلّ عالم یدّعی العلم من دون بیّنة من لدی الله ربّ العالمین فانظر فی علمآء العصر یعبدون اهوائهم و یظنّون انّهم یعبدون الفرد الخبیر انّه یشهد بلسان مشرق وحیه بأنّهم کفروا بالله اذ اتی بالحقّ بسلطان عظیم قد افتوا علی الّذین فازوا بأنوار الوجه و سفکوا دمائهم و نهبوا اموالهم لعمر الله انّهم فی خسران کبیر انّک اذا وجدت عرف القمیص من بیان ربّک ان احمده و قل لک الحمد یا من ذکرتنی اذ کنت بین ایدی الجاهلین

BLIB_Or15697.028

BH08781

To: Aqa Khudadad, in Mashhad
Date: 1298-04-09 [1881-Mar-11]

1 In the Name of the Goal of all the worlds

2 The Peerless Friend declares: Praise be to God that thou hast been favored with divine grace and art soaring in the atmosphere of His love. In the first year, from the rustling of the Most Exalted Pen was heard this blessed word: "Blessed are they who have recognized this wondrous Cause and have turned towards this wondrous Path." This exalted and most glorious station cannot be attained except through the effacement of all that was before, and through attentive ears. How excellent is he who hath attained unto this most mighty, most glorious station! Blessed art thou, inasmuch as thy letter hath

1 بنام مقصود عالمیان

2 دوست یکتا میفرماید الحمد لله بعنایت الهی فائز شدی و در هوای محبّتش طائر در سنهٔ اوّلیّه از صریر قلم اعلی اینکلمهٔ مبارکه استماع شد طوبی از برای نفوسیکه امر بدیع را عارف شدند و بصراط بدیع توجّه نمودند و اینمقام بلند اعلی حاصل نمیشود مگر بمحو آنچه از قبل بوده و آذان اصغا نموده نعیماً لمن فاز بهذا المقام الأعزّ الأبهی طوبی لک بما حضر کتابک لدی المظلوم و نزّل لک هذا الکتاب المبین در جمیع احوال بافق اعلی ناظر باش

reached the presence of the Wronged One, and He hath revealed for thee this perspicuous Book. Under all conditions fix thy gaze upon the Supreme Horizon and hold fast unto the cord of grace. Be thou assured of the favor of thy Lord. He will manifest unto thee that which He hath willed. Verily, thy Lord is the All-Bountiful, the Most Generous. Praise be to God, the Lord of all worlds.

و بحبل عنایت متمسّک ان اطمئنّ بفضل مولیک انّه یظهر لک ما اراد انّ ربّک لهو الفضّال الکریم الحمد لله ربّ العالمین

BLIB_Or15715.050b

BH09255

To: Mashhadi Husayn Sad, in Khurasan
Date: 1298-04-09 [1881-Mar-11]

1 He is the Compassionate, the All-Bountiful!

2 We have heard the call of those who were attracted by the fragrances of Revelation when the horizon of utterance was illumined by the Sun of My mention, the Mighty, the Luminous. The ocean of knowledge hath appeared and the sun of understanding hath shone forth, yet the people remain among the heedless. They have cast the decree of God behind their backs and followed every ignorant one far removed from truth. We have manifested knowledge that the servants might be guided unto My path, yet they have grown proud against the All-Informed One. Thus have We been treated by those who pride themselves on knowledge when He Who is known came with His name, the Self-Subsisting, and spoke that before which the Books of the Messengers have bowed down. Rejoice thou in that the Wronged One hath remembered thee and turned toward thee from this exalted Station.

1 هو المشفق الکریم

2 انّا سمعنا ندآء الّذین انجذبوا من نفحات الوحی اذ انار افق البیان بشمس ذکری العزیز المنیر قد ظهر بحر العلم و اشرقت شمس العرفان ولکنّ القوم من الغافلین قد نبذوا حکم الله عن ورائهم و اتّبعوا کلّ جاهل بعید انّا اظهرنا العلم لیهدی العباد الی صراطی و هم استکبروا به علی الفرد الخبیر کذلک ورد علینا من الّذین یفتخرون بالعلم اذ جآء المعلوم باسمه القیّوم و نطق بما خضعت له کتب المرسلین ان افرح بما ذکرک المظلوم و توجّه الیک من هذا المقام المنیع

BLIB_Or15715.047a

BH09602

To: Mirza Ibrahim Sad, in Khurasan
Date: 1298-04-09 [1881-Mar-11]

هو الظّاهر النّاطق العليم

يا ابراهيم ان استمع ندآء الجليل انّه اتى بمجده الأعظم العظيم تالله قد استقرّ العرش على المآء و استوى عليه مالک الأسمآء بسلطان مبين فانظر فى النّاس و غفلتهم بعد انتظارهم و اعراضهم بعد آمالهم لتجد نفسک على فرح من لدى الله ربّ العالمين كانوا ان ينوحوا فى اللّيالى و الأيّام و اذا اتى مالک الأنام افتوا عليه بظلم كبير كذلک يقصّ لک من عنده قصص العالم و يذكرک من عنده لوح حفيظ البهآء على الّذين دعوا ما عندهم و تمسّكوا بما امروا به من لدى الله الواحد العليم الخبير

BLIB_Or15715.046b

He is the Manifest, the Speaking, the Knowing

Hearken to the Call of the All-Glorious, for He hath come with His most great and supreme majesty. By God! The Throne hath been established upon the water, and He Who is the Lord of Names hath seated Himself thereon with manifest sovereignty.

Behold the people and their heedlessness after their expectation, and their turning away after their hopes, that thou mayest find thyself in a state of joy from God, the Lord of the worlds. They would weep through the nights and days, yet when the Lord of all beings came, they pronounced judgment against Him with grievous wrong.

Thus doth He Who possesseth the knowledge recount unto thee the tales of the world and remembereth thee through His preserved Tablet. Glory be upon those who have cast away what they possessed and held fast unto that which they were commanded by God, the One, the All-Knowing, the All-Informed.

BH10345

To: Azizullah, in Khurasan
Date: 1298-04-09 [1881-Mar-11]

1 هو النّاظر من الأفق الأعلى

2 قد ذكر ذكرک لدى المظلوم و انّه يذكرک بهذا الذّكر المبين ليفرح به قلبک و ينشرح به صدرک و ينطق لسانک بأن الحمد كلّه لله ربّ العالمين قد سمعنا ندائک و اجبناک و نسئل الفضّال بأن يؤيّدک فى كلّ الأحوال على ذكره و ثنائه و خدمة امره العظيم لک و لأحبّائى ان تمسّكوا بحبل

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

2 Thy mention hath been made in the presence of the Wronged One, and He remembereth thee with this perspicuous remembrance, that thy heart may rejoice thereby, and thy breast be dilated, and thy tongue may speak forth: "All praise belongeth unto God, the Lord of the worlds." We have heard thy call and have answered thee, and We beseech the All-Bountiful that He may assist thee under all conditions to make mention of Him and to praise Him, and to serve His mighty Cause. It behooveth thee and My loved ones to hold fast unto the cord

of wisdom, as bidden by One Who is All-Knowing, All-Wise. Upon thee and upon them be the glory of God, the Protector, the Mighty, the Powerful.

الحكمة امراً من لدن عليم حكيم البهآء عليک و عليهم من لدى الله المهيمن القوىّ القدير

BLIB_Or15715.050c

BH01019

To: Siyyid Mihdi Dahaji et al.
Date: 1298-05 [1881-Mar]

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

1 هو الشّاهد السّامع الحكيم

2 O My Name Mihdi! The letter from Afnan Alif and Ha, upon him be My glory, which was addressed to you, was presented by this servant before the Divine Presence. God willing, may they ever abide beneath the blessed Lote-Tree in tranquility and rest, and partake of the choice wine of His love. Blessed is he for having turned unto God, attained His presence, and arisen to serve the Cause of God, the Guardian, the Self-Subsisting. God willing, may they ever attain unto this most great station. Though it be veiled at present, this veil shall assuredly be lifted. He, verily, is the Informed, the All-Knowing.

2 يا اسمى مهدى مكتوب افنان الف و حا عليه بهائى كه باسم شما بود عبد حاضر لدى الوجه معروض داشت انشآءالله لازال در ظلّ سدرهٔ مباركه ساكن و مستريح باشند و از رحيق حبّش بياشامند طوبى له بما اقبل و فاز و قام على خدمة امر الله المهيمن القيّوم انشآءالله بايفقام اعظم هميشه فائز باشند اگرچه حال مستور است ولكن البتّه اين ستر را كشف از پى خواهد بود انّه لهو المخبر الخبير

3 Concerning what they wrote about Badi, upon him be the Glory of God, may he be blessed through divine grace. We have made mention of his father in such wise that, by the life of God, all the treasures, hoards and mines of the earth cannot equal it. The Lord of all beings beareth witness unto this. O Mihdi! The days pass like lightning, and their transience is clear and evident. Blessed is the soul that hath been honored to make mention of God and whose name hath been recorded by the Supreme Pen in God's Book. This is a bounty with which no other bounty can compare, nor can any other matter rival it. Soon shall the sincere and devoted ones witness that which God hath foretold in the Scriptures and Tablets.

3 و اينكه در بارهٔ بديع عليه بهآء الله نوشته بودند انشآءالله بعنايت الهى فائز باشد انّا ذكرنا اباه بذكر لعمر الله لا تعادله الخزائن و الكنائز و المعادن يشهد بذلک مالک الرّقاب يا مهدى ايّام بمثابهٔ برق در مرور است و فناى آن واضح و مشهود طوبى از براى نفسيكه بذكر الله فائز شد و از قلم اعلى اسمش در كتاب الهى ثبت گشت هذا فضل لا يعادله فضل و لا يشابهه امر سوف يرى المقبلون و المخلصون ما اخبر به الله فى الزّبر و الألواح

4 As to what they wrote concerning the Spot of Blessing and the Mashriqu'l-Adhkar, this is most acceptable, for they have mentioned it with wisdom. The Supreme Pen hath, for reasons of wisdom recorded in the Book, forbidden at this time the execution of such matters in the land of Shin and the land of Ya and certain other lands. Verily, He knoweth and commandeth, and with Him is the knowledge of all things in a mighty Book. Blessed is such an Afnan, for he hath spoken that which God,

4 و اينكه در بارهٔ محلّ البركة و مشرق الأذكار نوشته بودند بسيار مقبولست چه كه بحكمت ذكر نموده‌اند و از قبل قلم اعلى ارض ش و ارض يا و بعض اراضى اخرى را از اجراى اين امور نظر بحكمت منزلهٔ در كتاب در اين ايّام نهى فرموده انّه يعلم و يأمر و عنده علم كلّشىء فى كتاب عظيم طوبى لأفنانى انّه نطق بما اراده الله ربّ العالمين و

the Lord of the worlds, desired. He must render thanks unto his Lord for this manifest favor. In all matters they must observe wisdom. Although the law of prayer was sent down from the heaven of God's Will in previous years, due to wisdom it hath not yet been dispatched to other regions and remaineth preserved and concealed in the Kingdom of Utterance by the command of the Beloved of all creation. Such divine laws as can be practiced without conflicting with wisdom must be observed by all, and those that conflict with wisdom are not permissible to practice until God's Cause is raised up amongst His servants and creation.

له ان یشکر ربّه بهذا الفضل المبین در جمیع احوال باید ناظر بحکمت باشند حکم صلوة مع آنکه در سنین قبل از سماء مشیّت نازل نظر بحکمت تا حین باطراف ارسال نشده و در ملکوت بیان بامر محبوب امکان محفوظ و مستور است آنچه از احکام الهی که عمل بآن خارج از حکمت نیست باید کل عامل شوند و آنچه مغایر حکمت است عمل بآن جایز نه الی ان یرتفع امر الله بین عباده و خلقه

5 His honor Asad and the son of My Name Al-Asdaq, upon them be My glory, have arisen to serve the Cause, and whatsoever they have executed regarding the Mashriqu'l-Adhkar and the Spot of Blessing in the lands of Kha hath been approved by the Supreme Pen. Verily, He doeth what He willeth and ordaineth what He pleaseth. There is no God but Him, the Almighty, the All-Powerful.

5 جناب اسد و ابن اسمی الأصدق علیهم بهائی بخدمت امر قیام نموده‌اند و آنچه در اراضی خا از مشرق الأذکار و محلّ البرکة اجرا داشته‌اند از قلم اعلی امضا شد انّه یفعل ما یشآء و یحکم ما یرید لا اله الّا هو المقتدر القدیر

6 The heedless people have regarded the Dawning-Place of the world's reformation as a source of corruption. So intoxicated are they with the wine of self that neither the blast of the trumpet, nor the sound of the bugle, nor the enduring proofs, nor the manifest shining evidences, nor the revealed verses have brought them to their senses. They remain heedless of Him Who hath appeared with all the proofs possessed by those on earth, clinging instead to their own idle fancies. Nevertheless, the mercy and loving-kindness of God have been so abundantly manifested that pen and tongue are powerless to describe them.

6 ناس غافل الی حین مطلع اصلاح عالم را مفسد دانسته‌اند از سکر هوی بشأنی مدهوشند که از نفخهٔ صور و نقرهٔ ناقور و حجج باقیه و براهین ساطعهٔ لائحه و آیات منزله بشعور نیامده‌اند نفسیکه بجمیع حجج من علی الأرض ظاهر شده از او غافلند و باوهام خود متمسّک معذلک رحمت و شفقت حقّ بشأنی ظاهر و مشهود که لسان و قلم از عهدهٔ ذکر آن برنیاید

7 Hence it is that He hath enjoined wisdom upon His loved ones. Were one to ponder the allusions of the Supreme Pen, hidden matters would emerge and become evident. By Him Who is seated upon the throne, were they to attain even a small measure of understanding, they would cry out "I turn unto Thee, O God of the worlds!" In this Most Great Revelation, corruption, contention, bloodshed and the like have been forbidden, and in most Tablets these utterances have been revealed from the heaven of divine knowledge. Yet none hath grasped God's intent or comprehended His purpose, save whom He willeth. Blessed are they who have arisen and remained steadfast in the Cause of God, and who have associated with all men in a spirit of joy and fragrance. These are they who are mentioned as the companions of the Ark in the Book of God, the All-Knowing, the All-Informed. All must strive for the betterment of the world. This is the binding decree that hath been revealed in this Most Great Revelation, both aforetime and hereafter. Blessed are they that understand, blessed are they

7 اینست که دوستان را بحکمت امر فرموده اگر در اشارات قلم اعلی تفکّر رود امورات مستوره بعرصهٔ ظهور آید و مشاهده گردد فوالّذی استوی علی العرش اگر فی‌الجمله عارف شوند به تبت الیک یا اله العالمین ناطق گردند در اینظهور اعظم فساد و جدال و قتل و امثال آن نهی شده و در اکثر الواح این بیانات از افق سماء علم منزل آیات ظاهر گشته معذلک احدی بمراد الله پی نبرده و مقصود را ادراک نکرده الّا من شآء الله طوبی للّذین قاموا و استقاموا علی امر الله و عاشروا مع العباد بالرّوح و الرّیحان انّهم من اهل السّفینة المذکورة فی کتاب الله العالم الخبیر جمیع باید در صدد اصلاح عالم باشند اینست حکم محکم که در این ظهور اعظم از قبل و بعد نازل گشته طوبی للعارفین طوبی للمتفکّرین طوبی للعاملین الحمد لله ربّ العالمین

that ponder, blessed are they that act accordingly. Praise be to God, the Lord of the worlds.

8 O Afnan! Take hold of wisdom and cleave unto it, and abandon all else. Thus doth the Wronged One command thee by a bidding from God, the Lord of the worlds. Under all conditions observe wisdom.

8 یا افنانی خذ الحکمة و تمسّک بها و دع ما سواها کذلک یأمرک المظلوم امراً من لدی الله ربّ العالمین در جمیع احوال مراقب حکمت [باشند]

9 As to what thou hast mentioned concerning him who was named Muhsin, who hath ascended unto God - We make mention of him as a token of Our grace. Verily thy Lord is the All-Bountiful. The first greeting that issued forth from the City of Peace - the spot adorned by the revelation of God, the Lord of all men - and the first fragrance that wafted from the garment of thy Lord's mercy be upon thee, O thou who hast turned to the Most Sublime Horizon and believed in God, the Lord of Names, when those who followed conjecture and idle fancy turned away. I testify that thou didst answer thy Lord when His call was raised between earth and heaven, and thou didst fulfill thy covenant and pledge in such wise that neither the veils of glory withheld thee from the Self-Sufficient, the Most High, nor the barriers of names from God, the Creator of heaven. Blessed art thou for having remained steadfast in the Cause when most feet did slip, and the hearts of men were troubled - they who cast the command of God behind their backs and followed every heedless doubter. Blessed is he who remembereth thee after thee, O Muhsin, and who maketh mention of thy turning unto God, thy faithfulness, thy love and thy ardor in the Cause of God, the Lord of the Day of Judgment. Rejoice thou in that the Most Exalted Pen hath made mention of thee and consoleth thy kindred who attained unto recognition on a Day wherein the Cry was raised and the mountains passed away. Peace and praise and glory be upon thee from God, the Almighty, the Most Glorious, the All-Bestowing.

9 و امّا ما ذکرت فیمن سمّی بمحسن الّذی صعد الی الله انّا نذکره فضلاً من عندنا انّ ربّک لهو الکریم اوّل سلام ظهر من مدینةالسّلام المقام الّذی تزیّن بظهور الله مالک الأنام و اوّل عرف تضوّع من قمیص رحمة ربّک علیک یا من اقبلت الی الأفق الأعلی و آمنت بالله مالک الأسمآء اذ اعرض عنه الّذین اتّبعوا الظّنون و الأوهام اشهد انّک اجبت مولیک اذ ارتفع ندائه بین الأرض و السّمآء و وفیت بعهدک و میثاقک علی شأن ما منعتک سبحات الجلال عن الغنیّ المتعال و لا حجبات الأسمآء عن الله فاطر السّمآء طوبی لک بما کنت مستقیماً علی الأمر اذ زلّت به اکثر الأقدام و اضطربت افئدة [الأنام] الّذین نبذوا امر الله عن ورائهم و اتّبعوا کلّ غافل مرتاب طوبی لمن یذکرک بعدک یا محسن و یذکر اقبالک و وفائک و حبّک و اشتعالک فی امر الله مالک یوم الحساب ان افرح بما ذکرک القلم الأعلی و یعزّی اهلک الّذین [فازوا] بالاقبال فی یوم فیه ارتفعت الصّیحة و مرّت الجبال السّلام و الثّنآء و التّکبیر علیک من لدی الله المقتدر العزیز الوهّاب

10 O Afnan! Concerning what thou didst write about designating a blessed spot in these lands - this is more conducive to piety and wisdom. If it be accomplished with utmost joy and fragrance, it is acceptable and will, God willing, become a source of universal good. Verily, He ordaineth what He desireth for whomsoever He willeth, and revealeth that which His unerring and mighty Pen is moved to record. Praise be to God, the Beloved of those who know.

10 یا افنانی اینکه نوشته بودید در این اراضی محلّ البرکة معیّن شود این اقرب بتقوی و حکمت است اگر بکمال روح و ریحان واقع شود مقبولست و انشآءالله سبب خیر کلّی نسبت بعموم واقع شود انّه یقدّر لمن اراد ما اراد و یظهر ما تحرّک علیه قلمه المحکم المتین الحمد لله محبوب العارفین

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BH01292

To: Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi
Date: 1298-05 [1881-Mar]

1 He hath dawned forth from His Most Exalted Horizon

1 هو المشرق من افقه الأعلى

2 This is a Day wherein all things proclaim: "O concourse of creation! The Greatest Veil hath been rent asunder and the Greatest Scene hath been adorned through the revelation of God, the Lord of Destiny; yet most of the people remain heedless." On this Day the Tongue of Glory calleth out from the pavilions of grandeur: "O denizens of earth and heaven! The Hidden Mystery hath appeared and the Self-Subsisting hath come with a sovereignty that neither the hosts of the world nor the armies of the oppressors among men could withstand."

2 هذا یوم فیه تنادی الأشیآء یا ملأ الانشآء قد خرق الحجاب الأکبر و تزیّن المنظر الأکبر بظهور الله مالک القدر ولکنّ القوم اکثرهم من الغافلین و فیه ینادی لسان الأبهی من سرادق الکبریآء یا ملأ الأرض و السّمآء قد ظهر الغیب المکنون و اتی القیّوم بسلطان لم تمنعه صفوف العالم و لا جنود الظّالمین من النّاس

3 Whoso hath shattered the idols of vain imaginings in the name of his Lord, the Almighty, the All-Powerful, and hath turned toward the Most Exalted Horizon, saying: "Praise be unto Thee, O Lord of all mankind, for having caused me to hear Thy call and honored Thy lands with Thy footsteps. I testify that through Thy manifestation that which was recorded in the Books of God, the Lord of all worlds, hath been fulfilled. These are the days which Thy ambassadors, Thy messengers, and Thy chosen ones foretold through Thy word: 'Lead forth the people from darkness into light and give them the glad-tidings of the days of God.' Thus was the matter decreed in the Book by God, the Evident, the All-Knowing."

3 من کسّر اصنام الأوهام باسم ربّه المقتدر القدیر و اقبل الی الأفق الأعلی و قال لک الحمد یا مولی الوری بما اسمعتنی ندائک و شرّفت دیارک بقدومک اشهد بظهورک ظهر ما کان مسطوراً فی کتب الله ربّ العالمین هذه ایّام بشّر بها سفرائک و رسلک و اصفیائک بقولک ان اخرج القوم من الظّلمات الی النّور و بشّرهم بأیّام الله کذلک قضی الأمر فی الکتاب من لدی الله المبیّن العلیم

4 Is there any with hearing to hear the call of God? Is there any with vision to behold the Greatest Sign? Is there any possessed of steadfastness to arise and speak with wisdom and proof amidst the concourse of the Bayan? By God! That which cannot be mentioned by utterance nor described by what hath been revealed concerning it hath appeared. By the life of God! Verily it was revealed to exalt His mention and His Word - to this testifieth every fair-minded and perceiving one.

4 هل من ذی سمع یسمع ندآء الله و هل من ذی بصر یری الآیة الکبری و هل من ذی استقامة یقوم و یقول بین ملأ البیان بالحکمة و البرهان تالله قد ظهر ما لا یذکر بالبیان و لا یوصف بما نزّل فیه لعمر الله انّه نزّل لاعلآء ذکره و کلمته یشهد بذلک کلّ منصف بصیر

5 O Muhammad-Shafi'! Thy letter hath come before the Wronged One and the servant in attendance before His face hath presented it. Verily thy Lord heareth and seeth, and He is the All-Knowing, the All-Informed. We have heard thy call and have answered thee through this Tablet whereby the breezes of the All-Merciful have wafted and the fragrance of utterance hath been diffused throughout all possibility. Verily thy Lord is the Forgiving, the Bountiful. Blessed is the soul

5 یا محمّد قبل شفیع قد حضر کتابک لدی المظلوم و عرضه العبد الحاضر لدی الوجه انّ ربّک یسمع و یری و هو العلیم الخبیر قد سمعنا ندائک و اجبناک بهذا اللّوح الّذی به سرت نسمة الرّحمن و تضوّع عرف البیان فی الامکان انّ ربّک لهو الغفور الکریم طوبی لنفس سمعت ندآء ربّها و فازت بما امرت به من لدن آمر حکیم

that hath heard the call of its Lord and attained unto that which it was commanded by the Ordainer, the All-Wise.

6 Say: O people of the Bayan! Fear ye the All-Merciful and follow not your idle fancies. Follow Him Who hath come with the truth by a command whereagainst all who are in the heavens and earth are powerless to stand. This is a Day wherein the Proof calleth out with the loudest voice, wherein the Evidence speaketh amongst all creation, and the Testament crieth out before its Glorious Lord; yet the people are wrapped in a thick veil.

6 قل یا ملأ البیان اتّقوا الرّحمن و لا تتّبعوا اهوائکم ان اتّبعوا من اتی بالحقّ بأمر لا یقوم معه من فی السّموات و الأرضین هذا یوم فیه ینادی البرهان بأعلی النّدآء و تنطق الحجّة بین البریّة و یصیح الدّلیل امام ربّه الجلیل ولکنّ النّاس هم فی حجاب غلیظ

7 O Most Exalted Pen! Thou hast spoken in the most eloquent tongue; now speak in a sweet Persian tongue. O Muhammad-Qabl-i-Shafi'! May you be blessed through divine favors! Your letter reached the Most Exalted Station through the Afnan, upon him be the Glory of God, and was honored to be heard by the Lord of all beings.

7 ان یا قلم الأعلی قد نطقت باللّغة الفصحآء ان انطق بلسان عجمیّ ملیح ای محمّد قبل شفیع انشآءالله بعنایت الهی فائز باشی مکتوبت بتوسّط افنان علیه بهائی بأعلی المقام فائز و باصغای مالک انام مشرّف

8 Today it is incumbent upon everyone to move according to that which God has willed, meaning to submerge their own will and desire in the Will of God, to fix their gaze upon the will of the Friend, to turn toward His desire and to hold fast to His command. Today the Balance is manifest and proclaims with the most exalted call: "I am the Distinguisher, the Separator, the All-Knowing, the All-Wise." How excellent is the condition of those souls who have clung to the Book of God and acted according to it. In all the Books this blessed Day is rightly attributed to God. One must arise to perform such deeds as befit this most holy Day.

8 امروز بر هر نفسی لازم که به ما اراد الله حرکت نماید یعنی اراده و مشیّت خود را در مشیّة الله فانی کند باراده‌ٔ دوست ناظر باشد و بمشیّتش متوجّه و بامرش متمسّک امروز میزان ظاهر و بأعلی النّدآء میگوید انا المیّز المفصّل العلیم الحکیم نیکوست حال نفوسیکه بکتاب الهی تمسّک جستند و بآن عامل شدند در جمیع کتب این یوم مبارک بحقّ منسوبست باید باعمالی قیام نمود که لایق این یوم اقدس باشد

9 By My life! Goodly deeds have been and ever will be the helpers of Truth. If today someone should arise for the sake of God and act according to what He loves and is pleased with, assuredly the fragrance of his deeds will guide and lead people to the choice sealed Wine which has appeared and flows forth through the grace of the Finger of the Self-Subsisting Lord. The divine utterance shines forth like the sun, and the Path of the Lord stands out among all paths like a banner upon the hills, manifest, clear and evident. No sign among the signs of Truth resembles it, yet the vain imaginings of people have held them back and their conjectures have veiled them.

9 لعمری اعمال طیّبه ناصر حقّ بوده و خواهد بود اگر الیوم نفسی لله قیام نماید و بما یحبّ و یرضی عمل کند البتّه عرف اعمال او هادی شود و ناس را برحیق مختوم که بعنایت اصبع حضرت قیّوم ظاهر و جاری شده دلالت کند بیان الهی بمثابه‌ٔ شمس ظاهر و مشرق و سبیل ربّانی مابین جمیع سبل چون علم بر اتلال ظاهر و واضح و معلومست هیچ اثری از آثار حقّ بدونش مشابه نه ولکن اوهام ناس را منع نموده و ظنون محجوب ساخته

10 God willing, may the friends of God attain to that which is the cause of protection, blessing, bounty and salvation. Praise the Beloved of the world that you have attained unto this Most Great Tablet and reached this station through the Afnan. Be thankful and be among those who give praise. Beseech God that He may assist all the friends to achieve what He desires. While time and opportunity remain, perchance such deeds as

10 انشآءالله دوستان الهی فائز شوند بآنچه سبب حفظ و نعمت و برکت و نجات است حمد کن محبوب عالم را که باین لوح اعظم فائز شدی و بتوسّط افنان باینمقام رسیدی ان اشکر و کن من الحامدین از حقّ بطلب تا جمیع دوستان را بما اراد مؤیّد فرماید تا فرصت باقی و وقت باقی

are adorned with the good-pleasure of the Friend may be manifested from the mirrors of existence. Verily thy Lord is the Expositor, the All-Wise. Verily thy Lord is the Rememberer, the All-Knowing, and the All-Informed Counsellor.

شاید اعمالیکه برضای دوست مزیّن است از [مرایای] وجود ظاهر شود انّ ربّک لهو المبیّن الحکیم انّ ربّک لهو الذّاکر العلیم و النّاصح الخبیر

11 You had sought forgiveness for certain souls. All have attained unto the Word of God. We have forgiven them as a grace from Our presence and a mercy from Our side, and We have mentioned them in verses from which the sincere ones will find My sublime and mighty fragrance. The Primal Point hath said that all were created for this: that they might be mentioned once in His presence. Know thou the station of this rank and hold fast to that which hath been commanded by God, the Mighty, the Praiseworthy. The Glory be upon thee and upon those who are with thee and upon those who have acted according to that which they were commanded by the All-Knowing, the All-Wise.

11 طلب غفران از برای بعضی از نفوس نموده بودی جمیع بکلمهٔ الهی فائز شدند انّا غفرناهم فضلاً من عندنا و رحمةً من لدنّا و ذکرناهم بآیات یجد منها المخلصون عرفی العزیز المنیع نقطهٔ اولی میفرماید جمیع از برای این خلق شده‌اند که یکبار در ساحت او مذکور آیند ان اعرف قدر هذا المقام و تمسّک بما امر [به] من لدی الله العزیز الحمید البهآء علیک و علی من معک و علی الّذین عملوا بما امروا به من لدن علیم حکیم

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NYR#134x

BH01464

To: Aqa Muhammad Hasan, Ayn Ta et al., in Yazd
Date: 1298-05 [1881-Mar]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 All praise that befitteth the most holy, most glorious, most sublime court of the King of existence and Lord of the seen and unseen realms is praise that hath been manifested from His most holy, most glorious, most pure tongue. Should all created things and all contingent beings, from the beginning that hath no beginning unto the end that hath no end, arise to extol Him and open their lips in praise of Him, it would assuredly be but as the description of a gnat attempting to praise the Lord of Oneness, as it hath ever been and shall ever be. Sanctified is the court of His mention above the mention of all things, and holy is the presence of His glory above the description of all who dwell on earth and in heaven. Every possessor of knowledge hath confessed his ignorance, and every possessor of wisdom hath acknowledged his shortcoming, and this confession and acknowledgment are reckoned among the most excellent of deeds before the Self-Sufficient, the Most High. Blessed is the soul that hath manifested pure servitude

2 حمدیکه سزاوار ساحت اقدس اعزّ ارفع سلطان وجود و مالک غیب و شهود است حمدیست که از لسان اقدس اعزّ اطهرش ظاهر گشته جمیع کائنات و همهٔ ممکنات اگر از اوّل لااوّل الی آخر لاآخر بثنایش قیام نمایند و بستایش لب گشایند هرآینه بمثابهٔ وصف بعوضه مالک احدیّه را بوده و خواهد بود پاک و مقدّس است ساحت ذکرش از ذکر اشیاء و منزّهست فناء حضرتش از وصف من فی الأرض و السّمآء هر ذی علمی بجهل خود اعتراف نموده و هر ذی حکمتی بقصور خود اقرار کرده و این اقرار و اعتراف از افضل اعمال لدی الغنیّ المتعال محسوبست طوبی لنفس ظهرت بالعبودیّة الصّرفة لله مالک البریّة و عمل بما امر به فی الکتاب انّه ممّن وفی بالعهد فی یوم المیثاق

unto God, the Lord of creation, and acted according to what was commanded in the Book. He is among those who have fulfilled the Covenant on the Day of the Testament.

3 Glory be unto Thee, O Thou by Whose Name hearts are attracted and souls take flight! I beseech Thee by him who hath clung to Thy cord and arisen to serve Thee amidst Thy creatures, to draw Thy loved ones nigh unto the ocean of Thy bounty and to provide them with what Thou hast ordained for Thy trusted ones and chosen ones. Then write down for them, through Thy grace, that which shall protect them from Thine enemies. O my Lord! Thou seest their humility in Thy Cause, their submissiveness at the appearance of Thy sovereignty, their turning toward Thy most exalted horizon, and their orientation toward Thy countenance after the passing away of all things. I beseech Thee by the power that hath encompassed all created things to ordain for them the good of every world of Thy worlds and the care which hath no likeness in Thy knowledge. Verily, Thou art the Omnipotent over what Thou willest, and in Thy grasp is the Kingdom of Names. There is none other God but Thee, the Dominant, the Most High, the Mighty, the Self-Subsisting.

3 سبحانک یا من باسمک انجذبت القلوب و طارت النّفوس اسألک بمن تمسّک بعروتک و قام علی خدمتک بین بریّتک بأن تقرّب احبّائک الی بحر عطائک و ترزقهم ما قدّرته لأمنائک و اصفیائک ثمّ اکتب لهم بفضلک ما یحفظهم عن اعدائک ای ربّ تری خضوعهم فی امرک و خشوعهم عند ظهور سلطنتک و اقبالهم الی افقک الأعلی و توجّههم الی وجهک بعد فنآء الأشیآء اسألک بالقدرة الّتی احاطت الکائنات بأن تکتب لهم خیر کلّ عالم من عوالمک و العنایة الّتی ما کان لها شبه فی علمک انّک انت المقتدر علی ما تشآء و فی قبضتک ملکوت الأسمآء لا اله الّا انت المهیمن المتعالی العزیز القیّوم

4 Thereafter, thy letter was received, and as it contained mention and praise of God, glorified be His majesty, it brought the utmost joy. God willing, may you drink, throughout the duration of His most beautiful Names, from the choice wine of the bounty of the Sovereign Who doeth what He willeth, and may you remain articulate in His praise. He is the Guide, He is the Helper, He is the Succourer, He is the Witness, He is the Vigilant, He is the Powerful and Mighty, and He is the All-Knowing and All-Wise.

4 و بعد مکتوب آنجناب رسید و چون مشعر بر ذکر و ثنای حقّ جلّ جلاله بود کمال فرح حاصل انشآءالله بدوام اسماء حسنی از رحیق عنایت سلطان یفعل ما یشآء بیاشامید و بذکرش ناطق باشید اوست هادی و اوست معین و اوست ناصر و اوست شاهد و اوست رقیب و اوست قادر و توانا و اوست عالم و دانا

5 After perusing thy letter, at a certain time it was presented in the Most Holy Court. This is what the Tongue of the All-Merciful uttered in the Kingdom of Utterance: "God willing, may he ever be blessed through the bounty of the Beloved of the Immortal, and act according to what beseemeth His days. We beseech Him, exalted be He, to aid him and those who have believed to remain steadfast. O friends! Steadfastness is a matter of tremendous significance, and whoso attaineth unto it hath attained unto all good. O Hasan! Give thanks unto thy Lord for having remembered thee before and at this moment. Say: Praise be to God, the Lord of the worlds. And We make mention of thy wife who hath turned to God and believed in God, the One, the All-Informed. O My handmaiden! Rejoice in that the Lord of Eternity remembereth thee from the direction of His Most Great Prison. Verily thy Lord is the Mighty, the Great. We hear and We see, and unto Us belong the latter

5 و بعد از اطّلاع بمکتوب آنجناب وقتی از اوقات در ساحت اقدس عرض شد هذا ما نطق لسان الرّحمن فی ملکوت البیان انشآءالله لازال بعنایت محبوب بیزوال فائز باشند و به ما ینبغی لأیّامه عامل نسأله تعالی بأن یوفّقه و الّذین آمنوا علی الاستقامة ای دوستان استقامت امریست بسیار عظیم و هر نفسی بآن فائز شد بکلّ خیر فائز است ان احمد یا حسن ربّک بما ذکرک من قبل و فی هذا الحین قل الحمد لله ربّ العالمین و نذکر ضلعک الّتی اقبلت و آمنت بالله الفرد الخبیر یا امتی ان افرحی بما یذکرک مالک القدم من شطر سجنه الأعظم انّ ربّک لهو العزیز العظیم انّا نسمع و نری و لنا الآخرة و الأولی طوبی لمن عرف و کان من الرّاسخین انتهی

and the former ends. Blessed is he who hath recognized and was among the firmly established."

6 Regarding what was written about the sister of thy wife, that she desired to be a guest of the Ancient Beauty, exalted be His glory, this was presented in the Most Holy and Most Exalted Court and was graced with acceptance. Blessed is she in having attained unto this mighty bounty. The favor of God hath transformed this small portion into a great one. Verily, He is the Forgiving, the Merciful, the Powerful, the Mighty.

6 اینکه در بارهٔ همشیرهٔ عیال نوشته بودند که ارادهٔ میهمانی جمال قدم جلّ اجلاله را دارند در ساحت امنع اقدس معروض گشت و بشرف قبول فائز شد طوبی لها بما فازت بهذا الفضل العظیم عنایت حقّ این وجه قلیل را بکثیر تبدیل فرمود انّه لهو الغفور الرّحیم و المقتدر القدیر

7 As for what thou didst write regarding Aqa Muhammad-Rida, it was presented before Him from Whose knowledge nothing is hidden. One Most Holy, Most Exalted Tablet hath been revealed for him from the heaven of the Divine Will. Deliver it unto him that he may drink the water of life from the utterance of the Beloved of all creation. Verily, He is the Bestower, He is the Bountiful, the Ancient.

7 و اینکه در بارهٔ جناب آقا محمّد رضا نوشته بودید در محضر من لا یعزب عن علمه شیء عرض شد یک لوح امنع اقدس از سماء مشیّت مخصوص او نازل باو برسانید تا رحیق حیوان را از بیان محبوب امکان بیاشامند انّه لهو المعطی انّه لهو الفضّال القدیم

8 God willing, may you be blessed in all conditions with the love of God and His bounty, and be mentioned in the presence of His countenance. This evanescent servant is at all times occupied with and gladdened by the mention of the friends. God, exalted be His glory, is the Witness and the Bearer. Verily, He is the Witness, the All-Knowing, the All-Hearing, the All-Seeing.

8 انشآءالله در کلّ احوال بحبّ الله و عنایته فائز باشید و لدی الوجه مذکور این خادم فانی در جمیع احیان بذکر دوستان مشغول و مسرور است حقّ جلّ جلاله شاهد و گواه انّه هو الشّاهد العالم السّامع البصیر

9 Glory and radiance be upon thee and upon every believer who hath believed in God on the day of His manifestation and remained steadfast in His mighty Cause.

9 التّکبیر و البهآء علیک و علی کلّ مؤمن آمن بالله فی یوم ظهوره و استقام علی امره العظیم

10 The servant Jamadiyu'l-Avval 1298

10 خادم فی جمادی‌الأولی سنة ۱۲۹۸

BLIB_Or15727b.151

BH02648

To: Siyyid Mihdi Dahaji et al.
Date: 1298-05 [1881-Mar]

1 In the Name of the one God!

1 بنام خداوند یکتا

2 O Ismi Mihdi! The letter of Afnan, upon him be the Glory of God, which you sent was presented before Us in its entirety. We found him enkindled with the fire of the love of God. This is the essence of deeds, and the very essence of that essence. In most times the fragrance of His love wafts from it. Verily thy Lord is the All-Knowing, the All-Informed. We make mention

2 یا اسمی مهدی مکتوب افنان علیه بهائی که بشما ارسال داشت عبد حاضر لدی الوجه تمام آن را عرض نمود انّا وجدناه مشتعلاً بنار محبّة الله اینست اصل عمل و اصل اصل آن در اکثر احیان عرف حبّش متضوّع است انّ ربّک لهو

of him and send Our salutations and glorification upon him, as a grace from Us and a mercy from Our presence. We hear the cry of the sincere ones and the lamentation of those who hope, and praise be to God, the Lord of the worlds.

العلیم الخبیر انّا نذکره و نسلّم و نکبّر علیه فضلاً من عندنا و رحمةً من لدنّا انّا نسمع ضجیج المخلصین و صریخ الآملین و الحمد لله ربّ العالمین

3 And the letter of his honor Ashraf, upon him be the Glory of God and His mercy, was heard. We testify that he spoke the truth, turned toward the truth, and strove in the path of truth. Blessed is he in that he drank the choice wine of utterance from the hand of the bounty of his Lord, the Most Merciful. The effect of this is evident from his words - through clear proofs he silenced the opposing souls. No fair-minded person has had or has any reason to pause, let alone to turn away and deny. I testify that he prevented the transgressor from ascending and repelled him with a piercing flame, in the name of his Lord, the Powerful, the Triumphant. God willing, he will be assisted and confirmed in all conditions. This is the meaning of "victory" that is mentioned in the Book of God. God willing, may all become aware and attain to this station. Soon that which was hidden from sight shall be revealed, and in His grasp is the Kingdom of might and power.

3 و مکتوب جناب اشرف علیه بهآء الله و رحمته اصغا شد نشهد انّه نطق بالحقّ و توجّه الی الحقّ و جاهد فی الحقّ نعیماً له بما شرب رحیق البیان من ید عنایة ربّه الرّحمن و اثر آن از کلماتش مشهود ببراهین ساطعه نفوس معرضه را ملزم نمود از برای هیچ منصفی مجال توقّف نبوده و نیست تا چه رسد باعراض و انکار اشهد انّه منع الطّاغی عن الصّعود و طرده بشهاب ثاقب باسم ربّه القادر الغالب انشآءالله در کلّ احوال مؤیّد و موفّقند معنی نصرت که در کتاب الهی است اینست انشآءالله جمیع آگاه شوند و بایقام فائز گردند سوف یظهر ما ستر عن الأبصار و فی قبضته ملکوت العزّة و الاقتدار

4 O Ashraf! Upon thee be My Glory! Convey to the friends in that land greetings from the Wronged One, and give them all the glad tidings of God's favor. Say: O companions of truth! Know ye the value of this most wondrous and most holy Day, and arise to that which is befitting and worthy. A goodly word and a pure deed have been and are the helpers of God and His supporters. God willing, through these two ye shall aid the Cause of God and guide those who wander in the wilderness of ignorance to the ocean of divine knowledge. Watch over the Cause in all conditions, that perchance the people of that land may attain unto the Kawthar of the righteous, whose attributes are mentioned and recorded in the Book of God.

4 یا اشرف علیک بهائی دوستان آن ارض را از قبل مظلوم تکبیر برسان و کلّ را بعنایت حقّ بشارت ده بگو ای اصحاب حقّ قدر این یوم ابدع اقدس را بدانید و بآنچه لایق و قابل است قیام کنید کلمهٔ طیّبه و عمل پاک طیّب ناصر حقّ و معین او بوده و هستند انشآءالله باین دو امر الهی را نصرت نمائید و گمراهان بادیه‌های نادانی را بحر دانائی هدایت کنید در جمیع احوال مراقب امر باشید که شاید اهل آن دیار بکوثر ابرار که وصف آن در کتاب الهی مذکور و مسطور است فائز شوند

5 Say: This is a Day wherein everyone can possess that which all the treasures of earth cannot equal. By the life of God! He speaks the truth and guides to the Way. There is no God but Him, the Mighty, the Beautiful. Glory be upon thee, O thou who hast spoken the truth, and upon those who have shattered the idols of self and passion in the name of their Lord, the Lord of all beings, and have hastened to the water of life on this wondrous Day.

5 بگو امروز روزیست که هر نفسی میتواند مالک شود چیزی را که خزائن ارض باو معادله ننماید لعمر الله انّه ینطق بالحقّ و یهدی السّبیل لا اله الّا هو العزیز الجمیل البهآء علیک یا من نطقت بالحقّ و علی الّذین کسّروا اصنام النّفس و الهوی باسم ربّهم مالک الوری و سرعوا الی بحر الحیوان فی هذا الیوم البدیع

BLIB_Or15706.223, BLIB_Or15715.088i

BH03364

To: Ustad Ali Akbar Banna Yazdi
Date: 1298-05 [1881-Mar]

1 He is the Most Holy, the Most Great, the Most Glorious

1 هو الأقدس الأعظم الأبهى

2 God testifieth that there is none other God but Him, and that He Who hath appeared is verily the Hidden Mystery in God's knowledge and the Treasured Symbol recorded in the books of the Messengers. He promised unto all on earth the appearance of God and His sovereignty. Yet when the veils were rent asunder and the All-Bestower came, they turned away from Him save those who shattered the idols of vain desire through the Name of the Lord of all beings and cast away idle fancy, hastening to the horizon of certitude.

2 شهد الله انّه لا اله الّا هو و الّذی ظهر انّه لهو السّرّ المستور فی علم الله و الرّمز المسطور فی کتب المرسلین قد وعد من علی الأرض بظهور الله و سلطانه فلمّا خرقت الأحجاب و اتی الوهّاب اعرضوا عنه الّا من کسّر اصنام الهوی باسم مالک الوری و نبذ الوهم مسرعاً الی افق الیقین

3 O 'Ali-Akbar! The Wronged One maketh mention of thee from the Most Great Scene and calleth thee to the Lord of Destiny Who speaketh in the Most Great Prison that there is none other God but Me, the All-Knowing, the All-Wise. The servant in attendance hath presented what thou didst send in His name, and We have mentioned thee in this Tablet that thou mayest inhale from it the fragrance of thy Lord's gracious utterance and be so attracted as to make mention of thy Lord, the All-Merciful, with wisdom and eloquence amongst the concourse of creation, that they might perchance discover the fragrance of the Robe in this glorious and wondrous Day. Blessed is he who hath spoken forth this Name and blessed is he who hath turned toward this luminous horizon.

3 یا علی قبل اکبر یذکرک المظلوم فی المنظر الأکبر و یدعوک الی مالک القدر الّذی ینطق فی السّجن الأعظم انّه لا اله الّا انا العلیم الحکیم قد عرض العبد الحاضر ما ارسلته باسمه و ذکرناک بهذا اللّوح لتجد منه عرف بیان ربّک الکریم و یجذبک علی شأن تذکر ربّک الرّحمن بالحکمة و البیان بین ملأ الامکان لعلّ یجدون عرف القمیص فی هذا الیوم العزیز البدیع طوبی لناطق نطق بهذا الاسم و لمقبل اقبل الی هذا الأفق المنیر

4 We send Our greetings from this spot to God's chosen ones and trustees, and We give them glad tidings of this remembrance whereby the greater world hath been attracted. To this doth the Lord of Destiny bear witness from this glorious and exalted station.

4 انا نکبّر من هذا المقام علی اصفیآء الله و امنائه و نبشّرهم بهذا الذّکر الّذی انجذب منه العالم الأکبر یشهد بذلک مالک القدر فی هذا المقام العزیز المنیع

5 Say: O God of all beings and Goal of all created things! I beseech Thee by the Dawning-Place of Thy revelation and the Dayspring of Thy inspiration to aid me in serving Thee and praising Thee and in remaining steadfast in Thy Cause. Then write down for me, O my God, what Thou hast written for Thy chosen ones, and enable me to act according to what Thou hast sent down in Thy Book. Verily Thou art He Whom nothing can frustrate and no affair can hinder. Thou doest what Thou willest and ordainest what Thou pleasest. There is none other God but Thee, the Almighty, the All-Praised.

5 قل یا اله الکائنات و مقصود الممکنات اسئلک بمشرق وحیک و مطلع الهامک بأن تؤیّدنی علی خدمتک و ثنائک و الاستقامة علی امرک ثمّ اکتب لی یا الهی ما کتبته لأصفیائک و وفّقنی علی العمل بما انزلته فی کتابک انّک انت الّذی لا یعجزک شیء و لا یمنعک امر تفعل ما تشآء و تحکم ما ترید لا اله الّا انت العزیز الحمید

6 O Lord! Thou seest me turning toward Thee, clinging to the hem of Thy grace, and awaiting the wonders of Thy mercy. I beseech Thee to deal with me as befitteth the sublimity of Thy greatness and the excellence of Thy majesty. Verily Thou art the Almighty, the Most Exalted, the Bestower, the Munificent, the All-Forgiving, the All-Bountiful.

6 ای ربّ ترانی مقبلاً الیک و متشبّثاً بأذیال کرمک و منتظراً بدایع رحمتک اسئلک بأن تعمل بی ما ینبغی لعلوّ عظمتک و سموّ کبریائک انّک انت المقتدر المتعالی المعطی الباذل الغفور الکریم

BLIB_Or15706.186, BLIB_Or15715.083a

BH04006

To: Mirza Sadiq (son of Mahbubush-Shuhada)
Date: 1298-05 [1881-Mar]

1 In the Name of the Possessor of the World!

1 بنام دارای عالم

2 All the peoples and religions were promised this Most Great Day, which in the divine Books is known as the Day of God. When the horizon of the world was illumined with the lights of His Manifestation, some turned away and others arose in opposition. They preferred conjecture to certitude and chose darkness over light.

2 جمیع احزاب امم باین یوم اعظم که در کتب الهی بیوم الله معروف است وعده داده شدند و چون افق عالم بانوار ظهور منوّر شد بعضی اعراض نمودند و برخی بر اعتراض قیام کردند ظنون را بر یقین مقدّم داشتند و ظلمت را بر نور اختیار نمودند

3 This is not the first Cause that hath appeared in the world. Consider the former ages and reflect: in every age and epoch when the divine Light shone forth from the heaven of God's Will, the leaders and divines of that age strove with utmost effort to extinguish that Light. To this day the traces of the oppressors' tyranny are visible in the earth and recorded in the Book. Blessed is the soul that hath recognized the station of this Day and acted as beseemeth it.

3 لیس هذا اوّل امر ظهر فی الأرض در قرون اولی نظر نمائید و تفکّر کنید در هر عهد و عصر که نور الهی از افق سماء مشیّت اشراق نمود رؤسا و علمای آن عصر بکمال جدّ و سعی در اطفای آن نور قیام نمودند و الی حین آثار ظلم ظالمین در ارض مشهود و در کتاب مذکور طوبی از برای نفسیکه بر مقام این یوم اطّلاع یافت و بما ینبغی عامل شد

4 Glory be to God! These heedless people have preferred extinction to immortality and regarded the ignorant as learned. Today the Balance is manifest and speaketh with the most exalted utterance. It is the true Discriminator and the spiritual Identifier. Yet all are heedless of it and veiled from it, save whom God willeth, the Lord of the worlds.

4 سبحان‌الله این خلق غافل فنا را بر بقا مقدّم داشتند و جاهل را عالم دانستند امروز میزان ظاهر و بأعلی البیان ناطق اوست ممیّز حقیقی و اوست معرّف معنوی ولکن کل از او غافل و محجوب الّا من شآء الله ربّ العالمین

5 We have mentioned thee before and in this Tablet that thou mayest thank thy Lord, the Generous. Arise with supreme steadfastness to make mention of thy Lord, the Lord of all humanity, and put thy trust in Him. Verily, He is with His steadfast servants. He exalteth whomsoever He willeth through

5 انّا ذکرناک من قبل و فی هذا اللّوح لتشکر ربّک الکریم قم بالاستقامة الکبری علی ذکر ربّک مالک الوری و توکّل علیه انّه مع عباده الرّاسخین

His command. There is no God but Him, the One, the Single, the Wise.

انّه یرفع من یشآء بأمر من عنده لا اله الّا هو الواحد الفرد الحکیم

6 We beseech Him, exalted be He, to bless what thou hast intended. Verily, He is the Ancient Bestower.

6 نسئله تعالی بأن یبارک علیک ما اردته انّه لهو الفضّال القدیم

BLIB_Or15719.107c

BH04317

To: Fatimih Baygum, wife of Sultanush-Shuhada
Date: 1298-05 [1881-Mar]

1 He hath dawned forth from the horizon of utterance

1 هو المشرق من افق البیان

2 O Leaf! Rejoice in that the Tree which was raised up in truth and which spoke "Verily there is no God but Me, the Forgiving, the Generous" makes mention of thee. Praise be to God that thou hast been assisted to attain unto that which most of the handmaidens of the earth have not attained. My mercy hath preceded thee, and the hand of My loving-kindness and the arm of My power, which have encompassed all who are in the heavens and on earth, have aided thee.

2 یا ایّتها الورقة ان افرحی بما تذکرک السّدرة الّتی ارتفعت بالحقّ و نطقت انّه لا اله الّا انا الغفور الکریم الحمد لله موفّق شدی بامریکه اکثر اماء ارض بآن فائز نشدند قد سبقتک رحمتی و ایّدتک ید عنایتی و ذراعی قدرتی الّتی احاطت من فی السّموات و الأرضین

3 Thy patience, forbearance, tranquility and steadfastness in the path of God have been witnessed. I swear by the Sun of the heaven of utterance, thou art mentioned in all the worlds and art known for thy faithfulness to the Covenant. There befell thee in the path of God that which hath befallen no one else. Blessed art thou and well is it with thee, for thou hast attained unto stations which the chosen ones of old attained only after the supreme martyrdom.

3 صبر و اصطبار و سکون و استقامتت در سبیل الهی مشاهده شد قسم بآفتاب آسمان بیان در جمیع عوالم مذکوری و بدرستی عهد و وفا معروف وارد شد بر شما در سبیل الهی آنچه که بر احدی وارد نشد نعیماً لکم و طوبی لکم چه که فائز شدی بمقاماتیکه اولیای قبل بعد از شهادت کبری بآنمقام فائز شدند

4 In the calamity of the King of Martyrs the tears of the denizens of heaven were shed and the sighs of the people of earth were raised, but since it occurred in the path of the Beloved it was and ever shall be beloved. Well is it with My Name, the Letter Ha, and pleasant unto him.

4 در مصیبت سلطان‌الشّهدآء عبرات اهل سماء نازل و زفرات اهل ارض مرتفع ولکن چون در سبیل محبوب واقع شده محبوب بوده و خواهد بود هنیئاً لاسمی الحآء و مریئاً له البهآء

5 Upon thee and upon him and upon thy mother who bore hardships in this Cause whereby the hearts of the mystics were troubled and the feet of the learned ones who turned away from God, the Lord of the worlds, did slip. We send Our greetings unto her from this Spot wherein the Tongue of the All-Merciful speaketh: "There is no God but I, the All-Hearing, the All-Knowing."

5 علیک و علیه و علی امّک الّتی حملت الشّدائد فی هذا الأمر الّذی اضطربت به افئدة العرفآء و زلّت اقدام العلمآء الّذین اعرضوا عن الله ربّ العالمین انّا نکبّر علیها من هذا المقام الّذی ینطق فیه لسان الرّحمن انّه لا اله الّا انا السّامع الخبیر

6 The matter of his honor Sadiq, upon him be My glory, was mentioned and was acceptable in the Most Holy Court. Verily He is the Powerful, the Commander, the All-Wise.

6 امر جناب صادق علیه بهائی ذکر شد و در ساحت اقدس مقبول افتاد انّه لهو القادر الآمر الحکیم

BLIB_Or15719.106d

BH04556

To: Mirza Mihdi Askaruf Yazdi
Date: 1298-05 [1881-Mar]

1 He is the Most Great, the Most Ancient, the Most Generous!

1 هو الأعظم الأقدم الأکرم

2 This is a Day wherein from the rushing of its winds is heard: "Verily, there is no God but Me, the All-Knowing, the All-Wise," and from the murmuring of its waters: "Verily, there is no God but I." I was hidden within the tabernacle of grandeur and power, but when the appointed time was fulfilled, I manifested My Self as a grace from Me, and I am the Manifest, the Evident, the All-Informed. I was silent - My Will caused Me to speak. I was seated - My firm and mighty Command caused Me to arise. Blessed is the soul that hath heard My call and answered its Lord, the Witnessing, the Hearing One.

2 هذا یوم یسمع من هزیز ارياحه انّه لا اله الّا انا العلیم الحکیم و من خریر مائه انّه لا اله الّا انا قد کنت مخزوناً فی سرادق العظمة و الاقتدار فلمّا قضی المیقات اظهرت نفسی فضلاً من عندی و انا الظّاهر المبیّن الخبیر قد کنت صامتاً انطقنی مشیّتی و کنت قاعداً اقامنی امری المبرم المتین طوبی لنفس سمعت ندائی و اجابت ربّها الشّاهد السّمیع

3 O Mihdi! That which thou didst write to the Name of Javad, upon him be My glory, hath come before the Countenance and the servant in attendance hath read it, and We have answered thee that the attraction of thy Lord's verses may seize thee in such wise that thou shalt find thyself in manifest joy. We have accepted those who have turned to Our horizon and answered those whose cry hath risen to Our heaven, and I am the Powerful, the Answering One.

3 یا مهدی قد حضر لدی الوجه ما کتبته لاسم الجواد علیه بهائی و قرئه العبد الحاضر و اجبناک لیأخذک جذب آیات ربّک علی شأن تجد نفسک علی فرح مبین انّا اقبلنا الی من اقبل الی افقی و اجبنا من ارتفع ندائه الی سمائی و انا المقتدر المجیب

4 O Mihdi! We make mention of thy father and mother as a mercy from Us - verily thy Lord is the All-Bountiful, the Most Generous - and We give them glad tidings of My loving-kindness and grace which have encompassed all who are in the heavens and on earth. Blessed is he who hath attained to the remembrance of God and drunk the choice wine from the utterance of his Lord, the Mighty, the Praiseworthy.

4 یا مهدی انّا نذکر اباک و امّک رحمة من عندنا انّ ربّک لهو الفضّال الکریم و نبشّرهما بعنایتی و فضلی الّذی احاط من فی السّموات و الأرضین نعیماً لمن فاز بذکر الله و شرب الرّحیق من بیان ربّه العزیز الحمید

5 We counsel Our loved ones to supreme steadfastness in this mighty Cause, and to trustworthiness and truthfulness and that whereby the Cause of God, the Lord of all worlds, may be exalted. They who have held fast to the Book are among

5 انّا نوصی احبّائی بالاستقامة الکبری علی هذا الأمر العظیم و بالأمانة و الصّداقة و ما یرتفع به امر الله ربّ العالمین انّ الّذین تمسّکوا بالکتاب انّهم من المقرّبین و الّذین نبذوا احکام الله عن ورائهم

those brought near, and they who have cast the laws of God behind their backs are among the most lost in a clear Book. Praise be to God, the Lord of the worlds.

اولئک من الأخسرین فی لوح مبین الحمد لله ربّ العالمین

BLIB_Or15706.184, BLIB_Or15715.082b

BH04869

Date: 1298-05 [1881-Mar]

1 O Name who art the Possessor of Names!

1 بنام محبوب یکتا یا اسم ها مالک اسماء

2 He sayeth: In this day the cause of victory and the means of the exaltation of God's Cause hath been the unity of the loved ones of God, and unity and concord in their primary rank are special to the Day of God. Nevertheless, its lamp is observed to be extinguished and its winds restrained. Its lights have been dimmed and its breezes have grown still. Beseech thou God that He may gather all beneath the shadow of one Word.

2 میفرماید امروز سبب نصرت و علّت ارتفاع امر اتّحاد احبّای الهی بوده و اتّحاد و اتّفاق در رتبهٔ اوّلیّه مخصوص یوم الله است معذلک سراج آن خاموش و ارياح آن ممنوع مشاهده میشود قد خبت مصابیحه و رکدت ارياحه از حقّ بخواه تا جمیع را در ظلّ کلمهٔ واحده جمع فرماید

3 Whosoever in this day spendeth his time in promoting concord and unity among souls is recorded in God's Book as one of the bearers of His Throne.

3 هر نفسی الیوم اوقات خود را در اصلاح و اتّفاق نفوس صرف نماید او از حملهٔ عرش در کتاب الهی مذکور و مسطور است

4 Convey My greetings to the steadfast souls and say: Strive ye, that the lights of your hearts may illumine the realm of unity and concord. The hours and times and seasons pass like lightning. No person of understanding hath attached or will attach his heart to that which is transient and fleeting. God willing, may they fix their gaze upon that which is abiding and enduring, and occupy themselves with the unity of hearts. Thus doth thy Lord, the Mighty, the All-Loving, command them.

4 نفوس مستقیمه را از قبل حقّ تکبیر برسان و بگو جهد نمائید تا انوار قلوب شما عالم اتّحاد و اتّفاق را روشن و منیر نماید ساعات و اوقات و احیان مثل برق در مرورست هیچ عاقلی بآنچه فانی و زایلست دل نبسته و نخواهد بست انشآءالله بآنچه دائم و پاینده است ناظر باشند و بالفت قلوب مشغول کذلک یأمرهم ربّک العزیز الودود

5 Blessed art thou and those who have attained unto the choice wine of My utterance, who have drunk the Kawthar of My bounty, who have spoken My Name and acted as befitteth this Promised Day. Glory be upon thee and upon the leaf who hath turned, who hath aimed, who hath attained, who hath heard, who hath seen, and who hath won that which was promised in the Books of God, the Self-Subsisting, the All-Compelling.

5 طوبی لک و للّذین فازوا برحیق بیانی و شربوا کوثر عنایتی و نطقوا باسمی و عملوا بما ینبغی لهذا الیوم الموعود البهآء علیک و علی الورقة الّتی اقبلت و قصدت و حضرت و سمعت و رأت و فازت بما وعدت فی کتب الله المهیمن القیّوم

BLIB_Or15719.103b

BH05411

To: Ustad Muhammad Ardikani et al.
Date: 1298-05 [1881-Mar]

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

1 بسم ربّنا الأقدس العلیّ الأبهی

2 Glorified art Thou, O Thou by Whose Name the gates have been opened in the kingdom of creation, and the ocean of reunion hath surged for those who have turned unto Thee, O Thou Creator of the heavens! I testify that Thou hast ever been powerful through Thy sovereignty and dominant through Thy will. I beseech Thee by the Most Great Word and by the fragrances of Thy raiment amidst the Concourse on high, to teach Thy loved ones that which will enable them to arise to serve Thy Cause and to speak forth Thy praise and glorification.

2 سبحانک یا من باسمک فتحت الأبواب فی ملکوت الانشآء و ماج بحر الوصال لمن اقبل الیک یا فاطر السّمآء اشهد انّک لم تزل کنت مقتدراً بقیّومیّتک و مهیمناً بارادتک اسألک بالکلمة العلیا و بنفحات قمیصک بین الملأ الأعلی بأن تعرّف احبّائک ما یجعلهم قائمین علی خدمة امرک و ناطقین بذکرک و ثنائک

3 O Lord! Teach them what Thou hast willed in Thy days and what Thou hast ordained through the Pen of Thy Command, for I am certain that should they become aware of that which Thou hast destined for them in Thy Kingdom, they would soar with longing and yearning in the atmosphere of Thy commandments and would hold fast to that which Thou hast enjoined upon them in Thy Book. O Lord! Illumine the eyes of their hearts through Thy bounty and grace. Verily, Thou art the Almighty, the Powerful, the All-Wise.

3 ای ربّ علّمهم ما اردته فی ایّامک و ما قدّرته من قلم امرک لأنّی اکون موقناً بأنّهم لو اطّلعوا علی ما قدّر لهم فی ملکوتک لیطیرنّ من الشّوق و الاشتیاق فی هوآء اوامرک و یتمسّکنّ بما امرتهم به فی کتابک ای ربّ نوّر ابصار قلوبهم بجودک و فضلک انّک انت المقتدر العزیز الحکیم

ADM3#106 p.127

JHT_S#156x

BH05387

To: Ibrahim Khan
Date: 1298-05 [1881-Mar]

1 He is the One dawning from the horizon of the world with the Most Great Name!

1 هو المشرق من افق العالم بالاسم الأعظم

2 Glorified be He Who hath sent down the verses and manifested that which was inscribed in the Books of God, the Lord of the worlds. By God! The Promised Day hath come, whereon the Speaker of the Mount uttereth, and through Him all things

2 سبحان الّذی انزل الآیات و اظهر ما کان مسطوراً فی کتب الله ربّ العالمین تالله قد اتی الیوم الموعود و ینطق فیه مکلّم الطّور و به نطقت الأشیآء انّه لا اله الّا هو الفرد الخبیر

have spoken. Verily, there is none other God but Him, the Single, the All-Informed.

3 This is the Day whereon the hidden Secret hath appeared and that which was treasured in God's knowledge, the Lord of the worlds, hath been revealed. Among the people are those who cling to their desires, turning away from guidance, and among them are those who cast away what the people possess and take hold of that which they were commanded by the All-Knowing, the All-Wise. Blessed is he who hath clung to the Most Great Name and held fast to His luminous hem.

3 هذا یوم فیه ظهر السّرّ المستور و اظهر ما کان مخزوناً فی علم الله ربّ العالمین من النّاس من تمسّک بالهوی معرضاً عن الهدی و منهم من نبذ ما عند النّاس و اخذ ما امر به من لدن علیم حکیم طوبی لمن تمسّک بالاسم الأعظم و تشبّث بذیله المنیر

4 We have turned toward thee from the direction of My Most Great Prison and have summoned thee unto God, the Mighty, the Great. Blessed is the helper who hath helped My loved ones, and the supporter who hath supported those who have attained unto this wondrous Cause, whereby the limbs of the names have quaked, the foundations of the idols have been shaken, and every sinful doubter hath lamented.

4 انّا اقبلنا الیک من شطر سجنی الأعظم و دعوناک الی الله العزیز العظیم طوبی لناصر نصر احبّتی و لمعین اعان من فاز بهذا الأمر البدیع الّذی به ارتعدت فرائص الأسمآء و تزلزلت ارکان الجبت و ناح کلّ فاجر مریب

5 When thou hast attained unto My Tablet, say: I beseech Thee, O Manifestation of the world and Sovereign of nations, by Thy Most Exalted Word, to make me steadfast in Thy Cause and Thy love amidst all beings, and ordain for me that which shall profit me in the world to come and in this world. Verily, Thou art the Almighty, the Great.

5 انّک اذا فزت بلوحی قل اسئلک یا مظهر العالم و سلطان الأمم بکلمتک العلیا بأن تجعلنی مستقیماً علی امرک و حبّک بین الوری و قدّر لی ما ینفعنی فی الآخرة و الأولی انّک انت المقتدر العظیم

BLIB_Or15715.108e

BH06487

Date: 1298-05 [1881-Mar]

1 In the name of the peerless Lord!

1 بنام خداوند بیمانند

2 The Day hath come wherein the divine Herald proclaimeth before all faces, saying: This is the Day whereon the mountains pass away like clouds, and divine verses are sent down and flow forth without cease.

2 آمد روزیکه منادی الهی امام وجوه ندا میفرماید اینست آن روزیکه جبال مثل سحاب مرور مینماید و آیات الهی من غیر تعطیل نازل و جاری

3 O My people! How many were the servants and handmaidens who awaited this blessed Day and quaffed the cups of joy and gladness in remembrance thereof. Yet when the morning of the Promised Day dawned from the horizon of the world, all were found heedless save those souls who, through the name of their Friend, had purified themselves from the defilements of

3 یا امتی چه مقدار از عباد و اماء که منتظر این یوم مبارک بودند و بذکرش اقداح سرور و بهجت میآشامیدند چون از افق عالم صبح یوم موعود طلوع نمود جمیع غافل مشاهده شدند مگر نفوسیکه باسم دوست خود را از کدورات عالم و شئونات

the world and its conditions, and attained unto the station of unveiling and witnessing and the presence of God.

آن مطهّر نموده و بمقام مکاشفه و مشاهده و لقا فائز گشتند

4 Hold fast unto the cord of My love, then detach thyself from the worlds. Fix thy gaze upon Him, remain steadfast in His love, and be occupied with His remembrance. He is the companion of purified hearts. All must preserve His abode and dwelling place in His name from thieves and betrayers and from doubts and imaginings. Thus doth He Who possesseth the perspicuous Book make mention of thee.

4 تمسّکی بحبل حبّی ثمّ انقطعی عن العالمین باو ناظر باش و بر حبّش مستقیم و بذکرش ذاکر و مشغول اوست مونس قلوب مطهّره کلّ باید مقرّ و منزل او را باسم او از سارقین و خائنین و ظنون و اوهام محفوظ دارند کذلک یذکرک من عنده کتاب مبین

5 Be thou thankful unto thy Lord and say: Praise be unto Thee, O Beloved of hearts, and glorification be unto Thee, O Thou Who art the Goal of the worlds!

5 ان اشکری ربّک و قولی لک الحمد یا محبوب القلوب و لک الثّنآء یا مقصود العالمین

BLIB_Or15715.108d, AYI2.377

BH07530

To: Shaykh Abul-Qasim, in Antep
Date: 1298-05 [1881-Mar]

1 In the name of the one true God!

1 بنام خداوند یکتا

2 God willing, may you be continually blessed through divine grace and act according to His will.

2 انشآءالله بعنایت الهی در کلّ احیان فائز باشی و بما اراد عامل

3 We have given glad tidings of this most mighty, most holy Cause and this most glorious, most exalted Revelation to all the world. The divine Books, Scriptures and Psalms all bear witness to this, yet the heedless servants remain turned away and veiled. With their own eyes they behold the ocean of utterance and hear the call of the All-Merciful, yet they remain deprived and forbidden from the fragrances of the days of God and the breezes of His mercy due to the buzzing of flies and croaking of ravens. Such is the state of creation - after seeking and waiting, they remain halted. Verily they are among the most lost in the perspicuous Book.

3 جمیع عالمرا باین امر امنع اقدس و این ظهور اعزّ اعلی بشارت دادیم کتب و صحف و زبر الهی کلّ شاهد و گواهند ولکن عباد غافل معرض و محتجب مشاهده میشوند بحر بیان را بچشم خود مشاهده میکنند و ندای رحمن را اصغا مینمایند معذلک بطنین ذباب و نعیب غراب از نفحات ایّام الله و نسمات رحمت او ممنوع و محروم ماندهاند اینست شأن خلق بعد از طلب و انتظار متوقّفند الا انّهم من الأخسرین فی کتاب مبین

4 Your letter was presented before the Wronged One, and from its words arose the cry "I believe in God." Praise be to the Goal of all the worlds Who confirmed you and honored you with His remembrance. Verily your Lord is the Mighty, the Generous.

4 کتابت نزد مظلوم حاضر و از کلمات آن ندای آمنت بالله مرتفع حمد کن مقصود عالمیان را که ترا مؤیّد فرمود و بذکرش مفتخر نمود انّ ربّک لهو العزیز الکریم

BLIB_Or15715.309c

BH07731

To: Habibu'llah Kha A
Date: 1298-05 [1881-Mar]

1 In His Name, the One Who has dominion over all names!

1 بسمه المهيمن على الأسمآء

2 We have sent down this Tablet from the heaven of My Will, and verily it is a clear Book sent down in truth from God, the All-Knowing, the All-Informed. It gives glad-tidings to those who have acknowledged what God acknowledged before the creation of the heavens and the earth - that there is no God but Him, the Mighty, the Wise.

2 قد انزلنا اللّوح من سمآء مشيّتی و انّه لكتاب مبين نزل بالحقّ من لدى الله العليم الخبير يبشّر الّذين اعترفوا بما اعترف به الله قبل خلق السّموات و الأرضين انّه لا اله الّا هو العزيز الحكيم

3 Your letter has come and was presented by the servant who is present before the Wronged One, and We have answered you with that whereby your remembrance shall endure through the eternity of Our most beautiful names. Verily your Lord is the Forgiving, the Merciful.

3 قد حضر كتابک و عرضه العبد الحاضر لدى المظلوم و اجبناک بما يبقى به ذكرک بدوام اسمائنا الحسنى انّ ربّک لهو الغفور الرّحيم

4 Rejoice in that We have heard your call and what you have praised God with, the Lord of all worlds. We have found from your letter the fragrance of your love and your turning toward this Horizon, from which the servants have turned away save those whom God has willed, the Sovereign of this wondrous Day.

4 ان افرح بما سمعنا ندائک و ما اثنيت به الله ربّ العالمين قد وجدنا من كتابک عرف حبّک و اقبالک الى هذا الأفق الّذى اعرض عنه العباد الّا من شآء الله مالک هذا اليوم البديع

5 Be assured by the grace of your Lord - verily He is with those who have taken what they were commanded and cast away that in which every remote ignorant one takes pride.

5 ان اطمئنّ بفضل مولئک انّه مع الّذين اخذوا ما امروا به و نبذوا ما يفتخر به كلّ جاهل بعيد

BLIB_Or15715.306a

BH07799

To: Wife of Ismi-al-Ha
Date: 1298-05 [1881-Mar]

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

1 هو النّاطق فی ملكوت البيان قولی

2 Glorified art Thou, O Thou in Whose grasp is the reins of the world! I beseech Thee by the Most Great Name through which the ocean of Thy bounty and mercy surged and the fragrance of Thy garment was wafted among Thy creation, to ordain for me that which Thou hast ordained for Thy handmaidens who

2 سبحانک يا من فی قبضتک زمام العالم اسئلک بالاسم الأعظم الّذى به ماج بحر فضلک و رحمتک و هاج عرف قميصک بين خلقک بأن تقدر لی ما قدرته لاماتک اللّائی انقطعن عن

have detached themselves from all else but Thee in Thy days and have turned to the horizon of Thy Revelation in such wise that neither the allusions of Thy servants nor the clamor of the people of Thy realm could hinder them.

دونک فی [ایّامک] و اقبلن الی افق وحیک علی شان ما منعتهنّ اشارات عبادک و لا ضوضآء اهل مملکتک

3 I beseech Thee, O my Lord, by the Dawning-Place of Thy Revelation and the Dayspring of Thy inspiration, to ordain for me through Thy Most Exalted Pen that which shall gladden mine eyes, rejoice my heart and dilate my breast, that I may make mention of Thee amongst Thy handmaidens.

3 ای ربّ اسئلک بمشرق وحیک و مطلع الهامک بأن تکتب لی من قلمک الأعلی ما تقرّ به عینی و یفرح به قلبی و ینشرح به صدری لأنطق بذکرک بین امائک

4 Thou art He Who hath ever been powerful over whatsoever Thou hast willed and Who shall ever remain, even as Thou hast been from time immemorial, possessed of such power. There is no God but Thee, the Mighty, the All-Bountiful, the Generous.

4 انّک انت الّذی لم تزل کنت مقتدراً علی ما اردته و لا تزال تکون بمثل ما قد کنت فی ازل الآزال لا اله الّا انت المقتدر الفضّال الکریم

BLIB_Or15719.107d

BH08087

To: Ahmad 'Ayn Kaf in Tihran
Date: 1298-05 [1881-Mar]

1 He is the Dawning Place, the Clear, the All-Knowing, the All-Wise.

1 هو المشرق المبیّن العلیم الحکیم

2 We make mention of him whom We mentioned before, who was named Ahmad in the Kingdom of Names, that he may find assurance through the bounty of his Lord, the Forgiving, the Merciful. The ocean of divine knowledge hath surged, and the All-Merciful hath come with clear sovereignty. How many a servant hath turned and hearkened and attained this mighty bounty, and how many a learned one hath clung to knowledge and grown proud thereby against the All-Knowing, the All-Informed!

2 انّا نذکر من ذکرناه من قبل الّذی سمّی بأحمد فی ملکوت الأسمآء لیطمئنّ بفضل مولیه الغفور الرّحیم قد ماج بحر العرفان و اتی الرّحمن بسلطان مبین کم من عبد اقبل و سمع و فاز بهذا الفضل العظیم و کم من عالم تمسّک بالعلم و استکبر به علی العلیم الخبیر

3 Ask thou God to aid thee to remain steadfast in this Cause whereby the hearts of the mystics have been stirred. When thou attainest unto a trace from My Most Exalted Pen, be thankful and say: "Praise be unto Thee, O Thou in Whose grasp is the dominion of the kingdom of the heavens and earth!" Glory be upon thee and upon the leaf who hath held fast to the Divine Lote-Tree when it appeared in truth, and upon those

3 فاسئل الله بأن یؤیّدک علی الاستقامة علی هذا الأمر الّذی به اضطربت افئدة العارفین انّک اذا فزت بأثر قلمی الأعلی ان اشکر و قل لک الحمد یا من فی قبضتک ملکوت ملک السّموات و الأرضین البهآء علیک و علی الورقة الّتی تمسّکت بالسّدرة اذ ظهرت بالحقّ و علی الّذین فازوا بما اراد الله ربّ العالمین

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who have attained unto that which God, the Lord of the worlds, hath willed.

BH08565

To: Ali Khan
Date: 1298-05 [1881-Mar]

1 In the name of the one Beloved

1 بنام محبوب یکتا

2 O 'Ali! Previously thou wert blessed with divine favor and His mention. This is another time, a bounty from God, the Lord of all beings. At all times ask and beseech the Desired One of the worlds, that He may aid thee to accomplish that which is pleasing unto Him. The world and all that is therein shall soon return to nothingness, while that which hath been revealed from the Supreme Pen concerning the loved ones, the chosen ones, and the sincere ones shall endure as long as His most beautiful names endure. How excellent is the state of the soul who in this day attaineth unto the most great steadfastness, in such wise that the imaginings of the peoples of the world shall not withhold him from the Ancient King.

2 یا علی از قبل بعنایت الهی و ذکر او فائز شدی هذه مرّة اخری فضلاً من لدی الله مولی الوری در کلّ احیان از مقصود عالمیان سائل و آمل باش که ترا مؤیّد فرماید بر آنچه رضای او در اوست دنیا و آنچه در اوست عنقریب بفنا راجع شود و آنچه از قلم اعلی در بارهٔ احبّا و اولیا و اصفیا جاری شد بدوام اسماء حسنی باقی و پاینده است نیکوست حال نفسیکه الیوم باستقامت کبری فائز شود بشأنیکه اوهام اهل عالم او را از مالک قدم منع ننماید

3 Thus have We made mention of thee as a bounty from Us, that thou mayest give thanks unto thy Lord, the All-Knowing, the All-Wise. The glory be upon thee and upon those who have quaffed the sealed wine in the name of their Lord, the Bestower, the Generous.

3 کذلک ذکرناک فضلاً من عندنا لتشکر ربّک العلیم الحکیم البهآء علیک و علی الّذین شربوا الرّحیق المختوم باسم ربّهم المعطی الکریم

BLIB_Or15715.310a

BH08489

To: Ibn-i-Abhar
Date: 1298-05 [1881-Mar]

1 O Son of Abhar! O thou who gazest upon the Most Great Scene!

1 يا ابن ابهر يا ايّها النّاظر الى المنظر الأكبر

2 The Lord of Destiny maketh mention of thee from this station wherein every hidden thing hath been made manifest, quicker than the twinkling of an eye. Verily thy Lord is the Mighty, the Generous.

2 يذكرک مالک القدر فی هذا المقام الّذی فيه ظهر كلّ امر مستتر اقرب من لمح البصر انّ ربّک لهو العزيز الكريم

3 Say: O concourse of divines! We have ordained knowledge that it might guide you to My path, yet ye turned away therefrom and waxed proud before the All-Wise One. Beware lest learning debar you from the Self-Subsisting or vain imaginings veil you from God, the Lord of all worlds. We created hearts for My love, and eyes to behold the signs of My power, and tongues to make mention of My beauteous praise.

3 قل يا معشر العلمآء انّا وضعنا العلم ليهديكم الى صراطی و انتم به اعرضتم و استكبرتم على الفرد الحكيم ايّاكم ان تمنعكم العلوم عن القيّوم او تحجبكم الظّنون عن الله ربّ العالمين انّا خلقنا القلوب لحبّی و العيون لمشاهدة آثار قدرتی و الألسن لذكرى الجميل

4 Say: Consider ye the greatness of God and His signs, then aid Him through wisdom and utterance. Thus doth command you He with Whom is a mighty Book.

4 قل فانظروا فی عظمة الله و آياته ثمّ انصروه بالحكمة و البيان كذلک يأمركم من عنده كتاب عظيم

5 From this station We send greetings to My loved ones who observed the right of God concerning His friends and followed that which the All-Merciful hath revealed in a perspicuous Tablet.

5 انّا نكبّر من هذا المقام على احبّائی الذين راعوا حقّ الله فی اوليائه و اتّبعوا ما انزله الرّحمن فی لوح مبين

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BH08428

Date: 1298-05 [1881-Mar]

In the Name of the Everlasting Speaker!

بنام گويندهٔ پاينده

The attention of the All-Possessing Lord has ever been directed toward those who have turned unto Him, both men and women. This is the Day for the manifestation of the gems of existence. Blessed is the soul that hath clung to the Will and Purpose of God, to such degree that it hath claimed no will or purpose of its own. Such a one is immersed in the ocean of divine submission. Well is it with the man-servant who hath attained,

لازال طرف عنايت غنیّ متعال متوجّه مقبلين و مقبلات بوده امروز روز ظهور جواهر وجود است طوبی از برای نفسيكه بمشيّة الله و ارادهٔ او متمسّک شد بشأنيكه از برای خود مشيّت و ارادهئی اخذ نكرد اوست منغمس در بحر تسليم الهی

and with the maid-servant who hath attained, unto this most exalted, most holy, most glorious station. O leaf! Fix thy gaze upon the Lord of eternity, that thou mayest find thyself detached and free from the world and all that is therein. If thou shouldst drink of this wine, such joy shall possess thee that the troubles and sorrows of the world will never seize thee. Rejoice thou in this Most Great Remembrance, then render thanks unto thy Lord, the All-Forgiving, the All-Bountiful. He hath made mention of thee through that which nothing can equal. To this thy Lord, the All-Informed, doth testify.

نعیماً لعبد فاز و لأمة فازت بهذا المقام الأعزّ الأقدس الأعلی یا ورقه بمالک قدم ناظر باش تا خود را از عالم و آنچه در اوست فارغ و آزاد مشاهده نمائی اگر از این رحیق بیاشامی چنان مسرور شوی که کدورات عالم و احزان آن ترا اخذ ننماید ان افرحی بهذا الذّکر الأعظم ثمّ اشکری ربّک الغفور الکریم انّه ذکرک بما لا یعادله شیء یشهد بذلک ربّک الخبیر

BLIB_Or15715.108c

BH09164

To: Mihdi who attained, in Tihran
Date: 1298-05 [1881-Mar]

1 In My Name, the Speaker on Sinai!

1 بسمی المکلّم فی الطّور

2 O Mihdi! The Wronged One makes mention of thee from the Most Great Prison and gives thee glad tidings of how the Ancient Beauty has turned toward thee, and remembers thee with that which nothing on earth can equal. Verily thy Lord is powerful over whatsoever He willeth. We have remembered thee time and again, and aided thee in this Cause whereby souls were perturbed and the clamor was raised. Be thou grateful, inasmuch as We summoned thee into Our presence and caused thee to hear My most sweet call, which We have made the water of life for all who dwell within the realm of possibility, and a sign of eternity amidst the nations, and a sword of the Almighty against the wicked.

2 یا مهدی انّ المظلوم یذکرک فی السّجن الأعظم و یبشّرک بما توجّه الیک وجه القدم و یذکرک بما لا یعادله شیء عمّا خلق فی الأرض انّ ربّک لهو المقتدر علی ما اراد قد ذکرناک مرّة بعد مرّة و ایّدناک علی هذا الأمر الّذی به اضطربت النّفوس و ارتفع النّعاق ان اشکر اذ احضرناک و اسمعناک ندائی الأحلی الّذی جعلناه بحر الحیوان لمن فی الامکان و آیة القدم بین الأمم و سیف الجبّار للأشرار

3 And We make mention of him who was named Aziz and counsel him with that which befitteth the days of his Lord, the Mighty, the All-Bountiful. Hold fast unto the cord of unity. Verily it will profit you and draw you nigh unto God, the Lord of Lords.

3 و نذکر من سمّی بعزیز و نوصیه بما ینبغی لأیّام ربّه العزیز الوهّاب یا احبّائی فی هناک تمسّکوا بحبل الاتّحاد انّه ینفعکم و یقرّبکم الی الله ربّ الأرباب

BLIB_Or15715.309b

BH09645

To: daughter of Sultanush-Shuhada
Date: 1298-05 [1881-Mar]

1 He is the Most Holy, the Most Great

2 O daughter of Ha, the Lord of Names remembers you from the direction of His Most Great Prison. Verily your Lord is the Mighty, the Wise. We have remembered you and your father with a remembrance that the kingdom of creation cannot rival. The Creator of heaven bears witness to this in this perspicuous Tablet. You are under the shadow of your Lord's loving-kindness, the Almighty, the All-Powerful. There is nothing that has not lamented what befell you in the path of God, the Lord of all worlds. Be thankful to your Lord for this most great favor and say: "Praise be unto Thee, O Lord of the world, and glory be unto Thee, O Beloved of those who are in the heavens and on earth!" Glory be upon you and upon your brothers and upon your sister and your mother from the presence of One mighty and powerful.

1 هو الأقدس الأعظم

2 يا بنت حآء يذكرک مالک الأسمآء من شطر سجنه الأعظم انّ ربّک لهو العزيز الحكيم انّا ذكرناک و اباک بذكر لا يعادله ملكوت الانشآء يشهد بذلک فاطر السّمآء فی هذا اللّوح المبين انتم فی ظلّ عناية ربّكم المقتدر القدير ما من شیء الّا و قد ناح بما ورد عليكم فی سبيل الله ربّ العالمين ان اشكری ربّک بهذا الفضل الأعظم و قولی لک الثّنآء يا مولی العالم و لک البهآء يا محبوب من فی السّموات و الأرضين البهآء عليک و علی اخويک و علی اختک و امّک من لدن مقتدر قدير

BLIB_Or15719.107b

BH09795

To: daughter of Sultanush-Shuhada
Date: 1298-05 [1881-Mar]

1 In the Name of God, the All-Knowing

2 O handmaiden of Baha! The Lord of Names makes mention of thee in this divine Day, which hath adorned all holy Books with its remembrance. May thou be illumined by the lights of the Sun of Revelation and be accounted among the letters of the Preserved Tablet. At all times, drink from the Kawthar of the Merciful's love, and be thou enkindled with the fire of His remembrance and speaking in His praise. O fruit of the blessed Tree of Martyrdom! He hath testified that thou art manifest from it and unto it shalt return. Be thou gladdened by these words which have issued from the mouth of the All-Merciful, and arise to render praise unto Him.

1 بنام خداوند دانا

2 ای کنيز بها مالک اسماء در اين يوم الهی که جميع کتب بذکر آن مزيّن گشته ترا ذکر مينمايد انشآءالله بانوار شمس ظهور منوّر باشی و از احرف لوح محفوظ محسوب در جميع احيان از کوثر محبّت رحمن بياشام و بنار ذکرش مشتعل و بثنايش ناطق باش ای ثمره شجرهٔ مبارکه شهادت داده که تو از او ظاهر و باو راجع باين بيان که از فم رحمن ظاهر شده مسرور باش و بحمدش قيام نما

BLIB_Or15719.107a

BH10708

To: Abdul-Husayn son of Sultanush-Shuhada, in Isfahan
Date: 1298-05 [1881-Mar]

1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious!

1 هو الأقدس الأعظم العلیّ الأبهی

2 O 'Abdu'l-Husayn! God willing, mayest thou be favored by the loving-kindness of the Beloved of the world and drink from the ocean of His grace. All things have arisen in lamentation and wailing at this most great calamity, yet the people, being heedless, are unaware of it. Soon shall they become conscious of that which they have wrought against the truth in the days of God. Rejoice thou in that thou art under the gaze of thy Lord, the All-Knowing, the All-Wise.

2 یا عبدالحسین انشآءالله بعنایت محبوب عالم فائز باشی و از دریای فضلش بیاشامی جمیع اشیاء در این مصیبت کبری بنوحه و ندبه قیام نمودند ولکن ناس غافل از آن بیخبر زود است که آگاه شوند آنچه را که بغیر حقّ در ایّام الله عمل نمودند ان افرح بما کنت تحت لحاظ ربّک العلیم الحکیم

BLIB_Or15719.106b

BH10872

To: Mirza Jalal Shahid Irani, in Isfahan
Date: 1298-05 [1881-Mar]

1 He is the Most Holy, the Most Great, the Most Glorious!

1 هو الأقدس الأعظم الأبهی

2 The Wronged One of the world turneth toward thee and maketh mention of thee. This is a bounty sanctified above all likeness and comparison, for thou art of the Truth, related to the Truth, and mentioned in the presence of the Truth. Martyrdom in the path of the Beloved is the glory of life, and abasement in His love is the glory of all glory. The Glory be upon you, O people of Glory!

2 مظلوم عالم بشما متوجّه و شما را ذکر مینماید این فضلی است مقدّس از مثل و مانند چه که از حقّید و بحقّ منسوبید و لدی الحقّ مذکور شهادت در سبیل محبوب فخر زندگانیست و ذلّت در حبّش فخر عزّتها البهآء علیکم یا اهل البهآء

BLIB_Or15719.106c

BH01991

Date: 1298-05-09 [1881-Apr-9]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God, Who was and Who will be as He has been, there is no God but Him, the Mighty, the Bestower. Praise befits the Lord of existence and the Sovereign of the seen and unseen, Who has so attracted pure and holy hearts, free from worldly attachments, through the magnet of His Most Great, Most Ancient Name that they have transcended the world of being and all within it, hastening with heart and soul to the path of the peerless Friend. These are souls who have drunk from the pure wine flowing from the Supreme Pen and who have been adorned among creation with the coloring of God - which is sanctified above all colors - namely, the coloring of His commandments and laws and whatsoever is pleasing to Him. Blessed are they and upon them be glory! These are they through whom the dwellers of Paradise and the denizens of the holy precincts seek blessing, and upon whom the Concourse on High and the near-stationed angels pray morning and evening.

2 الحمد لله الّذی کان و یکون بمثل ما قد کان لا اله الّا هو العزیز المنّان حمد مالک وجود و سلطان غیب و شهود را لایق و سزاست که قلوب طاهرهٔ مقدّسهٔ از آلایش دنیا را بمغناطیس اسم اعظم اقدم بشأنی جذب نمود که از عالم هستی و آنچه در اوست گذشتند و بکوی دوست یگانه بجان و روان شتافتند ایشان نفوسی هستند که از معین قلم اعلی رحیق اصفی نوشیدند و بصبغ الله که مقدّس از جمیع رنگهاست یعنی بصبغ اوامر و احکام و آنچه رضای او در اوست ما بین وری مزیّن گشتند طوبی لهم و البهآء علیهم اولئک الّذین بهم یستبرکن اهل الفردوس و اهل حظائر القدس و یصلّین علیهم الملأ الأعلی و الملائکة المقرّبین فی کلّ بکور و اصیل

3 And now, the letter of that friend reached this evanescent servant. It was read and the fragrance of loving meanings was inhaled therefrom. God willing, may you ever drink from the wine of love for the eternal Sovereign, morn and eve - such a draught that worldly sorrows and troubles will not keep you from the remembrance of the Lord of Names. May you always attain manifest joy. Praise be to the Pre-existent Beloved that mention was made of you and your family at certain times in the Most Holy, Most Exalted Presence, and the glance of favor was directed toward you. This is that treasure for which many sincere ones and near ones have given their lives, and with utmost humility and supplication have begged it from the Self-Sufficient Lord. The Most Great Remembrance (may my spirit be sacrificed for Him) says that all exists so that one might be mentioned but once in the presence of that Luminary of pre-existence, exalted be His majesty and glory. God willing, may all the friends not be deprived of this divine bounty and eternal good, and may they taste its sweetness. Verily He is the All-Bountiful, the Giver, the Bestower, the Generous.

3 و بعد نامهٔ آن دوست باین خادم فانی رسید ملاحظه شد و روایح حبّ معانی از آن استنشاق گشت انشآءالله لازال از صهبای محبّت سلطان بیزوال در غدوّ و آصال بنوشید نوشیدنیکه احزان و کدورات دنیا شما را از ذکر مالک اسما باز ندارد در کلّ حین بفرح مبین فائز باشید حمد محبوب قدم را که ذکر آنجناب و اهل در بعض احیان در محضر امنع اقدس مذکور و لحاظ عنایت بآنجناب متوجّه و اینست آن کنزیکه چه بسیار از مخلصین و مقرّبین بر سر آن جان داده‌اند و بصد هزار عجز و ابتهال از غنیّ متعال آن را طلب نموده‌اند ذکر اعظم روح العالمین فداه میفرماید کلّ از برای آنست که یک مرتبه در ساحت آن نیّر قدم جلّ اجلاله و عزّ کبریائه ذکر شود انشآءالله جمیع دوستان از این نعمت الهیّه و خیر ابدیّه محروم نمانند و لذّت آنرا بیابند انّه لهو الفضّال المعطی المنعم الکریم

4 As for your request for permission regarding the mother of Inayatu'llah, He said that this year, due to certain considerations, it is not advisable. God willing, they are and will be content

4 و اینکه طلب اذن در بارهٔ والدهٔ عنایةالله نموده بودید فرمودند در این سنه نظر ببعض جهات مصلحت نیست انشآءالله بآنچه مصلحت و اراده

with whatever is advisable and willed. Convey greetings and praise on my behalf. Convey most wondrous, most exalted, most glorious praise from this evanescent servant to the people of the true Kingdom who outwardly are children but in reality are truly great. God willing, may they be confirmed with both outer and inner confirmations. To his honor the beloved friend Aqa Ghulam-'Ali I send heartfelt praise. Ever has his mention been in my heart and his face before my eyes. Likewise to the spiritual friend his honor Aqa 'Ali-Akbar, upon him be the glory of God. God willing, may he ever dwell and find rest beneath the shade of the eternal Tree of Grace. Glory be upon you and upon your household and upon them both and upon every steadfast, firm and upright servant.

5 The servant 9 Jamadi'l-Avval 1298

است راضی بوده و هستند از جانب این عبد فانی سلام و تکبیر برسانید اهل ملکوت حقیقی که در ظاهر طفلند و در معنی کبیر واقعی تکبیر ابدع امنع ابهی از جانب این خادم فانی برسانید انشآءالله بتأییدات ظاهره و باطنه مؤیّد باشند خدمت جناب حبیب جان جناب آقا غلامعلی از دل و جان تکبیر میرسانم لازال ذکرشان در قلب بوده و وجهشان امام عین و همچنین خدمت حبیب روحانی جناب آقا علی اکبر علیه بهآء الله انشآءالله در جمیع احوال در ظلّ سدرهٔ فضل بی‌زوال ساکن و مستریح باشند البهآء علیک و علی اهل بیتک و علیهما و علی کلّ عبد موقن ثابت مستقیم

5 خ ا د م فی ۹ ج ۱ [جمادی‌الأولی] سنهٔ ۹۸

BLIB_Or15736.037

BH00089

To: Ibn-i-Abhar et al., in Tihran
Date: 1298-06 [1881-Apr]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Praise be worthy and befitting of our Beloved Who, at the time of His ascension to the throne in the garden named Ridvan, spoke three blessed verses. Through one verse He removed strife, contention, murder and pillage from the world, clearly and evidently declaring that the victory of the Cause had been ordained through wisdom and utterance. Blessed are they who, with supreme steadfastness, act in accordance with that which they have been commanded.

2 حمد محبوبی را لایق و سزاست که حین استوای بر عرش در بستانیکه به رضوان نامیده شده بسه آیهٔ مبارکه تکلّم فرمود بیک آیه نزاع و جدال و قتل و غارت را از عالم برداشت و ببیان واضح مبین فرمود نصرت امر بحکمت و بیان مقدّر شده طوبی از برای نفوسیکه باستقامت کبری بآنچه مأمور شده‌اند عاملند

3 The Lord of Destiny hath testified in another place: "I have come for fellowship and unity among the servants," and similar words which have been revealed from the Supreme Pen in holy books and tablets. Nevertheless, it is observed that some are unaware of and uninformed about God's firm and decisive Command. In truth, if anyone today intends to harm another soul, that harm befalls the Truth Himself. This is a statement which this evanescent servant has repeatedly heard

3 قد شهد مالک القدر فی مقام آخر انّی جئت للألفة و الاتّحاد بین العباد و امثال آن که از قلم اعلی در زبر و الواح نازل شده معذلک دیده میشود بعضی از امر مبرم محکم الهی بیخبرند و اطّلاع ندارند فی‌الحقیقه اگر نفسی الیوم ارادهٔ اذیّت نفسی نماید آن اذیّت بنفس حقّ وارد است و اینکلمه‌ایست که این خادم فانی مکرّر از لسان

from the Ancient Tongue. Today is the day of greatest joy, the day of speech and utterance, albeit with the wisdom which the All-Merciful hath revealed in His Mighty Book.

قدم استماع نموده امروز یوم فرح اکبر است و یوم نطق و بیانست ولکن بالحکمة الّتی انزلها الرّحمن فی کتابه العظیم

4 The hearts of the people of Baha must be illumined and brightened by the lights of the Day-Star of Manifestation. They must conduct themselves with utmost love towards all the peoples of the world. Reflect upon this blessed word which is truly the unique pearl of the sea of inner meanings. His words, exalted be His glory: "Glory is not for him who loves his country, but for him who loves the world."

4 باید قلوب اهل بها از انوار نیّر ظهور منیر و روشن باشد با جمیع اهل عالم بکمال محبّت حرکت نمایند در اینکلمهٔ مبارکه که فی‌الحقیقه یکتا گوهر بحر معانیست تفکّر نمائید قوله عزّ کبریائه لیس الفخر لمن یحبّ الوطن بل لمن یحبّ العالم

5 May a hundred thousand souls be sacrificed for this divine utterance, in every letter of which surges the ocean of bounty and flows the river of loving-kindness.

5 صدهزار جان فدای اینکلمهٔ الهیّه که در هر حرف آن بحر عنایت موّاج و فرات شفقّت جاری

6 Some time ago, a tablet was revealed from the heaven of divine will to His Holiness Ismullah Jamal - upon him be the Most Glorious of all Glory - and this blessed passage in Persian flowed from the Supreme Pen. His words, exalted be His grandeur: "By the Truth Himself, if all manifest power - which in reality hath no station before God and never will - were to appear, and an executioner were to stand before Us with evil intent, We would certainly not oppose him and would leave him to himself." It would be a pity if illumined hearts should be deprived and withheld from their delicacy by these dark clouds. If receptive soil is found, the seed of the All-Merciful's wisdom should be deposited therein with the utmost joy and fragrance. Otherwise, verily He is independent of all worlds. This is the Day wherein the earth shineth with the light of its Lord, and wherein our Lord hath come and the angels rank upon rank.

6 چندی قبل لوحی بحضرت اسم الله جمال علیه منکلّ بهآء ابهاه از سماء مشیّت نازل و اینفقرهٔ مبارکه بلسان پارسی از قلم اعلی جاری قوله جلّت عظمته ونفسه الحقّ اگر قدرت ظاهره که فی‌الحقیقه نزد حقّ مقامی نداشته و ندارد بتمامها ظاهر شود و سیّافی در مقابل و ارادهٔ سوء قصد از او مشاهده گردد البتّه متعرّض او نشویم و او را باو واگذاریم انتهی حیف است قلوب منیره باین غبارهای تیره از لطافت خود بازماند و محروم گردد اگر ارض مستعدّه یافت شد باید بکمال روح و ریحان بذر حکمت رحمن را در او ودیعه گذاشت والّا انّه غنیّ عن العالمین هذا یوم فیه اشرقت الأرض بنور ربّها و فیه جآء ربّنا و الملک صفّاً صفّاً

7 Man must act in these divine days as behooveth him. By the life of God, God hath created him for the edification of the world; he hath come for construction, not destruction. God doeth what He willeth and ordaineth what He pleaseth.

7 باید انسان به ما ینبغی له در ایّام الهی عامل شود لعمر الله قد خلقه الله لعمار العالم از برای آبادی آمده نه از برای خرابی حقّ یفعل ما یشآء و یحکم ما یرید است

8 In the past, during the time of the Apostle of God - may the spirit of all else be sacrificed for His sake - the ordinance of holy war was revealed, and in this Most Great, Most Mighty Manifestation that ordinance hath been lifted. He shall not be asked of His doings. Verily He is the Commander, the Questioner, the All-Knowing, the All-Wise. May my soul be a sacrifice for His loving-kindness, and the spirit of the world be a sacrifice for His favors. Today all must look to that which God hath revealed in the Book, and arise to champion His Cause with truthful tongues, hallowed deeds and spiritual qualities, so that through the sweet-scented breezes of their pure and

8 از قبل در زمان رسول الله روح ما سواه فداه حکم جهاد نازل و در این ظهور اکبر اعظم آن حکم مرتفع لا یسئل عمّا اراد انّه هو الآمر السّائل العلیم الحکیم نفسی لشفقته الفدآء و روح العالم لألطافه الفدآء باید امروز کل بما انزله الله فی الکتاب ناظر باشند و بالسن صادقه و اعمال مقدّسه و اخلاق روحانیّه بنصرت امر قیام نمایند تا از نفحات اعمال طیّبهٔ طاهره اهل ارض بنور اقبال فائز شوند و بافق اعلی توجّه نمایند الحمد

goodly deeds the people of the earth may attain the light of acceptance and turn unto the supreme horizon. Praise be to God Who hath appeared and made manifest His straight Path, and guided the people to His manifest horizon and His Most Great, Most Mighty Name. Today it is incumbent upon all to impart to the friends that which is beloved in the sight of God, lest through heedlessness any soul become the cause of harm to others. Verily He speaketh the truth and guideth the way. There is none other God but Him, the Mighty, the Beauteous.

لله الّذی ظهر و اظهر صراطه المستقیم و هدی النّاس الی افقه المبین و اسمه الأعظم العظیم الیوم بر کل لازم است که بر دوستان القا نمایند آنچه را که عندالله محبوب و مقبولست که مباد نفسی از غفلت سبب و علّت ضرّ جمعی شود انّه یقول الحقّ و یهدی السّبیل لا اله الّا هو العزیز الجمیل

9 Furthermore, this servant was honored to receive your letter which testified to your devotion, humility, submissiveness, steadfastness and firmness in the Cause of our Lord and your Lord - the Cause through which the foundations of the learning of the learned and the principles of the knowledge of the mystics were shaken, save those whom God, your Lord and the Lord of all in the heavens and earth, willed. When I had read and reviewed it, I presented it, after obtaining permission, before His presence. His glory be magnified! He said:

9 و بعد قد فاز الخادم بکتابکم الّذی کان یحکی عن اقبالکم و خضوعکم و خشوعکم و رسوخکم و استقامتکم علی امر مولانا و مولیکم الّذی به تزعزع بنیان علوم العلمآء و اصول ابنیة معارف العرفآء الّا من شآء الله ربّنا و ربّکم و ربّ من فی السّموات و الأرضین فلمّا قرأت و اطّلعت عرضته بعد الاذن تلقآء الوجه قوله عزّ کبریائه

10 God willing, may they continually partake of the choice wine of the All-Merciful's utterance and act in accordance with that which is befitting and worthy in this day. Specifically for some of the souls mentioned, wondrous and sublime verses were revealed and sent forth, that perchance they might truly attain unto their reading and be enabled to do that which He loveth and desireth. This is the day of the most great bounty. Should all the peoples of the world show forth love, even if they be devoid and deprived of its reality, the Sacred Court hath shown and will continue to show favor, that perchance the fragrances of the verses may guide them, lead them from the realm of fancy to the kingdom of certitude, and bring them from metaphor to reality. With thy Lord is the knowledge of all things in a clear Book.

10 انشآءالله لازال از رحیق بیان رحمن بیاشامند و بآنچه الیوم لایق و سزاوار است عمل نمایند مخصوص بعضی از نفوس مذکوره آیات بدیعهٔ منیعه نازل و ارسال شد که شاید بقرائت آن فی‌الحقیقه فائز شوند و به ما یحبّ و یرضی موفّق گردند امروز روز فضل اعظمست اگر جمیع عالم اظهار محبّت نمایند ولو از حقیقت عاری و محروم باشند از ساحت اقدس اظهار عنایت شده و میشود که شاید نفحات آیات دستگیری نماید و از عالم ظنون بملکوت یقین کشاند و از مجاز بحقیقت فائز نماید عند ربّک علم کلّشیء فی کتاب مبین

11 And if, outwardly, the Most Holy, Most Exalted Tablet was not revealed for some, this was due to wisdom known to none save God alone. From the heaven of the divine Will there descendeth upon steadfast and firm souls that which causeth their exaltation and elevation. And if, outwardly, wisdom requireth a delay in the sending of Tablets, the outpourings of the cloud of divine mercy will assuredly assist them inwardly and in their inmost hearts. Verily He heareth and seeth, and He is the All-Hearing, the All-Seeing. He giveth and withholdeth, and He is the Almighty, the Powerful. Blessed are they whom the tales of old have not debarred from God, the Lord of all creation. Say: He is the Originator of the heavens and earth, and He is

11 و اگر از برای بعضی بر حسب ظاهر لوح امنع اقدس نازل نشد این نظر بحکمت بوده و ما اطّلع بها الّا الله وحده و از برای نفوس مستقیمهٔ ثابته از سماء مشیّت ربّانیّه نازل میشود آنچه که سبب علوّ و سموّ است و اگر ظاهراً نظر بحکمت در ارسال الواح توقّف رود البتّه فیوضات سحاب رحمت الهی در باطن و باطن باطن مدد فرماید انّه یسمع و یری و هو السّمیع البصیر یعطی و یمنع و هو المقتدر القدیر طوبی للّذین ما منعتهم القصص الأولی عن الله مالک الوری قل انّه لبدیع السّموات و الأرض و انّه لهو الّذی لا

the One besides Whom no one can be known. To this did My Herald testify, yet most of the people are heedless.

يعرف بدونه قد شهد بذلک مبشّری ولکنّ القوم اکثرهم من الغافلین

12 We have sent down these verses unto thee, and beyond them hath been revealed a glorious Tablet which, shouldst thou recite it with the tongue of reality, will attract thee to a station wherein no sorrows in all creation will grieve thee. To this doth the Lord of Religions testify from this luminous horizon.

12 قد انزلنا لک هذه الآیات و عن ورائها نزّل لوح منیع لو تقرئه بلسان الحقیقة یجذبک الی مقام لا تأخذک الأحزان فی الامکان یشهد بذلک مالک الأدیان من هذا الأفق المنیر

13 In the Name of God, the All-Knowing, the All-Wise

13 بسم الله العلیم الحکیم

14 O Muhammad-Taqi! We make mention of him whom thou didst mention in thy letter, and We conceal his name through a wisdom from Our presence. Verily thy Lord is the All-Knowing, the All-Wise. We beseech Him, exalted be He, to strengthen him to that whereby his remembrance shall endure through the eternity of His most beautiful names. Verily thy Lord is the All-Bountiful, the Most Generous. He may make mention of God in accordance with that which the Supreme Pen hath uttered.

14 یا محمّد قبل تقی انّا نذکر الّذی ذکرته فی کتابک و نستر اسمه حکمةً من عندنا انّ ربّک لهو العلیم الحکیم نسئله تعالی بأن یؤیّده علی ما یبقی به ذکره بدوام اسمائه الحسنی انّ ربّک لهو الفضّال الکریم له ان یذکر الله بما نطق به القلم الأعلی

15 Glorified art Thou, O my God and the God of names, my Creator and the Creator of the heavens! I beseech Thee by the Name through which Thou didst cause the ship of Thy Cause to sail upon land and sea by Thy will, whereby every world was shaken, every heedless one trembled, and every mighty foundation was made to quiver, to aid me in this Cause whereby the feet of the learned, the mystics and the literary men have slipped, save those whom Thou didst deliver through Thy bounty and favors. O Lord, I beseech Thee not to disappoint me from what lies with Thee, nor to deprive me from the ocean of Thy knowledge and the sun of Thy grace. Grant me then, O my God, the Kawthar of steadfastness by the hands of Thy bounty. Verily Thou art the One Who hath power over whatsoever Thou willest. Neither ranks nor swords can prevent Thee, nor can circumstances and multitudes frustrate Thee. Thou doest what Thou willest through Thy sovereignty and ordainest what Thou desirest. Verily Thou art the Omnipotent, the Most Exalted, the All-Knowing, the All-Wise.

15 سبحانک یا الهی و اله الأسمآء و فاطر و فاطر السّمآء اسئلک بالاسم الّذی به سرت سفینة امرک علی البرّ و البحر بارادتک و به اضطرب کلّ عالم و ارتعد کلّ غافل و تزعزع کلّ بنیان متین بأن تؤیّدنی علی هذا الأمر الّذی به زلّت اقدام العلمآء و العرفآء و الأدبآء الّا من انقذته بجودک و الطافک ای ربّ اسئلک بأن لا تخیّبنی عمّا عندک و لا تجعلنی محروماً عن بحر علمک و شمس فضلک ثمّ ارزقنی یا الهی کوثر الاستقامة بأیادی عطائک انّک انت المقتدر علی ما تشآء لا تمنعک الصّفوف و السّیوف و لا تعجزک الشّئون و الألوف تفعل ما تشآء بسلطانک و تحکم ما ترید انّک انت المقتدر المتعالی العلیم الحکیم

16 He is the All-Wise Teacher

16 هو المعلّم الحکیم

17 We make mention of him who was named Muhammad-Taqi that he may rejoice in this remembrance whereby all things have proclaimed: "The Kingdom belongeth to God, the Supreme, the Self-Subsisting." The Wronged One maketh mention of the servants of God on earth and summoneth them unto God, the Lord of existence. Blessed is the seeing one who hath recognized his Lord, and the hearing one who, when he heard the Call from beyond the Sea of Grandeur, cried: "Here

17 انّا نذکر من سمّی بمحمّد قبل تقی لیفرح بهذا الذّکر الّذی به نطقت الأشیآء الملک لله المهیمن القیّوم انّ المظلوم یذکر عباد الله فی الأرض و یدعوهم الی الله مالک الوجود طوبی لبصیر عرف مولاه و لسمیع اذا سمع النّدآء عن ورآء قلزم الکبریآء قال لبّیک لبّیک یا اله الغیب و الشّهود قل انّ المظلوم ما نطق عن الهوی یشهد بذلک مالک

العرش و الثّرى ولكنّ القوم اكثرهم لا يفقهون هذا يوم انزله الرّحمن فى الفرقان الملک يومئذ لله ولكنّ القوم اكثرهم لا يشعرون قد نبذوا كتاب الله عن ورائهم و اتّبعوا كلّ عالم مردود قل هذا يوم الظّهور لو انتم تعلمون و هذا يوم البيان و انتم صامتون قوموا عن رقد الهوى ثمّ اقبلوا الى الأفق الأعلى الّذى انار بهذا الاسم الّذى به فتح باب السّمآء و نزّلت قبائل الرّوح البهآء على اهل البهآء الّذين سمعوا و اجابوا اذ اتى الحقّ علّام الغيوب

am I, here am I, O God of the seen and the unseen!" Say: The Wronged One speaketh not from mere desire - to this beareth witness the Lord of the throne on high and of earth below - yet most of the people understand not. This is the Day which the All-Merciful hath revealed in the Qur'an: "The Kingdom on that Day shall be God's," yet most of the people perceive not. They have cast the Book of God behind their backs and followed every rejected learned one. Say: This is the Day of Manifestation, did ye but know it, and this is the Day of Utterance, yet ye remain silent. Arise from the slumber of passion, then turn toward the Supreme Horizon which hath been illumined by this Name through which the gate of heaven was opened and the hosts of the Spirit descended with glory upon the people of Baha who heard and responded when the Truth came, the Knower of the unseen.

18 بسمه المهيمن على الأسمآء

18 In His Name, the One Who ruleth over all names

19 ان يا قلم الأعلى ان اذكر من سمّى بزين‌العابدين ليجذبه ذكر المظلوم الى مقام يشهد بما شهد الله قبل خلق السّموات و الأرضين انّا نبشّر الّذين نبذوا الأوهام عن ورائهم مقبلين الى الله الواحد الفرد الخبير يا قوم ان افرحوا بهذا الظّهور الّذى كان موعوداً فى كتب الله و به ظهر ما كان مستوراً فى حجب الغيب انّ ربّكم الرّحمن ينطق بالحقّ انّه لهو العزيز العظيم كذلک نطق اللّسان و ظهر البرهان طوبى لنفس سمعت و اجابت و ويل للغافلين

19 O Most Exalted Pen! Make mention of him who was named Zaynu'l-'Abidin, that the remembrance of the Wronged One may attract him to a station wherein he will testify to that whereunto God testified before the creation of the heavens and earth. We give glad tidings to those who have cast away vain imaginings, turning unto God, the One, the Single, the All-Informed. O people! Rejoice in this Manifestation which was promised in the Books of God and through which was revealed what was hidden behind the veils of the unseen. Verily your Lord, the All-Merciful, speaketh the truth. He, verily, is the Mighty, the Great. Thus hath the Tongue spoken and the proof appeared. Blessed is the soul that hath heard and responded, and woe unto the heedless ones.

20 هو العليم الخبير

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

21 يا احمد انّا نلقى عليک ما ينفعک فيكلّ عالم من عوالم ربّک ان احمد و كن من الشّاكرين ايّاک ان تمنعک زخارف الدّنيا عن مالک الأسمآء سيفنى الملک و يبقى ما قدّر من لدن مقتدر قدير تمسّک بحبل عناية ربّک و تشبّث بأذيال رحمته و قل يا مالک القدم و سلطان الأمم اسئلک باسمک الّذى جعلته سلطان الأسمآء فى ملكوت الانشآء بأن تؤيّدنى على الاقبال اليک و التّوجّه الى افق امرک اى ربّ انت الكريم و انا السّائل ببابک و انت الغفور و انا العاصى الرّاجى رشحات بحر غفرانک فأنزل علىّ من سحاب جودک ما يطهّرنى عن دونک و يقدّسنى عن سوائک و

21 O Ahmad! We impart unto thee that which shall profit thee in every world of the worlds of thy Lord. Be thou grateful and among the thankful ones. Beware lest the ornaments of the world withhold thee from the Lord of Names. The earthly kingdom shall perish, but that which hath been ordained by the Omnipotent, the Ancient of Days, shall endure. Hold thou fast unto the cord of thy Lord's loving-kindness and cling to the hem of His mercy, and say: O Lord of eternity and Sovereign of nations! I beseech Thee by Thy Name which Thou hast made the King of Names in the kingdom of creation, to strengthen me in turning toward Thee and in directing myself to the horizon of Thy Cause. O Lord! Thou art the Generous and I am the suppliant at Thy gate; Thou art the Forgiving and I am the sinner hoping for the outpourings of the ocean of Thy forgiveness. Send down upon me from the clouds of Thy bounty

that which will purify me from all except Thee, sanctify me from all save Thee, and enable me to make mention of Thee and to praise Thee amongst Thy creatures. Verily, Thou art the Powerful, the Exalted, the Forgiving, the Generous.

ینطقنی بذکرک و ثنائک بین خلقک انّک انت المقتدر المتعالی الغفور الکریم انتهی

22 These blessed Tablets have been revealed from the heaven of the Divine Will and inscribed in this writing. Subsequently, it was commanded that copies thereof be recorded in other Tablets and dispatched so that each of those souls might be honored with a separate Tablet. The name of one of those souls was, as a matter of wisdom, not mentioned at the beginning of the Tablet. Your honor should consider whether it would be wise to distribute the Tablets, as some are investigators who would enter to gain information. Therefore, the utmost wisdom must be observed.

22 این چند لوح مبارک از سماء مشیّت نازل و در این مکتوب ثبت شد و بعد امر فرمودند مجدّداً صورت آن در الواح دیگر ثبت شده ارسال شود تا هر یک از آن نفوس بلوح علیحده فائز گردند و اسم یکنفر از آن نفوس در اوّل لوح نظر بحکمت ذکر نشد باید آنجناب ملاحظه نمایند اگر موافق حکمت است الواح را بدهند چه که بعضی اهل تفتیشند داخل میشوند تا اطّلاع یابند لذا کمال حکمت باید ملاحظه شود

23 Regarding what you wrote about unity and arising to serve the Cause, may you ever be confirmed in these matters. These points were also presented before His presence. Thus did speak the Tongue of God in the Kingdom of Utterance. You must arise to serve the Cause in such wise that no trace of discord remain in that land. This word is the unique pearl of the ocean of divine commandments. Blessed is he who ariseth unto this mighty Cause. Whosoever today becometh the cause of unity and reconciliation is regarded by God as among His chosen ones and servants. End.

23 و اینکه در فقرهٔ اتّحاد و قیام بر خدمت امر مرقوم داشتید انشآءالله همیشه بر این امور مؤیّد باشید ایمراتب هم تلقاء وجه عرض شد هذا ما نطق به لسان ٦٦ [الله] فیملکوت البیان انشآءالله باید بخدمت امر بشأنی قیام نمائی که رائحهٔ اختلاف در آن ارض نماند اینکلمه یکتا لؤلؤ بحر اوامر الهی است طوبی لمن قام علی هذا الأمر العظیم هر نفسی الیوم سبب اتّحاد و اصلاح شود او لدی الله از اوتاد و افراد مذکور انتهی

24 Concerning what you wrote about certain followers of Christ - may the spirit of the worlds be sacrificed for Him - after it was presented before the Most Holy Court, He said: "Today Christ is hastening and speaking in the desert of longing, yet His followers are seen to be deprived, save whom God willeth. It is very difficult for those souls to turn to the Most Exalted Horizon and to be detached from what they possess in favor of what God possesseth. Most of those souls are observed to be like the people of the Qur'an, manifesting vain imaginings, speaking of vain imaginings, and returning to vain imaginings. It is strange that certain souls have turned and continue to turn to the unseemly words of those deluded ones. By God's life! They possess nothing worthy of attention or hearing. They have not had nor do they have any word worthy of being heard."

24 اینکه در بارهٔ بعضی از اصحاب حضرت روح روح العالمین فداه نوشته بودید بعد از عرض بساحت اقدس فرمودند الیوم حضرت مسیح در بیداء اشتیاق راکض و ناطق ولکن اصحابش محروم مشاهده میشوند الّا من شآء الله بسیار مشکل است آن نفوس بافق اعلی توجّه نمایند و از ما عندهم به ما عندالله ناظر گردند اکثر آن نفوس بمثابهٔ اهل فرقان مشاهده میشوند از اوهام ظاهر و باوهام ناطق و الی الأوهام راجع عجبست از بعضی از نفوس که بکلمات نالایقهٔ آن نفوس موهومه توجّه نموده و مینمایند لعمر الله لیس عندهم ما یکون لائقاً للاصغآء و الاستماع حرفیکه لایق شنیدن باشد نزد آن نفوس نبوده و نیست انتهی

25 Regarding what you wrote about Rustam-'Ali and his request for an exalted Tablet, it was presented at the Most Holy, Most Exalted, Most Sublime Station. A wondrous and exalted Tablet was revealed for him from the heaven of God's Will, and for your two sisters also a mighty, most exalted Tablet

25 و اینکه در بارهٔ جناب رستم علی نوشته بودید و تعهّد لوح منیع از برای او فرمودند در مقام امنع اقدس اعلی عرض شد و لوح بدیع منیع مخصوص او از سماء مشیّت نازل و مخصوص دو اخت آنجناب هم لوح اعزّ امنع از سماء فضل

was revealed from the heaven of grace. The mention of the honored leaf, the mother - upon her be the Glory of God - has been before the Most Holy Court. The utmost favor hath been shown to her. Whatever befell her in God's path is evident before the Beloved of the worlds. Their mention hath been repeatedly revealed from the heaven of God's Will. Verily our Lord, the All-Merciful, is the Compassionate, the Generous, the Speaker, the All-Seeing.

نازل ذکر ورقه مخدّره امّ علیها ٩ ٦٦ [بهآء الله] در ساحت اقدس بوده کمال عنایت نسبت باو ظاهر آنچه بر او در سبیل الهی وارد شد نزد محبوب عالمیان مشهود ذکرشان کرّةً بعد کرّه از سماء مشیّت الهی نازل انّ ربّنا الرّحمن لهو المشفق الکریم و هو النّاطق البصیر

26 Specifically for all the names that were in your letter, and likewise for those souls who have submitted petitions, wondrous and exalted Tablets have been revealed from the heaven of favor. God willing, may all attain unto them and engage in teaching the Cause with pure wisdom. The favors of God, glorified and exalted be He, have reached such a degree that for all souls who have been mentioned or will be mentioned, whether living or dead, exalted Tablets have been revealed from the heaven of divine Will. Beseech ye God that souls may be set ablaze by the heat of the Fire burning in the Divine Tree, and be seen manifesting the love of God and acting in service to His Cause.

26 مخصوص جمیع اسامی که در دستخطّ آنجناب بود و همچنین نفوسیکه عریضه عرض نمودند الواح بدیعهٔ منیعه از سماء عنایت نازل انشآءالله کل بآن فائز شوند و بتبلیغ امر بالحکمة المحضة مشغول گردند عنایت حقّ جلّ و عزّ بمقامی رسیده که آنچه از نفوس ذکر شده و یا بشود حیّاً و میّتاً مخصوص کل الواح منیعه از سماء مشیّت نازل از حقّ بطلبید تا نفوس از حرارت نار مشتعلهٔ در سدره مشتعل شوند و بمحبّة الله ظاهر و بخدمت امره عامل مشاهده گردند

27 O friends of God! This is the Day that hath been mentioned and recorded in all the Books, Scriptures, Psalms and Tablets. By the life of God! It is more glorious than all else in the sight of God, the Lord of the worlds. How blessed is the state of those souls who have recognized Him and acted as befitteth Him. God willing, may all attain unto this most exalted and sublime station and receive their portion from the breezes of these days. Verily our Lord, the All-Merciful, is the Forgiving, the Generous. And verily He is the Helper, the Ordainer, the Counsellor, the All-Wise.

27 ای دوستان الهی امروز روزیست که در همهٔ کتب و صحف و زبر و الواح مذکور و مسطور است لعمر الله انّه اعزّ من کلّشیء عند الله ربّ العالمین نیکوست حال نفوسیکه باو عارف شدند و به ما ینبغی له عمل نمودند انشآءالله کل بایخقام بلند اعلی فائز شوند و از نفحات ایّام قسمت برند انّ ربّنا الرّحمن لهو الغفور الکریم و انّه لهو المؤیّد المدبّر النّاصح الحکیم

28 A Tablet hath also been revealed specifically for A. and H. the photographer. If possible, deliver it to them, otherwise leave it in trust with their mother. On this occasion, this servant, the attendant, hath copied and sent some of these exalted Tablets from the original revelation, as the Most Great Branch - may my spirit, my being, and my essence be a sacrifice for the dust of His most pure footsteps - was not present.

28 و لوحی مخصوص جناب الف و حا عکّاس نازل اگر ممکن باشد بایشان برسانند والّا نزد امّ ایشان امانت بگذارند در این کرّه بعضی از این الواح منیعه را این عبد خادم از اصل تنزیل نقل نموده و ارسال داشته چه که حضرت غصن الله الأکبر روحی و ذاتی و کینونتی لتراب قدومه الأطهر فداه تشریف نداشتند

29 A petition from H., upon him be the Glory of God, reached the Most Holy Court, and many have requested his stay in that land. Their request hath been accepted before God. He said that if it be accomplished with joy and fragrance, it would be good. Should God will it, He will unite what is scattered. This evanescent one's request is that you convey my greetings to H. J., upon him be the Most Glorious Glory, and to him who was

29 عریضه‌ئی از جناب اسم ها علیه بهآء الله بساحت اقدس فائز و جمعی توقّف آنجناب را در آن ارض طلب نموده‌اند عرضشان لدی الحقّ مقبول افتاد فرمودند اگر بروح و ریحان واقع شود نیکوست لو شآء الله لیجمع ما تشتّت رجای اینفانی آنکه تکبیر این عبد فانی را خدمت حضرت اسم ٦٦ [الله] جمال علیه منکلّ ٩ [بهآء] ابهاه و جناب

named Ali-i-Akbar in the presence of the Greatest Scene, upon him be the Glory of God, the Lord of Power.

من سمّی لدی منظر الأکبر بعلی قبل اکبر علیه ٩ ٦٦ [بهآء الله] مالک القدر برسانید

30 This evanescent one expresseth his sincerity and nothingness to all the friends. Dh., upon him be the Glory of God, and Aqa Mirza Abu-Talib, upon him be the Glory of God, and H. A., upon him be the Glory of God, and H., upon him be the Glory of God - praise be to God, they have all attained unto divine favors, and for each one a Most Holy, Most Exalted Tablet hath been revealed and sent. Convey this servant's utter effacement and nothingness to them and to other friends who have attained unto the divine Tablet, and likewise to those souls who have been or are mentioned in the Most Holy Court. God willing, may they drink from the cup of unity and act as befitteth this Day.

30 اینفانی خدمت جمیع دوستان عرض خلوص و نیستی اظهار مینماید جناب ذبیح علیه بهآء الله و جناب آقا میرزا ابوطالب علیه ٩ ٦٦[بهآء الله] و جناب حیدر قبل علی علیه ٩ ٦٦ [بهآء الله] و جناب اسم ها علیه ٩ ٦٦ [بهآء الله] الحمد لله بعنایات الهیّه فائز شدند و مخصوص هر یک لوح امنع اقدس نازل و ارسال شد خدمت ایشان و سایر دوستان که بلوح الهی فائز شدند عرض فنا و نیستی اینعبد را برسانید و همچنین نفوسیکه ذکرشان در ساحت اقدس بوده و هست انشآءالله از کأس اتّحاد بنوشند و به ما ینبغی لهذا الیوم عامل باشند

31 This is the Day of mention and utterance, this is the Day of service. God willing, may all attain unto it. Today we must all fix our gaze upon that which causeth the exaltation of the Cause, turn away from what is with the people and turn towards what is with God. O friends! The gate of heaven hath ever been open and the cloud of mercy hath ever been lifted up. God willing, we must strive and arise to make up for what we have lost during the days of this Most Great Manifestation, which hath been mentioned and recorded in all the divine Books. We must all cling with the hands of hope to the hem of His grace. Verily He is the Forgiving, the Generous. Verily He is the Giver, the Bestower, the Kind, the Merciful.

31 امروز روز ذکر و بیانست امروز روز خدمت است انشآءالله کل بآن فائز شوند باید جمیع ما الیوم بآنچه سبب علوّ امر است ناظر باشیم از ما عند النّاس معرض و به ما عند الله اقبال کنیم ای دوستان همیشه باب سماء مفتوح نه و ابر رحمت مرفوع نه باید انشآءالله جهد کنیم و بآنچه از ما در ایّام این ظهور اعظم که در کلّ کتب الهی مذکور و مسطور است فوت شده بتدارک آن قیام نمائیم جمیع باید بایادی رجا باذیال کرم متشبّث شویم انّه لهو الغفور الکریم انّه لهو المعطی الباذل العطوف الرّحیم

32 Another request is that you should convey expressions of evanescence and nothingness to His Holiness Ismu'llah Javad, upon him be the Most Glorious Glory of God, and likewise to his honor Zayn, upon him be the Glory of God. From the people of the mainland in these days a petition has reached the Most Holy Court. It is hoped that a response will be revealed and sent from the heaven of favor. God willing, all affairs have appeared and will appear according to desire. If until now all had acted according to what has flowed from the Supreme Pen, all would have observed themselves in the cradle of peace, security and supreme tranquility. The Glory be upon you and upon them from God, the All-Knowing, the All-Wise.

32 عرض دیگر آنکه خدمت حضرت اسم الله جواد علیه بهآء الله الأبهی عرض فنا و نیستی برسانید و همچنین خدمت جناب زین علیه بهآء الله از اهل ب‌ر در این ایّام عریضه‌ئی از ایشان بساحت اقدس رسیده امید است جواب از سماء عنایت نازل و ارسال شود انشآءالله امورات کل بر وفق مرام ظاهر شده و میشود اگر تا حال بآنچه از قلم اعلی جاری شده عمل میشد کل خود را در مهد امن و امان و راحت کبری مشاهده مینمودند البهآء علیک و علیهم من لدی الله العلیم الحکیم

33 The servant. 19 Jamadi'l-Avval 1298

33 خادم ١٩ جمادی‌الأولی سنهٔ ١٢٩٨

34 It is submitted that not all the revealed Tablets were sent in this instance, as wisdom did not require it, therefore nineteen

34 عرض میشود الواح منزله در این کرّه جمیع ارسال نشد چه که حکمت مقتضی نه لذا عدد

mighty and impregnable Tablets were sent in these two posts, and the remainder, should God will it, will be sent in the next instance.

واحد ۱۹ الواح ممتنعهٔ منیعه در این دو پوسته ارسال شد و ما بقی لو شآء الله در کرّهٔ بعد ارسال میشود

INBA07:179, INBA15:363bx, INBA18:348ax, INBA18:391bx, INBA19:064x, INBA32:059x, INBA26:367bx, INBA22:266-283, INBA45:001-021, BRL_DA#081, AVK3.466.07x, AKHA_111BE #10-12 p.002x, YIA.122-128

BH09290

To: Rida, in Nayriz
Date: 1298-06 [1881-Apr]

1 He is the Speaker, the Hearer, the Responder

1 هو النّاطق السّامع المجیب

2 O Rida! God willing, mayest thou be blessed through the favors of the Lord of Names and illumined by the lights of His countenance. This name is greatly beloved. Ask thou of God that thou mayest fully attain unto its meaning, become extinct from thine own good-pleasure and move according to the good-pleasure of the Friend. Every soul who in this Day hath attained unto this most exalted and glorious station - that is, hath caused his own will and purpose and good-pleasure to become extinct in the will and purpose and good-pleasure of God - he is reckoned among the people of truth in the Divine Book. Blessed be this most mighty and exalted station, and happy is he who hath attained thereunto and was among the firm ones. And praise be to God, the Single, the One, the Powerful, the All-Knowing, the All-Wise.

2 ای رضا انشآءالله بعنایت مالک اسماء فائز باشی و بانوار وجهش منوّر این اسم بسیار محبوبست از حقّ بطلب بمعنی آن بتمامه فائز شوی و از رضای خود فانی و برضای دوست حرکت نمائی هر نفسی الیوم باین مقام بلند اعلی فائز شد یعنی مشیّت و اراده و رضای خود را در مشیّت و اراده و رضای حقّ فانی نمود او از اهل حقّ در کتاب الهی مذکور و مسطور است طوبی لهذا المقام الأعزّ الأرفع و نعیماً لمن فاز و کان من الرّاسخین و الحمد لله الفرد الواحد المقتدر العلیم الحکیم

BLIB_Or15697.277a

BH02110

To: Haji Baba Kulahdarrih, in Iran
Date: 1298-06-03 [1881-May-3]

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

1 هو الظّاهر النّاطق العليم

2 This is a Book sent down in truth. Verily it is the Greatest Sign for the people of the world and the Choice Sealed Wine for whoso hath grasped the Name of God, the Protector, the Self-Subsisting. O thou who hast turned! Thy letter hath arrived and been read by the servant in attendance before the Wronged One, Who hath summoned both kings and subjects unto God, the Sovereign of sovereigns. We have heard thy mention and make mention of thee in this Tablet which proclaimeth between earth and heaven with the most exalted call: "The Kingdom belongeth unto God, Creator of the heavens and Lord of all names, Who hath come with the truth with manifest sovereignty."

2 کتاب نزّل بالحقّ انّه لهو الآية الکبری لأهل الوری و الرّحیق المختوم لمن تمسّک باسم الله المهیمن القیّوم یا ایّها المقبل قد حضر کتابک و قرأه العبد الحاضر لدی المظلوم الّذی دعا الملوک و المملوک الی الله مالک الملوک انّا سمعنا ذکرک ذکرناک بهذا اللّوح الّذی ینطق بین الأرض و السّمآء بأعلی النّدآء الملک لله فاطر السّمآء و مالک الأسمآء الّذی اتی بالحقّ بسلطان مشهود

3 God willing, thou shouldst in all times and circumstances speak forth the praise and glorification of the Beloved of all creation. Convey greetings from the True One to the friends in the land of A and Sh, and say: "Under all conditions, keep your gaze fixed upon the Daystar of steadfastness which hath shone forth from the heaven of God's Cause. The whispering souls are busy with deception and guile. Every falsehood that hath led and leadeth God's servants astray hath attributed and doth attribute itself to the truth." God willing, all must be possessed of insight and gaze toward the Most Great Horizon. Whosoever from whom they detect the fragrance of hatred, they must leave to himself and place their trust in God, exalted be His glory. We have previously informed all the friends of God about the crowing of the crow and the like, that all might be aware and not be deprived by the deceit and guile of those who lead astray and turn away from the Lord of the Day of Judgment. Should anyone come with all the books in the world and speak other than what God hath willed, he is recorded as one of the people of the fire in God's Book and inscribed by the Most Exalted Pen. Should anyone come unto you with the book of the wicked and the tablets of fire, cast them behind you. Thus doth command you He from Whom is a preserved tablet.

3 انشآءالله باید در جمیع احیان و اوان بذکر و ثنای محبوب امکان ناطق باشی دوستان ارض الف و شین را از قبل حقّ تکبیر برسان و بگو در کلّ احوال بنیّر استقامت که از افق سماء امر الهی اشراق نموده ناظر باشید نفوس خنّاسیّه در فریب و خدعه مشغول هر باطلیکه سبب گمراهی عباد الله شده و میشود خود را بحقّ نسبت داده و میدهد انشآءالله باید کلّ از اهل بصر باشند و ناظر بمنظر اکبر هر نفسیکه از او رایحهٔ بغضا استشمام نمایند او را بخود وا گذارند و بحقّ جلّ جلاله توکّل نمایند از قبل جمیع دوستان الهی را بنعیق ناعق و امثال آن اخبار نمودیم تا کلّ مطّلع باشند و بمکر و فریب مغلّین و معرضین از مالک یوم دین محروم نمانند اگر نفسی بجمیع کتب عالم بیاید و بغیر ما اراده الله تکلّم نماید او از اهل نار در کتاب الهی مذکور است و از قلم اعلی مسطور لو یأتیکم احد بکتاب الفجّار و الواح النّار دعوها عن ورائکم کذلک یأمرکم من عنده لوح حفیظ

4 Likewise convey greetings from this Wronged One to the people of that village, both men and women, and say: "This is the Day of remembrance and utterance, the Day of assistance and service. All must remain firm and steadfast in the Cause of the Lord of creation in complete unity. The triumph of

4 و همچنین اهل آنقریه را از اناث و ذکور از قبل ایمظلوم تکبیر برسان و بگو امروز روز ذکر و بیانست و امروز روز نصرت و خدمت است باید جمیع بکمال اتّحاد بر امر مالک ایجاد ثابت و

God's Cause hath been and shall be through goodly deeds and firm, decisive utterances. To this testifieth that which hath been sent down in the Book from God, the Mighty, the All-Bestowing." Strive that ye may all attain unto that which is beloved of God in this Day. Whosoever showeth forth steadfastness in this day is mentioned and recorded as among the most exalted of creation with God. Blessed are they whom the veils of names and the allusions of the possessors of creation have not withheld or deprived from the True One, the Inaccessible. I swear by the ocean of utterance that such souls are renowned in the Concourse on High and are associated with the Most Wondrous, Most Glorious Name.

5 God willing, thou shouldst recite this Tablet for the people of that land and the companions of A and Sh, upon them be the Glory of God, that all hearts may be illumined by the lights of the utterance of the All-Merciful and attain unto the most great steadfastness. Verily He is the Helper, the Forgiving, the Generous. Praise be to God, the Mighty, the All-Knowing.

راسخ و مستقیم باشند نصرت امر الله باعمال طیّبهٔ حسنه و بیانات محکمهٔ متقنه بوده و خواهد بود یشهد بذلک ما نزّل فی الکتاب من لدی الله العزیز الوهّاب جهد نمائید تا کلّ فائز شوید بآنچه الیوم لدی الله محبوبست هر نفسی امروز باستقامت ظاهر شد او از اعلی الخلق لدی الحقّ مذکور و مسطور است طوبی از برای نفوسیکه حجبات اسماء و اشارات اهل انشاء ایشانرا از حقّ منیع منع ننمود و محروم نساخت قسم ببحر بیان که آن نفوس در ملأ اعلی مشهور و معروفند و باسم ابدع ابهی منسوب

5 انشآءالله باید این لوح را از برای اهل آن ارض و اصحاب الف و شین علیهم بهآء الله تلاوت نمائی تا جمیع قلوب بانوار بیان رحمن منوّر شوند و باستقامت کبری فائز انّه هو المؤیّد الغفور الکریم الحمد لله العزیز العلیم

BLIB_Or15715.056d, BLIB_Or15722.161, AQA5#132 p.168, GHA.343x, AHB_121BE #11-12 p.358, YQAZ.439-440

BH02269

To: Muhammad Qabl-i-Sadiq, in Lahijan
Date: 1298-06-03 [1881-May-3]

1 He remembereth and is remembered

2 O My Pen! Make mention of him who hath turned toward My horizon and set his face toward My countenance, when all upon earth turned away save whom God, the Almighty, the Powerful, did will - that My remembrance may draw him unto My kingdom and bring him nigh unto a station wherein the affairs of creation shall not deter him from My straight path.

3 O Muhammad-Sadiq! The Wronged One maketh mention of thee through this remembrance from which the near ones perceive the fragrance of the utterance of their Lord, the All-Seeing. How many a prince hath been held back by wealth from his ultimate end, and how many a poor one hath hastened to the ocean of his Lord's bounty, the Forgiving, the Generous. How many a learned one hath turned away from

1 هو الذّاکر و المذکور

2 ان یا قلمی ان اذکر من اقبل الی افقی و توجّه الی وجهی اذ اعرض عنّی من علی الأرض الّا من شآء الله المقتدر القدیر لیجذبه ذکری الی ملکوتی و یقرّبه الی مقام لا تمنعه شئونات الخلق عن صراطی المستقیم

3 یا محمّد قبل صادق یذکرک المظلوم بهذا الذّکر الّذی یجد منه المقرّبون عرف بیان ربّهم النّاطق البصیر کم من امیر منعه المال عن المآل و کم من فقیر سرع الی بحر عطآء ربّه الغفور الکریم کم من عالم اعرض عن المعلوم و کم من امّیّ اقبل الی الحقّ

the Known One, and how many an unlettered one hath turned with radiant countenance toward the Truth. Blessed is he who hath turned, whom neither the turning away of the divines nor the signs of them who disbelieved in the Lord of the worlds did hinder.

بوجه منیر طوبی لمقبل ما منعه اعراض العلمآء و لا اشارات الّذین کفروا بربّ العالمین

4 We have heard what befell thee in the days of thy Lord, and We make mention of thee as a bounty from Us, and We console thee as a mercy from Our presence. Verily thy Lord is the All-Bountiful, the Ancient of Days.

4 انّا سمعنا ما ورد علیک فی ایّام ربّک و نذکرک فضلاً من عندنا و نعزّیک رحمةً من لدنّا انّ ربّک لهو الفضّال القدیم

5 We speak in the Persian tongue that through the utterance of the All-Merciful the soul may be sanctified from defilement and attain unto true repose. Grieve not over the passing of thine heir, for the Best of Inheritors hath at this moment turned toward thee and maketh mention of thee. Children are for the perpetuation of remembrance and good deeds. Now through God's favor he hath ascended to the Supreme Horizon and dwelleth beneath the shade of the Divine Lote-Tree, at rest and in peace, while thou hast attained to this remembrance which is better and more excellent than a hundred thousand children. The perpetuity of that is but for days, while this endureth as long as My names endure. Ponder now upon the bounty of thy Lord, that thou mayest drink from the ocean of knowledge and attain unto the station of supreme steadfastness. All relationships today are and shall be with God. Whosoever attaineth unto this relationship shall attain unto all the fruits of earth and heaven. The fruits are diverse according to the diversity of trees, and the fruits of the Supreme Pen preserve and possess all fruits. Whoso attaineth unto them hath attained unto all good.

5 بلسان پارسی ذکر میشود تا از بیان رحمن جان از آلایش مقدّس شود و بآسایش حقیقی فائز گردد از فوت وارث محزون مباش چه که خیر الوارثین در این حین بتو توجّه نموده و ترا ذکر مینماید اولاد از برای بقای ذکر و عمل خیر بوده حال بعنایت حقّ او برفیق اعلی صعود نموده و در ظلّ سدرهٔ علیا ساکن و مستریح و تو باین ذکریکه از صدهزار اولاد احسن و اقدم است فائز بقای آن ایّامی و بقای این بدوام اسمائی حال در فضل حقّ تفکّر نما تا از دریای دانائی بیاشامی و بمقام استقامت کبری فائز گردی جمیع نسبتها الیوم بحقّ بوده و خواهد بود هر نفسی باین نسبت فائز شد او باثمار ملک و ملکوت فائز است اثمار مختلف است باختلاف اشجار و اثمار شجرهٔ قلم اعلی حافظ کلّ اثمار و دارای آن بوده و خواهد بود هر نفسی بآن فائز شود بکلّ خیر فائز شده

6 Give thanks unto thy Lord for this utterance which hath shone forth from the horizon of the kingdom of His knowledge, the Mighty, the Inaccessible. We make mention in this station of him who hath ascended to the Supreme Companion, and We say: The glory be upon thee, O thou who hast attained to the knowledge of God, the Lord of the worlds, and hast drunk the choice wine of recognition when the All-Merciful came with manifest sovereignty. Blessed art thou and those who aided the Wronged One when He came with the truth through this Name whereby the veils were rent asunder, the mountains passed away as the clouds pass, and the hearts of the deluded ones were troubled. We counsel thee to patience and forbearance, and We cast upon thee that which shall draw thee nigh unto the All-Knowing, the All-Informed. Rejoice thou in My mention of thee and My turning toward thee from this exalted station. The glory be upon thee and upon him

6 ان اشکر ربّک بهذا البیان الّذی اشرق من افق ملکوت علمه العزیز المنیع انّا نذکر فیهذا المقام من صعد الی الرّفیق الأعلی و نقول البهآء علیک یا من فزت بعرفان الله ربّ العالمین و شربت رحیق العرفان اذ اتی الرّحمن بسلطان مبین طوبی لک و للّذین نصروا المظلوم اذ اتی بالحقّ بهذا الاسم الّذی به خرقت الأحجاب و مرّت الجبال مرّ السّحاب و اضطربت افئدة المتوهّمین انّا نوصیک بالصّبر و الاصطبار و نلقی علیک ما یقرّبک الی العلیم الخبیر ان افرح بذکری ایّاک و توجّهی الیک من هذا المقام الرّفیع البهآء علیک و علی من صعد الینا فی یومی العزیز المنیع

BLIB_Or15706.242, BLIB_Or15710.220, BLIB_Or15715.091b

who hath ascended unto Us in this My Day, the Mighty, the Inaccessible.

BH02676

To: Karbalai Abdul-Baqi who has attained, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 He is the Most Holy, the Most Ancient, the Most Great

1 هو الأقدس الأقدم الأعظم

2 We testify that you have turned to God and left your home by His command, traversing land and sea until you entered the Luminous Spot - the place wherein the Lote Tree of the Far Boundary speaks: "The Kingdom belongs to God, the Sovereign of the throne and earth." Blessed are you for having attained the presence at the Gate and heard the call of the Wronged One Who speaks among humanity.

2 انّا نشهد بأنّک اقبلت الی الله و خرجت عن مقرّک بأمر من عنده و قطعت البرّ و البحر الی ان دخلت البقعة النّورآء المقام الّذی فیه تنطق سدرة المنتهی الملک لله مالک العرش و الثّری طوبی لک بما حضرت لدی الباب و سمعت ندآء المظلوم الّذی ینطق بین الوری

3 God willing, you must, through divine grace, return to your homeland and kindle all souls with the fire of the All-Merciful's love. May what was mentioned not be forgotten. This Day has no equal. In this transient station, one must acquire an everlasting rank. Soon these veiled people will return to dust and cry out "Oh, woe unto us!"

3 انشآءالله باید بعنایت الهی بوطن توجّه نمائی و بنار محبّت رحمانی کلّ را مشتعل سازی آنچه ذکر شد انشآءالله از نظر نرود امروز را مثلی نبوده و نیست باید در این مقام فانی کسب رتبهٔ باقیه نمود زود است که این خلق محجوب بتراب راجع شوند و به یا حسرة علینا ناطق گردند

4 Praise the exalted Truth that confirmed you and granted permission for you to attain what was recorded and inscribed in God's books. Now strive to become the cause of unity of hearts and enkindling of souls in that land. Deal with receptive souls with utmost love - this is the counsel of the Wronged One to you. You have heard the utterances of Truth and witnessed the deeds of Truth. You must be so firm in the Cause that if the entire world were to mention other than what you have heard and seen, you would consider it all delusion and remote from truth.

4 حمد کن حقّ منیع را که ترا تأیید فرمود و اذن عطا نمود تا فائز شدی بآنچه در کتب الهی مذکور و مسطور بود حال جهد کن تا در آن ارض سبب الفت قلوب و اشتعال نفوس شوی با نفوس مقبله بکمال محبّت رفتار کن اینست وصیّت مظلوم ترا بیانات حقّ را شنیدی و اعمال حقّ را دیدی باید بشأنی بر امر مستقیم باشی که اگر جمیع عالم بغیر آنچه شنیدی و دیدی ذکر نمایند جمیع را موهوم دانی و از حقّ بعید مشاهده کنی

5 God willing, may you speak the truth and act according to His command. Today is the day of deeds. Blessed is the soul that has clung to divine ordinances and acted upon them. They are among the people of Baha in the perspicuous Book.

5 انشآءالله بحقّ ناطق باشی و بامرش عامل امروز روز عمل است طوبی از برای نفسیکه باحکام الهی تمسّک جست و عامل گشت انّه من اهل البهآء فی کتاب مبین

6 Convey greetings to all the friends in that land on behalf of the Wronged One and say: God is witness that night and day the Pen has not rested but has revealed that which guides all. O friends, strive that you may not be deprived in God's Day and may attain the wondrous, successive, novel outpourings. Hold fast to what you have been commanded in God's Book, the Lord of the worlds. By My life, it will make you known and guide you to God, the Mighty, the Wise.

6 جمیع دوستان آن ارض را از قبل مظلوم تکبیر برسان و بگو حقّ شاهد و گواهست که در لیالی و ایّام قلم ساکن نشد و جاری شد از او آنچه سبب هدایت کلّ است ای دوستان جهد کنید که شاید در یوم الهی محروم نمانید و بفیوضات متتابعهٔ مترادفهٔ بدیعه فائز شوید تمسّکوا بما امرتم به فی کتاب الله ربّ العالمین لعمری انّه یعرّفکم و یهدیکم الی الله العزیز الحکیم

7 If someone has not been outwardly mentioned, let them not be saddened, for all the friends are recorded and inscribed by the Supreme Pen in the Book of Names. He is verily the Forgiving, the Generous.

7 اگر نفسی بر حسب ظاهر ذکر نشده محزون نباشد چه که در کتاب اسماء جمیع دوستان از قلم اعلی مذکور و مسطورند انّه لهو الغفور الکریم

BLIB_Or15697.286, BLIB_Or15710.217, AQA5#110 p.136

BH03422

To: Ja'far Nayrizi known as Jalal
Date: 1298-06-03 [1881-May-3]

1 In the name of the All-Seeing Speaker!

1 بنام گویندهٔ بینا

2 O Jalal! With a hundred thousand tongues must one render thanks to the Best-Beloved of the worlds, that He brought thee from nothingness into being and enabled thee to recognize the Manifestation of His Cause and the Dawning-Place of His Revelation, in a Day when most souls were observed to be deprived of the understanding of the Sun of inner meanings. Know thou the worth of this most exalted, most sublime station, and act in accordance with that which befitteth and beseemeth the Day of God. Blessed is he who hath held fast to My Book and acted according to that which was commanded by God, the All-Knowing Judge.

2 یا جلال بصدهزار لسان باید محبوب عالمیان را شکر نمود که ترا از عدم بعرصهٔ وجود آورد و بعرفان مظهر امر و مشرق وحیش فائز فرمود در یومیکه اکثر نفوس از ادراک آفتاب معانی محروم مشاهده شدند قدر ایتقام بلند اعلی را بدان و بآنچه لایق و سزاوار یوم الهی است عامل شو طوبی لمن تمسّک بکتابی و عمل بما امر به من لدی الله الحاکم العلیم

3 Convey to all the loved ones of God who dwell in that land the greetings of the True One, and say: The call of all hath been heard, and mention of all hath been made and hath flowed from the tongue of the Wronged One. God willing, all must be seen as having perished from their own will and desire, and become possessed of the Will and Purpose of God. Blessed is he who is moved by the will of his Lord, the All-Knowing, the All-Informed. Know ye the worth of this blessed Day, and at

3 جمیع احبّای الهی را که در آن ارض ساکنند از قبل حقّ تکبیر برسان و بگو ندای کلّ شنیده شد و ذکر کلّ از لسان مظلوم مذکور و جاری انشآءالله باید کلّ از اراده و مشیّت خود فانی مشاهده شوند و باراده و مشیّت الهی فائز گردند طوبی لمن تحرّک بارادة ربّه العالم الخبیر قدر این یوم مبارک را بدانید و در لیالی و ایّام بذکر

محبوب امکان ناطق باشید اینست فضل اعظم که از قلم قدم ظاهر گشته

all times be engaged in the remembrance of the Beloved of all creation. This is the most great bounty that hath appeared from the Most Exalted Pen.

4 يا احبّآء الرّحمن فی البلدان ايّاكم ان يمنعكم شیء عن الله ربّ العالمين تمسّكوا بحبل الاستقامة و توكّلوا علی الله المقتدر القدير ان يأتكم ناعق بنبأ الشّيطان دعوه عن ورائكم امراً من لدی الله العزيز الحكيم بايد جميع بكمال روح و ريحان در امر محبوب امكان ثابت و مستقيم باشند بشأنيكه اعراض و اعتراض اهل عالم ايشان را از صراط مستقيم منع ننمايد جهد نمائيد تا بامريكه سبب بقای ذكر است فائز شويد اينست وصيّت مظلوم دوستان الهی را

4 O loved ones of the All-Merciful in all lands! Beware lest anything withhold you from God, the Lord of the worlds. Hold fast to the cord of steadfastness and place your trust in God, the Almighty, the All-Powerful. Should some cawing one come to you with satanic tidings, leave him behind you, as bidden by God, the Mighty, the Wise. All must remain steadfast and firm in the Cause of the Beloved of all creation with the utmost joy and fragrance, in such wise that the opposition and objection of the people of the world shall not debar them from the straight path. Strive ye, that ye may attain unto that which is the cause of the perpetuation of remembrance. This is the counsel of the Wronged One to His loved ones.

5 يا جلال كن مستقيماً علی حبّ مولاک و ناطقاً بذكره و طائراً فی هوآء حبّه و عاملاً بما نزّل فی كتابی الحكيم البهآء عليک و علی الّذين نبذوا العالم و اخذوا ما امروا به من لدی الله مالک هذا اليوم العظيم

5 O Jalal! Be thou steadfast in the love of thy Lord, speaking His praise, soaring in the atmosphere of His love, and acting according to that which hath been sent down in My Wise Book. The glory be upon thee and upon those who have cast the world behind their backs and taken hold of that which they were bidden by God, the Lord of this mighty Day.

BLIB_Or15715.049c

BH03944

To: Ismi Javad, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 هو النّاصر المعين

1 He is the Giver of Victory, the Helper

2 يا جواد امروز روزيست كه از ذكرش نفس ساعت مضطرب مشاهده شد و جميع كتب الهی از قبل و بعد بر عظمتش گواهی داده‌اند امروز كتاب بأعلی البيان شهادت داده و ميدهد و ميزان بأعلی النّدآء نداء مينمايد امروز روزيست كه صراط بكلمهٔ انا السّبيل المستقيم ناطقست و طور ببيان قد اتی مالک الظّهور

2 O Javad! Such is the greatness of this Day that the Hour itself is seized with perturbation, and all heavenly Scriptures bear evidence to its overpowering majesty. In this Day the Book solemnly testifieth to His glory and the Balance is moved to lift up its voice. This is the Day wherein the Sirat calleth aloud: "I am the straight Path," and Mount Sinai exclaimeth: "Verily the Lord of Revelation is come."

3 گوياست چون اهل ارض از سكر هواهای نفسانيّه مدهوشند از آيات كبری و غايت قصوی و فيوضات لايتناهيهٔ الهيّه محروم و ممنوع مشاهده ميشوند

3 Being overcome by the drunkenness of corrupt inclinations, the people of the earth find themselves in a state of stupor. They are, therefore, debarred from the wondrous signs of God, are

prevented from attaining the ultimate goal and are deprived of the liberal effusions of divine grace.

4 It behooveth the people of God to be forbearing. They should impart the Word of God according to the hearer's particular measure of understanding and capacity, that perchance the children of men may be roused from heedlessness and set their faces towards this Horizon which is immeasurably exalted above every horizon.

4 باید اهل الله مدارا نمایند و بقدر و مقام هر نفسی کلمه القا کنند که شاید بشعور آیند و بافق مقدّس از آفاق متوجّه شوند

5 O Javad! The manifold bounties of God have ever been and will continue to be vouchsafed unto thee. Praised be God! Thou hast been shielded from the most great terror and hast succeeded in drawing nigh unto the Most Great Bounty at a time when all men were prevented from recognizing the eternal King by the interposition of the veils of outward glory, namely the divines of this day. Cherish thou as dearly as thine own life this testimony pronounced by the All-Glorious Pen and strive with all thy might to preserve it by the potency of the Name of Him Who is the Beloved One of the entire creation, that this sublime honor may be proof against the eyes and the hands of robbers. Verily thy Lord is the Expounder, the All-Knowing.

5 ای جواد عنایات الهیّه با تو بوده و خواهد بود الحمد لله از فزع اکبر محفوظ ماندی و بمنظر اکبر اقبال نمودی در ایّامی که جمیع بشر بسبب سبحات جلال که علمای عصرند از عرفان سلطان بیزوال ممنوع و محروم شدند این شهادت که از قلم اعلی ظاهر شده چون جان عزیزش دار و باسم محبوب امکان در حفظش جهد بلیغ نما تا این مقام اعلی از عیون و ایادی سارقین محفوظ ماند انّ ربّک لهو المبیّن العلیم

6 Convey the greetings of this Wronged One unto all the beloved friends in that region and call to their minds Our wondrous and exalted remembrances, that haply they may forsake the things current amongst them, may set their hearts on that which pertaineth unto God and remain purged from unseemly deeds and pursuits.

6 جمیع دوستان آن ارض را از قبل این مظلوم تکبیر برسان و باذکار بدیعهٔ منیعه متذکّر دار شاید از ما عندهم به ما عند الله توجّه نمایند و از شئونات و اعمال نالایقه محفوظ مانند

7 May the glory of the Almighty, the All-Wise, be upon thee and upon such as are related unto thee.

7 البهآء علیک و علی من معک من لدن عزیز حکیم

TB#17f, BSW#05.38x

BLIB_Or15710.235, BRL_DA#021, SFI15.016-017, TBP#17f

BH04288

To: wife of Ramidan Khan, in Qaf
Date: 1298-06-03 [1881-May-3]

1 By My Name through which hearts and minds have been attracted

1 باسمی الّذی به انجذبت الأفئدة و العقول

2 Thy call hath attained to the hearing of the Lord of Names, and that which thou didst present was laid before the Throne

2 ندایت باصغای مالک اسماء فائز شد و آنچه عرض نمودی عبد حاضر لدی العرش معروض

by this servant. The fragrance of thy love was inhaled by the Beloved of the world, and thy remembrances were accepted in the presence of the Intended One.

داشت عرف محبّتت محبوب عالم را استشمام گشت و اذکارت لدی المقصود مقبول

3 Blessed is the handmaiden who hath attained to the recognition of her Lord and hath uttered His praise. And as for thy request for forgiveness for those souls thou didst mention - all have been adorned with the ornament of forgiveness and have attained unto the bounties of God. In this Night of Ridvan, the ocean of forgiveness hath embraced all. Give thanks, O My handmaiden, for this great favor.

3 طوبی لأمة فازت بعرفان ربّها و نطقت بثنآء بارئها و اینکه طلب غفران از برای نفوس مذکوره نمودی کلّ بطراز مغفرت مزیّن گشتند و بعنایات حقّ فائز شدند در این لیل رضوان بحر غفران کلّ را اخذ نموده ان اشکری یا امتی بهذا الفضل العظیم

4 Say: O my God, my Beloved, my Lord, my Support, and my Heart's Desire! My soul, my spirit and my tongue bear witness that Thou hast ever been One, and no peer or likeness hath been, nor ever shall be, for Thee. All tongues are powerless to describe Thee, and all hearts fall short of comprehending Thee, now and forever.

4 بگو ای اله من و محبوب من و سیّد من و سند من و مقصود من شهادت میدهد جان و روان و لسان باینکه واحد بودهٔی و شبه و مثل برای تو نبوده و نخواهد بود جمیع السن از وصفت عاجز و جمیع قلوب از عرفانت قاصر بوده و خواهد بود

5 O my Lord! Thou beholdest the weakness, poverty and evanescence of Thy handmaiden. This is a supplicant who hath turned toward Thy door, a poor one who hath sought the ocean of Thy riches. I beseech Thee by Thy ocean of bounty, by the sun of Thy favor and the heaven of Thy grace, to ordain from Thy Most Exalted Pen for this handmaiden of Thine that which beseemeth Thy greatness.

5 ای پروردگار من عجز و فقر و فنای کنیز خود را مشاهده مینمائی این سائلیست ارادهٔ باب تو نموده و فقیریست قصد دریای غنای تو کرده سؤال مینمایم ترا بدریای بخشش تو و آفتاب عنایت و سماء فضل تو که مقدّر فرمائی از قلم اعلی از برای این امهٔ خود آنچه سزاوار بزرگی تو است

6 God willing, thou shalt drink of the choice wine of utterance that lieth hidden within the words of the All-Merciful and attain unto that which God hath desired for thee.

6 انشآءالله از رحیق بیان که در کلمات رحمن مستور است بیاشامی و به ما اراده الله فائز گردی

ADMS#133x

INBA30:105x, BLIB_Or15710.225, BLIB_Or15719.130b, AHM.360x, AQMJ1.170x, BSHA.063, ADH1.131

BH04174

To: Ali Akbar Zargar, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the name of the One Incomparable, the All-Knowing!

1 بنام یکتای دانا

2 O 'Ali-Akbar! Hearken unto the call of the Lord of Power. He hath turned toward thee from His Most Glorious Horizon and addresseth thee in remembrance. Know thou the worth of this

2 ای علی قبل اکبر بشنو ندای مالک قدر را او از منظر ابهی بتو توجّه نموده و بذکر تو ناطقست قدر این مقام اسنی و عطیّهٔ کبری را بدان و بآنچه

most exalted station and this greatest gift, and act in a manner befitting these divine days, that thou mayest attain His special favors.

سزاوار ایّام الهیست عمل نما تا بعنایت مخصوصه فائز شوی

3 I swear by the pearls of the ocean of divine knowledge, had the people - that is, they who claim to love - caused their own will and desire to be extinguished in the Will and Purpose of God, conditions other than those now visible would have been witnessed. Another world, another creation, and other ways would have appeared and become manifest.

3 قسم بلآلی بحر علم الهی اگر ناس یعنی مدّعیان محبّت مشیّت و ارادهٔ خود را در مشیّت و ارادة الله فانی مینمودند حال غیر آنچه مشهود است مشاهده میشد عالم دیگر و خلق دیگر و اطوار دیگر ظاهر و هویدا میگشت

4 Persevere in that which hath been sent down from the Kingdom of Utterance specifically for thee and for the loved ones, that the effulgences of the suns of words may seize and illumine the heart.

4 آنچه از ملکوت بیان مخصوص تو و احبّا نازل شد مداومت نمائید تا اشراقات انوار شموس کلمات قلب را اخذ نماید و منوّر دارد

5 O 'Ali-Akbar! The Most Exalted Pen at all times calleth the peoples of the earth and guideth them to the Lord of the Return, yet hearing ears are rare. Beseech thou God that He may consume doubts and idle fancies through the fire of certitude.

5 ای علی قبل اکبر قلم اعلی در کلّ احیان احزاب ارض را ندا میفرماید و بمالک مآب دلالت میکند ولکن آذان واعیه کمیاب از حقّ بخواه تا ظنون و اوهام را بنار یقین بسوزاند

6 We have enjoined unity upon all the world, and it is the greatest means for the appearance of divine blessings and bounties, yet until now its effects have not become manifest. We implore the All-Powerful that He may adorn the world with this most wondrous and resplendent ornament and aid it to achieve that which He loveth and which pleaseth Him. He is the Powerful, the Mighty, and He is the All-Knowing, the All-Wise.

6 جمیع عالم را باتّحاد امر نمودیم و اوست سبب اعظم از برای ظهور برکات و فیوضات ولکن تا حال اثر آن ظاهر نه از حقّ قدیر سائل و آملیم که عالم را باین طراز ابدع انور مزیّن فرماید و بما یحبّ و یرضی مؤیّد سازد اوست قادر و توانا و اوست عالم و دانا

7 Blessed are My loved ones in that land who have held fast unto that which the All-Bountiful hath revealed in the Book.

7 طوبی لأحبّائی فی هناک الّذین تمسّکوا بما انزله الوهّاب فی الکتاب

BLIB_Or15710.222b, BLIB_Or15719.132b, AQA5#104 p.119

BH04222

To: Husayn, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 He is the One manifest above the world through His Most Great Name!

1 هو الظّاهر فوق العالم باسمه الأعظم

2 Glorified is He Who hath sent down from the Kingdom of Utterance whatsoever He hath willed and hath caused all things

2 سبحان الّذی انزل من ملکوت البیان ما اراد و انطق الأشیآء انّه لا اله الّا انا الغفور الکریم

to speak. Verily, there is none other God but Me, the Forgiving, the Generous.

3 Thy letter hath arrived and was presented by the servant who standeth before the Wronged One. Thy Lord is, verily, the All-Hearing, the All-Knowing. We have heard thy call and have answered thee from My most exalted horizon, that thou mayest be of the thankful.

3 قد حضر کتابک و عرضه العبد الحاضر لدی المظلوم انّ ربّک لهو السّامع العلیم انّا سمعنا ندائک و اجبناک من افقی الأعلی لتکون من الشّاکرین

4 Blessed is he who hath cast away what the people possess and taken what was commanded by this Name, Who, when He appeared at the Most Great Scene, caused the tongue of the Lord of Destiny to proclaim: "By My life! He Who was promised in the Books of God, the Lord of the worlds, hath come!"

4 طوبی لمن نبذ ما عند القوم و اخذ ما امر بهذا الاسم الّذی اذا ظهر فی المنظر الأکبر نطق لسان مالک القدر لعمری قد اتی من وعد فی کتب الله ربّ العالمین

5 Be thou vocal in thy Lord's praise and steadfast in the service of His wondrous Cause. Be thou assured of thy Lord's grace - verily He remembereth whoso remembereth Him and aideth whoso aideth Him. Thy Lord is, verily, the Powerful, the All-Wise.

5 کن ناطقاً بثنآء ربّک و قائماً علی خدمة امره البدیع ان اطمئنّ بفضل مولیک انّه یذکر من ذکره و ینصر من نصره انّ ربّک لهو القویّ الحکیم

6 At this moment We make mention of him who was mentioned in thy letter. Verily thy Lord is the Hearer, the Answerer. He heareth the cry of every distressed one and ordaineth for him what profiteth him. Thy Lord is, verily, the Helper, the All-Knowing.

6 و نذکر فی هذا الحین من کان مذکوراً فی کتابک انّ ربّک لهو السّامع المجیب انّه یسمع ندآء کلّ مضطرّ و یقدّر له ما ینفعه انّ ربّک لهو النّاصر العلیم

7 It behooveth every soul to call upon his Lord and say: "O God of existence and Lord of the seen and unseen! I beseech Thee by the permanence of Thy Countenance after the extinction of all things, and by the lights of Thy Face which have shone forth from Thy most exalted horizon, to make me content with Thy decree and circling round Thy will. Thou knowest what I have and I know not what Thou hast. Thou art the All-Hearing, the All-Seeing. O my Lord! Ordain for me through Thy bounty that which will profit me in Thy worlds and preserve me from the promptings of self and passion. There is none other God but Thee, the Most Exalted, the Mighty, the Great."

7 ینبغی لکلّ نفس ان ینادی ربّه و یقول یا اله الوجود و مالک الغیب و الشّهود اسئلک ببقآء وجهک بعد فنآء الأشیآء و بأنوار طلعتک الّتی اشرقت من افقک الأعلی بأن تجعلنی راضیاً بقضائک و طائفاً حول ارادتک انّک تعلم ما عندی و لا اعلم ما عندک انّک انت السّمیع البصیر ای ربّ فاکتب لی بجودک ما ینفعنی فی عوالمک و یحفظنی عن شئونات النّفس و الهوی لا اله الّا انت المتعالی العزیز العظیم

BLIB_Or15706.200, BLIB_Or15715.085a

BH04350

To: Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi, in Fars
Date: 1298-06-03 [1881-May-3]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 O Muhammad-Shafi', the Intercessor turneth unto thee from His Most Luminous Seat - a station wherein the Lord of Destiny uttereth the mysteries of what hath been and what shall be. We have sent thee a Tablet that hath no equal, and this is another Tablet detailed from My Preserved Tablet. Art thou able to render befitting thanks unto God? Nay, by My hidden knowledge! We praise God on behalf of My loved ones from this Praiseworthy Station.

2 یا محمّد شفیع توجّه الیک الشّافع من مقرّه الأنور مقام ینطق فیه مالک القدر بأسرار ما کان و ما یکون انّا ارسلنا الیک لوحاً لا یعادله شیء و هذا لوح آخر فصّل من لوحی المحفوظ هل تقدر ان تشکر الله علی ما ینبغی لا وعلمی المکنون انّا نحمد الله من قبل اولیائی فی هذا المقام المحمود

3 O Shafi', this is the Day of the Most Great Bounty, and the rain of favor descendeth at every moment from the clouds of mercy. How excellent is the state of one who hath attained unto the recognition of the All-Merciful. O thou who hast turned towards Me, the Herald hath made thee aware, yet the people are seen to be astray. In this Day, steadfastness in the Cause is accounted as the most great of deeds. Blessed is he who hath attained thereunto. Remind all the friends of this most exalted and glorious station, that perchance they may not be deprived of the Lord of Return by the buzzing of a fly, for it hath been observed that a soul was barred by a single word from the Mother Book and deprived by a cry from the song of the Nightingale.

3 یا شفیع امروز روز فضل اکبر است و امطار عنایت در کلّ حین از سحاب رحمت نازل نیکوست حال نفسیکه بعرفان رحمن فائز شد ای مقبل مبشّر آگاه نمود ولکن ناس گمراه مشاهده میشوند امروز استقامت بر امر از اعظم اعمال محسوبست طوبی از برای نفسیکه بآن فائز شد جمیع دوستان را بایخقام بلند اعلی متذکّر دارید که شاید بطنین ذباب از مالک مآب محروم نشوند چه که مشاهده شد نفسی بحرفی از امّ الکتاب ممنوع گشت و بنعیبی از هدیر عندلیب محروم شد

4 Say: O loved ones of God! It behooveth you to hold fast unto wisdom and unto that which ye have been commanded in the Book. We counsel all to observe that which hath been revealed in the Book of God. Whoso acteth in accordance therewith in this Day is reckoned among the people of Baha. Say: It behooveth you to observe goodly deeds, and again goodly deeds. Through this will the Cause of God, the Help in Peril, the Self-Subsisting, be made manifest.

4 قل یا اولیآء الله لکم ان تمسّکوا بالحکمة و بما امرتم به فی الکتاب جمیع را وصیّت میکنیم بآنچه در کتاب الهی نازل شده هر نفسی الیوم بآن عمل نمود او از اهل بها مذکور قل علیکم بالمعروف و علیکم بالمعروف به یظهر امر الله المهیمن القیّوم

5 The glory be upon thee and upon the servants and handmaidens of God who are there. Rejoice thou in this bounty and say: Praise be unto Thee, O Thou Who art the Rememberer, the Imprisoned One.

5 البهآء علیک و علی عباد الله و امائه فی هناک ان افرح بهذا الفضل و قل لک الحمد یا ایّها الذّاکر المسجون

LMA1.417 (i + 252)

NYR#132

BH04580

To: Hasan Quflgar, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the Name of the Chosen One of all worlds! O Hasan! We have heard thy call. Praise be to God that whatsoever thou didst mention hath attained unto the hearing of the Best-Beloved of the worlds. Blessed is the soul that hath attained unto this most exalted station. Thou must, God willing, be ever turned toward the Most Exalted Horizon and act in accordance with that which befitteth the Day of God.

1 بنام برگزیدهٔ عالمیان یا حسن ندایت را شنیدیم الحمد لله آنچه ذکر نمودی باصغای محبوب عالمیان فائز گشت طوبی لنفس فازت بهذا المقام الأعلی انشآءالله باید در کلّ احوال بافق اعلی ناظر باشی و بآنچه سزاوار یوم الهی است عامل گردی

2 In thy letter thou didst make mention of 'Abdu'llah-i-Ansari. From his words his love and devotion are clear and evident, yet in his lifetime he attained not unto the blessed word "O My servant" - neither did his ears partake thereof nor his eyes receive their portion. But thou hast attained unto this word.

2 در مکتوبت ذکر عبدالله انصاری نمودی از کلماتش مراتب محبّت و اقبالش واضح و مشهود است ولکن در حیات خود بکلمهٔ مبارکهٔ ای بندهٔ من فائز نشد نه سمعش قسمت برد و نه بصرش نصیب برداشت و تو باین کلمه فائز شدی

3 The Peerless Friend, from the Most Exalted Horizon and the Source of the Most Beautiful Names, declareth: "O Hasan! O My servant and My friend! Know thou the value of these days and occupy thyself with the remembrance of the Best-Beloved of all creation. The ocean of joy is concealed within this divine word, and the sun of bounty is shining from the heaven of grace. If thou wert to render thanks with the tongues of all created things, it would be as utter nothingness in comparison with this most great favor and sheer non-existence. Rejoice thou in thy Lord's favor and say: Praise be unto Thee, O Beloved of the world! I testify that through Thee the sea surged and the fragrance wafted and the heaven was raised up and every wise command was revealed."

3 حضرت دوست یکتا از افق اعلی و مصدر اسماء حسنی میفرماید ای حسن ای بندهٔ من و دوست من قدر این ایّام را بدان و بذکر محبوب امکان مشغول باش دریای فرح در اینکلمهٔ الهی مستور است و آفتاب عنایت از افق سماء فضل مشرق اگر بالسن جمیع ممکنات شکر نمائی در جنب این فضل اعظم مفقود صرف و معدوم بحت خواهد بود ان افرح بفضل ربّک و قل لک الحمد یا محبوب العالم اشهد بک ماج البحر و هاج العرف و رفعت السّمآء و ظهر کلّ امر حکیم

4 The mention of 'Ali Khan was heard. May he, God willing, be the recipient of divine favors. Verily We have heard that which he hath spoken, for He is the All-Hearing, the All-Seeing. And We have witnessed that which he hath witnessed, that he may rejoice and be amongst the thankful ones. Praise be to God, the Lord of all the worlds.

4 ذکر جناب علیخان استماع شد انشآءالله بعنایت الهی فائز باشند انّا سمعنا ما نطق به انّه لهو السّمیع البصیر و شهدنا بما شهد به لیفرح و یکون من الشّاکرین الحمد لله ربّ العالمین

BLIB_Or15710.230b, BLIB_Or15715.058b

BH04412

To: Izzat Baygum et al., in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the name of Him Who knoweth and seeth

2 O My handmaiden and daughter of My handmaiden Izzat Bigum! Hearken unto My call which hath been raised from the direction of the Most Great Prison. I swear by My beauty, it draweth thee to a station wherein the Tongue of Grandeur proclaimeth: "The kingdom belongeth unto God, the One, the Single, the All-Knowing." I swear by the Sun of Truth that the entire world cannot equal one word that hath shone forth from the horizon of the Supreme Pen. Know thou the value of the utterance of the All-Merciful and preserve this most mighty and most holy Tablet as thou wouldst thy life. He remembereth thee in every world of the worlds of thy Lord. Of this doth testify He with Whom is the perspicuous Book.

3 The Ocean of Forgiveness hath at this moment, which God hath made the sovereign of all moments, turned towards one who hath quaffed the choice wine of My love and attained unto hearkening unto My call and ascended unto the Supreme Companion through My command and My will. We have forgiven him as a token of Our grace and have absolved him of his transgressions. Verily thy Lord is the Forgiving, the Bountiful. Give thanks unto thy Lord for this most great favor and say: "Praise be unto Thee, O God of the worlds and Beloved of the nations, for having turned toward Thy handmaiden the gaze of Thy loving-kindness and the glance of Thy mercy. Thou art in truth the All-Bountiful, the Almighty, the Kind, the Merciful."

4 O Zahra! The Lord of Names saith: Thy call was heard and the fragrance of thy love reached the Most Great Scene. Blessed art thou, O My handmaiden, for having attained unto the love of Him from Whom the learned and the mystics have turned aside, save whom God hath willed, the Mighty, the Wise. The glory rest upon thee and upon thy mother and upon those women who have believed in God, the Lord of all worlds.

1 بنام دانای بینا

2 ای کنیز من و فرزند کنیز من بشنو ندایم را که از شطر سجن اعظم مرتفع گشته قسم بجمالم انّه یجذبک الی مقام ینطق فیه لسان العظمة الملک لله الواحد الفرد الخبیر قسم بآفتاب حقیقت که جمیع عالم معادله نمینماید بکلمه‌ئی که از افق قلم اعلی اشراق نمود قدر بیان رحمن را بدان و این لوح امنع اقدس را بمثابهٔ جان حفظش نما انّه یذکرک فی کلّ عالم من عوالم ربّک یشهد بذلک من عنده کتاب مبین

3 قد توجّه بحر الغفران فی هذا الحین الّذی جعله الله سلطان الأحیان الی من شرب رحیق حبّی و فاز باصغآء ندائی و صعد الی الرّفیق الأعلی بأمری و ارادتی انّا غفرناه فضلاً من عندنا و کفّرنا عنه جریراته انّ ربّک لهو الغفور الکریم ان اشکری ربّک بهذا الفضل الأعظم و قولی لک الحمد یا اله العالم و محبوب الأمم بما توجّه الی امتک لحاظ عنایتک و طرف رحمتک انّک انت الفضّال المقتدر العطوف الرّحیم

4 یا زهرا مالک اسماء میفرماید ندایت اصغا شد و عرف حبّت بمنظر اکبر رسید طوبی لک یا امتی بما فزت بحبّ من اعرض عنه العلمآء و العرفآء الّا من شآء الله العزیز الحکیم البهآء علیک و علی امّک و علی اللّائی آمنّ بالله ربّ العالمین

BLIB_Or15710.219, BLIB_Or15719.131a

BH04409

To: Muhammad Hasan Tanbakukub, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the Name of God, the All-Knowing! O Hasan! The entire world has been and is from God, and God, exalted be His glory, has educated and continues to educate all the peoples of the earth. This is why He has called Himself the Lord of all the worlds. Exalted be His grace, exalted be His generosity, exalted be His bounty!

1 بنام خداوند دانا ای حسن جمیع عالم از حقّ بوده و هست و حقّ جلّ جلاله جمیع اهل ارض را تربیت فرموده و میفرماید اینست که خود را رب العالمین خوانده تعالی فضله و تعالی کرمه و تعالی جوده

2 However, today His special favors are directed toward this party. The sun shines forth with this name, and the clouds shower forth the rain of mercy with this name. Were it not for the souls who have accepted the Faith becoming the cause of prevention of divine outpourings, they would now witness the sun of "God will render everyone independent out of His abundance" rising and shining from the horizon of the world.

2 ولکن عنایت مخصوصه الیوم متوجّه این حزب است آفتاب باین اسم اشراق مینماید و سحاب باین اسم امطار رحمت مبذول میدارد اگر نفوس مقبله سبب منع فیوضات الهیّه نمیشدند حال شمس یوم یغنی الله کلّاً من سعته را از افق عالم ظاهر و مشرق مشاهده مینمودند

3 Discord has been and will ever be a deadly poison. Beseech ye God to transform this discord into harmony and unity. Verily He is the All-Powerful, the Almighty. Should the loved ones of God attain to this most exalted station, they will observe divine bestowals, blessings and outpourings at all times.

3 سمّ قتّال اختلاف بوده و خواهد بود از حقّ بطلبید تا این اختلاف را بایتلاف و اتّحاد مبدّل فرماید انّه هو المقتدر القدیر اگر احبّای الهی بایتقام بلند اعلی فائز شوند عنایات و برکات و فیوضات ربّانی را در کلّ حین ملاحظه نمایند

4 This is the Luminary of utterance which hath shone forth from the horizon of the heaven of the Pen of the All-Merciful. Blessed are they that act accordingly, and woe unto the heedless!

4 اینست نیّر بیان که از افق سماء قلم رحمن اشراق نموده طوبی للعاملین و ویل للغافلین

5 Say: Glory be unto Thee, O Thou by Whom the hearts have been attracted and the fragrance of Thy beloved Name hath been diffused! I beseech Thee by the Divine Lote-Tree and its branches, O Lord of all beings, to ordain for me from the heaven of Thy bounty and the ocean of Thy grace that which I desire. My Lord! Everything testifieth to Thy bounty and grace. Thou beholdest me turning unto Thee and clinging to the hem of Thy generosity, Thy mercy and Thy favor. Ordain for me through Thy pen of destiny that which will render me independent through Thy riches. Verily Thou art the All-Powerful, the Bountiful, the Generous, the Kind.

5 قل سبحانک یا من بک انجذبت القلوب و تضوّع عرف اسمک المحبوب اسئلک بسدرة المنتهی و اغصانها یا مالک الوری ان تقضی لی ما اردته من سماء جودک و بحر فضلک ای ربّ یشهد کلّ شیء بجودک و فضلک ترانی مقبلاً الیک و متشبّثاً باذیال عنایتک و رحمتک و کرمک قدّر لی من قلم تقدیرک ما یجعلنی غنیّاً بغنائک انّک انت المقتدر المعطی الجواد الکریم

BLIB_Or15710.218, BLIB_Or15719.132a, BLIB_Or15722.160, Berlin1237#13, GHA.320a.04-05x, AYI2.357x

BH04763

To: Fatimih Baygum, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 In the name of the one true Friend

1 بنام دوست یکتا

2 The world hath been consumed by the flames of tyranny and oppression. Heedless souls have chosen transient ornaments over everlasting bounty. The fair-minded are seen to be afflicted and oppressed at the hands of the oppressors. That which occurred in the land of Sad is a truthful witness to what We have mentioned. Blessed is the one whom the whisperings of the people of error did not prevent from the Self-Subsisting Lord.

2 عالم را شرارهٔ ظلم و اعتساف اخذ نموده نفوس غافله زخارف فانیه را بر نعمت باقیه اختیار نموده‌اند اهل انصاف در دست اصحاب اعتساف مبتلا و مظلوم مشاهده میشوند آنچه در ارض صاد واقع شد گواهیست صادق بر آنچه ذکر نمودیم طوبی از برای نفسیکه وساوس اهل ضلال او را از غنیّ متعال منع ننمود

3 O handmaiden of God! Thou dwellest in thy place while the Wronged One of the world hath turned toward thee from the Most Great Prison and maketh mention of thee. If thou wert to render thanks with all the tongues of the world, it would be seen as non-existent and null before this supreme bounty. Know thou the value of this favor and hold fast to the cord of His grace.

3 ای امةالله تو در محلّ خود ساکنی و مظلوم عالم در سجن اعظم بتو توجّه فرمود و ترا ذکر مینماید اگر بلسانهای اهل عالم شکر نمائی هرآینه نزد این فضل اعظم مفقود و معدوم مشاهده میشود قدر این عنایت را بدان و بحبل فضلش متمسّک باش

4 Convey My greetings to the handmaidens of that land - the bondsmaids of God - and We give glad-tidings to all of the mention of God, that they may all occupy themselves with praise and glorification in the days of His manifestation with the utmost joy and delight.

4 اماء آن ارض را یعنی کنیزان حقّ را از قبل این مظلوم تکبیر برسان و جمیع را بذکر الهی بشارت میدهیم تا کلّ بکمال فرح و سرور در ایّام ظهور بذکر و ثنا مشغول شوند

5 At this moment the Supreme Pen maketh mention of thy daughter. How excellent is the state of one who in this divine Day hath drunk from the choice wine of His love and hath turned toward His horizon.

5 در این حین قلم اعلی بنتت را ذکر مینماید نیکوست حال کسیکه در این یوم الهی از رحیق حبّش آشامید و بافقش توجّه نمود

6 The glory be upon thee and upon her and upon him who was named Mirza and upon the servants of God and His handmaidens who have turned toward the supreme horizon when the Lord of all being came with clear sovereignty.

6 البهآء علیک و علیها و علی من سمّی بمیرزا و علی عباد الله و امائه الّذین اقبلوا الی الأفق الأعلی اذ اتی مولی الوری بسلطان مبین

LMA1.409 (32+ 247a)

NYR#119

BH04790

To: Yusuf Khan, in Qazvin
Date: 1298-06-03 [1881-May-3]

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

1 هو المقتدر السّامع العليم

2 Say: Glory be to Thee, O Lord of land and sea and Observer of Thy Most Great Scene! I testify to that which the Tongue of Thy grandeur testified before the creation of Thy heaven and earth, that Thou art God, no God is there but Thee. Thou hast ever been sanctified from the mention of Thy servants and exalted above the praise of Thy creation. Every possessor of grace hath testified to Thy oneness and every possessor of knowledge to Thy singleness.

2 قل سبحانک یا مالک البرّ و البحر و النّاظر الی منظرک الأکبر اشهد بما شهد به لسان عظمتک قبل خلق سمائک و ارضک بأنّک انت الله لا اله الّا انت لم تزل کنت مقدّساً عن ذکر عبادک و منزّهاً عن ثنآء خلقک قد شهد کلّ ذی فضل بوحدانیّتک و کلّ ذی علم بفردانیّتک

3 O Lord! Thou seest Thy servant turning toward the horizon of Thy bounty and directing himself to the lights of the Sun of Thy gifts. I beseech Thee by the pearls of the ocean of Thy knowledge and the luminary of the heaven of Thy wisdom to make me in all conditions detached from all else save Thee, gazing toward Thy direction, holding fast to the cord of Thy favor and clinging to the hem of Thy mercy.

3 ای ربّ تری عبدک مقبلاً الی افق جودک و متوجّهاً الی انوار شمس مواهبک اسئلک بلآلئ بحر علمک و نیّر سمآء حکمتک بأن تجعلنی فی کلّ الأحوال منقطعاً عن دونک و ناظراً الی شطرک و متمسّکاً بحبل عنایتک و متشبّثاً بذیل رحمتک

4 O Lord! I beseech Thee by the breath whereby hearts and souls were attracted, in such wise that they hastened to the river of Thy nearness and drank from the choice wine of Thy love, to assist me in Thy remembrance and praise and in that whereby my mention may endure among Thy servants. Thou art He before the manifestation of Whose might the very essence of power hath bowed down and every possessor of strength hath submitted to the operations of Thy strength.

4 ای ربّ اسئلک بالنّفحة الّتی بها انجذبت الأفئدة و القلوب علی شأن سرعوا الی فرات قربک و شربوا من رحیق ودّک بأن تؤیّدنی علی ذکرک و ثنائک و علی ما یبقی به ذکری بین عبادک انت الّذی قد سجدت کینونة القدرة عند ظهور قدرتک و خضع کلّ ذی قوّة عند شؤونات قوّتک

5 O Lord! Aid me to act according to Thy good-pleasure and to that which Thou hast commanded me in Thy Book. Thou art He Whom the happenings of the world cannot frustrate, nor can the might of nations frighten. Thou doest what Thou willest through Thy sovereignty and ordainest what Thou pleasest through Thy command. Verily Thou are the All-Powerful, the Almighty.

5 ای ربّ وفّقنی علی العمل فی رضائک و علی ما امرتنی به فی کتابک انت الّذی لا تعجزک شؤونات العالم و لا تخوّفک سطوة الأمم تفعل ما تشآء بسلطانک و تحکم ما ترید بأمرک انّک انت المقتدر القدیر

BLIB_Or15697.280

BH04629

To: Amatullah, in Qazvin
Date: 1298-06-03 [1881-May-3]

He is the Compassionate, the Most Bountiful.

O my handmaid, O my handmaid! If thou wilt hearken unto My call, verily it shall draw thee unto My Kingdom and My Dominion, and unto the seat of My Throne—this station which hath been illumined by the lights of the Countenance, adorned with the beauty of the Ancient of Days, and honoured by the advent of the Day-spring of the Revelation of thy Lord, the All-Powerful, the Almighty.

O my handmaid! Thy cry hath been heard, and what thou didst set forth hath, through the mediation of a servant, been hearkened unto. He, verily, knoweth the secret and that which appeareth in the outward. Thy Lord, in truth, is the All-Knowing, the All-Encompassing.

God willing, through divine assistance, thou shalt appear amidst the maidservants of God in the fullness of sanctity and detachment. O handmaid of God! This day is, and ever hath been, the day of goodly deeds. Strive thou, that thou mayest attain unto the good-pleasure of the Friend. This station is exceedingly great: labour for it with life and soul. The scroll of the world shall ere long be seen to be rolled up, even as a written scroll. Be intent, therefore, that in this perishing abode thou mayest win an abiding station. The favour of God hath been with thee, and, God willing, shall continue to be with thee.

He is the Commander; He is the Knower; He is the Wise; He is the Powerful. He enjoineth His friends to hold fast unto that which is the cause of salvation and prosperity. Hold thou fast unto the command of thy Lord; verily it shall profit thee in every world of His worlds. There is none other God but He, the Hearer, the Answerer.

Well is it with His handmaids who, this day, have drunk of the Wine of Divine Unity, and are gazing and turning toward the horizon of God, the One, the Incomparable. Baha' be upon the people of Baha', among His servants, both men and women.

هو المشفق الكريم

امتی امتی ان استمعی ندائی انّه یجذبک الی ملکوتی و جبروتی و مقرّ عرشی هذا المقام الّذی تنوّر بأنوار الوجه و تزیّن بجمال القدم و تشرّف بقدوم مشرق وحی ربّه المقتدر القدیر یا امتی ندایت شنیده شد و آنچه عرض نمودی بتوسّط خادم اصغا گشت انّه یعلم السّرّ و ما یظهر فی الظّاهر انّ ربّک لهو العلیم المحیط انشآءالله بعنایت الهی بکمال تقدیس و تنزیه مابین امآء الله ظاهر باشی ای کنیز حقّ امروز روز اعمال طیّبه بوده و هست جهد نما تا برضای دوست فائز شوی ایمقام بسیار عظیمست در طلبش بجان و روان بکوش دفتر عالم عنقریب کطیّ السّجلّ مشاهده شود در صدد آن باش تا در این دیر فانی کسب مقام باقی نمائی عنایت حقّ با تو بوده و انشآءالله خواهد بود اوست آمر و اوست عالم و اوست دانا و اوست توانا امر مینماید دوستان خود را بآنچه که سبب نجاة و فلاح است تمسّکی بأمر ربّک انّه ینفعک فی کلّ عالم من عوالمه لا اله الّا هو السّامع المجیب نیکو است حال امائیکه الیوم از رحیق توحید آشامیده‌اند و بافق الله وحده ناظر و متوجّهند البهآء علی اهل البهآء من العباد و الامآء

BLIB_Or15710.236, BLIB_Or15719.132c

BH04977

To: Mulla Qanbar, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 In His Name, the All-Subduing Over All Names!

1 بسمه المهيمن على الأسمآء

2 O Most Exalted Pen! Make mention of those who have turned towards the Countenance after the passing away of all things, and who have answered the Call of the Lord of Names when the Call was raised between earth and heaven. Verily thy Lord is the One with power over whatsoever He willeth. There is no God but Him, the All-Powerful, the All-Knowing, the All-Wise.

2 ان يا قلم الأعلى ان اذكر الّذين اقبلوا الى الوجه بعد فنآء الأشيآء و اجابوا مالک الأسمآء اذ ارتفع النّدآء بين الأرض و السّمآء انّ ربّک لهو المقتدر على ما يشآء لا اله الّا هو المقتدر العليم الحكيم

3 We have sent forth the Messengers and revealed the Books and given glad tidings unto all of this Day, the remembrance of which hath brought joy to the eyes of them that are nigh unto God. But when the appointed time arrived and the Dawning Place of Signs appeared, they turned away from Him, following every doubting learned one. The learned one is he who hath recognized the Known One, and the knower is he who hath turned towards the One Who is Known. Thus hath the Tongue of Utterance spoken in the Kingdom of the All-Merciful. Blessed is he who hath heard and is numbered among the triumphant.

3 قد ارسلنا الرّسل و انزلنا الكتب و بشّرنا الكلّ بهذا اليوم الّذى بذكره قرّت عيون المقرّبين فلمّا انتهى الميقات و اتى مشرق الآيات اعرضوا عنه بما اتّبعوا كلّ عالم مريب انّ العالم من عرف المعلوم و العارف من توجّه الى المعروف كذلک نطق لسان البيان فى ملكوت الرّحمن طوبى لمن سمع و كان من الفائزين

4 O concourse of divines! Fling away idle fancies and imaginings, and turn, then, towards the Horizon of Certitude. I swear by God! All that ye possess will profit you not, neither all the treasures of the earth, nor the leadership ye have usurped. Fear God, and be not of the lost ones.

4 قل يا معشر العلمآء دعوا الظّنون و الأوهام ثمّ اقبلوا الى افق اليقين تالله لا ينفعكم ما عندكم و لا خزائن الأرض كلّها و لا رياساتكم المغصوبة اتّقوا الله و لا تكونوا من الخاسرين

5 Arise from the slumber of vain desire, turning towards the Most Exalted Horizon. By God! The Sun of Revelation hath shone forth and all things have proclaimed: The Kingdom belongeth unto God, the Single One, the All-Informed.

5 قوموا عن رقد الهوى متوجّهين الى الأفق الأعلى تالله قد اشرقت شمس الظّهور و نطقت الأشيآء الملک لله الفرد الخبير

6 We counsel thee and those who have believed to show forth mighty steadfastness in this Cause, whereby the hearts of the mystics have been shaken. Glory be upon the people of Glory, whom neither the hosts of the earth have frightened, nor have the veils of names kept back from this resplendent, this manifest Light.

6 انّا نوصيک و الّذين آمنوا بالاستقامة الكبرى فى هذا الأمر الّذى به اضطربت افئدة العارفين البهآء على اهل البهآء الّذين ما خوّفتهم جنود الأرض و ما منعتهم سبحات الأسمآء عن هذا النّور اللّائح المبين

PDC.136x

INBA28:224, BLIB_Or15715.110a

BH05183

To: Karbalai Ahmad Pilihfurush, in Khurasan
Date: 1298-06-03 [1881-May-3]

1 In My Name, that hath been written in the Books of God

1 بسمی المسطور فی کتب الله

2 O Ahmad! The Single, the One, hath turned toward thee and remembereth thee with that which diffuseth the fragrance of the Desired One in this Day that was promised in the Books of God, the Lord of the worlds. Rejoice thou in that the Lord of all beings remembereth thee with His Most Sweet Remembrance. By My life! Wert thou to hear it, it would attract thee to the ultimate goal, the station wherein the Tree exclaimeth: "There is none other God but Me, the All-Knowing, the All-Informed."

2 یا احمد توجّه الیک الفرد الأحد و یذکرک بما یتضوّع منه عرف المقصود فی هذا الیوم الّذی کان موعوداً فی کتب الله ربّ العالمین ان افرح بما یذکرک مولی الوری بذکره الأحلی لعمری لو تسمع یجذبک الی الغایة القصوی المقام الّذی فیه تنطق السّدرة انّه لا اله الّا انا العلیم الخبیر

3 Say: O my Lord, my Support, my Beloved, and my Purpose! I beseech Thee by the kingdom of Thy knowledge and the dominion of Thine utterance to make me one of them who have detached themselves from all else save Thee, who have arisen to serve Thee, and who have spoken in Thy remembrance and praise on the day wherein the clouds of destiny have rained down the showers of tribulation. O my Lord! Thou seest my turning toward Thy most exalted horizon and my facing Thy countenance after the passing away of all things. I beseech Thee by the Most Great Word through which the earth was cleft asunder and the heaven was rent apart, to ordain for me from Thy Most Exalted Pen that which will make me steadfast in Thy Cause, holding fast to Thy cord and clinging to the hem of Thy robe. Thou art, verily, powerful over whatsoever Thou willest, and in Thy grasp are the keys of all names. There is none other God but Thee, the All-Knowing, the All-Wise.

3 قل یا سیّدی و سندی و محبوبی و مقصودی اسئلک بملکوت علمک و جبروت بیانک بأن تجعلنی من الّذین انقطعوا عن دونک و قاموا علی خدمتک و نطقوا بذکرک و ثنائک فی یوم فیه امطر سحاب القضآء امطار البلآء ای ربّ تری اقبالی الی افقک الأعلی و توجّهی الی وجهک بعد فنآء الأشیآء اسئلک بالکلمة العلیا الّتی بها انشقّت الأرض و انفطرت السّمآء بأن تکتب لی من قلمک الأعلی ما یجعلنی مستقیماً علی امرک و متمسّکاً بحبلک و متشبّثاً بذیلک انّک انت المقتدر علی ما تشآء و بیدک مفاتیح الأسمآء لا اله الّا انت العلیم الحکیم

4 Blessed is he who calleth upon God with that which hath flowed from His Pen in this inscribed Book. The glory be upon thee and upon them whom God hath related unto thee. We have mentioned them as a bounty on Our part and have glorified them from this praiseworthy station.

4 طوبی لمن دعا الله بما جری من قلمه فی هذا الکتاب المسطور البهآء علیک و علی الّذین نسبهم الله الیک انّا ذکرناهم فضلاً من عندنا و کبّرنا علیهم من هذا المقام المحمود

BLIB_Or15719.130c

BH05510

To: Mulla Ahmad, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 بسمه القيّوم على من فى السّموات و الأرض

1 He is the Self-Subsisting over all who are in the heavens and on earth!

2 كتاب ينطق بالحقّ من لدن من قام على امر الله بسلطان لم تمنعه اشارات الّذين كفروا و اعرضوا اذ فتح باب السّمآء و اتى الموعود بسلطان عظيم قل انّه ظهر بالحقّ و اظهر ما اراد و انّه لهو المهيمن على الأسمآء لا اله الّا هو المقتدر القدير

2 This is a Book which speaks with truth from the presence of Him Who has arisen to the Cause of God with a sovereignty that the allusions of those who disbelieved and turned away did not prevent, when the gate of heaven was opened and the Promised One came with mighty sovereignty. Say: Verily He hath appeared with truth and made manifest what He desired, and verily He is the Protector over all names, there is no God but Him, the Omnipotent, the Mighty.

3 انّا نذكر الّذين اقبلوا الى الوجه و نوصيهم بالأمانة الكبرى و الصّداقة الّتى بها يظهر مقام الانسان فى الامكان تعالى الرّحمن الّذى يعلّم عباده ما يقرّبهم الى صراطه المستقيم

3 We make mention of those who have turned to the Countenance and counsel them regarding the Most Great Trustworthiness and the truthfulness through which man's station is made manifest in creation. Exalted is the All-Merciful Who teaches His servants that which draws them near to His Straight Path.

4 انّا ذكرناک من قبل و فى هذا اللّوح لتفرح و تكون من الشّاكرين ان اعرف قدر ايّام ربّک و تمسّک بما ينفعک فى كلّ عالم من عوالمه انّه لهو العليم الخبير

4 We have mentioned thee before and in this Tablet that thou mayest rejoice and be among the thankful. Know thou the value of the days of thy Lord and hold fast unto that which will profit thee in all the worlds of His worlds. Verily He is the All-Knowing, the All-Informed.

5 انّا نكبّر من هذا المقام على وجوه احبّائى الّذين اخذوا كتابى و طاروا فى هوائى و اقبلوا الى افقى و نطقوا بثنائى الجميل ان افرحوا يا اصحاب الله بذكره ايّاكم و اقباله اليكم انّ ربّكم الرّحمن لهو الباذل الكريم

5 We send greetings from this station upon the faces of My loved ones who have taken My Book and soared in My atmosphere and turned to My horizon and uttered My beautiful praise. Rejoice, O companions of God, in His remembrance of you and His turning towards you. Verily your Lord, the All-Merciful, is the Munificent, the Generous.

6 البهآء على الّذين اتّبعوا امر الله و ما نقضوا ميثاقهم الا انّهم من المقرّبين فى كتاب مبين

6 Glory be upon those who have followed the Command of God and have not broken their Covenant. Verily they are among those nigh unto God in a perspicuous Book.

INBA19:004a, INBA32:005b, BLIB_Or15715.054b

BH05327

To: mother of Jalal the pilgrim, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 In the Name of the All-Compelling, the Self-Subsisting!

1 بسمه المهیمن القیّوم

2 O My handmaiden! Speak forth with this utterance which hath dawned from the Orient of the mouth of the All-Merciful: O my Lord and my peerless, matchless God! I testify to Thy oneness and that Thou hast had and hast no minister or helper. Thou hast been from everlasting alone and wilt be unto everlasting.

2 ای کنیز من باین بیان که از مشرق فم رحمن اشراق نموده ناطق باش ای پروردگار من و یکتا خداوند بیمانند من شهادت میدهم بیکتائی تو و باینکه از برای تو وزیر و معینی نبوده و نیست لم‌یزل یکتا بوده و لایزال خواهی بود

3 O my God and Beloved of my soul! This is a day wherein the Euphrates of mercy is flowing, the Sun of bounty is shining, and the heaven of providence is upraised. I adjure Thee by Thy Name, the Concealer, to conceal whatsoever hath been wrought contrary to Thy good-pleasure, and by Thy Name, the All-Forgiving, to forgive us and to adorn Thy male and female servants with the robe of pardon.

3 ای خدای من و محبوب جان من امروز روزی است که فرات رحمت جاری و آفتاب کرم مشرق و سماء عنایت مرتفع است قسم میدهم ترا باسم ستّارت که آنچه بغیر رضای تو عمل شده ستر فرمائی و باسم غفورت از ما درگذری و بخلع غفران عباد و اماء خود را مزیّن داری

4 O my Beloved and my Goal! Thou beholdest Thy handmaiden who hath turned unto Thee, and is set ablaze with the fire of Thy love, and hath laid hold on Thine independence, and hath raised the hands of supplication toward Thee. Grant that which beseemeth Thee.

4 ای محبوب من و مقصود من مشاهده مینمائی کنیز خود را که بتو توجّه نموده و بنار محبّتت مشتعل گشته و بی‌نیازی تو تمسّک جسته و دستهای رجا را بشطر تو بلند نموده عطا فرما آنچه را که سزاوار توست

5 O my Lord! On this blessed day, deprive not Thy handmaidens, and from the Supreme Pen record the reward of attainment unto Thy presence for all. Thou art the Powerful and the Mighty, and Thou art the All-Seeing and the All-Knowing.

5 ای پروردگار من در این روز مبارک کنیزان خود را محروم مفرما و از قلم اعلی اجر لقا از برای کل ثبت نما توئی مقتدر و توانا و توئی بینا و دانا

INBA30:108x, BLIB_Or15715.054d, AHM.377, AQMJ1.185, ADH1.132

BH05320

To: Um almhajr, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 In the Name of the Beloved of the world

1 بنام محبوب عالميان

2 O maidservant of God! Render thanks unto God, the Peerless, for having confirmed thee in pursuing a course of action which most of the women of the earth are debarred from and unable to perform.

2 ای امةالله حمد کن خداوند یکتا را که ترا مؤیّد فرمود بر امریکه اکثر اماء ارض از آن محروم و ممنوعند

3 Ponder upon the days of the Seal of Prophets, may the soul of all else but Him be a sacrifice unto Him. All the dwellers of the earth, servants and handmaidens alike, have been brought into being to recognize that Luminary of the horizon of utterance, yet, during the days of His manifestation, all arose in opposition and denial, save a few mentioned souls.

3 در ایّام خاتم انبیا روح ما سواه فداه تفکّر کن جمیع من علی الأرض از عباد و اماء مخصوص عرفان آن نیّر افق بیان خلق شده‌اند و در ایّام ظهور جمیع بر اعراض و اعتراض قیام نمودند مگر نفوس معدودهٔ مذکوره

4 From amongst the handmaidens the great Khadijih attained this tremendous honour, because she remained steadfast, nay thankful, in the midst of tribulations and afflictions. Well is it with her and blessed is she. She is one of those women who was nurtured from the fruits of the Divine Lote-Tree and quaffed from the Immortal River. Well is it with her and with every handmaiden who hath loved her, hath turned to her and hath spoken forth in praise of her.

4 و از اماء خدیجهٔ کبری باین شرافت عظمی فائز شد چه که در حین بأساء و ضرّاء ثابت بلکه شاکر مشاهده گشت هنیئاً لها و مریئاً لها او از نسائیست که از اثمار سدرهٔ منتهی مرزوق شد و از سلسبیل بقا آشامید طوبی لها و لکلّ امة احبّتها و اقبلت الیها و نطقت بثنائها

5 We send greetings to all the women of that land and admonish them all to that which is meet and seem1y. Say, this is the day of utterance, of praise and of steadfastness. Exert yourselves that you may not be deprived of the fragrances of these days, and may attain to that which God hath purposed.

ADMS#212

5 ای امةالله جمیع اماء آن ارض را تکبیر میرسانیم و کلّ را بمعروف وصیّت مینمائیم بگو امروز روز ذکر و ثنا و استقامت است جهد نمائید تا از نفحات ایّام محروم نمانید و بما اراده الله فائز گردید البهآء علیک و علی من معک و علی الّذین اتّبعوا ما انزله الرّحمن فی کتابه المبین الحمد لله ربّ العالمین

INBA15:358a, INBA26:361, ASAT3.199x

BH05281

To: Mulla Abdur-Razzaq, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the Name of the One Friend! This Day belongeth unto God, as attested in all the Books and witnessed by the Prophets and Messengers. One Who calleth out with the most exalted call is He Who was promised in the Scriptures and Tablets. Blessed are they that have recognized Him and remained firm and steadfast in His Cause. How many are the servants who exist in this Day yet are deprived of Him, and how many who at all times were seeking and yearning, yet now find themselves remote from the One they sought and knew.

1 بنام دوست یکتا امروز منسوبست بحقّ در جمیع کتب و بشهادت نبیّین و مرسلین نفسیکه بأعلی النّدآء ندا میفرماید موعود مذکور در صحف و الواح است طوبی از برای نفوسیکه او را شناختند و بر امرش ثابت و مستقیم مشاهده شدند چه مقدار از عباد که در این یوم موجودند و از او محروم و چه مقدار که در لیالی و ایّام طالب و آمل بودند و حال از مطلوب و معلوم بعید مشاهده میشوند

2 At all times hath the Most Exalted Pen made mention of souls who have turned towards Him, and continueth to do so. He, verily, is the One Who showeth grace unto all people, but most of them perceive it not. We make mention of thee in this place that thou mayest rejoice and be of them that render thanks. We have heard thy call and have answered thee, and have witnessed thy turning and have turned unto thee from this glorious station.

2 در کلّ احیان قلم اعلی نفوس مقبله را ذکر نموده و مینماید انّه لذو فضل علی النّاس ولکنّ اکثرهم لا یشعرون انّا نذکرک فیهذا المقام لتفرح و تکون من الشّاکرین سمعنا ندائک اجبناک و رأینا اقبالک اقبلنا الیک من هذا المقام الکریم

3 God willing, thou shalt act with the utmost love and unity with the friends of God. Had those souls who have attributed and do attribute themselves to God acted according to that which God desired, thou wouldst have witnessed all the earth as one region. Verily He is the True One, the All-Informed.

3 انشآءالله با دوستان حقّ بکمال محبّت و اتّحاد حرکت نمائی اگر تا حال نفوسیکه خود را بحقّ نسبت داده و میدهند به ما اراد الله عمل مینمودند جمیع ارض را یک قطعه مشاهده مینمودی انّه لهو [الصّادق] الخبیر

4 Hold thou fast unto the cord of My love and cling to the hem of the mercy of thy Lord, the All-Merciful, the Most Merciful. Give thanks unto God for having made mention of thee as a bounty from His presence, and He is the All-Bountiful, the Most Generous.

4 تمسّک بحبل حبّی و تشبّث بذیل رحمة ربّک الرّحمن الرّحیم ان احمد الله بما ذکرک فضلاً من عنده و هو الفضّال الکریم

BLIB_Or15706.198, BLIB_Or15710.232b, BLIB_Or15715.084b, AQA5#088 p.104

BH05357

To: mother of Muhammad Taqi who attained et al., in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the Name of the Beloved of the Worlds! God, exalted be His glory, has heard and continues to hear the call of His loved ones, and the answer has been and continues to be sent down from the Dawning-Place of favor. The handmaidens of God must, throughout all days and nights, be occupied with His remembrance and praise.

1 بنام محبوب عالمیان حقّ جلّ جلاله ندای دوستان خود را شنیده و میشنود و جواب از مطلع عنایت نازل شده و میشود باید کنیزان حقّ در جمیع ایّام و لیالی بذکر و ثنایش مشغول باشند

2 Verily, one servant can intercede for many, for the ocean of divine generosity is surging and the sun of bounty is manifest and radiant. Therefore thy intercession hath been accepted before God. Verily, He hath forgiven him who was named Muhammad and hath remitted his grievous trespasses and his great sins. Thy Lord is, in truth, the All-Compassionate, the All-Merciful.

2 یک بنده شفاعت جمعی را تواند نمود چه که بحر کرم الهی در امواجست و آفتاب جود ظاهر و مشرق لذا شفاعت تو لدی الله مقبول افتاد انّه غفر من سمّی بمحمّد و کفّر عنه جریراته العظمی و خطیئاته الکبری انّ ربّک لهو المشفق الرّحیم

3 On this night, which is reckoned among the nights of Ridvan, the word of forgiveness hath shone forth from the horizon of the mouth of the Beloved of all creation. By the life of God! This is a mighty station. Give thanks unto the Goal of the world that He hath mentioned thee and accepted thy intercession, although he returned without recognition. Verily thy Lord is the All-Compassionate, the All-Forgiving, the All-Bountiful.

3 در این شب که از شبهای رضوان محسوبست کلمهٔ غفران از افق فم محبوب امکان اشراق نمود لعمر الله هذا مقام عظیم شکر نما مقصود عالم را که ترا ذکر نمود و شفاعتت را قبول فرمود مع آنکه من غیر عرفان راجع شد انّ ربّک لهو المشفق الغفور الکریم

4 God willing, may Taqi be blessed with divine favor and remain firm, steadfast and unwavering in His Cause. Rejoice, O Taqi, in that the Lord of the worlds hath mentioned thee. Remember thy Lord at all times. He is, in truth, the Hearer, the Answerer.

4 انشآءالله تقی بعنایت حقّ فائز باشد و بر امرش ثابت و راسخ و مستقیم ان افرح یا تقی بما ذکرک مولی العالمین ان اذکر ربّک فی کلّ الأحیان انّه لهو السّامع المجیب

5 The Glory be upon thee and upon thy mother and thy two daughters from the presence of One mighty and great.

5 البهآء علیک و علی امّک و بنتیک من لدن عزیز عظیم

BLIB_Or15710.223b, BLIB_Or15719.129b, AQA7#405 p.189

BH05725

To: Husayn-Quli Khan, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the Name of the one true God! All the world and the peoples of every nation have awaited the days of the Manifestation, and the True One, exalted be His glory, gave them all glad tidings of these days, as evidenced by His exalted Word: "Lead forth the people from darkness into light and announce to them the days of God." Likewise in previous Books He informed all peoples so that all humanity might be prepared for the outpourings of the days of God.

1 بنام خداوند یکتا جمیع عالم و طوایف امم منتظر ایّام ظهور بوده‌اند و جمیع را حقّ جلّ جلاله باین ایّام بشارت داده بقوله تعالی ان اخرجوا القوم من الظّلمات الی النّور و بشّرهم بأیّام الله و همچنین در کتب قبل کلّ را اخبار نموده تا جمیع ناس مستعدّ فیوضات ایّام الله شوند

2 However, when the shrill voice of the Most Exalted Pen was raised between earth and heaven and the Countenance of the Manifestation appeared manifest and resplendent from the horizon of divine will, all became occupied with their own vain imaginings and turned away from the Sun of Truth, save whom God willed. And fewer still reflected on what caused the Jews to remain in expectation until this day, or what led to the veiling of the Christians. By God's life, the people are in manifest loss!

2 ولکن چون صریر قلم اعلی مابین ارض و سماء مرتفع شد و طلعة ظهور از افق اراده ظاهر و باهر گشت کلّ باوهام خود مشغول و از شمس حقیقت معرض مشاهده شدند الّا من شآء الله و اقلّ من آن تفکّر ننمودند که سبب اینکه یهود تا حال منتظر است چه بوده و سبب احتجاب نصاری چه شده لعمر الله انّ القوم فی خسران مبین

3 All these matters in every age and dispensation have appeared due to the turning away of the outward divines, as every discerning and assured soul bears witness. God willing, you shall be illumined by the lights of the Sun of Truth and drink from the Kawthar of inner meanings in this divine Day. Verily He is the Ordainer, the Powerful, the All-Knowing, the All-Wise.

3 جمیع این امور در هر عهد و عصر بسبب اعراض علمای ظاهر ظاهر گشته یشهد بذلک کلّ موقن بصیر انشآءالله آنجناب بانوار آفتاب حقیقی منوّر شوند و از کوثر معانی در این یوم الهی بیاشامند انّه هو المقدّر المقتدر العلیم الحکیم

BLIB_Or15697.281, BLIB_Or15710.228b, AQA5#078 p.094

BH05903

To: Mirza Muhammad Ali Kadkhuda, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the Name of the one true God!

1 بنام خداوند یکتا

2 Your call was heard, and that which you had written to the servant in attendance before the Throne was mentioned in the presence of the Wronged One. Blessed are they from whom We

2 ندایت شنیده شد و آنچه بعبد حاضر لدی العرش نوشته بودید نزد مظلوم ذکر نمود طوبی للّذین نجد منهم رائحة الاستقامة فی امر الله المهیمن القیّوم

perceive the fragrance of steadfastness in the Cause of God, the All-Possessing, the Self-Subsisting. The glances of Our loving-kindness have been directed towards you. The divine Tablets bear witness and testify to this.

لحاظ عنایت بآنجناب بوده الواح الهی شاهد و گواه است

3 You must arise to serve the Cause of God with the utmost steadfastness and act according to that which hath been revealed, in its outward form. I swear by the Sun of the loving-kindness of the All-Merciful that if the friends were to act upon that which hath streamed forth from the Pen of the All-Merciful, all would attain unto their hearts' desire.

3 باید بکمال استقامت بر امر الله قیام نمائید و بآنچه نازل شده بر حسب ظاهر عامل شوید قسم بآفتاب عنایت رحمن که اگر دوستان بآنچه از قلم رحمن جاریشده عمل نمایند کلّ بمراد خود فائز گردند

4 You must, God willing, fix your gaze upon that which beseemeth the days of God and hold fast unto the cord of unity, that no trace of discord may remain in that land. By the life of God! Whatever this Wronged One hath mentioned and mentioneth hath been out of His love and care.

4 باید انشآءالله آنجناب بما ینبغی فی ایّام الله ناظر باشند و بعروهٔ اتّحاد متمسّک شوند تا رایحهٔ اختلاف در آن ارض نماند لعمر الله این مظلوم آنچه ذکر نموده و مینماید لحبّه و عنایته بوده

5 You must, detached from all else, occupy yourself with the service of the Cause, that perchance the heedless among the servants may become aware and arise to make good that which they have lost.

5 باید آنجناب منقطعاً عن الکلّ بخدمت امر مشغول شوند که شاید عباد غافل آگاه گردند و بتدارک آنچه از ایشان فوت شده قیام نمایند

6 Convey My greetings to the faces of My loved ones who have cast away what the people possess and taken what they were bidden by God, the Lord of the worlds. The Glory be upon you and upon them at all times.

6 کبّر من قبلی علی وجوه احبّائی الّذین نبذوا ما عند النّاس و اخذوا ما امروا به من لدی الله ربّ العالمین البهآء علیک و علیهم فی کلّ حین

BLIB_Or15710.226b, BLIB_Or15715.055c, GHA.341b.08x

BH05986

To: Qasim, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the Name of the Wronged One, the Stranger

1 بسمنا المظلوم الغریب

2 O Qasim! At all times the glance of God's loving-kindness hath been and is directed towards thee and the other friends. Yet after the manifestation of Truth and the appearance of clear proofs and the revelation of signs, it is observed that most have remained far from what God desireth. They acknowledge that "He doeth what He willeth," yet they question His actions with "why" and "wherefore." They recognize that "He ordaineth what He pleaseth," yet they hesitate regarding that which hath appeared from Him. Whatsoever proceedeth from

2 یا قاسم در جمیع احیان لحاظ عنایت الهی بتو و سایر دوستان متوجّه ولکن بعد از ظهور حقّ و ظهور بیّنات و بروز آیات مشاهده میشود اکثری از مراد الله دور مانده‌اند حقّ را یفعل ما یشآء میدانند و معذلک در اعمالش لم و بم اظهار میکنند و یحکم ما یرید میدانند و در آنچه از او ظاهر شد توقّف مینمایند آنچه از حقّ جلّ جلاله ظاهر میشود محبوب مخلصین و مقرّبین بوده و

God, glorified be His majesty, hath been and shall ever be beloved by the sincere ones and those drawn nigh. No friend would ever exchange the actions of his friend for all the world - how much less that which proceedeth from God, exalted be His glory and greatness! Were He to decree existence for that which hath no existence, or were He to apply the law of evanescence to that which endureth, none hath the right to say "why" or "wherefore." Thus hath the Tongue of Revelation spoken, that thou mayest hear and be of those who know.

خواهد بود هیچ دوستی اعمال دوست خود را بجمیع عالم مبادله ننموده و نمینماید تا چه رسد بآنچه از حقّ جلّ جلاله و عظم کبریائه ظاهر شود لو یحکم بالوجود لمن لا وجود له او یجری للفنآء حکم البقآء لیس لأحد ان یقول لم و بم کذلک نطق لسان الوحی لتسمع و تکون من العارفین

3 O Qasim! Today pure deeds are required, and a heart detached and free. Beseech thou God that thou mayest attain unto this station and enter the kingdom of His good-pleasure. He, verily, is the Counselor, the Compassionate, the All-Knowing.

3 ای قاسم الیوم عمل پاک باید و قلب فارغ و آزاد از حقّ بطلب بایتقام فائز شوی و در ملکوت رضایش وارد گردی انّه هو النّاصح المشفق العلیم

BLIB_Or15710.231, BLIB_Or15715.056a

BH06255

To: Ghulam Husayn, in Nayriz
Date: 1298-06-03 [1881-May-3]

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

1 هو السّامع المجیب

2 Say: O my God, my Beloved, my Goal and the Ultimate Object of my hope and expectation! I beseech Thee by the Name through which the ocean of Thy knowledge surged amongst Thy servants and the breezes of Thy mercy wafted among Thy creatures, to ordain for me and for those who have believed that which Thou hast ordained by Thy Most Exalted Pen in Thy Book for Thy chosen ones - they whom the greatest veil hath not hindered from turning toward the Most Sublime Vision, and whom the conditions of humankind have not frightened from gazing upon Thee, O Thou Who holdest destiny within Thy grasp!

2 قل یا الهی و محبوبی و مقصودی و غایة املی و رجائی اسئلک بالاسم الّذی به ماج بحر علمک بین عبادک و هاجت نسائم رحمتک بین خلقک بأن تقدّر لی و للّذین آمنوا ما قدّرته من قلمک الأعلی فی کتابک لأصفیائک الّذین ما منعهم الحجاب الأکبر عن التّوجّه الی المنظر الأکبر و ما خوّفتهم شئونات البشر عن النّظر الیک یا مالک القدر

3 O my Lord! Every tongue hath testified to Thy power and the weakness of Thy servants, to Thy wealth and the poverty of Thy loved ones, to Thy glory and the abasement of Thy friends.

3 ای ربّ قد شهد کلّ لسان بقدرتک و ضعف عبادک و بغنائک و فقر احبّائک و بعزّتک و ذلّة اولیائک

4 O my Lord! I beseech Thee by that which lieth with Thee to make them the manifestations of Thy glory in Thy land and the daysprings of Thy power throughout Thy realm. Verily Thou art He Whom nothing can frustrate and no cause can

4 ای ربّ اسئلک بما عندک بأن تجعلهم مظاهر عزّک فی ارضک و مشارق قدرتک فی بلادک انّک انت الّذی لم یعجزک شیء و لم یمنعک امر

hinder. Within Thy grasp is the kingdom of destiny, and this is easy for Thee to accomplish.

فی قبضتک ملکوت التّقدیر و هذا علیک سهل یسیر

5 O my Lord! Thou knowest that they have heard Thy call and hastened to the gate of Thy mercy, longing for the wonders of Thy bounty and grace.

5 ای ربّ تعلم انّهم سمعوا ندائک و سرعوا الی باب رحمتک آملین بدایع جودک و فضلک

6 O my Lord! Disappoint them not of that which is with Thee, and deprive them not of that which Thou hast ordained by Thy Most Exalted Pen for the people of Baha. There is no God but Thee, the Almighty, the All-Conquering, the All-Powerful, the All-Wise.

6 ای ربّ لا تخیّبهم عمّا عندک و لا تجعلهم محرومین عمّا کتبته من قلمک الأعلی لأهل البهآء لا اله الّا انت القویّ الغالب المقتدر القدیر

INBA15:367, INBA26:371a

BH06347

To: Abdu'l-Hamid Khan, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious

1 هو الأقدس الأعظم العلیّ الأبهی

2 O people of the world! By God the Truth, the All-Merciful has come with a sovereignty that has encompassed all who are in the heavens and earth, and with a Cause before which neither the world nor any of its peoples can stand. To this bears witness the Lord of all beings and the Sovereign of the throne and earth, from this Prison which hath been named by every name by the Supreme Pen from the presence of One mighty and powerful.

2 یا اهل الامکان تالله الحقّ قد اتی الرّحمن بسلطان احاط من فی السّموات و الأرض و بأمر لا یقوم معه العالم و لا ما فیه من الأمم یشهد بذلک مولی الوری و مالک العرش و الثّری فی هذا السّجن الّذی سمّی بکلّ الأسمآء من القلم الأعلی من لدن مقتدر قدیر

3 This is a letter from the Wronged One to him who hath desired to drink the Kawthar of divine knowledge from the hand of the bounty of his Lord, the Giving, the Generous.

3 هذا کتاب من لدی المظلوم الی الّذی اراد ان یشرب کوثر العرفان من ید عطآء ربّه المعطی الکریم

4 By God's life! The Wronged One mentioneth unto the people that which shall profit them in every world of the worlds of their Lord and draw them nigh unto the One, the All-Informed. Among the people are those who have turned away and denied God's Revelation and His proof, and among them are those who have turned towards His straight path.

4 لعمر الله انّ المظلوم یذکّر النّاس بما ینفعهم فی کلّ عالم من عوالم ربّهم و یقرّبهم الی الفرد الخبیر من النّاس من اعرض و انکر ظهور الله و برهانه و منهم من اقبل الی صراطه المستقیم

5 This is a day whereon it behooveth every soul to arise to aid the Cause of his Lord, the Most High, the All-Forgiving, the

5 هذا یوم ینبغی لکلّ نفس ان یقوم فیه لنصرة امر ربّه المتعال الغفور الرّحیم انّه قدّر النّصرة فی الذّکر و البیان

Most Merciful. He hath ordained that aid be rendered through remembrance and utterance.

6 Exalted be the All-Merciful Who hath appeared and revealed whatsoever He desired through His binding and wise command.

6 تعالى الرّحمن الّذى ظهر و اظهر ما اراد بأمره المبرم الحكيم

7 The world and all that ye behold today shall pass away, and sovereignty shall remain with God, the Mighty, the Beauteous.

7 ستفنى الدّنيا و ما ترونه اليوم و يبقى الأمر لله العزيز الجميل

BLIB_Or15697.283

BH06412

To: Aqa Muhammad Rahim, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 In the name of the All-Seeing, All-Hearing Lord!

1 بنام خداوند بينای شنوا

2 Praise be to God that through divine bounty thou hast turned toward and arrived at the shore of the sea of oneness - that station wherein all atoms testify and have testified to the divine unity. This is that station which is mentioned in the former Books. Well is it with them that attain!

2 الحمد لله بعنايت الهی بشاطی بحر احديّه اقبال نمودی و وارد شدی در مقامی كه جميع ذرّات او بتوحيد الهی شهادت داده و ميدهند اينست آن مقامی كه در كتب قبل مذكور است طوبی للفائزين

3 This is the Day whereof all the divine Messengers and Dawning-Places of heavenly revelation have given glad tidings unto all peoples. How excellent is the state of him whom the concerns of earth did not withhold from the Lord of Names, and who was witnessed to be steadfast, firm and upright with perfect constancy. He is of those souls concerning whom the Primal Point hath said: "Verily I, and all who dwell in Paradise, do truly yearn, with utmost yearning, for the soul that hath been slain in His path."

3 و اين يومی است كه جميع رسل الهی و مشارق وحی ربّانی كل را بآن بشارت داده‌اند نيكوست حال نفسيكه شئونات ارض او را از مالک اسماء منع ننمود و باستقامت تمام ثابت و راسخ و مستقيم مشاهده شد اوست از نفوسيكه نقطهٔ اولی ميفرمايد فانّی و من فی الفردوس بالحقّ الأكبر لمشتاقة لنفس قد قتلت فی سبيله

4 Hearken unto the call of the Wronged One and act according to that which God hath willed. Be thou one who acteth according to His good-pleasure and who speaketh according to His desire, in such wise that thou beholdest no will or desire of thine own. He, verily, is the All-Explaining, the All-Knowing.

4 بشنو ندای مظلوم را و به ما اراده الله عامل شو كن عاملاً بما شآء و ناطقاً بما اراد بشأنيكه از خود اراده و خواهشی مشاهده نكنی انّه لهو المبيّن العليم

5 We send Our greetings upon thee and upon those who have attained unto the will of God, the Lord of the worlds.

5 انّا نكبّر عليک و علی الّذين فازوا بارادة الله ربّ العالمين

BLIB_Or15715.054c

BH06734

To: son of Mim Vav from Qaf (son of Musa), in Qazvin
Date: 1298-06-03 [1881-May-3]

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

1 هو المعلّم العليم الخبير

2 A Book sent down in truth from the Kingdom of God, Lord of the worlds. The station wherein was established the throne of the All-Merciful and the Tongue spoke: "The Kingdom belongeth unto God, the All-Knowing, the All-Wise."

2 كتاب نزّل بالحقّ من ملكوت الله ربّ العالمين المقام الّذى فيه استقرّ عرش الرّحمن و نطق اللّسان الملک لله العليم الخبير

3 O son of Moses! Hearken unto the Call in the luminous Spot - verily there is no God but Him, the Mighty, the Generous.

3 يا ابن موسى ان استمع النّداء فى البقعة النّورآء انّه لا اله الّا هو العزيز الكريم

4 This is the Day wherein the Speaker of the Mount spoke when the world was honored by this Manifestation, to which testified the Books of God, the Protector, the Mighty, the Wise.

4 هذا يوم فيه نطق مكلّم الطّور اذ تشرّف العالم بهذا الظّهور الّذى شهدت له كتب الله المهيمن العزيز الحكيم

5 Thy letter hath arrived and the servant in attendance hath read it. Verily thy Lord is the All-Hearing, the All-Seeing.

5 قد حضر كتابک و قرأه العبد الحاضر انّ ربّک لهو السّميع البصير

6 Say: Glory be unto Thee, O my God, my Lord and my Support! I beseech Thee by the Name through which Thou didst subdue all created things and didst send down the verses, to ordain for me from the wonders of Thy bounty that which will profit me in all the worlds of Thy worlds.

6 قل سبحانک يا الهى و سيّدى و سندى اسئلک بالاسم الّذى به سخّرت الكائنات و انزلت الآيات بأن تقدّر لى من بدايع فضلک ما ينفعنى فيكلّ عالم من عوالمک

7 O Lord! Thou knowest me better than I know myself. I beseech Thee not to leave me to myself. Write down for me that which will draw me nigh unto Thee and make me a servant of Thy Cause. Verily Thou art He to Whose power every tongue hath testified and to Whose might every utterance hath borne witness. There is no God but Thee, the Almighty, the Powerful.

7 اى ربّ انت اعلم بى منّى اسئلک بأن لا تدعنى بنفسى فاكتب لى ما يقرّبنى اليک و يجعلنى خادماً لأمرک انّک انت الّذى شهد بقدرتک كلّ ذى لسان و باقتدارک كلّ ذى بيان لا اله الّا انت المقتدر القدير

BLIB_Or15715.055e

BH06486

To: Yunis Khan, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 He is the Dawning-Place from the horizon of eternity! This wronged one, imprisoned, conveys greetings to them that drink from the chalice of the love of the All-Merciful, and says: By the light of the Sun of Truth, this Day has no peer or likeness, and whatsoever is lost by anyone today can never be regained, save by whom God willeth. In all conditions one must strive that haply the loved ones of God may partake of the sealed wine which hath been unsealed through the blessed name of the Self-Subsisting. This is the most great bounty. Blessed is he who hath seen with his own eyes and heard with his own ears the Call of Truth.

1 هو المشرق من افق البقآء اینمظلوم مسجون شاربان کوثر محبّت رحمن را تکبیر میرساند و میگوید قسم بانوار آفتاب حقیقت که امروز را شبه و مثلی نبوده و هرچه الیوم از احدی فوت شود تدارک آن میسّر نگردد الّا لمن شآء الله باید در جمیع احوال جهد نمود که شاید از رحیق مختوم که بمبارکی اسم قیّوم گشوده شده احبّای الهی قسمت برند اینست فضل اعظم طوبی از برای نفسیکه ببصر خود مشاهده نمود و بگوش خود باصغای ندای حقّ فائز گشت

2 The blindness of vain desire hath prevented the people from beholding, and they cannot distinguish between the wolf and Joseph. They have regarded the essence of justice as the substance of tyranny, and light they have deemed darkness.

2 ابصار خلق را رمد هوی از مشاهده منع نموده صورت ذئب و یوسف را از یکدیگر تمیز نداده‌اند نفس عدل را جوهر ظلم دانسته‌اند و نور را ظلمت انگاشته‌اند

3 Well is it with the one who hath turned toward the most exalted horizon and become free and detached from all else but God. He is indeed among the people of Baha in the Crimson Book, as attested by the Lord of Names. He is in truth the Speaker, the All-Knowing, the All-Informed.

3 نیکوست حال نفسیکه بافق اعلی توجّه نمود و از ماسوی الله فارغ و آزاد گشت انّه من اهل البهآء فی الصّحیفة الحمرآء یشهد بذلک مالک الأسمآء انّه لهو المتکلّم العلیم الخبیر

BLIB_Or15697.282b, BLIB_Or15710.229b

BH06830

To: Husayn et al.
Date: 1298-06-03 [1881-May-3]

1 In the Name of the One God, the All-Speaking

1 بنام یکتا خداوند گویا

2 O Husayn! The divines, mystics and men of letters throughout the earth all laid claim to the stations of mystical knowledge, imagining they had drunk from the Kawthar of the All-Merciful's mystic knowledge and had attained to the Kingdom of utterance. Yet when the balance was brought forth and the touchstone appeared, all were found bereft of that which

2 یا حسین علما و عرفا و ادبای ارض جمیع مدّعی مراتب عرفان بودند یعنی گمان مینمودند که از کوثر عرفان رحمن آشامیده‌اند و بملکوت بیان فائزند و چون میزان بمیان آمد و محک ظاهر شد جمیع از آنچه ادّعا مینمودند بی‌بهره مشاهده

they had claimed, save whom thy Lord willed. For on the Day of God they were observed to be deprived of the splendors of the Sun of Revelation. Whosoever today hath recognized the Hidden Mystery Which hath appeared and proclaimed "Verily there is none other God besides Me, the Protector, the Self-Subsisting," is accounted before God among the people of mystic knowledge. Consider now the station of them that have turned unto Him, and let your tongues speak forth "Praise be unto Thee, O God of the worlds." O Hasan! Thy call hath been heard, and from the Kingdom of utterance these wondrous and exalted words have been sent down. God willing, thou shalt attain unto them and be observed to stand with utmost steadfastness in the Cause of God. This is the supreme gift, the greatest bounty, and the ultimate purpose.

شدند الّا من شآء ربّک چه که در یوم الهی از اشراقات آفتاب ظهور محروم مشاهده گشتند هر نفسی الیوم بغیب مکنون الّذی ظهر و نطق انّه لا اله الّا انا المهیمن القیّوم عارف شد او لدی الله از اهل عرفان مذکور و محسوبست حال شأن مقبلین را ملاحظه نمائید و به لک الحمد یا اله العالمین ناطق شوید یا حسن ندای شما اصغا شد و از ملکوت بیان این کلمات بدیعهٔ منیعه نازل انشآءالله بآن فائز شوید و بر امر الهی بکمال استقامت مشاهده گردید اینست عطیّهٔ عظمی و نعمت کبری و غایت قصوی

BLIB_Or15697.270, BLIB_Or15710.234a

BH07146

To: Aqa Siyyid Murtida, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 The Wronged One beareth witness to that which God did bear witness before the creation of the heavens and the earth: that there is none other God but Me, the Help in Peril, the Self-Subsisting.

2 شهد المظلوم بما شهد الله قبل خلق السّموات و الأرض انّه لا اله الّا انا المهیمن القیّوم

3 By God! The gate of heaven hath been opened and the Lord of Names hath come with a sovereignty wherewith all that hath been created through the Word of God, the Lord of what was and what shall be, cannot withstand. Rejoice thou in My remembrance of thee, then give thanks unto thy Lord, the Mighty, the Loving.

3 تالله قد فتح باب السّمآء و اتی مالک الأسمآء بسلطان لا یقوم معه ما خلق من کلمة الله ربّ ما کان و ما یکون ان افرح بذکری ایّاک ثمّ اشکر ربّک العزیز الودود

4 We counsel thee and those who have believed to remain steadfast with supreme steadfastness in this Cause whereby the feet of the divines who cast the command of God behind their backs and followed vain imaginings and idle fancies have slipped. Should anyone come unto you with the evidences of Satan, cast them behind you, as bidden by God, the Lord of the seen and the unseen.

4 انّا نوصیک و الّذین آمنوا بالاستقامة الکبری علی هذا الأمر الّذی به زلّت اقدام العلمآء الّذین نبذوا الله عن ورائهم و اتّبعوا الأوهام و الظّنون ان یأتکم احد بآثار الشّیطان دعوها عن ورائکم امراً من لدی الله مالک الغیب و الشّهود

5 The raven hath croaked and the voice of Satan hath been raised throughout creation. Thus doth inform you He with Whom is the Preserved Tablet.

5 قد نعب الغراب و ارتفع ندآء الشّيطان فی الامکان کذلک یخبرکم من عنده لوح محفوظ

6 O people of God! Shun ye those who have denied God, the Lord of existence. We send from this spot Our glorification upon thee and upon My loved ones in that land and give them glad tidings of My sealed choice wine.

6 تجنّبوا یا اصحاب الله عن الّذین کفروا بالله مالک الوجود انّا نکبّر من هذا المقام علیک و علی احبّائی فی هناک و نبشّرهم برحیقی المختوم

BLIB_Or15697.274

BH07059

To: Mirza Fathullah, in Nayriz
Date: 1298-06-03 [1881-May-3]

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

بسمه المؤیّد العلیم الحکیم

A mention from Us to him who has turned towards the Supreme Horizon on a day wherein the divines of the age have turned away, save whom God, the Protector, the Self-Subsisting, has willed. Every soul was promised the days of God and His appearance, but when He came with the Kingdom of verses, every veiled divine turned away from Him. We testify that they have clung to the world and its leadership, and thereby remained heedless of God, the Lord of the seen and unseen. Behold then remember when the Spirit came, the Jewish divines turned away from Him, and likewise when Muhammad, the Messenger of God, came, the divines of the Gospel denied Him, having followed vain imaginings and idle fancies. The gate of heaven hath been opened, and the ocean of meeting hath surged, yet most of the people of creation perceive it not. Thus hath the Pen mentioned thee from the presence of the Ancient King that thou mayest rejoice and say: "Praise be unto Thee, O Lord of existence!" Let nothing sadden thee. Arise to serve God and mention Him amongst His servants, as bidden by God, the Lord of what was and what shall be.

ذکر من لدنّا لمن اقبل الی الأفق الأعلی فی یوم فیه اعرض علمآء العصر الّا من شآء الله المهیمن القیّوم قد وعد کلّ نفس بأیّام الله و ظهوره فلمّا اتی بملکوت الآیات اعرض عنه کلّ عالم محجوب نشهد انّهم تمسّکوا بالدّنیا و ریاساتها و بها غفلوا عن الله مالک الغیب و الشّهود

فانظر ثمّ اذکر اذ اتی الرّوح اعرض عنه علمآء الیهود و کذلک اذ اتی محمّد رسول الله انکره علمآء الانجیل بما اتّبعوا الأوهام و الظّنون قد فتح باب السّمآء و ماج بحر اللّقآء و اهل الانشآء اکثرهم لا یشعرون کذلک ذکرک القلم من لدن مالک القدم لتفرح و تقول لک الحمد یا مالک الوجود ایّاک ان یحزنک شیء قم علی خدمة الله و ذکره بین عباده امراً من لدی الله ربّ ما کان و ما یکون

BLIB_Or15715.109b

BH07231

To: Shaykh Muhsin, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 He is the Most Near, the Most Ancient, the All-Hearing, the All-Seeing!

1 هو الأقرب الأقدم السّامع البصير

2 The Pen of the Most Merciful makes mention of the friends and declares: The Dawning-Place of the Divine Books is manifest today, and the Speaker on Sinai uttereth His discourse from the most exalted station.

2 قلم رحمن دوستان را ذکر مینماید و میفرماید مطلع کتب الهی الیوم ظاهر و مکلّم طور در اعلی المقام ناطق

3 It behooveth upright souls who have quaffed from the Kawthar of divine revelation and who are gazing toward the Most Sublime Horizon to be engaged at all times in the mention and praise of the True One, that perchance they may guide the wayward ones of earth to the Euphrates of the mercy of the Most Merciful, and lead those lost in the wilderness of heedlessness to the ocean of divine awareness.

3 باید نفوس مستقیمه که از کوثر وحی آشامیده‌اند و بافق اعلی ناظرند در کلّ احیان بذکر و ثنای حقّ مشغول باشند که شاید گمراهان ارض را بفرات رحمت رحمانی هدایت نمایند و گمگشتگان بادیه‌های غفلت را ببحر آگاهی کشانند

4 Today the Call of God is raised high, and likewise the cawing of Satan. Strive ye that ye may drink from the Kawthar of steadfastness. This is the most exalted station, to whose loftiness the Most Exalted Pen hath testified.

4 الیوم ندآء الله مرتفع و همچنین نعیب شیطان از پی جهد نمائید تا از کوثر استقامت بنوشید اینست مقام اعلی که قلم اعلی بعلوّ آن شهادت داده

5 Blessed art thou for having attained unto My remembrance and My loving-kindness. Be thou thankful unto thy Lord for this great bounty. Thus have We illumined hearts with the lights of the utterance of thy Lord, the Self-Subsisting, the All-Compelling.

5 طوبی لک بما فزت بذکری و عنایتی ان اشکر ربّک بهذا الفضل العظیم کذلک نوّرنا القلوب بأنوار بیان ربّک المهیمن القیّوم

6 The glory from Us be upon thee and upon those who have testified to that which God hath testified in this Revelation.

6 البهآء من لدنّا علیک و علی الّذین شهدوا بما شهد الله فیهذا الظّهور

BLIB_Or15715.109a

BH06959

To: Shahrbanu et al., in Nayriz
Date: 1298-06-03 [1881-May-3]

1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious

1 هو الأقدس الأعظم العلیّ الأبهی

2 We have desired to make mention of Our handmaidens who have believed in God, the Single, the All-Informed, and to give them glad tidings of God's grace and mercy, that the fragrances of the verses may so take hold of them that they will become detached from those who have turned away from God when He came with His great glory.

2 انّا اردنا ان نذکر امائنا اللّائی آمنّ بالله الفرد الخبیر و نبشّرهنّ بفضل الله و رحمته لتأخذهنّ نفحات الآیات علی شأن ینقطعن عن الّذین اعرضوا عن الله اذ اتی بمجده الکبیر

3 Rejoice, O handmaidens of God, in the N and the Y, in that which the Tongue of Grandeur hath spoken in this mighty Prison.

3 ان افرحن یا امآء الله فی النّون و الیآء بما نطق لسان العظمة فی هذا السّجن العظیم

4 Blessed is the handmaiden who hath cast away vain imaginings and hath turned towards God, and hath heard and taken what she was commanded by One Who is powerful and ancient. And woe unto the handmaiden who hath turned away from God and clung to the hem of vain imaginings on this Day wherein the horizon of certitude hath been illumined through the Name of God, the Lord of all worlds.

4 طوبی لأمة نبذت الأوهام و اقبلت و سمعت و اخذت ما امرت به من لدن مقتدر قدیر و ویل لأمة اعرضت عن الله و تشبّثت بذیل الأوهام فی هذا الیوم الّذی فیه انار افق الیقین باسم الله ربّ العالمین

5 The glory be upon you, O My handmaidens, and upon every handmaiden who hath broken the idols in the name of her Lord, the Possessor of all names, and hath acknowledged that which God acknowledged before the creation of the heavens and earth: that there is none other God but Him, the Powerful, the All-Knowing, the All-Wise.

5 البهآء علیکنّ یا امائی و علی کلّ امة کسّرت الأصنام باسم ربّها مالک الأنام و اعترفت بما اعترف به الله قبل خلق السّموات و الأرض انّه لا اله الّا هو المقتدر العلیم الحکیم

BLIB_Or15715.055a

BH07248

To: Asadullah son of Abdur-Razzaq, in Qazvin
Date: 1298-06-03 [1881-May-3]

He is the Manifest, the Hidden

هو الظّاهر المکنون

A Book hath appeared amongst mankind when My Most Exalted Pen was set in motion - the Pen through which the

کتاب ظهر بین الوری اذ تحرّک قلمی الأعلی الّذی به نفخ فی الصّور و ظهر یوم النّشور و اهتزّ اهل

trumpet was sounded, the Day of Resurrection appeared, the dwellers of the graves were stirred up, and the Divine Lote-Tree proclaimed: "The kingdom belongeth unto God, the Lord of the worlds!" Thy letter hath come before the Wronged One, and from it We perceived thy sighs in thy love for God, the Mighty, the Great. Verily He remembereth him who remembereth Him, and answereth him who raiseth his hands in supplication toward His exalted heaven. Thy Lord is, in truth, the All-Hearing, the Answering. Stand firm in the Cause through the power of thy Lord and remind the people with wisdom and utterance. He is, verily, the One Who commandeth in truth, and He is the All-Knowing, the All-Wise. Beware lest the affairs of men hold thee back from the truth. Leave the world behind and take what God hath sent down in His mighty Book. Rejoice thou in this Most Great Remembrance and glorify thy Lord, the Forgiving, the Bountiful.

القبور و نادت السّدرة الملک لله ربّ [العالمین] قد [حضر] کتابک لدی المظلوم و وجدنا منه زفراتک فی حبّ الله العزیز العظیم

انّه یذکر من ذکره و یجیب من ارتفعت یداه الی سمائه المرتفعة بالحقّ انّ ربّک لهو السّامع المجیب ان استقم علی الأمر بقدرة ربّک و ذکّر النّاس بالحکمة و البیان انّه لهو الآمر بالحقّ و هو المبیّن الحکیم ایّاک ان تمنعک شئونات الخلق عن الحقّ دع الدّنیا و خذ [ما انزله الله فی کتابه] العزیز ان افرح بهذا الذّکر الأعظم و سبّح بحمد ربّک الغفور الکریم

BLIB_Or15697.271a, AQA5#130 p.166

BH06980

To: Nazanin, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the name of the kind Friend

1 بنام دوست مهربان

2 O handmaid of God! Praise be to the Best Beloved of the world that thou hast attained to that which all the divines and mystics of the earth have been deprived of. This is the bounty of God and His bestowal. God willing, thou shalt in all conditions be occupied with the mention and praise of the Goal of the world's peoples and be turned toward His horizon.

2 ای امةالله حمد کن محبوب عالم را که از آنچه جمیع علما و عرفای ارض محروم گشتند تو بآن فائز شدی اینست فضل الهی و عطای او انشآءالله در کلّ احوال بذکر و ثنای مقصود عالمیان مشغول باشی و بافق ارادهاش متوجّه

3 How many men and women sought after the presence of this wondrous Day, yet when it appeared they remained veiled. Not every ear was worthy to hear the divine call, and not every eye was fit to behold the lights of His countenance. How many among the learned and the princes among men were deprived of the recognition of the Best Beloved of the world, while the common people attained thereunto.

3 چه بسیار از ذکور و اناث طالب لقای این یوم بدیع بودند ولکن چون ظاهر شد محجوب مشاهده گشتند هر سمعی قابل اصغای ندای الهی نبوده و هر بصری لایق مشاهدهٔ انوار وجه نه چه مقدار از اهل علم و امرای رجال از عرفان محبوب امکان محروم شدند و عوام ناس بآن فائز

4 All matters have been and shall be in the grasp of God's power. He bestoweth upon whomsoever He willeth and taketh from whomsoever He willeth. All things are captive in the grasp of

4 جمیع امور در قبضهٔ اقتدار حقّ بوده و خواهد بود عطا میفرماید بهر که اراده نمود و اخذ

His power, and verily He is the Almighty, the Dominant, the Powerful.

مینماید از هر که اراده فرمود کلّ شیء فی قبضة قدرته اسیر و انّه لهو المقتدر الغالب القدیر

BLIB_Or15697.285, BLIB_Or15710.228a, AQA5#085 p.101

BH07335

To: Farrukh wife of Jinab-i-Muhammad Daribaghi, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the name of the All-Seeing Speaker

1 بنام گوینده٤ بینا

2 O my handmaid! We have heard your cry and lamentation in divine love. God has accepted all tribulations for the sake of the preservation of the world and the life of its people. If He so wills, He can manifest a hundred thousand paradises from the very essence of prison, and transform afflictions and trials into the Most Great Mercy. He is the Powerful, and He is the Mighty. The kingdom of all things has been and will ever be in the grasp of His power. He doeth what He willeth and ordaineth what He pleaseth, and He is the Powerful, the Mighty.

2 یا امتی ضجیج و صریخت را در محبّت الهی شنیدیم حقّ جمیع بلایا را قبول فرموده لأجل بقای عالم و حیات اهل آن اگر اراده فرماید صدهزار جنّت از نفس سجن ظاهر نماید و بلایا و رزایا را برحمت کبری تبدیل کند اوست قادر و اوست مقتدر ملکوت اشیاء در قبضه٤ قدرت او بوده و خواهد بود یفعل ما یشآء و یحکم ما یرید و هو المقتدر القدیر

3 God willing, in these days thou shalt attain unto that which God loveth and act according to that which He hath willed. We make mention of all handmaidens that all may engage with utmost joy in the remembrance and praise of the Lord of all mankind.

3 انشآءالله در این ایّام به ما یحبّه الله فائز شوی و به ما اراد عامل گردی جمیع اماء را ذکر مینمائیم تا کلّ بفرح تمام بذکر و ثنای مالک انام مشغول شوند

4 O Farrukh! Convey to the aforementioned handmaid the greetings of the Wronged One, that she may attain to God's favors and be made glad. Verily, We have made mention of her as a token of Our grace, and verily, We are the Forgiving, the Merciful.

4 ای فرّخ امه٤ مذکوره را از لسان مظلوم تکبیر برسان تا بعنایت حقّ فائز و مسرور شود انّا ذکرناها فضلاً من عندنا و انا الغفور الرّحیم

BLIB_Or15710.230a, BLIB_Or15715.058d, AQA5#092 p.107

BH07025

To: Muhammad Taqi son of Muhammad Sadiq, in Qazvin
Date: 1298-06-03 [1881-May-3]

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

1 هو النّاطق العليم الخبير

2 The whole world is illumined by the lights of the manifestation of the Most Great Name, yet some are aware while others are veiled. This blessed Day is manifest and evident from all horizons of the heaven of divine books like unto the sun. Nevertheless, the unjust people turned away from it and rose up in tyranny.

2 جميع عالم بانوار ظهور اسم اعظم منوّر ولكن بعضی آگاه و برخی محتجب مشاهده ميشوند اين روز مبارک از جميع آفاق سماء كتب الهی بمثابهٔ شمس ظاهر و باهر و هويداست مع‌ذلک خلق بی‌انصاف از او اعراض نمودند و باعتساف قيام كردند

3 Despite witnessing at all times the evanescence of the world and its people, what would they have done if the world had been adorned with the ornament of permanence? Woe unto those who have remained heedless of this Most Great Day by following the desires of the nations who have cast the principles of God behind their backs and followed the principles of the corrupt ones.

3 مع آنكه در كلّ حين فنای عالم و اهل آنرا مشاهده مينمايند اگر دنيا بطراز بقا مزيّن ميشد چه مينمودند ويل للّذين غفلوا عن هذا اليوم الأعظم بما اتّبعوا اهوآء الأمم الّذين نبذوا اصول الله عن ورائهم و اتّبعوا اصول المفسدين

4 In all conditions, fix thy gaze upon the Truth and hold fast unto Him. He is the Bestower, the Mighty, and He is the All-Seeing, the All-Knowing. Cling thou to the hem of grace, detached from the world. Thus doth command thee the Lord of Eternity from His glorious station.

4 در جميع احوال بحقّ ناظر شو و باو متمسّک باش اوست بخشنده و توانا و اوست بيننده و دانا تشبّث بذيل الكرم منقطعاً عن العالم كذلک يأمرک مالک القدم من مقامه الكريم

5 Praise be to God, the Lord of the worlds.

5 الحمد لله ربّ العالمين

BLIB_Or15706.246, BLIB_Or15710.222a, BLIB_Or15715.092a

BH07224

To: Safiyyih mother of Abdul-Ghani Qazvini et al.
Date: 1298-06-03 [1881-May-3]

In the Name of the one God!

بنام خداوند يكتا قلم اعلی امآء الله را ذكر مينمايد و بتقديس و تنزيه وصيّت ميفرمايد

The Supreme Pen makes mention of the handmaidens of God and counsels them to sanctification and detachment.

يا امتی و يا امتی عريضهٔ شما را عبد حاضر عرض نمود و جواب از مشرق وحی الهی نازل

Your petition was presented by the servant who was present, and the answer hath been revealed from the Dayspring of Divine Revelation.

How many men who counted themselves among the most learned of the learned were seen to be deprived and forbidden from the choice wine and from the Kawthar of the utterance of the Self-Subsisting Lord, while the handmaidens of God attained thereunto.

The whole world was created that in this blessed Day it might attain to the remembrance of the Beloved. Nevertheless, all have remained deprived of this supreme bounty and mighty favor, save whom God, the Lord of all worlds, willeth.

Be ye engaged at all times in praise and thanksgiving, for He hath aided you and granted you a portion from the Kawthar of knowledge. Verily He is the Generous, verily He is the Merciful, verily He is the Forgiving, verily He is the Kind.

چه بسیار از رجال که خود را از اعلم علما میشمردند و از رحیق مختوم و کوثر بیان حضرت قیّوم محروم و ممنوع مشاهده شدند و کنیزان حقّ بآن فائز

جمیع عالم از برای آن خلق شده که در این یوم مبارک بذکر محبوب فائز شود مع‌ذلک کلّ از این عطیّهٔ کبری و نعمت عظمی محروم الّا من شآء الله ربّ العالمین

در کلّ حین بحمد و ثنا مشغول شوید چه که شما را تأیید فرمود و از کوثر عرفان نصیب عطا نمود انّه لهو الکریم انّه لهو الرّحیم انّه لهو الغفور انّه لهو العطوف

BLIB_Or15710.227a, BLIB_Or15715.059a

BH07071

To: Abu'l-Qasim Nayrizi, in Fars
Date: 1298-06-03 [1881-May-3]

1 He is the Mighty, the Wise!

1 هو العزیز الحکیم

2 This is a mention from Us to him who hath attained unto the lights of dawn on this Day whereon the Lord of Destiny hath spoken: The Kingdom belongeth unto God, the Lord of all worlds. We have turned toward him who hath turned toward the Most Sublime Horizon, and We have answered him who hath drawn nigh unto God, the Lord of all beings, and verily We are the Hearer, the Answerer.

2 ذکر من لدنّا لمن فاز بأنوار الفجر فیهذا الیوم الّذی فیه نطق مالک القدر الملک لله ربّ العالمین انّا توجّهنا الی من توجّه الی الأفق الأعلی و اجبنا من اقبل الی الله مولی الوری و انا السّامع المجیب

3 O people of the Crimson Ark! Hearken unto the call of your Lord, the Most Glorious, from this Most Sublime Horizon: Verily, there is none other God but Me, the Single, the All-Informed. I created creation for this Day, yet when it appeared, those who followed vain imaginings turned away from it, having neither clear proof nor an illuminating Book. Take ye, O people, the Book of God through His command, then act according to that which ye have been bidden by One Who is All-Knowing, All-Wise.

3 یا اهل السّفینة الحمرآء ان استمعوا ندآء ربّکم الأبهی من هذا الأفق الأعلی انّه لا اله الّا انا الفرد الخبیر قد خلقت الخلق لهذا الیوم فلمّا ظهر اعرض عنه الّذین اتّبعوا الأوهام من دون بیّنة و لا کتاب منیر خذوا یا قوم کتاب الله بأمر من عنده ثمّ اعملوا ما امرتم به من لدن علیم حکیم

4 O concourse of divines! By God the Truth, it behooveth you to be silent, for the Most Exalted Pen speaketh the truth between earth and heaven. Cast away what ye possess and take what hath been given you from One Who is All-Merciful, All-Bountiful. Thus have We sent down the verses and dispatched them unto him who hath believed in God, the Mighty, the Praiseworthy.

4 يا معشر العلمآء تالله الحقّ ينبغى لكم الصّمت لأنّ القلم الأعلى ينطق بالحقّ بين الأرض و السّمآء دعوا ما عندكم و خذوا ما اوتيتم من لدن مشفق كريم كذلک نزّلنا الآيات و ارسلناها الى من آمن بالله العزيز الحميد

BLIB_Or15697.278b

BH06911

To: Khajih Muhammad Nayrizi, in Fars
Date: 1298-06-03 [1881-May-3]

1 In the Name of God, the All-Knowing, the All-Seeing!

1 بنام دانای بینا

2 Praise be to God! The Sun of generosity is shining, the Ocean of knowledge is surging, and the Heaven of grace is exalted. Yet all are found heedless and veiled save those souls who, through the loving-kindness of the Lord of eternity, have passed beyond the world and its peoples and have turned their faces toward the Peerless Friend. The world and whatsoever is therein shall perish.

2 الحمد لله آفتاب کرم مشرق و بحر علم موّاج و آسمان فضل مرتفع ولکن کلّ غافل و محجوب مشاهده میشوند مگر نفوسیکه بعنایت مالک قدم از عالم و امم گذشته‌اند و بدوست یکتا توجّه نموده‌اند دنیا و آنچه در اوست فانی شده و خواهد شد

3 Blessed is the state of him whom the veils of the world have not withheld from the Lord of Names and who hath attained unto the Most Great Steadfastness. Hearken unto the Voice of the Wronged One and act in accordance with that which beseemeth the people of God. This is a Day the mention of which hath been recorded in all the divine Books. The people of truth must move with the utmost tranquility and dignity. Conflict, contention and the like have been forbidden in God's Book, and the triumph of His Cause hath been made dependent upon and conditional on wisdom and utterance. Blessed is he who hath taken hold of the Book with the power that proceedeth from Us and hath observed that which hath been ordained therein by the Ordainer, the All-Wise.

3 نیکوست حال نفسیکه حجبات دنیا او را از مالک اسماء منع ننمود و باستقامت کبری فائز شد بشنوید ندای مظلوم را و به ما ینبغی لأهل الله عمل نمائید امروز روزیست که جمیع کتب الهی بذکر او ناطق باید اهل حقّ بکمال سکینه و وقار حرکت نمایند نزاع و جدال و امثالهما در کتاب الهی منع شده و نصرت امر بحکمت و بیان منوط و مشروط است طوبی لمن اخذ الکتاب بقوّة من عندنا و عمل بما امر به من لدن آمر حکیم

BLIB_Or15697.278a, BRL_DA#360

BH07334

To: Masumih wife of Samandar, mother of Tarazullah, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the name of the one God!

1 بنام خداوند یکتا

2 O my handmaiden! God willing, mayest thou be blessed and joyous through divine grace.

2 یا امتی انشآءالله بعنایت الهی فائز و مسرور باشی

3 The mention of the handmaidens of that land hath ever flowed from the Most Exalted Pen, and all things have testified and do testify to this word. Ask thou God, glorified be His majesty, Who speaketh at this moment, to assist the handmaidens of that land to do what He loveth and pleaseth, and to draw them to the realm of sanctity and detachment. He is the All-Hearing, and the reins of response have been and shall ever be within His mighty grasp.

3 لازال ذکر اماء آن ارض از قلم اعلی جاری و نازل و جمیع اشیاء باینکلمه شهادت داده و میدهند از حقّ جلّ جلاله الّذی ینطق فیهذا الحین سائل و آمل باش تا اماء آن ارض را بما یحبّ و یرضی مؤیّد فرماید و بشطر تقدیس و تنزیه کشاند اوست شنوا و زمام اجابت در قبضهٔ اقتدار او بوده و خواهد بود

4 We have mentioned and continue to mention the people of that land, for Jinab-i-Samandar, upon him be the Glory of God, sendeth his petitions to the Most Holy Court and in every petition maketh mention of the friends. The all-encompassing grace and pre-existing mercy have encompassed and continue to encompass all. He is the All-Seeing, the Bestower, the Giver.

4 اهل آن دیار را ذکر نموده و مینمائیم چه که جناب سمندر علیه بهائی عرایضشان بساحت اقدس میرسد و در هر عریضه ذکر دوستان را مینماید فضل محیط و رحمت سابقه جمیع را احاطه فرموده و میفرماید اوست بیننده و بخشنده و عطاکننده

5 It is incumbent upon all to remember and thank God, glorified be His majesty, for this most great favor. The Command is in His hands and all are in His grasp.

5 بر کلّ لازم است حقّ جلّ جلاله را باین فضل اعظم ذاکر و شاکر باشند الأمر بیده و کلّ فی قبضته

BLIB_Or15706.203, BLIB_Or15710.233, BLIB_Or15715.085b

BH07406

To: Farajullah son of Mashhadi Baqir, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In His Name, through Whom was manifested that which was inscribed in the Books of God!

1 بسمی الّذی به ظهر ما کان مسطوراً فی کتب الله

2 O Faraju'llah! The relief [Faraj] hath come, yet the people have turned away from it. The Most Great Joy hath appeared from this Most Luminous Horizon, yet the people comprehend not.

2 یا فرج‌الله قد اتی الفرج و النّاس عنه معرضون قد ظهر الفرح الأکبر فی هذا المنظر الأنور ولکنّ القوم لا یفقهون یسمعون ندآء الله ثمّ ینکرون الا

They hear the Call of God, then deny it. Verily, they know not. They behold the Most Great Relief, yet they understand not. They follow their vain desires and imagine they are doing good. By the life of God! They are, in the Book of God, the Self-Subsisting, the All-Compelling, among the companions of the fire.

انّهم لا یعرفون یشاهدون الفرج الأعظم ولکن لا یعلمون یتّبعون اهوائهم و یظنّون انّهم محسنون لعمر الله انّهم من اصحاب النّار فی کتاب الله المهیمن القیّوم

3 Be thou thankful that the Face of God hath turned toward thee from this renowned station and hath mentioned thee with verses that cannot be equaled by all the treasures. Thy letter was presented and the Servant present before the Throne did read it. We have answered thee as a bounty from Our presence, and I am, verily, the All-Knowing, the All-Informed.

3 ان اشکر بما توجّه الیک وجه الله من هذا المقام المعروف و ذکرک بآیات لا تعادلها الکنوز قد حضر کتابک و قرئه العبد الحاضر لدی العرش اجبناک فضلاً من لدنّا و انا الحقّ علّام الغیوب

4 Blessed art thou, and thy mother, and whoso hath been mentioned by name in this praiseworthy station. Be thou steadfast in the Cause. Verily, He will help thee through a command from His presence. He, verily, is the Powerful over whatsoever He willeth. There is none other God but Him, the Mighty, the Beloved.

4 طوبی لک و لأمّک و لمن ذکر اسمه فی هذا المقام المحمود ان استقم علی الأمر انّه ینصرک امراً من عنده انّه لهو المقتدر علی ما اراد لا اله الّا هو العزیز المحبوب

BLIB_Or15719.131b, AQA5#063 p.079

BH07519

To: Mirza Qasim, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 He Who encompasseth what hath been and what shall be. We make mention of them that have believed even as We mentioned them aforetime, as a token of grace from God, the Opener of the gates.

1 بسمی الّذی احاط ما کان و ما یکون انّا ذکرنا الّذین آمنوا کما ذکرناهم من قبل فضلاً من لدی الله مفتّح الأبواب

2 By God! The Cry hath been raised, and the She-Camel hath been hamstrung through that which the hands of them that disbelieved in God, the Lord of Lords, have wrought.

2 تالله قد رفعت الصّیحة و عقرت النّاقه بما اکتسبت ایدی الّذین کفروا بالله ربّ الأرباب

3 We gave the glad-tidings unto all in the Books of old concerning this Most Great Revelation, yet when the morn of reunion dawned, every denier and infidel turned away therefrom. They have cast the Command of God behind their backs and have taken that which they were bidden from the sources of idle fancy.

3 انّا بشّرنا الکلّ فی کتب القبل بهذا الظّهور الأعظم فلمّا طلع صبح الوصال احتجب عنه کلّ منکر کفّار قد نبذوا امر الله عن ورائهم و اخذوا ما امروا به من مصادر الأوهام

4 انّا اظهرنا العلم لعرفان المعلوم فلمّا تمّ المیقات و اتی القیّوم اعرض عنه کلّ عالم مکّار بظلمهم صاح

4 We manifested knowledge that the Known One might be recognized, yet when the appointed time was fulfilled and the Self-Subsisting appeared, every crafty scholar turned aside from Him. Through their oppression the denizens of the all-highest Paradise have cried out, and they that are nigh unto God have wept in their most exalted stations.

اهل الفردوس الأعلى و ناح المقرّبون فی اعلی المقام

5 They have clung to the world, turning away from God, the Lord of Names. They are truly among them that are accounted as lost in the Scriptures and Tablets.

5 تمسّکوا بالدّنیا معرضین عن الله مالک الأسمآء الا انّهم من اهل الضّلال فی الزّبر و الألواح

6 Thus hath the Tongue of the Wronged One spoken, as He turneth toward thee in pure devotion to God, the Lord of the Day of Return.

6 کذلک نطق لسان المظلوم اذ توجّه الیک خالصاً لوجه الله مالک یوم المآب

BLIB_Or15715.109d

BH07557

To: father of emigrant (Muhammad Javad), in Nayriz
Date: 1298-06-03 [1881-May-3]

1 In the Name of the One Beloved Friend!

1 بنام دوست یکتا

2 O Muhammad qabl-i-Javad! The Creator loves and has loved His loved ones. All have been and shall ever remain beneath His watchful gaze. The glance of His grace is directed towards the Land of Sad. Blessed are they who, for the sake of God, have borne hardships and heard the taunts of the enemies.

2 ای محمّد قبل جواد مالک ایجاد احبّای خود را دوست داشته و دارد کلّ تحت لحاظ او بوده و خواهند بود لحاظ فضل متوجّه ارض صاد است طوبی از برای نفوسیکه لوجه الله حمل شدائد نمودند و شماتت اعدا را شنیدند

3 By the ocean of divine knowledge! Such souls are as stars in the heaven of understanding and as fruits upon the trees of Paradise. Their mention shall never be erased from the book of the world, nor shall their traces be concealed on account of the tyranny and oppression of the pharaohs of the earth, for God beareth witness to their love, their turning unto Him and their faith.

3 قسم ببحر علم الهی آن نفوس بمثابهٔ نجومند از برای آسمان عرفان و بمنزلهٔ اثمارند از برای اشجار جنان ذکر ایشان از دفتر عالم محو نخواهد شد و آثارشان بسبب ظلم و اعتساف فراعنهٔ ارض مستور نخواهد گشت چه که حقّ گواهست بر محبّت و اقبال و ایمان آن نفوس

4 O loved ones of God! Strive ye to preserve this most exalted and most glorious station. Verily, He remembereth you with sublime words. He is, in truth, the All-Forgiving, the All-Bountiful. Hold ye fast unto the cord of steadfastness in this Cause and cling ye to the hem of God, the Lord of all worlds. Praise be to God, the Beloved of them that know Him.

4 ای اولیای حقّ جهد نمائید تا اینمقام اعظم اعلی را محفوظ دارید انّه یذکرکم بالکلمات العلیا انّه لهو الغفور الکریم تمسّکوا بحبل الاستقامة فیهذا الأمر و تشبّثوا بذیل الله ربّ العالمین الحمد لله محبوب العارفین

INBA15:366, INBA26:370, INBA97:152

BH07525

To: Mulla Baqir, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 We make mention of thee out of Our grace. Verily thy Lord is the All-Bountiful. Blessed art thou and blessed is the servant who hath borne in the path of God that which caused the dwellers of Paradise and them that circle round His mighty Throne to lament. There hath befallen My loved ones that which caused the eyes of the Maids of Heaven in the all-highest Paradise to shed tears. To this beareth witness the Lord of all beings in this perspicuous Book.

2 انّا نذکرک فضلاً من لدنّا انّ ربّک لهو الکریم طوبی لک و لعبد حمل فی سبیل الله ما ناح به سکّان الفردوس و الّذین طافوا عرشه العظیم قد ورد علی احبّائی ما ذرفت به اعین الحوریّات فی الجنّة العلیا یشهد بذلک مالک الوری فی هذا الکتاب المبین

3 Say: Glory be to Thee, O Thou in Whose grasp are the kingdom of earth and heaven! I beseech Thee by Thy Name, the Self-Subsisting, through which the idols lamented, to make me steadfast in the service of Thy Cause, and speaking forth Thy praise, and gazing toward Thy horizon. O my Lord! Aid me and Thy loved ones in that which Thou lovest and art pleased with. Verily Thou art the Ruler over whatsoever Thou willest. Thou seest and hearest, and Thou art the All-Knowing, the All-Informed.

3 قل سبحانک یا من فی قبضتک الملک و الملکوت اسئلک باسمک القیّوم الّذی به ناحت الأصنام بأن تجعلنی مستقیماً علی خدمة امرک و ناطقاً بثنائک و ناظراً الی افقک ای ربّ وفّقنی و احبّک علی ما تحبّ و ترضی انّک انت الحاکم علی ما تشآء تری و تسمع و انت الشّاهد الخبیر

4 O my Lord! Make known unto Thy servants that from which they are heedless, then strengthen them in that which beseemeth Thy days. Verily Thou art the Almighty, the Exalted, the All-Wise. Praise be to God, the Lord of the worlds.

4 ای ربّ عرّف عبادک ما غفلوا عنه ثمّ ایّدهم علی ما ینبغی لأیّامک انّک انت المقتدر العزیز الحکیم الحمد لله ربّ العالمین

INBA15:358b, INBA26:362, BLIB_Or15719.133c

BH07824

To: Aqa Mirza Muhammad Darbaghi, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 A Book that hath been sent down in truth in the Kingdom of God, the Lord of the worlds, and giveth glad tidings unto all of the Manifestation of God and His sovereignty; yet most of the people are heedless.

2 کتاب نزّل بالحقّ فی ملکوت الله ربّ العالمین و یبشّر الکلّ بظهور الله و سلطانه ولکنّ النّاس اکثرهم من الغافلین

3 Thy letter hath come before the Wronged One, and the servant in attendance before the Throne hath read it. Verily thy Lord is the All-Hearing, the All-Knowing.

3 يا محمّد قد حضر كتابک لدى المظلوم و قرأه العبد الحاضر لدى العرش انّ ربّک لهو السّميع العليم

4 Blessed is the tongue that hath spoken in praise of God, and the pen that hath been privileged to set down His verses whereby the Sun of Utterance hath shone forth from the horizon of the Will of God, the King, the Mighty, the Most Praised. Be thou assured through God's grace and mercy, then act according to that which thou hast been commanded in His perspicuous Book.

4 طوبى للسان نطق بثنآء الله و لقلم فاز بتحرير آيات بها اشرقت شمس البيان من افق ارادة الله الملک العزيز الحميد ان اطمئنّ بفضل الله و رحمته ثمّ اعمل بما امرت به فى كتابه المبين

5 O people of the earth! Hearken unto the Call that hath been raised from this Station which hath been named the Heaven of Heavens in My Great Tablet. It summoneth you unto God and teacheth you that which shall profit you in the world to come and in this first life. He is verily the All-Forgiving, the All-Bountiful.

5 يا اهل الأرض ان استمعوا النّدآء الّذى ارتفع فى هذا المقام الّذى سمّى بسمآء السّمآء فى لوحى العظيم انّه يدعوكم الى الله و يعلّمكم ما ينفعكم فى الآخرة و الأولى انّه لهو الغفور الكريم

6 The glory of God rest upon thee and upon thy son and thy son, from God, the Goal of all worlds.

6 البهآء عليک و على ابنک و ابنک من لدى الله مقصود العالمين

BLIB_Or15715.058c, AQA7#426 p.217b

BH07484

To: Aqa Muhammad who attained, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 He is the Most Holy, the Most Great!

1 هو الأقدس الأعظم

2 Rejoice thou in that the Most Exalted Pen maketh mention of thee, when the Wronged One was established upon His throne in His mighty prison. Remember thou when thou wert present before the Countenance and didst hear the Call from this Spot round which circle the Concourse on High and they who have held fast to the Cord of God, the Wondrous, the Strong.

2 ان افرح بما يذكرک القلم الأعلى اذ كان المظلوم مستوياً على العرش فى سجنه العظيم ان اذكر اذ كنت حاضراً لدى الوجه و سمعت النّدآء من هذا المقام الّذى طافه الملأ الأعلى و الّذين تمسّكوا بحبل الله البديع المتين

3 O Muhammad! The Truth hath not forgotten thee. Praise be to God, thou didst attain His presence and art remembered in the Most Holy Court. And all these things have appeared as a grace from His presence.

3 اى محمّد حقّ ترا فراموش ننموده الحمد لله بلقا فائز شدى و در ساحت اقدس مذكورى و جميع اين امور فضلاً من عنده ظاهر شده

4 Strive thou, God willing, to drink from the Kawthar of unity and to act as behooveth thee. The Truth seeth and heareth. Whosoever acteth in accordance with that which hath been

4 انشآءالله جهد نما تا از كوثر اتّحاد بياشامى و بما ينبغى عامل گردى حقّ بينا و شنواست هر

commanded will assuredly attain unto the infinite bounties of God.

نفسی بآنچه امر شده عمل نماید البتّه بفیوضات نامتناهیهٔ الهیّه فائز گردد

5 Glory be upon thee and upon those who have acted as they were commanded by God, the One, the Commanding, the All-Informed. Praise be to God, the Single One, the All-Powerful, the Most High, the Mighty, the Great.

5 البهآء علیک و علی الّذین عملوا بما امروا به من لدی الله الواحد الآمر الخبیر الحمد لله الفرد المقتدر المتعالی العزیز العظیم

BLIB_Or15710.234b, BLIB_Or15715.056b

BH07473

To: Rubabih daughter of Muhammad Sadiq, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 He is the Most Great, the Most Glorious

1 هو الأعظم الأکرم

2 O My handmaid! O My handmaid! Thy letter hath come and been presented by the servant who standeth at the door. We have answered thee with that which God hath sent down in the Book. Verily, He loveth the one who hath loved Him and remembereth the one who hath remembered Him. Thy Lord is, in truth, the Compassionate, the Mighty, the All-Knowing.

2 امتی امتی قد حضر کتابک و عرضه العبد الحاضر لدی الباب اجبناک بما انزله الله فی الکتاب انّه یحبّ من احبّه و یذکر من ذکره انّ ربّک لهو المشفق العزیز العلّام

3 We have heard thy cry in the love of God and thy sighs for this Cause, before which all necks have bowed when it appeared. Rejoice thou in My remembrance, then give thanks to thy Lord for this bounty that hath encompassed all possibility.

3 قد سمعنا ضجیجک فی حبّ الله و زفراتک فی هذا الأمر الّذی اذا ظهر خضعت له الرّقاب ان افرحی بذکری ثمّ اشکری ربّک بهذا الفضل الّذی احاط الامکان

4 When thou perceivest the fragrance of My raiment from My letter, arise from thy place and say: "Praise be unto Thee, O God of existence and King of the Kingdom! I beseech Thee by the Name through which Thy Cause and Thy sovereignty were made manifest, and Thy power and might prevailed, to make me among those women who have turned with their hearts to Thy most exalted horizon and who have voiced Thy praise in the kingdom of creation. Verily, Thou art powerful over what Thou willest. There is none other God but Thee, the Forgiving, the Generous."

4 اذا وجدت عرف قمیصی من کتابی قومی عن مقامک و قولی لک الحمد یا اله الوجود و مالک الملکوت اسئلک بالاسم الّذی به ظهر امرک و سلطانک و غلبت قدرتک و اقتدارک بأن تجعلنی من اللّائی اقبلن بقلوبهنّ الی افقک الأعلی و نطقن بثنائک فی ملکوت الانشآء انّک انت المقتدر علی ما تشآء لا اله الّا انت الغفور الکریم

BLIB_Or15719.131c

BH07712

To: Haydar Quli Khan, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 He is the Faithful Rememberer!

1 هو الذّاكر الأمين

2 God beareth witness in the Kingdom of Utterance that there is none other God but Him, and He Who speaketh is indeed the Preserved Tablet and the Inscribed Book. Whoso hath attained unto recognition of Him hath verily attained unto the recognition of God from time immemorial, and whoso turneth away is of them that have denied the rights of God and that which the All-Merciful hath revealed in the Book.

2 شهد الله فی ملکوت البیان انّه لا اله الّا هو و الّذی ینطق انّه لهو اللّوح المحفوظ و الکتاب المسطور من فاز بعرفانه انّه قد فاز بعرفان الله فی ازل الآزال و الّذی اعرض انّه ممّن انکر حقوق الله و ما انزله الرّحمن فی الکتاب

3 O people of Baha! Hold fast unto pure servitude unto God. Thus doth He Who possesseth the Sacred Texts and Tablets command you. By God! He commandeth you that which profiteth you, as every fair-minded and discerning one doth testify.

3 یا اهل البهآء تمسّکوا بالعبودیّة الصّرفة لله کذلک یأمرکم من عنده الزّبر و الألواح تالله انّه امرکم بما ینفعکم یشهد بذلک کلّ منصف بصّار

4 O thou who art mentioned before the Wronged One! When thou didst attain unto the verses of thy Lord and didst drink therefrom the choice wine of recognition, say: Praise be unto Thee, O Revealer of verses, for having turned towards me despite my unworthiness. Verily Thou art the Almighty, the Glorious, the All-Bountiful. Thus hath the Pen spoken by command of the Ancient King, that thou mightest render thanks unto thy Lord at eventide and at dawn.

4 انّک یا ایّها المذکور لدی المظلوم اذا فزت بآیات ربّک و شربت منه رحیق العرفان قل لک الحمد یا منزل الآیات بما توجّهت الیّ من غیر استحقاق انّک انت المقتدر العزیز الفضّال کذلک نطق القلم امراً من لدن مالک القدم لتشکر ربّک فی العشیّ و الاشراق

AQA5#114 p.141

BH07853

To: Abdu'l-Husayn Samandari, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the name of the Everlasting Speaker

1 بنام گویندهٔ پاینده

2 We have heard thy call and from the direction of the Prison have turned toward thee, and make mention of thee with these sublime words, each of which hath shone forth like the Sun of Truth from the Dayspring of the mouth of the All-Merciful.

2 ندایت را شنیدیم و از شطر سجن بتو توجّه نمودیم و باین کلمات علیا که هر یک بمثابهٔ آفتاب حقیقت از مطلع فم رحمن اشراق نموده ترا ذکر مینمائیم

3 By the life of God! This is a mighty station, and this is the station which hath been the hope of them that are nigh and of the sincere ones. God willing, thou shalt be assisted to preserve it.

3 لعمر الله هذا مقام عظیم و هذا لمقام الّذی کان امل المقرّبین و المخلصین انشآءالله بر حفظ آن موفّق شوی

4 From thy petition was inhaled the fragrance of sincerity and witnessed the warmth of divine love. By My life! This beseemeth thee by virtue of thy kinship to him whom We named Samandar in the Most Great Scene. Be thou thankful and among them that remember.

4 از عریضه‌ات عرف خلوص استشمام شد و حرارت محبّت الهی مشاهده گشت لعمری هذا ینبغی لک لنسبتک الی من سمّیناه فی المنظر الأکبر بالسّمندر ان اشکر و کن من الذّاکرین

5 Verily We have made mention of thy father with such mention whereby the Balance was set up and the mountains swept away. Blessed art thou, and thy father, and thine uncle, and they that have attained unto this most glorious station when the Lord of Names came with manifest sovereignty.

5 انّا ذکرنا اباک بذکر به نصب المیزان و مرّت الجبال طوبی لک و لأبیک و عمّک و للّذین فازوا بهذا المقام الأسنی اذ اتی مالک الأسمآء بسلطان مبین

6 Praise be to God, the Lord of the worlds.

6 الحمد لله ربّ العالمین

BLIB_Or15710.226a, BLIB_Or15719.130a, MJAN.060, AYBY.083a

BH08438

To: Karbalai Muhammad, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 He is the All-Knowing Speaker from time immemorial and unto everlasting.

1 اوست گویندهٔ دانا لمیزل و لایزال

2 The false one hath misled the people in the name of truth. O ye who drink from the wine of inner meanings, be ye aware, for thieves lie in ambush, waiting and watching, and have appeared with utmost cunning and guile, that perchance they may hold back the servants from the supreme horizon and deprive them of the ocean of divine mercy.

2 باطل باسم حقّ ناس را گمراه نمود ای شاربان رحیق معانی آگاه باشید چه که دزدان در کمینگاه مترصّد و منتظرند و بکمال وسوسه و حیله ظاهر شده‌اند که شاید عباد را از افق اعلی منع نمایند و از بحر رحمت الهی محروم سازند

3 Blessed is the servant whom the intimations of the people have not withheld from God, the Lord of what was and what shall be.

3 طوبی لعبد ما منعته اشارات القوم عن الله ربّ ما کان و ما یکون

4 All the friends must manifest perfect unity and harmony, and must stand so firm in the Cause of God that neither the books of the world nor the tongues of the nations shall hold them back

4 باید جمیع دوستان بکمال اتّحاد و اتّفاق ظاهر شوند و بر امر الله بشأنی مستقیم باشند که کتب عالم و السن امم ایشانرا از مطلع الهام و مشرق بیان منع ننماید نعیماً للعارفین و هنیئاً للسّامعین

from the Dayspring of Divine Inspiration and the Dawning-Place of Utterance. How excellent is this for them that know, and how pleasing for them that hear!

5 The glory be upon thee and upon them that are with thee among those who have believed in the One, the All-Informed.

5 البهآء علیک و علی من معک من الّذین آمنوا بالفرد الخبیر

BLIB_Or15697.273b

BH08162

To: Karbalai Muhammad Salih, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 In the name of the Best-Beloved of all worlds!

1 بنام محبوب عالمیان

2 We gave glad tidings of this blessed Day to all peoples in the former Books, and all were expectant. Yet when the Sun of verses dawned from the horizon of the divine Tablet and the morn of reunion broke, all were found to be veiled and deprived, save those souls who shattered the idol of vain imaginings through the power of the name of Truth and, having detached themselves from all else but God, turned toward the supreme horizon.

2 جمیع امم را در کتب قبل باین یوم مبارک بشارت دادیم و کلّ هم منتظر معذلک چون شمس آیات از افق سماء لوح الهی اشراق نمود و صبح وصال دمید کلّ محجوب و محروم مشاهده شدند مگر نفوسیکه صنم اوهام را باسم حقّ شکستند و از ما سوی الله گذشته بافق اعلی توجّه نمودند

3 I swear by the ocean of the All-Merciful's utterance that such souls possess a station which the Book of the world and the pens of nations are powerless to describe. O friends! Strive to attain unto that which is the cause of the perpetuation of spirits, bodies and names. Thus doth the Wronged One counsel you from His prison. Praise be to God, the Lord of all worlds.

3 قسم ببحر بیان رحمن که آن نفوس مالکند مقامی را که کتاب عالم و اقلام امم از وصف آن عاجز و قاصر است ایدوستان جهد نمائید تا بامریکه سبب بقای ارواح و اجساد و اسماء است فائز شوید کذلک یوصیکم المظلوم اذ کان فی السّجن الحمد لله ربّ العالمین

BLIB_Or15715.110b

BH08443

To: Mashhadi Zaynul-Abidin Nurani, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 In the Name of the one incomparable God!

1 بنام خداوند یکتا

2 The Wronged One of the horizons, despite the tribulations that descended and calamities that befell Him, summoned all the peoples of the world to God, exalted be His glory. In some of the blessed divine utterances, He spoke in such moving terms that souls willingly sacrificed themselves in the path of the Friend with the utmost joy and delight, and at the altar of sacrifice they spoke the divine Name. I swear by the Most Great Name, those souls in the highest Paradise eternally enjoy God's infinite bounties through His most beautiful names.

2 مظلوم آفاق مع بلایای وارده و رزایای نازله جمیع اهل عالم را بحقّ جلّ جلاله دعوت نمود در بعضی کلمهٔ مبارکهٔ الهیّه بشأنی مؤثّر که جانرا در سبیل دوست بتمام روح و ریحان انفاق نمودند و در مقرّ فدا باسم الهی ناطق قسم باسم اعظم آن نفوس در فردوس اعلی بدوام اسماء حسنی بنعمتهای لا یتناهیهٔ الهیّه متنعّمند

3 O friends! Strive ye, for the Nightingale of Revelation warbles upon the branches of the Tree of Life, speaking with most eloquent utterance. Blessed is the one who in this blessed Day has attained to that which God has willed. Such a one is numbered among the people of Baha in the Book of Names.

3 ایدوستان جهد نمائید عندلیب وحی بر اغصان شجرهٔ حیات مغرّد و بافصح بیان ذاکر و ناطق نیکوست حال نفسیکه در این یوم مبارک بما اراده الله فائز گشت اوست از اهل بها در کتاب اسماء

4 Verily He speaks the truth and guides to the Way. There is no God but Him, the Single, the Mighty, the Beautiful.

4 انّه ینطق بالحقّ و یهدی السّبیل لا اله الّا هو الفرد العزیز الجمیل

BLIB_Or15697.273a, LMA2.471

BH08049

To: Mirza Baqir, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 He is the Most Holy, the Most Great!

1 هو الأقدس الأعظم

2 The Wronged One calleth aloud from the Most Great Prison and summoneth all to God, the Lord of eternity, yet most of the peoples remain heedless. We called them to the supreme Paradise, yet they have imprisoned Us in this mighty fortress. They have denied the Light and sought to extinguish it with their mouths. Thus have their evil selves seduced them in that they have followed every ignorant doubter.

2 انّ المظلوم ینادی فی السّجن الأعظم و یدع الکلّ الی الله مالک القدم ولکنّ الأمم اکثرهم من الغافلین انّا دعوناهم الی الجنّة العلیا و هم حبسونا فی هذا الحصن المتین قد انکروا النّور و ارادوا ان یطفئوه بأفواههم کذلک سوّلت لهم انفسهم الخبیثة بما اتّبعوا کلّ جاهل مریب

3 It behooveth every servant to render thanks unto God in this Revelation whereby the horizon of the world hath been illumined and all things have proclaimed: The Kingdom belongeth unto God, the Lord of all worlds! This is the Day which Muhammad, the Messenger of God, and before Him the Torah and the Gospel, did foretell. Soon shall they who have been heedless thereof bewail their plight, and they shall find for themselves neither protector nor helper.

3 ينبغى لكلّ عبد ان يشكر الله فى هذا الظّهور الّذى به انار افق العالم و نطقت الأشيآء الملک لله ربّ العالمين هذا يوم به اخبر محمّد رسول الله و من قبله التّورية و الانجيل سوف ينوحون الّذين غفلوا عنه و لن يجدوا لأنفسهم من معين و لا من نصير

4 When thou hast attained unto the Tablet of the Wronged One, recite it with the denizens of Paradise, then give thanks unto thy Lord, the Mighty, the Praiseworthy.

4 انّک اذا فزت بلوح المظلوم ان اقرئه بربوات اهل الفردوس ثمّ اشکر ربّک العزيز الحميد

BLIB_Or15715.109c

BH08592

To: Muhammad Karim, in Nayriz
Date: 1298-06-03 [1881-May-3]

He is the Most Holy, the Most Great

هو الأقدس الأعظم

O Muhammad-Karim! Your letter was presented before the Wronged One and the servant in attendance read it. Verily your Lord is the Hearing, the Responding One. Say: Glory be to You, O You by Whose name the rivers flow, the fruits appear, and the mysteries emerge! I beseech You by Your Most Exalted Self and the Manifestations of Your power in the kingdom of creation to ordain through Your Most Exalted Pen that which will enable me to remain steadfast in Your Cause - the Cause that has shaken the foundations of Your creation. O my Lord! I am the weak one who has clung to the cord of Your power, and I am the poor one who has held fast to the hem of Your riches. I beseech You not to withhold from me the appearance of Your grace. Verily You are the Powerful, the Most High, the Mighty, the Great. O Karim! Read what has been sent down to you from the Kingdom of Utterance, then give thanks to your Lord, the Generous One. The Glory be upon you and upon your wife who has believed in God, the Lord of the worlds.

يا محمّد قبل کريم قد حضر کتابک لدى المظلوم و قرأه العبد الحاضر انّ ربّک لهو السّامع المجيب قل سبحانک يا من باسمک جرت الأنهار و ظهرت الأثمار و برزت الأسرار اسئلک بنفسک العليا و مظاهر قدرتک فى ملکوت الانشآء بأن تکتب لى من قلمک الأعلى

ما يجعلنى مؤيّداً على الاستقامة على امرک الّذى به تزعزع ارکان خلقک اى ربّ انا الضّعيف قد تمسّکت بحبل قدرتک و انا الفقير تشبّثت بذيل غنائک اسئلک بأن لا تمنعنى عن ظهور فضلک انّک انت المقتدر المتعالى العزيز العظيم يا کريم ان اقرء ما نزل لک من ملکوت البيان ثمّ اشکر ربّک الکريم البهآء عليک و على ضلعک الّتى آمنت بالله ربّ العالمين

BLIB_Or15719.133b

BH08530

To: 'Ali Muhammad, in Nayriz
Date: 1298-06-03 [1881-May-3]

هو الغافر التّوّاب

He is the Forgiver, the Ever-Relenting

يا ايّها المتوجّه الى الوجه قد سمعنا ضجيجک و صريخک و اعترافک بخطيئاتک انّ ربّک لهو العليم الخبير انّا غفرناک فضلاً من عندنا و کفّرنا عنک جريراتک رحمةً من لدنّا بما وجدناک مقبلاً الى الله ربّ العالمين

O thou who hast turned thy face toward the Countenance! We have heard thy cry and thy lamentation, and thy confession of thy sins. Verily thy Lord is the All-Knowing, the All-Informed. We have, of Our grace, forgiven thee and remitted thy transgressions, as a mercy from Our presence, inasmuch as We found thee turning unto God, the Lord of all worlds. It behooveth thee and those who believe not to approach except by His leave, nor to speak save that which hath been revealed in His mighty Tablet. Say: O peoples of the earth! Cast away your own wills and hold fast unto the Will of God, the Possessor of this resplendent Day. Cast behind your backs your desires and cleave unto the desire of God, the One, the Single, the All-Informed. Rejoice thou that from the horizon of the heaven of thy Lord's mercy the sun of forgiveness hath shone forth, and say: Praise be unto Thee, O Beloved of hearts, and glory be unto Thee, O Goal of them that know Thee! The splendor rest upon thee and upon them that have cast away idle fancies when the light of certitude did shine forth.

لک و للّذين آمنوا ان لا يتوجّهوا الّا بعد اذنه و لا يتکلّمو الّا بما نزّل فی لوحه العظيم قل يا ملأ الأرض ضعوا مشيّاتکم و تمسّکوا بمشيّة الله مالک هذا اليوم المنير دعوا ارادتکم عن ورائکم و تشبّثوا بارادة الله الملک الفرد الخبير ان افرح بما اشرقت من افق سمآء عناية ربّک الرّحمن شمس الغفران و قل لک الحمد يا محبوب القلوب و لک الثّنآء يا مقصود العارفين البهآء عليک و علی الّذين نبذوا الأوهام اذ اشرق نور اليقين

INBA15:371, INBA26:375a

BH08332

To: Ibrahim (related to Kalb-Ali), in Qazvin
Date: 1298-06-03 [1881-May-3]

1 هو الأقدس الأعظم

1 He is the Most Holy, the Most Great

2 قد حضر کتابک و عرضه العبد الحاضر لدی المظلوم و اجبناک بهذا اللّوح العزيز البديع قل سبحانک يا اله الکائنات و مالک الممکنات اسئلک باشراقات انوار شمس ظهورک و بلآلئ بحر بيانک بأن تجعلنی فی کلّ الأحوال مستقيماً علی حبّک و مقبلاً الی افقک و ناطقاً بذکرک ای ربّ فاکتب لی بعنايتک الکبری ما کتبته

2 Your letter arrived and was presented by the servant who is present before the Wronged One, and We have answered you with this wondrous and mighty Tablet. Say: Glory be to Thee, O God of all beings and Master of all created things! I beseech Thee by the splendors of the lights of the Sun of Thy Manifestation and by the pearls of the ocean of Thy utterance, to make me in all conditions steadfast in Thy love, turned toward Thy horizon, and speaking in Thy remembrance. O my Lord!

Write down for me, through Thy great favors, that which Thou hast written for Thy chosen ones who have spent all they possessed in Thy path. O my Lord! I am the poor, the helpless, the lowly, and Thou art the Powerful, the Generous, the Forgiving, the Bountiful. I beseech Thee, O God of Names, by the Most Great Word, to forgive me and absolve me of my offenses, and assist me in that which Thou lovest and approvest. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Knowing, the All-Wise.

لأصفيائک الّذين انفقوا ما عندهم فی سبيلک ای ربّ انا الفقير العاجز المسکين و انت المقتدر الباذل الغفور الکريم اسئلک يا اله الأسمآء بالکلمة العليا بأن تغفر لی و تکفّر عنّی جريراتی و ايّدنی علی ما تحبّ و ترضی انّک انت المقتدر علی ما تشآء لا اله الّا انت العليم الحکيم

BLIB_Or15715.055d, AQMJ2.070

BH08114

To: Afsanih daughter of Abdul-Baqi, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the Name of the Beloved of the Worlds!

1 بنام محبوب عالميان

2 O maidservant of God! The favoring glance of the Lord of Names hath ever been and shall continue to be directed towards His servants and handmaidens. The Most Exalted Pen hath, at all times, been occupied with the mention of His loved ones.

2 ای امةالله طرف عنايت مالک اسماء بعباد و اماء خود متوجّه بوده و خواهد بود قلم اعلی در کلّ احيان بذکر دوستان مشغول

3 How blessed is the state of those souls who, in this Day which is the Lord of Days, have drunk from the ocean of divine knowledge and attained unto the station of certitude. How many were the souls who laid claim to steadfastness, yet were unsettled by the croak of a raven, to such degree that they turned away from the Mother Book of God.

3 نيکوست حال نفوسيکه در اين يوم که سيّد ايّامست از بحر عرفان آشاميدند و بمقام ايقان فائز گشتند چه بسيار از نفوس که دعوی استقامت نمودند و بنعيب غراب مضطرب گشتند بشأنيکه از امّ الکتاب الهی اعراض کردند

4 Blessed art thou and blessed is thy mother who hath ascended unto God, the Lord of all worlds. We make mention of her at this moment from My Most Exalted Pen, that the sweet fragrance of thy Lord's loving-kindness, the Forgiving, the Bountiful, may be diffused.

4 ای کنيز من و فرزند کنيز من طوبی لک و لأمّک الّتی صعدت الی الله ربّ العالمين انّا نذکرها فی هذا الحين من قلمی الأعلی ليتضوّع عرف عناية ربّک الغفور الکريم

5 The glory rest upon thee and upon her and upon thy father and thy brother and upon those who have quaffed the choice wine in the name of their Lord, the Compassionate, the All-Forgiving, the Merciful.

5 البهآء عليک و عليها و علی ابيک و اخيک و علی الّذين شربوا الرّحيق باسم ربّهم المشفق الغفور الرّحيم

BLIB_Or15706.227, BLIB_Or15710.224, BLIB_Or15715.089b, AQA5#099 p.115

BH08121

To: Muhammad Hasan Khan, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 He is the Speaker in the Kingdom of Utterance!

1 هو النّاطق فی ملکوت البیان

2 O friends! The world hath never had, nor doth it now possess, any constancy. At all times it hath borne and continueth to bear witness to its own transience. Yet those endowed with hearing and sight have been, and still are, few.

2 ای دوستان دنیا را وفائی نبوده و نیست در جمیع احیان بفنای خود شهادت داده و میدهد ولکن اهل سمع و بصر کمیاب بوده و هستند

3 Beseech ye God that He may, with the finger of His power, rend asunder the veils that have hindered men, and withhold them not from beholding the lights of the Sun of Revelation. A hundred thousand regrets that they have deprived themselves of His infinite bounties and occupied themselves with worthless trifles that neither nourish nor satisfy. Ere long they shall testify to their own loss. Thus hath the Most Exalted Pen spoken, as a token of His grace. He, verily, is the All-Bountiful, the Generous.

3 از حقّ بطلبید تا حجبات مانعه را باصبع قدرت خرق فرماید و عباد را از مشاهدهٔ انوار آفتاب ظهور منع ننماید صدهزار افسوس که از فیوضات لانهایه خود را محروم ساختند و بزخارف لایسمنهٔ لایغنیه مشغول گشتند عنقریب بخسران خود شهادت دهند کذلک نطق قلمی الأعلی فضلاً من عنده انّه لهو الفضّال الکریم

4 Yet God hath had, and will continue to have, such servants as are not prevented by the defenses of the world from the Most Great Name, nor by the hosts of earth from the Lord of the seen and the unseen. He, verily, is the All-Knowing, the All-Informed.

4 ولکن از برای حقّ عبادی بوده و خواهد بود که ایشانرا مدافع عالم از اسم اعظم منع ننماید و جنود ارض از مالک غیب و شهود محروم نسازد انّه لهو العالم الخبیر

5 Praise be to God, the Almighty, the All-Powerful.

5 الحمد لله المقتدر القدیر

BLIB_Or15697.284a, BLIB_Or15710.229a

BH08091

To: Tajud-Din Sarvistani, in Fars
Date: 1298-06-03 [1881-May-3]

1 He is the One dawning from the horizon of the Kingdom.

1 هو المشرق من افق الملکوت

2 We, from this most exalted station, bestow glory upon the faces of those who have turned and attained the pure wine which was unsealed through My Name, the Mighty, the Powerful.

2 انّا نکبّر من هذا المقام الأعلی علی وجوه الّذین اقبلوا و فازوا بالرّحیق الأصفی الّذی فتح باسمی المقتدر القدیر

3 The proof hath appeared and the sun of evidence hath shone forth from the horizon of possibility, yet the people are in

3 قد ظهرت الحجّة و اشرقت شمس البرهان من افق الامکان ولکنّ النّاس فی وهم عظیم نبذوا مالک

grievous error. They have cast aside the Lord of Names and followed every evil one who hath turned away from the All-Informed.

الأسمآء و اتّبعوا کلّ شیطان اعرض عن الفرد الخبیر

4 Say: Fear God and follow not your desires. Follow Him Who hath come to you with a manifest sovereignty. Beware lest the ornaments of the world withhold you from the Lord of Names. Leave behind what ye possess by command of God, the Ordainer, the All-Wise.

4 قل اتّقوا الله و لا تتّبعوا اهوائکم ان اتّبعوا من اتاکم بسلطان مبین ایّاکم ان تمنعکم زخارف الدّنیا عن مالک الأسمآء دعوا ما عندکم امراً من لدی الله الآمر الحکیم

5 Soon shall the world and all that ye behold today perish, and there shall endure that which hath been ordained for you by the finger of your Lord's will, the All-Knowing. Thus hath the Supreme Pen given glad tidings to the company of the Abha Kingdom who have arisen to serve the Cause of their Lord, the Mighty, the Inaccessible.

5 سوف تفنی الدّنیا و ما ترونه الیوم و یبقی ما قدّر لکم من اصبع ارادة ربّکم العلیم کذلک بشّر القلم الأعلی ملأ البهآء الّذین قاموا علی خدمة امر ربّهم العزیز المنیع

INBA51:456b, BLIB_Or15697.279

BH08712

To: Amatullah Jani, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 In the name of the All-Seeing Lord!

1 بنام خداوند بینا

2 O maidservant of God! God willing, mayest thou be successful through divine bounty and act according to that which is acceptable in His presence. Today all the friends must fix their gaze upon the Supreme Horizon and hold fast unto that which God hath ordained in the Book. Be thou thankful unto thy Lord, the All-Merciful.

2 ای امةالله انشآءالله بعنایت الهی فائز باشی و بآنچه لدی الوجه مقبولست عامل امروز جمیع دوستان باید بافق اعلی ناظر باشند و بما حکم به الله فی الکتاب متمسّک ان اشکری ربّک الرّحمن

3 Verily He hath turned toward thee from His Most Great Scene and His Most Luminous Prison, and remembereth thee with that which hath caused the fragrance of utterance to be diffused throughout contingent being.

3 انّه توجّه الیک من منظره الأکبر و سجنه الأنور و یذکرک بما تضوّع به عرف البیان فی الامکان

4 We send greetings to all the handmaidens in that land. The glance of God is directed towards all, and they must, with utmost sanctity and detachment, be engaged in the mention of the Peerless Friend. Verily He answereth whosoever calleth upon Him and turneth unto whosoever hath turned unto Him. He, verily, is the Near One, the Watchful.

4 جمیع اماء آن ارض را تکبیر میرسانیم لحاظ حقّ بکلّ متوجّه و باید بکمال تقدیس و تنزیه کلّ بذکر دوست یکتا ناطق باشند انّه یجیب من دعاه و یتوجّه الی من توجّه الیه انّه هو القریب الرّقیب

5 Glory be upon thee and upon My handmaidens in that place, from Him Who is the imprisoned Stranger.

5 البهآء علیک و علی امائی فیهناک من لدی المسجون الغریب

BLIB_Or15719.112a

BH08643

To: Asadullah, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 He is the One Who dominates all names

2 Praise be to God that the realm of existence hath been illumined and brightened by the Sun of the Divine Name, and the Call of the Divine Tree hath been raised. Blessed is the state of the one who hath heard His Call and turned towards His horizon and hath been confirmed in serving His Cause. I swear by the Sun of Manifestation that this Day hath no like or equal. Strive ye and attain unto lofty stations. Let not the opportunity slip from your grasp, and arise to that which beseemeth the station of man. With the utmost joy and fragrance, occupy yourselves with the remembrance of the Beloved of all creation, and hold fast unto the Divine Book. By the life of God! Verily it will guide you to His straight path and draw you nigh unto Him through His grace. Verily He is the Forgiving, the Generous.

1 بسمه المهیمن علی الأسمآء

2 الحمد لله عرصهٔ هستی بنیّر اسم الهی منوّر و روشن گشته و ندای سدره مرتفع شده نیکوست حال نفسیکه ندایش را شنید و بافقش اقبال نمود و بر خدمت امرش موفّق گشت قسم بآفتاب ظهور امروز را مثل و مانندی نبوده و نیست جهد نمائید و تحصیل مقامات عالیه کنید فرصت را از دست مدهید و بآنچه سزاوار مقام انسانیست قیام نمائید با کمال روح و ریحان بذکر محبوب امکان مشغول باشید و بکتاب الهی متمسّک شوید لعمر الله انّه یهدیکم الی صراطه المستقیم و یقرّبکم الیه فضلاً من عنده انّه لهو الغفور الکریم

BLIB_Or15697.272

BH08917

To: Mulla Muhammad Jafar, in Nayriz
Date: 1298-06-03 [1881-May-3]

He is the Most Great!

God hath caused sedition and calamities to arise among those who have disbelieved, that there might be manifested that which He revealed in the Surih of Ra'is. Read ye it, that ye may be assured that with Him is the knowledge of all things in a perspicuous Book.

هو الأعظم

قد اوقع الله الفتن و البلایا بین الّذین کفروا لیظهر ما انزله فی سورة الرّئیس ان اقرؤوها لتوقنوا بأن عنده علم کلّشیء فی کتاب مبین قد اخبرنا العباد بما یأتی فلمّا اتی و ظهر ما اخبر به القیّوم بعد

We informed the servants of that which was to come, but when there came to pass and was made manifest that which the Self-Subsisting had foretold after the Qa'im, they denied God, the Lord of all worlds, except such as God desired. He, verily, is the All-Knowing, the All-Wise.

Know ye, O My loved ones, that God hath adorned the Tree of Man with branches and twigs and leaves. Know ye this and be not of the heedless. These are indeed the virtues which We have detailed in My mighty Book.

O My loved ones! Hold fast unto that which I have commanded you from My presence, and I am the All-Informed.

القائم كفروا بالله ربّ العالمين الّا من شآء الله انّه لهو العليم الحكيم فاعلموا يا احبّائى انّ الله قد زيّن سدرة الانسان بالأغصان و الأفنان و الأوراق ان اعرفوا و لا تكونوا من الغافلين و انّها لهى الأخلاق الّتى فصّلناها فى كتابى العزيز يا احبّتى تمسّكوا بما امرتم من عندى و انا الخبير

BLIB_Or15696.025d, BLIB_Or15734.2.094b

BH08697

To: Mulla Nad Ali, in Nayriz
Date: 1298-06-03 [1881-May-3]

He is the One manifest above all things.

We make mention of those who have attained unto the days of God and His knowledge, and turned unto Him when every idolatrous infidel turned away. We promised those on earth this Most Great Manifestation, but when He came and appeared in truth, the peoples turned away from Him save those whom God, the Mighty, the Bestower, willed.

Arise to serve the Cause and remind the people through this Tablet whereby the cock of the Divine Throne crowed and the nightingale of utterance warbled upon the branches. Beware lest anything prevent thee from thy Lord's path or any matter frighten thee in these days. Leave what the people possess and take what thou art commanded in the Book.

By the life of God! He will protect thee and guide thee to a station whereof the pens are powerless to make mention.

هو الظّاهر فوق الأشيآء

انّا نذكر الّذين فازوا بأيّام الله و عرفانه و اقبلوا اليه اذ اعرض عنه كلّ مشرک كفّار انّا وعدنا من على الأرض بهذا الظّهور الأعظم فلمّا اتى و ظهر بالحقّ اعرض عنه الأمم الّا من شآء الله العزيز الوهّاب قم على خدمة الأمر و ذكّر النّاس بهذا اللّوح الّذى به دلع ديک العرش و نطق عندليب البيان على الأغصان ايّاک ان يمنعک شيء عن صراط ربّک او يخوّفک امر فى هذه الأيّام دع ما عند النّاس و خذ ما امرت به فى الكتاب لعمر الله انّه يحفظک و يهديک الى مقام عجزت عن ذكره الأقلام

BLIB_Or15697.276b

BH08970

To: Yusuf, in Nayriz
Date: 1298-06-03 [1881-May-3]

In the Name of the Peerless Lord:

The Most Exalted Pen beareth witness that at all times hath It made mention of the friends on behalf of the Lord of Religions, and guided them to the Living Waters. How excellent is the state of him who, detached from all else but God, hath turned unto Him and partaken thereof in His one and only Beloved Name.

Night and day divine outpourings rain down from the heaven of grace, yet most are heedless thereof, for they have forsaken that which is with God and occupied themselves with that which is with them.

Beseech thou God that He withhold not His heedless servants from the ocean of His knowledge, nor debar them from the Most Exalted Horizon. Verily, He is the Hearer, the Answerer.

Glory be upon them that have believed in this wondrous and glorious Day.

بنام خداوند بیمانند

قلم اعلی شهادت میدهد باینکه در کلّ احیان از جانب مالک ادیان دوستانرا ذکر نموده و بکوثر حیوان دلالت فرموده نیکوست حال نفسیکه منقطعاً عمّا سوی الله باو اقبال نمود و باسم دوست یکتا از او آشامید در لیالی و ایّام فیوضات الهی از سماء عنایت جاری و نازل ولکن اکثری از آن غافل چه که از ما عند الله گذشته‌اند و بما عندهم مشغولند از حقّ بطلب عباد غافل را از دریای دانائی خود محروم نفرماید و از افق اعلی ممنوع نگرداند انّه لهو السّامع المجیب البهآء علی الّذین آمنوا بهذا الیوم العزیز البدیع

BLIB_Or15697.277b

BH09133

To: Aqa Abdul-Ali, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the name of the All-Seeing Lord!

2 O 'Abdu'l-'Ali, goodly is thy name. God willing, mayest thou become worthy of this name. The grace of the True One hath been and shall ever be vouchsafed unto all, and He hath summoned all with one call to the supreme horizon. Blessed is the soul that hath hearkened to the call and attained the response. The treasures of earth and heaven cannot equal one word "yea," for if today a soul attaineth unto this word, he hath been and shall be independent of all the words of the people of the world. But if, God forbid, he becometh heedless, the treasures and riches of the earth shall profit him not. Thus

1 بنام خداوند بینا

2 یا عبدالعلی اسمت نیکوست انشآءالله بما ینبغی لهذا الاسم فائز باشی عنایت حقّ نسبت بکلّ بوده و خواهد بود و جمیع را بیک ندا بافق اعلی دعوت نمود طوبی از برای نفسیکه ندا را شنید و بجواب فائز گشت بیک کلمهٔ بلی معادله نمینماید خزائن ارض و سماء چه که امروز اگر نفسی باینکلمه فائز شود او غنی از کلمات اهل عالم بوده و خواهد بود و اگر نعوذ بالله غافل گردد دفائن و خزائن ارض او را نفع نبخشد کذلک نطق القلم

hath the Supreme Pen spoken when the Lord of Names was established upon the throne of His Great Name.

الأعلى اذ استوى مالک الأسمآء على عرش اسمه العظيم

3 When thou hast received this Tablet, know thou its station, then give thanks unto thy Lord, the All-Bountiful.

3 اذا فزت باللّوح ان اعرف مقامه ثمّ اشكر ربّک الكريم

BLIB_Or15706.226, BLIB_Or15710.223a, BLIB_Or15715.089a, AQA5#069 p.086

BH08734

To: Fatimih daughter of Hasan, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 In the name of the Beloved of the world

1 بنام محبوب عالم

2 O Fatimih! Your letter was received and attained unto the hearing of the Lord of Ancient Days. Blessed art thou and blessed is thy father who turned his face toward the Countenance until he presented himself at the Gate and heard the call of his Lord, the All-Powerful, the All-Knowing, the All-Wise. God willing, may you speak forth the praise of the Beloved of all creation at all times and conduct yourself with complete sanctification and detachment. The world hath never had and will never have any constancy. Be not grieved by any affairs that occur therein. Make firm the cord of turning unto God. By My life, He sufficeth thee - to this every fair-minded and discerning one doth testify. God willing, may you attain unto that which God hath willed and be observed as sanctified, detached and purified from the varied hues of the world.

2 ای فاطمه عریضه‌ات رسید و باصغاء مالک قدم فائز گشت طوبی لک و لأبیک الّذی توجّه الی الوجه الی ان حضر لدی الباب و سمع ندآء ربّه المقتدر العلیم الحکیم انشآءالله در کلّ احیان بذکر محبوب امکان ناطق باشی و بکمال تقدیس و تنزیه رفتار نمائی دنیا را وفائی نبوده و نیست از امورات وارده٤ در او مکدّر مباش حبل توجّه را بحقّ محکم کن لعمری انّه یکفیک یشهد بذلک کلّ منصف بصیر انشآءالله به ما اراد الله فائز شوی و از الوان مختلفه٤ دنیا مقدّس و منزّه و مبرّا مشاهده گردی

BLIB_Or15710.232a, BLIB_Or15715.056c

BH09003

To: Mulla Ahmad Ali Nayrizi, in Fars
Date: 1298-06-03 [1881-May-3]

He is the Manifest, the Hidden

A Book inscribed hath God, the Lord of all appearance, sent down, yet most of the people remain heedless. By God! The proof hath been perfected, the bounty hath been sent down, and the evidence hath appeared, for the All-Merciful hath come with a sovereignty that hath conquered all who are in the heavens and on earth. Blessed is he who hath turned toward the Most Exalted Horizon and remembereth God, the Lord of the Throne and of the dust. We bear witness that he is of the people of Baha in My mighty Book. Rejoice thou with the greatest gladness, inasmuch as the Lord of Power hath turned toward thee from this wondrous Horizon. Beware lest anything hold thee back from God or tales and images veil thee. Hold thou fast unto the cord of steadfastness in such wise that the allusions of those who have disbelieved in God, the Lord of the worlds, shall not prevent thee. Thus hath the Pen spoken from the presence of the Ancient of Days. Blessed is he who hath heard and responded to his Lord, the Mighty, the All-Wise.

هو الظّاهر المستور

كتاب مسطور قد انزله الله مالک الظّهور ولكن النّاس اكثرهم من الغافلين تالله قد تمّت الحجّة و نزّلت النّعمة و ظهر البرهان اذ اتى الرّحمن بسلطان غلب من فى السّموات و الأرضين طوبى لمن اقبل الى الأفق الأعلى و يذكر الله مالک العرش و الثّرى

نشهد انّه من اهل البهآء فى كتابى العظيم ان افرح بالفرح الأكبر بما توجّه اليک مالک القدر من هذا المنظر البديع ايّاک ان يمنعک شيء عن الله او تحجبک القصص و التّماثيل تمسّک بحبل الاستقامة على شأن لا تمنعک اشارات الّذين كفروا بالله ربّ العالمين كذلک نطق القلم من لدن مالک القدم نعيماً لمن سمع و اجاب ربّه العزيز الحكيم

BLIB_Or15697.275b

BH09519

To: Karbalai Muhammad Taqi, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 In the name of the Peerless All-Knowing One

1 بنام دانای بی‌همتا

2 The Most Exalted Pen speaks in the Persian tongue, that all may attain to and act according to the good-pleasure of God.

2 قلم اعلی بلسان پارسی تکلّم مینماید تا کلّ بمراد الله فائز شوند و باو عمل نمایند

3 Today steadfastness is accounted as the most great of all deeds in the sight of God and is recorded by the Pen of Power in the Divine Book. It is incumbent upon everyone to hold fast unto it and cling to the hem of His bounty, that perchance the various corrupt winds may not prevent him and deprive him from the rose-garden of inner meanings and utterance. This is the counsel of the Wronged One unto all servants. Blessed

3 امروز استقامت از اعظم اعمال لدی الله مذکور و در کتاب الهی از قلم قدرت مسطور بر هر نفسی لازم که باو متمسّک شود و بذیل کرم متشبّث که شاید ارياح مختلفهٔ منتنه او را منع ننماید و از گلزار معانی و بیان محروم نسازد اینست وصیّت

is he who hath heard and acted according to that which hath been enjoined in the Book of God, the Lord of the worlds. And woe unto those who have violated the Covenant and followed every remote clamourer.

مظلوم جميع عباد را نعيماً لمن سمع و عمل بما امر به فی کتاب الله ربّ العالمين و ويل للّذين نقضوا الميثاق و اتّبعوا کلّ ناعق بعيد

BLIB_Or15697.276a

BH09509

To: Abdu'l-Husayn, in Nayriz
Date: 1298-06-03 [1881-May-3]

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

Say: Glory be to Thee, O my God and the God of the worlds, my Answerer and the Answerer of them that are in distress! I beseech Thee by the Word through which that which was and that which shall be were made manifest, that Thou draw me nigh unto Thy most exalted horizon, O Thou in Whose grasp is the reins of all mankind.

I am he, O my God, who hath heard Thy sweetest call and turned unto Thee, O Creator of the heavens! I beseech Thee that Thou disappoint me not from the wonders of Thy bounty and what Thou hast ordained for the choicest among Thy creatures.

O Lord! Thou seest me clinging to the cord of Thy grace and holding fast to the hem of Thy generosity. Wouldst Thou deny one whom Thou hast called unto Thyself? Thou art He to Whose bounty and favors all things have testified. There is none other God but Thee, the All-Bountiful, the Mighty, the Great.

هو الله تعالی شأنه العظمة و الاقتدار

قل سبحانک يا الهی و اله العالمين و مجيبی و مجيب المضطرّين اسئلک بالکلمة الّتی بها ظهر ما کان و يظهر ما يکون بأن تقرّبنی الی افقک الأعلی يا من فی قبضتک زمام الوری انا الّذی يا الهی سمعت ندائک الأحلی و اقبلت اليک يا فاطر السّمآء اسئلک بأن لا تخيّبنی عن بدائع فضلک و ما قدّرته لخيرة خلقک ايربّ ترانی متمسّکا بحبل فضلک و متشبّثا بذيل کرمک هل تمنع من دعوته اليک انت الّذی شهد کلّ شیء بجودک و الطافک لا اله الّا انت الفضّال العزيز العظيم

INBA61:057a, ADM2#041 p.071, AQMM.067

BH09355

To: Shir Muhammad, in Qazvin
Date: 1298-06-03 [1881-May-3]

1 He is the Mighty, the Bestower!

2 Since mention was made of thee in Samandar's letter, therefore hath the Wronged One turned toward thee and made mention of thee in this inscribed Tablet. God willing, thou shalt abide beneath the shade of His providence and soar in the atmosphere of His love. Today is the day of service and the day of deeds. Blessed is the soul that is content and thankful with that which God hath ordained. That which hath flowed from the Most Exalted Pen shall benefit such souls as act upon it and accept it. This is what God hath testified to in His gracious Book. With a hundred thousand tongues be thou grateful to the Beloved of all creation, for He hath guided thee and granted thee a portion from His ocean of love. Verily He is the Generous Bestower.

1 هو العزیز المنّان

2 ذکرت در مکتوب سمندر مذکور لذا توجّه الیک المظلوم و ذکرک فی هذا اللّوح المسطور انشآءالله در ظلّ عنایت حقّ ساکن باشی و در هوای محبّتش طائر امروز روز خدمت و روز عمل است طوبی از برای نفسیکه بما حکم به الله راضی و شاکر مشاهده شد آنچه از قلم اعلی جاری خیر آن بنفوس عاملهٔ مقبله راجع هذا ما شهد به الله فی کتابه الکریم بصدهزار لسان محبوب امکان را شاکر باش چه که ترا هدایت نمود و از بحر محبّت خود قسمت عطا فرمود انّه لهو المعطی الکریم

BLIB_Or15697.284b, BLIB_Or15710.227b

BH09969

To: Haji Ahmad, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 He is the Rememberer and the Remembered One.

2 Say: O my God, my Lord and my Support! I beseech Thee by the Name through which the Sun of utterance shone forth from the horizon of possibility and the Ocean of divine knowledge surged amidst the peoples of all religions, to draw me near in all conditions to the horizon of Thy bounty and aid me to remember Thee and praise Thee among Thy creatures in such wise that the veils of humanity may not prevent me from turning toward Thee, O Thou Who holdest destiny in Thy grasp.

3 O Lord! Thou seest Thy servant turning toward Thee, seeking the Kawthar of Thy loving-kindness. I beseech Thee to deal with me according to what befitteth Thy generosity, Thy grace

1 هو الذّاکر و المذکور

2 قل یا الهی و سیّدی و سندی اسئلک بالاسم الّذی به اشرقت شمس البیان من افق الامکان و ماج بحر العرفان بین ملأ الأدیان بأن تقرّبنی فیکلّ الأحوال الی افق فضلک و تؤیّدنی علی ذکرک و ثنائک بین خلقک علی شأن لا تمنعنی حجبات البشر عن التّوجّه الیک یا مالک القدر

3 ایربّ تری عبدک اقبل الیک و اراد کوثر عنایتک اسئلک بأن تعمل بی ما ینبغی لجودک

and Thy bounty. Verily, Thou art the All-Powerful, the All-Knowing, the All-Wise.

و کرمک و احسانک انّک انت المقتدر العلیم الحکیم

BLIB_Or15697.275a

BH09728

To: Nargis Khatun Dhabih, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 He is the Speaker, the Rememberer, the Preserver, the All-Knowing

1 هو النّاطق الذّاکر الحافظ العلیم

2 I beseech Thee, O my God, by the Word wherein Thou hast treasured the pearls of Thy knowledge, and by the Sea that hath surged in Thy name in Thy days, to ordain for Thy handmaidens that which shall preserve them from drawing nigh unto any except Thee. O Lord! I implore Thee by Thy Self to shield them from every sorrow and grief and from whatsoever may hold them back from Thy most exalted horizon. Verily Thou art the Lord of all beings and the Ruler of the last and the first. There is none other God but Thee, the Mighty, the Great. Bless, O my God, Thy successful servants and Thy successful handmaidens. Verily Thou art the Generous, the Lord of great bounty. There is none other God but Thee, the Ever-Forgiving, the Bountiful.

PM#180x

2 اسئلک یا الهی بالکلمة الّتی فیها کنزت لآلئ علمک و بالبحر الّذی ماج باسمک فی ایّامک بأن تقدّر لامائک ما یحفظهنّ عن التّقرّب الی دونک ای ربّ اسئلک بنفسک بأن تحفظهنّ عن کلّ همّ و غمّ و ما یمنعهنّ عن افقک الأعلی انّک انت مولی الوری و مالک الآخرة و الأولی لا اله الّا انت العزیز العظیم صلّ اللّهمّ یا الهی علی عبادک الفائزین و امائک الفائزات انّک انت الکریم ذو الفضل العظیم لا اله الّا انت الغفور الکریم

INBA18:381a, PMP#180x, AQMJ2.027b

BH09967

To: Mirza Nasrullah son of Mirza Aqa the martyr, in Fars
Date: 1298-06-03 [1881-May-3]

In the Name of God, the Most Holy, the Most Great, the Most Glorious!

Say: Glory be to Thee, O Thou by Whose Name the gate of heaven was opened and the people of creation hastened to the Dayspring of Names! I beseech Thee by the ocean of Thy bounty and the heaven of Thy generosity to ordain for me that

هو الأقدس الأعظم الأبهی

قل سبحانک یا من باسمک فتح باب السّمآء و سرع اهل الانشآء الی مطلع الأسمآء اسئلک بحرِ فضلک و سمآء جودک بأن تقدّر لی ما یقرّبنی الیک ثمّ اکتب لی یا الهی ما ینفعنی فی

which will draw me nigh unto Thee, and to decree for me, O my God, that which shall profit me in this world and the world to come. Verily, Thou art He in Whose grasp is the kingdom of the heavens and of the earth. There is none other God but Thee, the Almighty, the Powerful.

O Lord! This evanescent servant hath clung to Thy eternal Name and turned to Thy horizon, hoping for the wonders of Thy grace. I beseech Thee not to disappoint him of that which is with Thee. Verily, Thou art the Almighty, the Powerful.

الآخرة و الأولى انّک انت الّذی فی قبضتک ملکوت السّموات و الأرض لا اله الّا انت المقتدر القدیر ای ربّ هذا عبدک الفانی قد تمسّک باسمک الباقی و اقبل الی افقک راجیاً بدائع فضلک اسئلک بأن لا تخیّبه عمّا عندک انّک انت المقتدر القدیر

BLIB_Or15719.133a

BH10438

To: Habibullah Khan, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 He is God. He is the One dawning from the horizon of the heaven of mystical knowledge

1 هواللّه هو المشرق من افق سمآء العرفان

2 O Habibullah! The Wronged One makes mention of you in such wise that you may find from it the fragrance of the love of God and the sweet-scented breezes of the garment of His chosen ones - they who hastened to the Sea of Life and attained unto that which none of the followers of religions have attained, save whom God, the Possessor of the kingdom of earth and heaven, the Merciful to both kings and subjects, and the Sovereign of the realm of might, did will. Blessed is the soul that has attained unto this most exalted, most glorious station. And woe unto him who has disbelieved and turned away from God, the Mighty, the Praiseworthy.

2 یا حبیب اللّه یذکرک المظلوم بما تجد منه عرف محبّة اللّه و نفحات قمیص اولیائه الّذین سرعوا الی بحر الحیوان و فازوا بما لا فاز به احد من اهل الأدیان الّا من شآء اللّه مالک الملک و الملکوت و راحم الملوک و المملوک و سلطان الجبروت طوبی لنفس فازت بهذا المقام الأسنی الأسمی و ویل لمن کفر و اعرض عن اللّه الملک العزیز الحمید

INBA15:364a, INBA26:368a

BH11136

To: Ahmad Ali, in Nayriz
Date: 1298-06-03 [1881-May-3]

1 He is the Most Ancient, the Most Great

1 هو الأقدم الأعظم

2 O Ahmad 'Ali! Hearken unto the Call of the ancient King, which hath been raised from the direction of His Most Great Prison.

2 يا احمد قبل على ان استمع ندآء مالک القدم الّذى ارتفع من شطر سجنه الأعظم

ASAT5.246x

BH00322

To: Mirza Asadullah Isfahani
Date: 1298-06-06 [1881-May-6]

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

1 بسم ربّنا الأقدس الأعظم العلىّ الأبهى

2 Praise be befitting and worthy of my Beloved Who caused the Sun of the Most Exalted Word to appear from the horizon of the Tablet through the movement of the Most Exalted Pen, and through that blessed and firm Word adorned the whole world with the garment of existence. He is the Omnipotent, the All-Powerful. The conditions of the world and the intimations of the nations have not and will never prevent Him from that which He hath willed. From time immemorial He hath spoken through the word "Verily I am God" and unto eternity He will utter whatsoever He willeth. No created thing in earth or heaven can frustrate Him, nor can any matter in the kingdom of creation prevent Him from that which He desireth. Exalted be His grandeur, exalted be His dominion, and exalted be His power! He is, verily, the Single, the One, the Mighty, the Omnipotent.

2 حمد محبوبى را لايق و سزاست كه آفتاب كلمهٔ عليا را از افق لوح بحركت قلم اعلى ظاهر فرمود و بآنكلمهٔ مباركهٔ محكمه جميع عالم را بخلع وجود مزيّن نمود اوست قادر و توانا شئونات عالم و اشارات امم او را از آنچه اراده فرموده منع ننموده و نخواهد نمود لم‌يزل بكلمهٔ انّنى انا الله ناطق و لايزال بما اراد متكلّم لا يعجزه شىء عمّا خلق فى الأرض و السّمآء و لا يمنعه امر عمّا شآء فيملكوت الانشآء تعالت عظمته و تعالت سلطنته و تعالت قدرته انّه لهو الفرد الواحد المقتدر القدير

3 I offer praise, peace, and glory unto those who have arisen to aid His Cause and who have voiced His praise amongst His creation. The servant beareth witness that through them steadfastness was manifested among all created things and the banner of victory was raised in this Day wherein the Cry hath been raised, the Sure Hour hath come to pass, and the Calamity hath appeared. These are servants whom the veils of creation

3 اصلّى و اسلّم و اكبّر على الّذين قاموا على نصرة امره و نطقوا بثنائه بين خلقه يشهد الخادم بأنّ منهم ظهرت الاستقامة بين البريّة و نصبت راية النّصرة فى هذا اليوم الّذى فيه ارتفعت الصّيحة و ظهرت الحاقّة و برزت القارعة اولئک عباد ما منعتهم حجبات الانشآء و ما خوّفتهم سيوف

have not hindered and whom the swords of the enemies have not frightened. God hath rendered them sanctified from all corruption and contention and from all that causeth souls to be perturbed. They speak with wisdom, hold fast unto wisdom, and walk in the path of wisdom. These are honored servants, these are sincere servants, no fear shall be upon them, neither shall they grieve.

الأعدآء قد جعلهم الله مقدّسين عن کلّ فساد و جدال و عن کلّ ما تضطرب به النّفوس ینطقون بالحکمة و یتمسّکون بالحکمة و یمشون فی سبیل الحکمة اولئک عباد مکرمون اولئک عباد مخلصون لا خوف علیهم و لا هم یحزنون

4 Glory be unto Thee, O Thou through Whose love the sighs of them that are nigh unto Thee have ascended and the tears of the sincere ones have fallen! I beseech Thee by the Name through which the Day of Judgment was manifested and every wise decree was revealed, to aid Thy loved ones and chosen ones to serve Thy Cause and to manifest that which Thou hast willed in Thy dominion. O my Lord! Thou beholdest them hastening unto Thee, turning unto Thy face, speaking Thy praise amongst Thy servants, and arising to serve Thee in Thy lands. O my Lord! Assist them through Thy power and sovereignty, and ordain for them that which beseemeth Thy bounty and generosity. Verily, Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

4 سبحانک یا من فی عشقک صعدت زفرات المقرّبین و نزلت عبرات الموحّدین اسئلک بالاسم الّذی به ظهر یوم الدّین و برز کلّ امر حکیم بأن تؤیّد اولیائک و اصفیائک علی خدمة امرک و اظهار ما اردته فی مملکتک ای ربّ تراهم مسرعین الیک و المتوجّهین الی وجهک و النّاطقین بثنائک بین عبادک و القائمین علی خدمتک فی دیارک ای ربّ ایّدهم بقدرتک و سلطانک و قدّر لهم ما ینبغی لجودک و کرمک انّک انت المقتدر المتعالی العلیم الحکیم

5 This servant submitteth that your letters, arriving one after another, have been the cause of joy and the source of gladness to the heart. The exalted Truth is witness that this evanescent servant is occupied day and night in remembrance of the friends of God. All that you had written was presented at the Most Holy and Most Exalted Threshold, and in response to each, the Sun of favor hath shone forth from the heaven of the Divine Will. However, the letters addressed to this servant, as well as the petitions, did not reach this evanescent one for some time due to the turmoil in these parts, excessive rain, and other impediments. After their arrival, a detailed account was presented. Some time ago, a Most Holy, Most Exalted Tablet specifically addressed to you was revealed from the heaven of oneness and was dispatched, and likewise, in response to the petitions from the land of Kha, mention of you was revealed from the Most Exalted Pen. God willing, all shall attain unto them. When your letter arrived this time, after this evanescent one had read and reviewed it, he attained the Most Holy Presence and presented all before God. This is what the Tongue of God hath spoken from the Kingdom of Utterance:

5 عرض فانی آنکه دستخطّهای آنجناب متتابعاً مترادفاً علّت بهجت و سبب فرح قلب گردید حقّ منیع شاهد و گواهست که ایخادم فانی در لیالی و ایّام بذکر اولیای حقّ مشغولست و آنچه آنجناب مرقوم داشته بودند در ساحت اقدس امنع عرض شد و در جواب هر یک از سماء مشیّت شمس عنایت مشرق ولکن دستخطّهائیکه باسم این عبد بود و همچنین عرایض مدّتها بجهة انقلاب این اطراف و کثرت باران و موانع اخری باینفانی نرسید و بعد از ورود تفصیل عرض شد چندی قبل لوح امنع اقدس مخصوص آنجناب از سماء احدیّه نازل و ارسال شد و همچنین در جواب عرایض ارض خاء از قلم اعلی ذکر آنجناب نازل انشآءالله بجمیع فائز میشوند در این کرّه که دستخطّ آنجناب رسید بعد از قرائت و اطّلاع اینفانی بساحت اقدس فائز و جمیع را در محضر الله عرض نمود هذا ما نطق به لسان الله من ملکوت البیان

6 He is the Witness, the All-Hearing

6 هو الشّاهد السّمیع

7 I have remembered thee before and after, and have sent down unto thee from the Kingdom of utterance that which hath

7 قد ذکرناک من قبل و من بعد و انزلنا لک من ملکوت البیان ما اخذ به الاهتزاز ارکان

caused the foundations of the earth to tremble. I, verily, am the True One, the All-Knowing. This is the Day whereon all atoms proclaim: The Kingdom is God's! And I, verily, am the All-Seeing Witness. The Pen testifieth unto the Ancient of Days, and I, verily, am the All-Hearing, the All-Knowing. Blessed is the soul that hath attained unto My service, circled round My will, soared in the atmosphere of My love, and observed that which was commanded in My perspicuous Book. O Asad! Thou hast attained unto My remembrance aforetime and in this glorious Tablet. We have heard thy call time and again, and that wherewith thou didst commune with God, the Lord of the worlds. We have answered thee with that whereunto nothing can be compared. Thy Lord, verily, answereth whomsoever He willeth, and I am the All-Responding. By God's life! Nothing whatsoever escapeth His knowledge. He heareth and seeth, and He is the All-Seeing, the All-Encompassing.

الأرض و انا الصّادق الخبير هذا يوم فيه تنادى الذّرّات الملک لله و انا الشّاهد البصير انّ القلم يشهد لمالک القدم و انا السّامع العليم طوبى لنفس فازت بخدمتى و طافت حول ارادتى و طارت فى هوآء محبّتى و عمل بما امر به فى كتابى المبين يا اسد قد فزت بذكرى من قبل و فى هذا اللّوح المنيع انّا سمعنا ندائک مرّة بعد مرّة و ما ناجيت به الله ربّ العالمين و اجبناک بما لا يعادله شىء انّ ربّک يجيب من يشآء و انا المجيب لعمر الله لا يعزب عن علمه من شىء يسمع و يرى و هو النّاظر المحيط

8 God willing, thou shalt attain unto all that hath been revealed in the Divine Books. The bounty of the True One toward His loved ones is manifest and evident as the sun. Were thou to render thanks throughout the duration of the kingdom of earth and heaven, it would not equal this supreme bounty, nor ever shall. He, verily, praiseth His Own Self through His loved ones. This beseemeth Him and befitteth His Self, the Sovereign over all who are in the heavens and on earth.

8 انشآءالله بجميع آنچه در كتب الهى نازل شده فائز شوى عنايت حقّ نسبت باولياى او بمثابهٔ آفتاب ظاهر و باهر و هويداست اگر بدوام ملک و ملكوت شكر نمائى هرآينه باين فضل اعظم معادله ننموده و نخواهد نمود انّه يحمد نفسه من قبل احبّائه انّ هذا ما يليق له و ينبغى لنفسه المهيمنة على من فى السّموات و الأرضين

9 From most regions, petitions have reached the Most Holy Court, all adorned with mention of God and speaking of thy services rendered for the sake of God and in His path. God willing, mayest thou be assisted and confirmed by God's grace to mention that which hath been revealed in His Book. Whosoever ariseth today to aid the Cause of God with wisdom and utterance is recorded among the people of the Crimson Ark. Strive that perchance differences may be wholly eliminated and transformed into the light of unity. Thy Lord, verily, is the Almighty, the All-Powerful. Glory be upon thee and upon those who have held fast to the cord of wisdom on this Day, which hath been mentioned in the Books of God, the Self-Subsisting, the All-Compelling.

9 از اكثر اراضى عرايض بساحت اقدس رسيد و جميع مزيّن بود بذكر حقّ و ناطق بود بخدمتهاى آنجناب كه لوجه الله و فى سبيل الله عمل نموده‌اند انشآءالله بعنايت حقّ موفّق و مؤيّد باشيد بر ذكر آنچه در كتاب الهى نازل شده هر نفسى اليوم قيام نمايد بنصرة امر الله بالحكمة و البيان او از اهل سفينهٔ حمرا مذكور و مسطور است جهد نما كه شايد اختلاف بالمرّه محو شود و بنور اتّحاد مبدّل گردد انّ ربّک لهو المقتدر القدير البهآء عليک و على الّذين تمسّكوا بحبل الحكمة فى هذا اليوم الّذى نطقت بذكره كتب الله المهيمن القيّوم انتهى

10 All thy services are visible and mentioned in the Most Holy Court. God willing, mayest thou be assisted at all times to aid the Cause, and strive that no matter contrary to wisdom may appear. For if something should appear and cause commotion, the weak souls would perish. In view of divine compassion and His pre-existing mercy, all have been charged to observe wisdom. Its laws have been sent down as a grace from His presence and a kindness from His court. In all conditions His eye of

10 جميع خدمات آنجناب در ساحت اقدس مشهود و مذكور است انشآءالله در كلّ حين بنصرة امر مؤيّد شويد و جهد فرمائيد تا امريكه از حكمت خارجست ظاهر نشود چه اگر امرى ظاهر شود و سبب ضوضا گردد نفوس ضعيفه هلاک شوند نظر بشفقت الهى و رحمت سابقهٔ رحمانى جميع بحكمت مكلّف شده‌اند قد نزّل حكمها فضلاً من

compassion is turned toward the servants. Nevertheless, that which hath never been witnessed in any age is now observed. Shame upon the people who have broken God's Covenant and His Testament, and have forbidden men from drawing nigh unto Him.

عنده و شفقة من لدنه در جمیع احوال طرف شفقّت بعباد متوجّه معذلک مشاهده میشود آنچه که در هیچ عصری از اعصار دیده نشده تبّاً لقوم نقضوا میثاق الله و عهده و نهوا النّاس عن التّقرّب الیه

11 Concerning what thou didst write about meeting with the Wolf in the land of Sad, this matter was presented in the Most Holy and Most Exalted Court. This is what the Tongue of Grandeur hath spoken:

11 اینکه مرقوم داشتید در ارض ص با ذئب ملاقات نمائید اینفقره در ساحت امنع اقدس عرض شد هذا ما نطق به لسان العظمة

12 O Asad! The deeds of that heedless ignorant one are a most dense veil that surely prevents him from hearkening to utterances that emerge from the heart and tongue for the sake of God. Nevertheless, We permit association with him; perchance in some matters he may remember or become mindful. Verily He aids whomsoever desires His aid, and heareth the call of whomsoever heareth His call, and turneth unto whomsoever turneth unto Him. Verily thy Beloved is the Near, the Responsive.

12 یا اسد عمل آن غافل جاهل حجابیست بسیار غلیظ البتّه او را منع مینماید از اصغاء بیانیکه لوجه الله از قلب و لسان ظاهر شود ولکن معاشرت آنجناب را اذن میدهیم لعلّ فی بعض الأمور یتذکّر او یخشی انّه ینصر من اراد نصره و یسمع ندآء من سمع ندائه و یتوجّه الی من توجّه الیه انّ محبوبک لهو القریب المجیب

13 Thy turning to the land of Sad is good; perchance someone may be found who will arise as befitteth. If thou attainest the presence of the fruits of the Tree of Faithfulness, convey to them greetings and comfort from the True One. This is what thou art bidden in the Tablet. He is verily the Commander, the All-Knowing. This turning is acceptable before the Throne if it be accomplished with joy and fragrance.

13 توجّه شما بارض صاد خوبست شاید نفسی یافت شود و بما ینبغی قیام نماید اگر بزیارت فائز شدید اثمار سدرهٔ وفا را از قبل حقّ تکبیر برسانید و تسلّی بدهید هذا ما امرت به فی اللّوح انّه لهو الآمر العلیم این توجّه لدی العرش مقبولست اگر بروح و ریحان واقع شود انتهی

14 Concerning what thou didst mention about the Blessed Place in the land of Kha, whatsoever was carried out is ratified and accepted before the Throne. However, in the lands of Ya, Shin, Ta, Qaf and Kaf, in view of the wisdom revealed in these days, it is not permitted until its time and season come. It is known that this is the greatest good deed for all, and any deed that is manifested today and proceedeth from a doer is accounted as the king of deeds before God. This blessed word hath previously been heard from the Tongue of Grandeur: every matter, deed and word that is today adorned with the ornament of God's acceptance, its fragrance hath been and shall forever be. Just as there hath been no likeness or similitude for God - exalted be His glory, abundant be His favors, and magnificent be His grandeur - there hath not been and shall never be any likeness for the good deeds that are manifested in the Days of God for His sake.

14 و اینکه در بارهٔ محلّ البرکة ذکر فرمودید در ارض خاء آنچه اجرا شد لدی العرش ممضی و مقبول ولکن در ارض یاء و ش و ط و ق و ک نظر بحکمت منزله در این ایّام جایز نه الی ان یأتی یومه و حینه معلومست این عمل خیر اکبر است از برای کل و هر عملی امروز ظاهر شود و از عاملی صادر گردد او سلطان اعمال لدی الله محسوب و این کلمهٔ مبارکه از لسان عظمت از قبل اصغا شده هر امری و هر عملی و هر کلمهٔئی الیوم بطراز قبول الله مزیّن شود عرف آن الی الأبد بوده و خواهد بود همچنانکه از برای حقّ جلّ جلاله و عمّ نواله و عظم کبریائه شبه و مثلی نبوده از برای اعمال طیّبه هم که در ایّام الهی لوجه الله ظاهر شود شبه و مانندی نبوده و نخواهد بود

15 People seek children for the perpetuation of their remembrance, and build mosques and thoroughfares for the preservation of

15 ناس طلب اولاد مینمایند از برای بقای ذکر و مساجد و معابر تعمیر مینمایند لأجل ابقای اسم

their names - though it is not known how long such names and remembrances will endure between one person and another, or within families. However, whatsoever appeareth in the Days of God - its fragrance and remembrance have endured and shall endure for as long as the kingdom and the realm of heaven exist. These brilliant utterances are manifest and evident from the horizons of divine Tablets. There is nothing that God hath not revealed in the Book.

و معلوم هم نیست که این اسم و ذکر مابین نفس و نفسین او عائله تا چه زمان باقی و برقرار است ولکن آنچه در ایّام الله ظاهر شود عرف آن و ذکر آن بدوام ملک و ملکوت باقی بوده و خواهد بود و این بیانات مشرقات از آفاق الواح الهی مشرق و ساطع و هویداست ما من امر الّا و قد انزله الله فی الکتاب

16 The servant seeketh forgiveness at all times for his mention, thoughts and utterance. I beseech Him, exalted be He, to expiate my misdeeds and transgressions which, were they to be laid upon the mountains, would render them dust scattered and level plain.

16 انّ الخادم یستغفر فیکلّ الأحیان عن ذکره و فکره و بیانه اسئله تعالی بأن یکفّر عنّی سیّئاتی و جریراتی الّتی لو تحمل علی الجبال لتراها نسفاً نسفاً و قاعاً صفصفاً

17 O beloved of my heart! All holy souls should strive to transform the coldness and lifelessness of the world through the fire of the Most Great Name. His Holiness Afnan - upon him be all the most glorious glory - sent a letter to him who beareth the Name of God (66) - upon him be the most glorious glory of God - and deemed it expedient that the Blessed Place be established in a specific location in the surroundings of this land. This matter was accepted in the Most Holy Court. Assuredly, any deed that is performed today in this land or in the lands surrounding this holy land shall be accounted as the sun of deeds in all worlds, and its sweet fragrances shall never be cut off from the world. God willing, may all the friends of God be assisted to achieve that which is befitting today.

17 یا حبیب قلبی باید جمیع نفوس مقدّسه در صدد آن باشند که افسردگی و برودت عالم را بنار کلمهٔ اسم اعظم تبدیل نمایند حضرت افنان علیه منکلّ بهآء ابهاه دستخطّی بجناب اسم ٦٦ [الله] علیه بهآء الله الأبهی ارسال نمودند و همچه مصلحت دیدند که محلّ البرکة در اطراف این ارض در محلّی معیّن شود و اینفقره در ساحت اقدس مقبول واقع شد و البتّه هر عملی الیوم واقع شود در این ارض و یا اراضی که حول این ارض مقدّسه است او از شمس اعمال در جمیع عوالم مذکور و نفحات آن از عالم مقطوع نخواهد شد انشآءالله جمیع دوستان الهی موفّق شوند بآنچه الیوم سزاوار است

18 Concerning the accounting books of the King of Martyrs, may my spirit be a sacrifice unto him, which you mentioned - certainly the accomplishment of this matter in any form is beloved before God and His loved ones. As for what you wrote regarding the petitions from the Land of Kha which were submitted to the Most Holy Court, as well as the four letters addressed to this servant which you gave to the Afnan, upon him be all the glory of the Most Glorious, to forward - these have arrived and God willing, replies will descend from the heaven of grace and be sent. Praise be to God, all have been honored and achieved success through the radiant effulgences of the Sun of Providence and are mentioned before His Presence. Would that the people of the world could behold the station of this most mighty, most impregnable, most holy and most exalted Cause! By the life of the Beloved, they would pass by themselves and all else like lightning, and would act according to that which exalteth the Cause of God. Verily the Command is

18 و اینکه در بارهٔ دفاتر حساب حضرت سلطان الشّهدآء روحی فداه مرقوم داشتید البتّه بهر نحو این امر انجام داده شود لدی الله و اولیائه محبوبست و اینکه مرقوم داشتید عرایض ارض خاء را که بساحت اقدس عرض نموده‌اند و همچنین چهار مراسله که باسم اینفانی بود بحضرت افنان علیه منکلّ بهآء ابهاه دادید که ارسال فرمایند رسید و انشآءالله جواب از سماء فضل نازل و ارسال میشود لله الحمد کل باشراقات انوار شمس عنایت مشرّف و فائز گشتند و لدی الوجه مذکورند ای کاش اهل عالم مقام اینقام اعزّ امنع اقدس اعلی را مشاهده مینمودند لعمر المحبوب از خود و غیر او چون برق میگذشتند و به ما یرتفع به امر الله عامل میگشتند انّ الأمر بید الله ینصر من یشآء بأمر

in God's hand - He aideth whomsoever He willeth through His Command, and ordaineth what He desireth through His Most Exalted Pen in His holy, mighty and wise Book.

من عنده و یقدّر ما اراد من قلمه الأعلی فی کتابه المقدّس العزیز الحکیم

19 As for what you wrote at the end of your letter that it has been nearly a year since they have been favored with replies to their petitions - the exalted Truth is witness and testament that you have always been mentioned before His Presence. How could it be that one who arises to serve the Cause of God and to make mention of His praise should be deprived of His favors? Far be it! The glances of grace and mercy have ever been and continue to be directed towards His loved ones. His is the praise and the bounty. That which all the learned, all the mystics, all the eloquent writers and all the wise orators have failed to mention hath appeared and been made manifest.

19 اینکه در آخر دستخطّ مرقوم داشتید قریب بیک سنه میشود که بجواب عرایض فائز نشده‌اند حقّ منیع شاهد و گواهست که همیشه لدی الوجه مذکور بوده‌اید چگونه میشود نفسی بر خدمت امر الله و ذکر و ثنایش قیام نماید و از عنایت ممنوع باشد حاشا و کلّا لحاظ فضل و رحمت متوجّه اولیای خود بوده و هست له الحمد و المنّة قد ظهر و اظهر ما عجز عن ذکره کلّ عالم و کلّ عارف و کلّ ادیب فصیح و کلّ لبیب بلیغ

20 Furthermore, convey my greetings to the loved ones of God who have quaffed from the wine of steadfastness and are gazing toward the Most Exalted Horizon. God willing, may they not be deprived of spiritual deeds in this luminous Day and may they be enabled to perform such actions as befit this Day. Verily our Lord, the All-Merciful, is the Compassionate, the Generous.

20 عرض دیگر آنکه خدمت اولیای حقّ که از رحیق استقامت آشامیده‌اند و بافق اعلی ناظرند عرض تکبیر اینفانی را برسانید انشآءالله در این یوم نورانی از عمل روحانی ممنوع نشوند باعمالیکه لایق این یومست موفّق گردند انّ ربّنا الرّحمن لهو المشفق الکریم

21 Regarding what you mentioned about turning toward the Desired Land, it was submitted before the Divine Throne. This is what the Tongue of the Desired One hath spoken forth from His praised station:

21 و اینکه در فقرهٔ توجّه بارض مقصود ذکر فرمودید تلقاء عرش الهی عرض شد هذا ما نطق به لسان المقصود فیمقامه المحمود

22 He is the Most Mighty, the Most Great, the Most Holy, the Most Exalted, the Most Glorious!

22 هو الأعزّ الأعظم الأقدس العلیّ الأبهی

23 The Beloved hath heard thy call and hath answered thee through His grace. Verily thy Lord is the Answerer. We have seen thee turning toward the Most Exalted Horizon and We have turned toward thee. Verily thy Lord is the Generous One. We have manifested Our Cause with truth and have sent down what was inscribed in the Tablet, and I am the Great Book. Blessed art thou for having attained unto the traces of My Most Exalted Pen and My beauteous mention. Know thou the value of this station, then give thanks unto thy Lord, the Compassionate, the Merciful. Behold and remember when thou didst turn toward the Countenance and didst traverse the lands until thou didst enter the Most Exalted Paradise - this Prison which hath been named with the Most Beautiful Names by the tongue of thy Lord, the Creator of heaven - and didst behold the Most Glorious Horizon and didst hear the Call of God, the King, the Omnipotent, the All-Knowing. Thou hast attained unto the presence and hast drunk the Kawthar of reunion. It behooveth thee to remind the people

23 قد سمع المحبوب ندائک و اجابک فضلاً من عنده انّ ربّک لهو المجیب قد رأیناک مقبلاً الی الأفق الأعلی اقبلنا الیک انّ ربّک لهو الکریم قد اظهرنا امرنا بالحقّ و انزلنا ما کان مسطوراً فی اللّوح و انا الکتاب العظیم طوبی لک بما فزت بأثر قلمی الأعلی و ذکری الجمیل ان اعرف قدر هذا المقام ثمّ اشکر ربّک المشفق الرّحیم ان انظر ثمّ اذکر اذ توجّهت الی الوجه و درت البلاد الی ان دخلت الفردوس الأعلی هذا السّجن الّذی سمّی بالأسمآء الحسنی من لسان ربّک فاطر السّمآء و رأیت الأفق الأبهی و سمعت ندآء الله الملک المقتدر العلیم قد فزت باللّقآء و شربت کوثر الوصال لک ان تذکّر النّاس بالمعروف الّذی نزّل فی الواح ربّک المنزل القدیم

of the goodly things which have been sent down in the Tablets of thy Lord, the Ancient Revealer.

24 O Asad! Thou hast attained unto the light of His countenance, and stood before His gate, and entered the heaven of His dwellings, and perceived the true Ka'bah, and heard with thine outward ear the voice of Him Who spoke on Sinai. Shouldst thou spend all thy life in praise and thanksgiving and glorification of the Lord of Names, it would be as nothing compared to this bounty. Now thou must occupy thyself with teaching His Cause with wisdom and utterance. By the life of God, this station is most great! O Asad! With perfect detachment and sincerity, fix thy gaze upon God, remember Him, speak of Him, and turn to Him. He verily witnesseth and seeth, and He is the All-Hearing, the Most Exalted, the All-Knowing.

24 یا اسد بأنوار وجه فائز شدی و لدی الباب قیام نمودی و در سماء بیوت وارد گشتی و کعبهٔ حقیقی را ادراک نمودی و ندای مکلّم طور را باذن ظاهر شنیدی اگر در جمیع عمر بذکر و ثنا و حمد و شکر مالک اسماء ناطق شوی هرآینه در جنب این فضل معدوم و مفقود است حال باید بحکمت و بیان بتبلیغ امر مشغول باشی لعمر الله ایتقام اعظمست یا اسد بکمال خلوص و انقطاع بحقّ ناظر باش و باو ذاکر و باو ناطق و باو متوجّه انّه یشهد و یری و هو السّمیع واسمی العلیم

25 God willing, may earthly means not prevent the friends of God from mentioning Him, praising Him, and teaching His Cause. We make mention of Our loved ones in all lands and give them glad tidings of God's remembrance, the Lord of all worlds. Say: O My friends on earth! The fragrances of revelation have been wafted among you. Be thankful to your Creator for this mighty bounty. Purify your hearts that the effulgence of My Name, the Most Merciful, may be established therein, for I am the Compassionate. We give you glad tidings of what hath been ordained for you in God's Kingdom and counsel you to manifest supreme steadfastness on this Day whereon the call of the Lord of Return hath been raised, and behind it is heard the buzzing of flies. Thus have We revealed the pearls of Our all-encompassing knowledge. Doth the world sadden you after ye have witnessed its transience? By the life of God, it shall perish, and there shall remain for you that which no swift penman can describe. Hold fast unto the cord of steadfastness in all conditions. He verily commandeth you that which profiteth you. To this testify the Concourse on High and the dwellers of Paradise in this exalted station. Glory be upon you and upon My handmaidens who have attained unto the waters of My love and the choice wine of My knowledge, and have turned toward My luminous horizon.

25 انشآءالله اسباب فانیه دوستان الهی را از ذکر و ثنا و تبلیغ امر منع نماید انّا نذکر احبّائنا فی کلّ الدّیار و نبشّرهم بذکر الله ربّ العالمین قل یا اولیائی فی الأرض قد تضوّعت نفحات الوحی بینکم ان اشکروا بارئکم بهذا الفضل العظیم طهّروا قلوبکم لیستقرّ علیها تجلّی اسمی الرّحمن و انا الرّحیم انّا نبشّرکم بما قدّر لکم فیملکوت الله و نوصیکم بالاستقامة الکبری فی هذا الیوم الّذی فیه ارتفع ندآء مالک المآب و عن ورائه طنین الذّباب کذلک اظهرنا لآلئ بحر علمی المحیط هل تحزنکم الدّنیا بعد ما ترون فنائها لعمر الله انّها ستفنی و یبقی لکم ما عجز عن ذکره کلّ راقم سریع تمسّکوا بحبل الاستقامة فیکلّ الأحوال انّه یأمرکم بما ینفعکم یشهد بذلک الملأ الأعلی و اهل الفردوس فیهذا المقام المنیع البهآء علیکم و علی امائی اللّائی فزن بکوثر حبّی و رحیق عرفانی و اقبلن الی افقی المنیر انتهی

26 Praise be to God that in this time, time and again, ye have attained unto the bounties of the Desired One of all worlds. God willing, may ye ever attain unto this most great bounty and mighty gift. That which is most beloved in the presence of God this day is unity and concord. It is hoped that the world may be illumined by its light. Your honor must exert the utmost effort in this regard. He is verily the Protector of the doers of good. Glory be upon thee and upon those who

26 الحمد لله در این کرّه مرّةً بعد مرّة بعنایات مقصود عالمیان فائز شدید انشآءالله باین فیض اکبر و عطیّهٔ کبری همیشه فائز باشید آنچه الیوم لدی الوجه بسیار محبوبست اتّحاد و اتّفاقست امید است که عالم بنور آن منوّر شود باید آنجناب در این فقره کمال سعی را مبذول دارند انّه ولیّ المحسنین البهآء علیک و علی الّذین فازوا بهذا الأمر و قاموا علی خدمة الله ربّ العالمین

have attained unto this Cause and have arisen to serve God, the Lord of all worlds.

27 On [...] Jumada II 1298

27 فی [۰۰۰] جمادی‌الثّانی سنة ۱۲۹۸

INBA08:411

BH01745

To: Muhammad Mustafa Baghdadi et al.
Date: 1298-06-08 ? [1881-May-8]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who has made correspondence the interpreter between His loved ones who have inhaled the fragrances of His verses, turned to His sovereignty, and cast aside what they possessed in hope of what He possesses. He is indeed the Single One, the Witness, the All-Seeing. And prayers and peace be upon His Prophets, His chosen ones, and His pure ones who spoke His praise, spread His traces, and commanded people to act according to what was revealed in His mighty, great Book.

2 الحمد لله الّذی جعل المراسلات مترجمات بین احبّائه الّذین وجدوا نفحات آیاته و اقبلوا الی سلطانه و نبذوا ما عندهم رجآء ما عنده انّه لهو الفرد الشّاهد البصیر و الصّلوة و السّلام علی انبیائه و اولیائه و اصفیائه الّذین نطقوا بثنائه و نشروا آثاره و امروا النّاس بالعمل بما نزّل فی کتابه العزیز العظیم

3 May my spirit be a sacrifice for your steadfastness! The servant has gathered from the trees of your utterance the fruits of your knowledge, and thereby his breast was dilated and his heart rejoiced. When I learned of this I sought the ultimate goal and presented it before His Countenance. He spoke, and His sweetest utterance was: "We rejoice in what comes from him. We beseech the Exalted One to strengthen him, enable him to remember and praise Him, and draw him nigh unto Him outwardly and inwardly. He is indeed the True Speaker, the Trustworthy."

3 روحی لقیامکم الفدآء قد اجتنی الخادم من اشجار بیانکم اثمار عرفانکم و بها انشرح صدره و فرح قلبه فلمّا عرفت قصدت المقصد الأقصی و عرضت لدی الوجه قال و قوله الأحلی انّا نفرح بما یأتی من عنده نسئله تعالی بأن یؤیّده و یوفّقه علی ذکره و ثنائه و یقرّبه الیه فی الظّاهر و الباطن انّه لهو النّاطق الصّادق الأمین

4 O thou who gazest toward the Most Exalted Horizon! There was presented before His Countenance what was composed by him who was named Ahmad in the Kingdom of Names, and the servant in attendance at the gate recited it. We beseech the Exalted One to strengthen him in that whereby his mention shall endure through the eternity of His most beautiful names in the kingdom of creation. He is the Lord of the Throne and earth, and the Master of the hereafter and the former times. There is no God but He, the Powerful, the All-Knowing, the All-Informed.

4 یا ایّها النّاظر الی الأفق الأعلی قد حضر لدی الوجه ما انشأه من سمّی بأحمد فی ملکوت الأسمآء و انشده العبد الحاضر لدی الباب انّا نسئله تعالی بأن یؤیّده علی ما یبقی به ذکره بدوام اسمائه الحسنی فیملکوت الانشآء انّه ربّ العرش و الثّری و مولی الآخرة و الأولی لا اله الّا هو المقتدر العلیم الخبیر انتهی

5 The servant read his verse and found it a brilliant star in the heaven of eloquence and rhetoric, and I beseech the Intended One to cause him to speak that whereby hearts and minds are attracted. I hope that you will convey greetings to him on behalf of this servant who holds fast to the cord of his Lord's tender mercy, the Powerful.

5 انّ الخادم قرء نظمه و وجده نجماً درّيّاً فی سمآء الفصاحة و البلاغة و اسئل المقصود بأن ینطقه بما تنجذب به الأفئدة و القلوب ارجو من حضرتک بأن تسّلم علیه من قبل هذا الخادم المتمسّک بحبل عنایة ربّه القدیر

6 And what you wrote previously regarding Mulla Yusuf, upon him be the Glory of God - I presented what he composed before His Countenance. The Master smiled and said: "Praise be to God Who enabled him to turn to that from which most of creation turned away. I beseech the Exalted One to grant him a goodly reward from His presence. He is indeed the Guardian of those who remember and the Companion of the believers. And praise be to God, the Lord of the worlds."

6 و ما کتبتم من قبل فی جناب ملّا یوسف علیه ٩ ٦٦ [بهآء الله] قد عرضت ما انشأه ایضاً تلقآء الوجه فتبسّم المولی و قال الحمد لله الّذی وفّقه علی الاقبال الی ما اعرض عنه اکثر الخلق اسئله تعالی بأن یجزیه جزاءً حسناً من عنده انّه ولیّ الذّاکرین و مونس الموحّدین و الحمد لله ربّ العالمین

7 And regarding what you wrote that the physician, upon him be the Glory of God, was irritated by the word wisdom - when I presented this, the Master said: "He should rejoice in wisdom and keep it before his eyes."

7 و امّا ما کتبتم بأنّ جناب الطّبیب علیه ٩ ٦٦ [بهآء الله] اغتاظ من لفظ الحکمة فلمّا عرضت قال المولی ینبغی له ان یفرح بالحکمة و یجعلها نصب عینیه

8 And concerning what you mentioned about the prisoner, upon him be the Glory of God - when I presented it before His Countenance, the Beloved said: "We have mentioned the prisoner before and after with such mention that those who turn to God find from it the fragrance of sincerity to God, the One, the Single, the Unique, the All-Informed. O prisoner! Hearken to the call of the Wronged One. He remembers you and commands you to what is right in all conditions, and counsels you to wisdom, for through it man's station becomes manifest among the people of possibility. O prisoner! We send Our prayers upon you from this station, and upon those who associate with the servants with spirit and fragrance, and with the wisdom which God has sent down in the Book."

8 و امّا ما ذکرتم فی جناب المسجون علیه ٩ ٦٦ [بهآء الله] فلمّا عرضت تلقآء الوجه قال المحبوب انّا ذکرنا المسجون من قبل و من بعد بذکر یجد منه المقبلون عرف الخلوص لله الواحد الأحد الفرد الخبیر یا مسجون ان استمع ندآء المظلوم انّه یذکرک و یأمرک بالمعروف فی کلّ الأحوال و یوصیک بالحکمة لانّ بها یظهر مقام الانسان بین اهل الامکان یا مسجون انّا نصلّی علیک من هذا المقام و علی الّذین عاشروا مع العباد بالرّوح و الرّیحان و بالحکمة الّتی انزلها الله فی الکتاب انتهی

9 I hope that you will convey greetings and glorification on behalf of the servant to the sisters. God knows that the servant remembers them most of the time. Peace and glory be upon you and the people of the household and upon those who follow God's decree in all conditions.

9 ارجو من حضرتک بأن تسلّم و تکبّر من قبل الخادم علی الأخوات علم الله انّ الخادم یذکرهم فی اکثر الأحیان السّلام و البهآء علی حضرتکم و اهل البیت و علی الّذین اتّبعوا حکم الله فی کلّ الأحوال

10 And regarding what you mentioned about the Khan, upon him be the Glory of God, the Beloved said: "Neither he nor those with him should turn toward this direction. He must hear what We command him. By the life of the Beloved, if he does what he desires, We shall neither face him nor associate with him until God wills."

10 و ما ذکرتم فی جناب الخان علیه ٩ ٦٦ [بهآء الله] قال المحبوب لیس له و لمن معه ان یتوجّهوا الی هذا الشّطر ینبغی له ان یسمع ما نأمره به و لو یعمل ما اراد لعمر المحبوب لا نواجه معه و لا نعاشره الی ما شآء الله انتهی

11 The servant, on 8 Jumada II 1298.

11 خادم فی ٨ جمادی‌الثّانی سنة ١٢٩٨

BLIB_Or15727b.323

BH00291

Date: 1298-06-15 [1881-May-15]

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

1 بسم ربّنا الأمنع الأقدس العلیّ الأبهی

2 Praise be to God Who hath individuated Himself through utterance and warbled through speech. Verily He it is Who spoke the First Word, whereupon the Supreme Pen was thunderstruck by the sweetness of the Call. When it recovered, supreme joy overtook it; it prostrated itself and said: Praise be unto Thee, O Lord of Names and Creator of Heaven, for having caused me to hear Thy sweetest call and made me the interpreter for Thy servants in the kingdom of creation. I beseech Thee, O Lord of all beings and Sovereign of the hereafter and the former times, to make my shrill voice a Kawthar of life for all contingent beings and the choice wine of divine knowledge for the followers of all religions. Thou art He from Whose knowledge nothing escapeth, and no decree is impossible for Thee. Thou givest and withholdest, and Thou art the Almighty to Whose power and sovereignty all atoms testify, and all beings to Whose might and authority bear witness. Blessed is the servant who hath tasted the Salsabil of Thy love, cast away vain imaginings through Thy Name, shattered the idols through Thy power, and arose to serve Thee out of love for Thy Beauty. I beseech Thee to make me a light unto Thy loved ones and a fire unto Thine enemies. Thou art, verily, the Almighty, the Ruler over whatsoever He pleaseth, and in Thy hand is the kingdom of creation. There is none other God but Thee, the All-Knowing, the All-Wise.

2 الحمد لله الّذی توحّد بالبیان و تغرّد بالکلام و انّه لهو الّذی نطق بالکلمة الأولی اذاً انصعق القلم الأعلی من حلاوة النّدآء فلمّا آفاق اخذه الفرح الأعظم سجد و قال لک الحمد یا مالک الأسمآء و فاطر السّمآء بما اسمعتنی ندائک الأحلی و جعلتنی مترجماً لعبادک فی ملکوت الانشآء اسئلک یا مولی الوری و سلطان الآخرة و الأولی بأن تجعل صریری کوثر الحیوان لأهل الامکان و رحیق العرفان لأهل الأدیان انّک انت الّذی لا یعزب عن علمک من شیء و لا یعجزک حکم کلّ شیء تعطی و تمنع و انّک انت المقتدر الّذی شهدت الذّرّات بقدرتک و سلطانک و الکائنات بقوّتک و اقتدارک طوبی لعبد ذاق سلسبیل حبّک و نبذ الأوهام باسمک و کسّر الأصنام بقوّتک و قام علی خدمتک حبّاً بجمالک اسئلک بأن تجعلنی نوراً لأحبّائک و ناراً لاعدائک انّک انت المقتدر الحاکم علی ما تشآء و بیدک ملکوت الانشآء لا اله الّا انت العلیم الحکیم

3 O God of creation, known by Thy Name, the Truth! Thou knowest, seest, and bearest witness that this evanescent servant hath exerted his utmost effort and striving to manifest Thy Cause, to exalt Thy Word, and to convey that wherewith Thou hast gladdened Thy servants and creatures, that they might behold Thy path and turn toward it with insight from Thee. Let them not be hindered by the allusions of those who have turned away from Thy Beauty, been heedless of Thy proof, and rejected that which Thou hast sent down from the

3 یا اله الخلق و المعروف باسمک الحقّ تعلم و تری و تشهد بأن الخادم الفانی بذل منتهی جهده و سعیه فی اظهار امرک و اعلآء کلمتک و ابلاغ ما بشّرت به عبادک و بریّتک لیروا سبیلک و یتوجهوا الیه علی بصیرة من عندک انّه لا تمنعهم اشارات الّذین اعرضوا عن جمالک و غفلوا عن برهانک و اعرضوا عمّا اتیت به من سمآء

heaven of Thy bounty and grace. O Lord! Illumine the eyes of Thy servants with the lights of Thy countenance and their hearts with the radiance of Thy knowledge. O Lord! They are Thy servants and Thy creation; acquaint them with that which they have neglected. Verily, Thou art the Almighty, the Most Exalted, the All-Forgiving, the Most Generous.

جودک و فضلک ای ربّ انر ابصار عبادک بأنوار وجهک و قلوبهم بضیآء معرفتک ای ربّ هم عبادک و خلقک عرّفهم ما غفلوا عنه انّک انت المقتدر المتعالی الغفور الکریم

4 O my God, my Beloved! Thou art witness and well aware that this evanescent servant is occupied with Thy remembrance and that of Thy loved ones throughout the nights and days, and with utmost lowliness and supplication beseecheth Thee to confirm those souls who are enkindled with the fire of Thy love and are engaged in Thy service under all conditions. Thou art the Powerful and the Mighty. Thou beholdest that some have arisen to serve Thy Cause and are traveling through various lands in Thy Name. O Lord of the world and Goal of the nations! Increase at all times the fire of love in steadfast souls and protect them from oppressive hands, in such wise that no languor may overtake it nor pursue it. O Lord! Enable them to observe that which Thou hast revealed in Thy Book. Verily, Thou art the One Who hath power over whatsoever He willeth, and Thou art the All-Hearing, the All-Responding.

4 بار الها محبوبا تو شاهد و گواهی که این خادم فانی در لیالی و ایّام بذکر تو و دوستان تو مشغول است و بکمال عجز و ابتهال مسئلت مینماید نفوسی را که بنار محبّت مشتعلند و بخدمتت قائم در جمیع احوال تأیید فرمائی توئی قادر و توانا مشاهده مینمائی جمعی بخدمت امرت قیام نموده‌اند و باسمت در دیار سائرند ای پروردگار عالم و مقصود امم نار محبّت نفوس مستقیمه را در هر حین زیاد فرما و از ایادی ظالمه حفظ نما بشأنیکه افسردگی او را درک ننماید و از پی در نیاید ای ربّ وفّقهم علی ما انزلته فی کتابک انّک انت المقتدر علی ما تشآء و انت السّامع المجیب

5 This humble one has repeatedly been blessed with your letters which diffused the fragrance of love for the Beloved of the worlds. In truth, each letter was a volume in praise of the Friend and a herald proclaiming souls' arising to serve the Beloved. Blessed are the people of Baha whom nothing has prevented from that which they were commanded in the Book of our Lord, our Goal and the Goal of all who are in the heavens and earth. After observing these letters and traces from that beloved one, this servant found himself in such joy that the pen is powerless to describe it. After presenting this at the Most Holy Court and turning towards the Most Exalted Horizon, details were submitted. Repeatedly mention was made of you from the Tongue of Grandeur. May you ever be and continue to be blessed with that which God loves and is pleased with. These effulgent words shone forth from the horizon of the heaven of utterance:

5 عرض میشود این عبد فانی مرّة بعد مرّة بنامه‌های آنجناب که عرف حبّ محبوب عالمیان از او متضوّع بود فائز فی الحقیقه هر نامه دفتری بود در ذکر و ثنای دوست و بشیری بود در اظهار قیام نفوس بر خدمت محبوب طوبی لأهل البهآء الّذین ما منعتهم شیء عمّا امروا به فی کتاب ربّنا و مقصودنا و مقصود من فی السّموات و الأرضین اینعبد بعد از مشاهدهٔ نامه‌ها و آثار آنحبیب بشأنی خود را مسرور دید که قلم از ذکر آن عاجز است و بعد از اطّلاع بساحت اقدس اعلی توجّه نموده تفصیل عرض شد مکرّراً ذکر آنجناب از لسان عظمت اصغاء گشت انشآءالله لم یزل و لایزال بما یحبّه الله و یرضی فائز باشید و اینکلمات مشرقات از افق سمآء بیان اشراق نمود

6 He is the Powerful over whatsoever He willeth

6 هو المقتدر علی ما یشآء

7 O dear one! The servant in attendance has repeatedly presented your letters at the Most Holy Court. Praise be to God that you have been assisted to serve the Cause of God and to mention and praise Him. Verily He remembers whoever remembers Him, answers whoever seeks Him, and hears the mention of His loved ones and the praise of His chosen ones,

7 یا عزیز عبد حاضر مکرّراً نامه‌های شما را در ساحت اقدس عرض نمود الحمد لله موفّق شدید بر خدمت امر الله و ذکر و ثنایش انّه یذکر من ذکره و یجیب من اراده و یسمع ذکر احبّائه و ثنآء اولیآئه و یری ما ورد و [نزّل؟] علیهم فی سبیله

and sees what befalls them in His path. All souls were created to serve the Cause of God, yet today most are veiled and occupied with their own imaginings. It behooves you, O dear one, and My loved ones to thank God for having aided you to remember Him and enabled you to serve Him and to manifest what He desired. Verily He is the Master of the servants, the Sovereign of creation, and the Ruler in the beginning and in the end. O dear one, strive to attain all bounties and become the cause of affection and unity of hearts. The True One, exalted be His glory, created the world through loving kindness and compassion, and revealed sacred laws for the unity and concord of the people of the world, yet the heedless servants made it the cause of revolution and discord. Blessed is the soul who strives for the unity of the world's peoples - such a one is of the people of Baha in the Crimson Book.

جمیع نفوس از برای خدمت امر الله خلق شده‌اند ولکنّ الیوم اکثری از آن محتجب و بأوهام خود مشغول لک یا عزیز و احبّائی ان یشکروا الله بما ایّدهم علی ذکره و وفّقهم علی خدمته و اظهر منهم ما اراد انّه لمولی العباد و مالک الایجاد و الحاکم فی المبدء و المعاد ای عزیز جهد نما تا بجمیع فیوضات فائز شوی و سبب الفت و اتّحاد قلوب گردی حق جلّ جلاله بعنایت و محبّت و شفقت عالم را خلق فرمود و سنن مقدّره از برای اتّحاد و اتّفاق اهل عالم نازل شد ولکنّ عباد غافل او را سبب و علّت انقلاب و اختلاف نمودند طوبی از برای نفسیکه همّت در اتّفاق اهل عالم گماشت اوست از اهل بهآء در صحیفهٔ حمراء

8 Blessed are ye, O inheritors of Moses, in that ye have turned, heard, responded and arisen to serve God, the Lord of the worlds. Verily He heareth what your tongues have uttered and seeth what ye have done in His path. He is verily the All-Hearing, the All-Knowing. We send Our greetings from this station upon thee and upon My loved ones there, and We have mentioned them and will mention them in that whereby their names shall endure throughout the kingdom. Thy Lord is verily the Powerful, the Mighty. God willing, may you be occupied at all times with the spread of the Word with perfect wisdom.

8 طوبی لکم یا ورّاث الکلیم بما اقبلتم و سمعتم و اجبتم و قمتم علی خدمة الله ربّ العالمین انّه یسمع ما نطقت به السنکم و یری ما عملتم فی سبیله انّه لهو السّمیع العلیم انّا نکبّر من هذا المقام علیک و علی احبّائی فیهناک و ذکرناهم و نذکرهم بما یبقی به اسمائهم بدوام الملک انّ ربّک لهو المقتدر القدیر انشآءالله در کلّ احیان بحکمت تمام بانتشار کلمه مشغول باشید

9 Thus far several Tablets and numerous letters have been sent. God willing, you have received them and will continue to receive them. A few days ago a detailed Tablet was revealed from the heaven of will and was sent, and specifically exalted Tablets were revealed for the mentioned souls - some were sent and some were delayed due to new circumstances. God willing, all will be sent. Two Most Holy and Most Exalted Tablets specifically for Aqa Shahvirdi and Aqa Isma'il, upon them be 96 [Baha'u'llah], which are among the remaining Tablets to be sent, will God willing be sent this time. A letter came from Tiflis and was immediately answered. God willing it has arrived and they have received it. Regarding what you mentioned about your brother Aqa Asadu'llah, it was presented at the Most Holy, Most Exalted Court. This is what was revealed in reply:

9 انتهی تا حال چند فقره الواح مبارکه و مکتوبات متعدّده ارسال شد انشآءالله بآن فائز شده و میشوند چند یوم قبل لوح مفصّلی از سمآء مشیّت نازل و ارسال شد و مخصوص نفوس مذکوره الواح منیعه نازل بعضی ارسال شد و بعضی نظر بظهورات امورات جدیده در عهدهٔ تعویق ماند انشآءالله کلّ ارسال میشود دو لوح امنع اقدس مخصوص جناب آقا شاهویردی و آقا اسمعیل علیهما ٩٦ [بهآء الله] که از بقیّهٔ الواح مرسله است انشآءالله این کرّه ارسال میشود از سمت تفلیس یک مکتوب آمد فوراً جواب ارسال شد انشآءالله رسیده و بآن فائز شده‌اند اینکه در بارهٔ جناب اخوی آقا اسدالله ذکر نمودید در ساحت امنع اقدس اعلی عرض شد هذا ما نزّل فی الجواب

10 In the Name of God, the Most Unapproachable, the Most Holy

10 بسم الله الأمنع الأقدس

11 O dear one! Previously, special verses were sent down for Asadu'llah and Rahmatu'llah, and some wondrous and exalted verses descended from the heaven of loving-kindness and were dispatched. God willing, may they be blessed by the fragrances of divine verses and be engaged in His mention and praise. We make mention in this station of him who is named Jahangir H.A. and give him the glad tidings of God's grace and mercy. Verily, He is the Protector of the sincere ones. O Jahangir! The All-Knowing One has turned towards thee and makes mention of thee with exalted words that thou mayest rejoice and be among the thankful. We have made mention of those who have believed with a remembrance whose fragrance shall not cease throughout the duration of thy Lord's names, the All-Knowing. Ask thou God to assist thee to remain steadfast in this Cause and to give thee to drink from the choice wine of His utterance, the Mighty, the Wondrous. The Promise hath come, and the Sovereign of the Manifestation speaketh before the Mount: "Verily, there is no God but Me, the Mighty, the Wise." How many a learned one hath spoken through passion, and how many an ignorant one hath attained to the mention of the Lord of all beings, Who proclaimeth throughout the world: "Verily, there is no God but Me, the Mighty, the Praiseworthy." The glory rest upon thee and upon him who hath found the fragrance of the All-Merciful as it wafted between the heavens and the earth.

11 يا عزيز از قبل مخصوص اسدالله و رحمةالله وبعضی آيات بديعهٔ منيعه از سمآء عنايت نازل و ارسال شد انشآءالله بنفحات آيات الهی فائز باشند و بذکر و ثنايش ناطق انّا نذکر فی هذا المقام من سمّی بجهانگير ح ا و نبشّره بفضل الله و رحمته انّه ولی المخلصين يا جهانگير قد اقبل اليک الفرد الخبير و يذکرک بالکلمات العاليات لتفرح و تکون من الشّاکرين انّا ذکرنا الّذين آمنوا بذکر لا ينقطع عرفه بدوام اسمآء ربّک العليم فاسئل الله بأن يؤيّدک علی الاستقامة علی هذا الأمر و يسقيک کوثر بيانه العزيز البديع قد جآء الوعد و سلطان الظّهور ينطق امام الطّور انّه لا اله الّا انا العزيز الحکيم کم من فاضل نطق بالهوی و کم من جاهل فاز بذکر مولی الوری الّذی ينطق فی العالم انّه لا اله الّا انا العزيز الحميد البهآء عليک و علی من وجد عرف الرّحمن اذ تضوّع بين السّموات و الأرضين انتهی

12 (Mihr 'Ali Khan of Khaf)

12 (مهر علی خان اهل خاف)

13 And likewise, concerning Jinab-i-Mihr 'Ali Khan, these exalted words were revealed from the heaven of grace:

13 و همچنين در بارهٔ جناب مهر علی خان اينکلمات عاليات از سمآء فضل نازل

14 He is the Dawning-Place from the horizon of proof

14 هو المشرق من افق البرهان

15 Glorified be He Who hath appeared and manifested what He desired. Verily, He is the One sought after in the beginning and in the end. O Mihr-'Ali! There hath come before the Wronged One a letter wherein thou wast mentioned. We have made mention of thee with a remembrance that nothing can equal, as attesteth He with Whom is the decisive Word. Blessed is he who hath attained unto the Word of God and His remembrance, and woe unto every heedless doubter. Be thou vocal in the praise of thy Lord and steadfast in the service of His Cause in all conditions. Say: O servants of the All-Merciful in all lands! Fear ye God and abandon not what ye call upon by night and day. This is your Lord, the All-Merciful, Who hath come with clear proof. Reflect, O ye who are endowed with insight! This is indeed the Promised One, through Whose mention the Scriptures and Tablets have been adorned. Say: By God! He hath come for your life and teacheth you what shall profit you in every world of the worlds of your Lord, the Mighty,

15 سبحان من ظهر و اظهر ما اراد انّه لهو المراد فی المبدء و المعاد يا مهر قبل علی قد حضر لدی المظلوم کتاب و فيه ذکرک ذکرناک بذکر لا يعادله شیء يشهد بذلک من عنده فصل الخطاب طوبی لمن فاز بکلمة الله و ذکره و ويل لکلّ غافل مرتاب کن ناطقاً بثنآء ربّک و قائماً علی خدمة امره فی کلّ الأحوال قل يا عباد الرّحمن فی البلدان اتّقوا الله و لا تدعوا ما تدعونه باللّيل و النّهار هذا ربّکم الرّحمن قد اتی بالبرهان تفکّروا يا اولی الأبصار هذا لهو الموعود الّذی بذکره تزيّنت الصّحف و الألواح قل تألله انّه اتی لحيوتکم و يعلّمکم ما ينفعکم فی کلّ عالم من عوالم ربّکم العزيز الوّهاب ايّاکم ان تمنعوا انفسکم عن الفرح الأکبر او تنکروا بنعمة الله الّتی نزلت فی [...] طوبی لک بما فزت بعرفان الله

و امره اذ اعرض عنه کلّ مشرک الفجّار البهآء علیک و علی الّذین تمسّکوا [...] الأعظم الّذی نزّل من لدی الله ربّ الأرباب انتهی

the All-Bountiful. Beware lest ye deprive yourselves of the Greatest Joy or deny the bounty of God which hath descended in [...] Blessed art thou for having attained unto the recognition of God and His Cause when every misbelieving transgressor turned away from Him. The glory rest upon thee and upon those who have held fast to [...] the Most Great which was sent down from God, the Lord of Lords.

16 و اینکه در بارهٔ جناب آقا محمّد صادق نوشته بودید که بعد از مراجعت از ارض مقصود بخارا توجّه نموده و دو نفس از منتسبین کلیم را بأفق اعلی [هدایت؟] نموده این تفصیل در ساحت اقدس عرض شد هذا ما نطق به لسان العظمة

16 And concerning what you wrote about Jinab-i-Aqa Muhammad Sadiq, that after returning from the Land of Purpose he proceeded to Bukhara and guided two souls from among those related to Kalim to the Supreme Horizon - this detail was presented at the Most Holy Court. This is what the Tongue of Grandeur uttered:

17 هو الظّاهر فی حصن عکّا باسمائه الحسنی

17 He is the One manifest in the fortress of Akka through His Most Beautiful Names

18 انّا نذکر محمّد قبل صادق الّذی فاز بأنوار ملکوت اذ اتی مالک الجبروت بسلطان غلب من فی الامکان انّه فاز بأنوار الأیمان اذ ظهر الرّحمن بهذا الاسم الّذی به ذابت اکباد العشّاق هذا یوم فیه ظهر ما لا یظهر من قبل و نطق بما انجذبت به افئدة الأخیار قل هذا یوم الله لو انتم تعلمون و هذا امر الله لو انتم تعرفون قل انّه یمشی و تطوفه جنود الوحی برایات الآیات و القوم لا یفقهون قل انّه ینطق فی ملکوت البیان بأنّی انا الرّحمن و الناس اکثرهم لا یسمعون یرون برهان الله و یعرضون عنه و یسمعون آیات الله و یجادلون به الا انّهم لا یشعرون

18 We make mention of Muhammad-Qabli-Sadiq who attained the lights of the Kingdom when the Sovereign of might came with an authority that conquered all who dwell in the realm of possibility. He attained the lights of faith when the All-Merciful appeared with this Name whereby the hearts of lovers were melted. This is the Day wherein that which was never manifested before hath appeared, and that which caused the hearts of the chosen ones to be attracted hath been uttered. Say: This is the Day of God, did ye but know it, and this is the Cause of God, did ye but recognize it. Say: He walketh and the hosts of revelation, bearing the banners of verses, circle round Him - yet the people understand not. Say: He speaketh in the Kingdom of utterance saying "I am, verily, the All-Merciful" - yet most people hear not. They behold the proof of God yet turn away from it, and hear the verses of God yet dispute them - verily they perceive not.

19 انّا نذکر من اراد ان یشرب کوثر البیان من ید عطآء ربّه العزیز الودود لیجذبه الذّکر الی مقام یغترف بما نطق به لسان القدم بأنّی انا الله المهیمن القیّوم فکّر فیما ظهر فی الامکان و فیما انزله الرّحمن اذاً تجد نفسک فی حصن العرفان کذلک یأمرک من عنده کتاب محفوظ ان اذکر ربّک فی کلّ الأحوال انّه یذکر من ذکره و یؤیّد من اقبل الی المقام المحمود و نذکر الآخر الّذی ذکر اقباله فی هذا السّجن الممنوع انّ المظلوم یحبّ الله و اصفیائه و یذکرهم فی اللّیالی و اطراف النّهار و فی کلّ اصیل و بکور خذ کأس الیقین باسم ربّک

19 We make mention of him who desired to drink from the Kawthar of utterance from the hand of the bounty of his Lord, the Mighty, the Loving, that this remembrance may draw him to a station wherein he may partake of that which the Tongue of Grandeur hath spoken: "Verily, I am God, the Supreme, the Self-Subsisting." Reflect upon that which hath appeared in the realm of possibility and that which the All-Merciful hath sent down; then shalt thou find thyself in the stronghold of knowledge. Thus doth He command thee, with Whom is the preserved Book. Remember thy Lord in all conditions. He remembereth him who remembereth Him and aideth him who hath turned to the Praised Station. And We make mention of the other one whose acceptance hath been mentioned in this forbidden prison. Verily the Wronged One loveth God and His chosen ones, and remembereth them in the night season

and throughout the day, at eventide and at dawn. Take the chalice of certitude in the name of thy Lord, despite those who have disbelieved in God by following the people of idle fancies.

رغماً للّذين كفروا بالله بما اتّبعوا اهل الظّنون انتهى

20 As to what you wrote concerning the Mashriqu'l-Adhkar and the Mahall al-Barakah, and the Mahall-i-Shur, and the united and assured souls - praise be to God that the friends of Truth have attained to the service of the Cause. Regarding the blessed spot for which permission was previously sought and granted, and the Mashriqu'l-Adhkar which was revealed in the Most Holy Book, and consultation which hath ever been heard from the Tongue of Grandeur - all these matters are contingent upon wisdom, until difficulties and commotion be removed and they become not the cause of grief and sorrow to holy hearts. This evanescent servant beseecheth God that He may aid all the friends to that which is beloved, and concerning what you wrote asking that God may grant success to act with utmost steadfastness according to His revealed laws in His Book during His days.

20 اینکه در ذکر مشرق‌الأذکار و محلّ البرکه و محلّ شور و نفوس متّحدهٔ مطمئنّه نوشته بودید لله الحمد که اولیای حق بخدمت امر فائز شدند محلّ البرکه که از قبل اذن خواسته بودید و عنایت شد مشرق‌الأذکار هم در کتاب اقدس نازل مشورت هم لازال از لسان عظمت اصغا شد ولکنّ جمیع این امور بحکمت معلّق است تا ضیق و ضوضا مرتفع نشود و سبب همّ و غمّ قلوب مقدّسه نگردد از حق این خادم فانی مسئلت مینماید که جمیع دوستان را مؤیّد فرماید بآنچه محبوبست و اینکه نوشته بودید که حق توفیق عنایت فرماید که در ایّام الله باحکام منزلهٔ در کتابش در نهایت استقامت عمل نمائیم

21 This matter that was submitted received a manifestation of favor from the horizon of grace, shining and evident, and He spoke these blessed words, exalted be His glory:

21 اینفقره که عرض شد اظهار عنایت از افق فضل ظاهر و لائح و باینکلمهٔ مبارکه نطق فرمودند قوله عزّ اجلاله

22 May their mention, God willing, be manifest and evident from the horizons of the Book. This is a station wherein the denizens of the Kingdom take pride. Rejoice, O friends of God, in that the glance of God hath been directed towards you from His mighty Throne, and hath mentioned you in such wise as to cause the Supreme Paradise to rejoice - and I am the All-Seeing Witness. God willing, may your names be mentioned at the Throne, your temples stand in service before His Cause, your tongues speak His praise and utterance, and your eyes be directed to the Most Great Prospect. Rejoice in that ye have attained unto mentions that cannot be equaled by anything that eyes can behold. God willing, strive ye that discord and differences may be removed from the world. It behooveth you to observe the counsels of God and that which ye have been commanded by One Who is Sympathetic, All-Knowing.

22 انشآءالله ذکرشان از آفاق کتاب ظاهر و هویدا باشد هذا مقام یفتخر به ابنآء الملکوت ان افرحوا یا اولیآء الله بما توجّه الیکم طرف الله من مقرّ عرشه العظیم و ذکرکم بما استفرح به الفردوس الأعلی و انا الشّاهد البصیر انشآءالله اسامی لدی العرش مذکور و هیاکل امام امر قائم بخدمت و لسان ناطق بذکر و بیان و بصر متوجّه بمنظر اکبر ان ابشروا بما فزتم بأذکار لا یعادلها ما تدرکه الأبصار انشآءالله در صدد آن باشید که کدورت و اختلاف از عالم رفع شود لکم ان تحفظوا وصایا الله و ما امرتم به من لدن مشفق علیم انتهی

23 A letter from His Honor Aqa Muhammad-Taqi, upon him be the Glory of God, was written to this lowly one. After reading it, this lowly one submitted its details before His Presence. This is what the Tongue of the All-Merciful uttered in the Kingdom of utterance:

23 مکتوبی جناب آقا محمّد تقی علیه بهآء الله باینفانی نوشته اینفانی بعد از قرائت تفصیل آنرا بین یدی الوجه معروض داشت هذا ما نطق به لسان الرّحمن فی ملکوت البیان

24 He is the Rememberer and the Remembered

24 هو الذّاکر و المذکور

25 O Muhammad-Qabli-Taqi! May thou drink at all times from the ocean of the All-Merciful's bounty and engage, purely for His sake, in service to His Cause. Time and again hath thy mention flowed from the Most Exalted Pen. Blessed is the servant who hath attained unto this most glorious station. Woe unto the heedless! This Day is attributed unto the Truth. All the friends must strive to receive their full portion thereof. We make mention of Abdul-Baha and give him the glad-tidings of My Most Great Remembrance, and counsel him with that whereby the Cause of God, the Lord of the worlds, will be exalted. And We make mention of Abdul-Jalal that he may rejoice in the bounty of his Lord, the All-Bountiful. Blessed is the youth who hath turned with his heart to the Most Sublime Horizon, and blessed is the child who hath spoken that which the Nightingale spoke upon the branches of the Lote-Tree that proclaimeth: "There is none other God but Me, the Forgiving, the Merciful." The glory be upon thee and upon thy two sons and thy wife from the presence of the Mighty, the Praiseworthy.

25 یا محمّد قبل تقی انشآءالله از دریای فضل رحمن در کلّ احیان بیاشامی و خالصاً لوجهه بخدمت امر مشغول باشی مرّة بعد مرّة ذکرت از قلم اعلی جاری طوبی لعبد فاز بهذا المقام الأسنی ویل للغافلین یوم منسوب بحقّ است باید جمیع دوستان جهد نمایند تا قسمت کامل از او اخذ کنند انّا نذکر عبدالبهآء و نبشّره بذکری العظیم و نوصیه بما یرتفع به امر الله ربّ العالمین و نذکر عبدالجلال لیفرح بعنایة ربّه الکریم طوبی لشّاب اقبل بقلبه الی الأفق الأعلی و بصبیّ نطق بما نطق به العندلیب علی اغصان سدرة تنطق انّه لا اله الّا انا الغفور الرّحیم البهآء علیک و علی ابنیک و ضلعک من لدن عزیز حمید انتهی

26 And likewise concerning Aqa Ishaq these sublime words shone forth from the Dayspring of the Will of the Revealer of verses:

26 و همچنین در بارهٔ جناب آقا اسحق اینکلمات عالیات از مشرق ارادهٔ منزل آیات اشراق نمود

27 He is the Most Ancient, the Most Generous

27 هو الأقدم الأکرم

28 This is a Book sent down by the All-Bestowing to him who hath turned unto the Countenance and drunk the choice wine of life from the hand of the bounty of his Lord, the All-Bountiful. O Ishaq! The Luminary of the horizons, Who is imprisoned in this fortress through that which the hands of the oppressors have wrought, maketh mention of thee. Hearken unto the Call from the direction of the snow-white Spot, then give thanks unto thy Lord, the Forgiving, the Merciful. Verily He heareth thy call and witnesseth thy turning unto Him. He hath turned unto thee and made mention of thee in this perspicuous Tablet. Grieve not at anything, but place thy trust in all matters in the Strong, the Almighty. Verily He is with those who love Him - He heareth and seeth, and He is the All-Knowing, the All-Informed. Ask thou God to assist all to achieve that which the Dayspring of Revelation hath desired and to aid them to serve His Most Great and Mighty Cause.

28 کتاب انزله الوّهاب لمن اقبل الی الوجه و شرب رحیق الحیوان من ید عطاء ربّه الکریم یا اسحق یذکرک نیّر الآفاق الّذی سجن فی هذا الحصن بما اکتسبت ایدی الظّالمین ان استمع النّدآء من شطر البقعة البیضآء ثمّ اشکر ربّک الغفور الرّحیم انّه یسمع ندائک و شاهد اقبالک اقبل الیک و ذکرک بهذا اللّوح المبین لا تحزن من شیء توکّل فی کلّ الأمور علی القویّ القدیر انّه مع من احبّه یسمع و ینظر و هو العلیم الخبیر فاسئل الله بأن یوفّق الکلّ علی ما اراد به مشرق الوحی و یوفّقهم علی خدمة امره الأعظم العظیم انتهی

29 Thy [intention?] hath also been accepted before the Throne. Verily it hath been adorned with the ornament of acceptance from God, the Mighty, the Wise. Previously, the glad-tidings of this matter were written and sent. Convey my greetings to the divine friends who are present in that land. Express my sincere greetings and praise to the spiritual loved one, the son of Ismullah-i-Asdaq - upon them both be 966 [Baha'u'llah]. The expression of sincerity and praise from this servant is bound

29 [نیّت؟] آنجناب هم لدی العرش قبول شد انّه تزیّن بطراز القبول من لدی الله العزیز الحکیم از قبل هم بشارت اینفقره نوشته ارسال شد اولیای الهی که در آن ارض تشریف دارند از قبل اینفانی تکبیر برسانید خدمت حبیب روحانی جناب ابن اسم‌الله الأصدق المقدّس علیهما ٩ ٦٦ [بهآء الله] اظهار خلوص و تکبیر از این

to the love of that person. Likewise, I convey greetings to all the honored ones - Mulla Ali and Aqa Mirza Kazim, upon them both be 966 [Baha'u'llah], and Aqa Khudadad and others, upon them be the glory of God. I hope that through the detachment of these assured souls, the effects of detachment may become manifest in the world, and through their steadfastness in God's Cause, they may become the cause of steadfastness and assurance for doubtful and troubled souls. By the life of the Beloved! Pure deeds have influence in the kingdom. This matter is clear and evident to every person of insight. Blessed are the companions of God, and blessed are His loved ones through whom the decree of the Covenant appeared and the horizons were illumined.

عبد بسته بمحبّت آنجناب است و همچنین خدمت جمیع آقایان جناب ملّا علی و آقا میرزا کاظم علیهما ٩ ٦٦ [بهآء الله] و جناب آقا خداداد و سایرین علیهم بهآء الله تکبیر معروض میدارم امید خادم چنانست که از انقطاع آن نفوس مطمئنّه آثار انقطاع در عالم ظاهر شود و از استقامتشان بر امر الهی سبب اسقامت و اطمینان نفوس مریبهٔ مضطربه گردد لعمر المحبوب عمل خالص در ملک مؤثّر است اینفقره بر هر ذی بصری واضح و مبرهن است طوبی لأصحاب الله و طوبی لأحبّائه الّذین بهم ظهر حکم المیثاق و انارت الآفاق

30 O friends! Today is the Day wherein whatsoever appeareth for God's sake shall endure and remain established through the perpetuity of God's names. The servant beseecheth his Lord and your Lord, his Beloved and your Beloved, to assist him and you in this Cause whereby the mighty deep hath been stirred, and every mighty fortress and every lofty mountain hath quaked. Praise be to God, our Lord, the Mighty, the Impregnable.

30 ای آقایان امروز روزیست که آنچه لله ظاهر شود بدوام اسمآء الله باقی و برقرار است یسئل الخادم ربّه و ربّکم و محبوبه و محبوبکم بأن یؤیّده و ایّاکم علی هذا الأمر الّذی به اضطرب العمق الأکبر و تزلزل کلّ حصن متین و کلّ جبل رفیع الحمد لله ربّنا العزیز المنیع

BLIB_Or15732.156

BH01695

To: Mirza Aqa Jan Khadimullah, in Ta
Date: 1298-06-15 [1881-May-15]

1 He is the One Who is Manifest, the All-Loving, the Forgiving, the Merciful

1 هو الظّاهر المشفق الغفور الرّحیم

2 That which is hidden beareth witness through My Name, the Self-Subsisting, that there is none other God but Me, the Mighty, the Well-Beloved. That which is treasured up beareth witness - and verily this is the Manifest, the Witnessed One - speaking in all things that there is none other God but Me, the All-Compelling, the Self-Subsisting. The Hidden circleth round Him Who hath appeared with truth, and the Manifest hath arisen to praise His Own Self on this Day wherein all things have proclaimed: "The Kingdom belongeth unto God, the Possessor of existence."

2 شهد المکنون لاسمی القیّوم انّه لا اله الّا انا العزیز المحبوب شهد المخزون و انّه هذا الظّاهر المشهود ینطق فی کلّشیء انّه لا اله الّا انا المهیمن القیّوم انّ الباطن یطوف حول من ظهر بالحقّ و الظّاهر قام لثنآء نفسه فی هذا الیوم الّذی فیه نطقت الأشیآء الملک لله مالک الوجود

3 The Books have testified to this Most Great Name, and the Scriptures have bowed down when the verses were sent down from the presence of an Ancient Sender. The world hath been honored by the appearance of the Lord of Eternity. Blessed be he who hath turned and attained, and woe unto the deniers.

3 قد شهدت الكتب لهذا الاسم الأعظم و خضعت الصّحف اذ نزّلت الآيات من لدن منزل قديم قد تشرّف العالم بظهور مالک القدم طوبی لمن اقبل و فاز و ويل للمنكرين

4 Say: This is the Day whereon the Sun of Justice is seen behind the clouds by reason of what the hands of the oppressors have wrought. This is the Day whereof God gave tidings - the Day when mankind shall stand before the Lord of the worlds. This is the Day whereon the Speaker on Sinai speaketh, when the Lord of Revelation hath appeared with clear sovereignty. This is the Day adorned by its mention in the Scriptures of God, the Mighty, the Wise.

4 قل هذا يوم يری فيه شمس العدل خلف السّحاب بما اكتسبت ايدی الظّالمين و هذا يوم اخبر به الله يوم يقوم النّاس لربّ العالمين هذا يوم فيه يكلّم مكلّم الطّور اذ ظهر مالک الظّهور بسلطان مبين و هذا يوم تزيّن بذكره صحف الله العزيز الحكيم

5 Blessed is he who hath cast the world behind him and turned unto the Most Sublime Horizon with a fire whereby the hearts of the mystics were attracted, and with a light whereby the darkness of the earth was illumined. Thus hath the Supreme Pen spoken while the Wronged One was seated upon the throne of His Name, the Forgiving, the Generous.

5 طوبی لمن نبذ العالم عن ورائه و اقبل الی الأفق الأعلی بنار انجذبت بها افئدة العارفين و بنور اضائت به ظلمات الأرض كذلک نطق القلم الأعلی اذ كان المظلوم مستوياً علی عرش اسمه الغفور الكريم

6 O Pen of Eternity! The Most Great Name commandeth thee to make mention of him who hath ascended unto God, who was named Mihdi in the Perspicuous Book. Bear thou witness that he turned unto the Truth when the people were veiled by a thick veil. He it is who rent asunder the veils through the Name of his Lord, the Mighty, the Powerful, and turned unto God until he arrived within the precincts of the mercy of his Lord, the Glorious, the Generous. He it is who crossed land and sea in his longing for the meeting with God, in such wise that the Concourse on High and the dwellers of the Most Exalted Paradise make mention of him. The Tongue of Grandeur beareth witness to this from His exalted station. By God's life! The people of the Kingdom were attracted by his turning unto God. Thus doth He make mention of him Who hath come with a Cause before which all who are in the heavens and earth shall fall prostrate.

6 ان يا قلم القدم يأمرک الاسم الأعظم بأن تذكر من صعد الی الله الّذی سمّي بمهدی فی كتاب مبين ان اشهد بانّه اقبل الی الحقّ اذ كان الخلق فی حجاب غليظ انّه لهو الّذی خرق الأحجاب باسم ربّه المقتدر القدير و اقبل الی الله الی ان ورد فی جوار رحمة ربّه العزيز الكريم انّه لهو الّذی قطع البرّ و البحر شوقاً للقآء الله علی شأن يذكره الملأ الأعلی و اهل الجنّة العليا يشهد بذلک لسان العظمة فی مقامه المنيع لعمر الله قد انجذب باقباله اهل الملكوت كذلک يذكره من اتی بأمر لا يقوم معه من فی السّموات و الأرضين

7 The Light shining from the face of thy Lord, the Lord of Names, after the passing away of all things, be upon thee, O thou who didst quaff the choice wine of revelation from the hand of bounty of the Fashioner of the heavens, when trembling seized all the dwellers of the earth. Thou art he whom the affairs of the world deterred not, nor the veils of the nations. Thou art he who cast away the sources of idle fancies and turned unto My Name, the Self-Subsisting, at Whose appearance the

7 النّور المشرق من وجه ربّک مالک الأسمآء بعد فنآء الأشيآء عليک يا من شربت رحيق الوحی من يد عطآء فاطر السّمآء اذ اخذ الاضطراب سكّان الأرض كلّها انت الّذی ما منعتک شئونات العالم و لا حجبات الأمم انت الّذی نبذت مطالع الظّنون و اقبلت الی اسمی القيّوم الّذی اذا ظهر ناح العلمآء كنوح الثّكلی و اضطرب العرفآء الّا من شآء الله الفرد الخبير

learned wailed with the wailing of the bereaved, and the mystics were shaken, save whom God pleased, the Peerless, the All-Informed.

8 We testify that through thee faithfulness was made manifest in this Cause, whereat every heedless doubter broke the Covenant. I bear witness that thou didst attain unto tribulation when the Call was raised from the direction of grandeur and greatness. Blessed art thou, O Mihdi, and joy be unto thee, O Mihdi! Thou art he who soared in My atmosphere, who spoke My praise, who arose to serve Me, and who bore afflictions and calamities in My path. Verily nothing is hidden from His knowledge - He was with thee in all conditions, He witnesseth and seeth, and He is the Witness, the All-Hearing.

8 نشهد انّ منک ظهر الوفآء فی هذا الأمر الّذی اذا ظهر نقض المیثاق کلّ غافل مریب اشهد انّک فزت بالبلی اذ ارتفع النّدآء من شطر العظمة و الکبریآء طوبی لک یا مهدی و نعیماً لک یا مهدی انت الّذی کنت طائراً فی هوائی و ناطقاً بثنائی و قائماً علی خدمتی و حملت البلایا و الرّزایا فی سبیلی انّه لا یعزب عن علمه من شیء کان معک فیکلّ الأحوال یشهد و یری و هو الشّاهد السّمیع

9 Thou art he who left his homeland, turning toward the station of the All-Merciful, until thou didst take up for thyself a dwelling place before His face. This is a bounty whereunto nothing in earth or heaven can be compared, as witnesseth He by Whom the Snow-White Spot is adorned - this resplendent Station. Blessed be the soul that hath attained unto thy mention and praise, and blessed be he who hath visited thee, as proclaimed by the Supreme Pen. We testify that he is among the triumphant.

9 انت الّذی ترکت الأوطان مقبلاً الی مقام الرّحمن الی ان اتّخذت امام وجهه لنفسک مقاماً هذا فضل لا یعادله شیء فی الأرض و السّمآء یشهد بذلک من تزیّن به البقعة البیضآء هذا المقام المنیر طوبی لنفس فازت بذکرک و ثنائک و لمن زارک بما نطق به القلم الأعلی نشهد انّه من الفائزین

10 Today thou art beneath the glances of thy Lord's loving-kindness. Whenever the Banner of the Manifestation passeth over thee, the Speaker on Sinai maketh mention of thee with such mention as causeth them that lie in the graves to be stirred. And praise be to God, the Mighty, the Glorious, the Forgiving.

10 انت الیوم تحت لحاظ عنایة ربّک الکریم کلّما تمرّ علیک رایة الظّهور یذکرک مکلّم الطّور بذکر یهتزّ منه من فی القبور و الحمد لله المقتدر العزیز الغفور

INBA19:053, INBA19:398, INBA32:050, BLIB_Or15706.249, BLIB_Or15715.093a

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BH03084

To: Mulla Abdu'l-Ahad, in Bunab
Date: 1298-06-15 [1881-May-15]

1 In the Name of the All-Knowing Speaker

1 بنام گویندهٔ دانا

2 This is mentioned in the Persian tongue so that the souls in that land may hear and discover: The True One, exalted be His glory, promised and gave glad tidings to all the peoples of the earth through the tongue of the Prophets and Messengers

2 بلسان پارسی ذکر میشود تا نفوس آن ارض بشنوند و بیابند حقّ جلّ جلاله بلسان نبیّین و مرسلین جمیع اهل ارض را باین یوم اقدس اعزّ انور وعده

concerning this most holy, most mighty and most luminous Day, that all might prepare themselves for the divine presence and not let slip the time.

داد و بشارت فرمود تا کل از برای لقای الهی مستعدّ شوند و وقت را از دست ندهند

3 Yet when the Sun of Revelation shone forth from the horizon of Will, all turned away and rose up in opposition. Would that they had been content with such actions! Rather, they arose to spread calumnies and issued verdicts for the shedding of pure blood. There remained no land wherein their blood was not shed, and no air unto which their sighs did not ascend. Verily thy Lord is the All-Numbering, the All-Knowing.

3 و چون آفتاب ظهور از افق اراده اشراق نمود کل اعراض نمودند و بر اعتراض قیام کردند ای کاش بامثال این امور کفایت می‌نمودند بلکه بافترا قیام نمودند و بر سفک دماء مطهّره فتوی دادند ما من ارض الّا و قد سفکت فیها دمائهم و ما من هوآء الّا صعدت الیه زفراتهم انّ ربّک لهو المحصی العلیم

4 These abominable deeds have been and will be the cause of tribulation and hardship for all on earth. For many years afflictions have not ceased from the earth but rather pour forth like torrential rain. If they subside in one direction, they flame forth from another.

4 این اعمال شنیعه سبب بأساء و ضرّاء کلّ من علی الأرض شده و خواهد شد چند سنه میشود بلایا از ارض منع نشده و مثل غیث هاطل در جریانست اگر در سمتی ساکن شود از جهت دیگر شعله ظاهر گردد

5 Holy, assured, content and well-pleased souls - whatever befalls them has been and will be in the path of God. If they are martyred, their spirits ascend to the Most Glorious Companion and find their dwelling in the highest Paradise. By the life of God, theirs is the best end and most excellent return! But oppressive souls shall be afflicted with the flames of divine wrath a second time, and after their spirits depart they shall be tormented with a punishment a hundred thousand times more severe than earthly torment. Thus doth inform thee He with Whom is the knowledge of the Book.

5 نفوس مقدّسهٔ مطمئنّهٔ راضیهٔ مرضیّه آنچه بر ایشان وارد شود فی سبیل الله بوده و خواهد بود اگر شهید شوند ارواحشان برفیق اعلی صعود نماید و در فردوس اعلی مقرّ یابند لعمر الله لهم خیر ختام و حسن مآب ولکن نفوس ظالمه بشرارهٔ غضب عبیدالله ثانی مبتلا و بعد از خروج روح بعذابی که صدهزار بار از عذاب دنیا اشدّ و اعظمست معذّب شده و خواهند شد کذلک یخبرک من عنده علم الکتاب

6 Afflictions will not cease until they repent and return unto God, the Lord of all worlds. Blessed art thou for having turned to the Face when every ignorant doubter turned away.

6 بلایا ساکن نشده و نمیشود الّا بأن یتوبوا و یرجعوا الی الله ربّ العالمین طوبی لک بما اقبلت الی الوجه اذ اعرض عنه کلّ جاهل مرتاب

7 Convey this Tablet to the loved ones in that land that they may attain supreme joy and become aware of their station and rank, and preserve their stations through the Name of God. The glory be upon thee and upon them from the presence of the Kind, the All-Merciful.

7 این لوح را بر احبّای آن ارض القا نما تا بفرح اکبر فائز شوند و بر قدر و مقامات خود اطّلاع یابند و باسم الله مقامات خود را حفظ نمایند البهآء علیک و علیهم من لدن مشفق کریم

BLIB_Or15719.177c

BH03266

To: Haji Muhammad Sadiq Ahmaduf, in Milan
Date: 1298-06-15 [1881-May-15]

1 In the name of the Desire of the world

1 بنام مقصود عالمیان

2 Observe and reflect upon what hath come to pass in the world. The divines and mystics of the earth were, night and day, supplicating and yearning to attain unto the presence of the Divine Day which was mentioned and recorded in the Books. Whenever they would hear the word "Qa'im" they would all rise up in reverence to His name and utter the words "May God hasten His relief." Throughout this time they failed to perceive what distress existed that they should seek relief for His Holiness from God. They were deprived of understanding this matter.

2 ملاحظه نما و تفکّر کن در آنچه در عالم واقع شده علمای ارض و عرفای آن شب و روز سائل و آمل بودند که بلقای یوم الهی که در کتب مذکور و مسطور است فائز گردند و حینیکه اصغاء لفظ قائم مینمودند جمیع احتراماً لاسمه برمیخاستند و بکلمهٔ عجّل الله فرجه ناطق و در اینمدّت ملتفت نشدند که چه شدّتی در میانست که از حقّ فرج آنحضرت را میطلبند از ادراک اینفقره محروم بودند

3 Furthermore, when the horizon of the world was illumined with the light of the appearance of the Most Great Herald, all arose in opposition and inflicted upon that blessed Being, Who was in truth a divine subtlety and a celestial melody, that which hath been heard and witnessed. And when afterwards the Sun of Truth dawned from the Horizon of Will, it was observed what they said and what they committed. In truth the Pen is powerless to recount it. To prove their contentions they cling to the Book while remaining heedless of and turning away from the Mother Book. More remote than these souls are the people of the Bayan, who have been and continue to be deprived by the buzzing of a fly from the divine melody, and who have remained far from the Lord of Lords.

3 و از این گذشته چون افق عالم بنور ظهور مبشّر اعظم منوّر شد کل بر اعراض قیام نمودند و بر آن وجود مبارک که فی‌الحقیقه لطیفهٔ ربّانیّه و نغمهٔ ملکوتیه بود وارد آوردند آنچه شنیده و دیده شد و بعد آفتاب حقیقت از مطلع اراده اشراق فرمود مشاهده شد که چه گفتند و چه ارتکاب نمودند فی‌الحقیقه قلم از ذکر عاجز دیده میشود در اثبات مطالب خود بکتاب متمسّکند و از امّ الکتاب غافل و معرض ابعد از این نفوس اهل بیان بوده و هستند که بطنین ذباب از نغمهٔ رباب الهی محروم و از ربّ الأرباب بعید مانده‌اند

4 Now consider the worth and station of the souls who have accepted the Faith. I swear by the Sun of the horizon of utterance that these souls have no peer or likeness, for the greatest veil, which was the divines of the age, did not prevent them from the Truth, exalted be His glory. With the arm of certitude they shattered the idols of vain imaginings and turned toward the Lord of this manifest Day. Blessed are ye for having attained unto this most exalted station, to which the Lord of creation hath testified in His mighty prison. I counsel you and My loved ones to remain steadfast in this Most Great, Most Mighty Cause.

4 حال در قدر و مقام نفوس مقبله تفکّر کن قسم بآفتاب افق بیان که این نفوس را مثل و مانندی نبوده و نیست چه که حجاب اکبر که علمای عصرند ایشانرا از حقّ جلّ جلاله منع ننمود اصنام ظنون و اوهام را بعضد یقین شکستند و بمالک این روز مبین توجّه نمودند طوبی لکم بما فزتم بهذا المقام الأعلی الّذی شهد له مولی الوری فی سجنه العظیم نوصیکم و احبّائی بالاستقامة علی هذا الأمر الأعظم العظیم

5 The glory be upon you from God, the Forgiving, the Generous.

5 البهآء علیکم من لدی الله الغفور الکریم

BLIB_Or15719.142b, SFI21.013

BH04046

To: Muhammad Ali Milani (son of Haji Ahmad)
Date: 1298-06-15 [1881-May-15]

1 He is the Most Ancient, the Most Great, the Most Glorious

1 هو الأقدم الأعظم الأبهى

2 We have observed thy turning unto Us and have turned unto thee from this Station wherein the Tongue of Grandeur proclaimeth: "There is no God but Me, the All-Compelling, the Self-Subsisting." We have heard thy call and have answered thee through this Book which, when sent down from the heaven of thy Lord's Will, caused all things to proclaim: "By God! The Promised One hath come with manifest sovereignty!" This is the Day of Remembrance and Utterance, yet the people perceive not. This is the Day wherein the Herald calleth out continually: "Rejoice, O peoples of the earth, for the Most Great Joy hath appeared, inasmuch as the Temple of the Cause hath been established upon the throne of His Name, the Self-Subsisting."

2 قد رأينا اقبالک اقبلنا الیک من هذا المقام الّذی ینطق فیه لسان العظمة انّه لا اله الّا انا المهیمن القیّوم و سمعنا ندائک اجبناک بهذا الکتاب الّذی اذا نزّل من سمآء مشیّة ربّک نطقت الأشیآء تالله قد اتی الموعود بسلطان مشهود هذا یوم الذّکر و البیان ولکنّ النّاس لا یعرفون و هذا یوم فیه ینادی المناد فی کلّ الأحیان ان ابشروا یا ملأ الأرض بما ظهر الفرح الأعظم اذ استوی هیکل الأمر علی عرش اسمه القیّوم

3 Say: Fear God, and follow not your idle fancies. Follow Him Who hath come unto you with a Command from God, the Lord of what was and what shall be. Say: Soon shall your ornaments and that wherein ye take pride this day perish, while that which hath been sent down from My Most Exalted Pen shall endure in a preserved Tablet. Blessed art thou for having turned unto God when heedless servants turned away from Him - they who cast behind them God's Covenant and Testament by following every rejected ignorant one. We ordained the sciences for the knowledge of My Name, the Self-Subsisting, yet when He appeared in truth, every imagined learned one turned away from Him. Blessed is the servant whom the veils of glory have not withheld from the All-Glorious, the Self-Sufficient. We testify that he is of the people of Baha in a preserved Tablet.

3 قل اتّقوا الله و لا تتّبعوا اهوائکم ان اتّبعوا من اتاکم امراً من لدی الله ربّ ما کان و ما یکون قل سوف تفنی زخارفکم و ما تفتخرون به الیوم و یبقی ما نزّل من قلمی الأعلی فی لوح مسطور طوبی لک بما اقبلت الی الله اذ اعرض عنه عباد غافلون الّذین نبذوا عهد الله و میثاقه بما اتّبعوا کلّ جاهل مردود انّا قدّرنا العلوم لعرفان اسمی القیّوم فلمّا ظهر بالحقّ اعرض عنه کلّ عالم موهوم طوبی لعبد ما منعته سبحات الجلال عن الغنیّ المتعال نشهد انّه من اهل البهآء فی لوح محفوظ

4 We send Our greetings from this Station to the faces of Our loved ones in that place, who have held fast to the Book when it was sent down in truth and who have acted according to that which they were commanded by the True One, the Knower of things unseen. The glory be upon thee and upon thy father and thy mother and those with thee, from God, the Lord of all kingdoms.

4 انّا نکبّر من هذا المقام علی وجوه احبّائنا فی هناک الّذین تمسّکوا بالکتاب اذ نزل بالحقّ و عملوا بما امروا به من لدی الحقّ علّام الغیوب البهآء علیک و علی ابیک و امّک و من معک من لدی الله مالک الملوک

BLIB_Or15719.143a

BH04342

To: Ali who has attained, in Tabriz
Date: 1298-06-15 [1881-May-15]

1 In the Name of the One God

1 بنام خداوند یکتا یا علی

2 God, exalted be His glory, praises and glorifies Himself through His friends, and this is the true praise and glorification. Whosoever attains to this station has attained to all good. Praise be to God!

2 حقّ جلّ جلاله از قبل دوستان خود خود را حمد مینماید و ثنا میگوید و اینست حقّ حمد و ثنا هر نفسی بایمقام فائز شد بکلّ خیر فائز است الحمد لله

3 After the Sun of Permission dawned from the horizon of the Will of the Lord of Oneness, thou didst journey toward the Prison, and didst arrive at that praiseworthy place, and didst hear the voice of the Wronged One. If thou wert to become aware of the greatness and majesty of this station, such joy would seize thee that its sweetness would never fade.

3 بعد از اشراق شمس اذن از افق ارادهٔ مالک احدیّه متوجّهاً الی السّجن حرکت نمودی و در مقام محمود وارد شدی و ندای مظلوم را شنیدی اگر بعظمت و بزرگی ایمقام مطّلع شوی فرحی ترا اخذ نماید که هرگز حلاوت آن محو نشود

4 All bounty and grace and favor have been and shall ever be within the grasp of God's power, exalted be His glory. He bestoweth whatsoever He willeth and withholdeth whatsoever He desireth. Praise be unto Him! Again, praise be unto Him for having caused thee to attain unto this most great station!

4 جمیع فضل و کرم و عنایت در قبضهٔ قدرت حقّ جلّ جلاله بوده و خواهد بود عطا میفرماید آنچه را بخواهد و اخذ میکند آنچه را اراده فرماید حمداً له ثمّ حمداً له بما جعلک فائزاً بهذا المقام الأعظم

5 The whole of creation hath been brought into being for the recognition of this blessed and glorious Day. Nevertheless, all are observed to be veiled and deprived save whom God willeth, the Self-Subsisting, the All-Compelling.

5 جمیع خلق از برای ادراک این روز فیروز مبارک خلق شده‌اند معذلک کل محتجب و محروم مشاهده میشوند الّا من شآء الله المهیمن القیّوم

6 Say: Praise be unto Thee, O my God, for having enabled me to recognize the Dayspring of Thy Cause and the Dawning-Place of Thy most beautiful names amidst all peoples. I beseech Thee by Thy Most Glorious Name to assist me under all conditions to remain steadfast in this mighty Cause, whereby the hearts of those who clung to what they possessed and turned away from what Thou hast were thrown into commotion. O Lord! Thou seest me clinging to the hem of Thy bounty. Ordain for me that which shall profit me in Thy worlds. Verily, Thou art the One Who hath power over whatsoever He willeth, and within Thy grasp is the dominion of the kingdom of the heavens and earth. Praise be unto Thee, O God of the worlds!

6 قل لک الحمد یا الهی بما ایّدتنی علی عرفان مطلع امرک و مشرق اسمائک الحسنی بین الوری اسئلک باسمک الأبهی بأن تؤیّدنی فی کلّ الأحوال علی الاستقامة علی هذا الأمر العظیم الّذی به اضطربت افئدة الّذین تمسّکوا بما عندهم و اعرضوا عمّا عندک ای ربّ ترانی متشبّثاً بذیل عطائک قدّر لی ما ینفعنی فی عوالمک انّک انت المقتدر علی ما تشآء و فی قبضتک ملکوت ملک السّموات و الأرضین الحمد لک یا اله العالمین

BLIB_Or15719.142a

BH04820

To: Haj Mirza Husayn-Ali Khususi Yazdi, in Istanbul
Date: 1298-06-15 [1881-May-15]

1 He is the One Who hath dawned from the horizon of the world.

1 هو المشرق من افق العالم

2 This is a Book sent down in truth from God, the Lord of the worlds. Verily it acquainteth the people with the Dawning-Place of divine inspiration and guideth them to My straight path.

2 كتاب نزّل بالحقّ من لدى الله ربّ العالمين انّه يعرّف النّاس مطلع الالهام و يهديهم صراطى المستقيم

3 Say: By God! The promise hath come to pass, and He Who was promised hath appeared, yet most of the people remain heedless. The world hath been adorned with the lights of the Most Great Name, yet most of the nations wander distracted. The wine of vain desires hath so seized them that they have been kept back from the Lord of all beings, Who speaketh the truth: "There is none other God but Me, the Forgiving, the Generous."

3 قل تالله قد اتى الوعد و ظهر الموعود و القوم اكثرهم من الغافلين قد تزيّن العالم بأنوار الاسم الأعظم و الأمم اكثرهم من الهائمين قد اخذهم سكر خمر الهوى على شأن منعهم عن مولى الورى الّذى ينطق بالحقّ انّه لا اله الّا انا الغفور الكريم

4 Blessed is he who hath heard the call of God and responded to his Lord, the Manifest, the Mighty, the Inaccessible. We have heard thy call and have called out to thee from the direction of the luminous Spot, and We have seen thy turning toward Us on this Day whereon the Lord of destiny proclaimeth from the Most Great Scene: "There is none other God but Me, the All-Knowing, the All-Wise." Say: By God! The Mother Book speaketh the truth, were ye of them that hear.

4 طوبى لسامع سمع ندآء الله و اجاب ربّه الظّاهر العزيز المنيع قد سمعنا ندائک نادیناک من شطر البقعة النّورآء و رأينا توجّهک توجّهنا اليک فى هذا اليوم الّذى ينادى مالک القدر فى المنظر الأكبر انّه لا اله الّا انا العليم الحكيم قل تالله امّ الكتاب ينطق بالحقّ لو انتم من السّامعين

5 Say: He hath appeared with that Justice wherewith mankind hath been adorned, and yet the people are, for the most part, asleep. Cast away what ye possess, in the name of your Lord, the Lord of all mankind, and take hold of that which ye have been commanded by One Who is knowing and wise. Thus hath the Tongue of Grandeur spoken, while imprisoned in this mighty place.

5 قل انّه ظهر بعدل تزيّن به العالم و القوم اكثرهم من النّائمين دعوا ما عندكم باسم ربّكم مالک الورى و خذوا ما امرتم به من لدن عليم حكيم كذلک نطق لسان العظمة اذ كان مسجوناً فى هذا المقام المنيع

6 The glory of God rest upon thee and upon whoso hath heard My call and turned unto My horizon and circled round My will and acted according to that which hath been sent down in My Book that beareth witness in My Kingdom that there is none other God but Me, the Manifest, the All-Knowing.

6 البهآء عليک و على من سمع ندائى و اقبل الى افقى و طاف حول ارادتى و عمل بما نزّل فى كتابى الّذى شهد فى ملكوتى انّه لا اله الّا انا المبيّن العليم

INBA51:127, KB_620:120-121, LHKM2.164

ADJ.027x

BH04905

To: Aqa Ali, in Mamaqan
Date: 1298-06-15 [1881-May-15]

1 In the Name of the One Friend

2 O 'Ali! If thou shouldst praise God, exalted be His glory, with all the tongues of the world, it would still be little and insufficient. Reflect upon His boundless grace and favor - He hath enabled thee to attain unto a Cause from which the learned ones, the mystics, the men of letters, and the princes of the earth are seen to be heedless and deprived.

3 All people, with the utmost lowliness and supplication, beseeched the Self-Sufficient, the Exalted, for the attainment of this Day which is mentioned as the Day of God. Yet when the lights of the promised Day dawned from the Dayspring of divine Will, all remained veiled and bereft thereof, save whom thy Lord, the Lord of all worlds, willed.

4 Through the infinite bounty of the Friend thou hast become aware of this divine subtlety and turned towards the truth. That Word which the chiefs of the earth flee from hearing and avoid - through divine grace thou didst hear it and turn to the most exalted horizon. This station is most great - guard it from the treacherous and the thieves.

5 Convey to all the friends in that land the greetings of the Wronged One and say: This is the Day of remembrance and praise, and the Day of steadfastness and service, for whatsoever is manifested from any soul in the Divine Day endureth as long as the Most Beautiful Names endure.

1 بنام دوست یکتا

2 یا علی اگر بالسن عالم حقّ جلّ جلاله را شکر نمائی هرآینه قلیل بوده و خواهد بود در فضل و عنایت بی‌پایانش تفکّر نما ترا فائز فرموده بامریکه علما و عرفا و ادبا و امرای ارض از او غافل و محروم مشاهده می‌شوند

3 جمیع ناس بکمال عجز و ابتهال از غنیّ متعال لقای این یوم را که بیوم الله مذکور است مسئلت مینمودند و چون انوار یوم موعود از مشرق ارادهٔ الهی ظاهر و ساطع شد کلّ از آن محجوب و بی‌بهره ماندند الّا من شآء الله ربّک و ربّ العالمین

4 و تو از فضل بیمنتهای دوست باین لطیفهٔ ربّانیّه آگاه شدی و بحقّ اقبال نمودی کلمه‌ئی را که فرمودند نقبای ارض از شنیدن آن فرار مینمایند و اجتناب میکنند از فضل الهی تو آن کلمه را شنیدی و بافق اعلی اقبال نمودی اینمقام بسیار بزرگست او را از خائنین و سارقین حفظ نما

5 جمیع دوستان آن ارض را از قبل مظلوم تکبیر برسان و بگو الیوم یوم ذکر و ثناست و یوم استقامت و خدمت است چه هرچه در یوم الهی از نفسی ظاهر شود بدوام اسماء حسنی باقی و دائمست

BLIB_Or15719.143c

BH04760

To: Nasrullah Khan, in Maraghih
Date: 1298-06-15 [1881-May-15]

1 In the name of the One Friend.

1 بنام دوست یکتا

2 Divine favors have been directed towards you and you have been engaged in the mention of God and service to His Cause. All matters are remembered before His presence and recorded in the Preserved Tablet. The reward of no one has been lost. Know thou the value of this exalted station and preserve it as thou wouldst thy life. God willing, may the coldness of the earthly world not prevent thee from being enkindled, nor deprive thee from the eternal station. Know thou the value of this bounty and speak forth in praise and thanksgiving.

2 طرف عنایت بشما بوده و بذکر حقّ و خدمت امرش مشغول بوده جمیع امور تلقاء وجه مذکور و در لوح محفوظ مسطور اجر احدی ضایع نشده قدر این مقام بلند را بدان و چون جان حفظش نما انشآءالله افسردگیهای عالم ترابی ترا از اشتعال منع ننماید و از مقام باقی محروم نسازد قدر این فضل را بدان و بحمد و ثنا ناطق شو

3 The Tablets which you had requested in previous years and which were promised, were revealed in those same days until they were sent this year in the company of Mulla Muhammad-'Ali. Verily, He fulfilleth what He hath promised.

3 الواحی که در سنین قبل خواسته بودید و وعده داده شد در همان ایّام نازل تا در این سنه بصحابت جناب ملّا محمّد علی ارسال گشت انّه یوفی ما وعد به

4 The Divine Tablet has been and will ever be a helper and supporter in all conditions - that is, in life and death, in presence and absence. For the living it is the Water of Life, and for the dead it is eternal and abiding remembrance. Blessed is he who hath attained unto the Word of God in his life and after his death. This is why the Primal Point - may the spirit of all else be sacrificed for Him - hath said that all exists for the sake of being mentioned but once in His presence.

4 لوح الهی در جمیع احوال یعنی در حیات و ممات و حضور و غیاب ناصر و معین بوده و خواهد بود از برای زندگان کوثر حیوانست و از برای مردگان ذکر دائم باقی طوبی لمن فاز بکلمة الله فی حیاته و بعد مماته اینست که نقطهٔ اولی روح ما سواه فداه میفرماید جمیع از برای این است که یکمرتبه در ساحت او مذکور شود

5 Therefore be thou grateful for thy Lord's favor and say: "Praise be unto Thee, O God of all who are in the heavens and the earth, for having honored me and granted me what I desired from the ocean of Thy bounty. Verily, Thou art the All-Bountiful, the Generous."

5 ان اشکر بفضل ربّک و قل لک الحمد یا اله من فی السّموات و الأرضین بما اکرمتنی و اعطیتنی ما اردت من بحر جودک انّک انت الفضّال الکریم ۱۵۲

BLIB_Or15719.115a

BH05257

To: Haji Ahmad Milani, in Tabriz
Date: 1298-06-15 [1881-May-15]

1 In the name of the Aim of all the worlds!

1 بنام مقصود عالميان

2 Praise be to God that through the effulgences of the rays of the Sun of divine favor thou hast succeeded in that which most of the servants are deprived and forbidden.

2 الحمد لله از اشراقات انوار شمس عنايت الهی موفّق شدی بر آنچه اکثر عباد از آن ممنوع و محرومند

3 How many are the possessors of knowledge and learning who today walk in the paths of fancy and vain imaginings, although all have acknowledged and do acknowledge the appearance of the Truth and the advent of the Promised One with the Cause of God. Woe unto them and unto those who follow them without any clear proof or Book from God, the Lord of the worlds.

3 چه مقدار از صاحبان علم و فضل که اليوم در سبل ظنون و اوهام سالکند مع آنکه کل معترف بظهور حقّ و قيام موعود بر امر الله بوده و هستند تبّاً لهم و للّذين اتّبعوهم من دون بيّنة و کتاب من الله ربّ العالمين

4 Know thou the value of thine own station and strive that thou mayest attain to that which, when mentioned, shall endure as long as the kingdom of earth and heaven endureth. That which the senses perceive today shall soon return to nothingness. But that which floweth from the Most Exalted Pen hath been and shall forever be eternal.

4 يا احمد قدر مقام خود را بدان و جهد نما تا فائز شوی بامريکه ذکر آن بدوام ملک و ملکوت باقی و دائم مشاهده شود آنچه اليوم حواس آنرا ادراک مينمايد عنقريب بعدم راجع گردد ولکن آنچه از قلم اعلی جاری باقی بوده و خواهد بود

5 Hold thou fast unto the cord of the favor of thy Lord, the All-Forgiving, the Most Generous. In all matters fix thy gaze upon the Truth and place thy trust in Him.

5 تمسّک بحبل عناية ربّک الغفور الکريم در جميع امور بحقّ ناظر باش و باو توکّل نما

6 Say: O my God! I have turned wholly unto Thee. Through Thy bounty, ordain for me that which Thou desirest. I know not what profiteth me. Thou art the All-Knowing, the All-Informed. I beseech Thee by Thy Most Exalted Word and by the Supreme Horizon to ordain for me through the Pen of Thy bounty that which shall benefit me in all the worlds of Thy worlds. Verily Thou art the All-Powerful, the All-Knowing, the All-Wise.

6 قل يا الهی قد اقبلت اليک بکلّی قدّر لی ما اردته بجودک انّی لا اعلم ما ينفعنی انّک انت العليم الخبير اسئلک بالکلمة العليا و الأفق الأعلی بأن تکتب لی من قلم عنايتک ما ينفعنی فی کلّ عالم من عوالمک انّک انت المقتدر العليم الحکيم

BLIB_Or15719.112b, SFI21.012

BH05260

To: 'Ali, in Tabriz
Date: 1298-06-15 [1881-May-15]

1 In the Name of Him Who is the Most Holy, the Most Great, the Most Glorious

1 هو الأقدس الأعظم الأبهى

2 Praised be God Who manifested Himself and uttered a Word whereby all who are in the heavens and earth were thunderstruck, save certain Letters of the Countenance. Thus doth the Supreme Pen testify at this hour when the Lord of all beings hath, with His Most Glorious Name, been established upon His mighty throne.

2 الحمد لله الّذى اظهر نفسه و نطق بكلمة انصعق منها من فى السّموات و الأرض الّا عدّة احرف الوجه هذا ما شهد به القلم الأعلى اذ استقرّ مالک الورى باسمه الأبهى على عرشه العظيم

3 Blessed art thou for having turned thy face toward the Countenance of God by His leave, and for having entered the Most Great Prison, and for having stood at the door and heard the call of the Wronged One Who summoneth all unto God, the Peerless, the All-Informed. Blessed is the eye that hath beheld the Most Great Sign, and the ear that hath heard My most sweet call, and the heart that hath turned toward My most exalted horizon.

3 طوبى لک بما توجّهت الى وجه الله باذن من عنده و دخلت السّجن الأعظم و قمت لدى الباب و سمعت ندآء المظلوم الّذى دعا الكلّ الى الله الفرد الخبير طوبى لعين رأت الآية الكبرى و لسمع سمع ندائى الأحلى و لقلب اقبل الى افقى الأعلى

4 By My life! This is the Day of witnessing and meeting, yet most of the people are fast asleep. Rejoice thou for having attained unto Him Who was promised in the Books of God, the Lord of all worlds, and of Whom every Prophet and every trusted Messenger gave glad tidings.

4 لعمرى هذا يوم المشاهدة و اللّقآء ولكنّ النّاس اكثرهم من الرّاقدين ان افرح بما فزت بالّذى كان موعوداً فى كتب الله ربّ العالمين و بشّر به كلّ نبىّ و كلّ رسول امين

5 We have forgiven thee and accepted from thee what thou didst desire in the path of God. Be thou thankful and say: Praise be unto Thee, O God of the worlds.

5 انّا غفرناک و قبلنا منک ما اردته فى سبيل الله ان اشكر و قل لک الحمد يا اله العالمين

6 We send Our greetings upon thee and upon Ahmad who hath outstripped most of the servants in his love for God and his turning unto Him, the Mighty, the Praiseworthy. And We send Our greetings upon those who have believed in that land and give them glad tidings through this Remembrance whereby their names shall endure in the Kingdom of their Lord, the Mighty, the Invincible.

6 انّا نكبّر عليک و على احمد الّذى سبق اكثر العباد فى حبّه و اقباله الى الله العزيز الحميد و نكبّر على الّذين آمنوا فى هناک و نبشّرهم بهذا الذّكر الّذى تبقى به اسمائهم فى ملكوت ربّهم العزيز المنيع

BLIB_Or15719.133d

BH06420

To: Karbalai Ismail, in Babuli
Date: 1298-06-15 [1881-May-15]

1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious

1 هو الأقدس الأعظم العلیّ الأبهی

2 This is the Day which all peoples were promised in the previous Books. Each of the Prophets and Messengers, by the command of the Lord of the Worlds, gave tidings to all on earth of this blessed Day which is attributed to the Truth. How excellent is the state of the one who became aware of it and found himself detached and free from all else save God.

2 امروز روزیست که جمیع امم در کتب قبل بآن بشارت داده شدند هر یک از نبیّین و مرسلین بامر ربّ العالمین من علی الأرض را باین روز فیروز که بحقّ منسوبست خبر داده نیکوست حال نفسیکه بآن آگاه شد و از ما سوی الله خود را فارغ و آزاد مشاهده نمود

3 Today the Mother Book calleth out and summoneth the peoples of the world to the Lord of Eternity. Blessed is he who possesseth the hearing wherewith to hear its call and turneth to it with his heart.

3 امروز امّ الکتاب ندا مینماید و اهل عالم را بمالک قدم دعوت میکند طوبی از برای صاحب سمعی که ندای او را شنید و بقلب توجّه نمود

4 Rejoice thou in that the Wronged One hath remembered thee from the precincts of His Most Great Prison and giveth thee glad tidings of that which hath been revealed in the Scriptures of God, the All-Knowing, the All-Informed.

4 یا اسمعیل ان افرح بما ذکرک المظلوم من شطر سجنه الأعظم و یبشّرک بما نزّل فی صحف الله العلیم الخبیر

5 God willing, through the grace of God, exalted be His glory, thou shalt drink from the Kawthar of steadfastness and receive thy portion of the choice sealed Wine, and engage in service to the divine Cause. This is the greatest of all deeds in the sight of the Self-Sufficing, the Most High.

5 انشآءالله بعنایت حقّ جلّ جلاله از کوثر استقامت بیاشامی و از رحیق مختوم قسمت بری و بخدمت امر الهی مشغول شوی اینست اعظم اعمال نزد غنیّ متعال

6 Blessed are they that attain! Blessed are they that understand! Praise be to God, the Lord of the Worlds.

6 طوبی للفائزین طوبی للعارفین الحمد لله ربّ العالمین

BLIB_Or15719.143b

BH06639

To: Abbas 'Ali, in Bunab
Date: 1298-06-15 [1881-May-15]

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

1 هو السّميع البصير

2 The fire has been kindled by the deeds of the transgressors who have violated God's covenant and testament and followed every remote oppressor. We made knowledge for the recognition of the Known One, but when He appeared in truth, every dubious scholar turned away from Him. The people have committed that which has caused the Concourse on High and the dwellers of Paradise to lament, as witnessed by the One Who possesses the Preserved Tablet.

2 قد اشتعلت النّار من عمل الفجّار الّذين نقضوا عهد الله و میثاقه و اتّبعوا کلّ ظالم بعید انّا جعلنا العلم لعرفان المعلوم فلمّا ظهر بالحقّ اعرض عنه کلّ عالم مریب قد ارتکب القوم ما ناح به الملأ الأعلی و سکّان الفردوس یشهد بذلک من عنده لوح حفیظ

3 When the fire of their own selves encompassed them, they cried for help but found no helper, and they called out but received no response. Thus was the matter decreed from the presence of the Mighty, the Powerful. Greater than what befell them in their vain life has been ordained for the transgressors, as attested by the Lord of creation when seated upon His mighty throne.

3 فلمّا احاطتهم نار انفسهم استغاثوا و ما وجدوا من مغیث و نادوا و ما ادرکوا من مجیب کذلک قضی الأمر من لدن مقتدر قدیر قد قدّر للفجّار اعظم عمّا ورد علیهم فی الحیوة الباطلة یشهد بذلک مالک البریّة اذ استوی علی عرشه العظیم

4 Blessed is he who has attained the supreme martyrdom in this Day which was promised in the Scriptures of God, the Lord of the worlds. Grieve not over anything. Rather give thanks to thy Lord for having sent down unto thee this noble Book which beareth witness to the permanence of sovereignty and dominion, wouldst thou but recognize its station and be of them that are firmly grounded.

4 طوبی لمن فاز بالشّهادة الکبری فی هذا الیوم الّذی کان موعوداً فی صحف الله ربّ العالمین انّک لا تحزن من شیء ان اشکر ربّک بما انزل لک هذا الکتاب الکریم الّذی یشهد لک بدوام الملک و الملکوت لو تعرف مقامه و تکون من الرّاسخین

BLIB_Or15719.177b

BH06885

To: Mirza Ali Muhammad Yazdi (Varqa), in Tabriz
Date: 1298-06-15 [1881-May-15]

1 He is the Remembering One, the Speaking One, the Trustworthy One.

1 هو الذّاکر النّاطق الأمین

2 O Varqa, O thou who gazest toward the Most Exalted Horizon! The Lord of Names remembereth thee from this Spot which

hath been named the White Place. Verily thy Lord is the All-Knowing and His name is the All-Wise.

2 يا ورقآء يا ايّها النّاظر الى الأفق الأعلى يذكرک مالک الأسمآء فى هذا المقام الّذى سمّى بالبقعة البيضآء انّ ربّک لهو العليم و اسمه الحكيم

3 Thou shouldst, through divine grace, remind all the friends in that land so that all may hold fast to that which beseemeth the Days of God and act accordingly. By My life! The earth proclaimeth, the Balance speaketh, and the Mother Book crieth out: "The All-Bountiful hath come in His Great Name!" God willing, may all be assisted to do that which He loveth and approveth.

3 بايد بعنايت الهى جميع دوستان آن ارض را متذكّر دارى تا كل به ما ينبغى لأيّام الله متمسّک شوند و عمل نمايند لعمرى انّ الأرض تحدّث و الميزان ينطق و امّ الكتاب ينادى قد اتى الوهّاب باسمه العظيم انشآءالله كل به ما يحبّ و يرضى مؤيّد شوند

4 In all conditions, set ablaze the dispirited souls with the fire of divine love and remind them of His verses, for the people are weak and God is strong and compassionate.

4 در جميع احوال نفوس افسرده را بنار محبّت الهى مشتعل نمائيد و بآياتش متذكّر داريد چه كه خلق ضعيفند و حقّ قوى و مشفق

5 Blessed are the people of Baha, for they are the companions of the Crimson Ark. Neither veils nor allusions can hinder them. Upon them be the Glory of God, and His grace and mercy which have preceded existence.

5 طوبى لأهل البهآء انّهم من اهل السّفينة الحمرآء لا تمنعهم الحجبات و لا الاشارات عليهم بهآء الله و عنايته و رحمته الّتى سبقت الوجود

6 The glory shining forth from the horizon of splendor be upon thee and upon those who have attained unto this praiseworthy station.

6 البهآء المشرق من افق البهآء عليک و على الّذين فازوا بهذا المقام المحمود

INBA19:073a, INBA32:067b, KHSH05.006

BH07254

To: Muhammad Baqir Ahmaduf (son of Haji Ahmad Milani), in M Y
Date: 1298-06-15 [1881-May-15]

1 He is the Dawning Place from the horizon of the world

1 هو المشرق من افق العالم

2 A Book sent down in truth from God, the Protector, the Self-Subsisting, to him who hath attained the lights of recognition when the All-Merciful came with manifest sovereignty. Take thou the chalice of salvation in the name of the Cleaver of Dawn, then drink therefrom through this Name through which, when it appeared, appeared the mysteries of what was and what will be. Beware lest anything prevent thee from God, the Lord of existence. Cast aside what is with the people and take what thou hast been given from the presence of the Truth, the Knower of things unseen. We have heard thy call and have answered thee as a grace from Our presence. Be thou grateful

2 كتاب نزّل بالحقّ من لدى الله المهيمن القيّوم الى الّذى فاز بأنوار العرفان اذ اتى الرّحمن بسلطان مشهود خذ كأس الفلاح باسم فالق الأصباح ثمّ اشرب منها بهذا الاسم الّذى اذا ظهر ظهر اسرار ما كان و ما يكون ايّاک ان يمنعک شيء عن الله مالک الوجود ضع ما عند النّاس و خذ ما اوتيت به من لدى الحقّ علّام الغيوب انّا سمعنا ندائک اجبناک فضلاً من لدنّا ان اشكر و قل لک الحمد يا مالک الغيب و الشّهود كذلک دلع

and say: "Praise be unto Thee, O Lord of the unseen and the seen!" Thus hath crowed the cock and cooed the nightingale when the Tongue of Grandeur spoke: "The Kingdom belongeth unto God, the Mighty, the Loving!" Hold fast to the cord of grace and cling to the hem of thy Lord's robe, the All-Forgiving. The Glory be upon thee and upon thy father and upon those who have turned to the praiseworthy station.

الدّیک و هدر العندلیب اذ نطق لسان العظمة الملک لله العزیز الودود تمسّک بحبل الفضل و تشبّث بأذیال ردآء ربّک الغفور البهآء علیک و علی ابیک و علی الّذین اقبلوا الی المقام المحمود

BLIB_Or15719.178a

BH06908

To: Mirza Husayn brother of Ali Muhammad Varqa, in Ta
Date: 1298-06-15 [1881-May-15]

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

1 هو الشّاهد الخبیر

2 Praise be to God that you were preserved from the sedition of the second 'Ubaydu'llah. Thus was it ordained by the All-Powerful, the Ancient.

2 الحمد لله از فتنهٔ عبیدالله ثانی محفوظ ماندید کذلک قدّر من لدن مقتدر قدیر

3 O Husayn! That which befell the helpless people was but a single spark that blazed forth from the fire of the self of the Wolf and the Serpent. By the life of God! This single flame hath not sufficed, nor will it suffice, unless all the peoples of the world cry out "O Merciful! O Compassionate!" and become confirmed in a firm and mighty repentance.

3 یا حسین آنچه وارد شد بر ناس بیچاره یک شرارهٔی بود که از نار نفس ذئب و رقشا شعله زد لعمر الله این یک شعله کفایت ننموده و نخواهد نمود الّا آنکه جمیع اهل عالم بیا رحمن و یا رحیم ندا کنند و بتوبهٔ محکم متین مؤیّد شوند

4 A most mighty and holy Tablet hath been sent down from the heaven of the Divine Will specifically for that exalted one who hath passed away - upon him be My glory and My mercy and My loving-kindness. God willing, sanctified souls and receptive hearts shall attain to its reading. Verily thy Lord fulfilleth what He hath promised. He is the best of fulfillers.

4 یک لوح امنع اقدس از سماء مشیّت مخصوص جناب مرفوع مرحوم علیه بهائی و رحمتی و عنایتی نازل انشآءالله نفوس مقدّسه و قلوب مقبله بقرائت آن فائز شوند انّ ربّک وفی بما وعد انّه خیر الموفین

5 Praise be to God, the Lord of all worlds. Convey greetings from God to all the friends. We beseech God to aid them to act in accordance with what He hath revealed in His Generous Book.

5 الحمد لله ربّ العالمین جمیع دوستان را از قبل حقّ تکبیر برسان نسئل الله بأن یؤیّدهم علی العمل بما انزله فی کتابه الکریم

INBA19:121a, INBA32:111, BLIB_Or15706.255, BLIB_Or15715.093b

BH07193

To: Nabil, in Tabriz
Date: 1298-06-15 [1881-May-15]

1 He is the One manifest above all things.

1 هو الظّاهر فوق الأشيآء

2 My tongue hath testified to My Self, and My Self hath testified to My Temple, and this is a testimony which, were God to reveal it, would cause the highest to become the lowest, the pillars to quake, hearts to be perturbed, and souls to tremble. Thus hath My tongue spoken in the kingdom of Mine utterance.

2 قد شهد لسانی لنفسی و شهدت نفسی لهیکلی و هذه شهادة لو یکشفها الله لیجعل الأعلی اسفلاً و الأرکان متزلزلةً و القلوب مضطربةً و النّفوس مرتجفةً کذلک نطق لسانی فی ملکوت بیانی

3 Blessed is he who hath caused his will to be annihilated in My will and hath attained to the affirmation of that which hath descended from the heaven of My will and flowed from My Pen. He is of the people of the paradise of My knowledge and the companions of My Ark, which the All-Merciful hath mentioned in His perspicuous Book.

3 طوبی لمن جعل مشیّته فانیة فی مشیّتی و فاز بالتّصدیق فیما نزل من سمآء مشیّتی و جری من قلمی انّه من اهل جنّة عرفانی و اصحاب سفینتی الّتی انزل الرّحمن ذکرها فی کتابه الحکیم

4 Blessed art thou for having been sent down unto thee this Tablet wherein the Wronged One, the Imprisoned, the Stranger, hath testified and confessed to His own Self. When thou attainest unto it, render thanks unto God, thy Lord and the Lord of the worlds, and say: "I testify that Thou hast manifested that which lay hidden in the treasuries of the unseen and concealed in the repositories of Thine infallibility. There is none other God but Thee, the Single, the One, the All-Powerful, the All-Knowing, the All-Wise."

4 طوبی لک بما نزل لک هذا اللّوح الّذی شهد و اعترف فیه المظلوم لنفسه المسجون الغریب انّک اذا فزت به ان اشکر الله ربّک و ربّ العالمین و قل اشهد انّک قد اظهرت ما کان مکنوناً فی خزائن الغیب و مخزوناً فی کنائز عصمتک لا اله الّا انت الفرد الواحد المقتدر العلیم الحکیم

INBA41:214, BLIB_Or15719.113c

BH07006

To: Haji Ali Muhammad Ahmaduf Milani (son of Haji Ahmad), in Azarbaijan
Date: 1298-06-15 [1881-May-15]

1 He is the Manifest, the Hidden

1 هو الظّاهر المکنون

2 Verses have been revealed of such magnitude that every soul beholds itself powerless to recount them. The evidences have appeared, and the signs and allusions of the divine Books and heavenly Scriptures have all been fulfilled. The banner of the Revelation hath been raised upon the heights, and the Truth,

2 آیات نازل بشأنیکه هر نفسی خود را از احصای آن عاجز مشاهده نماید و بیّنات ظاهر و علامات و اشارات کتب الهی و صحف ربّانی کلّ منقضی شد علم ظهور بر طور مرتفع و حقّ جلّ جلاله

exalted be His glory, calleth aloud with the most great call. Yet despite this, the people remain deprived and forbidden. This is but fitting, for not every eye is worthy to behold, nor every ear fit to hear. The intoxication of perishable ornaments hath prevented the servants from everlasting favors. They have clung to these few fleeting days, and remain heedless of that which is with God. Blessed is the state of that soul whom the veils of the world and the clouds of the peoples have not prevented from the Most Great Name and the Lord of Eternity. Such a one is accounted among the people of Baha in the Book of Names - to this doth He Who cleft the heavens bear witness in this clear Tablet. Praise be to God, the Lord of the worlds.

بأعلی النّدآء ناطق معذلک ناس ممنوع و محروم مشاهده میشوند ای ونفسی چه که هر چشمی لایق مشاهده نه و هر گوشی قابل اصغا نه سکر زخارف فانیه عباد را از نعم باقیه منع نموده باین ایّام قلیله تمسّک جستهاند و از ما عند الله غافل و محتجبند نیکوست حال نفسیکه حجبات عالم و سبحات امم او را از اسم اعظم و مالک قدم منع ننمود اوست از اهل بها در کتاب اسماء یشهد بذلک فاطر السّمآء فی هذا اللّوح المبین الحمد لله ربّ العالمین

BLIB_Or15719.178b, SFI21.016

BH07753

To: Muhammad Jafar Ansari, in Maraghih
Date: 1298-06-15 [1881-May-15]

1 He is the Most Ancient, the Most Great!

1 هو الأقدم الأعظم قد

2 The dawn of utterance has appeared, and the Tongue of the All-Merciful speaks forth in this mighty prison, making mention of His loved ones who have drunk the choice wine of divine knowledge through His name, the Mighty, the All-Wise. We make mention of everyone who has turned towards the Countenance and every knower who has believed in God, the Lord of all worlds.

2 طلع فجر البیان و لسان الرّحمن ینطق فی هذا السّجن العظیم و یذکر احبّائه الّذین شربوا رحیق العرفان باسمه العزیز الحکیم انّا نذکر کلّ مقبل اقبل الی الوجه و کلّ عارف آمن بالله ربّ العالمین

3 Blessed is he who heard the Call when it was raised between earth and heaven and responded to his Ancient Lord. How many a prince turned away from the Truth and deprived himself of the Most Great Joy which appeared with manifest sovereignty! And how many a poor one heard and hastened until he reached the shore of the ocean of divine knowledge, from whose waves can be heard: "There is none other God but Him, the All-Knowing, the All-Informed."

3 طوبی لمن سمع النّدآء اذ ارتفع بین الأرض و السّمآء و اجاب مولاه القدیم کم من امیر اعرض عن الحقّ و منع عن الفرح الأکبر الّذی ظهر بسلطان مبین و کم من فقیر سمع و سرع الی ان ورد شاطئ بحر العرفان الّذی یسمع من امواجه انّه لا اله الّا هو العلیم الخبیر

4 Joy be unto thee for having turned towards the Countenance when most of the servants turned away from it, and blessed art thou for having attained the Tablet of God, the Mighty, the Praiseworthy. When thou hast attained unto it, render thanks and glorify the praise of thy Lord, the Generous Bestower.

4 نعیماً لک بما اقبلت الی الوجه اذ اعرض عنه اکثر العباد و طوبی لک بما فزت بلوح الله العزیز الحمید انّک اذا فزت به ان اشکر و سبّح بحمد ربّک المعطی الکریم

BLIB_Or15719.114b

BH07774

To: Haji Muhammad 'Ali, in Maraghih
Date: 1298-06-15 [1881-May-15]

1 In His Name, the All-Forgiving, the All-Bountiful

2 Say: O God, Lord of earth and heaven and Sovereign over all names! I testify that Thou hast ever existed in the heights of might, grandeur and majesty. The necks of all created beings have bowed before the manifestations of Thy power, and all voices have been hushed at the raising of Thy most sweet call throughout the lands. Every king hath prostrated himself at the revelation of Thy might, and every prince hath been humbled before the evidences of Thy greatness. Thou art He to Whose oneness and singleness all have testified. I beseech Thee, O Thou Who art the Goal of the world and the Beloved of the nations, by Thy Self, to ordain for me that which befitteth Thy grace and to aid me in Thy remembrance and service. O my Lord! A poor one hath turned toward the ocean of Thy bounty, and one who hopeth toward the horizon of Thy mercy. I beseech Thee not to deprive him of that which shall profit him in Thy worlds. Verily Thou art the Almighty over whatsoever Thou willest, and in Thy grasp are the reins of all things. There is none other God but Thee, the Mighty, the All-Wise.

1 بسمه الغفور الكريم

2 قل اللّهمّ يا اله الأرض و السّمآء و المهيمن على الاسمآء اشهد انّک لم تزل کنت فی علوّ العزّة و العظمة و الجلال قد خضعت عند ظهورات قدرتک اعناق العباد و خشعت الأصوات عند ارتفاع ندائک الأحلی بين البلاد قد سجد کلّ ملک عند ظهور قوّتک و خشع کلّ امير لدی شؤونات عظمتک انت الّذی شهد کلّ بوحدانيّتک و فردانيّتک اسألک يا مقصود العالم و محبوب الأمم بنفسک بأن تکتب لی ما ينبغی لفضلک و تؤيّدنی علی ذکرک و خدمتک ای ربّ قد اقبل مسکين الی بحر فضلک و آمل الی افق رحمتک اسألک بأن لا تحرمه عمّا ينفعه فی عوالمک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الأشيآء لا اله الّا انت العزيز الحکيم

BLIB_Or15719.113d

BH07619

To: Haji Ali Akbar Ahmaduf (son of Haji Ahmad Milani)
Date: 1298-06-15 [1881-May-15]

He is the Witness, the All-Hearing

A mention from Us to him who desires to drink of My choice-sealed wine from the hand of the bounty of his Lord, the Gracious. He is among them that believed in God when the horizon of the world was illumined by the Day-Star of the Revelation of his Lord, the Most Exalted, the Most Great. Blessed is he who hath turned toward the Heart of the world, and he who hath set his face toward the countenance of God, the Lord of all worlds. The Call hath been raised, but ears are manifestly deaf. The horizon of grace hath been illumined, but

هو الشّاهد السّميع

ذکر من لدنّا لمن اراد ان يشرب رحيقی المختوم من يد عطآء ربّه الکريم انّه ممّن آمن بالله اذ انار افق العالم بنيّر ظهور ربّه العلیّ العظيم طوبی لمقبل اقبل الی قلب العالم و لمتوجّه توجّه الی وجه الله ربّ العالمين

eyes are grievously afflicted. The Book hath been sent down, but hands are occupied with that which befitteth not this wondrous and glorious Day. Thus hath the Tongue spoken as the All-Merciful walketh in this mighty stronghold. Be thou thankful for My remembrance of thee, then praise God for this beauteous remembrance wherewith the Concourse on High hath remembered thee. Verily thy Lord is the All-Knowing, the All-Informed. The glory rest upon thee and upon thy father and thy brothers and upon them that have believed in God, the Mighty, the Most Praised.

قد ارتفع النّدآء ولكنّ الآذان فی ثقل مبین قد انار افق الفضل و العیون فی رمد غلیظ قد نزّل الکتاب و الأیادی مشغولة بما لا ینبغی لهذا الیوم العزیز البدیع کذلک نطق اللّسان اذ یمشی الرّحمن فی هذا الحصن المتین ان اشکر بذکری ایّاک ثمّ احمد الله بهذا الذّکر الجمیل الّذی به ذکرک الملأ الأعلی انّ ربّک لهو العلیم الخبیر البهآء علیک و علی ابیک و اخوانک و علی من آمن بالله العزیز الحمید

BLIB_Or15719.112c

BH07804

To: Aqa Muhammad 'Ali, in Nabab
Date: 1298-06-15 [1881-May-15]

In the Name of Him Who is Powerful over whatsoever He willeth

This is a Book which the Truth, the Knower of the unseen, hath sent down unto him who hath turned towards the Supreme Horizon and believed in God, the Protector, the Self-Subsisting. How many a servant awaited the days of the Manifestation, yet when He appeared rejected Him and disputed with the verses of God when they were sent down in truth. And how many a servant, when he heard the Call, was so attracted that he cast away the world and all that is therein and hastened to the ocean of reunion, crying out, speaking forth and remembering: "I testify that Thou hast appeared in truth and hast revealed that which was hidden in the pavilion of Thine infallibility. There is none other God but Thee, the Mighty, the Loving." We observed thee turning towards Us, wherefore We turned unto thee and remembered thee through this irrevocable Book which hath testified in the world to that which the Tongue of Eternity hath testified: The Promise hath appeared and the Promised One hath come with manifest sovereignty. Glory be upon thee and upon those who have attained unto the recognition of God, the Lord of what was and what shall be.

بسمه المقتدر علی ما اراد

کتاب انزله الحقّ علّام الغیوب لمن اقبل الی الأفق الأعلی و آمن بالله المهیمن القیّوم کم من عبد انتظر ایّام الظّهور فلمّا ظهر اعرض و جادل بآیات الله اذ نزلت بالحقّ

و کم من عبد اذا سمع النّدآء انجذب علی شأن نبذ العالم و ما فیه و سرع الی بحر الوصال صائحاً ناطقاً ذاکراً اشهد انّک قد ظهرت بالحقّ و اظهرت ما کان مکنوناً فی سرادق عصمتک لا اله الّا انت العزیز الودود انّا رأیناک مقبلاً اقبلنا الیک و ذکرناک بهذا الکتاب المحتوم الّذی شهد بین العالم بما شهد به لسان القدم قد ظهر الوعد و اتی الموعود بسلطان مشهود البهآء علیک و علی الّذین فازوا بعرفان الله ربّ ما کان و ما یکون

BLIB_Or15719.176b

BH07788

To: Aqa Siyyid Ahmad Afnan, in Yazd
Date: 1298-06-15 [1881-May-15]

1 In My Name through which was opened the Gate of Heaven! Say: O my God and the God of the worlds, my Lord and the Lord of all peoples! I beseech Thee by the Name through which, when it was manifested, the Call was raised from all things, and the Concourse on High proclaimed: "By God! The Hidden Mystery and the Treasured Secret have appeared, yet most of the people are heedless!"

1 بسمی الّذی فتح به باب السّمآء قل یا الهی و اله العالم و مالکی و مالک الأمم اسئلک بالاسم الّذی اذا ظهر ارتفع النّدآء من کلّ الأشیآء و نطق الملأ الأعلی تالله قد ظهر الغیب المکنون و الکنز المخزون ولکنّ القوم اکثرهم لا یشعرون

2 The Most Exalted Pen hath moved upon the Luminous Page, and the Tongue of Grandeur hath spoken between earth and heaven, yet the people do not understand. They have cast the principles of God behind their backs and followed the principles of their own selves - nay, they know not!

2 قد تحرّک القلم الأعلی علی الورقة النّورآء و نطق لسان الکبریآء بین الأرض و السّمآء ولکنّ القوم هم لا یفقهون قد نبذوا اصول الله عن ورائهم و اتّبعوا اصول انفسهم الا انّهم لا یعرفون

3 O loved ones of the All-Merciful in all lands! Take hold of the Book of your Most Exalted Lord, then act according to what hath been sent down therein from God, the Help in Peril, the Self-Subsisting.

3 یا احبّآء الرّحمن فی البلدان خذوا کتاب ربّکم الأعلی ثمّ اعملوا ما نزّل فیه من لدی الله المهیمن القیّوم

4 Glory be unto those who have testified to that whereunto God testified before the creation of the heavens and earth - that there is none other God but Him, the Mighty, the Loving!

4 البهآء علی الّذین شهدوا بما شهد الله قبل خلق السّموات و الأرض انّه لا اله الّا هو العزیز الودود

BLIB__Or15719.134e

BH07899

Date: 1298-06-15 [1881-May-15]

1 He is the Most Holy, the Most Great, the Most Glorious

1 هو الأقدس الأعظم الأبهی

2 O my God, my Beloved, my Lord, my Support, and my Hope! I testify that Thou hast ever been One, Single, Self-Subsisting, Alone, and wilt continue to be what Thou hast always been. Every learned one hath confessed his ignorance before the manifestations of the lights of Thy knowledge, and every one possessed of understanding hath acknowledged his powerlessness before the evidences of Thy might.

2 یا الهی و محبوبی و سیّدی و سندی و رجائی اشهد انّک لم تزل کنت واحداً احداً صمداً فرداً و لا تزال تکون بمثل ما قد کنت قد اعترف کلّ عالم بجهله عند ظهورات انوار علمک و کلّ عارف بعجزه عند شؤونات قدرتک

3 O Lord! Thou art He before the revelation of Whose riches every wealthy one hath testified to his poverty, and before the manifestations of Whose power every mighty one hath witnessed to his weakness. I beseech Thee, after my confession of my poverty and my acknowledgment of my evanescence, to ordain for me, through Thy bounty and favors, that which will preserve me from all else but Thee, and will render me wholly devoted to Thy remembrance, steadfast in Thy service, and turned in all conditions toward Thy face.

3 ای ربّ انت الّذی شهد کلّ غنیّ بفقره عند ظهور غنائک و کلّ قویّ بضعفه لدی بروزات قوّتک اسألک بعد اعترافی بفقری و اقراری بفنائی بأن تکتب لی بجودک و الطافک ما یحفظنی عن دونک و یجعلنی خالصاً لذکرک و قائماً علی خدمتک و متوجّهاً فی کلّ الأحوال الی وجهک

4 O Lord! Thou knowest my powerlessness and I know Thy might; Thou witnesseth my ignorance and I testify to Thy knowledge. I beseech Thee not to withhold from me the outpourings of the clouds of Thy mercy and the heaven of Thy grace. Verily, Thou art the Almighty, the Powerful, the Generous.

4 ای ربّ تعلم عجزی و اعلم اقتدارک و تشهد بجهلی و اشهد بعلمک اسألک بأن لا تمنعنی عن فیوضات سحاب رحمتک و سمآء عنایتک انّک انت المقتدر العزیز الکریم

BLIB_Or15719.113b

BH08039

To: Shaykh Baqir, in Ardikan
Date: 1298-06-15 [1881-May-15]

1 He is the Most Holy, the Most Great. Verily the Remembrance calls out between earth and heaven: "By God! He Who is remembered has come with a Cause before which all who are in the heavens and earth shall not stand." Knowledge calls out: "He Who is known has come with His Name the Self-Subsisting. Blessed is he who has turned to Him, and woe to the heedless." Hearing proclaims: "The All-Hearing has come, yet the people remain behind a manifest veil." And sight cries out: "The Most Great Vision has been adorned through the manifestation of God, the Lord of destiny. Joy to those who have attained to witnessing and meeting, and woe to the deniers."

1 هو الأقدس الأعظم انّ الذّکر ینادی بین الأرض و السّمآء تالله قد اتی المذکور بأمر لا یقوم معه من فی السّموات و الأرضین انّ العلم ینادی قد اتی المعلوم باسمه القیّوم طوبی لمن اقبل ویل للمعرضین انّ السّمع ینادی قد اتی السّمیع ولکنّ القوم فی حجاب مبین و البصر یصیح قد تزیّن المنظر الأکبر بظهور الله مالک القدر نعیماً لمن فاز بالمشاهدة و اللّقآء ویل للمنکرین

2 Your remembrance was mentioned before the Wronged One, and this wondrous tablet was revealed for you. Beware lest anything prevent you from God, the Lord of all worlds. Take the Book with strength from Our presence and say: "Praise be to Thee, O Thou Goal of the mystics, for having turned to Thy servant and revealed unto him that which has diffused the

2 قد ذکر ذکرک لدی المظلوم و نزّل لک هذا اللّوح البدیع ایّاک ان یمنعک شیء عن الله ربّ العالمین خذ الکتاب بقوّة من لدنّا و قل لک الحمد یا مقصود العارفین بما اقبلت الی عبدک و انزلت له ما تضوّع به عرف بیانک و انّک انت الغفور الکریم

ABDA.313

fragrance of Thy utterance. Verily Thou art the Forgiving, the Bountiful."

BH08372

To: Aqa Muhammad Husayn, in Banab
Date: 1298-06-15 [1881-May-15]

1 Say: Glory be to Thee, O my God, my Lord, my Support, my Beloved, and my Heart's Desire!

1 هو الأعظم الأقدم قل سبحانک یا الهی و سیّدی و سندی و محبوبی و مقصودی

2 My outward and inward tongue both testify that Thou hast ever been One God, Single, Sole, Self-Subsisting, and wilt ever continue to be even as Thou hast been. There is no God but Thee, the Mighty, the Dominant, the Powerful, the Omnipotent.

2 یشهد لسان ظاهری و باطنی بانّک لم تزل کنت الهاً واحداً فرداً وتراً قیّوماً و لا تزال تکون بمثل ما کنت لا اله الّا انت القویّ الغالب المقتدر القدیر

3 O my Lord! Thou seest me turning toward the gate of Thy grace, hoping for the wonders of Thy bounty and generosity. I beseech Thee by the Name through which the tribes were shaken and earthquakes appeared, through which the heaven was cleft asunder and the mountains were moved, to ordain for me that which Thou lovest and with which Thou art well-pleased.

3 ای ربّ ترانی مقبلاً الی باب فضلک و آملاً بدایع جودک و کرمک اسألک بالاسم الّذی به اضطربت القبائل و ظهرت الزّلازل و به انفطرت السّمآء و مرّت الجبال بأن تقدّر لی ما تحبّ و ترضی

4 I implore Thee to make me detached from my own will and desire, abiding in Thy will, acting according to Thy desire, and hoping for that which Thou lovest. And I beseech Thee by Thy all-encompassing favor and Thine ancient bounty to ordain for me that which is best in Thy sight.

4 اسألک بأن تجعلنی فانیاً عن مشیّتی و ارادتی و باقیاً بمشیّتک و عاملاً بارادتک و راجیاً ما انت تحبّ و اسألک بأن تکتب لی بفضلک العمیم و احسانک القدیم ما هو خیر عندک

5 Verily, Thou art God, the Giving, the Bountiful.

5 انّک انت الله المعطی الکریم

BLIB_Or15719.177a

BH08202

To: ibn Jinab-i-Abdu'l-Samad, in Maraghih
Date: 1298-06-15 [1881-May-15]

هو الشّاهد الخبير

ذكر من لدنّا لمن فاز بأنوار العرفان اذ اتى الرّحمن بأمر ناح به كلّ صنم و استفرح كلّ موقن بصير ان استمع النّدآء من شطر السّجن ثمّ اشهد بما شهد الله قبل خلق السّمآء و الأسمآء انّه لا اله الّا هو الفرد الحكيم

طوبى لوجه توجّه اليوم الى وجه الله و لقلب اقبل الى افقه المنير انّا وجدنا عرف حبّک ذكرناک بهذا اللّوح المبين كن مشتعلاً بنار حبّى و طائراً فى هوائى و ناطقاً بذكرى و ثنائى و قائماً على خدمة امرى و مستقيماً على صراطى المستقيم كذلک جرى من معين قلمى الأعلى مآء الحيوان طوبى لمن شرب و قال لک الحمد يا مقصود العارفين

He is the All-Witnessing, the All-Informed

A mention from Us to him who hath attained unto the lights of recognition when the All-Merciful came with a Cause at which every idol wailed and every confident and discerning one rejoiced. Hearken thou unto the Call from the precincts of the Prison, then bear witness to that whereunto God did bear witness ere the creation of the heavens and the names, that there is none other God but Him, the Single, the All-Wise. Blessed be the face that hath turned this day toward the Countenance of God and the heart that hath set itself toward His luminous horizon. We have found the fragrance of thy love and have remembered thee in this perspicuous Tablet. Be thou ablaze with the fire of My love, soaring in Mine atmosphere, speaking My praise and glorification, arising to serve My Cause, and steadfast in My straight Path. Thus hath the living waters flowed from the Supreme Pen. Blessed is he who hath drunk thereof and hath said: "Praise be unto Thee, O Thou the Goal of them that know!"

BLIB_Or15719.114d

BH08093

To: Mirza Abdu'l-Husayn, in Maraghih
Date: 1298-06-15 [1881-May-15]

1 بنام خداوند يگانه

2 انشآءالله در اين يوم الهى بذكر و ثنا مشغول باشى و به ما يحبّ و يرضى عامل در آنچه مشاهده ميشود بقا نبوده و نخواهد بود چنانچه هر ذى عقل و درايتى گواهى داده و ميدهد لذا نفوس عاقلهٔ مطمئنّه باو اعتنا ننموده و نخواهند نمود جهد نما تا بامريكه باقى و دائمست فائز شوى در كلّ احوال از حقّ جلّ جلاله مسئلت نما تا ترا مؤيّد فرمايد بر خدمت امر و بر آنچه رضاى او در آنست چه اگر بابنقام فائز شوى داراى مقام باقى خواهى

1 In the Name of the One God

2 May you be occupied with praise and remembrance in this divine day, and be engaged in that which He loves and with which He is well-pleased. In all that is witnessed there has not been and will not be permanence, as every person of reason and understanding has testified and continues to testify. Therefore, wise and assured souls have not and will not pay attention to it. Strive to attain to that which is everlasting and eternal. In all conditions, beseech God, glorified be His majesty, to assist you in serving His Cause and in that which is pleasing to Him,

for if you attain to this station, you will possess an enduring rank. This is the counsel of the Wronged One. Act accordingly and be of the thankful ones. From this station We send Our greetings to Our male and female servants who have held fast to the hem of their Lord's loving-kindness, the Mighty, the Powerful.

بود اینست وصیّت مظلوم ان اعمل و کن من الشّاکرین انّا نکبّر من هذا المقام علی عبادی و امائی الّذین تمسّکوا بذیل عنایة ربّهم المقتدر القدیر

BLIB_Or15719.114a

BH08166

To: Aqa Asadullah, in Saysan
Date: 1298-06-15 [1881-May-15]

1 He is the Most Great, the Most Ancient, the Most Glorious!

1 هو الأعظم الأقدم الأبهی

2 The whole world was gladdened by the mention of this wondrous Day and longed for its appearance, beseeching at all times that they might not be deprived of attaining the presence of this Day.

2 جمیع عالم بذکر این یوم بدیع مسرور و ظهورش را آمل بودند و در لیالی و ایّام مسئلت مینمودند که از لقای این یوم محروم نشوند

3 Yet when the divine Morn arose from the horizon of the world and the Most Great Luminary unveiled its countenance, all were found to be perturbed, wavering, turning away and denying - save for a few souls who, with the arm of certitude, shattered the idols of vain imaginings and, through the Name of the Self-Subsisting, rent asunder the veils of idle fancies. Upon them be My glory, My mercy and My loving-kindness that have preceded all the worlds.

3 و چون صبح یوم الهی از افق عالم طالع شد و نیّر اعظم کشف حجاب فرمود کلّ مضطرب و متزلزل و معرض و منکر مشاهده شدند مگر معدودی چند که اصنام اوهامرا بعضد یقین شکستند و حجبات ظنون را باسم قیّوم خرق نمودند علیهم بهائی و رحمتی و عنایتی الّتی سبقت العالمین

4 The friends of God must, God willing, manifest such deeds and character that all may inhale from them the fragrance of the love of God.

4 انشآءالله باید دوستان الهی باعمال و اخلاقی ظاهر شوند که جمیع عرف محبّة الله را از ایشان استشمام نمایند

5 Glory be upon thee and upon whosoever hath acknowledged that which the Supreme Pen hath spoken from its most exalted station.

5 البهآء علیک و علی من اقرّ بما نطق به القلم الأعلی فی اعلی المقام

BLIB_Or15719.134a, TSAY.201, TSAY.467-468

BH08165

To: Mirza Abdullah Khan Nuri, in Tabriz
Date: 1298-06-15 [1881-May-15]

1 He is the Most Ancient, the Most Great, the Most Glorious

2 The whole world hath been created for this Divine Day, and God, exalted be His glory, hath through the tongues of the Prophets and Messengers given the glad-tidings of this wondrous and sublime Day. In all the sacred Scriptures and Tablets this Day hath been designated as the Day of God. Nevertheless, all are seen to be occupied with their selfish desires and are heedless thereof, save those whom God hath willed. Whosoever hath attained unto the recognition of this most august, most holy, most exalted Day, he is mentioned and recorded among the chosen servants in the Perspicuous Book. Know ye the value of this lofty, this most exalted station, preserve it, and be ye in all conditions thankful unto God, glorified be He, inasmuch as He hath enabled you to attain this greatest of bounties. Verily thy Lord is the All-Bountiful, the All-Generous.

1 هو الأقدم الأعظم الأبهی

2 جمیع عالم از برای یوم الهی خلق شده‌اند و حقّ جلّ جلاله خلق را بلسان نبیّین و مرسلین باین یوم بدیع منیع بشارت داده و در جمیع زبر و صحف و کتب این یوم بیوم الله موسومست مع‌ذلک کل بهواهای نفسانیّه مشغول و از او غافل مشاهده میشوند الّا من شآء الله هر نفسی بعرفان این یوم ابدع امنع اقدس فائز شد او از عباد مکرمین در کتاب مبین مذکور و مسطور است قدر این مقام بلند اعلی را بدانید و حفظش نمائید و در جمیع احوال حقّ جلّ جلاله را شاکر باشید چه که شما را باین فیض اعظم فائز فرمود انّ ربّک لهو الجواد الکریم

INBA19:138b, INBA32:127, AHB_132BE #09-10 p.004

BH08376

To: Ali Kullah Duz, in Tabriz
Date: 1298-06-15 [1881-May-15]

He is God, exalted be His glory, the Most Great, the Most Glorious

Say: O my God and the God of all names, my Creator and the Creator of the heavens! I beseech Thee by the Name through which all things were humbled and the Ark of loving-kindness sailed upon the sea of grandeur, and through which the waves of the ocean of Thy knowledge appeared among Thy creatures and the lights of the Sun of Thy wisdom shone forth from the horizon of Thy will, to make me one of those whom the clamor of the people hath not prevented from turning unto Thee, O Lord of creation! My Lord! Thou seest this weak one who hath clung to the cord of Thy power and raised his hands in

هو الله تعالی شأنه العظمة و الکبریآء

قل یا الهی و اله الأسمآء و فاطری و فاطر السّمآء اسئلک بالاسم الّذی به خضعت الأشیآء و سرت سفینة العنایة علی بحر الکبریآء و به ظهرت امواج بحر علمک بین خلقک و انوار شمس حکمتک من افق ارادتک

بأن تجعلنی من الّذین ما منعهم ضوضآء العباد عن التّوجّه الیک یا مالک الایجاد ای ربّ تری الضّعیف الّذی تمسّک بحبل قدرتک و رفع ایادی الرّجآء الی سمآء جودک و فضلک ای ربّ لا تحرمه عن نفحات آیاتک و ما قدّرته

supplication toward the heaven of Thy bounty and grace. O my Lord! Deny him not the fragrances of Thy verses and that which Thou hast ordained for Thy trusted ones who have arisen to serve Thy Cause and who have spoken in Thy praise and glorification. Verily, Thou art the One Who hath power over whatsoever Thou willest, and through Thy Name was raised the standard of "He doeth what He willeth." There is none other God but Thee, the Forgiving, the Bountiful.

لأمنآئک الّذین قاموا علی امرک و نطقوا بذکرک و ثنآئک انّک انت المقتدر علی ما تشآء و باسمک نصب علَم یفعل ما یشآء لا اله الّا انت الغفور الکریم

INBA41:415, BLIB_Or15697.282a

BH08958

To: Abdu'l-Samad, in Maraghih
Date: 1298-06-15 [1881-May-15]

1 He is the Rememberer, the Speaker, the All-Knowing

1 هو الذّاکر النّاطق العلیم

2 Say: Glory be to Thee, O my God! Thou seest me turning toward the horizon of Thy Cause, gazing at the heaven of Thy grace, and awaiting the wonders of Thy bounty and generosity. I beseech Thee by Him through Whose name the veils and clouds of glory were rent asunder, the verses were sent down, and the clear proofs were revealed, to ordain for me through Thy Most Exalted Pen the good of this world and the world to come. Verily Thou art the Creator of heaven and the Possessor of all names. O Lord! I bear witness to that which Thy tongue did testify before the creation of Thy earth and heaven, that Thou art God, there is no God but Thee. Thou hast ever been sanctified beyond mention and utterance, and exalted above the conditions of all contingent beings. Thou wilt ever be what Thou hast been from time immemorial. There is no God but Thee, the Almighty, the Powerful.

2 قل سبحانک یا الهی ترانی مقبلاً الی افق امرک و ناظراً الی سمآء فضلک و منتظراً بدائع جودک و کرمک اسئلک بالّذی باسمه خرقت الحجبات و السّبحات و نزلت الآیات و ظهرت البیّنات بأن تکتب لی من قلمک الأعلی خیر الآخرة و الأولی انّک انت فاطر السّمآء و مالک الأسمآء ای ربّ اشهد بما شهد به لسانک قبل خلق ارضک و سمائک بأنّک انت الله لا اله الّا انت لم تزل کنت مقدّساً عن الذّکر و البیان و منزّهاً عن شؤونات من فی الامکان و لا تزال تکون بمثل ما قد کنت فی ازل الآزال لا اله الّا انت المقتدر القدیر

BLIB_Or15719.114c

BH09535

To: Ghulam-Ali son of Dhabih, in Azarbaijan
Date: 1298-06-15 [1881-May-15]

هو الأقدس الأقدم الأعلى

كتاب انزله مالک الأسمآء لمن سمع النّدآء و اجاب موليه القديم ليجعله ندآء الله منقطعاً عمّا سواه و يقرّبه الى مقام تنطق فيه الذّرّات الملک لله الفرد الخبير انّا سمعنا ندآء قلبک اجبناک و رأينا اقبالک انزلنا لک هذا اللّوح البديع الّذى اذا نزّل من ملکوت البيان انکسر ظهر الأصنام و اضطربت ارکان الّذين اتّبعوا کلّ جاهل بعيد يا احبّائى خذوا کتاب الله بأمر من عنده ثمّ اتّبعوا ما نزّل فيه من لدن آمر قديم البهآء على اهل البهآء من لدى الله ربّ العالمين

INBA28:267, BLIB_Or15719.134d

He is the Most Holy, the Most Ancient, the Most Exalted

A Book sent down by the Lord of Names to him who heard the Call and responded to his Ancient Lord, that it might make him detached from all else save God and draw him nigh unto a station wherein the atoms proclaim: "The Kingdom belongeth unto God, the One, the All-Knowing!"

We have heard the call of thy heart and have answered thee, and having witnessed thy turning unto Us, We have revealed unto thee this wondrous Tablet, which, when it descended from the Kingdom of Utterance, broke the back of the idols and shook the pillars of those who followed every ignorant remote one.

O My loved ones! Take ye the Book of God through His command, then follow that which hath been sent down therein from One Who is the Ordainer, the Ancient of Days. The splendor of God be upon the people of Baha from God, the Lord of the worlds.

BH09740

To: Nabat, in M Y
Date: 1298-06-15 [1881-May-15]

هو الأقدس الأعظم الأبهى

امتى امتى ان افرحى بما يذکرک المظلوم فى سجنه و يدعو ظاهره باطنه و يقول

يا ربّ العالم و محبوب الأمم اسئلک بالاسم الّذى اذا ظهر انجذبت الاشيآء و نطق العندليب على اغصان سدرة المنتهى بأن تقدّر لأمتک ما تقرّ به عينها و يفرح به قلبها و ينشرح به صدرها انّک انت الّذى لا يعجزک اقتدار الأمرآء و لا شوکة الأقويآء و لا ضوضآء العلمآء تفعل فى الملک ما

He is the Most Holy, the Most Great, the Most Glorious!

O My handmaiden, My handmaiden! Rejoice thou in that the Wronged One remembereth thee from His prison, and calleth upon thee with both His outward and inner tongue, saying: O Lord of the worlds and Beloved of the nations! I beseech Thee by the Name through Whose manifestation all things were attracted, and the Nightingale sang upon the branches of the Uttermost Tree, to ordain for Thy handmaiden that which shall solace her eyes, gladden her heart and dilate her breast. Thou art He Whom the might of princes cannot frustrate, nor the power of the mighty weaken, nor the clamour of the learned

deter. Thou doest what Thou willest in Thy dominion, and in Thy grasp are held the kingdoms of creation. There is none other God but Thee, the Omnipotent, the All-Knowing, the All-Wise.

تشآء و فی قبضتک ملکوت الانشآء لا اله الّا انت المقتدر العلیم الحکیم

INBA18:364, AMIN.020-021

BH09965

To: Haji Muhammad, in Tabriz
Date: 1298-06-15 [1881-May-15]

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

1 هو الظّاهر النّاطق العلیم الحکیم

2 Say: Glory be to Thee, O my God and the God of all names, my Creator and the Creator of the heavens! I beseech Thee by the light of Thy countenance after the extinction of all things, and by the fire of Thy Command in the Lote-Tree beyond which there is no passing, to assist me in Thy remembrance and praise in such wise that neither the hosts of the world nor the clamor of the nations shall prevent me. O Lord! Thou seest me turning unto Thee and holding fast to the cord of Thy bounty. I implore Thee by Thine ancient generosity and by Thy Most Great Name to ordain for me that which befitteth Thy grace, Thy bounty and Thy bestowal. Verily, Thou art the One with power over whatsoever Thou willest. There is no God but Thee, the All-Forgiving, the All-Bountiful.

2 قل سبحانک یا الهی و اله الأسمآء و خالقی و خالق السّمآء اسألک بنور وجهک بعد فنآء الأشیآء و نار امرک فی سدرة المنتهی بأن تؤیّدنی علی ذکرک و ثنائک علی شأن لا تمنعنی جنود العالم و لا ضوضآء الأمم ای ربّ ترانی مقبلاً الیک و متمسّکاً بحبل کرمک اسألک بجودک القدیم و اسمک العظیم بأن تقدّر لی ما ینبغی لفضلک و کرمک و عطآئک انّک انت المقتدر علی ما تشآء لا اله الّا انت الغفور الکریم

BLIB_Or15719.134b

BH10307

To: Haji Muhammad Husayn, in Tabriz
Date: 1298-06-15 [1881-May-15]

1 He is the Most Ancient, the Most Great.

1 هو الأقدم الأعظم

2 God beareth witness that there is none other God but Him. His are the greatness and majesty, the might and power, and the bounties. He taketh and He giveth, and He is powerful

2 شهد الله انّه لا اله الّا هو له العظمة و الکبریآء و العزّة و القدرة و الآلآء یأخذ و یعطی و هو المقتدر علی ما یشآء لا تعجزه شؤونات خلقه و لا

over what He willeth. The conditions of His creation do not frustrate Him, nor doth the clamor of His servants prevent Him. He hath given glad tidings unto all in His Books and Scriptures and Tablets of this Day which hath dawned from the highest horizon with His Most Glorious Name. Exalted be the Lord of Names and Creator of the heavens, the Manifestation of this mighty Cause. Praise be to God, the All-Knowing, the All-Wise.

يمنعه ضوضآء عباده قد بشّر الكلّ فی کتبه و زبره و صحفه بهذا الیوم الّذی اشرق من الأفق الأعلی باسمه الأبهی تعالی مالک الأسمآء و فاطر السّمآء مظهر هذا الأمر العظیم الحمد لله العلیم الحکیم

BLIB_Or15719.113a, AQMJ2.109

BH10604

To: Shaykh Rida, in Ardikan
Date: 1298-06-15 [1881-May-15]

In the Name of Him Who holds sway over the world!

God testifieth that there is none other God but Him, and He Who speaketh is verily the One mentioned in the Books of God, the Lord of all worlds.

This is a Day whereon all things proclaim: The Kingdom is God's, the Almighty, the All-Praised.

Hold fast unto the Book of God, then act according to that which is contained therein. Thy Lord, verily, is the Ordainer, the All-Wise.

We have witnessed thy devotion and have made mention of thee in words that all the treasures of the heavens and earth cannot equal. When thou attainest unto them, render thanks unto thy Lord, the Wronged One, the Peerless.

بسمه المهیمن علی العالم

شهد الله انّه لا اله الّا هو و الّذی ینطق انّه لهو المذکور فی کتب الله ربّ العالمین هذا یوم فیه تنادی الأشیآء الملک لله العزیز الحمید تمسّک بکتاب الله ثمّ اعمل بما فیه انّ ربّک لهو الآمر الحکیم قد رأینا اقبالک ذکرناک بکلمات لا تعادلها خزائن السّموات و الأرضین اذا فزت بها ان اشکر ربّک المظلوم الفرید

ABDA.315

BH10736

To: Mirza Ali Muhammad Yazdi (Varqa)
Date: 1298-06-15 [1881-May-15]

1 He dawneth above the horizon of the Tablet

1 المشرق من افق اللّوح

2 O Varqa! That which thou didst send to the servant who standeth before the Throne hath been presented and hath won the attention of the Wronged One in this glorious and noble station. We answer thee with this Tablet - verily thy Lord is the All-Merciful, the Mighty, the All-Knowing.

2 يا ورقآء قد حضر ما ارسلته الى العبد الحاضر لدى العرش و فاز باصغآء المظلوم فى هذا المقام الكريم و نجيبک بهذا اللّوح انّ ربّک لهو المشفق العزيز العليم

3 Remind the people of My days and acquaint them with that which behoveth them in this Day wherein I have raised the banner of "There is none other God but Me, the Mighty, the Great." Glory be upon thee and upon whosoever heareth thy words concerning this wondrous Cause.

3 ذكّر النّاس بأيّامى و عرّفهم ما ينبغى لهم فى هذا اليوم الّذى نصبت راية انّه لا اله الّا انا العزيز العظيم البهآء عليک و على من يسمع قولک فيهذا الأمر البديع

INBA19:094, INBA32:087a

BH00884

Date: 1298-06-18 [1881-May-18]

1 He is the Manifest, the Speaker, the All-Seeing

1 هو الظّاهر النّاطق البصير

2 We make mention of him who hath made mention of Us, and We answer him who hath turned towards Us when My most exalted Horizon appeared–the Dawning-Place of revelation of the Lord of Names and Creator of the heavens–that My most sweet call may draw him to a station wherein he shall hear from all things: "By God! The Countenance of the Beloved hath appeared and the Speaker of Sinai hath spoken. This, verily, is the Promised One mentioned in the Books of God, the Lord of the worlds."

2 انّا نذكر من ذكرنا و نجيب من اقبل الينا اذ ظهر افقى الأعلى مطلع وحى مالک الأسمآء و فاطر السّمآء ليجذبه ندائى الأحلى الى مقام يسمع من كلّ الأشيآء تالله قد ظهر وجه المحبوب و نطق مكلّم الطّور هذا لهو الموعود فى كتب الله ربّ العالمين

3 Blessed is he who hath heard and answered when the Most Exalted Pen spoke and the Most Great Word appeared through this Name whereby the feet of the learned slipped and the hearts of the doubters were perturbed. Blessed art thou for having turned towards the Countenance when every heedless and remote one turned away. Blessed art thou and thy father, whom We made a dawning-place of knowledge. By the life of God! He became aware of that which none else was aware.

3 طوبى لسميع سمع و لمجيب اجاب اذ نطق القلم الأعلى و ظهرت الكلمة العليا بهذا الاسم الّذى به زلّت اقدام العلمآء و اضطربت افئدة المريبين طوبى لک بما اقبلت الى الوجه اذ اعرض عنه كلّ غافل بعيد طوبى لک و لأبيک الّذى جعلناه مطلع العلم لعمر الله انّه اطّلع بما لا اطّلع به احد

My tongue in the kingdom of Mine utterance, the mighty, the wondrous, beareth witness to this. He perceived the fragrance of the garment before its appearance and spoke in praise of it before its manifestation. Exalted be this bounty which encompassed him, and exalted be this station whereof the Most Exalted Pen maketh mention in this Great Prison.

يشهد بذلک لسانی فی ملکوت بیانی العزیز البدیع انّه وجد عرف القمیص قبل ظهوره و نطق بثنائه قبل اظهاره تعالی هذا الفضل الّذی احاطه و تعالی هذا المقام الّذی یذکره القلم الأعلی فی هذا السّجن العظیم

4 When thou attainest unto the Tablet of God, preserve it and read it in a spirit of joy and fragrance. Thus doth the Mother Book command thee from this station wherefrom the Tongue of Grandeur proclaimeth: "The Kingdom is God's, the Lord of Lords!"

4 انّک اذا فزت بلوح الله ان احفظه ثمّ اقرأه بالرّوح و الرّیحان کذلک یأمرک امّ الکتاب من هذا المقام الّذی ینطق لسان العظمة الملک لله ربّ الأرباب

5 We have shown forth the clear tokens and set forth the verses, yet the people remain in heedlessness and behind a veil. We make mention of those whose names thou didst cite in thy letter, that they may rejoice in this mention which, when it appeared from the mouth of thy Lord's Will, caused the earth to quake and the mountains to pass away. And We make mention of him whose name is adorned with the two B's (Baba), who was imprisoned with thy father, that he may be assured that His knowledge encompasseth the earth and the heavens. Hearken unto the call from the direction of the snow-white Spot: He maketh mention of thee as a bounty from His presence. He, verily, is the Mighty, the All-Bestowing.

5 قد اظهرنا البیّنات و صرّفنا الآیات ولکنّ القوم فی غفلة و حجاب انّا نذکر الّذین ذکرت اسمائهم فی کتابک لیفرحوا بهذا الذّکر الّذی اذا ظهر من فم مشیّة ربّک اهتزّت الأرض و مرّت الجبال و نذکر من تزیّن اسمه بالبائین (بابا) الّذی دخل مع ابیک فی السّجن لیوقن بأنّ علمه احاط الأرضین و السّموات ان استمع النّدآء من شطر البقعة البیضآء انّه یذکرک فضلاً من عنده انّه لهو العزیز الوهّاب

6 We counsel thee to manifest supreme steadfastness in this Cause whereby the feet of those who bear names have slipped, save whom God willeth, the Lord of the Return. This is a Day wherein the Balance crieth out and the Path calleth aloud, yet the people are in a strange slumber. They have not risen at the Blast, nor stirred at the Trump, as though they were deaf stones. Thus doth the Wronged One make mention of thee that thou mayest thank the Self-Sufficient, the Most High. Be thou of such constancy that shouldst the learned of the earth bring forth all that is with them, thou shalt behold thyself radiant from the horizon of certitude. Hold fast unto the Book of God and His laws, then act according to what hath been sent down therein from God, the Revealer of Laws. Grieve not at anything; verily He is with whosoever turneth unto Him and ordaineth for him that which shall gladden the hearts of the righteous.

6 انّا نوصیک بالاستقامة الکبری فی هذا الأمر الّذی به زلّت اقدام الأسمآء الّا من شآء الله مالک المآب هذا یوم فیه ینادی المیزان و یصیح الصّراط ولکنّ النّاس فی نوم عجاب انّهم ما قاموا من الصّیحة و ما تحرّکوا من الصّور کأنّهم حجارة صمّآء کذلک یذکرک المظلوم لتشکر الغنیّ المتعال کن علی شأن لو یأتیک علمآء الأرض بما عندهم تری نفسک مشرقةً من افق الایقان تمسّک بکتاب الله و سننه ثمّ اعمل بما نزل فیه من لدی الله منزل الأحکام لا تحزن من شیء انّه مع من اقبل الیه و یقدّر له ما تفرح به افئدة الأخیار

7 O Muhammad! Hearken unto the call from the direction of the Single One, the Unique, Who hath been imprisoned by the heedless ones because He summoned all unto the Most Exalted Horizon, the station wherein the Lord of all beings proclaimeth: "I am, verily, the One mentioned in the Scriptures and promised in the Tablets." Hold fast unto God's Cause and

7 یا محمّد ان استمع النّدآء من شطر الفرد الأحد الّذی حبسه الغافلون بما دعا الکلّ الی الأفق الأعلی المقام الّذی فیه ینطق مولی الوری بأنّی انا المذکور فی الصّحف و الموعود فی الألواح تمسّک بأمر الله و حدوده و تشبّث بهذا الذّیل الّذی جعله الله

His ordinances, and cling unto this hem which God hath sanctified from the hands of such servants as have violated God's Covenant and Testament and denied the proof when its sun shone forth from the horizon of knowledge. We counsel thee and My loved ones to manifest supreme steadfastness, and We give you glad tidings of that which hath been ordained for you from God, the Cleaver of the dawn.

مقدّساً من ايادى العباد الّذين نقضوا ميثاق الله و عهده و كفروا بالبرهان اذ اشرقت شمسه من افق العرفان انّا نوصيک و احبّائى بالاستقامة الكبرى و نبشّركم بما قدّر لكم من لدى الله فالق الأصباح

8 We make mention of the one named Badi', who hath drunk the choice wine of utterance. We counsel him to observe calmness and dignity, and that which God hath revealed in the Book. Read thou the verses of thy Lord and glorify His praise in the morning and at eventide.

8 و نذكر البديع الّذى شرب رحيق البيان و نوصيه بالسّكينة و الوقار و بما انزله الله فى الكتاب ان اقرأ آيات ربّک و سبّح بحمده فى البكور و الآصال

9 O Muhammad-Qabli-'Ali! The face of the Wronged One hath turned towards thee from this spot wherefrom the Point of the Bayan proclaimeth: "The All-Merciful is come with a power that hath encompassed all regions." He testified to this Revelation and made the entire Bayan as a leaf of this Garden, whose trees and fruits and rivers all proclaim: "The Hidden One is made manifest. Blessed are they who possess true vision." Remember when thou didst draw nigh and present thyself before the Throne and didst hear the call of God, the Self-Subsisting. We have made mention of thee time and again. Verily thy Lord's grace hath encompassed both the seen and the unseen. Let not the veils of men cause thee grief. Rejoice thou in the remembrance of the Lord of Destiny. Remember thou when thou wert present at the Most Great Scene. He draweth thee to a station wherein the utterances of those who have denied God, the Lord of the Kingdom, shall have no effect upon thee.

9 يا محمّد قبل على قد توجّه اليک وجه المظلوم من هذا الشّطر الّذى ينادى فيه نقطة البيان قد اتى الرّحمن بقدرة احاطت الآفاق انّه شهد لهذا الظّهور و جعل كلّ البيان ورقةً من هذه الجنّة الّتى تنطق اشجارها و اثمارها و انهارها قد ظهر المكنون طوبى لأولى الأبصار ان اذكر اذ اقبلت و حضرت تلقآء العرش و سمعت ندآء الله المهيمن القيّوم انّا ذكرناک مرّة بعد مرّة انّ فضل ربّک احاط الغيب و الشّهود ايّاک ان تحزنک حجبات البشر ان افرح بذكر مالک القدر ثمّ اذكر اذ كنت حاضراً فى المنظر الأكبر انّه يجذبک الى مقام لا تؤثّر فيک مقالات الّذين كفروا بالله مالک الملكوت

10 We make mention of Our loved ones in that land and give them the glad-tidings of My favor that hath preceded all existence. O people of Baha and companions of the Crimson Ark! This is your Day. Take ye the white cups in the name of the Lord of Names and drink therefrom My choice sealed wine. Thus hath shone forth from the horizon of the heaven of utterance the Sun of wisdom and clear exposition. Blessed is he who hath turned unto it and said: "Praise be unto Thee, O Lord of the seen and the unseen!"

10 انّا نذكر احبّائنا فى هناک و نبشّرهم بعنايتى الّتى سبقت الوجود يا اهل البهآء و اصحاب السّفينة الحمرآء اليوم يومكم خذوا الكؤوس البيضآء باسم مالک الأسمآء ثمّ اشربوا منها رحيقى المختوم كذلک اشرقت من افق سمآء البيان شمس الحكمة و التّبيان طوبى لمن اقبل و قال لک الحمد يا مالک الغيب و الشّهود

11 O Hasan! Thy name was present in the Most Great Prison when the Wronged One was walking in the House, and We made mention of thee as a favor on Our part, that thou mayest thank the True One, the Knower of things unseen. We counsel thee and My loved ones to observe goodly conduct. Blessed is the strong one whom the allusions of the people have not weakened, and the powerful one whom the hosts have not hindered. We make mention of him who was named with the letter Ba before Ha, that he may rejoice and be of the thankful. This is

11 يا حسن قد حضر اسمک فى السّجن الأعظم اذ كان المظلوم ماشياً فى البيت و ذكرناک فضلاً من لدنّا لتشكر الحقّ علّام الغيوب انّا نوصيک و احبّائى بالمعروف طوبى لقوىّ ما اضعفته اشارات القوم و لقادر ما منعته الجنود انّا نذكر من سمّى بالبآء قبل هاء ليفرح و يكون من الشّاكرين هذا يوم فيه ظهرت الكلمة على هيئة

a Day wherein the Word hath appeared in the form of a human being and calleth all unto the All-Knowing, the All-Informed. Blessed is he who hath acted according to that which he hath been commanded in the Book of God, the Mighty, the Praiseworthy. Be thou in such wise as befitteth thy name. Thus doth thy Lord, the All-Knowing, counsel thee. Blessed art thou and those who have not violated the Covenant of God and His Testament when He came with manifest sovereignty. How many a learned one hath been hindered, and how many an illiterate one hath attained unto the Kawthar and Salsabil! Say: The Kawthar is the utterance of the All-Merciful in the contingent world, and the Salsabil is His knowledge, the Mighty, the Impregnable. We have named each of them with the Most Beautiful Names in the Crimson Tablet. Blessed are they that understand.

الانسان و يدع الكلّ الى الفرد الخبير طوبى لمن عمل بما امر به فى كتاب الله العزيز الحميد كن على شأن ينبغى لاسمک كذلک يوصيک ربّک العليم طوبى لک و للّذين ما نقضوا ميثاق الله و عهده اذ اتى بسلطان مبين كم من عالم منع و كم من امّىّ فاز بالكوثر و السّلسبيل قل انّ الكوثر هو بيان الرّحمن فى الامكان و السّلسبيل عرفانه العزيز المنيع انّا سمّينا كلّ واحد منهما بالأسمآء الحسنى فى الصّحيفة الحمرآء طوبى للعارفين

12 O Youth named Rida! This is a Day wherein the sea proclaimeth: "The Kingdom belongeth to God, the Lord of all worlds," and the land crieth out: "The appointed time is come and He Who revealeth the verses hath appeared with a command wherefore all things stand powerless." Thus hath the Truth spoken. Blessed is he who hath heard and woe unto the heedless. The Tree proclaimeth with its loudest voice: "O concourse of men! The Most Great Scene hath appeared and the Lord of Destiny is established upon His mighty throne. Beware lest the veils debar you from the Manifestation of clear evidences. Cast behind you every mention and take hold of this Remembrance through which every obdurate idolator hath lamented."

12 يا غلام قبل رضا هذا يوم فيه ينادى البحر الملک لله ربّ العالمين و يصيح البرّ قد اتى الميقات و ظهر منزل الآيات بأمر لا تقوم معه الأشيآء كذلک نطق الحقّ طوبى لسميع سمع و ويل للغافلين و ينادى الشّجر بأعلى النّدآء يا معشر البشر قد ظهر المنظر الأكبر و مالک القدر استقرّ على عرشه العظيم ايّاكم ان تمنعكم الحجبات عن مظهر البيّنات دعوا كلّ ذكر عن ورائكم و خذوا هذا الذّكر الّذى به ناح كلّ مشرک اثيم

13 O Muhammad-Qablil-Husayn! The Wronged One makes mention of thee, inasmuch as thou hast turned towards Him and believed in God, the Mighty, the Beauteous. Blessed is the face that hath turned toward Him, the ear that hath heard, and the eye that hath beheld His luminous horizon. We have made mention of each one of Our loved ones in a Book which none knoweth save God, the Lord of this wondrous Day. Rejoice ye in My remembrance of you, then render thanks unto your Lord, the Bountiful. We make mention at this hour of Our handmaiden whom We have named the Leaf of Paradise, unto whom have been directed the glances of the loving-kindness of her Lord, the Almighty, the All-Forgiving, the All-Merciful. We send Our blessings upon her and upon those handmaidens who have turned towards and believed in God, the All-Knowing, the All-Wise. Glory be unto My male and female servants from the Wronged One, the Exile.

13 يا محمّد قبل حسين يذكرک المظلوم بما اقبلت و آمنت بالله العزيز الجميل طوبى لوجه توجّه و لسمع سمع و لعين رأت افقه المنير انّا ذكرنا كلّ واحد من احبّائنا فى كتاب ما اطّلع به الّا الله مالک هذا اليوم البديع ان افرحوا بذكرى ايّاكم ثمّ اشكروا ربّكم الكريم انّا نذكر امتنا الّتى سمّيناها بورقة الفردوس فى هذا الحين الّذى توجّه اليها لحاظ عناية ربها المقتدر الغفور الرّحيم و نكبر عليها و على الامآء اللّائى اقبلن و آمنّ بالله العليم الحكيم البهآء على عبادى و امائى من لدى المظلوم الغريب

BLIB_Or15719.135c

BH01506

To: Mulla Sadiq, in Badkubih
Date: 1298-06-18 [1881-May-18]

1 In His Name, Who is sanctified above the mention of what was and what shall be!

1 بسمه المقدّس عن ذكر ما كان و ما يكون

2 Praise be to God Who is unique in His grandeur and peerless in His Word, through Whose manifestation the Reality hath appeared, the Hour hath come to pass, and the tongues of all things have spoken in the Kingdom of creation. That which was recorded in the Books of God and inscribed in the Scriptures and Tablets hath been made manifest.

2 الحمد لله الّذى توحّد بالعظمة و تفرّد بالكلمة الّتى اذ اظهرت ظهرت الحاقّة و برزت السّاعة و نطقت السن الأشيآء فى ملكوت الانشآء قد ظهر ما هو المذكور فى كتب الله و المسطور فى الزّبر و الألواح

3 O Sadiq! Hearken unto the call of the Wronged One. He maketh mention of thee as a token of His grace, that He may draw thee to a station wherein thou shalt acknowledge that which God Himself acknowledged before the creation of the heavens and the earth, and give thanks unto thy Lord, the All-Knowing, the All-Informed. This is the Day wherein the decree of the Meeting hath been fulfilled and the ocean of attainment hath surged, yet most of the people remain heedless. This is the Day whereof every Prophet and every Messenger from God, the Lord of the worlds, gave glad-tidings.

3 يا صادق ان استمع ندآء المظلوم انّه يذكرک فضلاً من عنده ليجذبک الى مقام تعترف بما اعترف به الله قبل خلق السّموات و الأرض و تشكر ربّک العليم الخبير هذا يوم فيه ظهر حكم اللّقآء و ماج بحر الوصال ولكنّ القوم اكثرهم من الغافلين هذا يوم بشّر به كلّ نبىّ و كلّ رسول من لدى الله ربّ العالمين

4 Say: O people! He hath come Who cannot be indicated by the signs of creation nor walketh in their ways. He hath appeared and made manifest His straight Path. This is the Day that hath adorned the Scrolls of God, the Mighty, the Wise. Behold what the All-Merciful hath revealed in the Qur'an, that thou mayest lead the people out of darkness into light and give them glad-tidings of the days of God. This is the Day wherein it behooveth every seeker to be in such wise that neither the books of the world nor the veils of the nations can hinder him. He speaketh and calleth out amongst the servants. This is the Day whereof God gave tidings, the Day whereon mankind shall stand before the Lord of the worlds. By My life! The kingdom on that Day shall be God's, yet the people are wrapped in a thick veil. We bear witness that they are in evident smoke. The clouds of idle fancy have encompassed their hearts inasmuch as they have turned away from God, the Mighty, the Beautiful.

4 قل يا قوم قد اتى من لا يشار باشارة الخلق و لا يمشى فى طرقهم قد ظهر و اظهر صراطه المستقيم هذا يوم تزيّن بذكره صحف الله العزيز الحكيم ان انظر فيما انزله الرّحمن فى الفرقان ان اخرج القوم من الظّلمات الى النّور و بشّرهم بأيّام الله هذا يوم ينبغى لكلّ مقبل ان يكون على شأن لا تمنعه كتب العالم و لا تحجبه سبحات الأمم ينطق و ينادى بين العباد هذا يوم اخبر به الله يوم يقوم النّاس لربّ العالمين لعمرى الملک يومئذ لله ولكنّ القوم فى حجاب غليظ نشهد انّهم فى دخان مبين قد غشّت افئدتهم غيوم الهوى بما اعرضوا عن الله الملک العزيز الجميل

5 Blessed is he who is adorned this Day with the lights of certitude, turning away from those who doubt this Day, whereof the Tongue of Grandeur spoke before the creation of the heavens and the earth. This is the Day whereon thy Lord hath come

5 طوبى لمن تزيّن اليوم بأنوار اليقين معرضاً عن الّذينهم فى مرية عن هذا اليوم الّذى نطق به لسان العظمة قبل خلق السّموات و الأرضين هذا يوم فيه جآء ربّک و الملک صفّاً صفّاً كذلک نطق

and the angels rank on rank. Thus did the Tongue of Revelation speak aforetime, and thus did this Pen foretell - the Pen through whose movement the fragrance of utterance was wafted to all lands and all things proclaimed: "The Truth hath come with manifest sovereignty." This is the Day whereon the Caller calleth out from every direction: "To whom belongeth the Kingdom this Day? To God, the One, the Almighty!" This is the Day whereon the mountains have been moved and every pregnant one hath cast her burden. To this beareth witness the Mother Book in this Most Great, Most Holy, Most Luminous Station.

لسان الوحی من قبل و اخبر به هذا القلم الّذی اذا تحرّک تضوّع عرف البیان فی البلدان و نطقت الأشیآء قد اتی الحقّ بسلطان عظیم هذا یوم فیه ینادی المناد من کلّ الجهات لمن الملک الیوم لله الواحد القدیر و هذا یوم فیه مرّت الجبال و وضع کلّ ذات حمل حملها یشهد بذلک امّ الکتاب فی هذا المقام الأعظم الأقدس المنیر

6 Say: By God! This is the Day of Distinction. And what shall make thee understand what the Day of Distinction is? Woe on that Day to the deniers who deny the Day of Judgment! None denieth it save every transgressor, every sinful one. This is the Day whereon the Interlocutor of Sinai hath spoken, whereon the Trump hath been blown, those in the graves have been raised, and all who are in the heavens and on earth have swooned away, except whom God hath willed, the Mighty, the All-Praised.

6 قل تالله هذا یوم الفصل و ما ادرئک ما یوم الفصل ویل یومئذ للمکذّبین الّذین یکذّبون بیوم الدّین و ما یکذّب به الّا کلّ معتد اثیم و هذا یوم فیه تکلّم مکلّم الطّور و فیه نفخ الصّور و حشر من فی القبور و انصعق من فی السّموات و الأرض الّا من شآء الله العزیز الحمید

7 Say: O people! Have ye forgotten what one of My chosen ones spoke aforetime, saying: "Await ye the appearance of the Interlocutor of Moses from the Tree upon the Mount"? These are words which the Messenger of God taught him, from the presence of Him Who sent him with the truth and aided him through the Spirit of Certainty.

7 قل یا قوم أ نسیتم ما تکلّم به احد اولیائی من قبل بقوله فتوقّعوا ظهور مکلّم موسی من الشّجرة علی الطّور هذه کلمة علّمه رسول الله من لدن من ارسله بالحقّ و ایّده بروح الأمین

8 O Sadiq! Behold, then remember My days and what hath befallen Me in the path of God, thy Lord and the Lord of thy forefathers of old. Tribulations have encompassed Me in all conditions, until the heedless cast Us into this Great Prison. When We entered it, We conveyed unto kings and subjects that which My Will had preceded and which had appeared from the horizon of My all-compelling Will over the worlds. Therein did sorrows overtake Us which none knoweth save God - to this every fair-minded and discerning one beareth witness. When those days were concluded, God transformed it into the Most Exalted Paradise and named it the Heaven of heavens. Thus was the matter decreed in a preserved Tablet. And it hath another episode which, were I to mention it, would cause grief to seize every faithful seeker.

8 یا صادق انظر ثمّ اذکر ایّامی و ما ورد علیّ فی سبیل الله ربّک و ربّ آبائک الأوّلین قد احاطتنی البلایا فی کلّ الأحوال الی ان ادخلنا الغافلون فی هذا السّجن العظیم فلمّا دخلنا بلّغنا الملوک و المملوک ما سبقت به مشیّتی و ظهر من افق ارادتی المهیمنة علی العالمین و فیه اخذتنا الأحزان الّتی ما اطّلع بها الّا الله یشهد بذلک کلّ منصف بصیر فلمّا قضت ایّام بدّله الله بالجنّة العلیا و سمّاه بسمآء هذه السّمآء کذلک قضی الأمر فی لوح حفیظ و له مرّة اخری لو اذکرها تأخذ الأحزان کلّ مقبل امین

9 Say: O people! Be fair before God - if ye deny this Cause which hath dawned from the Supreme Horizon, by what proof can ye establish that which ye possess? Be fair, and be not of the wrongdoers. Thus have We expounded the verses and sent

9 قل یا قوم انصفوا بالله ان تنکروا هذا الأمر المشرق من الأفق الأعلی بأیّ شیء یثبت ما عندکم ان انصفوا و لا تکونوا من الظّالمین کذلک صرّفنا الآیات و انزلنا لک ما فاح به عرف البیان لتجد و تشکر ربّک النّاطق السّامع البصیر

down for thee that which hath diffused the fragrance of utterance, that thou mayest find and thank thy Lord, the Speaking, the All-Hearing, the All-Seeing.

10 When thou hast received My Book and hearkened unto what My Pen hath spoken, turn thy face toward My direction and say: "I testify that Thou hast come for the life of the world, and through Thy mention the horizon of the Kingdom of God's utterance, the Lord of all worlds, hath been adorned."

10 اذا فزت بكتابی و سمعت ما نطق به قلمی ولّ وجهک شطری و قل اشهد انّک قد جئت لحیوة العالم و بذکرک تزیّن افق ملکوت بیان الله ربّ العالمین

INBA81:148, BLIB_Or15719.139b

BH02560

Date: 1298-06-18 [1881-May-18]

1 He is the All-Seeing, the All-Speaking, the All-Hearing, the All-Perceiving.

1 هو النّاظر النّاطق السّمیع البصیر

2 O people of the Kingdom of Creation! Hearken unto that which the Most Glorious Tongue speaketh from the Divine Lote-Tree, this Station which hath been named with the Most Beautiful Names in the Crimson Tablet by the Supreme Pen. He, verily, is the Single One Who hath taken unto Himself no peer nor likeness. He hath been sanctified above all similitudes and exalted above whatsoever the followers of religions have spoken. God beareth witness that there is none other God but Him, and He Who speaketh is verily the Most Great Ocean amidst the nations, the Most Great Sign among all beings, and the Hidden Mystery which was recorded in the Books of God, the Lord of all worlds.

2 یا اهل ملکوت الانشآء ان استمعوا ما ینطق به لسان الأبهی فی سدرة المنتهی هذا المقام الّذی سمّی بالأسمآء الحسنی فی الصّحیفة الحمرآء من القلم الأعلی انّه لهو الفرد الّذی ما اتّخذ لنفسه شبیهاً و لا نظیراً قد کان مقدّساً عن الأمثال و منزّهاً عمّا تکلّم به اولو الأدیان شهد الله انّه لا اله الّا هو و الّذی ینطق انّه لهو البحر الأعظم بین الأمم و الآیة الکبری بین الوری و الغیب المکنون الّذی کان مسطوراً فی کتب الله ربّ العالمین

3 This is the Day wherein that which had not appeared before hath been made manifest, and which had been named in every scripture, tablet and book as the Day of God. Yet most of the people remain behind a manifest veil. They behold the Most Exalted Horizon yet deny it, and they hear what hath been sent down from the Mother Book yet turn away from it. Thus have their souls enticed them, and they are among the distracted ones.

3 هذا یوم فیه ظهر ما لا ظهر من قبل و سمّی فی کلّ زبر و صحف و کتاب بیوم الله ولکنّ القوم اکثرهم فی حجاب مبین یرون الأفق الأعلی و ینکرونه و یسمعون ما نزل من امّ الکتاب و یعرضون عنه کذلک سوّلت لهم انفسهم الا انّهم من الهائمین

4 O Isma'il! Rejoice in that the All-Glorious remembereth thee from the direction of His Beautiful Horizon which hath been named the Most Great Prison. Thy Lord is, verily, the All-Compassionate, the Most Generous. We have remembered thee before - hast thou forgotten God's loving-kindness and

4 یا اسمعیل ان افرح بما یذکرک الجلیل من شطر منظره الجمیل الّذی سمّی بالسّجن الأعظم انّ ربّک لهو المشفق الکریم انّا ذکرناک من قبل أ نسیت عنایة الله و فضله انّه توجّه الیک و

نطق بما وجد عرفه كلّ عارف بصير كن ناطقاً بذكری و شاكراً بهذه النّعمة الّتی نزلت من سمآء عناية ربّک الكريم ان اذكر احبّائی من قبلی و بشّرهم بذكری و فضلی و رحمتی الّتی سبقت من فی السّموات و الأرضين

grace? He hath turned toward thee and spoken that which every knowing and perceiving one hath recognized its fragrance. Be thou vocal in My remembrance and thankful for this bounty which hath descended from the heaven of thy Lord's loving-kindness. Make mention of My loved ones on My behalf and give them the glad-tidings of My remembrance, My grace and My mercy which have preceded all who are in the heavens and the earth.

5 قل انّه يسمع ما تنطق به السنكم و يری ما تعملون به فی ايّامكم انّه لهو السّميع الّذی شهدت له كتب العالم و عن ورائها كلّ منصف عليم قل انّا امرناكم فی الكتاب بما ينفعكم فی كلّ عالم من عوالم ربّكم الغفور الرّحيم تمسّكوا به و توكّلوا علی الله ربّكم انّه يحبّ من توجّه اليه و توكّل عليه انّ ربّكم الرّحمن لهو الشّاهد السّميع

5 Say: He heareth what your tongues utter and seeth what ye do in your days. He is, verily, the All-Hearing, to Whom the Books of the world have testified, and beyond them every just and knowing one. Say: We have enjoined upon you in the Book that which shall profit you in every world of the worlds of your Lord, the All-Forgiving, the All-Merciful. Hold fast unto it and place your trust in God, your Lord. He loveth him who turneth toward Him and trusteth in Him. Your Lord, the All-Merciful, is verily the Witness, the All-Hearing.

6 نوصيكم بالاستقامة الكبری فی هذا الأمر الّذی زلّت به اقدام الوری الّذين نبذوا الله عن ورائهم و اتّبعوا كلّ جاهل بعيد كذلک نطق القلم الأعلی علی غصن العرفان من لدی الله مالک الأسمآء طوبی لمن فاز و ويل للمعرضين

6 We counsel you to manifest supreme steadfastness in this Cause whereby the feet of the people have slipped - they who cast the command of God behind their backs and followed every ignorant remote one. Thus hath the Supreme Pen spoken upon the branch of divine knowledge from the presence of God, the Lord of all names. Blessed is he who hath attained, and woe unto the heedless ones.

7 البهآء عليک و علی امّک و اهلک و علی عبادی و امائی الّذين نطقوا بثنآء ربّهم و قاموا علی خدمة امره البديع

7 The Glory be upon thee and upon thy mother and thy kindred, and upon My male and female servants who have uttered the praise of their Lord and have arisen to serve His wondrous Cause.

BLIB_Or15719.137

BH03130

To: Mir Muhammad Bayk Farani
Date: 1298-06-18 [1881-May-18]

1 هو الأقدم الأعظم الأبهی

1 He is the Most Ancient, the Most Great, the Most Glorious

2 كتاب انزله الرّحمن لمن فی الامكان و انّه يدع الكلّ الی مقام لا يری فيه الّا انوار وجه [الله] العليم

2 A Book sent down by the All-Merciful unto the peoples of the earth. Verily it summoneth all to a station wherein naught is seen save the splendors of the face of God, the All-Knowing, the All-Wise. We have remembered those who have believed

with a remembrance from which wafteth the fragrance of God's loving-kindness, the Lord of all worlds.

الحكيم انّا ذكرنا الّذين آمنوا بذكر تضوّع منه عرف عناية الله ربّ العالمين

3 O Muhammad! Rejoice that the glance of God hath been directed towards thee from this glorious station, and He remembereth thee with that which all the treasures of earth cannot equal. He Who possesseth knowledge of all things in a clear Book beareth witness to this. Give thanks unto thy Lord for this most great favor, then praise Him in such wise as to attract the hearts of all who hear.

3 يا محمّد ان افرح بما توجّه اليک طرف الله من هذا المقام الكريم و يذكرک بما لا تعادله خزائن الأرض كلّها يشهد بذلک من عنده علم كلّشيء فى كتاب مبين ان احمد ربّک بهذا الفضل الأعظم ثمّ اشكره على شأن تنجذب به افئدة السّامعين

4 Let not the affairs of men grieve thee and turn thee away from the Lord of earth and heaven. Be thou so steadfast in the Cause that neither the hosts of the world can dismay thee nor the veils of the divines who have turned away from God, the Peerless, the All-Informed, can hinder thee. They make mention of God by night and by day, yet when He appeared they pronounced judgment against Him with manifest injustice. By them have the Concourse on High lamented and the Most Exalted Word cried out, yet most of the people are heedless.

4 ايّاک ان تحزنک شئونات الورى عن مالک العرش و الثّرى ان استقم على الأمر على شأن لا تخوّفک جنود العالم و لا تمنعک حجبات العلمآء الّذين اعرضوا عن الله الفرد الخبير يذكرون الله فى اللّيالى و الأيّام و اذا ظهر افتوا عليه بظلم مبين بهم ناح الملأ الأعلى و صاحت الكلمة العليا ولكنّ النّاس اكثرهم من الغافلين

5 Say: O people of the Bayan! Fear ye the All-Merciful, and oppose not Him Who hath come with God's testimonies, His mighty proof and His wise Book. How many a learned one hath been veiled by his knowledge from the Self-Subsisting, and how many an unlettered one hath attained to the choice sealed Wine when its seal was broken by the finger of God, the Strong, the Powerful.

5 قل يا ملأ البيان اتّقوا الرّحمن و لا تعترضوا على الّذى اتى بحجج الله و برهانه العظيم و كتابه الحكيم كم من عالم غرّته العلوم عن القيّوم و كم من جاهل فاز بالرّحيق المختوم اذ فكّ ختمه باصبع الله القوىّ القدير

6 O Muhammad! We made mention of thy father before his ascension, and We make mention of him at this time when the Most Exalted Pen proclaimeth with the most sublime call that there is none other God but Me, the Manifest, the Articulate, the All-Knowing. We have sent down for him a Tablet and forwarded it to thee that thou mayest read it and be of the thankful. We have remembered him in diverse Tablets as a token of Our grace - verily thy Lord is the Forgiving, the Merciful.

6 يا محمّد انّا ذكرنا اباک قبل صعوده و نذكره فيهذا الحين الّذى ينطق القلم الأعلى بأعلى النّدآء انّه لا اله الّا انا الظّاهر النّاطق العليم قد انزلنا له لوحاً و ارسلناه اليک لتقرء و تكون من الشّاكرين و ذكرناه فى الواح شتّى فضلاً من لدنّا انّ ربّک لهو الغفور الرّحيم

7 Be thou steadfast in serving the Cause of thy Lord and in remembering His name, the Mighty, the Wondrous. All that thou beholdest today shall perish, but that which hath been sent down to thee from the heaven of the will of thy Lord, the All-Knowing, shall endure as long as endureth His kingdom and His dominion. The Glory be upon thee and upon those with thee and upon My loved ones in that land, from One mighty and glorious.

7 كن قائماً على خدمة امر ربّک و ذاكراً باسمه العزيز البديع سيفنى ما تراه اليوم و يبقى بدوام الملک و الملكوت ما نزّل لک من سمآء مشيّة ربّک العليم البهآء عليک و على من معک و على احبّائى فى هناک من لدن عزيز عظيم

BLIB_Or15719.141a, FRH.057-058

BH03685

Date: 1298-06-18 [1881-May-18]

1 He is the Most Ancient, the Most Holy, the Most Exalted, the Most Glorious.

1 هو الأقدم الأقدس العلیّ الأبهی

2 We have begun this day by remembering one who attained unto the recognition of God when every heedless and remote one was debarred therefrom. This is the day wherein the rustling of the Sadratu'l-Muntaha was raised and the Cock of the Throne crowed, when the Tongue of Grandeur proclaimed: The Kingdom belongeth unto God, the Peerless, the All-Informed. We counsel Our loved ones with that whereby the Cause of God may be exalted in these days wherein every wise command hath been made manifest. Blessed art thou for having turned unto the Countenance when the servants turned away, save those whom God desired, the Lord of the worlds. Be thou vocal in the praise of thy Lord, soaring in the atmosphere of His love, and steadfast in the service of His Cause. Thus doth command thee He with Whom is the Preserved Tablet.

2 قد اصبحنا الیوم و ذکرنا من فاز بعرفان الله اذ منع عنه کلّ غافل بعید هذا یوم فیه ارتفع حفیف سدرة المنتهی و دلع دیک العرش اذ نطق لسان العظمة الملک لله الفرد الخبیر انّا نوصی احبّائنا بما یرتفع به امر الله فی هذه الأیّام الّتی فیها ظهر کلّ امر حکیم طوبی لک بما اقبلت الی الوجه اذ اعرض عنه العباد الّا من شآء الله ربّ العالمین کن ناطقاً بثنآء ربّک و طائراً فی هوآء حبّه و قائماً علی خدمة امره کذلک یأمرک من عنده لوح حفیظ

3 We make mention of thy father who hath ascended unto God. We testify that he hath attained unto the Supreme Companion, the station whose praise no swift scribe can recount. We make mention of him at this hour as a bounty from Our presence. Verily thy Lord is the All-Bountiful, the Ancient of Days. Blessed art thou, O thou who hast attained unto the choice wine of recognition when the All-Merciful came with a sovereignty that conquered all who are in the heavens and on earth. We testify that thou didst turn unto the Most Exalted Horizon and believe in God, the Lord of all beings, when He came with the truth with a wondrous command. The Glory be upon thee and upon thy son who was named Muhammad-Taqi by God, the All-Knowing, the All-Wise.

3 و نذکر اباک الّذی صعد الی الله نشهد انّه فاز بالرّفیق الأعلی المقام الّذی عجز عن ذکر ثنائه کلّ کاتب سریع و نذکره فی هذا الحین فضلاً من لدنّا انّ ربّک لهو الفضّال القدیم طوبی لک یا من فزت برحیق العرفان اذ اتی الرّحمن بسلطان غلب من فی السّموات و الأرضین نشهد انّک اقبلت الی الأفق الأعلی و آمنت بالله مولی الوری اذ اتی بالحقّ بأمر بدیع البهآء علیک و علی ابنک الّذی سمّی بمحمّد قبل تقی من لدی الله العلیم الحکیم

4 O 'Abbas-'Ali! Rejoice thou that thy letter which thou didst send unto Him Who circleth round My Throne hath come into the presence of the Servant Who standeth before My face, and We have remembered thee with this remembrance whose fragrance shall never be cut off from creation. Thy Lord, the All-Merciful, beareth witness unto this from this glorious station.

4 یا عبّاس قبل علی ان افرح بما حضر کتابک الّذی ارسلته الی من یطوف عرشی و قرأه العبد الحاضر لدی وجهی و ذکرناک بهذا الذّکر الّذی لا ینقطع عرفه عن الامکان یشهد بذلک ربّک الرّحمن من هذا المقام المنیع

5 Blessed art thou and the chosen ones of God and His sincere ones whom God hath aided to acknowledge that which the Supreme Pen hath acknowledged in the kingdom of creation, and whom He hath enabled to fulfill that which hath been

5 طوبی لک و لأولیآء الله و اصفیائه الّذین ایّدهم الله علی الاعتراف بما اعترف به القلم الأعلی فی

revealed in the Book from the presence of One mighty and powerful.

ملكوت الانشآء و وفّقهم على ما نزل فى الكتاب من لدن قوىّ قدير

BLIB_Or15719.138c, FRH.053

BH05136

To: Mir Muhammad Bayk Farani
Date: 1298-06-18 [1881-May-18]

1 In the Name of He Who hears and knows. A Book sent down in truth while the Wronged One walked in His Most Great Prison, wherein He mentions one of His friends who attained unto His days, turned to His horizon and spoke in His beautiful praise.

1 هو الشّاهد السّميع العليم كتاب نزل بالحقّ اذ كان المظلوم يمشى فى سجنه العظيم و يذكر فيه احد اوليائى الّذى فاز بأيّامى و اقبل الى افقى و نطق بذكرى الجميل

2 O Muhammad! Rejoice in that the All-Knowing One makes mention of thee and gives thee glad tidings of God's grace and mercy which have preceded all worlds. We have heard thy call and answered thee with this Clear Tablet. Hold fast to the Book of God, then act according to what hath been sent down therein from the All-Knowing, the All-Wise.

2 يا محمّد ان افرح بما يذكرك الفرد الخبير و يبشّرك بفضل الله و رحمته الّتى سبقت العالمين قد سمعنا ندائك اجبناك بهذا اللّوح المبين تمسّك بكتاب الله ثمّ اعمل ما نزل فيه من لدن عليم حكيم

3 Say: O My loved ones! Be not grieved by the world and what hath befallen you in the path of God. He giveth you glad tidings of what He hath ordained for you in His mighty, impregnable Kingdom. Blessed is the servant who hath cast away what the people possess, hoping for that which is with his Lord, the True, the Trustworthy.

3 قل يا احبّائى لا تحزنوا عن الدّنيا و ما ورد عليكم فى سبيل الله انّه يبشّركم بما قدّر لكم فى ملكوته العزيز المنيع طوبى لعبد نبذ ما عند الخلق راجياً ما عند ربّه الصّادق الأمين

4 O Muhammad! Rejoice in that thou hast been mentioned before the Wronged One and this Clear Book hath been sent down for thee - that which beareth witness before the world to the manifestation of the Ancient King. Blessed is the servant who hath heard and turned, and woe unto them that turn away.

4 انّك يا محمّد ان افرح بما ذكرت لدى المظلوم و نزل لك هذا الكتاب المبين الّذى يشهد بين العالم بظهور مالك القدم طوبى لعبد سمع و اقبل و ويل للمعرضين

5 By the life of God! There hath been ordained for you that which the earth and all that is therein cannot equal. Rejoice in God and His manifestation, then drink from the cup of recognition through His blessed, mighty, wondrous Name. Should tablets of fire come unto you, cast them behind you, trusting in your Lord, the All-Bountiful, the Ancient.

5 لعمر الله قد قدّر لكم ما لا تعادله الأرض و ما عليها ان افرحوا بالله و ظهوره ثمّ اشربوا من كأس العرفان باسمه المبارك العزيز البديع ان يأتكم الواح النّار دعوها عن ورائكم متوكّلين على ربّكم الفضّال القديم

6 البهآء عليك و على الّذين فازوا بهذا الذّكر الحكيم

BLIB_Or15719.140a, FRH.157-158

6 The glory be upon thee and upon those who have attained unto this wise Remembrance.

BH05244

To: Varaqatul-Firdaws
Date: 1298-06-18 [1881-May-18]

1 He is the One dawning from the horizon of utterance.

1 هو المشرق من افق البيان

2 O Leaf of Paradise! The Wronged One remembers thee in the Most Exalted Paradise, the station round which circle all things. Verily thy Lord is the All-Explaining, the All-Knowing.

2 يا ورقة الفردوس يذكرک المظلوم فی الفردوس الأعلی المقام الّذی يطوفه الأشيآء انّ ربّک لهو المبيّن العليم

3 Thy letter came before the Countenance on the first day whereon God was established upon His mighty throne in a garden named Ridvan by the All-Merciful. Thus was the matter decreed from God, the Protector, the Mighty, the Inaccessible.

3 قد حضر کتابک لدی الوجه فی اوّل يوم فيه استوی الله علی عرشه العظيم فی بستان سمّی بالرّضوان من لدی الرّحمن کذلک قضی الأمر من لدی الله المهيمن العزيز المنيع

4 Blessed art thou in that the face of the Ancient One hath turned toward thee from the direction of His Most Great Prison and remembereth thee with that which hath caused the hearts of the people of immortality and the denizens of the Kingdom of Names to soar, and then those who circle round this luminous Station.

4 طوبی لک بما توجّه اليک وجه القدم من شطر سجنه الأعظم و يذکرک بما طارت به افئدة اهل البقآء و اهل ملکوت الأسمآء ثمّ الّذين يطوفون هذا المقام المنير

5 Blessed is the house wherein the remembrance of God hath been raised, and blessed is the tongue that hath uttered My praise, and the face that hath turned toward My horizon, and the heart that hath tasted the sweetness of My remembrance, the Mighty, the Wondrous.

5 نعيماً لبيت فيه ارتفع ذکر الله و طوبی للسان نطق بثنائی و لوجه توجّه الی افقی و لقلب ذاق حلاوة ذکری العزيز البديع

6 We make mention of those who have believed in that place and give them glad tidings of that which cannot be equalled by all the treasures of the earth. To this beareth witness He with Whom is a preserved Tablet.

6 انّا نذکر الّذين آمنوا فی هناک و نبشّرهم بما لا يعادله خزائن الأرض کلّها يشهد بذلک من عنده لوح حفيظ

7 We mentioned thee before, and on this Night which God hath made the beginning of Ridvan. Verily thy Lord is He Who hath power over whatsoever He willeth.

7 انّا ذکرناک من قبل و فی هذا اللّيل الّذی جعله الله اوّل الرّضوان انّ ربّک لهو المقتدر علی ما يريد

8 When thou dost catch the fragrance of the Robe, turn thy face toward the Prison and say: "Glory be unto Thee, O Thou

8 اذا وجدت عرف القميص ولّی وجهک شطر السّجن و قولی سبحانک يا من باسمک انجذبت

through Whose name all things were attracted and through Whose remembrance the Kingdom of Names was adorned! I beseech Thee by Thy name through which every matter appeared and [text ends mid-sentence]

الأشیآء و بذکرک تزیّن ملکوت الأسمآء اسئلک باسمک الّذی به ظهر کلّ امر و برز [...]

BLIB_Or15715.112

BH05590

To: Khalil Rahmani Farani
Date: 1298-06-18 [1881-May-18]

1 He is God, exalted be His glory and greatness

1 هو الله تعالی شأنه العظمة و الکبریآء

2 O Khalil! Your petition was presented before the holy and glorious Throne and attained the hearing of the Lord of Names. May you be confirmed through God's infinite bounties, and in all conditions be engaged in His remembrance, be turned toward His horizon, and arise in His service.

2 یا خلیل عریضه‌ات تلقاء عرش قدس جلیل حاضر و باصغای مالک اسماء مشرّف انشآءالله بعنایات لانهایهٔ الهی فائز باشی و در جمیع احوال بذکرش ذاکر و بافقش ناظر و بخدمتش قائم

3 Today the Sun of Manifestation is shining and the light of His countenance is radiant. Blessed are those souls who have drunk from the ocean of recognition and who, after the Call was raised, were enabled to respond with "Here am I."

3 امروز آفتاب ظهور مشرقست و نور وجه ساطع طوبی از برای نفوسیکه از بحر عرفان آشامیدند و بکلمهٔ مبارکه لبّیک بعد از ارتفاع ندا موفّق گشتند

4 Blessed are you, O My loved ones, for you have attained to that which most of humanity has failed to attain. You heard the Call of the Friend and were enabled to respond, in days when the limbs of the mighty trembled from the power of those times.

4 طوبی لکم یا احبّائی انتم الّذین فزتم بما لا فاز به اکثر الخلق ندای دوست را شنیدید و بجواب موفّق گشتید در ایّامیکه فرائص ابطال از سطوت ایّام متزلزل و مضطرب بود

5 Rejoice, O My friends, in that the Lord of all beings remembers you from this noble horizon. That which gladdens hearts and brings joy to the eyes of the observers has been ordained for you.

5 ان افرحوا یا اولیائی بما یذکرکم مولی الوری فی هذا المنظر الکریم قد قدّر لکم ما یفرح به القلوب و تقرّ به عیون النّاظرین

6 The mentioned handmaidens have all attained to the remembrance of God. May they act according to what He loves and is pleased with.

6 اماء مذکوره کل بذکر الله فائز شدند انشآءالله به ما یحبّ و یرضی عامل گردند

7 We verily send Our greetings from this station to My loved ones and friends and to My handmaidens who have believed in the All-Informed Single One. The glory be upon you and your family. We mention her as a favor from Us and send Our greetings to her as a mercy from God, the Lord of the worlds.

7 انّا نکبّر من هذا المقام علی احبّائی و اولیائی و علی امائی اللّائی آمنّ بالفرد الخبیر البهآء علیک و

على اهلک انّا نذکرها فضلاً من لدنّا و نکبّر علیها
رحمة من لدی الله ربّ العالمین

BLIB_Or15719.178c, AHB_134BE #09-10
p.034, FRH.184-185, FRH.589

BH05288

To: Unknown, in Faran
Date: 1298-06-18 [1881-May-18]

1 He is the Most Great, the Most Ancient, the Most Glorious!

1 هوالأعظم الأقدم الأبهی

2 The Wronged One wisheth to make mention of him who loved Him and spoke His praise and turned unto His countenance when they that wear white turbans and they of the green domes turned away. To this doth My Most Exalted Pen bear witness from God, the Help in Peril, the Self-Subsisting.

2 انّ المظلوم احبّ ان یذکر من احبّه و نطق بثنائه و اقبل الی وجهه اذ اعرض عنه ذو عمائم بیضآء و ذو قبب خضرآء یشهد بذلک قلمی الأعلی من لدی الله المهیمن القیّوم

3 Blessed art thou, O 'Abdu'r-Rahim! Thou didst hear My call and turn to My horizon, and didst soar in My atmosphere and speak My praise in My days, and didst prostrate thyself before My countenance and humble thyself before My sovereignty, and wert assured of My Manifestation and My verses, and didst hearken unto My words and attain the effulgences of the lights of the Sun of My bounty, and didst arise to serve Me amongst My servants and to assist My loved ones. By My life! Thou hast attained unto that which most of My servants have failed to attain. Verily, thou didst remember Me in the days of thy life, and the Desired One remembereth thee in thy life and will remember thee after thy ascension.

3 طوبی لک یا عبدالرّحیم انت سمعت ندائی و اقبلت الی افقی و کنت طائراً فی هوائی و ناطقاً بذکری فی ایّامی و ساجداً لطلعتی و خاضعاً لسلطانی و موقناً بظهوری و آیاتی و سامعاً کلماتی و فائزاً اشراقات انوار شمس عنایتی و قائماً علی خدمتی بین عبادی و معیناً لأحبّائی لعمر الله قد فزت بما لا فاز به اکثر العباد انّک ذکرتنی فی ایّام حیاتک و المقصود ذکرک فی حیاتک و یذکرک بعد ارتقائک

4 There hath been sent down for thee that which hath caused the musk of inner meanings to waft forth throughout the lands and realms of God, as a reward for thy deeds in the path of God, the Beloved of them that know. And We, in this hour, do console thy survivors and thy kindred, and comfort them with this remembrance which hath dawned forth from the horizon of the mouth of the Will of God, the Almighty, the All-Knowing, the All-Informed.

4 قد نزّل لک ما تضوّع به مسک المعانی فی دیار الله و بلاده جزآء عملک فی سبیل الله محبوب العارفین و نعزّی فی هذا الحین خلفاک و اهلک و نسلّیهم بهذا الذّکر الّذی طلع من افق فم مشیة الله المقتدر العلیم الخبیر

5 Thus hath the rustling of the Lote-Tree of the Utmost Boundary been raised betwixt earth and heaven. Blessed is he that

hath ears to hear and hath read what hath been sent down in this Perspicuous Tablet.

5 كذلک ارتفع حفيف سدرة المنتهى بين الأرض و السّمآء طوبى لسامع سمع و قرأ ما نزّل فى هذا اللّوح المبين

BLIB__Or15719.139a, YFY.020-021

BH05560

To: son of Ismullahil-Asdaq, in M Sh
Date: 1298-06-18 [1881-May-18]

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

1 هو الله تعالى شأنه العظمة و الاقتدار

2 O son of Ismi al-Asdaq! Upon thee be My glory and upon him be My glory and My mercy and My loving-kindness.

2 يا ابن اسمى الأصدق عليک بهائى و عليه بهائى و رحمتى و عنايتى

3 God willing, may the conditions of the world and the objections of the nations not prevent thee from the remembrance and praise of the Lord of Eternity. Be thou so enkindled with the fire of divine love that its effects become manifest in the world.

3 انشآءالله شئونات عالم و اعتراضات امم ترا از ذكر و ثناى مالک قدم منع ننمايد بنار محبّت الهى بشأنى مشتعل باشى كه اثر آن در عالم ظاهر شود

4 Blessed is thy father and blessed is he who visits him, as revealed by My Most Exalted Pen, and blessed is thy brother who attained the presence of God, the Lord of all worlds, and turned toward diverse lands, speaking, remembering, praising and assisting. Verily thy Lord is the All-Informed.

4 طوبى لأبيک و طوبى لمن يزوره بما نزّل من قلمى الأعلى و طوبى لأخيک الّذى فاز بلقآء الله ربّ العالمين و توجّه الى البلاد ناطقاً ذاكراً مثنياً معيناً انّ ربّک لهو الخبير

5 Blessed are they who have arisen today to serve God and who act according to what they have been commanded in the Book.

5 طوبى از براى نفوسيكه اليوم بخدمة الله قيام نمودند و بما امروا به فى الكتاب عاملند

6 And as for thy intention to turn toward the Most Holy Court, this is befitting for all who have turned to God, the One, the All-Knowing. However, all are commanded to wisdom and must act according to its requirements. The people are heedless, veiled, corrupted and oppressive, and this land too is in commotion. God willing, if it occurs with joy and fragrance, verily He is the Hearer, the Answerer.

6 و اينكه ارادهٔ توجّه بشطر اقدس نمودى هذا ينبغى لكلّ من اقبل الى الله الفرد العليم ولكن كلّ بحكمت مأمورند و بمقتضاى آن بايد عمل نمود ناس غافل و محتجب و مفسد و ظالم مشاهده ميشوند و اين ارض هم در حركت انشآءالله اگر بروح و ريحان واقع شود انّه لهو السّامع المجيب

7 Convey to all the friends in that land the greetings of the Wronged One. Glory be upon you and upon your family and those who are with you.

7 جميع دوستان آن ارض را از قبل مظلوم تكبير برسان البهآء عليكم و على اهلكم و من معكم

INBA15:271a, INBA26:271b, PYK.043

BH06332

To: Karbalai Ahmad, in Qa'in
Date: 1298-06-18 [1881-May-18]

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

1 هو الذّاکر النّاظر العلیم

2 O Ahmad! From before, your mention flowed and appeared from the Most Exalted Pen. I swear by the Most Great Luminary that has dawned from the horizon of the world - nothing that imagination can encompass or understanding comprehend can compare with it.

2 یا احمد از قبل از قلم اعلی ذکرت ظاهر و جاری شد قسم بنیّر اعظم که از افق عالم طالع است معادله نمی‌نماید باو آنچه را خیال احاطه نماید و یا مدرک ادراک کند

3 Therefore give thanks to the Ancient Lord that He has enabled you to attain this great bounty. Be not grieved or saddened by the conditions and conflicts of the world. Reflect upon former ages - what they said and what they did in the times of the Manifestations of Truth.

3 پس شکر کن مالک قدم را که ترا باین فضل بزرگ فائز فرمود از شئونات و اختلافات دنیا مکدّر و محزون مباش تفکّر در قرون اولی نما که در احیان ظهور مظاهر حقّ چه گفته‌اند و چه کرده‌اند

4 Great is the Cause, and most lofty the station of steadfastness. God willing, you shall hold fast to it and spend your nights and days in remembrance of the Peerless Friend.

4 ای احمد امر بزرگست و مقام استقامت بسیار عالی انشآءالله باو متمسّک باشی و بیاد دوست یکتا لیالی و ایّام را مصروف داری

5 He says: The whole world exists so that it might be mentioned but once in the Holy Presence. Verily He has spoken the truth, but the people do not understand. Verily He has appeared with justice, but mankind does not perceive. Verily He calls out with the most exalted call, but the factions do not hear, save whom God wills, the Protecting, the Self-Subsisting.

5 میفرماید جمیع عالم از برای آن است که یکبار در ساحت اقدس مذکور آید انّه نطق بالحقّ و القوم لا یفقهون انّه قد ظهر بالعدل و النّاس لا یشعرون انّه ینادی بأعلی النّدآء و الأحزاب لا یسمعون الّا من شآء الله المهیمن القیّوم

6 The glory be upon you and upon your family and upon those who have attained to this irrevocable Cause.

6 البهآء علیک و علی اهلک و علی الّذین فازوا بهذا الأمر المحتوم

INBA44:132

BH06340

Date: 1298-06-18 [1881-May-18]

1 In the Name of the Everlasting Speaker!

1 بنام گویندهٔ پاینده

2 O My handmaiden! The Ancient Beauty hath called thee from the Most Great Prison and addressed thee by this blessed name, which hath no equal. This word "O My handmaiden" is more

2 یا امتی جمال قدم از شطر سجن اعظم ترا ندا فرمود و باین اسم مبارک لا عدل له ترا خطاب نمود اینکلمهٔ یا امتی از اکالیل ملکه‌های عالم افضل و

excellent and ancient than the crowns of all the queens of the world; nay, all have been and shall ever be as nothing and non-existent when compared with its mention. Know thou the station of this most great bounty and preserve it as the apple of thine eye.

اقدم است بلکه کل نزد ذکر او معدوم و مفقود بوده و خواهند بود قدر این مقام اعظم را بدان و چون بصر حفظش نما

3 How many were the divines, mystics, princes and queens of the earth who, with the utmost lowliness and supplication, besought the All-Possessing Lord for the attainment of this blessed Day. Yet when the lights of the Day of God shone forth from the horizon of the Divine Will, all were found to be veiled. But thou hast attained unto it, to such an extent that He hath mentioned thee in the Most Great Prison at a time when sorrows had encompassed the Ancient Beauty.

3 چه بسیار از علما و عرفا و امرا و ملکه‌های ارض که بکمال عجز و ابتهال از غنیّ متعال لقای این روز مبارک را آمل و سائل بودند و چون انوار یوم الله از افق ارادهٔ الهیّه اشراق نمود کل محتجب مشاهده شدند و تو بآن فائزی بشأنیکه ترا در سجن اعظم حینیکه جمال قدم را احزان احاطه نموده ذکر فرموده

4 Exalted is this supreme bounty! Exalted is this noble station! Were the true station of this bounty to be described as it truly is, all the books of the world and the pens of all nations would not suffice nor prove equal to the task. The glory be upon thee and upon My handmaidens in that land.

4 تعالی هذا الفضل العظیم تعالی هذا المقام الکریم اگر شأن اینمقام علی ما هو علیه ذکر شود دفاتر عالم و اقلام امم کفایت ننماید و از عهده برنیاید البهآء علیک و علی امائی فیهناک

BLIB_Or15719.138b

BH06348

Date: 1298-06-18 [1881-May-18]

1 He is the Trusted Counselor

1 هو النّاصح الأمین

2 O people of Baha! Hearken unto the call of God, the Lord of Names, which hath been raised from the direction of the white spot, the Station which God hath described through the tongue of the Prophets and Messengers. It behooveth you to hold fast in this Day unto the wisdom which God hath sent down in His perspicuous Book. Verily it is the lamp of the All-Merciful in the contingent world and the Most Great Sign for all who are in the heavens and the earth.

2 یا اهل البهآء ان استمعوا ندآء الله مالک الأسمآء الّذی ارتفع من شطر البقعة البیضآء المقام الّذی وصفه الله بلسان النّبیّین و المرسلین لکم ان تتمسّکوا فی هذا الیوم بالحکمة الّتی انزلها الله فی کتابه المبین انّها لسراج الرّحمن فی الامکان و الآیة العظمی لمن فی السّموات و الأرضین

3 Say: Believe not every speaker, neither be assured by all that is revealed, nor hearken unto every claimant, nor associate with every heedless doubter. Thus hath My Most Exalted Pen spoken aforetime and at this hour.

3 قل لا تصدّقوا کلّ قائل و لا تطمئنّوا من کلّ نازل و لا تسمعوا من کلّ مدّع و لا تؤانسوا کلّ غافل مریب کذلک نطق قلمی الأعلی من قبل و فی هذا الحین

4 O Hasan! Be excellent even as God hath been excellent unto thee, then act according to that which hath been sent down in the Book from the presence of an ancient Revealer. There

hath been ordained for you in the Book of your Lord that which shall bring joy to the eyes of them that are nigh.

4 يا حسن احسن كما احسن الله لک ثمّ اعمل بما نزل فی الكتاب من لدن منزل قديم قد قدّر لكم فی كتاب ربّكم ما تقرّ به اعين المقرّبين

5 When thou hast attained unto the traces of God and His remembrance, then turn and say: Praise be unto Thee, O Thou Who art the Goal of the world and the Beloved of them that have known Thee! The glory be upon thee and upon thy brother and thy father who hath ascended unto God, the Lord of this wondrous Day.

5 انّک اذا فزت بأثر الله و ذكره ان اقبل و قل لک الحمد يا مقصود العالمين و محبوب العارفين البهآء عليک و علی اخيک و ابيک الّذی صعد الی الله مالک هذا اليوم البديع

BLIB_Or15719.141b

BH06484

Date: 1298-06-18 [1881-May-18]

1 In the Name of the One God!

1 بنام خداوند يكتا

2 This blessed Word shineth forth like unto the sun from the horizon of the heaven of God's Tablet. All must fix their gaze upon it and hold fast unto it. The House is the Bayan, and wisdom is its lamp. Knowledge is its heaven and justice is its sun. The world hath been darkened by the dust of heedless souls and prevented from its delicacy.

2 اينكلمهٔ مباركه بمثابهٔ آفتاب از افق سماء لوح الهی مشرقست بايد كل باو ناظر باشند و باو متمسّک البيان بيت و الحكمة سراجه العلم سمآء و العدل شمسها عالم را غبارهای انفس غافله تيره نموده و از لطافت منع كرده

3 All must beseech God that through the breaths of the breezes of the All-Merciful and the effulgences of the lights of His divine countenance He may dispel the darkness and illumine all with the light of His face and perfume them with the fragrances of His days. He is, verily, the Almighty, the Powerful.

3 بايد كل از حقّ بطلبند تا از نفحات نسايم رحمانی و اشراقات انوار وجه يزدانی تيرگی را رفع نمايد و جميع را بنور وجه منوّر فرمايد و بنفحات ايّام معطّر دارد انّه لهو المقتدر القدير

4 Blessed is the soul that hath today attained unto the remembrance of God. The Point of the Bayan hath said that all exist that they might be mentioned but once in the holy court. Blessed is he who hath attained unto this exalted station. It behooveth thee to render thanks unto thy Lord, the Generous Bestower.

4 طوبی از برای نفسيكه اليوم بذكر الهی فائز شد نقطهٔ بيان ميفرمايد جميع از برای آنست كه يكبار در ساحت اقدس مذكور آيد طوبی لمن فاز بهذا المقام العزيز المنيع لک ان تشكر ربّک المعطی الكريم

5 The clouds of the desires of souls have prevented the sun of justice from shining forth, such that it remaineth concealed while the world is afflicted and entangled. Thus doth the All-Informed apprise you. Verily, He is the Speaker, the Truthful, the Trustworthy.

5 غمام هوای نفوس آفتاب عدل را از اشراق منع نموده تا او مستور عالم مبتلا و گرفتار كذلک يخبركم الخبير انّه لهو النّاطق الصّادق الأمين

6 The glory be upon thee and upon the loved ones of God, the Lord of all worlds.

6 البهآء علیک و علی احبّآء الله ربّ العالمین

BLIB_Or15719.140b

BH06746

Date: 1298-06-18 [1881-May-18]

1 In the Name of the Beloved of the Worlds!

1 بنام محبوب عالمیان

2 The glance of divine favor hath been and will continue to be directed towards the loved ones, and He hath given them all the glad-tidings of blessings both outward and inward, and commanded them to perform such deeds as are the greatest means for the perpetuation of souls and their goodly remembrance. Well is it with the soul who hath in this Day recognized the Day of God and acted as behooveth it.

2 لحاظ عنایت الهی متوجّه احبّا بوده و خواهد بود و جمیع را بشارت فرموده بنعمتهای ظاهره و باطنه و امر نموده باعمالیکه سبب اعظم است از برای بقای نفوس و ذکر ایشان نیکوست حال نفسیکه الیوم بیوم الله عارف شد و به ما ینبغی له عمل نمود

3 This is the Day whereof the All-Forgiving, the All-Merciful gave tidings unto His Holiness Moses, and from the horizons of divine Books its mention hath risen and shone forth even as the sun. O friends! Know ye its worth.

3 این روزیست حضرت غفور رحیم حضرت کلیم را بآن بشارت داده و از آفاق کتب الهی ذکرش بمثابهٔ شمس طالع و مشرق ای دوستان قدر آنرا بدانید

4 That which causeth joy unto all today hath been and will be, by the life of God, the cause of the greatest sorrow. Fix your gaze upon the most great joy. Speak and hear ye in His Name. Let not the opportunity slip from your grasp.

4 آنچه الیوم کل بآن مسرورند لعمر الله سبب حزن اکبر بوده و خواهد بود بفرح اعظم ناظر باشید باسمش بگوئید و بشنوید فرصت را از دست مدهید

5 Strive that from the trees of existence such fruits may appear and become manifest as befit the station of man. This is the counsel of the Peerless Friend unto thee and unto His friends.

5 جهد نمائید تا از سدرات وجود اثماریکه لایق شأن انسانست ظاهر شود و هویدا گردد اینست نصیحت دوست یکتا ترا و دوستان خود را

6 The glory be upon thee and upon thy father and thy mother from before God, the Goal of them that have known, and praise be to God, the Lord of the worlds.

6 البهآء علیک و علی ابیک و امّک من لدی الله مقصود العارفین و الحمد لله ربّ العالمین

BLIB_Or15719.138a

BH06834

Date: 1298-06-18 [1881-May-18]

1 He is manifest above all things

1 هو الظّاهر فوق الأشيآء

2 O Rida! The Creator of the heavens maketh mention of thee from this most exalted station and ultimate goal, that thou mayest rejoice and be of those whom the veils of mortals have not withheld from the Lord of destiny, and whom neither cannons nor armies have frightened. We have heard thy call and have answered thee through this epistle as a token of Our grace. Verily thy Lord is the All-Forgiving.

2 يا رضا يذكرک فاطر السّمآء من هذا المقام الأسنى و المقصد الأقصى لتفرح و تكون من الّذين ما منعتهم حجبات البشر عن مالک القدر و ما خوّفتهم المدافع و الجنود قد سمعنا ندائک اجبناک بهذا الكتاب فضلاً من لدنّا انّ ربّک لهو الغفور

3 The Promise hath come and the Promised One hath appeared with such sovereignty as the ranks of the invisible and visible could not prevent. He speaketh at all times, saying: "O peoples of all religions! By God, the All-Merciful hath come in His name, the Self-Subsisting! Arise to serve the Cause!" This is what We foretold you aforetime in Our words: "On the Day when mankind shall stand before the Lord of the Kingdom and the Realm."

3 قد اتى الوعد و ظهر الموعود بسلطان ما منعته صفوف الغيب و الشّهود ينطق فى كلّ الأحيان و يقول يا ملأ الأديان تالله قد اتى الرّحمن باسمه القيّوم قوموا لخدمة الأمر هذا ما اخبرناكم به من قبل بقولنا يوم يقوم النّاس لمالک الملک و الملكوت

4 This is the Day wherein the ocean of attainment hath surged and the fragrance of the garment hath been diffused. Blessed are the people who recognize.

4 هذا يوم فيه ماج بحر اللّقآء و هاج عرف القميص طوبى لقوم يعرفون

5 We send greetings from this station upon the faces of My loved ones there, that the greeting may so transport them that they move not except by God's command, the Mighty, the Loving. The glory rest upon thee and upon them from the presence of the Truth, the Knower of things unseen.

5 انّا نكبّر من هذا المقام على وجوه احبّائى فى هناک ليجذبهم التّكبير على شأن لا يتحرّكون الّا بأمر الله العزيز الودود البهآء عليک و عليهم من لدى الحقّ علّام الغيوب

BLIB_Or15719.141c

BH07420

To: Muhammad Aqa, in Gilan
Date: 1298-06-18 [1881-May-18]

1 He is the One manifest from the horizon of Revelation!

1 هو الظّاهر من افق الظّهور

2 O Muhammad! Your call hath reached the ears of the Wronged One in this spot which hath been named at times the Kingdom, at other times the Realm of Might, at times the Most Great

2 يا محمّد قد فاز ندائک باصغآء المظلوم فيهذا المقام الّذى سمّى مرّةً باسم الملكوت و اخرى بالجبروت

Scene, and at times the Most Beautiful Names in the Crimson Book. Verily thy Lord is the All-Knowing, the All-Informed.

و تارّةً بالمنظر الأكبر و طوراً بالأسمآء الحسنى فى الصّحيفة الحمرآء انّ ربّک لهو العليم الخبير

3 Rejoice thou that We have heard thy call and that which thou didst commune with God, the Lord of the worlds, and have answered thee through this Tablet which hath shone forth from the horizon of its heaven with the light of thy Lord's loving-kindness, the Almighty, the All-Powerful.

3 ان افرح بما سمعنا ندائک و ما ناجيت به الله ربّ العالمين و اجبناک بهذا اللّوح الّذى اشرق من افق سمائه نيّر عناية ربّک المهيمن القدير

4 Say: O my God and Master of my destiny! I testify that Thou hast appeared and manifested through Thy power whatsoever Thou didst will, in such wise that the tongues of all created things are powerless to describe it. I beseech Thee by the sweet savors of Thy days and the fragrance of the garment of Thy grace to make me in all conditions to gaze toward Thee and to speak forth Thy Name.

4 قل يا الهى و مالک ناصيتى اشهد انّک ظهرت و اظهرت بقدرتک ما اردت على شأن عجز عن ذكره السن الكائنات اسئلک بنفحات ايّامک و عرف قميص عنايتک بأن تجعلنى فيكلّ الأحوال ناظراً اليک و ناطقاً باسمک

5 O Lord! Protect me within the stronghold of Thy mercy lest the arrows of them that have disbelieved in Thy signs affect my soul. O Lord! Thou art the Giver and I am the suppliant. Do with me as befitteth Thy generosity and bounty. Verily Thou art the Ever-Forgiving, the All-Bountiful.

5 اى ربّ فاحفظنى فى جوار رحمتک لئلّا يؤثّر فى نفسى سهام الّذين كفروا بآياتک اى ربّ انّک انت المعطى و انا السّائل فافعل بى ما ينبغى لجودک و احسانک انّک انت الغفور الكريم

BLIB_Or15697.269

BH07323

To: Shaykh Muhammad Ali (Nabil son of Nabil), in Qazvin
Date: 1298-06-18 [1881-May-18]

1 He is the Manifest, the Speaking One, the All-Knowing

1 هو الظّاهر النّاطق الخبير

2 O ear of the world! Turn that perchance thou mayest hear what the Most Great Name uttereth in this luminous Scene.

2 يا اذن العالم توجّه لعلّ تسمع ما ينطق به الاسم الأعظم فى هذا المنظر المنير

3 By God's life! The very rocks have melted from the heat of the love of the Chosen One, yet the wicked are in great drunkenness, having been intoxicated by the wine of pride in such wise that they have been debarred from the Possessor of the Manifestation Who hath come with manifest sovereignty.

3 لعمر الله قد ذابت الأحجار من حرارة محبّة المختار ولكنّ الأشرار فى سكر عظيم قد اسكرهم خمر الغرور على شأن منعوا عن مالک الظّهور الّذى اتى بسلطان مبين

4 We have revealed Our Self and spoken the Most Exalted Word, whereupon all who are in the heavens and on earth were thunderstruck, except such as have clung to My holy and purified and mighty and impregnable hem.

4 انّا اظهرنا نفسنا و نطقنا بالكلمة العليا اذاً انصعق من فى السّموات و الأرض الّا من تمسّک بذيلى المقدّس المطهّر العزيز المنيع

5 We have built for thee from the iron rods of utterance that which will not be altered by the vicissitudes of time. To this thy Lord, the All-Merciful, the Most Compassionate, doth testify.

5 قد بنی لک من زبر البیان ما لا یتغیّر من حوادث الزّمان یشهد بذلک ربّک الرّحمن الرّحیم

6 Cast aside what the Manifestations of idle fancy have spoken and take what hath come unto thee from God, the Lord of the worlds. Thus hath the ocean of knowledge surged when the call of the All-Merciful was raised. Blessed is he who hath recognized, and woe unto the heedless!

6 ضع ما تکلّمت به مظاهر الظّنون و خذ ما اتاک من لدی الله ربّ العالمین کذلک فاض بحر العرفان اذ ارتفع ندآء الرّحمن طوبی لمن عرف و ویل للغافلین

7 We send from this Spot Our glorification upon thee and upon those who have held fast to the cord of the loving-kindness of their Lord, the Mighty, the All-Praised.

7 انّا نکبّر من هذا المقام علیک و علی الّذین تمسّکوا بعروة عنایة ربّهم العزیز الحمید

BLIB_Or15719.144b, MJAN.005, AYBY.057a

BH08337

To: Aqa Mirza Muhammad Husayn, in Kha
Date: 1298-06-18 [1881-May-18]

1 He is the Witness, the Hearer, the All-Knowing!

1 هو الشّاهد السّامع العلیم

2 We have seen thy turning unto Us, and We have turned unto thee, and We have heard thy call and have called unto thee from behind the Most Great Ocean at the Spot wherein was raised the shrill voice of My Most Exalted Pen, that thou mayest give thanks unto thy Lord, the Beneficent.

2 قد رأینا اقبالک اقبلنا الیک و سمعنا ندآئک نادیناک عن ورآء قلزم الکبریآء المقرّ الّذی ارتفع فیه صریر قلمی الأعلی لتشکر ربّک الکریم

3 Say: Glory be unto Thee, O Thou through Whose Name the hearts of the Messengers soared in the atmosphere of Thy love and the hearts of them who are nigh unto Thee turned toward the horizon of Thy glory! I beseech Thee to ordain for me from the wonders of Thy grace that which will profit me in Thy worlds.

3 قل سبحانک یا من باسمک طارت افئدة المرسلین فی هوآء حبّک و اقبلت قلوب المقرّبین الی افق مجدک اسئلک بأن تقدّر لی من بدایع فضلک ما ینفعنی فی عوالمک

4 O my Lord! I have turned unto Thee and have placed my trust in Thee. I implore Thee by Thy greatness and Thy sovereignty and Thy might and Thy power not to deprive me of that which Thou hast ordained for Thy chosen ones and Thy trusted ones. Verily Thou art He Whom the conditions of creation cannot frustrate, nor can the might of those who have denied Thy Self and turned away from Thy sacred Cause, the Mighty, the Wondrous.

4 ای ربّ قد توجّهت الیک و توکّلت علیک اسئلک بعظمتک و سلطانک و قدرتک و اقتدارک بأن لا تجعلنی محروماً عمّا قدّرته لأصفیآئک و امنآئک انّک انت الّذی لا تعجزک شئونات الخلق و لا تمنعک سطوة الّذین کفروا بنفسک و اعرضوا عن امرک المقدّس العزیز البدیع

5 May the Glory rest upon thee and upon thy brother and upon those who have believed in the One, the All-Informed.

5 البهآء علیک و علی اخیک و علی الّذین آمنوا بالفرد الخبیر

BLIB_Or15706.204, BLIB_Or15715.085c

BH08377

To: Muhammad Hasan Bayk, in Khurasan
Date: 1298-06-18 [1881-May-18]

1 He is sanctified above mention and utterance!

1 هو المقدّس عن الذّکر و البیان

2 Say: O my God and the God of creation, my Beloved and the Beloved of all who are in the heavens and on earth! I beseech Thee by Thy Branches whom Thou hast made the Daysprings of the lights of Thy countenance, to assist me to love Thee and to gain Thy good-pleasure, and to remember and praise Thee in such wise that the clamor of Thy creatures and the hints of those who have disbelieved in Thee and Thy signs may not silence me.

2 قل یا الهی و اله الخلق و محبوبی و محبوب من فی السّموات و الأرض اسئلک بأغصانک الّذین جعلتهم مطالع انوار وجهک بأن تؤیّدنی علی حبّک و رضائک و علی ذکرک و ثنائک علی شأن لا یصمتنی ضوضآء بریّتک و لا اشارات الّذین کفروا بک و بآیاتک

3 Glory be unto Thee! O Thou in Whose grasp are the reins of the affairs of the world! I beseech Thee to inscribe me among those who have turned unto Thee and cast behind their backs all vain imaginings, directing their hearts to the court of Thy gifts, and whom the rapture of Thy utterance hath so seized that they have detached themselves from all else but Thee.

3 سبحانک یا من فی قبضتک ازّمة امور العالم اسئلک بأن تکتبنی من الّذین اقبلوا الیک و نبذوا الأوهام عن ورائهم متوجّهین بالقلوب الی شطر مواهبک و اخذهم جذب بیانک علی شأن انقطعوا عمّا دونک

4 Verily Thou art the Almighty from Whose knowledge nothing escapeth and Whose decree nothing can frustrate. Thou art God, the Powerful, the All-Willing, the Mighty, the All-Wise.

4 انّک انت المقتدر الّذی لا یعزب عن علمک من شیء و لا یعجزک حکم شیء انّک انت الله المقتدر المرید العزیز الحکیم

BLIB_Or15706.208, BLIB_Or15715.086c

BH08719

To: Mardiyyih wife of Mir Muhammad Bayk, in Faran
Date: 1298-06-18 [1881-May-18]

1 In the name of the one peerless God, the All-Seeing!

1 بنام یکتا خداوند بیننده

2 O handmaiden of God! Your prose was heard and the verse you sent also attained the honor of being heard. Blessed are those souls whom today the veils of glory did not prevent from the Beloved Who never perishes.

2 ای امةالله نثرت شنیده شد و نظمی هم که فرستادی بشرف اصغاء فائز گشت طوبی از برای نفوسیکه الیوم سبحات جلال ایشانرا از محبوب بیزوال منع ننمود

3 Take hold, with the hand of certitude, of the hem of thy Lord's mercy, the Almighty, the All-Powerful. How many were the divines and princes who remained deprived of the Water of Life, while thou, praise be to God, didst attain unto it and drink therefrom.

3 خذی بید الیقین ذیل رحمة ربّک المقتدر القدیر چه مقدار از علما و امرا که از بحر حیوان محروم ماندند و تو الحمد الله باو رسیدی و از او نوشیدی

4 It behooveth thee to thank Him with a remembrance that will endure throughout the duration of the Kingdom and the heavenly Dominion. The glory be upon thee and upon those women who have heard and turned with their hearts toward a station round which circle the Concourse on High and the dwellers of this glorious station.

4 ینبغی لک بأن تشکریه بذکر یبقی بدوام الملک و الملکوت البهآء علیک و علی اللّائی سمعن و اقبلن بقلوبهنّ الی مقام یطوفه الملأ الأعلی و اهل هذا المقام الکریم

5 He verily recordeth for whomsoever He willeth the reward of attaining His presence. Thy Lord is, verily, the Almighty, the All-Compelling.

5 انّه یکتب لمن یشآء اجر لقائه انّ ربّک لهو المقتدر المرید

BLIB_Or15715.111d, FRH.165a

BH09790

To: Aqa Muhammad Quli Khan
Date: 1298-06-18 [1881-May-18]

1 In the Name of the All-Knowing, the All-Seeing!

1 بنام دانای بینا

2 O thou who drinkest the choice wine of utterance! Today is the day of remembrance and the day of steadfastness. The beginning of the Cause was belief in God, and its end is steadfastness in His love. Beseech ye God that He may graciously enable all to attain to this exalted and most sublime station.

2 ای شاربان رحیق بیان امروز روز ذکر و روز استقامت است اوّل امر ایمان بالله بوده و آخر آن استقامت بر حبّش از حقّ بطلبید جمیع را بایمقام بلند اعلی فائز فرماید قسم بآفتاب وجود که از افق جود مشرق و طالع است که جمیع نفوس

By the Sun of Being which shineth resplendent above the horizon of bounty! All the peoples of the earth shall ere long return with utter loss and disappointment to their abodes, save those sanctified souls who have, through God's grace, attained their goal and quaffed from the Kawthar of divine knowledge. Great effort is required to preserve this station. Blessed are they that have attained! Praise be to God, the Lord of all worlds.

ارض عنقریب با حسرت و خسارت تمام بمقرّ خود راجع شوند الّا نفوس مقدّسه که بعنایت حقّ فائز شدند و از کوثر عرفان آشامیدند در حفظ اینمقام جهد بلیغ لازم طوبی للفائزین الحمد لله ربّ العالمین

BLIB_Or15706.207, BLIB_Or15715.086b

BH10265

To: Muhammad Vali, in Khurasan
Date: 1298-06-18 [1881-May-18]

1 In the name of the Desire of the world

2 Mention was made of you in the prison. Praise be to God that through His supreme grace and greatest bounty you have attained unto the recognition of God - Who is the Dawning-Place of verses and the Dayspring of evidences. No station greater than this has existed or will ever exist before God. Should the light of this station, even less than an atom thereof, be shed upon the world, all would exclaim: "This is from God's bounty, the Most High, the Most Great!" We counsel you to steadfastness in the Cause of your Lord and in that whereby the mention of God, the Lord of all worlds, is exalted.

1 بنام مقصود عالمیان

2 ذکرت در ساحت سجن مذکور آمد لله الحمد بعنایت کبری و فضل اعظم که عرفان حقّ و مطلع آیات و مشرق بیّنات اوست فائز شدید مقامی اعظم از این مقام نزد حقّ نبوده و نخواهد بود و اگر نور این مقام اقلّ از ذرّه بر عالم تجلّی نماید جمیع بکلمهء مبارکهء هذا من فضل الله العلیّ العظیم ناطق شوند انّا نوصیک بالاستقامة فی امر ربّک و بما یرتفع به ذکر الله ربّ العالمین

BLIB_Or15706.206, BLIB_Or15715.086a

Study guide to this volume

The first of four volumes from the year 1298 A.H. is marked by a decisive convergence of themes: the definitive abrogation of the law of the sword, the call for a universal peace among nations, and the consolidation of communal identity against the disruptive influence of Azali Babi opponents. By 1880–1881, Baha'u'llah had moved to the Mansion of Bahjí, a step outward from the confines of the city of *Akká*, though the tablets of this period still refer to "this Most Great Prison." The centerpiece of the volume, BH00033, contains the celebrated image of the world as a sick body requiring a "perfect Physician" and the first sustained call for a "binding peace" among the rulers of the earth. BH00867, addressed to 'Andalib (the Nightingale), and BH00364, addressed to Husayn, together build a comprehensive theology of non-violent witness. These texts do not simply counsel patience; they announce a structural shift in divine legislation: the law of the sword has been lifted and the law of expression installed in its place.

The World as a Sick Body: Peace, the Physician, and the Universal Language

Key Passages

> Regard the world as a human body which, though created whole and perfect, has been afflicted with divers ailments by reason of various causes. Its sickness waxed more severe, as it fell into the hands of unskilled physicians who, having given full rein to their personal desires, have erred grievously. And if at times, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. … That most great remedy, which constitutes the sovereign cure for the healing of all the world, is the union of all its peoples in one universal Cause, one common Faith — a union which can in no wise be achieved except through the power of a skilled, perfect and inspired Physician. — BH00033

> There is now no remedy but to merge water with oil. Since complete peace and unity cannot be achieved, this peace must be used as a remedy so that the world's malady may be somewhat alleviated. The peace of kings is conducive to the tranquility of their subjects and peoples. In such case they would need no armaments or provisions save to the extent necessary for protecting their territories and domains. … Should any king rise against another following the establishment of peace, all other kings must, united, prevent him. — BH00033

> O ye possessed of riches and power! Now that ye have become as clouds and prevented the world and its peoples from the effulgent rays of the Sun of Justice and from countless bounties, hearken at least unto the counsels of that Loving One regarding those matters which ensure the order of the realm and the tranquility of its peoples. Each year ye add to your expenditures and place this burden upon your subjects — this is utterly remote from justice and equity. — BH00033

Context for Study

BH00033, revealed in the period of Baha'u'llah's transition to Bahjí, contains what is among the most extended treatments of collective security and international peace in the entire corpus. The metaphor of the world as a sick body has ancient roots — it appears in Islamic political philosophy (Ibn Khaldun's analysis of social pathology), in Plato's *Republic* (where the city is compared to the soul), and in Aristotelian political medicine — but Baha'u'llah's application is distinctive: the world's physicians have been both incompetent and self-interested, and the "most great remedy" requires a Physician who is simultaneously inspired (i.e., divinely guided) and perfect (i.e., free from self-interest). The diagnosis of self-interest among rulers is paired with a practical proposal: a "binding peace" (*sulh-i-akbar*) in which no king may aggress another without collective response from all other kings — a proposal that strikingly anticipates the collective security mechanism of the League of Nations and the United Nations. The passage on the "universal language" (elsewhere in BH00033, though truncated in the source output) proposes that humanity's linguistic diversity could be remedied by the adoption of a single auxiliary language, reducing the friction of international communication. This is the earliest sustained Bahá'í articulation of what would later become a central social teaching. The address to rulers — "ye have become as clouds preventing the world from the rays of the Sun of Justice" — is a prophetic indictment structurally similar to the classical prophetic critique of unjust kings in Amos, Jeremiah, and Micah.

Questions for Reflection

1. The metaphor of the sick world-body implies that there is a "healthy" state from which the world has deviated. What is that original wholeness, and who has the authority to diagnose and prescribe? How does this compare with Plato's philosopher-king as the "physician of the city" in the *Republic*?

2. The proposal for "binding peace" involves collective enforcement against any aggressor king. What assumptions about sovereignty, international law, and moral authority does this proposal make? How does it compare with Kant's 1795 proposal for "perpetual peace" among republican states?

3. Baha'u'llah distinguishes between the "lesser peace" (political) and the "Most Great Peace" (spiritual unity). Given this distinction, why does He counsel kings to pursue the lesser peace now? What theory of historical development underlies this graduated approach?

4. The address to rulers as "clouds preventing the Sun of Justice" uses natural imagery to describe political obstruction. How does this image function rhetorically — as accusation, as invitation, or as warning? Compare with Isaiah's address to the unfaithful shepherds of Israel (Ezekiel 34).

5. The story of Kamil Pasha, who learned twelve languages but could not act on divine counsel, is told as an example of wasted capacity. What does this story suggest about the relationship between intellectual achievement and spiritual receptivity? Compare with Paul's observation in 1 Corinthians 1:20 that "God has made foolish the wisdom of the world."

The Law of Expression: The Definitive Abrogation of the Sword

Key Passages

> Write to his honor 'Andalib: O 'Andalib! Fix your gaze upon this decisive, firm and comprehensive blessed Word which hath dawned from the horizon of the heaven of God's Book, and counsel all therewith, that perchance they may know with perfect certitude that the triumph of God's Cause hath not been and is not through the sword, contention, strife and corruption. And that blessed Word which hath been inscribed by the Most Exalted Pen in the Crimson Book is this: "We have lifted the law of the sword and have established in its place the law of expression." — BH00867

> Today is a different day and a different heaven is upraised and a different sea is surging. It cannot and will not be compared with before and after. … O 'Andalib! Say: Today an illumined heart is needed, an expanded breast and penetrating vision. Perchance ye may leave behind what ye have heard and relate what ye behold. — BH00867

> He hath ordained victory through His consummate wisdom and hath commanded it unto all created beings who have believed in God, the Lord of Oneness. He is the One Who hath, through His grace, lifted up the decree of the sword and established in its place the decree of utterance, whereby the fragrance of His name, the Most Merciful, hath been wafted throughout all creation. — BH00867

Context for Study

The tablet to 'Andalib (Mirza 'Ali-Ashraf of Lahijan) is addressed to a poet and teacher of the Faith who is commanded to "counsel all" with the "decisive, firm and comprehensive" word from the Crimson Book (the *Kitab-i-Aqdas*): the sword has been lifted, and expression has been installed in its place. The word "lifted" (*marfu'*) is a legal term in Islamic jurisprudence, indicating the formal abrogation of a previous ruling. Baha'u'llah is here making a claim of the same order as the abrogation of the direction of prayer (the *qibla*) from Jerusalem to Mecca in the early Islamic community: a structural legislative change that reorients the entire community's practice. The claim is not merely that violence is unwise or counterproductive; it is that God has formally ended the era in which the sword was a legitimate instrument of divine cause. The complementary passage — "Today is a different day and a different heaven is upraised" — grounds this legislative change in an eschatological claim: the *aeon* (cosmic dispensation) has shifted, and the old categories of holy war belong to a previous world. The phrase "leave behind what ye have heard and relate what ye behold" is an epistemological invitation: abandon inherited categories (including the Shiì theology of *jihad* and the Babi theology of offensive struggle) and describe the reality directly in front of you. Students may compare this with Luther's claim that scripture alone abrogates

ecclesiastical tradition, with the abrogation theory (*naskh*) in Islamic jurisprudence, and with the Quaker doctrine of continuing revelation that supersedes even scripture in its practical application.

Questions for Reflection

1. The abrogation of the "law of the sword" is described as a divine legislative act, not merely a prudential counsel. What is the theological significance of this distinction? How does it compare with the way early Christianity understood the abrogation of Mosaic law (Romans 10:4, Galatians 3:24)?

2. "Leave behind what ye have heard and relate what ye behold" is an instruction to prioritize direct experience over received tradition. How does this epistemological principle relate to the Bahá'í teaching on the independent investigation of truth? What are its limits?

3. The tablet insists that some believers "still remain in doubt and misgiving" about the abrogation of violence, "interpreting the word of victory" through personal delusions. What psychological and theological dynamics lead communities that have received an explicit divine command to nonetheless reinterpret it in ways that preserve familiar patterns of behavior?

4. How does Baha'u'llah's formal abrogation of the sword compare with the Islamic doctrine of *naskh* (abrogation of earlier Qur'anic verses by later ones), and what does this comparison suggest about His claim to legislative authority?

5. The fragrance of the name "Most Merciful" is said to have been "wafted throughout all creation" by the establishment of the law of expression. What theory of divine names underlies this claim, and how does it connect the specific legal ordinance with the cosmic character of the divine Being?

Blessed Are They Who Are Slain but Slay Not

Key Passages

> Blessed are they who are slain but slay not, who bear afflictions in the path of the Beloved but intend harm to no one. This is the station of My loved ones and chosen ones. — BH00364

> Beware, beware lest thou commit what thou hast written at the end of thy letter. These are the deeds of the ignorant and the acts of the heedless. I swear by the Most Great Name that if any of the friends should harm anyone, it is as though he hath harmed God Himself. Conflict, contention, corruption, killing and the like have been strictly forbidden in the Book of God. — BH00364

> Every injustice that hath proceeded from an oppressor, leave it to the True One Himself. The hand of divine justice is all-encompassing and all-powerful. There hath never been, nor is there now, any need for corruption, conflict, disputation, murder and plunder. The triumph of the Cause hath been and ever will be through utterance, and all else proceedeth from the promptings of self. — BH00364

Context for Study

BH00364 is remarkable for its specificity: a believer named Husayn had written to Baha'u'llah indicating his intention to harm an oppressor who had perpetrated great injustice. Baha'u'llah's response is swift, absolute, and theologically grounded: harming any person is equivalent to harming God; violence proceeds from the "promptings of self" rather than divine guidance; and divine justice will address the oppressor without human intervention. This is not a counsel of passivity — it is an explicit command backed by a theological argument (the oppressor belongs to God's jurisdiction) and a prayer of contrition that Baha'u'llah provides for the believer to use in repenting of the intention. The beatitude "blessed are they who are slain but slay not" echoes the Sermon on the Mount (Matthew 5:9–11, "blessed are the peacemakers… blessed are those who are persecuted") and the Shiì theology of Karbala (where Husayn's voluntary self-offering without defensive violence becomes the paradigm of sanctity). But where the Sermon on the Mount leaves open the question of what it means for communities and states, Baha'u'llah's tablet is addressed to a specific individual planning a specific act of violence. The anecdote about Hanzala — who guided a king and his subjects through a single sincere word — grounds the alternative: one pure deed outperforms a hundred thousand swords.

Questions for Reflection

1. Baha'u'llah equates harming any person with harming God Himself. What theological premise underwrites this equation? Compare with Matthew 25:40 ("whatever you did for one of the least of these brothers and sisters of mine, you did for me") and with the Sufi concept of the divine image (*sura al-Haqq*) present in every human face.

2. "Every injustice that hath proceeded from an oppressor, leave it to the True One Himself" assumes that divine justice is actively working and that human intervention through violence is therefore redundant. What are the conditions under which this trust in divine justice is plausible, and when might it become complicit in enabling ongoing harm?

3. The prayer of contrition that Baha'u'llah provides for the believer — "I have desired within myself that which Thou didst not desire" — frames the intention to harm as a spiritual rather than merely a moral failing. How does this framing compare with the Christian practice of confession and the Islamic concepts of *tawba* (repentance) and *istighfar* (seeking forgiveness)?

4. The anecdote of Hanzala — a single sincere word guiding a king and his subjects — exemplifies a theory of moral influence that operates through quality rather than force. What sociological evidence supports or challenges this theory? Compare with the careers of Gandhi, Mandela, and Wangari Maathai.

5. How does BH00364's specific response to a planned violent act compare with the Quaker tradition of conscientious objection, with the Catholic tradition of just war theory, and with the Islamic tradition of *amr bi'l-ma'ruf wa nahy 'an al-munkar* (commanding right and forbidding wrong)?

Steadfastness Against Covenant-Breaking: The Babi Deviation

Key Passages

> The beginning of the Cause hath ever been and shall ever be faith in God, and its end steadfastness in His love, for the dwellers of hell lie in ambush and appear with a hundred thousand wiles and deceits that perchance they may prevent steadfast souls from the Truth. Should anyone come unto you with the book of hell, leave him behind you and say: "We have believed in Him through Whom the horizon of utterance hath shone forth and the nightingale of the All-Merciful hath warbled upon the branches."— BH00411

> Consider now those followers of the Bayan who have turned away from the Truth, how far they have strayed from the straight path and how they are deprived of the mighty Truth, although they have never had nor have any knowledge of the foundation of this Cause. By the life of God! They are more veiled than the people of the Furqan and the peoples of former times. One veil had not yet been rent when they became afflicted with a hundred thousand other veils. — BH00411

Context for Study

The 1298 A.H. period saw renewed activity by Azali Babi opponents — followers of Mirza Yahya (Subh-i-Azal) who refused to recognize Baha'u'llah — and the volume contains multiple warnings about the circulation of "inflammatory writings" and "infernal papers." The most vivid is the account of Mirza Ahmad-i-Kirmani in BH00033, described as "writhing like a serpent and changing colors like a chameleon," sending petitions of apparent repentance while secretly working against the community. Baha'u'llah's theological assessment of the Azali position is sharp: the followers of the Bayan who have "turned away from the Truth" are now "more veiled than the people of the Furqan (Qur'an)" because they have accumulated not one but a "hundred thousand" veils. The logic is that each successive revelation raises the spiritual stakes of recognition: those who received more light and rejected it bear a heavier burden of blindness. This parallels Jesus' warning that Chorazin and Bethsaida, having witnessed miracles that Tyre and Sidon did not see, would face a stricter judgment (Matthew 11:20–24). The instruction to respond to Azali writings simply with a confession of faith — "We have believed in Him" — rather than argument or refutation is a counsel of spiritual economy: not every challenge deserves engagement, and the best response to the circulation of destabilizing texts is a renewed rootedness in one's own recognition.

Questions for Reflection

1. The Azalis are described as "more veiled" than those who rejected Muhammad because they had access to more light. What moral and epistemic principles underlie this graduated account of culpability? How does it compare with the Christian theology of grace and accountability ("to whom much is given, much will be required," Luke 12:48)?

2. The instruction to respond to Azali writings simply by confessing faith rather than engaging in argument implies that some disputes are not resolved by better arguments. What conditions make this approach appropriate? When might it cross into intellectual irresponsibility?

3. The image of Mirza Ahmad-i-Kirmani as a "chameleon" who "changed colors" at every moment is a portrait of radical inauthenticity. How does this portrait illuminate the Bahá'í theology of the Covenant, in which consistency and steadfastness are understood as outward expressions of inner recognition?

4. The formula "the beginning is faith; the end is steadfastness" implies that initial recognition and maintained commitment are distinct spiritual achievements. What does this suggest about the psychology of religious identity over time? How does it compare with Paul's account of the "race" that must be run to completion (1 Corinthians 9:24)?

5. How does the historical encounter with the Azali community in 1880–1881 illuminate the general dynamics of religious schism — the role of charisma, succession, textual authority, and community loyalty — that appear in every major religious tradition?

A Guiding Question for the Whole Volume

Volume 62 announces a world-historical legislative shift: the sword has been formally abrogated and expression has been established in its place. This shift is simultaneously political (the call for universal peace), communal (the response to a believer who planned violence), and spiritual (the theology of non-violent witness as the highest station of the chosen). The volume asks its reader to inhabit the claim that "one pure deed outperforms a hundred thousand swords" not as a pious sentiment but as a description of how the world actually changes.

A guiding question for the whole volume might therefore be: **What quality of trust in divine justice — and what depth of spiritual formation — is required for a community under active oppression to embrace the abrogation of the sword not as resignation but as fidelity to a divine legislative order that is itself the most powerful force operating in history?**