



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 63:

Writings of Baha'u'llah in 'Akka, year 1298 A.H.
(1880-1881) part II



Version: 1.0 • Revision date 23-May-2026

Content reproduced from bahai.org. A portion of this series (English texts in blue font and their opposing original text) draws from authorized texts and translations made available at bahai.org and is Copyright © Bahá'í International Community. Such content has been used in accordance with the bahai.org/legal Terms of Use.

Manuscript images. Manuscript images are reproduced with acknowledgment to their sources (see bibliography for source abbreviations). Use in this non-commercial, academic setting is believed to constitute fair use under copyright law. Readers seeking to reproduce these images elsewhere should contact the respective holding institutions.

Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 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 63

This second ‘Akka volume for 1298 A.H. (1880–1881) is marked by an insistent practical ethic: the community’s public speech must be governed by wisdom—measured utterance, unity of expression, and a deliberate avoidance of provocations that could inflame authorities or fracture the believers’ own coherence. In BH00400, an extended episode about someone “explicitly...den[ying] the worlds after death” becomes the occasion for a sustained reflection on the social stakes of theological talk: whatever one thinks of the underlying proposition, the manner of stating such matters “outside of wisdom” is treated as spiritually and strategically corrosive, since the “essence of wisdom” is speech that revives souls and produces concord rather than argument. Complementing this emphasis, BH00430 frames “contentment” as an ocean outweighing the world’s seas and links steadfastness to visible moral credibility—trustworthiness, truthfulness, and goodly deeds as the community’s persuasive “light” before the faces of men.

Several items sharpen this ethic into concrete boundaries. BH00469, addressed to Abu’l-Fadl, explicitly warns against diverting energies into occult or pseudo-scientific pursuits, insisting that the art of alchemy has been repeatedly forbidden and must be checked by the trustees “wisely and with utterance.” The same long tablet is also notable for its pastoral response to arrests and imprisonment—turning persecution into a theatre for the virtues of restraint and justice, even to the point of the striking counsel “Hear and speak not; give, and seek not to receive,” and of portraying steadfast deportment as the means by which “the horizon of justice” will be illumined. In a related vein, BH04189 identifies “the divines of the age” as embodiments of the “most great veil,” while still urging the addressee toward a “divine coloring” beyond the world’s competing hues—an implicit call to reframe religious authority around spiritual receptivity rather than inherited clerical status.

Alongside these community-facing instructions, the volume preserves moments of more speculative and polemical intensity. A substantial tablet develops the idea that those who have not attained recognition remain in an “embryonic state,” and then uses the embryo’s thwarted maturation to explore theodicy: perfection is the norm, but apparent privations may serve higher, sometimes hidden ends—illustrated by analogies ranging from bodily functions to punishments that prevent social harms, and culminating in the claim that the mind, though “the greatest sign in man,” is nonetheless limited by what it can “witness.” The same complex composition also appears to address pragmatic questions—inheritance, medical exceptions, and the prudence of avoiding large gatherings that attract suspicion—while renewing anti-Azali polemic by contrasting Baha’u’llah’s endurance with the alleged cowardice and violence of rival leadership. Finally, shorter pieces such as BH03958 and allied exhortations to “migrate,” to value one’s station, and to refuse fear (“this mansion of clay hath no worth...”) reinforce the volume’s dominant register: spiritual steadfastness expressed as disciplined public conduct, resilient community organization, and an unwavering focus on what “profiteth” human beings in the Day of God.

Contents

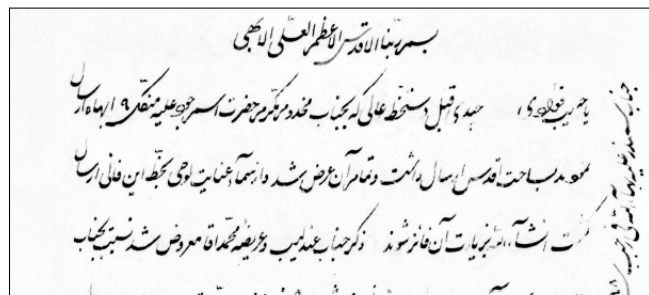
BH00400 to Shaykh Kazim Samandar	1
BH00430 to Abu'l-Hasan-i-Ardikani (Haji Amin)	6
BH03505 to Jamal Burujirdi, in Tihran	12
BH04189 to Ustad Hasan Sabbagh, in Tihran	13
BH05817 to Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihran	14
BH05676 to Mirza Hasan brother of Fath-i-Azam (Ardistan), in Tihran	15
BH07202 to Abdul-Husayn son of Kaf Alif, in Tihran	16
BH07725 to Dhabih, in Tihran	17
BH07640 to Abu-Talib son of Haji Mirza Musa, in Tihran	17
BH00469 to Baha'is of Isfahan et al.	18
BH00213	23
BH06910 to Zaynul-Muqarrabin	32
BH03782 to Muhammad Mustafa Baghdadi, in Beirut	34
BH02347 to Muhammad Rahim Attar	35
BH02743 to Haji Mirza Muhammad Ab Muhajir, in Tihran	36
BH03958 to Muhammad Karim Attar, in Tihran	37
BH05121 to wife of Jinab-i-Hi Sin, in Tihran	38
BH05722 to Muhammad Quli who has attained, in Tihran	39
BH06015 to Abdu'l-Husayn, in Tihran	40
BH06238 to Aqa Siyyid Abdul-Hadi	41
BH07374 to Mirza Husayn Munajjimhashi Tafrishi, in Tihran	42
BH07032 to Nargis Khatun Dhabih, in Tihran	43
BH07784 to Shaykh Abul-Qasim, in Antep	43
BH07531 to Hudhud wife of Ismullahul-Asdaq, in Tihran	44
BH07643 to Aqa Mirza Aqa Buzurg	45

BH07951 to Haji Shukrullah brother of Muhammad Karim Attar	46
BH08512 to Shams-i-Jahan Attar, in Tihiran	46
BH08277 to son of Jinab-i-Mihdi, in Tihiran	47
BH08106 to Umm-i-Muhajir	48
BH08871 to Fadlullah	48
BH08718 to Kaf, related to Dhabih	49
BH08755 to son of Jinab-i-Ha Sin	50
BH09369 to Abu-Talib son of Haji Mirza Musa, in Tihiran	50
BH09478 to sister of one who has attained	51
BH09985 to sister of one who has attained	52
BH11406 to Muhammad Rahim	52
BH11412 to Shukru'llah	53
BH00035 to Mulla Ali Akbar Shahmirzadi, in Tihiran	53
BH01616 to Mirza Siyyid Muhammad Nazimul-Hukama, in Lahijan	75
BH03595 to Shaykh Kazim Samandar	78
BH03945 to Javad Dakir, in Qazvin	79
BH04447 to Haydar Ali, in Tihiran	80
BH06155 to Mirza Ali Akbar Yi (Tihiran), in Lahijan	81
BH09176 to Hasan Ali Sad, in Tihiran	81
BH09675 to Ali	82
BH02380 to Muhammad Baqir Naraqi, in Hamadan	83
BH08844 to akh Jinab-i-Haji Mulla 'Ali	84
BH00057 to Mirza Ali Muhammad Yazdi (Varqa) et al.	85
BH01074 to Muhammad Husayn Tabrizi	102
BH03135 to Haji Muhammad-Rida, in Baghdad	105
BH03329 to Haji Muhammad Taqi ibnuh, in Baghdad	107
BH03980 to Mulla Kazim, in Hamadan	108
BH04164 to Hakim Him, in Hamadan	109
BH04920 to Muhammad Baqir, in Hamadan	110
BH04895 to Hakim, in Hamadan	111
BH05376 to Hakim Rahim, in Hamadan	112
BH05324 to Muhammad Rida, in Hamadan	113

BH05334 to Siyyid Ahmad, in Hi Mim	114
BH05648 to Muhammad Taqi, in Hamadan	115
BH06797 to Ahmad Bayk, in Hamadan	115
BH06697 to Muhammad Hasan Bulurfurush Ahdiyyih, in Hamadan	116
BH06820 to Muhammad Hasan, Sad, in Hamadan	117
BH07410 to Mirza Muhammad, in Hamadan	118
BH07327 to Muhammad Isma'il, in Hamadan	118
BH07158 to Mahmud Bayk, in Hamadan	119
BH07952 to Sadiq, in Hamadan	120
BH07537 to Siyyid Shukrullah, in Hamadan	121
BH08534 to Muhammad Baqir Bazzaz, in Hamadan	121
BH08779 to Haji Muhammad Ibrahim, in Hamadan	122
BH08707 to Muhammad Hasan, in Hamadan	123
BH00036 to Abu'l-Hasan-i-Ardikani (Haji Amin)	123
BH00119 to Aqa Mirza Asadullah	146
BH00318 to Aqa Muhammad Husayn Navvab, in Kashan	159
BH00303 to Aqa Muhammad Kazim et al.	165
BH00173 to Muhammad Javad Qazvini et al.	172

BH00400

To: Shaykh Kazim Samandar
Date: 1298-07 [1881-May]



British Library OR15732

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
بسم ربنا الأقدس الأعظم العلى الأبهى
- 2 O beloved of my heart! Some time ago, your noble letter which you sent to the honored Ism-i-Jud, upon him be all the Most Glorious Beauty, was forwarded to the Most Holy Court and presented in its entirety. From the heaven of bounty, an exalted Tablet was revealed and sent in this lowly one's handwriting. God willing, they will attain to its perusal.
یا حبیب فؤادی چندی قبل دستخط عالی که بجناب مخدوم مکرم حضرت اسم جود علیه منکّل بهاء ابهاء ارسال نمودید بساحت اقدس ارسال داشت و تمام آن عرض شد و از سماء عنایت لوح منیع نازل بخط اینفانی ارسال گشت انشاء الله بزیارت آن فائز شوند
- 3 Mention was made of Andalib and Muhammad Aqa's petition. Regarding Andalib, upon him be the Most Glorious Beauty of God, the grace of God is evident and manifest, and likewise a Most Holy, Most Exalted Tablet was specifically revealed for Muhammad Aqa and sent in this servant's handwriting. That beloved one will write the details to Andalib.
ذکر جناب عندلیب و عریضه محمد آقا معروض گشت نسبت بجناب عندلیب علیه بهاء الله الأبهى عنایت حق ظاهر و مشهود و همچنین مخصوص جناب محمد آقا لوح امنع اقدس نازل و بخط اینعبد ارسال شد دیگر آنحبيب جان تفصیل را بجناب عندلیب نوشته ارسال میدارند
- 4 I beseech you to convey my greetings to the friends in that land and also in Andalib's territory. God is my witness that this ephemeral one is ever occupied with the mention of the divine friends. I beseech Him, exalted be He, to assist His loved ones in His remembrance and praise, and to aid them in the service of His mighty Cause.
استدعا آنکه دوستان آن ارض و همچنین ارض جناب عندلیب کل را از قبل اینفانی تکبیر برسانید حق شاهد و گواهیست که اینفانی لازال بذکر دوستان الهی مشغولست استله تعالى بأن یوفق احبائه على ذکره و ثنائه و یؤیدهم على خدمة امره العظیم
- 5 Last week, your second letter to Ism-i-Jud, upon him be the Most Glorious Beauty of God, was sent. He himself has been indisposed for some time and does not leave his house. He forwarded your letter, and this servant was filled with the utmost joy and delight upon seeing it. Praise be to God that you and Nabil-ibn-Nabil are engaged in the mention of the Friend and service of the Cause, speaking and standing firm, steadfast and immovable. And since this steadfastness and firmness and remembrance and praise have appeared for the sake of God, they will surely have influence and make a complete impression upon receptive hearts. Praise be to God in all conditions.
و در هفته قبل دستخط ثانی آنجناب بجناب اسم جود علیه ۶۶۹ [بهاء الله] الأبهى ارسال داشتند خود ایشان مدتیست تکسر مزاج دارند و از بیت بیرون نمیآیند دستخط آنجناب را فرستادند اینعبد از مشاهده آن کمال فرح و انبساط حاصل نمود لله الحمد که آنحبيب و جناب نبیل بن نبیل بذکر دوست و خدمت امر ذاکر و ناطق و قائم و ثابت و راسخند و این ثبوت و رسوخ و ذکر و ثنا چون لله ظاهر شده

البته نافذ خواهد بود و در قلوب مستعدّه تأثیر کامل خواهد نمود لله الحمد فیکل الأحوال

6 To continue: this servant came to understand a matter which that beloved one had made mention of concerning the worlds after death. They wrote that in these days specifically someone asked this question of that honorable one, and that honorable one read to him the answer to Mulla 'Abdu'r-Razzaq's question and similar statements. And then they wrote that after several days one of the friends arrived and by chance that very same person asked this question in this house from that person. They explicitly, without delay or interpretation, denied the worlds after death. I remained bewildered and observed that if I were to say something, there was fear it would lead to lengthy discourse, and this double-speak is contrary to unity in expression. Up to this point was the writing of that beloved one.

6 و بعد بمطالعی رسید اینعبد که آنجبوب از عوالم بعد از موت ذکر فرموده بودند و مرقوم داشتند شخصی در این آیام مخصوصاً این سؤال را از آنجناب نمود و آنجناب جواب سؤال جناب ملا عبدالرزاق و امثال آن بیانات را از برای او قرائت نمودند و بعد مرقوم داشته بودند بعد از چند یوم یکی از احباب وارد شدند و از قضا همان شخص بعینه این سؤال را در این منزل از آنشخص نمود ایشان تصریحاً من دون تأخیر و تأویل نفی عوالم بعد از موت را نمودند بنده متحیر ماندم و ملاحظه کردم که اگر چیزی بگویم بیم آنست که سخن بطول انجامد و همین دوزبانی خلاف اتفاق در کلبه است تا اینتقام بیان دستخط آنجبوب بود

7 Glory be to God! According to that beloved one's account, that respondent spoke very much outside of wisdom. Today all are commanded to wisdom. In one of the Tablets He states: "Milk must be given in measure so that the children of the age may enter the world of maturity," and so forth, glory and might be to Him. Setting aside whether what was said was sound or unsound, this utterance was outside of wisdom in the view of people of understanding.

7 سبحان الله از قرار بیان آنجبوب آنشخص محیب بسیار خارج از حکمت نطق نموده الیوم جمیع بحکمت مأمورند در یکی از الواح میفرماید شیر باندازه باید داد تا اطفال روزگار بجهان بزرگی درآیند الی آخر قوله جلّ و عزّ قطع نظر از ادراک و عدم ادراک سقیم گفته شد و یا صحیح اینکلبه نزد اولی الألباب از حکمت خارج بود

8 The Supreme Pen has commanded wisdom in countless instances, and in truth the essence of wisdom consists in words that cause the revival of souls. In one of the earlier Tablets it was seen that He states: "One word is like the spring breezes, effective and the cause of life, and another word is the messenger of death." Thus both the trumpet of Israfil and the messenger of death appear from the word. And in another place He states: "One word is like the spring winds that make fresh and alive a withered and dead world, and one word is like the poisonous wind that makes a world of freshness and delicacy and joy withered and drooping, nay rather, non-existent."

8 قلم اعلی در مواقع لانتحصیه بحکمت امر فرموده و فی الحقیقه اصل حکمت کلماتیست که سبب احیای نفوسست در یکی از الواح قبل دیده شد میفرماید یک کلبه چون نسایم ربیع مؤثر و سبب حیاست و یک کلبه پیک عزرائیل باری رسول اسرافیل و پیک عزرائیل هر دو از کلبه ظاهر و در مقام دیگر میفرماید یک کلبه بمثابه ارباب ربیع عالم پزمرده و مرده را تازه و زنده نماید و یک کلبه بمثابه ربیع سموم عالم طراوت و لطافت و خرمی را افسرده و پژمرده بل معدوم نماید

9 Today everyone who considers themselves among the people of God or counts themselves as wise should speak words that cause enkindlement and unity and harmony and agreement and life. I beseech Him, exalted be He, to aid all to what He loves and is pleased with.

9 امروز باید هر نفسیکه خود را از اهل الله میداند و یا حکیم میشمرد بکلماتیکه سبب اشتعال و اتحاد و الفت و اتفاق و حیات است تکلم نماید استله تعالی بأن یوفق الکّل علی ما یحبّ و یرضی

10 This servant is greatly amazed at such statements. God willing, it is hoped that the speaker will reflect and utter what

10 بسیار اینعبد تعجب مینماید از چنین بیانات انشاء الله امید است که گوینده تفکر نماید

is befitting. If the levels of people's understanding were sufficient, surely these matters would become evident. And if divine worlds were limited to this world, surely the Dawning Places of revelation and Rising Points of the Cause and Manifestations of the All-Merciful would not have borne countless afflictions. Every person of insight has affirmed and affirms this word.

- 11 Some Prophets were afflicted with the utmost persecution each day, yet the next morning they would speak more powerfully than the day before. By God's life! This is an ocean from which not everyone has had or has a share. Bounty and favor are in God's hand - He bestows on whomsoever He wills. Often a servant comprehends a matter of which the Master is unaware. Jesus son of Mary states that He bestowed upon children that of which the wise ones and mystics and learned ones were deprived.

- 12 By Thy life, O beloved! Reason is seen to be very deficient in this station. The perception of the mind is bound to the testimony of sight. Before observation, knowledge of all things is concealed from the intellect. Can the rational soul, ere it hath witnessed, behold within the seed the world of trees and fruits, of leaves and branches and twigs? No, by God! When through sight these matters are discovered, the mind then becomes aware of their individual comprehension. Likewise, observe and ponder upon other things.

- 13 God is witness that this servant's purpose has not been acceptance or rejection, and praise be to God that that beloved one has not mentioned that person's name. Rather, the purpose is that whatsoever today conduces to the exaltation of the Word, the enkindlement of souls, and the elevation of being, is and shall be beloved in the sight of God. The friends of Truth must speak such words as will immediately make beings receptive, and adorn themselves with goodly deeds, pleasing character, and praiseworthy conduct which are the cause and means of the world's tranquility and the order of nations.

- 14 Since that beloved one mentioned this explanation, this evanescent one felt compelled to venture these few words, otherwise what claim have I, what station have I, what position have I? Blessed is he who manifests wisdom, commands wisdom, and speaks with wisdom. By the Sovereign of existence! Were that which is hidden to become manifest, all would be struck with wonder and amazement, crying out "Oh, woe unto us!" In any case, such mentions have not been and are not the cause and means of growth. God willing, may the friends speak that

و آنچه سزاوار است ناطق شود اگر مراتب ادراکات ناس قابل بود البته اینطالب مشهود میگشت و اگر عوالم الهی منحصر باین عالم بود البته مشارق وحی و مطالع امر و مظاهر رحمن حمل بلا یای لاتخصیه نمینمودند و هر صاحب درایتی اینکلمه را تصدیق نموده و مینماید

11 بعض انبیا در هر یوم بمنتهای اذیت مبتلا بودند و صبح دیگر اعظم از یوم قبل تکلم میفرمودند لعمر الله این بحرست هر نفسی از او نصیب نداشته و ندارد فضل و عنایت بید حق است عطا میفرماید بهر که اراده نماید بساست که عبد ادراک مینماید امری را که مولی از او غافل است عیسی بن مریم میفرماید باطفال عنایت فرموده آنچه را که حکما و عرفا و ادبا از آن محرومند

12 لعمرک یا محبوب عقل بسیار در این مقام قاصر مشاهده میشود ادراک عقل بسته بگواهی بصر است قبل از مشاهده علم جمیع اشیاء از عقل مستور است آیا عاقل قبل از مشاهده میتواند عالم اشجار و اثمار و اوراق و اغصان و افنان را در نوا مشاهده نماید لا والله چون بواسطه بصر این امورات کشف شده عقل بر ادراک آن علی حده آگاه میشود همچنین در اشیاء دیگر ملاحظه نمائید و تفکر فرمائید

13 خدا شاهد و گواهد است که مقصود اینعبد رد و قبول نبوده و الحمد لله که آنجوب هم ذکر اسم آنشخص را ننموده اند بلکه مقصود آنکه آنچه الیوم سبب اعلاء کلمه و اشتعال نفوس و ارتقاء وجود است لذلک الله محبوب بوده و خواهد بود باید دوستان حق بکلماتی تکلم نمایند که فی الحین وجود را مستعد نمایند و باعمال طیبیه و اخلاق مرضیه و آداب حسنه که سبب و علت راحت عالم و نظم امم است مزین فرماید

14 چون آنجوب این تفصیل را ذکر فرمودند اینفانی بر خود لازم شمرد که باین دو کلمه جسارت نماید و الا ما لی و شأنی ما لی و حدی ما لی و مقامی لله عمل من ظهر بالحکمة و امر بالحکمة و نطق بالحکمة قسم بسلطان وجود اگر آنچه مستور است مشهود آید کل متحیر و مهتوت و به واحسرة علینا ناطق گردند باری امثال این اذکار سبب و علت انبات نبوده و نیست انشاء الله

which God has willed and mention that which attracts the hearts of the servants. May they regard human beings as fields, sow the seeds of wisdom, and water them with the waters of utterance.

- 15 Another matter: The details of this matter were not presented at the Most Holy Court, that is, this servant did not wish to mention it.

- 16 Another matter: Two items were previously sent specifically for the son of Jinab-i-Abhar, upon him be all the most glorious Glory. One item remains which must be sent. God willing, that beloved one must deliver them.

- 17 In all circumstances, you must counsel all to wisdom. For nearly two or three months, more than ever before, the Supreme Pen has revealed concerning this matter, namely wisdom, and sent it to all regions, lest any matter arise that would cause general commotion among the people. Strange that some friends still consider mischief as righteousness, despite being forbidden night and day from mischief, conflict and contention. We beseech God, exalted be His glory - this beloved one, this servant and all other friends - to enable and assist all to achieve that which He loves and is pleased with. The sword of wisdom and utterance is sharper than the sword of steel, would that they understood.

- 18 At this moment when this servant reached this point in writing, another melody arose from the throat of the realm of divine friendship and a new messenger arrived with fresh tidings - that is, this evanescent one attained unto the letter of his honor Name 66 [Allah] J.M., upon him be the Most Glorious Beauty of God, and that of your honor and his honor Ibn-i-Abhar, upon him be the Glory of God. Praise be to God, all are well and engaged in serving the Cause.

- 19 The matters that occurred were presented. They stated these had and have no importance and are less significant than what was written. Let them be assured. And this Most Exalted Word shone forth from the Dayspring of the Cause. Some friends were observed to be fearful - fearful of what and whom? This earthly temple has no worth and this frame of dust has no station. If they act according to what was revealed in the Book, they will witness that a fly is more excellent in the sight of God than every heedless scholar and doubting commander. Act with wisdom and observe things with pure, sanctified hearts and watchful eyes, and reflect. Verily He is with you in all conditions and preserves that which My Name, the Beauty,

دوستان به ما اراده الله ناطق باشند و به ما تنجذب به قلوب العباد ذاكر گردند وجودات انسانی را بمثابه مزارع مشاهده نمایند حب حکمت میزدول دارند و بماء بیان سقایه کنند

- 15 عرض دیگر تفصیل این فقره در ساحت اقدس عرض نشد یعنی این عبد ذکر آنرا دوست نداشت عرض نماید

- 16 عرض دیگر دو فقره از قبل مخصوص ابن جناب ابهر علیه من کل بهاء ابهاه الواح ارسال شد یک فقره دیگر باقی مانده که باید ارسال شود انشاء الله باید آن محبوب برسانند

- 17 در کل احوال جمیع را آنجناب بحکمت وصیت نمائید قریب دو سه شهر میشود که از قلم اعلی در این فقره یعنی حکمت ازید از ماقبل نازل و باطراف ارسال شد که مباد امری احداث شود که سبب ضوضاء عامه خلق گردد عجب در اینست که هنوز بعضی از دوستان فساد را صلاح دانسته و میدانند مع آنکه لیلاً و نهاراً از فساد و نزاع و جدال نهی شده اند از حق جل جلاله آنحبيب و این عبد و سایر دوستان مسئلت مینمائیم که کل را به ما یحب و یرضی موفق دارد و مؤید نماید سیف الحکمة و الیابان احد من سیف الحدید لو هم یفقهون

- 18 در این حین که این عبد باین مقام از تحریر رسید نغمه دیگر از حنجر عالم دوستی مرتفع و پیک جدید بخر تازه وارد یعنی ایفانی بدستخط جناب اسم ۶۶ [الله] جم علیه بهاء الله الاهی و آنجناب و جناب ابن ابهر علیه بهاء الله فائز الله الحمد کل سالم و بخدمت امر مشغول

- 19 اموراتیکه واقع شده عرض شد فرمودند اهمیتی نداشته و ندارد و اهون از آنست که نوشته اند مطمئن باشند و اینکلمه علیا از مشرق امر مشرق بعضی از دوستان خائف مشاهده شدند خائف از برای چه و از که این گل آباد قدری نداشته و این هیکل تریه را شانی نه اگر به ما نزل فی الکتاب عامل شوند مشاهده مینمایند که ذباب افضل است عند الله من کل عالم غافل و آمر مرتاب بحکمت رفتار نمائید و بقلوب طاهره مقدسه و عیون ناظره در اشیاء نظر نمائید و تفکر کنید انه معکم فی کل الأحوال و یحفظ الی ذکرها اسمی

hath mentioned, and We make mention of it as befitteth, as a favor from Us to him and to her. And I am the Mighty, the All-Bountiful. End.

الجمال و تذکرها بما ينبغي فضلاً من عندنا له و لها
و انا العزيز الفضل انتهى

- 20 At this moment this news arrived and at this moment too the letter must be sent. This servant did not have the opportunity to present all the details of affairs before the Throne, and even what was presented, he is unable to mention what was heard, as time is lacking and opportunity is not apparent. The servant begs your pardon.

20 در این حین این خبر رسید و این حین هم باید نوشته برود این بعد فرصت نمود که تفصیل امور را تلقاء عرش بتمامه عرض نماید و آنچه هم عرض شد قادر بر ذکر آنچه هم اصفا نمود نیست چه که فرصت مفقود و مجال غیر مشهود یطلب الخادم العفو منکم

- 21 In the letter of his honor Name 66 [Allah] J, upon him be all 9 [Glory] most glorious, this word was seen. They had written that your honor mentioned that some prominent souls had made statements contrary to the divine Tablets. Praise be to God that this servant is not aware who that person was or is, as his name was not mentioned. However, this much this evanescent one submits: every soul's utterance and deeds are a mirror and his reality is known through these two. If the friends of Truth observe carefully, they will soon become aware of the conditions and stations of such souls and will proclaim "we are innocent." Such souls expressing such mentions are most strange. God knows that such souls were not and are not worthy of mention.

21 در دستخط جناب اسم ۶۶ [الله] ج علیه منکّل ۹ [بهاء] ابهاه اینکله دیده شد مرقوم داشته اند که آنجناب ذکر نموده اند بعضی از معارف نفوس بیاناتی نموده مخالف الواح الهی الحمد لله که این بعد مطلع بر اینکه آنشخص که بوده و کیست نیست چه که اسمش مذکور نه و لکن همین قدر اینفانی عرض میکند هر نفسی بیان و اعمالش مرآت است و کینوتش از این دو شناخته میشود اگر دوستان حق درست توجه نمایند عنقریب بر احوال و مقامات آن نفوس مطلع میشوند و بکلمه نحن برآء ناطق میگردد بسیار تعجب است از چنین نفوس امثال این اذکار علم الله که چنین نفوس لایق ذکر نبوده و نیستند

- 22 Furthermore, his honor Name 66 [Allah] had written asking if permission would be granted to go before the second Ayn. They said: God forbid! God forbid! God forbid! By no means can anything be achieved through him, and even if it could - which it cannot - it would not be acceptable. A denier is a denier, whether the first Ayn or the second Ayn. Even thinking of such matters is not permissible, as it has been and will be the cause of endless harm. End. And They said turning toward this land is also not permissible. In these days some incidents have also occurred in this land. That beloved one should quickly convey these passages to them. The Glory be upon your honor and upon Nabil son of Nabil and upon those who love you and upon those who speak that by which the spirit of life flows through all possibility.

22 و دیگر جناب اسم ۶۶ [الله] مرقوم داشته بودند اگر اذن عنایت شود نزد عین ثانی بروند فرمودند العیاذ بالله العیاذ بالله العیاذ بالله بهیچوجه امری از او ساخته نمیشود و اگر هم بشود و حال آنکه نمیشود محبوب نبوده و نیست معرض معرض است چه ع اول چه عین ثانی گان این امور هم جایز نه چه که سبب ضرر بی نهایت بوده و خواهد بود انتهی و فرمودند توجه باین ارض هم جایز نه این ایام در این ارض هم بعضی احداثات شده آنجبوب اینفقرات را زود بایشان برسانند البهاء علی حضرتک و علی نبیل بن نبیل و علی من یحبکم و علی من یتکم بما یسری به روح الحیوان فی الامکان

- 23 Among the words that were overlooked during the presentation was this word which has now come to mind: Praise be to God, in another letter which his honor Ism'ullah had written to this lowly one, he had requested two matters to be presented at the Most Holy Court. They were presented. Regarding the

23 از جمله کلماتیکه در حین عرض از نظر رفت اینکله بود که حال بنظر آمد حمداً له در ورقه دیگر که جناب اسم ۶۶ [الله] باینفانی مرقوم فرموده بودند دو مطلب استدعا نموده اند که بساحت اقدس عرض شود عرض شد در

first, He said: "God willing, may he be confirmed," and previously mention was made of the supplication on his behalf. And regarding the second matter, wherein he had asked for the unveiling of the realm after death, He said: "This matter will be granted if he acts according to what has been commanded. However, they must make no mention of this station whatsoever and must not discuss it. This station will be unveiled to him of itself, and he will come to perceive the sweetness of tribulations in the path of the Lord of Names, and will become aware of the ways of the Prophets and Messengers." End quote.

- 24 It is most strange to make mention of such matters. Today, upright souls must strive to exalt the Word of God and to find themselves detached and free. A most mighty and holy Tablet was specifically revealed from the heaven of bounty for his honor Nabil-ibn-Nabil, upon him be the glory of his Lord, and was dispatched. God willing, may he attain unto it.

اول فرمودند انشاءالله مؤيد شوند و از قبل هم ذكر عرض مناجات در باره او شده و اما در فقره ثاني كه كشف عالم بعد از موت را خواسته بودند فرمودند اينفقره اجابت شد اگر بآنچه امر شده عمل نمايد ولكن بايد هيچ از اين مقام ذكر ننمايد و گفتگو نکنند خود اين مقام بر او كشف خواهد شد و لذت بلایا را در سبيل مالک اسماء ادراك خواهند نمود و بر مشي انبيا و مرسلين مطلع خواهند شد انهي

24 بسيار عجب است ذكر اينگونه امور امروز بايد نفوس مستقيمه جهد نمايند تا كلمه الهی مرتفع شود و كل خود را فارغ و آزاد مشاهده نمايند يك لوح امانع اقدس مخصوص جناب نبيل بن نبيل عليه ۹ [بهاء] ربّه از سماء عنايت نازل و ارسال شد انشاءالله بآن فائز شوند

BLIB_Or15732.181,

MJAN.067,

AYBY.211

BH00430

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

Date: 1298-07-01 [1881-May-30]

- 1 He is God-exalted is His station in majesty and power!
- 2 A praise, sanctified from the breath of all the world, befiteth the most holy court of the Beloved One, before Whom all the words in existence are powerless and fall short of indicating even one letter and conjunction of His creation in their allusive state. Glory be to God! What rank have mere words that they should comprehend and present that before a single verse of the verses of His grandeur all things and manifestations of names lie unconscious and bewildered. Exalted is His grandeur, exalted is His sovereignty, exalted is His glory and His power! The force of His Will hath adorned the Ancient Day with a new ornament and attributed it unto Himself, in such wise that it is as though nothing more wondrous had ever appeared in the world of being, nor ever shall appear. Every ancient thing boweth down before this new thing, and every hidden thing is humbled before this manifest one. I testify that there is none

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد مقدّس از انفس عالميان ساحت اقدس حضرت محبوبي را لايق و سزااست كه جميع الفاظ عالم از بيان يك معنى حرف ها و واو كه خلق اوست در مقام اشاره عاجز و قاصر است سبحان الله الفاظ را چه رتبه تا ادراك نمايد و عرضه دارد كل اشياء و مظاهر اسماء نزد يك آيه از آيات عظمت او منصعق و مدهوشند تعالّ عظمت و تعالى سلطانه و تعالى عزّه و اقتداره قوه اراده اش يوم قديم را بطراز جديد مزين نمود و بخود نسبت داد بشأنيكه گويا ابدع از او در عالم كون نيامده و نخواهد آمد هر قديمي ساجد اين جديد بوده و هر مكشوف خاضع اين مشهود اشهد انه لا اله الا هو له العظمة والاقترار وله الرفعة

other God but Him. His are the majesty and the power, His are the loftiness and the authority. He doeth what He willeth and commandeth what He pleaseth, and He is the Ruler, the Mighty, the Manifest.

- 3 Glory be unto Thee, O Thou by Whose Name the ocean of utterance surgeth in the world of possibility and the nightingale of eternity warbleth upon the branches! I beseech Thee by the Name through which the gates of heaven were opened and the Most Exalted Horizon was illumined, to aid Thy loved ones to draw nigh unto the shore of the ocean of Thy recognition and to remain steadfast in this Cause whereby the feet of the most distinguished among Thy creatures have slipped. O Lord! The faces have turned unto Thy face and the hands have been raised toward the heaven of Thy grace. I beseech Thee by the lights of Thy Throne and by them that circle round it in Thy days, to show them that which hath shone forth and gleamed from the horizon of the heaven of Thy Manifestation. Then gather them beneath the shadow of Thy Most Exalted Word, through which all things have uttered: "The Kingdom belongeth unto God, the One, the All-Knowing."

- 4 And furthermore, I acknowledge receipt of your letter which brought joy and delight. The fragrance of the love of the Beloved of the worlds was diffused therefrom. God willing, may you ever be occupied with His remembrance and praise, and arise to serve Him in such wise that the light of praise may encompass the Kingdom of Utterance. Exalted is this most impregnable, most holy station! After this evanescent servant gained knowledge thereof, he turned toward the immortal realm and presented before His presence whatsoever was mentioned and written. He said:

- 5 "O Abu'l-Hasan! God willing, mayest thou attain unto that which God hath desired, and in all conditions gaze toward the horizon of contentment. By the pearl of the sea of oneness and the dawning of the sun of divine unity! All the seas of the world cannot equal one drop from the ocean of contentment. Blessed is the soul that hath spoken for God's sake and walked in His path. Today the sun of bounty is shining and the orb of loving-kindness is dawning and the heaven of mercy is raised up. Blessed are they who, for the sake of these two fleeting days, have not deprived themselves of the immortal Kingdom. Convey with the utmost joy and fragrance greetings from this Wronged One to all those souls who have accepted the Truth. Say: O friends! God willing, may ye appear before the faces of men adorned with the ornaments of trustworthiness, truthfulness and steadfastness, that all may be illumined and adorned by the effulgences of the light of these suns. Every deed that

و الاختيار يفعل ويحكم وهو الحاكم العزيز المبين

3 سبحانک یا من باسمک ماج بحر بیان فی الامکان و هدر عندلیب البقاء علی الأغصان اسئلک بالاسم الذی به فتح باب السماء و انار الأفق الأعلى بأن تؤید احبائک علی التقرب الی شاطئ بحر عرفانک و الاستقامة علی هذا الأمر الذی به زلت اقدام اکبر خلقک ای رب قد توجّهت الوجوه الی وجهک و ارتفعت الأیادی الی سماء فضلك اسئلک بأنوار عرشک و الذین یطوفون حوله فی ایامک بأن ترهم ما اشرق و لاح من افق سماء ظهورک ثم اجمعهم فی ظل کلمتک العلیا الی بها نطقت الأشياء الملک لله الفرد الخبیر

4 و بعد عرض میشود مکتوب آجناب فرح بخشید و بهجت آورد عرف محبت محبوب عالمیان از او متضوع بود انشاء الله همیشه بذكر و ثناء حق مشغول باشید و بخندمتش قائم بشأنیکه نور ثنا ملکوت انشاء را احاطه نماید تعالی هذا المقام الأرفع الأقدس و بعد از اطلاع این خادم فانی بعرضه باقی توجه نمود و در پیشگاه حضور آنچه مذکور و مسطور بود عرض شد فرمودند

5 یا ابالحسن انشاء الله به ما اراده الله فائز باشی و در کل احوال بافی رضا ناظر قسم بلؤلؤ بحر توحید و اشراق آفتاب تفرید یک قطره بحر رضا را بحور عالم معادله ننماید طوبی از برای نفسیکه لله ناطق شد و الی الله سائر امروز شمس عنایت مشرقست و آفتاب شفقت طالع و سماء رحمت مرتفع طوبی از برای نفوسیکه بجهد این دو روز فانی خود را از ملکوت باقی محروم ننمودند بجمع نفوس مقبله بکمال روح و ریحان از قبل اینظلم تکبیر برسان بگو ای دوستان انشاء الله بطراز امانت و صداقت و استقامت امام وجوه عباد ظاهر شوید تا جمیع از اشراقات انوار این شمس منور و مزین شوند هر عملیکه خالصاً لوجه الله ظاهر شود او بمشابه شمس مشرق و منیر

appeareth purely for the sake of God is as a shining and luminous sun. Under all conditions, hold fast unto that which is praiseworthy and fix your gaze upon that which hath been revealed in the Book. Read ye what the All-Merciful hath revealed in the Qur'an where He saith: 'Do good even as God hath dealt well with thee.' The steadfast souls must become dawning-places of spiritual virtues and rising-points of goodly deeds. Remind all of that which beseemeth them. O Abu'l-Hasan! The call is most loud, but the weight of greed and desire hath prevented ears from hearing. Beseech God to rend asunder, with the arm of might, the veils that have hindered them, and to guide all to the most exalted Paradise." End.

است در هر حال بمعروف متمسک شوید و به ما نزل فی کتاب ناظران اقرؤوا ما انزلہ الرحمن فی الفرقان بقوله احسن کما احسن الله الیک باید نفوس مستقیمه مطالع شمس اخلاق روحانیه واقع شوند و مشارق اعمال طیبہ ملاحظه کردند کل را بما ینبغی متذکر دار یا ابالحسن ندا بسیار بلند است ولكن ثقل حرص و آذان را از اصغا منع نموده از حق بطلب حجاب مانعه را بذراع قدرت خرق نماید و جمیع را بفردوس اعلی هدایت فرماید انتهى

- 6 This evanescent one is ever immersed in the ocean of wonderment, for the lights of His luminous countenance are visible and manifest and the suns of His revealed verses are blazing and evident like fire upon the highest standards; yet people remain veiled and deprived. This servant begs and supplicates and implores, and from the Mighty Truth hopes for compassion and grace and response. May His mercy encompass all and His call awaken them. His is the command; He doeth what He willeth and ordaineth what He desireth, and He is the Almighty, the Powerful.

6 اینفانی لازال در بحر حیرت متغمس چه که دیده میشود انوار وجه منیر و مشرق و شمس کلمات منزل آیات بمثابة نار بر اعلی الاعلام مشتعل و هویدا مع ذلک ناس محتجب و محروم از عبد سؤال و تضرع و ابتهاج است و از حق منبع شفقت و عنایت و اجابت امید است که رحمتش احاطه فرماید و ندایش آگاه نماید الأمر بیده یفعل ما یشاء و یحکم ما یرید و هو المقتدر القدیر

- 7 As to what they wrote concerning the father named after the Desired One, upon them both be the Glory of God, it was presented and He spoke these sublime words:

7 اینکه در باره اب سنی حضرت مقصود علیهما بهاء الله نوشته بودند عرض شد باینکلمات عالیات تکلم فرمودند

- 8 In the Name of the All-Knowing, the All-Wise

8 بسمه العلیم الحکیم

- 9 O Muhammad-Qabliḥ-Javad! Rejoice in that the Wronged One makes mention of thee from the precincts of His Most Great Prison, that thou mayest be glad and be of the thankful. A letter hath come to the Prison from him who was named Abu'l-Hasan, wherein was thy mention. We make mention of thee. Verily thy Lord is the All-Forgiving, the Most Generous. Grieve not at anything, but put thy trust in God, the Lord of all worlds. He, verily, aideth whom He willeth through the hosts of earth and heaven, and ordaineth for whomsoever He desireth the reward of His presence, the Mighty, the Precious. Say: He hath come with the truth, and speaketh the truth, and summoneth all unto the truth, yet most of mankind remain heedless. They have cast away that which profiteth them and have taken that which leadeth them to the lowest of the low.

9 یا محمد قبل جواد ان افرح بما یدکرک المظلوم من شطر سجنه الأعظم لتفرح و تكون من الشاکرین قد حضر فی السجن کتاب من سنی بأبی الحسن و کان فیه ذکرک ذکرناک ان ربک هو الغفور الکریم لا تحزن من شیء توکل علی الله رب العالمین انه ینصر من یشاء یجنود الأرض و السماء و ینصرون لمن اراد اجر لقائه العزیز الثمین قل انه اتی بالحق و ینطق بالحق و دعا کل الی الحق ولكن انخلق اکثرهم من الغافلین قد نبذوا ما ینفعهم و اخذوا ما یسوقهم الی اسفل السافلین

- 10 We have found the fragrance of thy love; We have turned toward thee and have revealed unto thee this perspicuous Tablet. By My life! Whosoever attaineth unto a drop from the ocean of fairness will cry out and say: "By God! A mighty Book hath

10 انا وجدنا عرف حبک اقبلنا الیک و انزلنا لک هذا اللوح المبین لعمری من فاز بقطرة من بحر الانصاف ینادی و یقول تالله قد نزل کتاب عظیم ان افرح بما یدکرک الفرح الأكبر اذ احاطته

been sent down!" Rejoice thou in that the Most Great Joy maketh mention of thee whilst surrounded by sorrows from those who have denied the right of God and His loved ones, and have turned away from Him in that they have followed every ignorant doubter. Thus hath the gate of Paradise been opened by the finger of thy Lord's loving-kindness, and He hath caused thee to hear the cooing of the Dove of the Cause upon the branches. There is none other God but He, the Single, the One, the All-Knowing, the All-Informed.

الأحزان من الذين أنكروا حق الله و أوليائه و
اعرضوا عنه بما اتبعوا كل جاهل مريب كذلك
فتح باب الفردوس باصبع عناية ربك و اسمعك
هدير حمامة الأمر على الأغصان أنه لا اله الا هو
الفرد الواحد العلم الخبير انتهى

- 11 Praise be to God! Through the gracious favour of the Beloved they have attained, and have been nourished with these blessed words whose fragrances shall breathe forth for ever. Well is it with him, for that which hath been revealed unto him; and with thee, for that thou dost hear them; and with me, for that I have penned them. Exalted be He Who hath sent them down, and He Who hath made them known, and He Who hath manifested them, and He Who hath bestowed them.

11 الحمد لله بعنايت محبوب فائز شدند و باينكلمات
مباركات كه نفحات آن الى الأبد متضوعست
مرزوق گشتند هنيئاً له بما نزل له و لك بما
تسمعها و لى بما حررتها و تعالى منزلها و مبینها و
مظهرها و معطيها

- 12 And as to what thou didst write concerning Aqa Muhammad-Hasan—upon him rest the splendours of Baha'u'llah—the matter was submitted. This is what hath been revealed in reply:

12 و اينكه در باره جناب آقا محمد حسن عليه ٩
٦٦ [بهاء الله] نوشته بوديد عرض شد هذا ما
نزل في الجواب

- 13 In the Name of the One True God

13 بنام خداوند يگنا

- 14 O Muhammad-Qabliḥ-Hasan! Praise be to God that thou hast drunk from the ocean of knowledge and received thy portion from the realm of vision. We made mention of thee before, and God willing, thou shalt at all times be illumined and radiant through the lights of the Sun of divine mercy. We have heard thy call and witnessed thy turning, and from the prison We have turned toward thee. Blessed art thou for having turned and attained, and woe unto the heedless! How many are those who have broken the Covenant and been deprived of the Dawning-Place of grace. Strange it is that while the Dawn hath appeared and a sweet-scented breeze wafteth with utmost delicacy and gentleness from the direction of the Robe, yet the people of the earth remain heedless and veiled therefrom. A dark smoke hath prevented most from beholding. Have they not seen the divine Books, or have they not read the Furqan which distinguisheth between truth and falsehood? To what cord do they cling and to what hem do they hold? They turn away from the light and incline toward the fire; they are far removed from the rays of the Sun of Revelation and are debarred from the living waters. Thus have their souls enticed them, while they perceive not. O Hasan! Rejoice thou in My mention of thee and My turning toward thee, and say:

14 يا محمد قبل حسن الحمد لله از بحر آگاهی آشامیدی
و از عالم بینائی قسمت بردی از قبل ترا ذکر نمودیم
انشاء الله در کل احيان از انوار آفتاب رحمت
رحماني روشن و منير باشی ندایت را شنیدیم و
اقبالت را دیدیم و از شطر سخن بتو توجه نمودیم
طوبی لك بما اقبلت و فزت و وبل للغافلين چه
بسیار از مردم كه نقض عهد نمودند و از مطلع
عنایت محروم گشتند عجب در اينكه فجر طالع و
نسیم خوشی بكمال رقت و لطافت از شطر قیص
در مرور و لكن اهل ارض از آن غافل و محبوب
دخان تیره اكثری را از مشاهده منع نموده آيا
كتب الهی را ندیده اند و یا فرقان را كه فارق
حق و باطل است قرائت نموده اند آيا بچه حبل
متمسكند و بکدام ذیل متمسكند از نور معرض و
بنار مقبل از اشعه آفتاب ظهور بغایت بعیدند و
از كوثر حیوان ممنوع كذلك سؤلت لهم انفسهم
و هم لا يشعرون يا حسن ان افرح بذكري آياك
و اقبالی اليك و قل

- 15 O God of the Kingdom and the Realm, Lord of grandeur and might! I beseech Thee by the Name through which the sincere

have hastened to the ocean of Thy reunion and the near ones to the fountain of Thy presence, to ordain for me through the Pen of Thy decree that which shall profit me in all the worlds of Thy worlds. O Lord! I am he who hath turned unto the Kaaba of Thy nearness and hath attained unto the hearing of Thy call. I beseech Thee to assist me in Thy remembrance and enable me to do that which Thou lovest and approvest. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Overshadowing, the Self-Subsisting.

يا الله الملك و الملوك و مالک العظمة و
الجبروت اسئلك بالاسم الذى به سرع الموحدون
الى بحر وصالک و المقربون الى كوثر لقائك
بأن تكتب لى من قلم تقدیرک ما ينفعنى فى كل
عالم من عوالمک اى رب انا الذى اقبلت الى
كعبة قربک و فزت باصغاء نداءک اسئلك
بأن تؤيدنى على ذکرک و توقفنى على ما تحب و
ترضى انک انت المقتدر على ما تشاء لا اله الا
انت المهيمن القيوم انتهى

16 Some time ago, a letter from them reached this servant, and this evanescent one sent a reply, as was also done previously. Both letters from this evanescent one were adorned and illumined with the light of the Sun of the favor of the Beloved of the world. God willing, may they ever abide beneath the shade of the Tree of Providence and be engaged in service to the Cause. Likewise, a petition arrived from Mulla Muhammad Ibrahim, upon him be 966 [Baha'u'llah], which was presented at the Most Holy Court, and this response descended from the Kingdom of utterance. God willing, may they attain unto it.

16 چندی قبل هم مکتوبی از ایشان باينعبد رسيد و
اينفانى جواب ارسال داشت و همچنين از قبل
قبل و هردو مکتوب اينفانى بانوار شمس عنايت
محبوب عالم مزین و منير بود انشاء الله لمزل و
لايزال در ظل سدره عنايت ساکن باشند و
بخدمت امر مشغول و همچنين از جناب ملا
محمد ابراهيم عليه ٩٦٦ [بهاء الله] عريضه وارد
و در ساحت اقدس عرض شد و اينجواب از
ملکوت بيان نازل انشاء الله بان فائز شوند

17 He is God, the Hearing, the All-Knowing

17 هو الله السامع الخبير

18 Thy letter hath come before the Wronged One, and We have heard thy call and that wherewith thou didst commune with God, the Lord of the worlds. Blessed is the tongue that hath attained to the mention of God and the heart that hath been adorned with the lights of His love, the Mighty, the Inaccessible. The world and its ornaments, its favors and its bounties shall pass away, and sovereignty shall remain with God, the Mighty, the Praiseworthy. Give thanks unto God for having illumined thy heart with the lights of His knowledge and enabled thee to turn unto Him on a day wherein the limbs of the world trembled for fear of God, the Almighty, the Powerful. O Ibrahim! The Wronged One declareth: Where is the fire that I might enter it for His love and His Name, and where is the spear that I might advance toward it with My breast in this straight Path? By My life! Were anyone to taste the sweetness of My utterance, it would draw him to a station wherein neither the might of the world would frighten him nor the ornaments of any great ruler occupy him. Say: O my God! This is my face which hath turned unto Thy face, seeking the wine of Thy bounty and steadfastness in Thy path. Wilt Thou deprive it of the wonders of Thy grace or grant it what it seeketh through Thy generosity and favor? I testify that Thou hast never disappointed those who have hoped in Thee, nor hast Thou turned away those who have sought Thee. Verily, Thou

18 قد حضر کتابک لدى المظلوم و سمعنا نداءک و
ما ناجيت به الله رب العالمين طوبى للسان فاز
بذكر الله و لقلب تزين بانوار حبه العزيز المتيع
ستفنى الدنيا و زخارفها و آلائها و نعمها و يبقى
الملك لله العزيز الحميد ان احمد الله بما نور قلبک
بانوار معرفته و ايدک على الاقبال اليه فى يوم فيه
ارتعدت فرائض العالم من خشية الله المقتدر القدير
يا ابراهيم ان المظلوم يقول اين النار لأدخل فيها
لحبه و اسمه و اين السنان لأقبل اليه بصدرى فى
هذا السبيل المستقيم لعمرى لو يجد احد لذة بيانى
تجذبه الى مقام لا تخوفه سطوة العالم و لا تشغله
زخارف كل امير كبير قل يا الهى هذا وجهى
قد توجه الى وجهک و اراد رحيق عنايتک و
الاستقامة فى سبيلک أ تجعله محروماً عن بدائع
فضلک او تعطيه ما اراد بجودک و احسانک
اشهد انک لم تخيب آمليک و لا تمنع قاصديک
انک انت الغفور الكريم فاکتب لى ما يقربنى
اليک فى كل الأحوال لا اله الا انت العزيز الجليل
انتهى

art the Forgiving, the Bountiful. Write down for me that which will draw me nigh unto Thee in all conditions. There is no God but Thee, the Mighty, the Beautiful.

- 19 The souls mentioned in thy letter have, praise be to God, attained unto divine bounty and been blessed with eternal grace. God willing, they must not let slip this lofty and most exalted station and must remain vigilant throughout the nights and days, for thieves lie in wait and traitors stand ready at their posts. The servant beseecheth his Lord to protect His loved ones from the evil of every deceiver and the schemes of every suspicious plotter. Likewise, in the letter of Aqa Muhammad Javad, mention was made of Master Baqir, which was presented before the Throne. This is what was revealed in response:

- 20 In the Name of the Peerless Lord

- 21 Consider man as the heaven wherein the sun and moon are his pure and goodly deeds, and the stars his spiritual qualities. God willing, may all the friends of Truth be adorned with this most mighty and holy ornament. Today the ocean of awareness surgeth and the sun of knowledge shineth forth. Harken and discover, that ye may endure. The authoritative Word hath ever been and shall remain the quickener of soul and spirit, and in each of its letters lieth concealed the river of life. Blessed is the soul that hath drunk therefrom and been adorned with the ornament of everlasting life. Verily, He giveth and withholdeth, and He is the Almighty, the Mighty, the Wise. We made mention of thee before, and this time too thou hast been illumined by the Sun of utterance of the Lord of Mercy. God willing, mayest thou preserve this divine gift from the eyes of the treacherous and the thieves. The Glory be upon thee and upon My loved ones in that place. Verily, We have remembered them and given them glad tidings through My gracious mention.

- 22 This servant's submission is that you should convey sublime greetings on my behalf to him who bears the name of the Desired One. Undoubtedly you have already delivered the Most Holy, Most Exalted Tablet that was revealed specifically for him, and he has attained unto it. Praise be to God, he has been and continues to be assisted through God's grace. Likewise, convey greetings to the friends in other lands who are truly attaining and are gazing toward the Most Exalted Horizon. And convey mention, salutations and greetings to his honor Aqa Muhammad-'Ali, upon him be the glory of God. And make mention that, God willing, may you be assisted, confirmed and successful in that which God loves and with

19 نفوس مذکوره که در کتاب آنجناب بود الحمد لله بفضل الهی فائز شدند و بنعمت باقیه منتعم گشتند انشاءالله باید این مقام بلند اعلی را از دست ندهند و در لیلی و ایام مراقب باشند چه که دزدان در کمین بوده و هستند و خائنان بر مراصد منتظر یسئل الخادم ربّه بأن یحفظ احبائه من شرّ کلّ خادع و مکر کلّ مکار مریب و همچنین در مکتوب جناب آقا محمد جواد ذکر جناب استاد باقر مذکور لدی العرش عرض شد هذا ما نزل فی الجواب

20 بنام خداوند بیماند

21 انسان را بمنابیه سماء ملاحظه نما شمس و قمر او اعمال طیبیه طاهره و انجم او اخلاق روحانیّه انشاءالله جمیع اولیای حقّ باین طراز امنع اقدس مزین شوند امروز بحر آگاهی موج و شمس دانائی مشرق بشنود و بیاید تا پاینده بماند کلمه مطاعه محیی جان و روان بوده و خواهد بود و در هر حرفی از آن بحر حیوان مستور طوبی از برای نفسیکه از او آشامید و بطراز بقا مزین گشت آنه یعطی و یمنع و هو المقتدر العزیز الحکیم از قبل ترا ذکر نمودیم و این کرّه هم بافتاب بیان حضرت رحمن منور شدی انشاءالله این عطیه رحمانیه را از عیون خائنین و سارقین محفوظ داری البهّاء علیک و علی احبائی فی هناك انا ذکرناهم و بشرناهم بذکری الجمیل انتهى

22 عرض اینفانی آنکه سمی حضرت مقصود را از جانب این خادم تکبیر منبع ابلاغ دارید البته لوح امنع اقدس که مخصوص ایشان نازل شد داده اید و بآن فائز شده اند الحمد لله بعنایت حقّ مؤید بوده و هستند و همچنین دوستان اراضی اخری را که فی الحقیقه فائزند و بافتی اعلی ناظر تکبیر برسانید و خدمت جناب آقا محمد علی علیه بهّاء الله ذکر و سلام و تکبیر ابلاغ نمائید و مذکور دارید انشاءالله به ما یحیه الله و یرضی مؤید و موفق و فائز باشید البهّاء علیک و علیهما و علی

which He is well-pleased. The glory be upon you and upon them both and upon those who have turned with radiant faces toward the Most Exalted Horizon. Praise be to God, the Lord of the throne and of the dust.

الَّذِينَ اقْبَلُوا بِوَجْهِهِ بَيضَاءَ إِلَى الْأَفْقِ الْأَعْلَى الْحَمْدُ
لِلَّهِ مَالِكِ الْعَرْشِ وَالثَّرَى

23 The servant, 2 Rajab 1298

23 خادِم ٢ رَجَب سَنَةِ ١٢٩٨

INBA27:019, BLIB_Or15717.185,
AYI2.181x, AYI2.182x, AYI2.183x,
AYI2.184x

BH03505

To: Jamal Burujirdi, in Tihiran

Date: 1298-07-03 [1881-Jun-1]

1 In His Name, the Mighty, the Great!

1 بِسْمِهِ الْعَزِيزِ الْعَظِيمِ

2 Glorified art Thou, O my God and the God of all who dwell in the Kingdom of Names, my Sovereign and the Sovereign of earth and heaven! Thou seest and knowest that I have arisen to fulfill Thy Cause in days wherein the limbs of the world trembled with fear of the Manifestations of Thy wrath who denied Thy most great signs and turned away from Thy most exalted horizon. When I proclaimed Thy Cause through Thy power and spoke what Thou didst command me through Thy sovereignty, most of Thy creatures turned away from me and most of Thy creation opposed me.

2 سُبْحَانَكَ يَا إِلَهِي وَإِلَهَ مَنْ فِي مَلَكُوتِ الْأَسْمَاءِ
وَسُلْطَانِي وَسُلْطَانَ الْأَرْضِ وَالسَّمَاءِ تَرَى وَتَعْلَمُ أَنِّي قَمْتُ عَلَى أَمْرِكَ فِي أَيَّامٍ فِيهَا ارْتَعَدَتْ
فُرَاقُ الْعَالَمِ مِنْ خَشْيَةِ مَظَاهِرِ قَهْرِكَ الَّذِينَ
كَفَرُوا بِآيَاتِكَ الْكُبْرَى وَاعْرَضُوا عَنْ أَفْقِكَ
الْأَعْلَى فَلَمَّا أَظْهَرْتَ أَمْرَكَ بِقُوَّتِكَ وَنَطَقْتَ بِمَا
أَمَرْتَنِي بِهِ بِسُلْطَانِكَ اعْرَضَ عَنِّي أَكْثَرُ خَلْقِكَ
وَاعْتَرَضَ عَلَيَّ أَكْثَرُ بَرِيَّتِكَ

3 O Lord! This is the Day wherein Thou didst give glad tidings to Thy servants of Thy manifestation and appearance and the exaltation of Thy Word and the operation of Thy Will. Thou didst say - and Thy word is most sweet - "On the day when thy Lord cometh or some of the signs of thy Lord" and "the Day when mankind shall stand before the Lord of the worlds."

3 أَيْ رَبِّ هَذَا يَوْمٌ بَشَّرْتَ الْعِبَادَ فِيهِ بِظُهُورِكَ وَ
بِرُوزِكَ وَاعْلَاءِ كَلِمَتِكَ وَنَفُوزِ مَشِيَّتِكَ قُلْتَ
وَقَوْلِكَ الْأَحْلَى يَوْمَ يَأْتِي رَبُّكَ أَوْ بَعْضُ آيَاتِ
رَبِّكَ وَيَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

4 I beseech Thee, O Cleaver of the dawn and Subduer of the winds, by this Day and by the Lamp which the finger of Thy will hath lit between Thy earth and Thy heaven, to assist Thy loved ones to stand firm in Thy Cause and to act according to what Thou hast revealed in Thy Book. Illumine, O my God, their faces with the lights of the dawn of Thy manifestation, their hearts with the lights of Thy knowledge and recognition, and their breasts with the lights of Thy dominion and might.

4 اسْأَلُكَ يَا فَالِقَ الْأَصْبَاحِ وَمَسْخِرَ الْأَرْيَاحِ بِهَذَا
الْيَوْمِ وَبِالْمَصْبَاحِ الَّذِي أَوْقَدَهُ أَصْبَعُ أَرَادَتِكَ
بَيْنَ أَرْضِكَ وَسَمَائِكَ بِأَنْ تُؤَيِّدَ احْبَبَتِكَ عَلَى
الِاسْتِقَامَةِ عَلَى أَمْرِكَ وَالْعَمَلِ بِمَا أَنْزَلْتَهُ فِي
كِتَابِكَ وَنُورِ يَا إِلَهِي وَجُوهَهُمْ بِأَنْوَارِ فَجْرِ ظُهُورِكَ
وَقُلُوبِهِمْ بِأَنْوَارِ مَعْرِفَتِكَ وَعِرْفَانِكَ وَصُدُورِهِمْ
بِأَنْوَارِ مَلَكُوتِكَ وَجَبَرُوتِكَ

- 5 O Lord! They have borne in Thy love what none of Thy servants before them have borne, and have witnessed in Thy path what no eye hath seen nor ear heard. Ordain for them, O God of existence, from Thy grace that which befitteth Thy greatness and beseemeth Thy sovereignty.
- 6 O Lord! This is a Day wherein the Sun of Thy Cause hath shone forth from the heaven of Thy wisdom and Thou hast commanded all who have turned to Thee to fast out of love for Thy Beauty. I beseech Thee by Thy Day and by those whose necks have bowed down before the manifestations of Thy Cause and whose voices have been humbled at the revelation of Thy verses, to ordain for Thy chosen ones and Thy loved ones that which shall profit them in all the worlds of Thy worlds and preserve them through Thy sovereignty. Verily Thou art powerful over what Thou willest and Thou art the All-Knowing, the All-Wise.

5 ای ربّ حلّوا فی حبّک ما لا حمله عبادک من قبل و شاهدوا فی سبیلک ما لا رأّت عین و لا سمعت اذن قدّر لهم یا اله الوجود من فضلک ما ینبغی لعظمتک و یلیق لسلطانک

6 ای ربّ هذا یوم فیہ اشرق نیر امرک من سماء حکمک و امرت کلّ من اقبل الیک ان یصوموا حبّا لجمالک استلک بیومک و بالذین خضعت رقابهم عند ظهورات امرک و خشعت اصواتهم عند نزول آیاتک بأن تکتب لأصفیائک و احبائک ما ینفعهم فی کلّ عالم من عوالمک و یحفظهم بسلطانک انک انت المقتدر علی ما تشاء و انک انت العلیم الحکیم

BLIB_Or15696.024c, BLIB_Or15734.2.091

BH04189

To: Ustad Hasan Sabbagh, in Tihiran

Date: 1298-07-03 [1881-Jun-1]

- 1 In the Name of the One Incomparable Knower
- 2 The entire world hath been created for the service of God's Cause, and all the Prophets gave the people of the earth the glad-tidings of this wondrous Day, which in the holy divine Books is known as the Day of God. And when the Hidden Mystery and Treasured Secret dawned forth from the horizon of Will, all were found to be veiled save whom God willeth.
- 3 The cause of mankind's veiling was the greatest veil, and the manifestations of this veil are the divines of the age, even as He hath said: "Knowledge is the most great veil." How many were the divines who, at the appearance of the Lord of Names, arose in opposition, and how many were those whom people counted as ignorant, who in the days of God attained unto the ultimate station of man, which is the station of the knowledge of God. Although in this Most Great Revelation many of the divines have been honored with recognition of the Lord of Eternity, yet most were seen to be opposed and in denial. These heedless

1 بنام دانای یگّا

2 جمیع عالم از برای خدمت امر الله خلق شده‌اند و جمیع انبیا اهل ارض را باین یوم بدیع که در کتب منیعه الهیه بیوم الله معروفست بشارت داده‌اند و چون غیب مکنون و کنز مخزون از افق اراده اشراق نمود کل محجوب مشاهده شدند الا من شاء الله

3 و سبب احتجاب خلق حجاب اکبر بوده و مظاهر این حجاب علمای عصرند چنانچه فرموده العلم حجاب الأكبر چه مقدار از علما که در ظهور مالک اسماء باعراض قیام نمودند و چه بسیار از عباد که ایشانرا از جهلا می‌شمردند در آیام الهی بمنتهی مقام انسانی که مقام عرفان بالله است فائز گشتند گرچه در این ظهور اعظم بسیاری از علما بعرفان مالک قدم مفتخر گشتند و لکن اکثری معرض و منکر مشاهده شدند این نفوس

souls are the dawning-places of suppositions and idle fancies, and the heedless among the servants, through following these souls, remained veiled and deprived of the divine revelation and heavenly inspiration.

- 4 O Sabbagh! God willing, thou shalt attain unto the divine coloring, which is sanctified from the diverse colors of the world. Praise be to God that thou hast been favored with divine grace and blessed with recognition of the Manifestation of His Own Self. Be thou thankful unto thy Lord for this great bounty. The glory be upon thee and upon thy family from God, the Lord of the worlds. We counsel thee to manifest supreme steadfastness in the Cause of thy Lord, the Lord of all beings, and that whereby His beautiful mention shall be exalted.

غافله مطالع ظنون و اوهامند و عباد غافل بمتابعت
این نفوس از مطلع وحی الهی و مشرق الهام ربّانی
محجوب و محروم ماندند

4 ای صباغ انشاءالله بصیغ الهی فائز شوی و آن
مقدس از رنگهای مختلفه دنیاست الحمد لله
بعنایت الهی فائز شدی و بعرفان مظهر نفس
او مرزوق گشتی ان اشکر ربک بهذا الفضل
العظیم البهاء علیک و علی اهلك من لدی الله
رب العالمین انا نوصیک بالاستقامة الکبری فی
امر ربک مالک الوری و بما یرتفع به ذکره
الجميل

BLIB_Or15706.229, BLIB_Or15715.089c

BH05817

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

Date: 1298-07-03 [1881-Jun-1]

- 1 In the Name of the Mighty, the Great! The Bayan hath verily announced unto all created things this mighty Revelation. It hath said: "He Who cometh, verily He is the Self-Subsisting over all who are in the heavens and on earth, and that which appeareth from Him testifieth that He is indeed the Self-Sufficient, the Mighty, the All-Praised." It hath said: "He cannot be indicated by any indication, nor known through any book, nor described by aught in the world." To this beareth witness the Ancient Beauty in this glorious station.
- 2 We express what is in the Bayan in diverse utterances to mention what was intended therein by My Herald, the All-Knowing. By God's life! He desired naught from the Bayan save the All-Merciful and His establishment upon His mighty throne.
- 3 Say: O people, fear God and deny not Him to Whom testify the Books of God, the Lord of the worlds. But for Him, who would guide you unto God and who would make known unto you His straight path? Say: Through Him the proof hath appeared throughout the ages and the evidence hath spoken throughout all possibility that there is no God but Me, the All-Bountiful.

1 بسمی العزیز العظیم قد بشرّ البیان من فی الامکان
بهذا الظهور العظیم قال انّ الذی یأتی أنّه هو القیوم
علی من فی السموات و الارض و یشهد له ما یظهر
من عنده أنّه هو الغنی العزیز الحمید قال أنّه لا یشار
بشارتی ولا یعرف بکابی ولا یوصف بما فی العالم
یشهد بذلك مالک القدم فی هذا المقام الکریم

2 انا نعبر ما فی البیان بعبارات شتی لذكر ما هو
المقصود فیہ من لدن مبشری العلیم لعمر الله أنّه
ما اراد من البیان الا الرحمن و استوائه علی عرشه
العظیم

3 قل یا قوم خافوا الله و لا تنکروا الذی یشهد له
کتب الله رب العالمین لولاه من یدیکم الی الله
و من یعرفکم صراطه المستقیم قل به ظهرت الحجة
فی الأعصار و نطق البرهان فی الامکان أنّه لا اله
الا انا الکریم

- 4 We have mentioned thee in this Tablet that thou mayest know the grace of thy Lord and thank Him and remember Him with wisdom. Verily thy Lord is the All-Knowing Teacher. 4
 5 Convey My greetings to My loved ones and remind them of My verses, then give them to drink the choice wine of steadfastness in My Name, the One Who ruleth over all who are in the heavens and the earth. 5

INBA19:420a, BLIB_Or15734.2.028

BH05676

To: *Mirza Hasan brother of Fath-i-Azam (Ardistan), in Tihran*

Date: 1298-07-03 [1881-Jun-1]

- 1 In the Name of God, the Most Holy, the Most Great! 1
 2 We have heard the call of him who was named Hasan when his letter arrived and was read by the servant who was present before the Wronged One, and We have answered him with this perspicuous Book. We make mention of him who has turned to God. By My life! The mention that flows from His Most Exalted Pen benefits the servants in all the worlds of their Lord, the Mighty, the Powerful. 2
 3 Blessed is he who has attained unto this Most Great Remembrance and has been moved by His Name - this Pen at whose shrill voice all other pens have bowed down in submission and all the books of the earth have prostrated themselves. To this testifies he who has been given insight from God, the Lord of the worlds. 3
 4 It behooveth every soul to turn with his heart to the Most Exalted Horizon and say: "O Lord of all being and Sovereign of the hereafter and of this world! I beseech Thee by the Name through Whose manifestation all things proclaimed that there is none other God but He, the Most High, the Most Great, to ordain for me through Thy bounty that which will profit me in Thy worlds. Thou knowest me better than I know myself and Thou art the All-Knowing, the All-Informed. O my Lord! I beseech Thee by Thy Most Sublime Word and Thy Most Great, Most Glorious Name to make me content with whatsoever Thou hast ordained for me from the wonders of Thy favor. Thou art, verily, the Almighty over what Thou willest. There 4

is none other God but Thee, the Witness, the Beholder, the Hearer, the All-Knowing.”

على ما تشاء لا اله الا انت الشاهد الناظر السميع
العليم

BLIB_Or15706.231, BLIB_Or15715.090a

BH07202

To: Abdul-Husayn son of Kaf Alif, in Tihiran

Date: 1298-07-03 [1881-Jun-1]

- 1 He is the All-Manifest, the All-Seeing, the All-Hearing 1 هو الظاهر الناظر السميع
- 2 Your letter attained unto the hearing of the Wronged One in this noble station, at an hour when the Ancient Beauty was seated upon the Most Great Throne, speaking forth: “There is no God but Me, the All-Forgiving, the All-Bountiful.” 2 قد فاز كتابك باصغاء المظلوم في هذا المقام الكريم حين الذي استوى جمال القدم على العرش الأعظم وينطق انه لا اله الا انا الغفور الكريم
- 3 We have observed your turning unto Us, and We have turned unto you; We have heard your call and have answered you with that which cannot be equaled by all the treasures of knowledge and wisdom. To this beareth witness He with Whom is the Preserved Tablet. 3 انا رأينا اقبالك اقبلنا اليك و سمعنا ندائك اجبتاك بما لا تعادله كنوز العلم والعرفان يشهد بذلك من عنده لوح حفيظ
- 4 Rejoice thou in My remembrance of thee, then render thanks for My turning unto thee, then praise Me for My loving-kindness towards thee. Verily thy Lord is the All-Gentle, the All-Merciful. 4 ان افرح بذكرى اياك ثم اشكر بتوجهي اليك ثم احمد بعنايتي لك ان ربك هو العطوف الرحيم
- 5 Blessed are they who have migrated in the path of God and have borne hardships in His Day, the Mighty, the Wondrous. There hath befallen Us that which hath befallen no other among all the servants, and likewise those who have turned towards this luminous horizon. 5 طوبى للذين هاجروا في سبيل الله و حملوا الشدائد في يومه العزيز البديع قد ورد علينا ما لا ورد على احد من العباد و على الذين اقبلوا الى هذا الأفق المنير
- 6 Grieve not at the deeds of those who have disbelieved. Rather, rejoice in that which hath been ordained for you in the Kingdom of God, the Lord of all worlds. 6 لا تحزنوا من اعمال الذين كفروا ان افرحوا بما قدر لكم في ملكوت الله رب العالمين
- 7 The glory rest upon thee and upon those who have borne hardships for My Name and have migrated for love of God, the Sovereign, the Mighty, the All-Praised. 7 البهاء عليك و على الذين حملوا الشدائد لاسمى و هاجروا في حب الله الملك العزيز الحميد

BLIB_Or15706.233, BLIB_Or15715.090b

BH07725*To: Dhabih, in Tihran**Date: 1298-07-03 [1881-Jun-1]*

- 1 He is the Call between earth and heaven. The Qa'im hath said: "Verily the Qayyum shall come with the truth, and when He ariseth, the people shall arise for the Lord of the worlds. He shall not be known through the Bayan or through the books of old. Should He utter but one word, verily it would be more sublime than all that hath been uttered by the tongues from time immemorial. He seeth and witnesseth, and He, verily, is the All-Hearing, the All-Seeing. Whoso desireth to behold Him must turn unto Him with his own eyes, not with the eyes of the people of the Bayan. And whoso desireth to know Him must hold fast unto His Most Gracious Name. By God's life! He cannot be known save through Him, nor can the birds of the hearts of the people of creation soar unto the heaven of His knowledge. All things bear witness unto this, yet the people are heedless."

1 هو النداء بين الأرض والسماء قال القائم إنّ
القيوم يأتي بالحقّ وإنه اذا قام يقوم الناس لربّ
العالمين أنّه لا يعرف بالبيان ولا يكتب القبل
أنّه لو ينطق بكلمة أنّها أبهى عمّا نطقت به الألسن
في ازل الآزال أنّه يشهد ويرى وإنه هو السميع
البصير من اراد ان ينظره ينبغي ان يتوجّه اليه
بعينه لا بعيون اهل البيان ومن اراد ان يعرفه
له ان يتمسك باسمه الكريم لعمر الله أنّه لا يعرف
بدونه ولا يطير الى سماء عرفانه طيور افتدة اهل
الامكان يشهد بذلك كلّ الأشياء ولكنّ القوم
من الغافلين

- 2 Give thanks unto God for having remembered Me in the prison when the Wronged One was in manifest sorrow. From this station We send Our greetings upon thy face and upon the faces of those who have held fast to the Strong Cord of God.

2 ان اشكر الله بما ذكرت في السجن اذ كان المظلوم
في حزن مبين ونكبر من هذا المقام على وجهك
ووجوه الذين تمسكوا بحبل الله المتين

BLIB_Or15734.2.029a, ASAT4.531x

BH07640*To: Abu-Talib son of Haji Mirza Musa, in Tihran**Date: 1298-07-03 [1881-Jun-1]*

- 1 In His Most Great Name!
- 2 Glorified be He Who hath sent down the verses and revealed the clear tokens and caused all things to speak that there is none other God but Me, the All-Knowing, the All-Informed.
- 3 The light hath been illumined by the splendors of the Revelation and the world by this ornament wherewith every insightful believer hath been adorned. They who have been honored in the days of God and believed in what hath been sent down from

1 بسمي الأعظم

2 سبحانه الذي انزل الآيات واظهر البيّنات وانطق
الأشياء على أنّه لا اله الا انا العليم الخبير

3 قد فاز النور بأنوار الظهور والعالم بهذا الطراز الذي
به زين كلّ موقن بصير أنّ الذين تشرفوا بأيام الله
وآمنوا بما نزل من سماء الفضل أنّهم اهل البهاء
في لوح عظيم

the heaven of grace, these are the people of Baha inscribed in a mighty tablet.

4 Say: O people! That which ye were promised in the Book hath come to pass, and the Promised One is established upon the throne, and the Beloved calleth aloud: "The Best-Beloved hath appeared," and the Spirit proclaimeth: "Thine be the praise, O God of the worlds, for having honored Thy lands by Thy coming. I beseech Thee by Thy presence to honor me with meeting Thee and draw me nigh unto the ocean of Thy reunion, O Thou Goal of them that know Thee."

5 Thus hath Thy mention flowed from the Pen of the Wronged One that thou mayest thank thy Lord, the Gracious. We, from this spot, send Our glorification upon thy face and the faces of them who have acknowledged that which the Tongue of Grandeur hath spoken: "There is none other God but Me, the Forgiving, the Merciful."

4 قل يا قوم قد اتي ما وعدتم به في الكتاب والموعد استوى على العرش والحبيب ينادى قد ظهر المحبوب والروح يقول لك الحمد يا اله العالمين بما شرفت ديارك بقدمك اسئلك بأن تشرّفني بلقائك وتقرّبني الى بحر وصالك يا مقصود العارفين

5 كذلك جرى ذكرك من قلم المظلوم لشكر ربك الكريم انا نكبر من هذا المقام على وجهك وجوه الذين اعترفوا بما نطق به لسان العظمة انه لا اله الا انا الغفور الرحيم

INBA23:227, BLIB_Or15734.2.027a, QUM.021-022

BH00469

To: Baha'is of Isfahan et al.

Date: 1298-07-04 [1881-Jun-2]

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

2 O Fadl! The Wronged One makes mention of thee and gives thee glad tidings of that which hath been revealed for thee from the Supreme Pen in this perspicuous Book, and counsels thee to remember Him, to praise Him and to teach His mighty Cause. This is a Book which the All-Merciful hath sent down unto all who dwell within the realm of possibility, that He might give them the glad-tidings of God's loving-kindness, the Lord of all worlds. Say: Verily He hath appeared with the truth and hath manifested what He desired, and hath summoned both kings and subjects unto God, the Single, the All-Informed. Say: This is the Day whereof mention hath been made in God's Books aforetime, and it hath been named the Day of God, were ye of them that know.

3 Say: Verily He hath appeared with the truth, and He Who conversed upon Sinai hath established Himself upon the Most Great Throne, calling out to the peoples and summoning them unto His Straight Path. Among the people are those who

1 هو الشاهد العليم

2 يا فضل يذكرك المظلوم ويبشرك بما نزل لك من القلم الأعلى في هذا الكتاب المبين ويوصيك بذكره وثنائه وتبليغ امره العظيم هذا كتاب انزله الرحمن لمن في الامكان ليبشركم بعناية الله رب العالمين قل انه ظهر بالحق و اظهر ما اراد و دعا الملوك والمملوك الى الله الفرد الخبير قل هذا يوم نطق بذكره كتب الله من قبل وانه سمي بيوم الله لو انتم من العارفين

3 قل انه ظهر بالحق واستقر فيه مكلم الطور على العرش الأعظم و ينادى الأمم و يدعوهم الى صراطه المستقيم من الناس من انكر حجة الله و

have denied God's proof and evidence, and have pronounced against Him with manifest tyranny, and among them are those who have perceived the fragrance of the Beloved and have hastened unto the Most Sublime Horizon with a speed that hath outstripped the swift-moving, gleaming, darting lightning. Blessed are they whom the promptings of passion have not kept back from the Lord of all creation, who have cast the world behind their backs and have held fast unto the wisdom wherewith they were bidden by the presence of One mighty and wise. Blessed art thou for having spoken with wisdom when the questioner asked of thee what he desired. Verily thy Lord is the Teacher, the Reckoner, the All-Informed. Say: O people of Baha! Take heed lest the might of names frighten you. Hold ye fast unto that which is good and put your trust in God, the Mighty, the Praiseworthy.

برهانه و افقی علیه بظلم مبین و منهم من وجد عرف المحبوب و اقبل الى الأفق الأعلى بسرعة سبق البرق المتحرك اللامع السريع طوبى للذين ما منعهم شئون الهوى عن مالک الوری و نبدوا الدنيا عن ورائهم و تمسکوا بالحكمة التي امروا بها من لدن قوى حکيم طوبى لك بما نطقك بالحكمة اذ سئل السائل عما اراد ان ربك هو المعلم المحصى الخبير قل يا اهل البهاء اياكم ان تخوفكم شوكة الأسماء تمسکوا بالمعروف و توكلوا على الله العزيز الحميد

- 4 O Fadl! That which thou didst send to this servant was presented at the Most Holy Court. Praise be to God that He hath enabled thee to observe the wisdom revealed in the Tablets. Excellent is what thou didst utter when thou wast asked concerning that which was asked. All the friends must look unto and hold fast unto that which hath been revealed from the Pen of the All-Merciful. We have commanded all to show forth the utmost love. Blessed is he who hath discovered the fragrance of My utterance and hath apprehended that which hath been revealed in My perspicuous Book. All must conduct themselves with the utmost kindness and mercy towards the servants of God. In such case, should any oppression befall those sanctified souls, this hath been and shall ever be the ultimate desire of them that are nigh unto God and of the sincere ones.

4 يا فضل آنچه بعبد حاضر ارسال داشتی در ساحت اقدس معروض داشت لله الحمد که ترا موفق داشت بر حکمت منزله در الواح نعم ما تکلست به اذ سئلک عما سئل جميع دوستان باید آنچه از قلم رحمن نازل بآن ناظر باشند و بآن متمسک انا امرنا الكل بالحیة الكبرى طوبى لمن وجد عرف بیانی و اطلع بما نزل فی کتابی المبين باید کل بکمال شفقت و مرحمت با عباد الله سلوک نمایند در اینصورت اگر ظلمی بر آن نفوس مقدسه وارد شود این منتهی امل مقربین و مخلصین بوده و خواهد بود

- 5 Say: O friends! The world hath never had, nor doth it now possess, any significance. Man must inevitably pass through it. Now if this passage be made in the name of Truth, it shall endure throughout the eternity of God's dominion and kingdom. Convey greetings unto all and give them the glad-tidings of God's bounties that they may all rejoice and act in accordance with that which God hath willed. From certain souls glory hath been taken away, and this matter hath been recorded by the Supreme Pen in God's Book. Every fair-minded and discerning person testifieth that whatsoever hath come to pass on earth had been mentioned aforetime. Blessed be the eye that seeth and the ear that heareth. Woe unto the heedless ones! The people of God must, God willing, stand firm in His Cause with penetrating vision, steadfast hearts and unwavering feet, and must conduct themselves with their fellow-men with spiritual qualities. Today virtuous character and praiseworthy deeds have been and shall ever be the supporters of God's Cause, and this matter hath been repeatedly revealed

5 بگوای دوستان دنیا را شأنی نبوده و نیست لابد انسان از او مرور مینماید حال اگر باسم حق واقع شود بدوام ملک و ملکوت باقی و دائم خواهد ماند جميع را تکبیر برسانید و بعنايات الهی بشارت دهید تا کل مسرور شوند و به ما اراده الله عامل گردند از بعضی نفوس عزت اخذ شد و این فقره در کتاب الهی از قلم اعلی ثبت شده هر منصف بصیری شهادت میدهد بر اینکه آنچه در ارض واقع شده ذکر آن از قبل نازل طوبى لعین رأی و لأذن سمعت ویل للغافلین انشاء الله باید اهل الله بعین حدید و قلب قوى و رجل مستقیم بر امر الله قائم باشند و با عباد باخلاق روحانیه رفتار کنند امروز اخلاق طیبه و اعمال پسندیده ناصر امر الله بوده و خواهد بود و این فقره در مواقع متعدده از قلم اعلی نازل از حق میطلبیم کل بیابند

by the Supreme Pen. We beseech God that all may discover this truth and act in accordance therewith.

- 6 O Fadl! Verily the Lord of creation maketh mention of thee, that thou mayest render thanks unto thy Lord, the Mighty, the All-Bestowing. The servant who was present came before Us and presented that which thou didst supplicate before God, the Lord of all men. We heard and have answered thee through this Tablet, which God hath made the Dawning-Place of life for all who are in the heavens and on earth. When thou dost inhale the fragrance of the utterance of the All-Merciful and hearest that which the Speaker of Sinai hath spoken from the most exalted station, arise and say:

- 7 Praise be unto Thee, O my God, my Lord, my Master, my Provider and my Helper, for having caused me to speak Thy praise and for having made known unto me Thine horizon, from which most of mankind have turned away. I beseech Thee by Thy Most Great Signs and by Thy Most Sweet Call which hath been raised betwixt earth and heaven, to send down from the heaven of Thy bounty and the clouds of Thy mercy that which will tranquilize the hearts of Thy loved ones in such wise that neither the happenings of the world nor the might of nations will frighten them. Verily, Thou art the Powerful over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the All-Knowing.

- 8 As to what thou didst write regarding one of the friends of God expressing sorrow at the believers' involvement with the art of alchemy - verily he hath spoken the truth. Indeed, right is with him in forbidding this practice. Numerous tablets have been sent down from the heaven of God's Will and dispatched to all regions concerning this prohibition. It is most strange that despite the explicit prohibition, they should occupy themselves with this futile pursuit that neither nourishes nor enriches. Some souls in Iraq and the Land of Mystery inquired about the known hidden craft. In response, there was revealed from the heaven of the All-Merciful's Will that which was revealed. This servant heard repeatedly from the Blessed Tongue saying that had the questioners not attributed it to incapacity or worse, surely no word would have been revealed concerning it, and repeatedly did He forbid the servants from practicing it - a mighty prohibition in the Book. As commanded, thou and the trustees of the Cause should wisely and with utterance prevent the friends of Truth from engaging in this pursuit which is in truth a waste of life.

و بآن عمل نمایند انتهی و اینکه مرقوم داشتید از قبل آنجناب مناجات مذکور را عرض نمایم در وقت مخصوصی مجدداً تلقاء وجه عرض شد هذا ما نزل فی الجواب مرّة اخرى

6 يا فضل انّ مولی الوری یدکرک لتشکر ربّک العزیز الوهاب قد حضر العبد الحاضر و عرض ما ناجیت به الله مالک الرقاب انا سمعنا و اجبناک بهذا اللوح الذی جعله الله مطلع الحیوة لمن فی الارضین و السموات انک اذا وجدت عرف بیان الرحمن و سمعت ما تکلم به مکلم الطور فی اعلى المقام قم و قل

7 لک الحمد یا الهی و سیدی و مالکی و رازقی و معینی بما انطقنی بذکرک و عرفنی افکک الذی اعرض عنه اکثر الانام اسئلك بآیاتک الکبری و ندائک الأحلی الذی ارتفع بین الأرض و السماء بأن تنزل من سماء جودک و سحاب رحمتک ما تطمئنّ به قلوب اودائک علی شأن لا تخوفهم شئون العالم و سطوة الأمم انک انت المقتدر علی ما تشاء لا اله الا انت العزیز العلام انتهی

8 اینکه مرقوم داشته بودید یکی از دوستان الهی از اشتغال اجباً بصنعت اکسیر اظهار حزن نموده انه نطق بالحق فی الحقیقه حق با ایشانست در نهی این عمل الواح متعدده از سماء مشیت الهیه نازل و باطراف ارسال شد بسیار عجب است با نهی صریح باین عمل لایسمن و لایغنی مشغول شوند بعضی از نفوس در عراق و ارض سرّ از صنعت معروف مکتوم سؤال نمودند در جواب از سماء مشیت رحمن نازل شد آنچه نازل شد بکرات این عبد از لسان مبارک اصفا نمود که فرمودند اگر سائلین حمل بر عجز و دون آن نمینمودند هرآینه کلهئی در ذکر آن نازل نمیشد و مکرر عباد را از عمل بآن نهی فرمودند نهیاً عظیماً فی الکتاب حسب الأمر انکه آنجناب و اولیای امر بحکمت و بیان دوستان حق را از اشتغال باین عمل که فی الحقیقه سبب تضییع عمر است منع نمایند انتهی

- 9 In most Tablets He saith: Make ye the people of earth aware and guide them to that which profiteth them. Today the heaven of insight is upraised and the sun of knowledge is shining. Let not the opportunity pass, and count time as precious. This is a Day wherein man can attain that which could not be attained by all the treasures of earth in any other day. Today ye hear that which was impossible to hear in other times. Strive ye that ye may attain everlasting remembrance. Such are the compassionate counsels and goodly admonitions of the Beloved of all creation.
- 9 در اکثر الواح میفرماید اهل ارض را آگاه نمائید و به ما ینفهم هدایت کنید امروز سماء بینش مرتفع و آفتاب دانش مشرق فرصت را مگذارید و وقت را غنیمت شمارید امروز روزیست که انسان قادر است مالک شود امری را که در غیر این یوم بخزائن ارض کُلها مالک نشود امروز اصغا مینمائید آنچه را که در غیر آن اصغای او ممکن نه جهد نمائید تا ذکر ابدی را مالک شوید اینست نصائح مشفقانه و مواعظ حسنه محبوب امکان انتی
- 10 Regarding those souls about whom thou didst write, who were subjected to arrest and imprisonment in the aforementioned incident, it was presented at the Most Exalted, Most Holy Station. This is what the Tongue of Grandeur spoke:
- 10 در باره نفوسی که در واقعه مذکوره مرقوم داشته بودید که باخذ و حبس مبتلا گشتند در مقام ارفع امانع اقدس عرض شد هذا ما نطق به لسان العظمة
- 11 He is the Remembering One, the Compassionate, the All-Knowing.
- 11 هو الذّاكر المشفق العليم
- 12 O Abul-Fadl! The Tongue of Glory calls thee from the prison of Akka and gives thee glad tidings of the favors of thy Lord, the Lord of all names. When thou hearest this, and attainest, give thanks and say: "Praise be unto Thee, O God of the worlds." We wish to make mention of the friends of God who have been seized and imprisoned without any evidence or decree from God, the All-Knowing, the All-Wise. O loved ones of the All-Merciful! Rejoice in that the Wronged One remembers you with this remembrance, from which the fragrance of the garment hath been wafted between the heavens and the earth. Ye have borne for My love what no servants have borne before you - to this testifieth the Pen of God, the Speaking, the All-Knowing. Grieve not for what hath befallen you. That which hath come upon Us hath caused the dwellers of the all-highest Paradise and the exalted Garden to weep, while most of the people remain heedless. They have seized Us time and again, and imprisoned Us repeatedly, and verily He, from the Most Great Prison, before the faces of all the world, proclaimeth and saith: "By God! The Day of God hath appeared, and in it the Hidden Secret and the Treasured Mystery have spoken. Verily there is no God but Me, the Single, the All-Informed."
- 12 يا ابا الفضل يناديك لسان الفضل من سجن عكا و يبشرك بعناية ربك مالك الاسماء اذا سمعت و فزت ان اشكر و قل لك الحمد يا اله العالمين انا نريد ان نذكر اولياء الله الذين اخذوا و حبسوا من دون بينة و لا كتاب من الله العليم الحكيم يا احباء الرحمن ان افرحوا بما يذكرکم المظلوم بهذا الذكر الذي منه فاح عرف القميص بين السموات و الارضين قد حملتم في حبي ما لا حملة العباد من قبل يشهد بذلك قلم الله الناطق العليم لا تحزنوا عما ورد عليكم قد ورد علينا ما ناح به اهل الفردوس الاعلى و الجنة العليا و الناس اكثرهم من الغافلين قد اخذونا مرة بعد مرة و حبسونا مرة بعد مرة و انه في السجن الأعظم امام وجوه العالم ينادي ويقول تالله قد ظهر يوم الله و نطق فيه الغيب المكنون و الكثر المحزون انه لا اله الا انا الفرد الخبير
- 13 O friends! There hath befallen you what hath befallen the Very Truth Himself. Praise be to God that ye have not oppressed but have been oppressed. Ye sought not to harm anyone, yet were afflicted with utmost harm. With perfect kindness ye beseeched mercy from God for mankind, yet ye witnessed the force of wrath. Ye desired freedom, yet were led into captivity. All the trees of Paradise cry out "Blessed are ye!" and all the fruits thereof proclaim "Glad tidings be unto you!" If no
- 13 ای دوستان بر شما وارد شده آنچه بر نفس حق وارد شده الحمد لله ظلم ننودید و مظلوم واقع شدید در صدد اذیت نفسی نبودید و بمنتهی اذیت مبتلا گشتید از برای خلق بکمال شفقت از حق رحمت خواستید سطوت نعمت دیدید آزادی خواستید باسیری رفتید جمیع اشجار فردوس به طوبی لكم ناطق و اثمار به بشری لكم ذاكر اگر از نفسی

injustice appeareth from someone and he acteth not contrary to what God hath decreed, then whatever befalleth him in the path of God - the effects thereof shall become evident in the earth like a banner upon the heights.

ظلمی ظاهر نشود و به غیر ما حکم به الله عمل
نماید آنچه بر او وارد شود فی سبیل الله آثار آن
در ارض مثل علم علی الأتلال ظاهر و هویدا
گردد

- 14 O loved ones of the All-Merciful! Blessed are ye for your patience, and yours is a goodly beginning and end. How beloved are tribulations in the path of the Lord of Names, and how fruitful are hardships in the way of the Peerless Friend! By the life of God! The sovereignty of the world cannot compare with this station, nor can the glory and riches of princes equal it. How many were the nights when beasts, birds, and predators were at rest in their lairs, thickets, and forests, while ye were in the hands of enemies!

14 یا احبّاء الرحمن طوبی لكم بما صبرتم و لكم حسن
المبدء و المآب چه قدر محبوبست بلایا در سبیل
مالک اسماء و چه قدر باثمر است رزایا در ره
دوست یکا لعمر الله سلطنت عالم بانقمام برابری
نماید و عزّت و ثروت امرا بآن معادله نکند چه
بسیار از لیلی که وحوش و طیور و سباع در
اوکار و ایکات و غیاض خود مستریخ بودند و
شما در دست اعدا مبتلا

- 15 The counsel of this Wronged One is that ye should not let go of this most exalted station. Never depart from the bounds of human nature in any circumstance. Leave the conduct and behavior of beasts and wild creatures to those who are suited to them. Hear and speak not; give, and seek not to receive. God willing, may the standard of justice and the banner of wisdom be witnessed before the faces of each of you, and assuredly through these pure deeds and holy, sanctified characteristics, the lights of justice which have been veiled and concealed by the oppression of the oppressors shall shine forth through the divine name. Then shall ye see the earth transformed into another earth, and the atoms shall cry out with the most exalted call: "The horizon of justice hath been illumined by the sun of the remembrance of our Lord, the Mighty, the Manifest, the Hearing, the All-Seeing!"

15 وصیت اینمظلوم آنکه اینقمام بلند اعلی را از دست
مدهید از شتون انسانیت در هیچ احوال خارج
نشوید اخلاق و اطوار سباع و وحوش را باهلش
واگذارید بشنوید و نگوئید عطا نمائید و در صدد
اخذ عطا نباشید انشاء الله امام وجوه هر یک
از شما علم عدل و رایت عقل مشاهده شود و
البته از این اعمال پاک و اخلاق پاکیزه طاهره
انوار عدل که از ظلم ظالمین محبوب و مستور
است باسم الهی اشراق نماید اذاً ترون الأرض
غیر الأرض و تنطق الذرات بأعلی النداء قد انار
افق العدل بشمس ذکر ربنا المقتدر الظاهر السميع
البصیر

- 16 O people of Sad! O emigrants in the land of Sad! O strangers in the land of Sad! O captives in the land of Sad! The Most Exalted Pen hath not been heedless of you. Concerning you there hath flowed from It that which is adorned with life everlasting. That which was due unto truth hath been uttered. That which behooveth you is to preserve this station. God willing, ye shall appear amongst men with utmost sanctity, detachment, compassion, grace and kindliness. No deed hath ever been, nor ever shall be, lost in the sight of God. Those souls from among you who have ascended unto the All-Highest Horizon have attained unto such glory and bounty as all the world is powerless and incapable of reckoning.

16 یا اهل صاد یا مهاجرین ارض صاد یا غربای
ارض صاد یا اسرای ارض صاد قلم اعلی از شما
غافل نشده در باره شما از او جاری شد آنچه که
بحیات جاودانی مزین است آنچه بر حق بود ادا
فرمود آنچه بر شماست حفظ اینقمام است انشاء الله
بکمال تقدیس و تنزیه و شفقت و عنایت و مهربانی
مابین ناس ظاهر باشید هیچ عملی عند الله ضایع
نشده و نخواهد شد نفوسیکه از شما بافق اعلی
صعود نمودند بعزّت و نعمتی فائزند که جمیع عالم
از احصای آن عاجز و قاصرند

- 17 O people of Sad! Harken unto that which the Tongue of Grandeur hath spoken aforetime and speaketh at this moment that which shall solace your eyes and gladden your hearts. He, verily, is the Mighty, the All-Bountiful. Your names have been inscribed by the Most Exalted Pen in numerous Tablets. To

17 یا اهل الصاد ان استمعوا ما نطق به لسان العظمة
من قبل و ينطق فی هذا الحین بما تقرّ به عیونکم
و تفرح به قلوبکم انه هو العزیز الوهاب قد نزلت
اسمائکم من القلم الأعلی فی الواح شتی یشهد بذلك

this beareth witness the Lord of Names, seated upon the throne of His Name, the Chosen One. There hath befallen you in the path of God that which caused the rocks to cry out and the mountains and hills to lament. Sorrows have overtaken you in this Cause. Ere long shall ye find yourselves in joy from your Lord, the Mighty, the All-Knowing. Rejoice ye in that the Wronged One maketh mention of you and gladdeneth you with that which hath been ordained for you by God, the Lord of all mankind.

مالك الأسماء اذ كان مستوياً على عرش اسمه المختار قد ورد عليكم في سبيل الله ما صاحت به الصخرة وناحت الجبال والآكام قد اخذتكم الأحزان في هذا الأمر سوف تجدون انفسكم في فرح من لدن ربكم العزيز العلام ان افرحوا بما يذكركم المظلوم و يبشركم بما قدر لكم من لدى الله مالك الأنام

- 18 We make mention of everyone who hath ascended in foreign lands while an emigrant in the path of God, the Lord of spirits. The light shining from the horizon of the Will of the Lord of Names be upon you and upon those who have arisen to aid the Cause of their Lord through wisdom and utterance. I bear witness that ye believed in God when every idolater and doubter denied Him. Ye have turned towards the Most Sublime Horizon and hearkened unto the call of your Lord, the Lord of Names, and ye were afflicted with tribulation when the call of God, the Lord of Lords, was raised. Blessed are ye and blessed is he who maketh mention of you after your ascension unto a station beyond the remembrance of all servants. Thus hath crowed the Cock of the Throne and cooed the Dove of Justice when darkness encompassed all the regions. End.

18 و نذكر كل من صعد في ديار الغربة اذ كان مهاجراً في سبيل الله مالك الأرواح النور المشرق من افق ارادة مالك الأسماء عليكم وعلى الذين قاموا على نصرة امر ربهم بالحكمة والبيان اشهد انكم آمنتم بالله اذ كفر به كل مشرك مرتاب قد اقبلتم الى الأفق الأعلى و سمعتم نداء ربكم مالك الأسماء و فزتم بالبلاء اذ ارتفع نداء الله رب الأرباب طوبى لكم ولمن يذكركم بعد صعودكم الى مقام انقطعت عنه اذكار العباد كذلك دلح ديك العرش و هدرت حمامة العدل اذ احاطت الظلم من في الآفاق انتهى

- 19 4 Rajab 1298

19 في ٤ رجب ١٢٩٨

INBA08:330, INBA22:288x, INBA22:294.10x,
INBA45:027.01x, INBA45:034.11x,
BRL_DA#359, AVK3.357.02x, SAAF.364-
365x

BH00213

Date: 1298-07-05 [1881-Jun-3]

- 1 In the name of our Lord, the Most Ancient, the Most Great, the Most Holy, the Most Exalted, the All-Glorious
- 2 Praise be to God Who is single in His bounty and unique in His beneficence, Who is sanctified above whatsoever the people of creation utter and holy beyond every mention and description. I testify that there is none other God but Him, in acknowledgment of His grandeur and in recognition of His sovereignty which encompasses what is and what has been.

1 بسم ربنا الأقدم الأعظم الأقدس العلي الأبى

2 الحمد لله الذي تفرّد بالفضل وتوحد بالاحسان و منزّه عما ينطق به اهل الامكان وتقدس عن كل ذكر و بيان اشهد انه لا اله الا هو اقراراً لعظمته واعترافاً لسلطانه الذي احاط ما يكون و ما قد كان لا اله الا هو العزيز المنان الذي نطق بكلمة

There is none other God but Him, the Mighty, the Bestower, Who hath spoken a Word whereby standards were raised upon standards, and the banner of "He doeth whatsoever He willeth" was hoisted upon the highest peaks.

وبها نصبت الأعلام على الأعلام وارتفعت راية
يفعل ما يشاء على أعلى الآكام

- 3 Praise be to God Who hath manifested Himself through the Most Great Mercy, the Supreme Compassion, and the Providence that hath preceded all created things. Exalted, exalted is our Lord, the Possessor of the hereafter and the former times. Exalted, exalted is our Lord, the Sovereign of the throne and earth, Who hath made victory to lie in wisdom and utterance, and hath forbidden all from that which would grieve mankind.

3 الحمد لله الذي قد ظهر بالرحمة الكبرى والشفقة
العظمى والعناية التي سبقت الوري تعالى تعالى
ربنا مالك الآخرة والأولى تعالى تعالى ربنا
سلطان العرش والثرى الذي جعل النصرة في
الحكمة والبيان ونهى الكل عما يكدر به الانسان

- 4 He is the One at Whose manifestation proof and evidence circled round Him, and before Whom the books of all religions bowed down. He is the One Who walketh while Dominion proclaimeth from His right: "By God! That which was recorded in God's books of old hath appeared!" and the Kingdom crieth out from His left: "The Promise hath appeared and the Promised One hath come, through Whom the heavens and earth have been illumined!"

4 انه هو الذي اذا ظهر طافت حوله الحجة والبرهان
وخضعت له كتب الأديان انه هو الذي يمشي
والجبروت ينادى عن يمينه تأله قد ظهر ما كان
مستوراً في كتب الله من قبل والملوك عن
يساره يصيح قد ظهر الوعدو اتى الموعد و به
اشرقت السموات والأرض

- 5 Exalted, exalted is He above the inability of tongues to praise Him, of pens to extol Him, of hearts to comprehend Him, and of eyes to behold His beauty. He hath appeared with truth and taken His seat upon the throne. Thereupon all things proclaimed: "By God! The gate of heaven hath been opened, and the Lord of Names hath come, through Whom the sealed choice wine hath been unsealed, the hidden secret revealed, and the horizon of the world illumined by the light of His Name, the Self-Subsisting - He through Whom the limbs of every idol have trembled and the foundations of every stubborn disbeliever have quaked."

5 تعالى تعالى من عجز اللسان عن ذكره والأقلام
عن ثنائه والقلوب عن ادراكه والعيون عن
مشاهدة جماله قد ظهر بالحق واستوى على العرش
اذاً نطقت الأشياء تأله قد فتح باب السماء و
اتى مالك الأسماء الذي به فك الرحيق المختوم
و ظهر السر المكنون و انار افق العالم من نير
اسمه القيوم الذي به ارتعدت فرائض كل صنم
واضطربت اركان كل جبت عنيد

- 6 Glorified art Thou, O my God! How can this impotent one mention Thee after acknowledging and confessing that all remembrances and descriptions are barred from Thy holy court and forbidden from the carpet of intimacy with Thee? Yet the wonders of Thy generosity and grace, and the dawning of the Sun of Thy permission to Thy loved ones and servants, have emboldened him. O Lord! Thou seest the evanescent one turning to Thy everlasting Name, and the abased one clinging to the cord of Thy glorious Name. O Lord! Deprive him not of the ocean of Thy generosity and the sun of Thy grace, and aid him in that which Thou hast entrusted to him in transcribing Thy verses. O Lord! I beseech Thee by the lights of Thy countenance and the fruits of the Tree of Thy grace to protect Thy loved ones from the evil of those who oppose Thy Cause, and to assist them in that which befitteth Thy Revelation in Thy days. O Lord! Cause Thy servants to know what Thou

6 سبحانه يا الهى كيف يذكرك هذا الكليل بعد
ما اقر واعترف بأن كل الأذكار والأوصاف
مردودة عن ساحة قدسك ومنوعة عن بساط
انك ولكن شجعت برائع جودك وفضلك و
اشراق شمس اذنك لأوليائك و عبادك اى
رب ترى الفانى توجه الى اسمك الباقي والدليل
تمسك بجبل اسمك العزيز اى رب لا تحرمه
عن بحر جودك وشمس فضلك وأيده على ما
فوض اليه من تحرير آياتك اى رب اسلك
بأنوار وجهك واثار سدره فضلك بان تحفظ
أوليائك من شر اعدائ نفسك و ايدهم على
ما ينبغي لظهورك فى أيامك اى رب عرّف
عبادك ما اردت لهم بجودك و مواهبك و
نفسك الحق لو عرفوا الطافوا حول امرك

hast intended for them through Thy bounty and gifts. By Thy Most Great Self, were they to recognize Thy favors, they would circle round Thy Cause and hasten to the ocean of Thy mercy. I beseech Thee, O Lord of existence and Goal of the seen and unseen, by the fragrances of Thy verses and the sweet-scented breezes of Thy days, to grant them the sweetness of Thy utterance and teach them the mysteries of Thy Book and what Thou hast intended for them from the ocean of Thy generosity and the heaven of Thy gifts.

- 7 O Lord! Vain imaginings have prevented them from turning to Thy horizon, and idle fancies from facing the Dayspring of Thy revelation and the Dawning-Place of Thy inspiration - He Who hath testified of Himself by Himself that there is none other God but Him. He hath ever been sanctified above the mention of those near unto Him and exalted beyond the highest praise of them that profess His unity. I testify that this Day is Thy Day and these are Thy servants and Thy creation. How many a remote one, O my God, hath been brought near by the hand of Thy grace, how many an ignorant one taught by the tongue of Thy bounty, how many an oppressor awakened by the breezes of Thy justice! How many a darkness hath been illumined by the lights of Thy favor, how many a seated one raised up by the wonders of Thy kindness, and how many a sleeping one stirred by Thy call! O Lord! All things have testified to Thy power, and Thy servants to their weakness. I beseech Thee to assist Thy loved ones in patience and steadfastness, and to make known to Thy creatures what Thou hast intended for them through Thy bounty and favors. There is none other God but Thee, the Forgiving, the Generous.

- 8 And I pray, send greetings and glorification upon those who have arisen to make mention of Thee and to praise Thee in such wise that the oppression of Thy servants and creatures hath not deterred them. These are servants who have endured in Thy love what none in Thy realm have endured. O Lord! Aid them through Thy power which hath encompassed all contingent things and through the might which hath overcome all creation. Though they, O my God, have cast aside their own desires, yearning for Thy will, and have turned away from their own wishes, facing the manifestations of Thy will, O Lord, reveal unto them what Thou hast ordained for them in the heaven of Thy bounty, that their hearts may be assured by the lights of Thy grace and the manifestations of Thy mercy. Verily, Thou art powerful over what Thou willest. There is none other God but Thee, the Kind, the Merciful.

- 9 And further: the servant hath attained unto the trace of your ink and pen, and the fragrances of joy have taken hold of me

و سرعوا الى بحر رحمتك استليك يا مالک
الوجود و مقصود الغيب و الشهود بنفحات
آياتك و فوحات ايامك بأن ترزقهم حلاوة
بيانك و تعلمهم اسرار كتابك و ما اردت لهم
من بحر کرمک و سماء مواهبک

7 ای رب قد منعهم الأوهام عن التوجه الى افقک
و الظنون عن الاقبال الى مشرق وحیک و مطلع
الهامک الذی شهد لنفسه بنفسه انه لا اله الا هو
لم یزل کان مقدساً عن ذکر المقریین و منزهاً عن
اعلى ثناء الموحدين اشهد ان اليوم يومک و هؤلاء
عبادک و خلقک کم من بعيد يا الهی قربته يد
فضلک و کم من جاهل علیه لسان جودک و کم
من ظالم یقظته نسائم عدلک کم من ظلمة نورته
انوار عنایتک کم من قاعد اقامته بدائع لطفک و
کم من نائم حرکه ندائک ای رب شهد کل شیء
بقدرتک و ضعف عبادک استلک بأن تؤید
احبتک علی الصبر و الاصطبار و عزف بریتک
و خلقک ما اردت لهم بجودک و الطافک لا
اله الا انت الغفور الکریم

8 و اصلی و اسلم و اکبر علی الذین قاموا علی
ذکرک و ثنائک علی شأن ما منعهم ظلم عبادک
و خلقک اولئک عباد ورد علیهم فی حبک ما
لا ورد علی اهل مملکتک ای رب فانصرهم
بقدرتک الّتی احاطت بالمکات و بالقوة الّتی
غلبت الکائنات و لو انهم یا الهی نبذوا ارادتهم
آملین ارادتک و اعرضوا عن مشیاتهم مقبلین
الى ظهورات مشیتک ای رب فاطهر لهم ما
قدّرت لهم فی سماء جودک لیطمئن قلوبهم
بأنوار فضلک و ظهورات رحمتک انک انت
المقتدر علی ما تشاء لا اله الا انت العطوف
الرحیم

9 و بعد قد فاز الخادم بأثر مدادکم و قلبکم و اخذتني
نفحات السورور بما وجدته مزیناً بطراز محبة ربنا

in finding it adorned with the ornament of the love of our Lord and our Beloved, the Goal of all worlds. When I read and perused it, I sought admission and presented what was in your letter before the Throne. This is what the Tongue of Grandeur hath spoken forth in the place named the Most Great Prison in the Book of Names and the Exalted Paradise in its Crimson Tablet.

و محبوبنا و مقصود العالمين فلما قرئت و اطلعت
قصدت الحضور و عرضت ما في كتابكم تلقاء
العرش هذا ما نطق به لسان العظمة في مقام سمي
بالسجن الأعظم في كتاب الأسماء و بالجنة العليا
في صحيفته الحمراء

10 He is the Witness, the Hearer, the All-Knowing

10 هو الشاهد السامع العليم

11 O Fadl! The Wronged One makes mention of thee and gives thee glad tidings of that which was revealed unto thee from the Supreme Pen aforetime and in this perspicuous Book. He counsels thee to remember Him, to praise Him, and to teach His mighty Cause. This is a Book which the All-Merciful hath sent down to all who dwell in the realm of possibility, that He might give them the glad-tidings of God's loving-kindness, the Lord of all worlds. Say: Verily He hath appeared with the truth and hath manifested what He desired, and hath summoned both kings and subjects unto God, the Single, the All-Informed. Say: This is the Day whereof God's Books have made mention aforetime, and it hath been named the Day of God, were ye of them that know. Say: Verily He hath appeared with the truth, and upon the most great throne hath the One Who conversed with God taken His seat, calling out to the nations and summoning them unto His straight path. Among the people are those who have denied God's proof and His evidence, and have pronounced against Him with manifest tyranny; and among them are those who have inhaled the fragrance of the Beloved and have hastened unto the supreme horizon with a speed that hath outstripped the lightning that flasheth and gleameth. Blessed are they whom the affairs of self have not withheld from the Lord of all creation, who have cast the world behind their backs and held fast unto the wisdom wherewith they were bidden by the presence of the Mighty, the All-Wise. Blessed art thou for having spoken with wisdom when the questioner asked of thee that which he desired. Verily thy Lord is the Instructor, the All-Knowing, the All-Informed. Say: O people of Baha! Take heed lest the might of names frighten you. Hold fast unto that which is praiseworthy and place your trust in God, the Mighty, the All-Lauded.

11 يا فضل يذكر المظلوم و يبشرك بما نزل لك
من القلم الأعلى من قبل و في هذا الكتاب المبين
و يوصيك بذكره و ثنائه و تبليغ امره العظيم هذا
كتاب انزله الرحمن لمن في الامكان ليبشّرهم بعناية
الله رب العالمين قل انه ظهر بالحق و اظهر ما اراد
و دعا الملوک و المملوک الى الله الفرد الخبير قل
هذا يوم نطق بذكره كتب الله من قبل و انه سمي
بيوم الله لو انتم من العارفين قل انه ظهر بالحق
و استقرّ فيه مکلم الطور على العرش الأعظم و
ينادي الأمم و يدعوهم الى صراطه المستقيم من
الناس من انكر حجة الله و برهانه و افق عليه بظلم
مبين و منهم من وجد عرف المحبوب و اقبل الى
الأفق الأعلى بسرعة سبق البرق المتحرک اللامع
السريع طوبى للذين ما منعهم شئون الهوى عن
مالك الوری و نبذوا الدنيا عن ورائهم و تمسکوا
بالحكمة التي امروا بها من لدن قوى حکيم طوبى
لك بما نطقك بالحكمة اذ سئلک السائل عما اراد
ان ربک هو المعلم المحصى الخبير قل يا اهل البهائم
ايّاكم ان تخوفکم شوكة الأسماء تمسکوا بالمعروف
و توكّلوا على الله العزيز الحميد

12 O Fadl! That which thou didst send to this servant was presented at the Most Holy Court. Praise be to God that He hath enabled thee to observe the wisdom revealed in the Tablets. Excellence is that which thou didst utter when thou wast asked concerning that which was inquired. All the friends must observe and hold fast unto that which hath been revealed from the Pen of the All-Merciful. We have enjoined upon all the Most

12 يا فضل آنچه بعد حاضر ارسال داشتی در
ساحت اقدس معروض داشت لله الحمد که ترا
موفق فرمود بر حکمت منزله در الواح نعم ما
تکلمت به اذ سئلک عما سئل جميع دوستان باید
آنچه از قلم رحمن نازل بان ناظر باشند و بان
تمسک انا امرنا الكل بالحجة الكبرى طوبى

Great Love. Blessed is he who hath discovered the fragrance of My utterance and hath apprehended that which hath been revealed in My perspicuous Book. All must conduct themselves with the utmost kindness and mercy towards the servants of God. In such case, should any tyranny befall those sanctified souls, this hath been and shall ever be the ultimate desire of them that are nigh unto God and of the sincere ones. Say: O friends! The world hath never had, nor doth it now possess, any significance. Man must inevitably pass beyond it. Now if this passage be made in the name of Truth, it shall endure for as long as endureth the kingdom of earth and heaven. Convey greetings unto all and give them the glad-tidings of God's bounties, that they may all rejoice and act in accordance with that which God hath willed. From certain souls hath glory been taken away, and this hath been recorded by the Supreme Pen in God's Book. Every fair-minded and discerning person testifieth that whatsoever hath come to pass on earth had been mentioned aforetime. Blessed is the eye that seeth and the ear that heareth. Woe unto the heedless ones! God willing, the people of God must stand firm in the Cause of God with penetrating vision, stalwart hearts and steadfast feet, and must deal with all men with spiritual attributes. Today virtuous character and praiseworthy deeds have been and shall ever be the helpers of God's Cause, and this matter hath been repeatedly revealed by the Supreme Pen. We beseech God that all may discover and act upon this. The end.

- 13 In response to what you wrote about presenting the aforementioned prayer on your behalf, it was again presented at a specific time before His presence. This is what was revealed in response once more:
- 14 "O Fadl! The Lord of all beings remembers you that you may give thanks to your Lord, the Mighty, the Bestower. The servant in attendance here has presented what you have supplicated to God, the Lord of all men. We have heard and answered you through this Tablet, which God has made the Dawning Place of life for all who are in the earth and heavens. When you discover the fragrance of the utterance of the All-Merciful and hear what the Speaker of the Mount has spoken from the most exalted station, arise and say:
- 15 'Praise be unto Thee, O my God, my Lord, my Master, my Provider, and my Helper, for having caused me to speak Thy praise and for having made me recognize Thy horizon, from which most people have turned away. I beseech Thee by Thy greatest signs and by Thy sweetest call which hath been raised between earth and heaven, to send down from the heaven of Thy bounty and the clouds of Thy mercy that which will

لمن وجد عرف بياني و اطلع بما نزل في كتابي
المبين بايد كل بكمال شفقت و مرحمت با عباد
الله سلوك نمايند در اينصورت اگر ظلمی بر آن
نفوس مقدسه وارد شود اين منتهى امل مقرين
و مخلصين بوده و خواهد بود بگو اى دوستان
دنيا را شأنى نبوده و نيست لابد انسان از او
مرور مينمايد حال اگر باسم حق واقع شود
بدوام ملك و ملكوت باقى و دائم خواهد ماند
جميع را تكبير برسائيد و بعنايات الهى بشارت
دهيد تا كل مسرور شوند و به ما اراده الله
عامل گردند از بعضى نفوس عزت اخذ شد و
اين فقره در كتاب الهى از قلم اعلى ثبت شده هر
منصف بصيرى شهادت ميدهد بر اينكه آنچه در
ارض واقع شده ذكر آن از قبل نازل طوبى لعين
رأت و لأذن سمعت ويل للغافلين انشاء الله بايد
اهل الله بعين حديد و قلب قوى و رجل مستقيم
بر امر الله قائم باشند و با عباد باخلاق روحانيه
رفتار كنند امروز اخلاق طيبه و اعمال پسندیده
ناصر امر الله بوده و خواهد بود و اينفقره در
مواقع متعدده از قلم اعلى نازل از حق ميطلبيم
كل بيابند و بآن عمل نمايند انتهى

13 و اينكه مرقوم داشتيد از قبل آنجناب مناجات
مذكور را عرض نمايم در وقت مخصوصى مجدداً
تلقاء وجه عرض شد هذا ما نزل في الجواب مرة
اخرى

14 يا فضل انّ مولى الورى يذكرك لتشكر ربك
العزيز الوهاب قد حضر العبد الحاضر و عرض ما
ناجيت به الله مالك الرقاب انا سمعنا و اجيناك
بهذا اللوح الذى جعله الله مطلع الحيوه لمن في
الأرضين و السموات انك اذا وجدت عرف
بيان الرحمن و سمعت ما تكلم به مكلّم الطور في
اعلى المقام

15 قم و قل لك الحمد يا الهى و سيدى و مالكى
و رازقى و معبى بما انطقتنى بذكرك و عزفتنى
افتك الذى اعرض عنه اكثر الأنام اسئلك
بآياتك الكبرى و ندائك الأحدى الذى ارتفع بين
الأرض و السماء بأن تنزل من سماء جودك و
سحاب رحمتك ما تطمئن به قلوب اودائك على

tranquelize the hearts of Thy loved ones in such wise that the conditions of the world and the might of nations will not frighten them. Verily, Thou art the Powerful over what Thou wilt. There is none other God but Thee, the Mighty, the All-Knowing.”

- 16 Regarding what you wrote about one of the friends of God expressing grief over the believers' involvement with the craft of elixir-making, verily he hath spoken the truth. Indeed, right is with him in prohibiting this act. Multiple Tablets have been revealed from the heaven of divine Will and sent to various regions concerning this. It is most strange that despite clear prohibition, they engage in this futile pursuit. Some souls in Iraq and the Land of Mystery inquired about the known hidden craft. In response, there was revealed from the heaven of the All-Merciful's Will that which was revealed. This servant repeatedly heard from the Blessed Tongue saying that had the questioners not attributed weakness and less than that [to the Manifestation], surely not a word would have been revealed concerning it. He repeatedly and emphatically forbade the servants from engaging in it in the Book. As commanded, you and the trustees of the Cause should wisely and eloquently prevent the friends of Truth from engaging in this pursuit which is, in reality, a waste of life.

- 17 The servant beseeches his Lord to assist His loved ones to do what He loves and is pleased with. Had the accepted souls acted according to what God desired until now, the earth would be witnessed differently now. God willing, it is hoped that henceforth this servant and all may be assisted to act according to the Friend's good-pleasure and occupy ourselves with what is beloved in His presence. May we not speak before hearing and not command before being commanded, that we may be counted among those servants of whom He says: "They speak not before He speaks and act by His command." Steadfast souls should today speak that by which hearts are attracted and all should engage in teaching God's Cause. Although the Cause of Truth has never needed and needs not the help of others, and will soon become evident like fire upon a mountain, yet the likes of this servant who spent precious life engaging in forbidden pursuits should take heed from the utterances of the Revealer of verses and engage in teaching God's Cause, that perchance they may quicken dead souls with the water of life and adorn the heedless with the ornament of awareness. This is the greatest deed, this is the true elixir, and this is the purpose of that which is known in the primal reality.

شأن لا تخوفهم شئون العالم و سطوة الأمم
أنك انت المقتدر على ما تشاء لا اله الا انت
العزیز العلام انتهى

- 16 اینکه مرقوم داشته بودید یکی از دوستان الهی از اشتغال اجباً بصنعت اکسیر اظهار حزن نموده انه نطق بالحق فی الحقیقه حق با ایشانست در نهی این عمل الواح متعدده از سماء مشیت الهیه نازل و باطراف ارسال شد بسیار عجب است با نهی صریح باین عمل لایسمن و لایغنی مشغول شوند بعضی از نفوس در عراق و ارض سر از صنعت معروف مکثوم سؤال نمودند در جواب از سماء مشیت رحمن نازل شد آنچه نازل شد بکرات این عبد از لسان مبارک اصفا نمود که فرمودند اگر سائلین حمل بر عجز و دون آن نمینمودند هرآینه کلمه‌ئی در ذکر آن نازل نمیشد و مکرر عباد را از عمل بآن نهی فرمودند نهیاً عظیماً فی الکتاب حسب الامر آنکه آنجناب و اولیای امر بحکمت و بیان دوستان حق را از اشتغال باین عمل که فی الحقیقه سبب تضییع عمر است منع نمایند انتهى

- 17 یسئل الخادم ربّه بأن یوفق احبائه علی ما یحبّ و یرضی اگر نفوس مقبله تا حال بما اراد الله عمل مینمودند حال ارض غیر ارض مشاهده میشد انشاءالله امید است که از بعد این عبد و جمیع برضای دوست موفق شویم و آنچه لدی وجه محبوبست مشغول گردیم قبل از استماع تکلم ننمائیم و قبل از امر آمر نشویم از عبادی محسوب شویم که میفرماید لا یسبقونه بالقول و هم بامرہ یعملون نفوس مستقیمه باید الیوم بما تنجذب به القلوب تکلم نمایند و کلّ تبلیغ امر الله مشغول گردند اگر چه امر حق محتاج بنصرت غیر نبوده و نیست و عنقریب کالتار علی العلم ظاهر و هویدا گردد ولكن امثال اینعبد که عمر گرانمایه را باشتغال امور منیه صرف مینمودند باید از بیانات منزل آیات متنبه شوند و تبلیغ امر الله مشغول گردند که شاید نفوس مرده را از کوثر حیوان زنده نمایند و غافلین را بطراز آگاهی مزین کنند اینست عمل اعظم و اینست اکسیر حقیقی و اینست مقصود از معروف در حقیقت اولیه

- 18 In most Tablets He hath bidden that ye enlighten the peoples of the earth and guide them unto that which shall profit them. Today the heaven of understanding hath been raised up and the sun of knowledge hath dawned. Let not the opportunity pass by, and deem the time precious. This is a day wherein man can attain unto that which, in any other day, could not be attained were he to possess all the treasures of earth. Today ye hearken unto that which in no other time could be heard. Strive ye that ye may attain unto everlasting remembrance. Such are the loving counsels and blessed admonitions of the Beloved of all creation.
- 18 در اکثر الواح میفرماید اهل ارض را آگاه نمائید و به ما ینفیعهم هدايت كنید امروز سماء ینش مرتفع و آفتاب دانش مشرق فرصت را مگذارید و وقت را غنیمت شمارید امروز روزیست كه انسان قادر است مالك شود امری را كه در غیر این یوم بخزائن ارض كلها مالك نشود امروز اصغا مینمائید آنچه را كه در غیر آن اصغای او ممكن نه جهد نمائید تا ذكر ابدی را مالك شوید اینست نصایح مشفقانه و مواظپ حسنه محبوب امکان انتی
- 19 Concerning what was mentioned about certain laws, that some friends declare them permissible - this evanescent servant hath never heard a word from the Blessed Tongue regarding these matters. Glory be to God! How can any soul, of his own imagination, make such declarations? The duty of this servant and other friends is to keep our gaze fixed upon the Most Glorious Horizon and that which floweth from His Most Exalted Pen. Whatsoever He commandeth, we must accept with our whole souls and arise to fulfill it. As He hath stated in one place - these are His words, exalted be His glory: "In My Name was raised the Standard of 'He doeth what He willeth,' and by My Command was hoisted the Banner of 'He ordaineth what He pleaseth.'"
- 19 اینکه در باره بعض احكام ذكر فرموده بودند كه بعضی از دوستان جواز آنرا اظهار میدارند تا حال این خادم فانی از لسان مبارك در این امورات كلهئ اصغاء ننوده سبحان الله چگونه میشود هر نفسی بخیال خود كلهئ اظهار دارد تكلیف ابعبد و سایر دوستان آنكه بأفق ابدی و ما بظهر من قلبه الأعلى ناظر و مترصد باشیم آنچه امر فرماید بجان پذیریم و بعمل بآن قیام نمائیم چنانچه در مقامی میفرماید قوله عزّ اجلاله باسمی نصبت رأية يفعل ما يشاء و بأمری ارتفع علم يحكم ما يريد انتی
- 20 What right have we to speak of laws before they are revealed? Verily His command must be obeyed, and we, God willing, are among the obedient ones, the acknowledgers, the assured ones.
- 20 ما را چه حدّ آنكه قبل از امر ذكر احكام نمائیم انّ امره مطاع و نحن لو شاء الله من المطيعين المعترفین الموقنین
- 21 Regarding those souls whom you mentioned in the aforementioned incident who were subjected to arrest and imprisonment, this was presented at the Most Exalted, Most Holy Presence. This is what the Tongue of Grandeur pronounced:
- 21 در باره نفوسيكه در واقعه مذكوره مرقوم داشته بودید كه باخذ و حبس مبتلا گشتند در مقام ارفع اقدس عرض شد هذا ما نطق به لسان العظمة
- 22 He is the Remembering One, the Compassionate, the All-Knowing
- 22 هو الذّاكر المشفق العليم
- 23 O Abu'l-Fadl! The Tongue of Glory calls thee from the Prison of 'Akka and gives thee glad tidings of thy Lord's grace, the Lord of all names. When thou hearest this, and attainest, give thanks and say: "Praise be unto Thee, O God of all the worlds!" We desire to make mention of the friends of God who have been seized and imprisoned without evidence or any Book from God, the All-Knowing, the All-Wise. O ye beloved of the Most Merciful! Rejoice in that the Wronged One remembereth you with this remembrance, through which the fragrance of the garment hath been wafted between the heavens and the earth. Ye have borne for My love what no servants have borne before. To this testifieth the Pen of God, the Speaking, the All-Knowing. Be
- 23 يا اباالفضل يناديك لسان الفضل من سجن عكا و يبشرك بعناية ربك مالك الاسماء اذا سمعت و فزت ان اشكر و قل لك الحمد يا الله العاملين انا نريد ان نذكر اولياء الله الذين اخذوا و حبسوا من دون بينة و لا كتاب من الله العليم الحكيم يا احباؤه الرحمن ان افرحوا بما يذكركم المظلوم بهذا الذكر الذي منه فاح عرف القميص بين السموات و الأرضين قد حملتم في حبي ما لا حمله العباد من قبل يشهد بذلك قلم الله الناطق العليم لا تحزنوا عما ورد عليكم قد ورد علينا ما ناه به اهل الفردوس

not grieved at what hath befallen you. There hath befallen Us that which hath caused the denizens of the Most Exalted Paradise and the Highest Heaven to weep, while most of the people remain heedless. They have seized Us time after time, and imprisoned Us again and again, and verily He, from the Most Great Prison, before the faces of all the world, calleth out and saith: "By God! The Day of God hath appeared, and in it the Hidden Mystery and the Treasured Secret have spoken. Verily, there is no God but Me, the Single, the All-Informed."

- 24 O friends! There hath befallen you that which hath befallen the Truth Itself. Praise be to God, ye have committed no wrong but have been wronged; ye have sought to harm no one, yet have been subjected to utmost harm; with perfect kindness ye besought God's mercy for mankind, yet ye beheld the might of vengeance; ye sought freedom, yet were led to captivity. All the trees of Paradise cry out "Blessed are ye!" and their fruits proclaim "Glad tidings unto you!" If no wrong proceedeth from someone, and he acteth not contrary to that which God hath ordained, then whatsoever befalleth him in God's path shall become manifest in the world like a banner upon the hilltops. O beloved of the Most Merciful! Blessed are ye for your patience, and yours is a goodly beginning and end. How beloved are tribulations in the path of the Lord of Names, and how fruitful are hardships in the way of the Peerless Friend! By the life of God! The sovereignty of the world cannot compare with this station, nor can the glory and riches of princes equal it. How many were the nights when beasts and birds and predators were at rest in their lairs and thickets and groves, while ye were in the clutches of enemies.

- 25 The counsel of this Wronged One is that ye should not let go of this most exalted station. Under no circumstances should ye depart from the requirements of human nature. Leave bestial traits and savage ways to those who practice them. Hear and speak not; give, and seek not to receive. God willing, may each of you be seen as a standard of justice and a banner of wisdom. And assuredly through these pure deeds and sanctified, holy characteristics, the lights of justice that have been obscured by the oppression of the oppressors shall shine forth through God's name. Then shall ye see the earth transformed into another earth, and the atoms shall cry out with their loudest voice: "The horizon of justice hath been illumined by the sun of the remembrance of our Lord, the Mighty, the Manifest, the Hearing, the Seeing."

- 26 O people of Sad! O emigrants of the land of Sad! O strangers in the land of Sad! O captives in the land of Sad! The Most Exalted Pen hath not been heedless of you. There hath flowed

الأعلى والجنة العليا والناس أكثرهم من الغافلين قد أخذونا مرّة بعد مرّة وحبسونا مرّة بعد مرّة وأنه في السجن الأعظم امام وجوه العالم ينادى ويقول تالله قد ظهر يوم الله ونطق فيه الغيب المكنون والكنز المخزون انه لا اله الا انا الفرد الخبير

24 ای دوستان بر شما وارد شد آنچه بر نفس حق وارد شده الحمد لله ظلم نمودید و مظلوم واقع شدید در صدد اذیت نفسی نبودید و بمنتهی اذیت مبتلا گشتید از برای خلق بکمال شفقت از حق رحمت خواستید سطوت نعمت دیدید آزادی خواستید باسیری رفتید جمیع اشجار فردوس بطوبی لكم ناطق و اثمار بشری لكم ذا کر اگر از نفسی ظلمی ظاهر نشود و به غیر ما حکم به الله عمل ننماید آنچه بر او وارد شود فی سبیل الله آثار آن در ارض مثل علم علی الأتلال ظاهر و هویدا گردد یا احباء الرحمن طوبی لكم بما صبرتم و لكم حسن المبدء و المآب چه قدر محبوبست بلایا در سبیل مالک اسماء و چه قدر با ثمر است رزایا در ره دوست یگا لعمر الله سلطنت عالم بایستقام برابری ننماید و عزّت و ثروت امرا بآن معادله نکند چه بسیار از لیالی که وحوش و طیور و سباع در اوکار و ایسات و غیاض خود مستریخ بودند و شما در دست اعدا مبتلا

25 وصیت اینمظلوم آنکه اینمقام بلند اعلی را از دست مدهید از شئون انسانیت در هیچ احوال خارج نشوید اخلاق و اطوار سباع و وحوش را باهلهش واگذارید بشنوید و نگوئید عطا نمائید و در صدد اخذ عطا نباشید انشاء الله امام وجوه هر یک از شما علم عدل و رایت عقل مشاهده شود و البته از این اعمال پاک و اخلاق پاکیزه طاهره انوار عدل که از ظلم ظالمین محبوب و مستور است باسم الهی اشراق نماید اذا ترون الأرض غیر الأرض و تنطق الذرات بأعلى النداء قد انار افق العدل بشمس ذکر ربنا المقتدر الظاهر الس

26 "میع البصیریا اهل صا یا مهاجرین ارض صا یا غربای ارض صا یا اسرای ارض صا قلم اعلی از شما غافل نشده در باره شما از او جاری

from It concerning you that which is adorned with everlasting life. It hath fulfilled what was due to the Truth; what remaineth is for you to preserve this station. God willing, may ye appear amongst mankind with perfect sanctification and detachment, with compassion, bounty, and loving-kindness. No deed hath ever been, nor shall ever be, lost in the sight of God. Those souls from among you who have ascended to the Most Exalted Horizon have attained such glory and bounty as all the world is powerless and incapable of reckoning. O people of Sad! Harken unto that which the Tongue of Grandeur hath spoken before and speaketh at this moment - that which shall gladden your eyes and rejoice your hearts. He, verily, is the Mighty, the All-Bestowing. Your names have been inscribed by the Most Exalted Pen in numerous Tablets. To this beareth witness the Lord of Names, while seated upon the throne of His Name, the All-Chosen. In the path of God ye have endured that which caused the rocks to cry out and the mountains and hills to lament. Sorrows have befallen you in this Cause; ere long shall ye find yourselves in joy from your Lord, the Mighty, the All-Knowing. Rejoice in that the Wronged One remembereth you and giveth you glad tidings of that which hath been ordained for you by God, the Lord of all mankind.

- 27 We make mention of everyone who hath ascended in foreign lands while migrating in the path of God, the Lord of spirits. The light shining from the horizon of the will of the Lord of Names be upon you and upon those who have arisen to aid the Cause of their Lord through wisdom and utterance. I bear witness that ye believed in God when every idolater and doubter denied Him. Ye turned towards the Most Exalted Horizon and hearkened unto the call of your Lord, the Lord of Names, and were afflicted with trials when the call of God, the Lord of Lords, was raised. Blessed are ye and blessed is he who remembereth you after your ascension to a station beyond the remembrance of all servants. Thus crowed the Cock of the Throne and cooed the Dove of Justice when darkness encompassed all regions.

- 28 Praise be unto the Desired One of the world, through Whose ocean of bounty all have been embraced. Every soul mentioned in your letter hath been blessed with divine favors, especially yourself and the wife of he who beareth the Name 66, upon whom be all the most glorious Glory of God. Likewise for the honored ones Buzurg and Shir-'Ali, upon both of whom be the Glory of God, wondrous and exalted Tablets have been revealed and sent. God willing, they shall attain unto them. I swear by the Truth that all that existeth and is visible cannot equal even one of these Tablets. All have been blessed with divine mention in this time. You have repeatedly been blessed

شد آنچه که بحیوة جاودانی مزین است آنچه بر حق بود ادا فرمود آنچه بر شماسست حفظ اینقام است انشاءالله بکمال تقدیس و تنزیه و شفقت و عنایت و مهربانی مابین ناس ظاهر باشید هیچ عملی عندالله ضایع نشده و نخواهد شد نفوسیکه از شما باقی اعلی صعود نمودند بعزت و نعمتی فائزند که جمیع عالم از احصای آن عاجز و قاصرند یا اهل الصاد ان استعوا ما نطق به لسان العظمة من قبل و ينطق في هذا الحين بما تقر به عيونكم و تفرح به قلوبكم انه هو العزيز الوهاب قد نزلت اسمائكم من القلم الأعلى في الواح شتى يشهد بذلك مالک الأسماء اذ كان مستویاً على عرش اسمه المختار قد ورد عليكم في سبيل الله ما صاحت به الصخرة و ناحت الجبال و الآكام قد اخذتكم الأحران في هذا الأمر سوف تجدون انفسكم في فرح من لدن ربكم العزيز العالم ان افرحوا بما يذكرکم المظلوم و یبشركم بما قدر لكم من لدی الله مالک الأنام

27 و نذكر كل من صعد في ديار الغربة اذ كان مهاجراً في سبيل الله مالک الأرواح النور المشرق من افق ارادة مالک الأسماء عليكم و على الذين قاموا على نصرة امر ربهم بالحكمة و البيان اشهد انكم آمنتم بالله اذ كفر به كل مشرك مرتاب قد اقبلتم الى الأفق الأعلى و سمعتم نداء ربكم مالک الأسماء و فزتم بالبلاء اذ ارتفع نداء الله رب الأرباب طوبى لكم و لمن يذكرکم بعد صعودکم الى مقام انقطعت عنه اذكار العباد كذلك دلح ديك العرش و هدرت حمامة العدل اذ احاطت الظلم من في الآفاق انتهى

28 حمد مقصود عالم را که رشحات بحر عنایتش جمیع را اخذ نمود هر نفسیکه در کتاب آنجناب مذکور بود بعنایت حق فائز شد و مخصوص آنجناب و ضلع جناب اسم ۶۶ [الله] ج م علیه من کل بهاء ابها و همچنین مخصوص جناب بزرگ و شیر علی علیهما بهاء الله الواح بدیعه منیعه نازل و ارسال شد انشاءالله بآن فائز شوند قسم بحق که معادله نمی نماید بیکی از الواح آنچه موجود و مشهود است جمیع بذکر الهی اینکزه فائز شدند

with wondrous verses from the tongue of the Divine Unity in this letter, and moreover the Most Holy, Most Exalted Tablet hath been revealed especially for you. Similarly have the emigrants to the land of Sad been adorned with the ornament of God's mention, and regarding those souls who have ascended to the Most Exalted Horizon, wondrous and sublime verses have been revealed. Today no deed or mention remaineth hidden. This evanescent servant beseecheth and imploreth God to assist all to preserve their stations and to give them to drink from the choice wine of steadfastness. He is the Powerful, the Mighty, and He is the All-Hearing, the All-Seeing.

- 29 Regarding your mention of Aqa Muhammad-Rida and Aqa Mirza 'Ali, upon both of whom be the Glory of God, and your request that their names be presented at the Most Exalted Threshold that they might attain unto divine bounties - as per your request this was presented, and two Most Holy, Most Exalted Tablets were revealed from the heaven of grace and sent. Deliver these unto them that they may drink therefrom the choice wine of their Lord's mercy, the Bestower, the Generous. I request that on behalf of this evanescent one you convey profound and exalted greetings to them and to all the friends in that land. God the All-Knowing beareth witness that this evanescent one is occupied with the mention of the friends most of the time. God willing, may we all be assisted to serve the Cause of God in a manner befitting this wondrous Day.

- 30 Glory be upon you and upon the friends of God, they who shall fear not, neither shall they grieve.

آنجناب مکرراً از لسان احدیه بآیات بدیعه در اینکتوب مرزوق شده و علاوه لوح امنع اقدس هم مخصوص آنجناب نازل و همچنین مهاجرین ارض صاد بطراز ذکر الهی مزین گشتند و در باره نفوسیکه بأفق اعلی صعود نمودند آیات بدیعه منیعه نازل امروز هیچ عملی و هیچ ذکر مستور نبوده و نیست این خادم فانی از حق سائل و آمل که جمیع را بحفظ مقامات خود مؤید فرماید و از رحیق استقامت بنوشاند اوست قادر و توانا و اوست شنوا و بینا

29 و اینکه ذکر آقا محمد رضا و جناب آقا میرزا علی علیهما ۹۶ [بهاء الله] را نمودید و مرقوم فرمودید در ساحت امنع عرض شود شاید بفیوضات ربّانیه فائز شوند حسب الاستدعای آنجناب عرض شد و دو لوح امنع اقدس از سماء عنایت نازل و ارسال شد بایشان برسانید لبشرها منهما رحیق رحمة ربهما المعطى الکرم استدعا آنکه از جانب این فانی خدمت ایشان و جمیع دوستان آن ارض تکبیر بلیغ منیع برسانید حقّ علیم گواه است که اینفانی در اکثر احوال بذكر دوستان ذاکر و مشغول است انشاءالله جمیع مؤید شویم بر خدمت امر الله بآنچه لایق این یوم بدیع است

30 البهاء علی جنابک و علی اولیاء الله الذین لا خوف علیهم و لا هم یحزنون

INBA08:326ax, INBA22:283x, INBA45:021.07x, BLIB_Or15732.126, AFG.046-058

BH06910

To: *Zaynul-Muqarrabin*

Date: 1298-07-05 [1881-Jun-3]

- 1 He is God, exalted is He in might and power
- 2 Praise be to God Who was and will be as He has been, and He is the One Who bestowed favors and showed generosity and made known and taught and inspired utterance. Verily He

1 هو الله تعالى شأنه العظمة والاقترار

2 الحمد لله الذي كان ويكون بمثل ما قد كان وهو الذي انعم واکرم وعرف وعلم واهم البیان انه لهو الرحمن لا اله الا هو الناطق فيکل الاحیان

is the All-Merciful - there is no God but Him, the One Who speaks at all times.

- 3 To continue: this evanescent one's petition to your eminence is that his honor Mirza Abu'l-Fadl Gulpaygani, upon him be the glory of God, wrote a letter to this evanescent one with the purpose that it be submitted and a reply be sent. Now a letter from this servant along with six holy and exalted Tablets has been sent. If there is opportunity, may your eminence observe them and make copies, otherwise if there is mail service, send them, as they must reach him quickly.

- 4 According to the command, if someone goes to the land of Najafabad and Ardistan, or if a letter from that honored one arrives, write without attribution that the croakers and birds of night and the book of Sijjin and leaves of fire which were mentioned in divine Tablets from Iraq and the Land of Mystery and Akka have appeared and continue to appear in all places. God willing, may assured souls be confirmed in the most great steadfastness and appear in such wise that the deniers find no opportunity for denial - that is, may they rend asunder the veils of idle fancies through the power of revealed verses and manifest evidences, and surely the manifestations of vain imaginings will turn toward the lands of the All-Merciful carrying with them the book of Sijjin and tablets of fire. By the life of God! Verily he who wrote and sent them has fabricated lies against God, the Protector, the Self-Subsisting. It behooveth him not to speak a word. Thus hath the Tongue of Grandeur spoken, yet most of the people perceive not.

- 5 If you deem it advisable, inform other places as well. The glory be upon you and upon those with you. End. The servant. 5 Rajab 1298.

3 و بعد عرض اینفانی خدمت حضرت عالی آنکه جناب آقا میرزا ابوالفضل گلپایگانی علیه بهاء الله مکتوبی باینفانی نوشتند و مقصود آنکه عرض شود و جواب ارسال گردد حال مکتوبی از اینعبد مع الواح (۶) منیعه مبارکه ارسال شد اگر مجال هست آنحضرت ملاحظه فرمایند و سواد بردارند والا اگر پوسته می رود ارسال دارند چه که زود باید بایشان برسد

4 حسب الأمر آنکه اگر نفسی بارض نجف آباد و اردستان می رود و یا مکتوب آنجناب می رسد من غیر آدم بنویسد ناعقین و طیور لیل و کتاب سحی و اوراق نار که از عراق و ارض سر و عکا در الواح الهی مذکور بود ظهور آن در جمیع اماکن شده و میشود انشاء الله نفوس مطمئنه مؤید شوند بر استقامت کبری و بقسمی ظاهر شوند که معرضین را مجال اعراض نماند یعنی بقوه آیات منزله و بینات ظاهره حجاب اوهام را خرق نمایند و البته مظاهر ظنون ببلاد رحمن توجه کنند کتاب سحی و الواح نار هم همراه دارند لعمر الله انّ الذی کتبها و ارسلها اقتری علی الله المهیمن القیوم لا ینبغی له ان یتکلم بکلمة کذلک نطق لسان العظمة و القوم اکثرهم لا یسعون

5 بجاهای دیگر هم مصلحت بدانید اخبار نمائید البهاء علیک و علی من معک انتهی خادم ه رجب سنه ۱۲۹۸

BLIB_Or15700.277bx, BLIB_Or15711.120ax,
BRL_DA#310

BH03782

To: Muhammad Mustafa Baghdadi, in Beirut

Date: 1298-07-05 [1881-Jun-3]

- 1 He is God, exalted be His station, the Greatness and the Power
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who hath spoken that which the servant is powerless to comprehend, and Who hath heard the call of the sincere ones and responded in such wise as the pen is impotent to describe. Glorified and exalted is He above what I or any other describe Him. My spirit be a sacrifice for your steadfastness!
الحمد لله الذي نطق بما عجز عن عرفانه الخادم وسمع نداء المخلصين واجاب بما يعجز عن تحريره الراقم سبحانه وتعالى عما اصفه ويصفه الواصفون روحى لقيامكم الفداء
- 3 Your letter brought me joy and your missive stirred me, for it kindled the fire of longing in my heart and soul. When I read and understood it, I presented it before Him Who commanded all to unite on the Day of the Call. He spoke, and His sweetest utterance was: "Blessed is he who hath heard and recognized and sought and received and sent."
قد سرّنى خطابكم وهزّنى كتابكم بما اوقدت نار الاشتياق فى القلب والفؤاد فلما قرأت وعرفت حضرت وعرضت عند من امر الكل بالاتحاد فى يوم التناد قال وقوله الأهل طوبى له بما سمع وعرف وطلب واخذ وارسل
- 4 O Muhammad-i-Mustafa! We have commanded all to wisdom, yet We see ignorance and heedlessness among My loved ones. They must preserve the Tablet as they preserve their eyes, nay rather even more carefully, would they but understand. We see, and thou seest, the lassitude of the loved ones and the disarray of their affairs. Ask God to unite their company - that is, their minds - and make them among those who establish their affairs upon a firm, solid and impregnable foundation. Praise be to God, the Lord of the worlds. The Glory be upon thee and upon all thy family.
يا محمد قبل مصطفى انا امرنا الكل بالحكمة و نرى من احبائى الجهالة والغفلة لهم ان يحفظوا اللوح كما يحفظون عيونهم بل اعظم لوهم يفقهون نرى وترى كسالة الاحباء وتشتت امورهم فاسئل الله بأن يجمع شملهم اى عقولهم ويجعلهم من الذين يجعلون بنیان امورهم على اساس ثابت محكم متين الحمد لله رب العالمين البهاء عليك وعلى اهلك اجمعين انتهى
- 5 The servant beseecheth his Lord to assist the travelers in what behooveth them on roads and paths, by sea and land, on mountains and hills. We beseech Him, exalted be He, to make you the finder of what they have lost, the retriever of what they have dropped, the restorer of what they have ruined, and the reformer of what they have corrupted. I pray and offer peace and magnification upon your honor and upon those with you and upon God's sincere, grateful and content loved ones, then upon all of them.
يسئل الخادم ربه بأن يؤيد المسافرين على ما ينبغي لهم فى الطرق والسبل والسفينة والبرية والجبال والاكام ونسئله تعالى بأن يجعلكم موجد ما فقدوا واخذ ما سقطوا و عامر ما خربوا ومصلح ما افسدوا واصلى واسلم واكبر على حضرتكم وعلى الذين معكم وعلى احباء الله المخلصين الشاكرين القانعين ثم عليهم اجمعين
- 6 The servant 5 Rajab 1298
خادم فى ٥ رجب سنة ١٢٩٨

LOG#0326x

BLIB_Or15700.268, BLIB_Or15711.119b

BH02347

To: Muhammad Rahim Attar

Date: 1298-07-14 [1881-Jun-12]

- 1 In the Name of Him by Whom the ocean of utterance surgeth 1 بسم الذى به ماج بحر البيان
- 2 This is a light sent down by the All-Merciful, which He hath dispatched in the form of a Tablet and made it glad tidings from His presence to all who are in the heavens and earth. Through it the sincere ones behold what hath been veiled from the eyes of the people, and those near unto God turn toward His sanctified and mighty and all-knowing countenance. 2 نور انزله الرحمن و بعثه على هيئة اللوح و جعله بشارة من عنده الى من فى السموات و الارضين به يرى المخلصون ما ستر عن بصر القوم و يتوجه المقربون الى وجه الله المقدس العزيز العليم
- 3 O Pen! Make mention of him who left his homeland, seeking his most exalted homeland - the station wherein the Lord of all beings proclaimeth: "There is none other God but Me, the All-Hearing, the All-Informed." He traversed land and sea until he reached the shore of the Most Great Sea, from whose waves can be heard what Moses heard on the most exalted and ancient Sinai - the spot whereon was established the mighty throne of God. Blessed art thou for having purposed, arrived, attained unto the presence, and heard the call of the Wronged One while imprisoned in this mighty fortress. Know thou the station of this most great station, then give thanks to thy Lord, the Generous Bestower, Who aided thee to attain this Cause which was inscribed in God's books of old, and gave thee to drink of the Kawthar of reunion from the hands of His mercy which have preceded all worlds. 3 ان يا قلم ان اذكر من خرج عن وطنه قاصداً وطنه الأعلى المقام الذى فيه ينطق مالك الورى انه لا اله الا انا السامع الخبير انه قطع البر و البحر الى ان ورد شاطئ البحر الأعظم الذى يسمع من امواجه ما سمعه الكليم فى طور اسى القديم المقام الذى فيه استقر عرش الله العظيم طوبى لك بما قصدت و وردت و حضرت و سمعت نداء المظلوم اذ كان مسجوناً فى هذا الحصن المتين ان اعرف مقام هذا المقام الأعظم ثم اشكر ربك المعطى الكريم الذى ايدك على هذا الأمر الذى كان مسطوراً فى كتب الله من قبل و سقاك كوثر الوصال من ايدى رحمته التى سبقت العالمين
- 4 In the name of the Peerless Friend, hearken in the Persian tongue to the divine call, that the sweetness of the call may so attract thee to a station wherein the evanescent affairs of the world shall not occupy thee for a single moment nor hold thee back from the Lord of Names. That which hath proceeded from thee in the path of God hath been recorded by the Most Exalted Pen in God's Book. Arise to serve the Cause with utmost joy and assurance, with spirit and fragrance. Soon all that is visible shall vanish and pass away, while that which endureth and lasteth is the word that hath been revealed from the Most Exalted Pen concerning thee. 4 بنام دوست يگنا بلسان پارسى نداى الهى را بشنو تا لذت ندا ترا بمقامى جذب نمايد كه شئونات فانيه دنيا در هيچ آتى از اوان مشغول نسازد و از مالك اسماء باز ندارد آنچه در سبيل حق از تو ظاهر شد در كتاب الهى از قلم جلى ثبت شده بكمال فرح و اطمينان و روح و ريحان بخدمت امر قيام نما عنقریب آنچه مشاهده ميشود غايب و فانى خواهد شد و آنچه باقى و پاينده است كلمه ايست كه از قلم اعلى در باره تو نازل شده
- 5 Convey My greetings to them that drink of the choice-sealed wine, that all may arise as becometh their relationship to God and as beseemeth His Day. The deeds of the people of Baha must needs be witnessed among the deeds of the people of the earth even as the sun - manifest, brilliant and resplendent. Say: This is a day wherein man can possess that which shall endure 5 شاربان رحيق مختوم را از قبل اين مظلوم تكبير برسان تا كل بما ينبغى لنسبتهم الى الله و ما يليق ليومه قيام نمايد انشاء الله بايد اعمال اهل بها مابين اعمال اهل ارض بمثابة آفتاب واضح و منير و روشن مشاهده شود بگو امروز روزيست كه انسان ميتواند مالك شود امير را كه ذكرش

as long as the kingdom of earth and heaven endureth. Let not time slip away, but strive to attain this most exalted station, this greatest nobility and mightiest favor. We beseech God to make all aware and give them to drink from the Kawthar of steadfastness. This is the greatest of all deeds and the mightiest thereof. Ask God to grant all success in this. Verily He is the Powerful, the Mighty.

- 6 Glory be upon thee and upon them and upon those who have drunk of the Kawthar of steadfastness in this most ancient, most holy, mighty and glorious Cause.

بدوام ملک و ملکوت پابنده ماند وقت را از دست مدهید و جهد کنید تا باین مقام اعلی و شرافت کبری و نعمت عظمی فائز شوید و از حق میطلبیم که کل را آگاه نماید و از کوثر استقامت بنوشاند این است اعظم اعمال و اکبر آن فاسئل الله ان یوفق کلّ علی ذلک انه لهو المقتدر القدير

6 البهاء علیک و علیهم و علی من فاز بکوثر الاستقامة فی هذا الأمر الأقدم الأقدس العزیز العظیم

INBA23:147

BH02743

To: *Haji Mirza Muhammad Ab Muhajir, in Tihiran*

Date: 1298-07-14 [1881-Jun-12]

- 1 In the Name of Him through Whom the Gate of Utterance was opened!
- 2 O Pen of the All-Merciful! Make mention of him who was named Muhammad in the Kingdom of Names, who, when the Call of Glory was raised from the Supreme Horizon, turned towards it and responded, while every doubtful misbeliever turned away.
- 3 Thou art he who journeyed to Zawra, traversing the paths until thou didst enter the seat of the Throne and didst hear the call of God, the Lord of Lords. Thou didst hasten and present thyself, and didst arise before the Gate which the Concourse on High circle round at all times. Blessed art thou, for thou didst drink the choice wine of reunion and didst attain unto that which was promised in the Scriptures of God, the Lord of the Beginning and the End. I bear witness that thou didst believe when the horizon of Manifestation was illumined by the Sun of Knowledge, and thou didst hear for the sake of God the taunts of every opponent, and didst bear in His love what most of the servants were powerless to bear. Upon thee be My glory and the glory of them that are in the most exalted Paradise, and the glory of those who circle round the Throne at eventide and at dawn.

1 بسم الذی به فتح باب البیان

2 ان یا قلم الرحمن ان اذکر من سَمی بمحمد فی ملکوت الأسماء الذی اذا ارتفع نداء الکبریاء من الأفق الأعلى اقبل و توجه و اجاب اذ اعرض عنه کل مشرک مرتاب

3 انت الذی اقبلت الی الزوراء و قطعت السبل الی ان دخلت مقر العرش و سمعت نداء الله ربّ الأرباب قد سرعت و حضرت و قمت لدى باب طافه الملاء الأعلى فی اللیالی و الأيام طوبی لک بما شربت ریحق الوصال و فزت بما کان موعوداً فی صحف الله مالک المبدء و المآب اشهد انک آمنّت اذ انار افق الظهور بشمس العرفان و سمعت فی الله شماتة کل معرض و حملت فی حبه ما لا حمله اکثر العباد علیک بهائی و بهاء من فی الفردوس الأعلى و بهاء الذین یطوفون العرش فی العشی و الاشرق

4 We make mention of thy son from whom We perceived the fragrance of My love. We testify that he soared in My atmosphere, heard My call, drank the Kawthar of My bounty, turned toward My horizon, spoke My praise and confessed that which the Tongue of Grandeur did confess: that there is none other God but Me, the Mighty, the All-Bestowing. He was named Fath'u'llah in the Book of his Lord, and the Supreme Pen hath mentioned him in diverse Tablets, as the Mother Book doth testify. We were with him when he ascended unto Us. By My life! We found from him the fragrance of sanctity. When he ascended, the Concourse on High welcomed him with luminous standards until he entered a station whereof were but a needle's eye to be revealed, all things would cry out: "By God, this is a noble station!" Upon him be My glory and My mercy and My bounty which hath preceded all created things.

5 We make mention of thine other son. Verily thy Lord is the Mighty, the All-Forgiving. We have forgiven him as a token of Our grace and mercy from Our presence, and have ordained for him that which rejoiceth the hearts of the righteous. Thus hath My bounty encompassed My loved ones who have turned toward My horizon and My face while most of the people in the lands turned away. The glory be upon thee and upon them both and upon those who have ascended to the Supreme Companion in the name of their Lord, the Most Glorious, Who proclaimeth from the Most Great Prison that there is none other God but Him, the Mighty, the All-Knowing.

4 و نذكر ابنك الذي وجدنا منه عرف حتى نشهد
أنه طار في هوائى و سمع ندائى و شرب كوثر
عنايتى و اقبل الى افقى و نطق بثنائى و اقربا اقر
به لسان عظمى انه لا اله الا انا العزيز الوهاب
انه سمى بفتح الله فى كتاب ربه و ذكره القلم الأعلى
فى الواح شتى يشهد بذلك ام الكتاب انا كما معه
اذ صعد الينا لعمري وجدت منه عرف التقديس
فلما صعد استقبله الملائة الأعلى بأعلام نوراء الى
ان دخل مقاماً لو يظهر منه اقل من سم الابرة
لتنادى الأشياء كلها تالله هذا مقام كريم عليه
بهائى و رحمتى و عنايتى التى سبقت الكائنات

5 و نذكر ابنك الآخر ان ربك هو العزيز الغفار انا
غفرناه فضلاً من عندنا و رحمة من لدنا و قدرنا
له ما تفرح به افئدة الأبرار كذلك احاط فضلى
احبائى الذين اقبلوا الى افقى و توجهوا الى وجهى
اذ اعرض عني اكثر من فى البلاد البهاء عليك و
عليهما و على الذين صعدوا الى الرفيق الأعلى باسم
ربهم الأبهى الذى ينطق فى السجن الأعظم انه
لا اله الا هو العزيز العلام

INBA18:329, BLIB_Or15715.312b

BH03958

To: Muhammad Karim Attar, in Tihiran

Date: 1298-07-14 [1881-Jun-12]

1 He dawneth above the horizon of eternity

2 O Karim! Muhammad-Rahim, after circumambulating the House, turned towards its Builder and Establisher. Through divine bounty he traversed land and sea and arrived at the shore of the Most Great Ocean - the place from which the Divine Call is raised. Blessed are they whom the affairs of the world have not prevented from the supreme horizon.

1 هو المشرق من افق البقاء

2 يا كريم جناب محمد رحيم بعد از طواف بيت بىانى
و محقق آن توجه نمود و از عنايت الهى بر و بحر
را طى كرد و بشاطى بحر اعظم مقاميكه نداى
الهى مرتفعست وارد شد طوبى از براى نفوسيكه
شؤونات دنيا ايشانرا از افق اعلى منع نمود

- 3 Convey My greetings to the friends in that land and say: God willing, you must arise to serve the Cause of the Beloved of all creation with perfect steadfastness and composure, in such wise that neither the power of the mighty nor the hosts of the earth shall prevent you from the Creator of heaven.
- 3 دوستان آن ارض را تکبیر برسان و بگو انشاءالله باید بکمال استقامت و اطمینان بر امر محبوب امکان قیام نمائید بشأنی که قوت اقویا و جنود ارض شما را از فاطر سماء منع ننماید
- 4 In one place this good, firm and blessed word was revealed from the Kingdom of the All-Merciful's utterance: Some of the friends are observed to be fearful. Of what should they fear, and of whom? This mansion of clay hath no worth, and these earthly temples have no station. Were they to act according to that which was revealed in the Book, they would observe that a fly is more excellent in God's sight than every heedless learned one and every doubting ruler.
- 4 در مقامی اینکلمه طیبه محکمه مبارکه از ملکوت بیان رحمن نازل بعضی از دوستان خائف مشاهده میشوند خوف از برای چه و از که این گل آباد قدری نداشته و این هیاکل تراپیه را شأنی نه اگر به ما نزل فی الکتاب عامل شوند مشاهده مینمایند که ذباب افضل است عندالله من کل عالم غافل و من کل آمر مرتاب
- 5 Their martyrdom is not so cheap as to fall to the hand of everyone and for every soul to attain unto it. By God's life! It is a precious gem whose weight and worth none hath known save God, the Distinguisher, the All-Knowing, the All-Wise.
- 5 شهادتیم این قدر ارزان نیست که بدست هر کسی افتد و هر نفسی بآن فائز گردد لعمرالله جوهریست گران بها لم یطلع بوزنها و ثمنها الا الله المميز العليم الحكيم
- 6 Say: O friends! Know your own worth and relinquish not your stations. Soon that which is mentioned and witnessed shall be concealed, and that which hath been ordained for you shall remain and endure. With perfect wisdom, an illumined heart and penetrating vision, journey through the horizons and within yourselves, and take heed.
- 6 بگو ای دوستان قدر خود را بدانید و مقامات خود را [از] دست مدهید عنقریب آنچه مذکور و مشهود مستور شود و ما قدر لكم باقی و دائم مشاهده گردد بکمال حکمت و قلب منیر و بصر حدید در آفاق و انفس سیر نمائید و پند گیرید
- 7 The Glory be upon thee and upon My loved ones in that place.
- 7 البهاء علیک و علی احبائی فی هناک

INBA18:328, BLIB_Or15719.180a

BH05121

To: wife of Jinab-i-Hi Sin, in Tihiran

Date: 1298-07-14 [1881-Jun-12]

- 1 He is the One manifest from the horizon of utterance. This is a Book which the All-Merciful hath sent down unto a leaf from among the leaves of the Lote-Tree of utterance, that it might draw her unto a station wherein she shall behold in the world naught save the radiance of the lights of My Most Great Name - the Name at whose appearance the idols have wailed and every ignorant one remote from God hath been sorely troubled.
- 1 هو الظاهر من افق البيان کتاب انزله الرحمن لورقة من اوراق سدره البيان لیجذبها الى مقام لا ترى فی العالم الا تجلی انوار اسمی الأعظم الذی اذا ظهر ناحت الأصنام واضطرب کل جاهل بعید

- 2 O My leaf! Harken thou unto My call. Verily, there is no God but Him, the All-Hearing, the All-Seeing. Cast away what is with the people and take what hath come unto thee from God, the Bestower, the Bountiful. Indeed, there hath been sent down unto thee each year a Book that all the treasures of the earth cannot equal. To this beareth witness He Who is established upon the throne of His Great Name.
- 3 Hold thou fast unto the cord of thy Lord's tender mercy, then speak forth that which the Most Great Spirit teacheth thee from this noble station.
- 4 O my God, my Beloved, and He Who is mentioned in my heart! I beseech Thee by the Name which Thou hast made a lamp unto Thy servants, a herald unto those near unto Thee, and a sun in the heaven of Thy knowledge, that Thou aid me in that which Thou lovest and art pleased with. Verily, Thou art the Lord of all beings and the Dayspring from the Most Exalted Horizon. Thou givest and withholdest. There is no God but Thee, the Forgiving, the Merciful.
- 5 O my Lord! Disappoint me not of that which Thou hast ordained for Thy chosen ones, and withhold not from me that which Thou hast desired for Thy handmaidens who have voiced Thy mention and praise and who have circled round Thy mighty throne. The glory be upon thee and upon them and upon those who are with thee, from God, the Lord of all worlds.
- يا ورقتي ان استمعي ندائي انه لا اله الا هو السامع البصير ضعي ما عند الناس و خذي ما اتاك من لدى الله المعطي الكريم قد نزل لك في كل سنة كتاب لا تعادله خزائن الأرض يشهد بذلك من كان مستوياً على عرش اسمه العظيم
- تمسكي بحبل عناية ربك ثم انطقي بما يعلمك الروح الأعظم من هذا المقام الكريم
- يا الهى و محبوبى و المذكور فى قلبى اسئلك بالاسم الذى جعلته سراجاً لعبادك و بشيراً لأرقائك و شمساً لأفق سماء عرفانك بأن تؤيدنى على ما تحب و ترضى انك انت مولى الورى و المشرق من الأفق الأعلى تعطى و تمنع لا اله الا انت الغفور الرحيم
- اى رب لا تخيبنى عما كتبت لأصفيائك و لا تمنعنى عما اردته لامائك اللأى نطقن بذكرك و ثنائك و طفن عرشك العظيم البهاء عليك و عليهن و على من معك من لدى الله رب العالمين

INBA18:062

BH05722

To: Muhammad Quli who has attained, in Tihiran

Date: 1298-07-14 [1881-Jun-12]

- 1 In the name of the one all-knowing God
- 2 All things have testified to the greatness of the Manifestation of God, yet the servants remain heedless of His appearance and are devoted to the idols of their desires. How excellent is the state of the one who, through the Name of the Lord of all beings, has rent asunder the veils of idle fancies and has attained unto the ultimate goal and the most exalted horizon.
- بنام یگا خداوند دانا
- جميع اشیاء شهادت داده اند بر عظمت ظهور الله ولكن عباد از ظهور غافل و باصنام هوى عاكف نيكوست حال نفسيكه باسم مالك انام حجات اوهام را خرق نمود و بغایت قصوى وافق اعلى فائز گشت

- 3 Whosoever today attains unto the recognition of God, it is as though he has attained unto the recognition of all the Prophets and Messengers from the beginning that has no beginning unto the end that has no end. This wondrous Day has no peer or likeness. Every eye that beholds Him is the sovereign of all eyes, and every tongue that makes mention of Him is the lord of all tongues. Blessed is the heart that has turned unto Him, blessed the foot that has hastened unto Him, and blessed the hand that has taken hold of the Book of God, the All-Compelling, the Self-Subsisting.
- 4 We counsel thee to that which is today the cause of the exaltation of the Cause. Beseech God that He may enable thee to hearken unto His utterance, for should anyone discover the sweetness of His utterance, all the peoples of the world would be powerless to alter it. Place thy trust in all things in God, thy Lord, and say: Sufficient unto me is God, and excellent is He as a Guardian. There is none other God but Him, the Mighty, the Beautiful.

3 هر نفسی الیوم بعرفان الله فائز شد مثل آنست که
بعرفان نبیین و مرسلین از اول لا اول الی آخر لا
آخر فائز بوده و هست این یوم بدیع را مثل و
مانندی نبوده و نیست هر چشمی مشاهده نمود
او سلطان چشمهاست و هر لسانی بذکرش فائز
گشت او مالک لسانهاست نعیماً لقلب اقبل و
لرجل سرع ولید اخذت کتاب الله المهیمن القیوم

4 وصیت مینمائیم ترا بآنچه الیوم سبب ارتفاع امر
است از حق بجواه تا ترا مؤید فرماید بر اصغای
بیانش چه اگر نفسی لذت یابازا بیابد اهل امکان
قادر بر تحریف او نبوده و نخواهند بود توکل فی
کلّ الأمور علی الله ربّک و قل حسبی الله و نعم
الوکیل لا اله الا هو العزیز الجمیل

INBA18:555, AQA7#410 p.194

BH06015

To: *Abdu'l-Husayn, in Tihiran*

Date: 1298-07-14 [1881-Jun-12]

- 1 In the Name of the Beloved of the Worlds!
- 2 Your name is beloved. God willing, may you attain to all that befits this name. Your turning and devotion, and whatsoever you have done for the sake of God, all are evident and manifest before the Wronged One. Not an atom's weight of deeds remains hidden from the Self-Sufficient, the Exalted. Be as you were before. Verily your Lord is the All-Seeing, the All-Informed.
- 3 Convey greetings from the All-Merciful to them that circle round the Kaaba of divine knowledge and say: Should all the writers of the earth gather together and attempt to describe this most mighty, most holy Day as it truly is, they would surely find themselves powerless to do so.
- 4 Know ye your station and hold fast in all conditions with the most great steadfastness. The beginning of the Cause is the

1 بنام محبوب عالمان

2 اسمت محبوبست انشاءالله بآنچه سزاوار این
اسمست فائز باشی اقبال و توجهت و آنچه لوجه
الله عمل نمودی کلّ لدی المظلوم واضح و مشهود
ذرهئی از اعمال نزد غنی متعال مستور نبوده
و نیست کن کما کنت من قبل ان ربّک لهو
الشاهد الخبیر

3 طائفان کعبه عرفان را از قبل رحمن تکبیر
برسان و بگو اگر جمیع کتاب ارض جمع شوند
و اراده نمایند وصف این یوم امع اقدس را علی
ما هو علیه احصا کنند البتّه خود را عاجز مشاهده
نمایند

4 قدر خود را بدانید و در کلّ احوال باستقامت
کبری متمسک باشید اول امر معرفه الله است

knowledge of God and its end is steadfastness therein. Stations have been ordained for you the radiance of whose lights the eyes of men are powerless to behold. God willing, may ye be assisted to preserve these stations.

- 5 Soon shall appear in the world the signs and fruits of whatsoever ye have witnessed and heard in the path of God. Verily He is the Bearer of Glad-Tidings, the All-Knowing, the All-Informed.

و آخر آن استقامت بر آن مقدر شد از برای شما مقاماتی که عیون عباد از مشاهده اشراقات انوارش عاجز و قاصر است انشاء الله بر حفظ این مقامات مؤید شوید

5 زود است که آثار و اثمار آنچه در سبیل الهی دیدید و شنیدید در ارض هویدا و آشکار گردد آنکه هو المبشر العلم الخیر

BLIB_Or15715.313a

BH06238

To: Aqa Siyyid Abdul-Hadi

Date: 1298-07-14 [1881-Jun-12]

- 1 He is the Most Mighty, the Most Holy, the Most Glorious!
- 2 The atoms have testified to the Revealer of Verses, while the people of veils are in a mighty stupor. Heedlessness hath so seized them that they are prevented from hearkening unto this Call whereby those in the graves have arisen and the Mount hath spoken. The Dayspring of Revelation hath appeared, wherein the All-Merciful proclaimeth with loudest voice: "The Kingdom belongeth to Him Who speaketh the truth. Verily, He is the One promised in the Books of God, the Lord of the worlds."
- 3 O thou who art attracted by the verses of thy Lord and enkindled with the fire of His love! Be thou immersed in the ocean of praise and thanksgiving, inasmuch as the Lord of all being hath remembered thee from His most exalted horizon with this wondrous and glorious remembrance. Let not the affairs of men grieve thee and keep thee from the Lord of decree. Cast aside what the people possess, holding fast to the cord of the bounty of thy Lord, the All-Bountiful.
- 4 Blessed art thou for having attained unto the remembrance of God and the traces of His Pen. Recognize thou this most exalted station, then give thanks unto thy Lord, the Ever-Forgiving, the All-Merciful. Thus have We illumined the heaven of utterance with the Sun of knowledge. Blessed is he who hath perceived the fragrance and hath arisen to make good that which he had missed in the Day of God, the Lord of the worlds.

1 هو الأعزّ الأقدس الأبهی

2 قد شهدت الذرات لمنزل الآيات و اهل المحبات فی سکر عظیم قد اخذتهم الغفلة على شأن منعوا عن اصغاء هذا النداء الذى به قام من فی القبور و نطق الطور قد ظهر فجر الظهور و ینادی فیہ الرحمن بأعلى النداء الملك لمن ینطق بالحق انه هو الموعود فی کتب الله رب العالمین

3 یا ایها المنجذب بآیات ربک و المشتعل بنار حبه کن ساجداً فی بحر الذکر و الثناء بما ذکرک مولی الوری من افقه الأعلى بهذا الذکر العزیز البدیع ایاک ان تحزنک شؤونات البشر عن مالک القدر ضع ما عند القوم متمسکاً بحبل عناية ربک الکریم

4 طوبی لک بما فزت بذكر الله و اثر قلبه ان اعرف هذا المقام الأعلى ثم اشکر ربک الغفور الرحیم كذلك نورنا سماء البیان بشمس العرفان طوبی لمن وجد العرف و قام على تدارک ما فات عنه فی يوم الله رب العالمین

- 5 Upon thee, and upon him who hath attained unto this resplendent and choice wine, be the Glory of God.

5 البهاء عليك وعلى من فاز بهذا الرّحيق المنير

INBA28:379, BLIB_Or15719.117c

BH07374

To: Mirza Husayn Munajjimashi Tafrishi, in Tihiran

Date: 1298-07-14 [1881-Jun-12]

- 1 He is the Remembering One, the Witness, the All-Knowing
هو الذّاكر الشّاهد العليم
- 2 O Husayn! The Wronged One makes mention of thee and counsels thee with that whereby the Cause of God, the Lord of all worlds, may be exalted. By the life of God! The Cause is mighty, mighty indeed. Blessed is he who is so steadfast that the affairs of earth do not cause him to slip, and so strong that the hosts of the oppressors do not frighten him.
يا حسين يذكّر المظلوم ويوصيك بما يرتفع به
امر الله ربّ العالمين لعمر الله أنّ الأمر عظيم
عظيم طوبى لمستقيم ما زلّته شؤونات الأرض و
لقوى ما خوفته جنود الظّالمين
- 3 We have enjoined upon all to act with goodliness. Blessed is he who has heard and acted upon that which he was commanded by the One Who is the Wise Commander. We have forbidden the servants from all that would give rise to sorrows in the contingent world. Thy Lord, the All-Merciful, bears witness to this in His perspicuous Book.
أنا امرنا الكلّ بالمعروف طوبى لمن سمع وعمل بما
امر به من لدن آمر حكيم أنا منعنا العباد عن كلّ
ما يحدث به الأحران في الامكان يشهد بذلك
ربّك الرّحمن في كتابه المبين
- 4 We have sent thee what thou didst request before, as a token of Our grace. He, verily, is the All-Bountiful, the Ancient of Days. Make mention of the loved ones of the All-Merciful with spirit and fragrance, and gladden them with My beauteous remembrance.
قد ارسلنا اليك ما اردته من قبل فضلاً من
لدينا أنّه هو الفضل القديم ان اذكر احبّاء الرّحمن
بالروح والريحان وبشرهم بذكرى الجميل
- 5 From this spot We send Our greetings upon thee and upon thy family and those with thee, and upon all who are steadfast and firm. Hold fast to the cord of thy Lord's loving-kindness, and leave those who have denied God when He appeared in truth through this Great Name.
أنا نكبّر من هذا المقام عليك وعلى اهلك و
من معك وعلى كلّ ثابت مستقيم تمسّك بجبل
عناية ربّك وذر الذين كفروا بالله اذ ظهر بالحقّ
بهذا الاسم العظيم

INBA18:038

BH07032*To: Nargis Khatun Dhabih, in Tihiran**Date: 1298-07-14 [1881-Jun-12]*

1 In the Name of the one peerless God! The True One, exalted be His glory, created the world and its peoples through His Most Exalted Word. Thereafter He sent forth the Prophets, the Chosen Ones and the Messengers for the sole purpose of education, that they might adorn all with the attributes of the All-Merciful and enable them to attain the highest station of human existence. He is the Bestower, the Compassionate, and He is the Educator of all who dwell within the realm of possibility. His grace hath preceded all and His mercy hath encompassed all.

2 Should one possessed of true vision observe carefully and reflect upon all that hath appeared and been manifested, and all that hath occurred and continueth to occur, he would behold in all things the fruits of the divine Tree of Wisdom. Blessed is he who is fair-minded and possessed of insight, and blessed is he who is learned and well-informed.

3 O My handmaiden! Thy petition was presented before the Most Holy Court, and this most exalted Tablet hath been revealed in response from the Kingdom of Grace. May thou drink, God willing, from the choice wine of understanding from the utterance of the All-Merciful. Blessed art thou and blessed is thy father who hath ascended unto God, the Protector, the Self-Subsisting.

1 بنام خداوند یگانه حق جلّ جلاله عالم و اهل آنرا بکلمه علیا خلق فرمود و بعد انبیا و اولیا و سفرا را محض تربیت فرستاده تا جمیع را بطراز اخلاق رحمانیه مزین نمایند و بمنتهی مقام انسانی رسانند اوست بخشنده مهربان و اوست تربیت کننده من فی الامکان عنایتش پیشی گرفته و رحمتش احاطه فرموده

2 اگر صاحب بصر درست ملاحظه نماید و تفکر کند در جمیع آنچه ظاهر شده و میشود و وارد گشته و میگردد اثمار سدره حکمت الهی را در کثیء مشاهده مینماید طوبی لمنصف بصیر و طوبی لعالم خبیر

3 یا امتی عریضهات در ساحت اقدس عرض شد و این لوح امنع در جواب آن از ملکوت فضل نازل انشاءالله رحیق عرفان از بیان رحمن پیاشای طوبی لک و لایک الذی صعد الی الله المهیمن القیوم

INBA28:261, BLIB_Or15719.179a, AVK1.058.10x

BH07784*To: Shaykh Abul-Qasim, in Antep**Date: 1298-07-14 [1881-Jun-12]*

1 He is the Most Holy, the Most Great, the Most Glorious!

2 Say: Glory be to Thee, O Thou Who art the Beloved of all who are in the heavens and on earth and the Object of desire of all who are in the kingdoms of command and creation! I beseech Thee by the stars of the heaven of Thy knowledge and the

1 هو الأقدس الأعظم الأبهی

2 قل سبحانک یا محبوب من فی السموات و الأرض و مقصود من فی ملکوت الأمر و الخلق استلک بأنجم سماء عرفانک و لآلئ بحر

pearls of the ocean of Thy wisdom to aid me in rending asunder the veils that have hindered me from drawing nigh unto Thee and turning towards Thy direction. O Lord! Thou seest me advancing towards Thy most exalted horizon and clinging to the cord of Thy bounty, O Thou Lord of all names!

علمک بأن تؤیدنی علی خرق الحجابات الّتی منعتنی
عن التّقرّب الیک و التّوجّه الی شطرك ای
ربّ ترانی مقبلاً الی افقک الأعلى و متمسکاً
بجبل فضلک یا مالک الأسماء

- 3 O Lord! I am he that is dead who seeketh the water of Thy immortality, and the poor one who desireth the ocean of Thy riches, and the weary one who hasteneth to the Salsabil of Thy utterance. I beseech Thee by the Dawning-Place of Thy revelation and the Dayspring of Thy verses, and by Thy Branches, and by Him Whom Thou hast made the Servant of Thy Self, to make me in all conditions to fix my gaze upon Thee and to stand ready to serve Thee.

3 ای ربّ انا المیت الذی اراد کوثر بقائک و
الفقر الذی اراد بحر غنائک و الکلیل الذی سرع
الی سلسبیل بیانک اسئلك بمشرق وحیک و
مطلع آیاتک و بأغصانک و بالذی جعلته خادماً
لنفسک بأن تجعلنی فی کلّ الأحوال ناظراً الیک
و قائماً علی خدمتک

- 4 Verily Thou art He Whom nothing whatsoever can frustrate and no command can impede. Thou doest what Thou wilt and ordainest what Thou pleasest. Thou art, in truth, the Almighty, the Most Exalted, the Most Praised.

4 انک انت الذی لا یعجزک شیء و لا یمنعک
امر تفعل ما تشاء و تحکم ما ترید انک انت
المقتدر العزیز الحمید

BLIB_Or15719.134c

BH07531

To: Hudhud wife of Ismullahul-Asdaq, in Tihnan

Date: 1298-07-14 [1881-Jun-12]

- 1 In the name of the wise observer!
- 2 God willing, may all the handmaidens of God attain unto that which God has willed. May they speak for the sake of God and fix their gaze upon God. Great is this Day and great shall be whatsoever appeareth therein. Strive ye, that with utmost sanctity and detachment ye may be occupied with the mention and praise of God. Today the station of deeds and their fruit is hidden from sight. The All-Knowing One declareth: Ere-long shall the deeds, actions and remembrances of the servants and handmaidens become manifest in the assemblage of the world and be proclaimed from the pulpits. O handmaidens of God! Strive that ye may become the source of goodly deeds and that your mention may endure through the Most Great Remembrance.
- 3 Thy letter was seen and We have mentioned thee in this Most Holy, Most Exalted Tablet that thou mayest act according to

1 بنام بیننده دانا

2 انشاء الله جميع اماء الله به ما اراده الله فائز
شوند لله تکلم نمایند و الی الله ناظر باشند امروز
بزرگست و آنچه هم در او ظاهر میشود بزرگ
خواهد بود جهد نمائید تا بکمال تقدیس و تنزیه
بذکر و ثنای حق مشغول باشید امروز مقام
اعمال و ثمر آن از بصر مستور است حق آگاه
میفرماید عنقریب اعمال و افعال و اذکار عباد
و اماء در انجمن عالم ظاهر شود و بر منابر گفته
آید ای کنیزان حق جهد کنید تا مصدر امور
خیریه واقع شوید و ذکران بدوام ذکر اکبر پاینده
و باقی ماند

that which God loveth, turning away from that which His servants love.

3 كُتِبَتْ دِيْدَهُ شَدَّ وَ بَيْنَ لَوْحِ اَمْنٍ اَقْدَسَ تَرَا ذِكْرَ
نُودِيْمٍ تَا بِهٖ مَا يَحِبُّهُ اللّٰهُ عَامِلٌ بِاَشْيَ مَعْرُضَةٍ عَمَّا
يَحِبُّهُ الْعِبَادُ

INBA18:358b,

BLIB_Or15719.179b,

HDQI.028, AYI2.266

BH07643

To: Aqa Mirza Aqa Buzurg

Date: 1298-07-14 [1881-Jun-12]

1 He is the One standing before all men

1 هُوَ الْقَائِمُ اِمَامُ الْوَجُوْهِ

2 Glorified be He Who hath appeared with the truth and hath manifested unto mankind that which every mighty and powerful one hath failed to achieve, and hath sent down verses in such wise that every learned and discerning one hath been powerless before them. He is, verily, the Truth, the All-Compelling, the Mighty, the All-Knowing. We have inhaled the fragrance of thy love and have sent down for thee that which shall solace all eyes. Place the world beneath thy feet and say:

2 سُبْحَانَ الَّذِي ظَهَرَ بِالْحَقِّ وَ اَظْهَرَ لِلنَّاسِ مَا عَجَزَ عَنْهُ
كُلُّ قُوًى وَ كُلُّ قَادِرٍ وَ اَنْزَلَ الْاَيَاتِ عَلٰى شَأْنٍ عَجَزَ
عَنْهَا كُلُّ عَالَمٍ وَ كُلُّ عَارِفٍ اَنَّهُ لهُو الْحَقُّ الْمُهِيْمُ
الْعَزِيْزُ الْعَلَامُ قَدْ وَجَدْنَا عَرَفَ حَبِيْبٍ وَ اَنْزَلْنَا لَكَ
مَا تَقَرَّبَ بِهِ الْاَبْصَارُ ضَعِ الْعَالَمُ تَحْتَ قَدَمِكَ وَ قُلْ

3 I beseech Thee, O Lord of Eternity and Sovereign of the nations, to ordain for me through Thy bounty that which shall keep me from aught else save Thee and draw me nigh in all conditions unto the ocean of Thy good-pleasure. O Lord! My thirst hath exceeded all bounds of moderation. Where is the ocean of Thy grace, O Beloved of the worlds? I beseech Thee to preserve me, through Thy bounty and power, from the evil of Thy creatures who have cast behind them Thy Book and have clung to vain imaginings in Thy days. Thou art He Who doeth what He pleaseth through His sovereignty and ordaineth what He willeth through His power. There is none other God but Thee, the Almighty, the All-Powerful.

3 اسْتَغْلِكْ يَا مَالِكَ الْقَدَمِ وَ الْمُهِيْمِ عَلٰى الْاُمَمِ بِأَنْ
تَكْتُبَ لِيْ بِجُودِكَ مَا يَمْنَعُنِيْ عَنْ دُونِكَ وَ يَقْرِبَنِيْ
فِي كُلِّ الْاَحْوَالِ اِلَى بَحْرِ رِضَائِكَ اَيُّ رَبِّ قَدْ
تَجَاوَزَ عَطَشِيْ حُدُوْدَ الْاِعْتِدَالِ اَيْنَ بَحْرِ فَضْلِكَ
يَا مَحْبُوْبَ الْعَالَمِيْنَ اسْتَغْلِكْ بِأَنْ تَحْفَظَنِيْ بِجُودِكَ
وَ قَدْرَتِكَ عَنْ شَرِّ خَلْقِكَ الَّذِيْنَ نَبَذُوْا كِتَابَكَ وَ
اَخَذُوْا الْاَوْهَامَ فِيْ اَيَّامِكَ اَنْتَ الَّذِيْ تَفْعَلُ
مَا تَشَاءُ بِسُلْطَانِكَ وَ تَحْكُمُ مَا تَرِيْدُ بِقَدْرَتِكَ لَا اِلٰهَ
اِلَّا اَنْتَ الْمُقْتَدِرُ الْقَدِيْرُ

BLIB_Or15706.151, BLIB_Or15715.061g

BH07951*To: Haji Shukrullah brother of Muhammad Karim Attar**Date: 1298-07-14 [1881-Jun-12]*

1 In the name of the One God

1 بنام خداوند یگّا

2 O Shukru'llah! I pray that thou mayest reflect, throughout all nights and days, upon thy name and its meaning. I swear by the Sun of Truth which shineth from the horizon of the prison, that shouldst thou properly reflect upon this name and become aware of it, thou wilt give voice to such praise and thanksgiving of the Beloved of the world that the conditions of earth shall neither prevent thee nor silence thee.

2 یا شکرالله انشاءالله در کلّ لیالی و ایّام در اسم خود و معنی آن تفکّر نمائی قسم بآفتاب حقیقت که از افق بجن طالعت که اگر در این اسم درست تفکّر نمائی و بآن آگاه شوی بشکر و ثنای محبوب عالم بشأنی ناطق شوی که شؤونات ارض ترا منع ننماید و ساکت

3 Thou hast attained unto the Most Great Ocean and hast drunk from the Kawthar of reunion which is the essence of the divine Books and Scriptures. Strive that such deeds as befit this bounty and favor may be made manifest from thee.

3 نکند بحر اعظم رسیدی و از کوثر لقا که جوهر کتب و صحف الهی است آشامیدی جهد نما تا اعمالیکه لایق این فضل و عنایتست از تو ظاهر شود

4 Be thou gazing toward My horizon, turning unto My face, soaring in Mine atmosphere, and speaking forth My beauteous praise. The glory be upon thee and upon him who hath turned toward the Most Sublime Horizon, turning away from those who have disbelieved in God, the Lord of all worlds.

4 کن ناظرّاً الی افقّی و متوجّهاً الی وجهی و طائرّاً فی هوائی و ناطقاً بثنائی الجمیل البهاء علیک و علی من اقبل الی الأفقّ الأعلى معرضاً عن الدّین کفروا بالله ربّ العالمین

INBA18:326, BLIB_Or15719.180b

BH08512*To: Shams-i-Jahan Attar, in Tihiran**Date: 1298-07-14 [1881-Jun-12]*

1 In the name of the peerless Lord!

1 بنام خداوند بیماند

2 O my handmaiden, O leaf of My name! The tongue of My grandeur makes mention of thee and gives thee the glad tidings of My mercy and loving-kindness and grace which have preceded all who are in the heavens and on earth. The favor of God hath ever been and will continue to be directed towards Ismu'l-Asdaq. Praise be to God that he turned, by permission, and arrived, and stood at the gate, and hearkened to the call of God, and was illumined by the light of His countenance.

2 یا امتی یا ورقة اسمی یدکرک لسان عظمتی و یشکر برحقّی و عنایتی و فضلی الّذی سبق من فی السموات و الارضین عنایت حقّ در کلّ احوال متوجّه اسمیه الاُصدق بوده و خواهد بود الحمد لله باذن توجّه نمود و وارد شد و لدی الباب قیام نمود و ندای حقّ را اصغا کرد و بانوار وجه فائز شد نعیماً له و هنیئاً له منتسبین او لدی العرش مذکورند انشاءالله باید باخلاقیکه قابل یوم

Blessed is he, and joy be unto him! His kindred are remembered before the Throne. They must, God willing, manifest such virtues as befit this divine Day. Harken unto the voice of the true Counsellor and act in accordance with that which is worthy of the Day of God. Ye have been and are beneath the glance of God's mercy. Be thankful unto thy Lord for this supreme bounty.

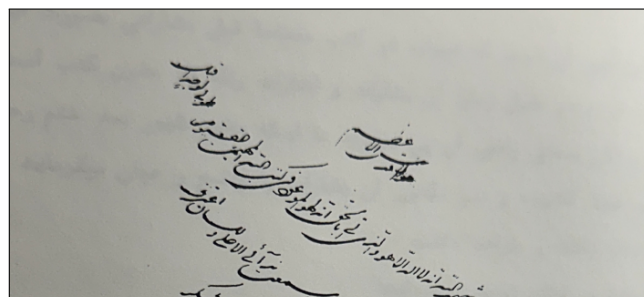
الهیست ظاهر شوند بشنو ندای ناصح حقیقی را و
بآنچه سزاوار یوم الله است عمل نما تحت لحاظ
رحمت حق بوده و هستید ان اشکری ربک بهذا
الفضل العظیم

INBA18:350

BH08277

To: son of Jinab-i-Mihdi, in Tihiran

Date: 1298-07-14 [1881-Jun-12]



MHA

1 He is the Most Holy, the Most Great.

1 هو الأقدس الأعظم

2 God beareth witness that there is none other God but Him, and He Who hath come with the truth is indeed the Promised One mentioned in the Books of God, the Help in Peril, the Self-Subsisting.

2 شهد الله أنه لا اله الا هو والذي اتى بالحق أنه
لهو الموعود في كتب الله المهيمن القيوم

3 Blessed be the countenance that hath turned toward My countenance, and the eye that hath beheld My most exalted horizon, and the ear that hath heard My most sweet call, and the tongue that hath confessed that which the Tongue of Grandeur hath uttered - the Kingdom belongeth unto God, the Possessor of the seen and the unseen.

3 طوبى لوجه اقبل الى الوجه و لعين رأت افقى
الأعلى و لأذن سمعت ندائى الأحلى و للسان
اعترف بما نطق به لسان العظمة الملك لله
مالك الغيب و الشهود

4 Be thou thankful that We have remembered thee time and again. Then remain steadfast in the Cause through this Name before which all created things have bowed down in submission. Beware lest the affairs of men hold thee back from the Truth or the allusions of those who have disbelieved in God, the Mighty, the Best-Beloved.

4 ان اشكر بما ذكرناك مرة بعد مرة ثم استقم على
الأمر بهذا الاسم الذى خضعت له مظاهر الوجود
اياك ان تمنعك شؤونات الخلق عن الحق او
اشارات الذين كفروا بالله العزيز الودود

5 We send from this spot Our glorification upon thee and upon My loved ones in that place who have acted in accordance with that which they were bidden by God, the Lord of what was and what shall be.

5 انا نكبر من هذا المقام عليك و على احبائى فى
هناك الذين عملوا بما امروا به من لدى الله رب
ما كان و ما يكون

MHA.069a

BH08106*To: Umm-i-Muhajir**Date: 1298-07-14 [1881-Jun-12]*

- 1 In the name of the merciful Lord! 1 بنام خداوند مهربان
- 2 O handmaid of God! Praise be to God that thou hast drunk from the ocean of divine knowledge and hast turned to the horizon of His Manifestation and after hearing the call of "Am I not?" thou hast been blessed with saying "Yea!" Strive that thou mayest attain unto His enduring grace. 2 ای امة الله الحمد لله از دریای عرفان الهی آشامیدی و بافق ظهور توجه نمودی و بکلمه یلی بعد از اصغای الست فائز شدی جهد نما تا بعنایت باقیه فائز شوی
- 3 This is the day wherein every soul can attain a station that will endure throughout the past and future eternities. Be grateful with a hundred thousand tongues, for God, exalted be His glory, hath manifested from thee souls who are adorned with the ornament of faith and are engaged in the service of His Cause. 3 امروز روزیست که هر نفسی میتواند تحصیل نماید مقامی را که لم یزل و لا یزال باقی و پاینده ماند بصد هزار لسان شاکر باش چه که حق جلّ جلاله ظاهر نمود از تو نفوسی را که بطراز ایمان مزینند و بخدمت امر قائم
- 4 How many are the people of the earth who are deprived and veiled from the Object of their desires, while you are attracted and turning towards Him. This is a great station. May it be preserved, God willing, in His Name. 4 چه مقدار از اهل ارض که از مقصود محروم و محجوبند و شما مقبل و متوجه این مقام بزرگست انشاء الله باسم حق محفوظ باشد
- 5 We counsel all the women of that land to sanctification and detachment and whatsoever the All-Bountiful hath sent down in the Book. 5 جمیع نساء آن ارض را وصیت مینمائیم بتقدیس و تنزیه و ما انزله الوهاب فی الکتاب

INBA18:327, AYI2.264

BH08871*To: Fadlullah**Date: 1298-07-14 [1881-Jun-12]*

- 1 He is the One dawning from this luminous horizon. 1 هو المشرق من هذا الأفق المنیر
- 2 God beareth witness that there is none other God but Him, and He Who is established upon the throne is verily the Dawning Place of verses and the Rising Point of clear proofs. Through Him was confirmed what was recorded in the books of old and what God, the Lord of the worlds, had promised in His scriptures was made manifest. 2 شهد الله انه لا اله الا هو والذى استقرّ علی العرش انه لمشرق الآيات و مطلع الیّنات و به ثبت ما كان مسطوراً فی کتب القبل و ظهر ما وعد به فی صحف الله رب العالمین

- 3 O concourse of creation! Harken unto that which the Truth doth speak and follow not every remote barker. The gate of grace hath been opened and the sovereign of justice speaketh the truth and summoneth the people unto God, the One, the All-Informed. We have indeed set up the balance and made manifest the path, but the people have turned away, having followed every ignorant doubter. Thus hath the morn of utterance breathed when the tongue of the All-Merciful spoke forth from this exalted station.

3 یا معشر الخلق ان استمعوا ما ينطق به الحق و لا تتبعوا كل ناعق بعيد قد فتح باب الفضل و سلطان العدل ينطق بالحق و يدع الناس الى الله الفرد الخبير انا وضعنا الميزان و اظهرنا الصراط ولكن القوم اعرضوا بما اتبعوا كل جاهل مريب كذلك تنفس صبح البيان اذ نطق لسان الرحمن في هذا المقام الرفيع

INBA23:232a

BH08718

To: Kaf, related to Dhabih

Date: 1298-07-14 [1881-Jun-12]

- 1 He is God, exalted is He! His are the Command and Creation!
- 2 O maidservant of God! Your letter was received, and as the fragrance of love for the One Beloved Friend wafted from it, the glance of loving-kindness was directed toward you. We make mention of you through these exalted words, which are like the sun for the world of knowledge and like trees for the garden of inner meanings. If you comprehend this bounty and become aware of it, you will manifest such joy and gladness that the cares and sorrows of this ephemeral realm will not affect it. God willing, you will fix your gaze upon the divine commandments and hold fast to that which is in the Book.
- 3 We make mention of Dhabih at this moment and counsel him with that whereby the Cause of God, the Help in Peril, the Self-Subsisting, may be exalted. Verily we are God's and to Him we shall return.

1 هو الله تعالى له الأمر و الخلق

2 ای امة الله نامہات رسید و چون عرف محبت حضرت دوست یگا از آن متضوع بود لحاظ عنایت بتو متوجه و باین کلمات عالیات کہ بمثابة آفتابند از برای جهان دانائی و مانند اشجارند از برای حدیقه معانی ترا ذکر مینمائیم اگر باین فضل پی بری و آگاہ شوی بفرح و سروری ظاهر گردی کہ هموم و غموم عرصه فانیہ آنرا اخذ ننماید انشاء الله باوامر الهی ناظر باشی و بما فی الکتاب متمسک

3 انا نذكر الذبيح في هذا المقام و نوصيه بما يرتفع به امر الله المهيمن القيوم انا لله و انا اليه راجعون

BLIB_Or15719.179c

BH08755*To: son of Jinab-i-Ha Sin**Date: 1298-07-14 [1881-Jun-12]*

In the Name of the one incomparable God!

Fix thy gaze upon this blessed word which, like unto the Most Great Luminary, hath shone forth from the horizon of the Mouth of the Will of the Lord of eternity: "Be thou for Me that I may be for thee." Well is it with thee for having attained unto this exalted word which hath been uttered by My Most Exalted Pen. Thy Lord is, verily, the All-Forgiving, the Most Bountiful.

How excellent is the state of him who hath quaffed the Kawthar of inner meanings from the chalices of words and utterances revealed by Him Who revealeth the verses. By the Most Great Name! The conditions and troubles of this earthly world shall not sadden him, nor shall they withhold him from the Day-Star of Revelation.

Strive thou to attain unto that which shall endure as long as the Kingdom of earth and heaven endureth. Thy Lord is, verily, the Rememberer, the Counselor, the Ordainer, the All-Knowing, the All-Informed.

بنام خداوند یگنا

باین کلمه مبارکه که بمثابه نیر اعظم از افق فم
مشیت مالک قدم اشراق نموده ناظر باش کن
لی لأكون لك هنيئاً لك بما فزت بهذه الكلمة
العليا التي نطق بها قلبي الأعلى ان ربك هو الغفور
الكریم نيكوست حال نفسيكه كوثر معاني را از
كؤس كلمات و الفاظ منزل آيات آشاميد قسم
باسم اعظم كه شئونات و كدورات عالم ترابی
او را محزون ننماید و از آفتاب ظهور منع نکند
جهد کن تا بامری فائز شوی که بدوام ملک
و ملکوت باقی و پاینده ماند ان ربك هو الذاکر
التامع الامر العليم الخبير

INBA18:035, FRH.160

BH09369*To: Abu-Talib son of Haji Mirza Musa, in Tihiran**Date: 1298-07-14 [1881-Jun-12]*

¹ He is the One Who speaks in the Kingdom of Utterance!

¹ هو الناطق في ملكوت البيان

² Glorified be the All-Merciful Who hath sent down the proof to all who dwell in the realm of possibility, though most of the people are heedless. The horizon of utterance hath been illumined by the Sun of the mention of thy Lord's Name, the Mighty, the Wondrous - He at Whose coming the heaven shall be cleft asunder, the earth shall be rent, and every mighty mountain shall be crushed to dust.

² سبحان الرحمن الذي انزل البرهان لمن في الامكان
و القوم اكثرهم من الغافلين قد انار افق البيان
بشمس ذكر اسم ربك العزيز البديع الذي اذا اتى
انفطرت السماء و انشقت الارض و نسف كل
جبل عظيم

3 Say: O people! Deprive not yourselves of the Euphrates of God's mercy, and follow not the vain imaginings of every ignorant remote one. By My life! Ye were created for My Day, and it hath dawned from the horizon of My Will, as this Speaking Book doth testify. Hold fast unto the cord of grace, and cling to the hem of thy Lord's mercy, the Bestower, the Mighty, the Inaccessible. Thus hath the Tongue of Grandeur spoken while among the heedless ones.

3 قل يا قوم لا تمنعوا انفسكم عن فرات رحمة الله و
لا تتبعوا اهلواء كل جاهل بعيد لعمري قد خلقتكم
ليومي و انه اشرق من افق ارادتي و يشهد له
هذا الكتاب الناطق المبين تمسك بعروة الفضل
و تشبث بذيل رحمة ربك المعطي العزيز المتيع
كذلك نطق لسان العظمة اذ كان بين ايدي
الغافلين

INBA23:222, BLIB_Or15719.181b

BH09478

To: sister of one who has attained

Date: 1298-07-14 [1881-Jun-12]

1 He is the Witness, the Witnessed One!

1 هو الشاهد و المشهود

2 The dawn hath broken and the cock hath crowed, and the nightingale warbleth upon the branches. The kingdom is God's, the Mighty, the Bestower! We make mention of every servant who hath turned unto God and every handmaid who hath attained unto the Most Great Word when it appeared from God, the Lord of Lords. Rejoice, O My handmaid, in My remembrance, then render thanks for the bounty of thy Lord Who, when He appeared, caused hearts to tremble and foundations to quake.

2 قد طلع الفجر و دلح الديك و العندليب تغرد
على الأغصان الملك لله العزيز المتان انا نذكر كل
عبد اقبل الى الله و كل امة فازت بالكلمة العليا
اذ ظهرت من لدى الله رب الأرباب ان افرح
يا امتي بذكرى ثم اشكرى بعناية ربك الذي اذا
ظهر اضطربت القلوب و تزلزلت الأركان

3 Beware lest anything prevent thee from the remembrance of thy Lord. Leave behind what is with the people and take hold of this Book through a power from thy Lord, the Mighty, the All-Bountiful. Thus doth the Lord of all beings teach thee in the prison fortress of 'Akka. He, verily, is the Mighty, the All-Forgiving.

3 اياك ان يمنعك شيء عن ذكر ربك دعى ما
عند الناس و خذى هذا الكتاب بقدره من لدن
ربك العزيز الوهاب كذلك عليك مولى الورى
فى حصن عكا انه هو العزيز الغفار

INBA18:331b, INBA18:362a

BH09985*To: sister of one who has attained**Date: 1298-07-14 [1881-Jun-12]*

¹ He is the One dawning from the horizon of the Kingdom.

² A Book sent down by the Sovereign of Might unto one of His handmaidens who hath turned towards the Supreme Horizon when the learned ones turned away from it and the mystics were veiled from it, save whom God, the Lord of Names and Creator of Heaven, hath willed. Thus hath the Tongue of Utterance spoken forth in this noble station. Let not the affairs of the world sadden thee. By God! The Most Great Joy hath appeared. It walketh before all faces, proclaiming: O people of the earth, set aside what ye possess. By God! God hath come with manifest sovereignty. Blessed is the handmaid who hath heard and attained, and woe unto every doubting servant.

¹ هو المشرق من افق الملوكوت

² كتاب انزله مالک الجبروت لأمة من امائه التي اقبلت الى الأفق الأعلى اذ اعرض عنه العلماء واحتجب عنه العرفاء الا من شاء الله مالک الأسماء و فاطر السماء كذلك نطق لسان البيان في هذا المقام الكريم اياک ان تحزنک شؤونات العالم تالله قد ظهر الفرح الأعظم انه يمشی امام الوجوه و يقول يا ملأ الأرض ضعوا ما عندکم تالله قد اتى الله بسلطان مبين طوبى لأمة سمعت و فازت و ويل لعبد مريب

INBA28:276a

BH11406*To: Muhammad Rahim**Date: 1298-07-14 [1881-Jun-12]*

He is the Mighty, the Great. God beareth witness that there is none other God but Him, the Sovereign, the Self-Subsisting. I have presented myself before the Gate and heard the Call from the Supreme Horizon and attained unto that which the near ones have attained.

هو العزيز العظيم

شهد الله انه لا اله الا هو المهيمن القيوم قد حضرت لدى الباب و سمعت النداء من الأفق الأعلى و فزت بما فاز به المقربون

INBA23:148

BH11412

To: *Shukru'llah*

Date: 1298-07-14 [1881-Jun-12]

He is the Dawning One from the horizon of eternity. Blessed art thou for having sought the Most Great Goal until thou didst attain the ultimate End and didst hear the Call raised from the Pavilion of Glory - verily there is no God but Him, the All-Knowing, the All-Wise.

هو المشرق من افق البقاء
طوبى لك بما قصدت المقصد الأقصى الى ان
بلغت الغاية القصوى و سمعت النداء المرتفع من
خباء الكبرياء انه لا اله الا هو العليم الحكيم

INBA18:324a

BH00035

To: *Mulla Ali Akbar Shahmirzadi, in Tihiran*

Date: 1298-07-17 [1881-Jun-15]

- 1 In the Name of our Most Holy, Most Great, Most Generous, Most Exalted, Most Glorious Lord
- 2 Praise befiteth and beseemeth that Beloved One Who, with the finger of power, rent asunder the most mighty and glorious veils and guided the people of Baha to the highest horizon. He is the Expositor at Whose utterance all exposition is thunder-struck, and He is the Judge at Whose justice the Balance itself trembleth. Through but a single manifestation of His Will, the books of the world appear and become manifest, and through but a drop from the ocean of His Purpose, creation is thrown into commotion and tumult. Glory be to God! What manner of fire is this that maketh fresh and enduring, and what manner of water is this that increaseth heat? From the wine of His knowledge every possessor of understanding loseth his understanding, and from the Kawthar of His utterance every one devoid of hearing is endowed with hearing and proclaimeth His call. He bestoweth sight and declareth "Look and thou shalt see Me."
- 3 Glory be to God! A Day of such blessedness and such sanctity hath remained unappreciated, and the pearls of the ocean of inner meanings have fallen into the hands of the sightless. The lowliest of all the parties of the earth regard themselves as the most exalted of creation, and souls that are but illusions count themselves among those possessed of certitude. Every

1 بسم ربنا الأقدس الأعظم الأكرم العلى الأبهى

2 حمد محبوبى را لایق و سزااست که باصبع قدرت
حجبات مجلله عظیمه را خرق فرمود و اهل بها
را بافق اعلى هدایت نمود اوست مبینیکه بیان
از کلمه اش منصعق و اوست ممیزیکه میزان از
عدلش مضطرب بنقطه ئى از ظهورات اراده اش
کتب عالم ظاهر و مشهود و بقطره ئى از دریای
مشیتش خلق عالم در جوش و خروش سبحان الله
این چه ناراست که تازه کند و پاینده نماید و این
چه مائست که بر حرارت افزاید از نحر عرفانش
هر صاحب هوش بیوش و از کوثر بیانش هر
پیگوشی باهوش گوش بخشد و ندا فرماید چشم
عطا نماید و به انظر ترانى ناطق گردد

3 سبحان الله یوم باین مبارکی و باین مقدسى بی قدر
مانده و لآلى بحر معانى در دست بی بصران افتاده
پست ترین حزبى از احزاب ارض خود را اعلى
الخلق میدانند و نفوس موهومه خود را از اهل
یقین می شمردند هر منصفى متحیر و هر ذى عقلی

fair-minded one is bewildered and every possessor of wisdom is confounded. The intoxication of vain desire hath prevented all from recognizing and comprehending the Day of God. This evanescent soul beseecheth the True One, exalted be His glory, to aid all to achieve that which beseemeth them.

- 4 I pray, send greetings and glorification upon those whom the veils have not prevented from the Dawning-Place of verses, who have arisen to promote the Cause and have spoken that which they were bidden in the Book of God, the Lord of the worlds. They are those who have testified to that which God hath testified and have acknowledged that which God hath acknowledged. These are servants unto whom the Supreme Pen hath borne witness, attesting to their devotion, their humility, their lowliness, and their arising to serve the Cause of God, the Lord of Names and Creator of the heavens. O my Lord! I beseech Thee by the lights of Thy countenance and the signs of Thy grandeur to assist them in all conditions to remember and praise Thee, and to enable them to that which befitteth Thy dawning and Thy manifestation and Thy power. O my Lord! Thou seest them before Thy servants. I beseech Thee, O Lord of the world, by the Most Great Name, to preserve them from whatsoever is unworthy of Thy days. Then manifest through them that whereby Thy Cause may be exalted in Thy dominion. Thou art the Almighty Whom the affairs of creation cannot frustrate nor the manifestations of the earth weaken. Thou doest what Thou willest and ordainest what Thou pleasest. Verily, Thou art the Almighty, the Most Exalted, the All-Glorious, the All-Praised.

- 5 O beloved of my heart! Although this servant beseecheth and imploereth the True One, exalted and mighty be He, to be enabled to respond to thy letters, there have nonetheless been occasional delays. However, these delays have been caused by the press of occupations, to which thou thyself hast borne and continuest to bear witness. Praise be to God! Though there have been delays, they have not been forgotten and in every case a response hath been offered. This letter fulfilleth the promise made on the ninth of Rabi'u'th-Thani that the remainder of the response to thy letter dated the first of Safar would be submitted and dispatched.

- 6 Regarding what you wrote that one of the handmaidens of God named Fatimah is adorned with the ornament of divine love, and that her son took his own life by poison - this matter was presented before the Most Holy Court. This is what was revealed in response: "O 'Ali-Qabl-i-Akbar! We found not from him the fragrance of certitude, yet We forgave him as

مبهوت سکر هوی کل را از عرفان و ادراک
یوم الله منع نموده این معدوم فانی از حق جل
جلاله مسئلت مینماید که کل را مؤید فرماید بر
آنچه سزاوار است

4 اصلي واسلم و اکبر علی الذين ما منعهم الحجاب
عن مطلع الآيات قاموا على الأمر و نطقوا بما
أمروا به في كتاب الله رب العالمين هم الذين
شهدوا بما شهد الله و اعترفوا بما اعترف به الله
اولئك عباد شهد لهم القلم الأعلى باقبالهم و
خضوعهم و خشوعهم و قيامهم على خدمة امر
الله مالک الأسماء و فاطر السماء ارب استلک
بأنوار وجهک و آیات عظمتک بأن تؤیدهم
فيکل الأحوال علی ذکرک و ثنائک و توقفهم
علی ما ينبغي لطولک و ظهورک و اقتدارک
ارب تراهم بین ایدی عبادک استلک یا مولی
العالم بالاسم الأعظم بأن تحفظهم عنکل ما لا
ينبغي لأیامک ثم اظهر منهم ما يرتفع به امرک
فی مملکتک انت المقتدر الذی لا تعجزک
شئون الخلق و لا تضعفک ظهورات الأرض
تفعل ما تشاء و تحکم ما تريد انک انت المقتدر
المتعالی العزیز الحمید

5 یا محبوب قلبی مع آنکه این عبد از حق جل
و عز سائل و آمل است که مؤید شود بر
عرض جواب دستخطهای آن جناب مع ذلك
گاهی تأخیر شده ولیکن این تأخیر را سبب
هجوم اشغالت خود آنجبوب هم شهادت داده
و میدهند لله الحمد اگر تأخیر رفته از نظر محو
نشده و در هر صورت جواب عرض شده این
عریضه وفای بعهدیست که در نهم ربیع الثانی
عرض شده بود که بقیه جواب دستخط
آنجبوب که غره صفر تاریخ آن بود عرض و
ارسال میشود

6 اینکه مرقوم فرموده بودید که یکی از اماء الله
موسوم به فاطمه بطراز محبت الهی مرتین است و
ابن او بسم خود را هلاک نموده این تفصیل در
ساحت اقدس عرض شد هذا ما نزل فی الجواب
یا علی قبل اکبر انا ما وجدنا منه رائحة الايقان

a bounty to you and to his mother. Verily your Lord is the Mighty, the All-Bountiful. We mention her at this time to give her glad tidings of the verses of her Lord, the Mighty, the All-Knowing.

ولكن غفرناه فضلاً لك ولأمه ان ربك هو
العزیز الفضال ونذكرها في هذا الحين لتبشّرها بآيات
ربها العزیز العلام

- 7 O Fatimah! Harken unto the call of thy Lord. He mentions thee from the prison and calls thee to God, the Lord of Lords. Be not grieved by what has transpired. Children are for the perpetuation of name and remembrance, and this only if God confirms and the child is adorned with justice. Now you have attained to that which is a hundred thousand times more excellent. Ask God to keep you firm and steadfast in His love, and that the Supreme Pen may reveal the word of His good-pleasure concerning you. This is a bounty whose mention and honor shall endure as long as the kingdom of earth and heaven endure. Hold fast to the hem of the mercy of thy Lord, the Generous.

7 يا فاطمه ان استمعي نداء ربك انه يذكرک من
شطر السجن ویدعوك الى الله ربّ الأرباب
محزون مباش از آنچه وارد شده اولاد از برای
بقای اسم و ذکر است آنها در صورتیکه حق
تأیید فرماید و اولاد بطراز عدل مزین شود حال
تو فائز شدی بامریکه صد هزار بار افضل از آنست
از حق بخواه تا بر حبش ثابت و مستقیم مانی و
از قلم اعلی کلمه رضا در بارهات نازل شود این
فضلیست که ذکر آن و شرف آن بدوام ملک
و ملکوت باقی و پاینده ماند تمسکی بذیل رحمة
ربک الکریم

- 8 O 'Ali! Give her the glad tidings of My loving-kindness and mercy, and that which hath been revealed for her from the heaven of My Will and surged in the ocean of My utterance, the Mighty, the Impregnable. God willing, may all be quickened by the fire of divine favor and the water of the All-Merciful's mercy, in such wise that the coldness of the world may not chill the people of Baha nor hold them back from the Most Exalted Horizon."

8 يا علي بشّرنا بعنایتی ورحمتی و ما نزل لها من سماء
مشیتی و ما ج به بحر بیانی العزیز المنیع انشاء الله
کل از نار عنایت الهی و ماء رحمت رحمانی زنده
شوند بشأنيکه افسردگی عالم اهل بها را افسرده
نماید و از افق اعلی باز ندارد انتهی

- 9 Some days ago, the Fruit of the Crimson Leaf—upon her be, from every Baha, its most glorious Baha—[was mentioned].

9 چند يوم قبل ثمره ورقه الحمراء عليها من کل بهاء
اباه

- 10 Likewise, certain of the maidservants of God had set forth, in detail, matters concerning him before the Holy Household; and an answer, from the heaven of loving-kindness, was revealed and sent in a sealed packet, in the name of His honour the Fruit—upon him be the splendour of Baha'u'llah. God willing, they shall attain thereunto. And as to what thou didst write, that thou hadst penned and dispatched, on behalf of the sister of Hadrat Sultanu' sh-Shuhada—my soul be a sacrifice for him—an epistle to the Most Inaccessible, the Most Holy Presence: this was laid before Him.

10 و هم چنین بعضی از اماء الله تفصیلی از او
خدمت حرم عرض نموده بودند و جواب از
سماء عنایت نازل و در پاکتیکه باسم جناب ثمره
عليها بهاء الله است ارسال شد انشاء الله بآن فائز
شوند و اینکه مرقوم داشته بودید عریضه از قبل
اخت حضرت سلطان الشهداء روحی فداه نوشته
و ارسال داشته اید بساحت امع اقدس عرض
شد

- 11 This is what the Tongue of Grandeur hath uttered: "O 'Ali-ibn-i-Akbar! We have made mention of every name that was in thy letter. This is of My nature; and it beareth witness to My loving-kindness, and to My character, and to My mercy that hath preceded all things. Blessed is the name of that sister who mourned in His affliction, at whose bereavement My Most Exalted Pen lamented; and blessed is his sister who turned unto Us, and heard, and attained."

11 هذا ما نطق به لسان العظمة يا علي قبل اكبر انا
ذكرنا كل اسم كان في كتابك هذه من سخيّتي و
انها تشهد لعنایتی و اخلاقی و رحمتی التي سبقت
طوبی لاسمی الحاء الذي ناح في مصيبتة قلبي
الأعلى و لأخته التي اقبلت و سمعت و فازت

- 12 “Announce unto her, on My behalf; then convey unto her what hath been revealed for her from the heaven of My Will—verses of My greatness, through which the Hour hath been made manifest and hath arisen. We have, ere this, revealed for her a Tablet and sent it unto her as a command from Our presence. Thus did the Dove cry aloud and speak.” Ended.
- 13 A further Tablet, most inaccessible and most holy, is likewise being sent by the hand of His honour Ibn-‘Ata—upon them both be the splendour of Baha’u’llah. It was also sent before; God willing, they have attained, and shall attain, thereunto. For some days now the aforementioned person and his brother have been admitted to the Most Holy Presence, and after a few days they will set their faces toward that region.
- 14 And as to what thou didst write concerning the daughter of His honour Ismu’llah al-Asdaq—upon him rest the most glorious splendours of Baha’u’llah—this was submitted. Praise be to God! through His grace she hath attained, and at this very hour this most wondrous, most unapproachable Tablet hath been revealed especially for her. God willing, she shall attain thereunto.
- 15 In the Name of God, the One.
- 16 O my handmaid! God willing, mayest thou be the recipient of divine favors. This is the Day wherein the gems of human existence must be made manifest through the divine Name. The path hath been laid and the balance set up. Beseech ye the exalted Lord that He may aid all His servants and handmaidens to achieve that which beseemeth His days. This is the Day of goodly deeds and spiritual attributes. Strive thou to attain that which God hath purposed. Thou hast been remembered before His presence, and God willing, shall continue to be remembered. Rejoice thou in thy Lord’s bounty and render thanks unto Him through His beauteous remembrance. Blessed is thy father. The Tongue of Grandeur hath testified on his behalf in such wise that his remembrance shall endure throughout the eternity of My most excellent names. Thy Lord is verily the All-Bountiful, the Ancient of Days. He attained the presence of God once in Baghdad and again in this mighty prison. He approached with radiant countenance by his Lord’s leave until he entered and presented himself at the gate, and heard the verses of God, the Lord of all worlds. On most days he attained Our presence and heard that which the Beloved heard on His night journey and Moses heard on the Mount of knowledge. Thus hath My Most Exalted Pen spoken, yet the people are for the most part heedless.
- 12 بِشْرَهَا مِنْ قَبْلِي ثُمَّ أَلْقَ عَلَيْهَا مَا نَزَّلْتُ لَهَا مِنْ سَمَاءٍ مَشِيَّتِي آيَاتٍ عَظُمَتِ الَّتِي بِهَا ظَهَرَتِ السَّاعَةُ وَ قَامَتْ قَدْ أَنْزَلْنَا لَهَا مِنْ قَبْلِ لَوْحاً وَ أَرْسَلْنَاهُ إِلَيْهَا أَمِراً مَنْ لَدُنَّا كَذَلِكَ هَدَرَتِ الْحَمَامَةُ وَ نَطَقَتْ أَنْتَهَى
- 13 يَكْ لَوْحٍ أَمْنَعِ أَقْدَسَ هُمْ بِصَحَابَتِ جَنَابِ ابْنِ عَطٍ عَلَيْهِمَا بَهَاءُ اللَّهِ أَرْسَالَ مِيشُودِ اَزْ قَبْلِ هُمْ أَرْسَالَ شَدِّ انْشَاءِ اللَّهِ بَأَنْ فَائِزٌ شَدِّهِ وَ مِيشُودِ چَندِ يَوْمِ اسْتِ كِهْ جَنَابِ مَذْكَورِ وَ اخُوِ اِيشَانِ بِسَاحَتِ أَقْدَسِ فَائِزِ وَ چَندِ يَوْمِ بَعْدِ بَأَسْمَتِ تَوَجِّهِ مِیْنَمَیْنِدِ
- 14 وَ اِیْنَكِهْ دَرِ بَارِهٖ بِنْتُ جَنَابِ اسْمِ اللَّهِ الْأَصْدَقِ عَلَيْهِ بَهَاءُ اللَّهِ الْأُحَبِّیِ مَرْقُومِ دَاشْتِیْدِ عَرَضِ شَدِّ الْحَمْدُ لِلَّهِ بِعَنَایَتِ فَائِزِندِ وَ اِیْنِ لَوْحِ اِبْدَعِ اَمْنَعِ دَرِ اِیْنِ حَیْنِ مَخْصُوصِ اَوْ نَازِلِ انْشَاءِ اللَّهِ بَأَنْ فَائِزٌ شَوْنِدِ
- 15 بِنَامِ خَدَاوَنْدِ یَكَّا
- 16 یَا اَمْتِی انْشَاءَ اللَّهِ بِعَنَایَتِ حَقِّ فَائِزِ بَاشِیْ اَمْرُوزِ رُوزِیْسْتِ كِهْ بَایْدِ جَوَاهِرِ وَجُودِ اِنْسَانِیِّ بِاسْمِ اَلْهِیِ ظَاهِرِ شُودِ اَمْرُوزِ صَرَاطِ مَنْصُوبِ وَ مِیزَانِ مَشْهُودِ اَزْ حَقِّ مَنِیعِ بَخَوَایْدِ تَا جَمِیعِ عِبَادِ وَ اَمَاءِ رَا بِمَا یَنْبَغِ لِأَیَّامِهِ مُؤَیَّدِ فَرْمَایْدِ اَمْرُوزِ رُوزِ اَعْمَالِ طَیِّبِهِ وَ اخْلَاقِ رُوحَانِیِّهِ اسْتِ جَهْدِ نَمَّا تَا بِمَا ارَادَهُ اللَّهُ فَائِزٌ شَوِیْ ذِكْرَتِ لَدِی الْوَجْهِ بُوْدِهِ وَ اِنْشَاءِ اللَّهِ خَوَاهدِ بُوْدِ اِنْ اَفْرَحِیْ بِفَضْلِ رَبِّكَ ثُمَّ اَشْكْرِیْهِ بِذِكْرِ الْجَمِیلِ طُوبِیْ لِأَیِّكِ قَدْ شَهِدَ لَهْ لِسَانُ عَظُمَتِی بِمَا یَبْقِیْ بِهْ ذِكْرُهُ بِدَوَامِ اَسْمَائِیِ الْحَسَنِیِّ اِنَّ رَبِّكَ لَهُوَ الْفَضْلُ الْقَدِیْمُ اِنَّهٗ فَازَ بِلِقَاءِ اللَّهِ مَرَّةً فِی الزَّوْرَاءِ وَ اُخْرَى فِی هَذَا السَّجْنِ الْعَظِیْمِ اِقْبَلِ بِوَجْهِ مَنْیَرِ بِاِذْنِ رَبِّهِ اِلَى اِنْ دَخَلَ وَ حَضَرَ لَدِی الْبَابِ وَ سَمِعَ آيَاتِ اللَّهِ رَبِّ الْعَالَمِیْنَ فِی اَكْثَرِ الْاَیَّامِ حَضَرَ تَلْقَاءَ الْوَجْهِ وَ سَمِعَ مَا سَمِعَهُ الْحَبِیْبُ فِی الْمَعْرَاجِ وَ الْكَلِیْمُ فِی طُورِ الْعِرْفَانِ كَذَلِكَ نَطَقَ قَلْبِی الْأَعْلَى وَ الْقَوْمُ اَكْثَرُهُمْ مِنَ الْغَافِلِیْنَ

- 17 O handmaid of God! Great indeed is God's favor and mighty is His grace. The entire world standeth powerless to reckon the measure thereof. He hath forgiven thee out of His grace and commandeth thee to that which beseemeth thee. He is verily the All-Bountiful and His Essence dominateth the worlds. God willing, may the handmaids of the All-Merciful act in a manner befitting their station. This is the counsel of the Peerless Friend. The Glory be upon thee and upon them that follow guidance.
- 18 Concerning thy mention of the friends in that land and the question about the blessed verse, it was presented before His presence. This is what the All-Bestowing hath revealed in response:
- 19 He is the All-Knowing Speaker
- 20 O 'Ali-Akbar! The Wronged One remembereth thee from the precincts of His hallowed House and His praiseworthy station, that thou mayest rejoice and be among the thankful. We have heard thy call and answered thee, and witnessing thy humility, We have remembered thee in such wise as to diffuse the fragrance of My loving-kindness amongst My servants. Verily thy Lord is the Forgiving, the Bountiful. We make mention of My loved ones whom thou hast mentioned, that the call may attract them to the Supreme Horizon and draw them nigh unto a station wherein the hosts of the earth shall not frighten them, nor shall the derision of the infidels who have denied God, the Lord of all worlds, cause them to grieve. He verily protecteth them as He pleaseth through the sovereignty of might, majesty and power, and nothing whatsoever can frustrate His purpose. Thy Lord is verily the Almighty, the Omnipotent. Say: Consider ye this world - it passeth away like a breath, quicker than the twinkling of an eye. Thus doth He Who possesseth a perspicuous Book remind you. Ponder ye upon it and its evanescence. By the life of God! Ye shall then find yourselves in supreme joy. Ye are they whom the All-Merciful remembereth throughout all possibility and to whom He maketh known His straight path. Ye have attained unto that which Moses attained aforetime. My tongue and My Pen and the denizens of My glorious kingdom bear witness unto this.
- 21 O thou who gazest upon the Countenance! Give them glad tidings from Me and proclaim unto them from My tongue. Then remind them of that which shall make them mighty in this Cause, that the spirit of steadfastness may descend upon them from the heaven of thy Lord's grace, the Mighty, the All-Wise.
- 22 Most strange it is that souls who claim the station of steadfastness and certitude become agitated and shaken by the merest
- ای امه الله فضل حق بسیار عظیمست و عنایتش بزرگ جمیع عالم از احصای مقدار او عاجز مشاهده میشوند آنه غفرک فضلاً من عنده و یا امرک بما یبغی لک آنه هو الکریم ونفسه المهيمنة على العالمين انشاء الله اماء الرحمن بما يليق لمقامين عامل باشند اینست وصیت دوست یگا البهاء علیک و علی من اتبع الهدی انتهى
- اینکه ذکر دوستان آن ارض را نموده بودید و از آیه مبارکه سؤال شده بود تلقاء وجهه عرض شد هذا ما انزله الوهاب فی الجواب
- هو الناطق العليم
- یا علی قبل اکبر یذکرک المظلوم من شطر بیته المعمور و مقامه المحمود لتفرح و تكون من الشاکرین قد سمعنا ندائک اجبناک و رأینا خضوعک ذکرناک بما ترضو به عرف عنایتی بین عبادی ان ربک هو الغفور الکریم و نذکر احبائی الذین ذکرتم لیجذبهم النداء الی الأفق الأعلى و یقرّبهم الی مقام لا تخوفهم جنود الأرض و لا تحزنهم شماتة الذین کفروا بالله رب العالمین آنه یحفظهم کیف یشاء بسلطان القوة و العظمة و الاقدار و لا یمنعه شیء عما اراد ان ربک هو المتقدر القدير قل فانظروا الدنيا کنسیم یمر فی اقل من آن کذلک یذکرکم من عنده کتاب مبین تفکروا فیها و فی فنائها لعمر الله اذا تجدون انفسکم علی فرح عظیم انتم الذین یذکرکم الرحمن فی الامکان و یعرفکم صراطه المستقیم قد فرتم بما فاز به الکلیم من قبل یشهد بذلك لسانی و قلّی و اهل ملکوتی العزیز المنیع
- یا ایها الناظر الی الوجه بشرهم من قبلی و کبر علیهم من لسانی ثم ذکرهم بما یجعلهم اقویاء فی هذا الأمر لیزل علیهم روح الاستقامة من سماء عنایة ربک العزیز الحکیم
- بسیار عجب است از اینکه مشاهده میشود نفسیکه مدعی مقام استقامت و یقینند براینجهتی

whiff from the embodiments of vain imaginings. The tales of old have held people back from steadfastness, and lack of understanding hath deprived them of this supreme bounty, heedless that whatsoever they have heard before was pure falsehood and sheer calumny. These matters were mentioned before in most eloquent terms. Thou must acquaint the souls with these things in such wise that the heedless ones shall find themselves powerless to prevent them, but rather shall perceive their own impotence and limitation.

- 23 When they asked Ja'far, brother of 'Askari, whether any offspring remained from his brother, he said there was a child who died. When the false pretenders heard this statement, they denied it and called him a liar. Observe to what degree the oppression reached and to what level the calumny ascended. Then mention was made of the Holy Domain and the appearance of epistles, with all the details you have previously heard. May God grant justice regarding such souls who have left the helpless people wandering in the wilderness of doubts and idle fancies, and who have proven worse than Abu Lahab. Now for some time this title of "liar" will remain among the people of Pharaoh for that truthful Speaker. These false and lying pretenders cling to the same devices; their original way and path remains the same. The receptive souls must be made aware so that they may become informed and not be deprived of what God has intended through the whisperings of Satan's party.

- 24 I swear by the brightness of the Sun of Justice that this Wronged One's purpose is that powerful souls should arise to promote the Cause and protect the people from the evil of satans, until they reach a station where they see themselves independent of all that has passed and count all save the Truth as non-existent and null. Say: O friends, fix your gaze upon the horizon of the Cause and upon that which hath appeared therefrom. This is the counsel of Truth. Convey My greetings to all the friends and remind them of that which the Book hath spoken. Those souls who are now in the land of Sad and elsewhere, calling people to hell - you yourself know that they were not and are not aware of any Cause. They speak according to their desires. Their origin is falsehood and unto falsehood do they return. Verily they are of falsehood and unto it shall they return.

- 25 In any case, seize the reins of the Cause through God's power and might, and call the receptive ones to the horizon of certitude. Perchance they may drink from the Kawthar of assurance and manifest complete steadfastness. End.

از رواج هیاکل اوهامیه مضطرب و متزلزل میشوند قصص اولی ناس را از استقامت منع نموده و عدم ادراک از این عطیه کبری محروم ساخته غافل از اینکه آنچه از قبل شنیده اند کذب صرف و افک محض بوده و هست از قبل اینتراتب بابدع بیان ذکر شد باید آن جناب نفوس را آگاه نمایند بشأنی که انفس غافله قادر بر منع نباشند بلکه خود را عاجز و قاصر مشاهده کنند

- 23 از جعفر برادر عسکری سؤال نمودند که آیا از برادر تو اولادی مانده فرمودند طفلی بود و فوت شد بعد که هیاکله محموله اینکلمه را شنیدند تکذیب نمودند و او را کذاب نامیدند ملاحظه کنید که ظلم بچه مقام بود و اقتراب بچه رتبه رسید بعد ذکر ناحیه مقدسه و ظهور تواقع بمیان آمد بهمان تفصیلات که از قبل شنیدید حق انصاف عنایت کند امثال آن نفوس را که ناس بیچاره را در تیه ظنون و اوهام سرگردان نمودند و اتب از ابی لهب گذاشتند حال مدتها هم این لقب کذاب از برای آن ناطق صادق مابین آل فرعون خواهد بود این نفوس محموله کذب بهمان تشبثات متشبثند اصل مشیشان بهمان طریق و سبیل است باید نفوس مقبله را آگاه نمود تا مطلع شوند و بوساوس حزب شیطان از ما اراده الله محروم نمانند

- 24 قسم بروشنی آفتاب عدل مقصود این مظلوم آنکه نفوس قویه بر امر قیام نمایند و ناس را از شر شیاطین حفظ کنند تا بمقامی وارد شوند که خود را از آنچه گذشته مستغنی مشاهده نمایند و غیر حقرا مفقود و معدوم شمردند بگو ایدوستان بافق امر ناظر باشید و بما ظهر منه اینست وصیت حق دوستان خود را جمیعرا تکبیر برسان و بما نطق به الکتاب متذکر دار نفوسیکه حال در ارض صاد و غیره ناس را بحجیم دعوت مینمایند خود آنجناب میدانند که از امری مطلع نبوده و نیستند بهوی تکلم می کنند مبدیشان کذب و بکذب راجعند انهم للکذب و انهم الیه راجعون

- 25 باری بقدرت و قوت حق زمام امر را اخذ نمائید و مقبلین را بافق ایقان دعوت کنید شاید از کوثر اطمینان بیاشامند و باستقامت تمام ظاهر شوند انتهی

- 26 Indeed, this evanescent one is bewildered, nay, dumbfounded. By what proof can those who turn away from this Most Great Cause establish any other cause? Through a drop from this ocean all the Prophets and Messengers guided the people to the truth. Now the ocean is manifest, yet the people are observed to be veiled and heedless. The expounder must break all the idols of vain imaginings that people previously held, with the arm of certitude, and lead them to the Dawning-Place of verses with the rod of wisdom. The Command is in God's hands.
- 27 Regarding what was written about Jinab-i-Aqa Khudadad, upon him be the glory of God, it was mentioned. The Sun of loving-kindness shone forth from the horizon of grace. They said: The children of the Friend and the heirs of the Interlocutor have in this Revelation attained to the most great favor. Their mention, their acceptance, and their service have been revealed and recorded by the Most Exalted Pen in scriptures and tablets. Convey to him greetings from the True One and say: Through the favor of the Peerless Friend thou hast attained the Most Exalted Horizon and been adorned with the recognition of the Dawning-Place of verses and the Source of clear proofs. Ask God that he may attain this lofty and most exalted station with supreme steadfastness. Verily He is the Mighty, the Powerful. Soon shall the fruits of deeds become manifest. Verily He does not suffer the reward of the doers of good and the benevolent to be lost. Praise be to God, the Lord of the worlds. End.
- 28 Concerning what you wrote about Jinab-i-Akhavan and his family, upon them be 9 66 [Baha'u'llah], from the heaven of grace a most holy and exalted Tablet was revealed and sent specifically for each one. God willing, their eyes shall be illumined thereby and their hearts attain supreme joy. Likewise, specifically for Jinab-i-Aqa Muhammad Ja'far a most holy Tablet was revealed and sent, that his eyes might be consoled and his heart rejoiced. Up to this point is the response to your letter which was previously submitted, some of which was presented and sent, and some of which was to be sent later. Now praise be to God that this evanescent servant was enabled to fulfill his promise, praise be to God in all conditions. And your other letter which you had sent to Ismu'llah M.H., upon him be Baha'u'llah, was presented before His presence. This is what the Kingdom of Utterance hath spoken:
- 29 God willing, on this most mighty, most exalted, most holy day, may they succeed in that which is befitting and proper. Their mention hath been made in His presence and the gaze of His favor is directed towards them. With perfect wisdom
- 26 فی الحقیقه این فانی متحیر بل مبہوت نفوسیکہ از این امر اعظم اعراض کنند بچہ دلیل قادر بر اثبات امر دیگرند بقطرہئی از این دریا جمیع نبیین و مرسلین ناسرا بحق ہدایت نمودند حال دریا ظاہر و ناس محجوب و غافل مشاہدہ میشوند باید مبین جمیع اصنام اوہام ناسرا کہ از قبل بود بعضد یقین بشکند و بعضای حکمت بمطلع آیات کشاند الامر بید اللہ
- 27 و اینکه در بارہء جناب آقا خداداد علیہ بہاء اللہ نوشتہ بودند عرض شد آفتاب عنایت از افق فضل مشرق فرمودند ابناء خلیل و وراث کلیم در این ظہور بعنایت کبری فائز شدند ذکرشان و اقبالشان و خدمتشان از قلم اعلی در زبر و الواح نازل و ثبت شد از قبل حق باو تکبیر برسان و بگواز عنایت دوست یگاہ باقی اعلی فائز شدی و بعرفان مشرق آیات و مطلع بینات مزین گشتی از حق بخواہ باین مقام بلند اسنی باستقامت کبری مشرف شود آنہ ہو المقتدر القدیر عنقریب ثمرات اعمال ظاہر شود آنہ لا یضیع اجر العاملین و المحسنین الحمد للہ رب العالمین انتہی
- 28 اینکه در بارہء جناب اخوان و اہل علیہم ۶۶۹ [بہاء اللہ] مرقوم داشتید مخصوص ہر یک از سماء عنایت لوح امانع اقدس نازل و ارسال شد انشاء اللہ چشم از آن روشن و قلب بفرح اعظم فائز شود و ہم چنین مخصوص جناب آقا محمد جعفر لوح اقدس نازل و ارسال شد لتقر عینہ و یفرح قلبہ تا این مقام جواب دستخط آنحضرت است کہ از قبل عرض شدہ بود کہ بعضی عرض و ارسال شد و بعضی از بعد ارسال میشود حال الحمد للہ کہ این خادم فانی مؤید شد و بعہد خود وفا نمود للہ الحمد فیکل الأحوال و دستخط دیگر آنجناب کہ بجناب اسم اللہ مہ علیہ بہاء اللہ ارسال داشتہ بودند تلقاء وجہ عرض شد ہذا ما نطق بہ ملکوت البیان
- 29 انشاء اللہ در این یوم اعتر امانع اقدس موفق شوند بر امریکہ لایق و سزاوار است ذکرشان لدی الوجہ بودہ و لحاظ عنایت بایشان متوجہ باید

and utterance they must strengthen the weak souls through the blessed, mighty Word of God and adorn them with the ornament of certitude, that they may remain protected from the doubts of the manifestations of fancy and idle imaginings. Indeed, may they behold each of the people of Baha in such a steadfast station that they find themselves incapable of speech.

- 30 O 'Ali-Qabil-Akbar! All the people of the Bayan bear witness that, on a day when all men, by reason of the tyranny of the exponents of oppression, lay hid behind veils and curtains, the Truth—of Himself—arose to champion His Cause, and, with the most exalted Call, summoned the inmates of the Kingdom of creation to the Most High Horizon. There befell Him such things as none can reckon save God. And when, through the potency of the Name of the Self-Subsisting, the mention of the Cause was uplifted and the standard of the Bayan planted, they that were the dawning-places of vain imaginings came forth from behind the veil and, like unto buzzing flies, made a clamorous noise.

- 31 O thou that hast turned unto God! Ponder the heedless souls—what have they left behind, and to what have they turned? Say: He needeth not, for the proof of His Cause, the mention of aught beside Himself. Verily He hath brought that which none before Him hath brought; to this beareth witness whoso speaketh with fairness and equity. Thy Lord, verily, is the just, the impartial, the speaking, the all-seeing. Say: By God! He is not indicated by any book, nor by the Bayan, neither is He known through the mention of His servants and His creatures. He establisheth His Cause by His own Self; verily He is independent of all that hath been and all that shall be. The Bayan circled round about Him; the verses are abased before His manifestation; the proofs are humbled beneath His sovereignty. He, in truth, is the Powerful, the Almighty. Say: Die in your rage! He is not to be pointed to by that which ye possess, nor by that which is in the Bayan. How is it that ye seek to prove, by it, God, the Lord of the worlds? The whole of the Bayan is even as a ring upon My finger, and a leaf among the leaves of My garden of utterance. Thus hath testified My Herald, Who came with the Truth and announced unto men this mighty tid-ing. In all the Books of God the mention of this Manifestation hath been set forth with fullest clarity, recorded and inscribed; yet this Manifestation, of Himself, hath been and shall ever be sufficient, independent of the testimony of those gone before and those that come after. God willing, thou shalt be strengthened to shatter the idols of doubt and delusion, and to guide all men to the law of certitude. Thy Lord, verily, is the Sustainer, the Teacher, the All-Informed. Ended.

بکمال حکمت و بیان نفوس ضعیفه را بکلمه مبارکه قویه الهی قوت بخشند و بطراز یقین مزین کنند تا از شبهات مظاهر ظنون و اوهام محفوظ مانند بلکه هر یک از اهل بها را بشأنی مستقیم مشاهده نمایند که خود را قادر بر تکلم نبینند

30 یا علی قبل اکبر جمیع اهل بیان شهادت میدهند در یومیکه کلّ از سطوت مظاهر ظلم خلف سترو حجاب بودند حق بنفسه بر امر قیام نمود و بأعلیّ التّداء اهل ملکوت انشا را بافق اعلیّ دعوت فرمود و وارد شد بر او آنچه که احدی غیر حقّ احصا ننمود و چون بقدرت اسم قیوم ذکر امر مرتفع و علم بیان منصوب مطالع اوهام از خلف حجاب ظاهر و بمثابه ذباب بطنین مشغول

31 یا ایها المقبل الی الله تفکّر در نفوس غافله کن که از چه گذشته اند و بچه اقبال نموده اند قل انه لا یحتاج فی اثبات امره بذکر دونه انه اتی بما لا اتی به احد من قبل یشهد بذلک من یطق بالانصاف و العدل ان ربّک هو العادل المنصف الناطق البصیر قل تالله انه لا یشار بکتاب ولا بیان ولا یعرف بذکر عباد و خلقه یشهد امره بنفسه انه هو الغنی عما کان و ما یکون ان البیان یطوف حوله و الآیات خاضعات لظهوره و البینات خاشعات لسلطانه انه هو المقتدر القدر قل موتوا بغیضکم انه لا یشار بما عندکم و لا بما فی البیان کیف انتم تستدلّون به علی الله ربّ العالمین کلّ البیان نکاتم فی اصبعی و ورقة من اوراق حدیقه بیانی هذا ما شهد به مبشّری الذی اتی بالحقّ و اخبر الناس بهذا النّبأ العظیم در جمیع کتب الهی ذکر این ظهور بکمال تصریح مذکور و مسطور و لکن این ظهور بنفسه مستغنی از شهادت قبل و بعد بوده و خواهد بود انشاء الله مؤید شوی بر کسر اصنام ظنون و اوهام و کلاً بشریعه یقین هدایت کنی ان ربّک هو المؤید المعلم الخبیر انتهى

- 32 The supplication of thy honour was submitted, time after time; and the honoured one, the Name 66 [God]—upon Him be 9 66 [Baha'u'llah]—hath likewise, in accordance with thy commission, attained unto a special visitation. Well is it with him, and with you, and with me.
- 33 As to what thou didst ask: that a certain man hath, of his own person, asserted unto a certain woman that “thou art my wedded wife,” and that he and she recited together the verse of consent, and agreed upon a specified dowry in conformity with the ordinance of the Book; that neither party had anyone appointed by them to conclude the contract with leave and permission; and that no other witnesses were present; yet now the woman denieth it, saying: “Never did such a thing take place; it is a lie.” What is the duty, and what the ruling? These matters were laid before the Presence; He said: This marriage contract hath not been concluded according to the ordinance of the Book, for the nuptial formula must be recited and a number of persons must be present, that thereafter none may be able to deny. The recitation of the formula is not an obligation, yet witnesses are necessary. And after the establishment of the House of Justice and the men thereof, they will assuredly appoint a person, with certain others, for this particular matter, that affairs may be carried out in conformity with the divine law. If, between two persons, something hath indeed taken place, yet, since it hath not occurred according to that which God hath ordained, it is neither accepted nor can it be; for if otherwise be done, it will lead to confusion and corruption and contention.
- 34 Verily He hath appeared, and hath made manifest His straight Path, that every matter may be seen firm and secure in its own place. It behoveth both to repent and to return unto God, the Forgiving, the Generous. He verily forgiveth His servants, and He is the Compassionate, the Mighty, the Merciful. End.
- 35 And further thou didst ask whether any person is free to dispose of his possessions while he hath offspring and other heirs—whether he may make over his estate and property to another, or to one heir alone, by way of settlement or gift, depriving the rest of any share, or whether he may not. This is what the All-Bountiful hath revealed in reply
- 36 “Every soul hath full authority over their own possessions and may do with them as they wish, so long as they are possessed of a sound mind. Their authority is not taken from them. This is what God hath decreed. However, after the onset of a true mental incapacity that is clearly established by skilled physicians, their authority ceaseth by the decree of the Book. Verily, He doeth what He willeth and ordaineth what He pleaseth.
- 32 مناجات آنجناب مرتّۀ بعد مرتّۀ عرض شد و جناب اسم ۶۶ [الله] علیه ۶۶۹ [بهاء الله] هم حسب الوکاله آنجناب زیارت مخصوص فائز هنیئاً له ولکم ولی
- 33 اینکه سؤال نموده بودید که شخصی با شخصهائی مدعی شد که تو عقد منی و آیه رضا را من و تو قرائت نمودیم و بمهر معینی هم موافق حکم کتاب مقرر دیگر از طرفین کسیرا نداشتند که باذن و اجازه ایشان واقع شود و شهود دیگر هم در میانه نبوده حال شخصه منکر است میگوید ابداً هیچچه امری واقع نشده و کذبست تکلیف چیست و حکم چه اثرا تب تلقاء وجه عرض شد فرمودند این عقد موافق حکم کتاب واقع نشده چه که باید خطبه خوانده شود و جمعی حاضر باشند تا بعد احدی نتواند انکار نماید خطبه فرض نیست و لکن شهود لازمست و بعد از تحقیق بیت عدل و رجال آن البته شخصیرا مع بعضی از برای این امر مخصوص معین مینمایند تا امور موافق قانون الهی اجرا شود اگر مابین دو نفر فی الحقیقه هم امری واقع شود چون بما حکم به الله واقع نشده مقبول نبوده و نیست چه اگر بغیر این عمل شود سبب هرج و مرج و فساد و جدال خواهد شد
- 34 آنّه ظهر و اظهر صراطه المستقیم تا هر امری در مقام خود محکم مشاهده شود لهما ان يتوبا و يرجعا الى الله الغفور الکریم آنّه یغفر عباده و هو المشفق العزیز الرّحیم انتی
- 35 و سؤال دیگر آنجناب آیا نفسی مختار است در مال خود با بودن ذریه و سایر ورثه ترک و مایملک خود را بدیگری و یا بیک نفر از ورثه مصالحه و یا هبه نماید و سایر ورثه را بی بهره کند و یا نمیتواند هذا ما انزله الوهاب فی الجواب
- 36 هر نفسی در مال خود مختار است یفعل فيه کیف یشاء تا حکم عقل بر او صادق اختیار از او سلب نه هذا ما حکم به الله و بعد از اختلال واقعی که نزد حاذقین اطباء معین و واضح شود اختیار از او ساقط است بحکم کتاب آنّه یفعل ما

There is no God but Him, the Almighty, the Powerful, the All-Praised.” End.

37 And as to what thou didst write, that His honour Mashhadi Haydar, of the people of Sad—upon him rest the splendours of Baha'u'llah—had inquired concerning the embryo [al-janin] and matters other than the embryo: these particulars also were presented before the Throne. This is what the Tongue of Grandeur hath spoken.

38 Blessed art thou, O Haydar, in that thou hast turned thy face towards God, hast believed in Him and hast migrated in His path despite what thou didst encounter from the hosts of the oppressors. Those souls who have not attained unto the recognition of God in this day are accounted as being in an embryonic state. Verily, one who hath attained is he who hath both recognized and conveyed My Cause. Observe those souls who count themselves among the people of certitude and assurance, and who consider themselves illumined by the light of the divine Sun of Manifestation and steadfast, yet at the time of testing they are found submerged in doubt by the words of deluded souls whose proofs are flimsier than a spider's web.

39 How strange it is! What regret and remorse! Although all are aware that none had any knowledge of this Cause, and these disseminators speak merely of their own desires and have heard naught but from their like, yet they are found wavering and disturbed. The people of Baha must manifest such steadfastness and power that none shall find occasion for speech or denial. By the life of God! These people are in manifest loss.

40 O Haydar! God willing, thou shalt remain protected from the arrows of the deniers and the objectors, and be adorned with the ornament of certitude. Consider the words of the Point of the Bayan regarding what the heedless souls today proclaim and cling to. He saith: “The one-year-old babes of that Revelation are mightier than all the followers of the Bayan” - that is, than those who cling to the Bayan. This statement of the Author of the Bayan, and other statements of its people, thou and the other friends have heard what they have said and continue to say. By the life of God! They are among the oppressors.

41 As to what thou hast asked regarding the embryo [al-janin], know thou that whatsoever hath occurred and will occur in the world is according to divine wisdom, and all things are created complete and perfect, with effect and fruit. If one were to observe and contemplate any matter or thing before his eyes, he would testify with absolute certainty that His wisdom is consummate and His craftsmanship perfect. Consider the

یشاء و یحکم ما یرید لا اله الا هو المقتدر العزیز الحمید انتہی

37 و اینکه مرقوم فرموده بودید که جناب مشہدی حیدر از اہل صاد علیہ ۶۶۹ [بہاء اللہ] از جنین و غیر جنین سؤال نموده اینراتب ہم لدی العرش معروض گشت هذا ما نطق بہ لسان العظمتہ

38 یا حیدر طوبی لک بما اقبلت و آمنت باللہ و ہاجرت فی سبیلہ بما ورد علیک من جنود الظالمین نفوسی کہ الیوم بعرفان اللہ فائز نشدہ اند حکم جنین دارند آن البالغ من بلغ و بلغ امری ملاحظہ در نفوسی نما کہ خود را از اہل ایقان و اطمینان میسرند و بانوار آفتاب ظہور الہی منور و ثابت و راسخ مشاہدہ مینمایند ولکن حین امتحان بکلمات نفوس موهومہ کہ دلائلشان اوہن از بیوت عنکبوتست در غرقاب شبہہ و ریب مشاہدہ میشوند

39 بسیار عجبت زہی افسوس و حسرت مع آنکہ کل آگاہند کہ احدی از این امر اطلاع نداشتہ و نفوس ملقیہ یتکلمون بأہوائہم و ما سمعوا من امثالہم معذک متزلزل و مضطرب ملاحظہ میگردند اہل بہا باید باستقامت و قدرتی ظاہر شوند کہ احدیرا بحال گفتار و انکار نماند لعمر اللہ ان القوم فی خسران مبین

40 یا حیدر انشاء اللہ از سہام اشارات منکرین و معرضین محفوظ مانی و بطراز یقین مزین باشی مشاہدہ در قول نقطہء بیان نما و آنچه الیوم نفوس غافلہ بآن ناطق و متمسکند میفرماید نطفہہای یکسالہ آنظہور اقوی ہستند از کل بیان یعنی از نفوسی کہ بہ بیان متمسکند این بیان صاحب بیان دیگر بیانات اہل آن را شما و سایر دوستان شنیدہ اید کہ چہ گفتہ و میگویند لعمر اللہ انہم من الظالمین

41 و اما ما سئلت فی الجنین بدان آنچه واقع شدہ و میشود در عالم بمقتضیات حکمت الہی بودہ و جمیع با اثر و ثمر و خلق تمام و کامل خلق شدہ اگر نفسی در امری از امور یا شیئی از اشیاء کہ امام عین اوست ملاحظہ نماید و تفکر کند بیقین مبین ینطق و یشہد بأن حکمتہ بالغہ و صنعہ کامل

hand which is ever with man - all that it possesses is according to wisdom. If but one of its veins, which is the finest and most delicate of all, should be afflicted, the strength and movement of the hand would be impaired. Every sage hath testified to the perfection of His handiwork and every learned one to the completeness of His creation. And whatsoever hath been created must needs reach its state of perfection and attain unto maturity. And if it be prevented by other causes, this too is according to other divine wisdom, which in some cases is manifest and evident, and in others hidden and concealed. For example, God hath bestowed the hand, and for man it is necessary, as it is observed to be the greatest of instruments. However, when it is severed on account of theft, this deficiency is, in the eyes of the discerning, perfect, nay rather, most perfect, for it is the cause of protection and the means of preventing the servants from committing reprehensible and rejected deeds. Observe all things from this perspective. It is evident that the creation of the embryo is for the purpose of growth and maturity, and every soul hath been, and remaineth, powerless to comprehend the essence of the Divine Wisdom.

در ید که همیشه با انسانست تفکر نما که آنچه را داراست بمقتضای حکمت است اگر یک رگ از رگهای او که خفی تر و باریکتر از همه است علقی بر او عارض شود قوت و حرکت ید ناقص گردد قد شهد کل حکیم بأحکمیة صنعہ و کل عالم بأکلیة خلقه و آنچه هم خلقشده باید برتبه کمال خود برسد و بمقام بلوغ فائز شود و اگر بسببی از اسباب اخری منع شود اینهم بمقتضیات حکمت اخری بوده و حکمت در بعضی ظاهر و مشهود است و در بعضی باطن و مستور مثلاً دست را حق عنایت کرده و از برای انسانهم لازمست چنانچه اعظم اسباب مشاهده میشود و لکن وقتی بسبب سرعت قطع میگردد حال این نقص هم بنظر کاملین کامل است بل اکل چه که علت حفظ و سبب منع عباد از اعمال شنیعهء مردوده بوده در جمیع اشیاء باین لحاظ ملاحظه نما معلومست خلق جنین از برای نمو و بلوغ است و هر نفسی از ادراک کنه حکمت الهی عاجز بوده و هست

- 42 Verily the mind is the greatest sign in man, and blessed is he who attaineth unto it. Yet notwithstanding its lofty station and exalted rank, it is seen to be powerless to comprehend most things, for the mind's knowledge dependeth upon the testimony of sight. Unless the eye beholdeth the palm tree, the mind cannot perceive in the date-stone its fruits and leaves, branches and boughs. How then could the mind comprehend, before beholding it, that there existeth in the world something one speck of which could burn up the entire world, reduce it to ashes, and bring it to naught? Assuredly the Hand of Divine Power hath brought such a thing to completion.

42 عقل فی الحقیقه آیهء اعظمست در انسان طوبی از برای نفسیکه بآن فائز است و لکن مع علو مقام و سمو رتبهء او مشاهده میشود از ادراک اکثر اشیاء عاجز است چه که آگاهی عقل از گواهی بصر است اگر چشم نخل را مشاهده ننماید عقل عالم اثمار و اوراق و اشجار و اغصان و افنان را در نواة ادراک نکند بجا قبل از رؤیت عقل ادراک نماید که شیئی در عالم یافت میشود که ذرهء آن جمیع عالمرا بسوزاند و رماد نماید و معدوم و مفقود کند البتہ ید قدرت حق آنجنین را بعالم کمال رساند

- 43 Neither are God's worlds limited to this world, nor is His power restricted from aught, nor His might confined to the means of this world. And since it hath been established and proven that His creation is perfect and complete, and that whatsoever hath been and is observed is in accordance with wisdom, it therefore becometh evident to every soul that whatsoever appeareth imperfect hath been ordained to attain unto perfection and completion, and shall be made manifest. He, verily, is the Powerful, the Creator, the Ordainer, the All-Wise.

43 نه عوالم الهی منحصر باین عالم است و نه قدرتش از شیئی ممنوع و نه قوتش محصور باسباب اینعالم و چون ثابت و محقق شد که صنع او تمام و کامل است و آنچه مشاهده شده و میشود بمقتضای حکمت است در اینصورت نزد هر نفسی ثابت و محقق میشود که از برای آنچه ناقص مشاهده میگردد تمامیت و کاملیت مقدر شده و ظاهر خواهد شد انه هو القادر الصانع المدبر الحکیم

- 44 Were the Most Exalted Pen to fully reveal the mysteries of this matter, ye would behold the hidden secrets in the outward appearance of all things. God willing, may this station

44 اگر قلم اعلی اسرار اینمقام را بتمامه ذکر نماید اسرار غیبیه را در ظواهر اشیاء مشاهده نمائید انشاء الله

be unveiled, and may ye drink from the ocean of joy and knowledge.

- 45 O Haydar! Harken unto the voice of Him Who hath been wronged, and stand firm in the Cause of God with such steadfastness that neither sitting nor standing can match or attain unto it. That which is needed today is to aid the Cause of God through wisdom and utterance. Be seated and take counsel regarding the conduct of affairs, and with perfect calm and dignity carry out whatsoever will conduce to the exaltation and advancement of the Cause of God. End.

- 46 As to the embryos of the Bayan, it must be observed that even after a hundred thousand years it is not known whether they will attain unto the stage of maturity. Consider the words of their chief, how he regardeth the people as utterly foolish when he writeth that they take two verses from the Qur'an and two verses from the Bayan, combine them and call it a verse. Now ponder the falsehood of that heedless soul, and at what station and rank he standeth. Should anyone reflect upon his words, he would gain complete knowledge of his true condition. Although in this Revelation there hath appeared that which hath never appeared in any age - if they look to the abundance of verses, verily they have filled the East and the West. In the Lawh-i-Burhan this blessed verse was sent down from the heaven of the Divine Will. Thus speaketh He, exalted be His glory: "Dost thou object to Him Who hath brought unto thee that which thou possessest and that which the people of the world possess of the proofs of God and His signs?" And in another place: "Dost thou deny the verses of thy Lord which, when sent down from the heaven of His Cause, caused all the Books of the world to bow down before them?" Thus hath the Tongue spoken in the kingdom of utterance, yet most of the people are heedless. And if they look to the sweetness and greatness of the verses, all atoms bear witness that they cannot be compared to even a single tablet from among the wondrous and exalted divine tablets - whatsoever was revealed in the Bayan and before it cannot equal a single Tablet from among the wondrous and exalted divine Tablets. The Point of the Bayan-may the spirit of all else but Him be sacrificed for His sake-hath said: "A single letter thereof transcendeth all that hath been revealed in the Bayan." Where is he that heareth and seeth? Where is he that showeth justice and speaketh the truth? This evanescent servant beseecheth God to vouchsafe unto the heedless and the wayward a drop from the ocean of fairness. Verily He is the All-Powerful, the Almighty.

- 47 Concerning what thou didst mention about the dream of Aqa 'Abdu'l-Karim from the people of Sad, this is what the Tongue

ایستقام کشف شود و از دریای فرح و آگاهی
پیاشامید

- 45 یا حیدر بشنو ندای مظلومرا و بر امر الله بایست
ایستادنی که جلوس و قعود او را نیابد و باو نرسد
امروز آنچه لازمست نصرة امر الله بحکمت و بیان
است بنشینید و در اجرای امور مشورت نمائید
و بکمال سکون و وقار آنچه سبب عزت و ارتفاع
امر الله است عمل کنید انتهى

- 46 در جنبه‌های بیان باید ملاحظه نمود که صد هزار
سال بعد هم معلوم نیست برتبهء بلوغ فائز شوند
تفکر در قول رئیس آن قوم نما که ناس را بچه
درجه احمق میدانند که مینویسد دو حرف از
قرآن و دو حرف از بیان میگیرند و ترکیب
مینمایند و آیه میگویند حال در کذب آن نفس
غافله تفکر نمائید که در چه مقام و رتبه است
اگر نفسی در اقوال او تفکر نماید بر حقیقت
احوالش اطلاع کامل بهم رساند مع آنکه در
اینظهور ظاهر شده آنچه که در هیچ عصری
نشده اگر بکثرت آیات ناظرند قد ملأ منها الشرق
و الغرب در لوح برهان این آیهء مبارکه از سماء
مشیت نازل قوله عز کبریائه أتعترض علی الذی
اتاک بما عندک و عند اهل العالم من حجج
الله و آیاته الی آخر قوله عز و جل و فی مقام
آخر أتنکر آیات ربک الّتی اذا نزلت من سماء
الأمر خضعت لها کتب العالم کلّها کذلک نطق
اللسان فی ملکوت البیان و القوم اکثرهم من
الغافلین و اگر بحلاوت و عظمت آیات ناظرند
جمع ذرات شهادت میدهند که بلوحی از الواح
بدیعهء منیعهء الهیهء معادله نمینماید آنچه در بیان
و قبل آن نازلشده نقطهء بیان روح ما سواه فداه
میفرماید لا یعدال بحرف منه ما نزل فی البیان
این من یسمع و یری و این من ینصف و ینطق
بالحق این خادم فانی از حق مسئلت مینماید که
غافلین و معرضین را بقطرهء از بحر انصاف فائز
فرماید انه هو المقتدر القدیر

- 47 و اینکه در بارهء رؤیای جناب آقا عبدالکریم از
اهل صاد ذکر نمودید عرض شد هذا ما تکلم به

of Grandeur hath spoken: We caused him to hear the Word of Truth and showed him what was hidden. He, verily, is the All-Knowing, the All-Informed. God hath ordained what he witnessed and saw, and he shall soon behold it. Verily he is in the All-Glorious Horizon, the Most Exalted Horizon, and he giveth glad tidings unto all of this News whereby the Book of existence hath been adorned and every wise matter made manifest. Assuredly, that which he saw shall come to pass in due time. Thus hath the All-Wise decreed in His perspicuous Book.

لسان العظمة انا اسمعناه كلمة الحق وارينا ما هو المستور انه هو العالم الخبير قد قضى الله ما شهد و رأى و سوف يرى انه بالمنظر الأبهي و الأفق الأعلى و يبشر الكل بهذا النبأ الذي به تزين كتاب الوجود و ظهر كل امر حكيم البتة آنچه ديده و فتي از اوقات ظاهر خواهد شد هذا ما حكم به الحكيم في كتابه المبين انتهى

- 48 This year certain upheavals have occurred in those blessed lands. Among them, in Najaf the plague appeared with such intensity that the residents were forcefully expelled and given lodging elsewhere. It is evident what hath occurred and come to pass in that city. Great changes have appeared. The servant doth not wish to mention all that hath transpired therein. This much he mentioneth: all these matters have been and are preparations for the fulfillment of that true dream. Glory be unto him who hath heard what hath been sent down from the Kingdom of God, the Lord of the worlds.

48 این سنه بعضی انقلابات در آن اراضی مبروکه واقع شده از جمله در نجف طاعون بکمال شدت ظاهر بشأنيکه مجاورین را بعنف اخراج نمودند و در محل دیگر منزل دادند دیگر معلوم است در آمدینه چه شده و چه واقع گشته تغییرات کلیه ظاهر شده آن الخادم لا یحب ان یذكر کل ما ورد فيها اینقدر عرض مینماید که جمیع این امور اسباب تدارک رؤیای صادقه بوده و هست البهاء علی من سمع ما نزل من ملکوت الله رب العالمین

- 49 Concerning what thou didst write about 'Ali Khan and Ustad 'Abbas, it was submitted, and two Most Holy, Most Exalted Tablets were revealed and sent specifically for them. He said: The rain of mercy descendeth at all times from the heaven of grace; if the place be ready and worthy of the appearance of grace, deliver the Tablets that they may attain unto them.

49 و اینکه در باره جناب علی خان و استاد عباس مرقوم داشته بودید عرض شد و دو لوح امین اقدس مخصوص ایشان نازل و ارسال شد فرمودند امطار رحمت از سماء عنایت در کل حین در نزول اگر محل مستعد باشد و قابل ظهور عنایت الواح را برسانید تا بان فائز شوند انتهى

- 50 Thus far is the answer to thy letter which thou didst write on the 12th of Safar and send through Ismu'llah.

50 تا اینمقام جواب مراسله آنجناب است که در ۱۲ صفر مرقوم و بجناب اسم الله ارسال داشته بودید

- 51 As for thy last letter dated the 16th of Rabi'u'th-Thani, in truth it was a bird that taught this evanescent bird to warble—that is, from thy mention it learned to mention the Beloved of the world. Well is it with the people of wisdom who have been intoxicated by the choice wine of utterance. After its recitation and reading it attained the Most Holy, Most Exalted Presence, and thy supplication was offered before the face of the Desired One time and again. Thou hast been mentioned by thy Lord and my Lord and the Lord of the heavens and the earth. He exalted be His glory—hath said:

51 و اما دستخط آخر آنجناب که ۱۶ ربیع الثانی تاریخ آن بود فی الحقیقه طیری بود که این طیر فانی را صغیر آموخت یعنی از ذکر آنجناب محبوب عالم را ذکر آموخت هنیئاً لأهل العرفان الذین اسکرهم ریحیق البیان و بعد از تلاوت و قرائت بساحت امین اقدس فائز و مناجات آنحیوب تلقاء وجه مقصود عرض شد مرتبه بعد مرتبه فزت بذكر ربنا و ربکم و رب من فی السموات و الأرضین قال عز کبرائه

- 52 In My Name, the Mighty, the Inaccessible

52 بسمی العزیز المنیع

53 The servant in attendance has appeared with thy letter and hath laid before Us what was inscribed therein of thy words, from which We perceived the fragrance of thy sincerity, thy remembrance and thy praise. Verily thy Lord is the Hearing, the Answering. By My life, thou hast spoken the truth, and the Mother Book beareth witness to this, as it sitteth established upon the throne of utterance in this exalted station. Say: By God! The Lord of the Messengers hath come, the Sovereign Book hath been sent down, and the Ocean of Life circleth round the will of our Lord, the Most Merciful, Who hath appeared and revealed what He desired through His Great Name. Whosoever hath hesitated in this Cause for less than a moment hath been cursed by every letter in the Books of God, the Lord of the worlds. Say: Bring forth what ye possess and We shall lay before you what We possess. Verily our Lord, the Most Merciful, is the One Who distinguisheth, separateth, explaineth, the All-Knowing, the All-Informed. By God! The Balance proclaimeth, the Path calleth out, and the Trumpet declareth: Open your eyes! This is He Who was mentioned in God's Books, and He is the One Who spoke on Sinai. Fear God, O peoples of the earth, and be not among the lost. The Hidden Treasure hath appeared and the Spirit before His Face proclaimeth, saying: This is He Whom God's Messengers foretold, were ye of them that know.

54 O 'Ali-Akbar! Reflect upon God, His proof, His testimony, His sovereignty, and that which the tongues of the heedless have uttered - they who have turned away from My straight Path. Say: This is a Day wherein naught is mentioned save God, if ye be of the fair-minded. Say: This is a Day wherein the Face hath appeared after the destruction of all things and the extinction of all names, if ye be of them that hear.

55 O 'Ali-Akbar! Consider the station whereof the Primal Point hath spoken: "I seek refuge with Thee, O my God, lest my position on that Day be the position of the wicked." Observe what He said and what they say, what He did and what they do. They arose to cut down the Tree, and when their schemes were exposed, they opened their lips in calumny. You and all the people of the Bayan know that the Truth hath never been hidden nor concealed behind a veil. He hath been manifest and evident among the people, time and again He hath gone into exile, and repeatedly hath He been cast into prison with chains and fetters. With utmost power and might He summoned all on earth to the Truth, and in those days no one appeared. Yet that wrongful soul represented himself as wronged and attributed injustice to the True One, exalted be His glory. No

53 قد حضر العبد الحاضر بكاتبك و عرض ما سطر فيه من كلماتك التي وجدنا منها عرف خلوصك و ذكرتك و ثنائك ان ربك هو السامع المجيب لعمرى قد نطقت بالحق و شهد بذلك ام الكتاب اذ استوى على عرش البيان في هذا المقام الرفيع قل تالله قد اتى مالک الرسل و نزل سلطان الكتب و بحر الحيوان يطوف حول ارادة ربنا الرحمن الذي ظهر و اظهر ما اراد باسمه العظيم من توقف في هذا الامر اقل من ان لعنه كل حرف من كتب الله رب العالمين قل فأتوا بما عندكم و نلقى عليكم ما عندنا ان ربنا الرحمن هو المفصل المميز المبين العليم الخبير تالله ان الميزان ينطق و الصراط ينادى و الصور يقول ان افتحوا ابصاركم هذا هو المذكور في كتب الله و انه هو الذي تكلم في الطور اتقوا الله يا ملأ الأرض و لا تكونوا من الخاسرين قد ظهر الكنز المخزون و الروح امام الوجه ينادى و يقول هذا هو الذي بشر به رسل الله من قبل لو انتم من العارفين

54 يا على قبل اكبر تفكر في الله و برهانه و حجته و سلطانه و ما تكلمت به السن الغافلين الذين اعرضوا عن صراطي المستقيم قل هذا يوم لا يذكر فيه الا الله ان انتم من المنصفين قل هذا يوم فيه ظهر الوجه بعد هلاك الاشياء و فناء الاسماء لو انتم من السامعين

55 يا على قبل اكبر مقاميرا كه نقطه اولى ميفرمايد لأستعيذ بك يا الهى من ان يكون فى ذلك اليوم موقفى موقف الأشرار ملاحظه كن كه چه گفته و چه ميگويند و چه کرده و مى کنند انتهى در صدد قطع شجره برآمدند و چون مكرشان ظاهر شد بافترا لب گشودند شما و اهل بيان جميع ميدانيد كه حق در هيچ وقت مستور نبوده و خلف حجاب زفته ظاهراً باهراً ما بين خلق بوده مره بعد مره باسبرى رفته و كره بعد كره بسجن مبتلا شده مع السلاسل و الأغلال و بتمام قدرت و قوت من على الأرض را بحق دعوت نموده و آن ايام احدى ظاهر نه مع ذلك نفس ظالمه خود را مظلوم و نسبت دون عدل بحق جل

one asked him what wrong had been done to him, what hardship he had endured, or what tribulation he had suffered. All know that in every city where he dwelt, he lived in seclusion with a group of women in perfect ease.

جلاله داده نفسی از او سؤال ننمود که چه ظلم بر شما وارد شده چه مشقت دیدید و بچه بلا مبتلا شدید کل میدانند که در هر مدینه که بوده مستور و با جمعی نسوان بکمال فراغت بسر برده

56 By God, besides Whom there is none other God! Merely upon hearing that someone had been arrested in the land of Ta or elsewhere, he would leave Iraq and wander about in Basra, Samavah and around Baghdad, returning only after hearing that safety was restored. And to every city where the Ancient Beauty would go, he would arrive afterwards. The only thing that befell him was that he was sent to Cyprus, and this too happened indirectly, for the intention was to imprison the Ancient Beauty, and to fulfill what had been previously said concerning the mention of the island - and you and all know that no one but this servant was or is aware of its circumstances. Indeed these few words that were submitted were out of heedlessness, for man in his heedlessness from the Truth occupies himself with such words. But the Exalted Truth is aware. The purpose is that perhaps some souls may observe and become aware.

56 والله الذی لا اله الا هو که بجزرد اصغا که نفسیرا در ارض طا و غیرها اخذ کرده اند از عراق بیرون میرفت و در بصره و سماوه و اطراف بغداد گردش مینمود و بعد از استماع امنیت راجع میشد و در هر مدینه که جمال قدم تشریف میبردند بعد وارد میشد چیزیکه بر او وارد شد بس این بود که به قبرص بردند و اینهم بالتبع واقع شد چه که مقصود حبس جمال قدم بود ولیثبت ما قیل من قبل فی ذکر جزیره و آنجناب و جمیع میدانند احدی غیر از این عبد مطلع بر احوال او نبوده و نیست فی الحقیقه این چند کلمه هم که عرض شد از غفلت است چه که انسان در غفلت از حق باین کلمات مشغول میشود ولیکن حق منبع آگاهست مقصود آنکه شاید بعضی از نفوس ملاحظه کنند و متنبه شوند

57 These matters have been mentioned repeatedly. Verily He guides whom He willeth unto His straight path. In any case, today all the people of the Bayan are seen to be in the fire except for the souls that are assured and tranquil. This note that hath appeared from the Divine Trump must be heeded. His word, exalted be His mention: "It is permitted unto Him Whom God shall make manifest to reject anyone on earth above whom there is none higher, for this is created within His grasp and all are submissive unto Him." These statements are for the weak among creation, otherwise this Most Great Revelation hath never been and is not in need of anything else to establish its Cause. One day this word shone forth from the Dayspring of Will - He said that no one before hath known this Most Great Revelation as it truly is. This eternal treasure hath been concealed from the understanding and minds of all else, and this is specific to this Revelation. And this is a word to which the divine Books, Psalms and Scriptures of the past and future have testified. By God's life, this is a mighty Cause and a momentous announcement.

57 مکرر این امور ذکر شد آنه یدی من یشاء الی صراطه المستقیم باری الیوم کل اهل بیان در نار مشاهده میشوند جز نفوس موقته مطمئنه این نقره که از ناقور الهی ظاهر شد باید استماع نمود قوله عز ذکره حل لمن یمظهره الله ان یرد من لم یکن فوق الأرض اعلی منه اذ ذلک خلق فی قبضته و کل له قانتون این بیانات از برای ضعفای خلقت و الا این ظهور اعظم در اثبات امرش محتاج بدویش نبوده و نیست یومی از ایام اینکله از مشرق اراده اشراق نمود فرمودند احدی از قبل باینظهور اعظم علی ما هو علیه عارف نشده این کنز لازال از ادراک و عقول ماسوی مستور بوده و این مخصوص باینظهور است و اینکله ایست که کتب و زیر و صحف الهی از قبل و بعد بآن گواهی داده لعمر الله هذا امر عظیم و نبأ عظیم انتی

58 And regarding what you wrote about Aqa Siyyid Muhammad and Aqa Mirza Ahmad, upon them be the Glory of God - indeed it is as you mentioned. Praise be to God, they have attained the utmost heights and the highest horizon. In these

58 و اینکه در باره آقایان جناب آقا سید محمد و جناب آقا میرزا احمد علیهما ۶۶۹ [بهاء الله] مرقوم داشتید فی الحقیقه الأمر کما ذکر حضرتک الحمد لله بغایه قصوی و افق اعلی فائز شدند

days when the limbs of existence are seen to tremble from the oppression of the aggressors and tyrants, God willing through the effects of their steadfastness all shall attain the greatest steadfastness. And you must educate souls to this station until they attain a state where they see all who are on earth as utter nothingness before a single word of God's words. Their petitions reached the Most Holy Court and their supplications were presented before His presence. The Sun of favor hath risen from the horizon of grace and two Most Holy, Most Exalted Tablets were revealed and sent from the heaven of Will. God willing, may they at all times drink from the living waters of the verses of the All-Merciful and occupy themselves with teaching the Cause with wisdom.

- 59 This servant also intended to submit something to Aqa Siyyid Muhammad, upon him be the Glory of God, but since the most great verses were revealed from the Supreme Pen, this servant did not trouble further. However their mention shall never, God willing, be erased from the heart. And the matters they had written were presented in the Most Holy Court, including the question about using certain drinks and essences. This is what the Tongue of Grandeur spoke in this regard: "He is permitted to use whatever he desireth for illness." Previously in such cases this word was heard from the Ancient Tongue, exalted be His grandeur: "Whatever a skilled physician prescribeth, there hath been and is no objection to following it. Blessed is he who hath adhered to the knowledge which God hath honored and preferred above all other knowledge." God willing may they be enabled to cure the chronic diseases of the nations with the antidote of the Most Great Name, that all may be adorned with the ornament of health and turn to the station of sanctification and detachment.

- 60 And as to what you wrote concerning the aforementioned person who submitted a petition which, due to certain of his thoughts, was not forwarded - excellent was your action. Such souls appear heedless of the Cause of God. In former years someone submitted a petition containing certain statements, and it was said: "This is not the day of test and trial. It is not for creation to test God, glorified be His majesty; rather, He tests His servants." Say: "Read ye the Books of God that were sent down aforetime, that ye may discover that which befitteth this Day, the Day through whose mention the Scriptures of God, the Lord of all worlds, have been adorned." And in a Tablet to one of the friends who dwelt near the Prison Land, this blessed verse was revealed from the heaven of God's Will: "This is not the day for questions. It behooveth every soul, when he heareth the Call, to turn to the Most Sublime

در ایامیکه فرائض وجود از ظلم معتدین و ظالمین مرتعد مشاهده میشود انشاءالله از آثار استقامتشان کلّ باستقامت کبری فائز شوند و آنجناب باید نفوس را بلینقام تربیت نمایند تا بمقامی فائز شوند که من علی الأرض را تلقاء کلهائی از کلمات الله معدوم صرف مشاهده نمایند عرایض ایشان بساحت اقدس فائز و مناجاتشان تلقاء وجه عرض شد شمس عنایت از افق فضل مشرق و دو لوح امنع اقدس از سماء مشیت نازل و ارسال شد انشاءالله در کلّ احیان از آیات رحمن رحیق حیوان بیاشامند و بتبلیغ امر بالحکمة مشغول باشند

- 59 این عبد هم در صدد آن بوده که خدمت جناب آقا سید محمد علیه بهاء الله چیزی عرض نمایم ولیکن چون از قلم اعلی آیات کبری نازل دیگر این عبد زحمت نداد ولیکن ذکرشان انشاءالله از قلب محو نمیشود و مطالبی هم که مرقوم داشته بودند در ساحت اقدس عرض شد از جمله سؤال از استعمال بعضی مشروبات و جوهریات بود هذا ما نطق به لسان العظمة فی هذا المقام احلّ له استعمال ما اراده للمرض انتهی از قبل در اینواقع از لسان قدم اینکمه اصغا شد قوله عزّ کبریائه طیب حاذق آنچه را امر نماید در اجرای آن باسی نبوده و نیست طوی له بما تمسک بعلم شرفه الله و فضله الله علی سائر العلوم انشاءالله موفق شوند از دریاق اسم اعظم امراض مرمنه امم را معالجه نمایند تا کلّ بطراز صحت مرین شوند و بمقام تقدیس و تنزیه اقبال نمایند

- 60 و اینکه در باره شخص مذکور مرقوم داشته بودید که عریضه عرض کرده و نظر ببعضی از افکار او ارسال نشد نعم ما عمل به حضرتک امثال این نفوس از امر الله غافل مشاهده میشوند در سنین قبل شخصی عریضهائی عرض نموده بود مشعر بر بعضی از اذکار فرمودند امروز روز امتحان و تجربه نبوده و نیست از برای خلق نیست حق جل جلاله را امتحان نمایند بلکه او امتحان میفرماید عباد خود را قل ان اقرؤوا کتب الله من قبل لتطعنوا بما یلیق لهذا الیوم الذی بذکره ترتبت صحف الله ربّ العالمین انتهی و در لوح یکی از دوستان که در حوالی ارض سین ساکن است این آیه مبارکه از سماء مشیت نازل لیس الیوم یوم السؤال ینبغی لکل نفس اذا سمع

Horizon and say: 'Here am I, here am I, O God of the worlds! Here am I, here am I, O Thou Goal of all who seek Thee!'"

- 61 As to what you wrote regarding those souls who have ascended unto God - verses adorned with the word 'forgiveness' were specifically revealed for them from the heaven of the mercy of the All-Merciful and were previously sent. By the life of the Beloved! The breathings of the verses so encompassed them that those who count are powerless to reckon them.

- 62 And concerning what you wrote about Jinab-i-Aqa Siyyid 'Ali, upon him be the Glory of God, who was among the emigrants to the Land of Sad, and his son Jinab-i-Aqa Siyyid Muhammad - some time ago one of the partakers of the wine of inner meanings, upon him be the Glory of God, wrote to this servant mentioning that certain objectors from among the Bayanis, that is, from the party of Satan, had met with Jinab-i-Aqa Siyyid Muhammad in the Land of Sad and had raised certain doubts. This matter caused this servant great astonishment, for the people of God must be so firm and steadfast that neither the winds of the world nor the whisperings of the nations can move them. Through their steadfastness, hearts and minds should be illumined with the light of constancy, and through their firmness and rootedness the banner of divine unity should be raised upon the highest standards. Those who cast doubts have no understanding whatsoever of this Cause, for in the beginning no one was aware of its essence. Whosoever claims such awareness utters pure falsehood and manifest lies. In any case, this evanescent servant beseeches God that the reward of His loved ones not be lost through the sayings of this one and that one, and that all may be adorned with the ornament of steadfastness.

- 63 His honor Aqa Siyyid 'Ali, upon him be the glory of God, and those with him, have ever been remembered in the Most Holy Court, and the glances of favor have been directed towards them. In all instances of hardship and tribulation, the hand of divine power has preserved them. This is a day wherein the suns of steadfastness must be seen dawning and shining forth from the horizons of the hearts of the people of the Crimson Ark. God willing, it is hoped that they - that is, his honor Aqa Siyyid Muhammad - may remain protected from the arrows of the allusions of the opposers and the spears of the doubts of the deniers, and may speak that by which hearts and minds are attracted. Convey greetings from this evanescent one to them. God willing, may they arise with that which befiteth the Days of God. Verily our Lord, the Most Merciful, is the All-Knowing Witness. In all conditions, I beseech and hope from the True

الدَّاءِ يَتَوَجَّهْ إِلَى الْأَفْقِ الْأَعْلَى وَيَقُولُ لَيْبِكَ لَيْبِكَ يَا إِلَهَ الْعَالَمِينَ لَيْبِكَ يَا مَقْصُودَ الْقَاصِدِينَ

- 61 اینکه در باره نفوسیکه الی الله صعود نمودند مرقوم داشتید مخصوص ایشان آیاتیکه بکلمه غفران مزین بود از سماء رحمت رحمن نازل و از قبل ارسال شد لعمرالمحبوب قد اخذتهم نفحات الآیات علی شأن عجز عن احصائها المحصون

- 62 و اینکه در باره جناب آقا سید علی علیه بهاء الله از مهاجرین ارض صاد و ابن ایشان جناب آقا سید محمد مرقوم داشتید چندی قبل یکی از شاریان کوثر معانی علیه بهاء الله مکتوبی باینعبد مرقوم داشت و ذکر نموده بود که بعضی از معرضین بیان یعنی از حزب شیطان با جناب آقا سید محمد در ارض صاد ملاقات نموده بعضی شبهات القا نموده اند اینفقره بسیار سبب حیرت این عبد شد چه که اهل الله باید بشأنی ثابت و راسخ باشند که اریاح عالم و همزات امم قادر بر حرکت ایشان نباشد از استقامت ایشان باید افتده و قلوب بنور استقامت منور شود و بثبوت و رسوخ ایشان باید علم توحید بر اعلی الأعلام مرتفع و منصوب گردد آن نفوس ملقیه اصلاً اطلاع از این امر نداشته و ندارند چه که در اول کسی از اصل مطلع نبوده هر نفسی ادعای اطلاع نماید افکی است محض و کذیبست صراح باری اینخادم فانی از حق سائل و آمل است که اجر دوستان بگفته این و آن ضایع نشود و کل بطراز استقامت مزین گردند

- 63 جناب آقا سید علی علیه بهاء الله و من معه لازال در ساحت اقدس مذکور بوده اند و لحاظ عنایت بایشان متوجه در جمیع موارد باساء و ضراء ید قدرت ایشانرا حفظ نموده امروز روزیست که باید شمس استقامت از آفاق قلوب اهل سفینهء حمرا مشرق و لائح دیده شود انشاء الله امید است که ایشان یعنی جناب آقا سید محمد از سهام اشارات معرضین و رماح شبهات منکرین محفوظ مانند و یطق بما تجذب به الأفئدة و العقول از قول این فانی خدمت ایشان تکبیر برسانید انشاء الله بما ینبغی لایام الله قیام نمایند ان ربنا الرحمن لهو الشاهد العلیم در جمیع احوال از حق جلّ اجلاله خیر و صحت و حفظ ایشانرا سائل و

One, exalted be His glory, their good, health and protection. The Command is in the hands of God, the All-Knowing, the All-Informed. Would that this servant could meet with the friends and present certain hidden matters. In all conditions the servant sayeth and testifieth that there is none other God but Him. His is the Command in the beginning and in the end, and He is the First and the Last, and the Manifest and the Hidden, and He is knowing of all things.

- 64 And concerning what you wrote about his honor Mulla Mihdi from the people of Jasb, it was presented before the Throne. This is what the Kingdom of Utterance hath spoken: He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious.

- 65 O Ali-Qabli-Akbar! Drink thou of the Most Pure Kawthar from the utterance of thy Lord, the Most Merciful. Verily, He will show thee that which is hidden from the eyes of men. We have made mention of thee in the Book of My servant who is present, time and again, that thou mayest give thanks unto thy Lord, the All-Seeing Speaker. There hath been mentioned in Our presence he who is named Mihdi, who hath believed in God, the Lord of lords. Say: Grieve not, for We have mentioned thee before, to this My Most Exalted Pen beareth witness with the most excellent utterance. We had previously revealed and sent forth the Most Great, Most Holy Tablet especially for him, that he might inhale from it the fragrance of the All-Merciful and attain unto the most exalted station, which is the station of steadfastness. At this hour, too, We have mentioned him in these sublime and glorious verses, and beyond these two, another Tablet hath been sent down for him from the heaven of My Will. Deliver it unto him, that his eyes may be cheered and his heart illumined with the lights of certitude.

- 66 As to the offering they have made, it hath been accepted, and as commanded, your honor should receive it and, with wisdom, offer hospitality to the friends of God. Gatherings are in no wise permitted. If several separate meetings be held, this would be more agreeable. When the Most Great Luminary was rising from the horizon of the Land of Mystery, this servant was commanded to write to him who was named Mihdi, whom God caused to dwell in His house after his migration, saying that ye should follow in the footsteps of the Lord of all beings, and associate with the people of the world in the utmost spirit of joy and fragrance, lest alarm and anxiety be aroused among the people and become a cause of disturbance to weak souls. In all circumstances, ye must observe wisdom

آمل الأمر بيد الله العليم الخبير كاش اين عبد با دوستان ملاقات مينمود و بعض امور مستوره را معروض ميداشت فيكل الاحوال يقول الخادم و يشهد انه لا اله الا هو له الامر في البدء و الختم و هو الاول و الآخر و الظاهر و الباطن و هو بكل شىء عليم

- 64 و اينكه درباره جناب ملا مهدى از اهل جاسب مرقوم داشتيد تلقاء عرش عرض شد هذا ما نطق به ملكوت البيان هو الأقدس الأعظم العلى الأسمى

- 65 يا على قبل اكبر ان اشرب الكوثر الأطهر من بيان ربك الرحمن انه يريك ما هو المستور عن انظر العباد انا ذكرناك في كتاب عبدى الحاضر مرة بعد مرة و كرة بعد كرة لتشكر ربك الناطق البصار قد ذكر لدى الوجه من سمى بمهدى الذى آمن بالله رب الأرباب قل لا تحزن انا ذكرناك من قبل يشهد بذلك قلبى الأعلى بأعلى البيان از قبل لوح اقدس مخصوص او نازل و ارسال نموديم تا عرف رحمن را از او يابد و بأعلى المقام كه مقام استقامت است فائز شود در اين حين هم بلين آيات بديعه منيعه او را ذكر نموديم و از وراى اين دو لوحى هم مخصوص او از سماء مشيت نازل و ارسال شد باو برسانيد تا چشمش روشن و قلبش بانوار يقين منور گردد انتهى

- 66 و وجهيكه نذر نموده اند بطراز قبول فائز و حسب الأمر آتجناب اخذ كنند و بحكمت دوستان الهيرا ضيافت نمايند اجماع در هيچ احوال جايز نه اگر مجالس متعدده واقع شود احب است وقتيكه نير اعظم از افق ارض سر طالع بود حسب الأمر بمرفوع اسم الله المهدى الذى اسكنه الله فى بيته بعد هجرته اين عبد نوشته كه بايد بر اثر قدم مالك قدم مثنى نمايند و بكال روح و ريحان با اهل امكان معاشرت كنيد كه مباد فزع و جزع ناس مرتفع شود و سبب اضطراب نفوس ضعيفه گردد در جميع احوال بايد بحكمت ناظر باشيد و بما امرتم به فى الكتاب عامل

and act in accordance with what ye have been commanded in the Book.

- 67 This servant conveyed these exalted words to them as directed. In response, they wrote that absolutely nothing contrary would appear, and that all the friends were gathering together in perfect love, kindness, and harmony, occupied in the remembrance of the Beloved of the worlds. After this matter was presented in the Most Holy Court, this word was issued from the Source of Command - exalted be His glory: Write that the government has had and will have no concern with your inner beliefs and religion, whether you deny religions or recite the Quran. The government has no objection, but gatherings cause commotion and are contrary to the government's wishes, for from the beginning, governments have neither been aware of this Cause nor are they now, and throughout history they have witnessed corruption arise from gatherings. Therefore, they view these gatherings as they do other gatherings, and this very gathering and assembly is considered by governments a great offense and grievous error.

- 68 This evanescent one's petition is that mention be made to the honored ones and beloved ones in that land, from this servant who is utter nothingness and complete extinction, that all depends upon His Holiness's favor. God willing, it is hoped that all may shine forth like unto the sun from the horizons of the heavens of steadfastness. This servant beseecheth his Lord, the Self-Sufficient, the Most High, to aid all to make good what hath escaped them in the days of their Lord, the All-Forgiving, the Most Generous. Praise be to God, the Powerful, the Most High, the Great.

- 69 And as to what you wrote concerning Aqa Muhammad and Aqa 'Ali-Asghar, upon them be the Glory of God, it was presented before the Most Holy and Most Exalted Presence. He said: "O 'Ali! The horizons have been filled with the signs of thy Lord, the All-Knowing, the All-Wise, and the clear proofs have appeared from all directions through that which the Speaker of the Mount hath uttered in this Revelation, to which all atoms bear witness that there is no God but Him, the Mighty, the Great." Ask thou of God that the servants may be enabled to grasp the Tablet of the Lord of Days with utmost power and strength, that the intimations of the opposers and the doubts of the deniers may be erased from the page of the world. The True One hath been and ever shall be the Bestower of Grace, mentioning His servants, living or dead, and shall continue to do so. God willing, may hearts be

این عبد این کلمات عالیات را حسب الاراده بایشان معروض داشت در جواب مرقوم داشتند که ابداً امریکه مغایر باشد ظاهر نه و جمیع دوستان بکمال محبت و شفقت و وداد مجتمع شده بذکر محبوب عالمیان مشغولیم بعد از عرض این مطلب در ساحت اقدس از مصدر امر این کلمه صادر قوله عز کبریائه بنویس دولت بمذهب و عقیده باطنی شما رجوعی نداشته و نخواهد داشت چه منکر ادیان باشی و چه قاری قرآن دولت حریفی ندارد ولکن اجماع سبب ضوضا و مغایر اراده دولت است چه که از اصل این امر دول مطلع نبوده و نیستند و از اول عالم تا حال فساد را از اجماع دیده اند ظاهر شده لذا این جمعیت را بمثابه آن جمعیت مشاهده مینمایند و همین اجماع و اجتماع نزد دول تقصیر نیست بزرگ و خطائست عظیم
انتهی

68 عرض اینفانی آنکه خدمت آقایان و محبوبان که در آن ارض تشریف دارند از جانب این خادم ذکر نیستی بحت و فنای محض بسته بعنایت آنحضرت است انشاء الله امید چنانست کل از آفاق سموات استقامت کالشمس مشرق و مضی باشند یسئل الخادم ربه الغنی المتعال بأن یوفق الکمل علی تدارک مافات عنهم فی ایام ربهم الغفور الکریم الحمد لله المقتدر العلی العظیم

69 و اینکه در باره جناب آقا محمد و جناب آقا علی اصغر علیهما بهاء الله مرقوم داشتید در ساحت امنع اقدس عرض شد فرمودند یا علی قد ملئت الآفاق من آیات ربک العلیم الحکیم و ظهرت البینات من کل الجهات بما نطق مکلم الطور فی هذا الظهور الذی شهدت له الذرات انه لا اله الا هو العزیز العظیم از حق بطلب تا عباد مؤید شوند بر اخذ لوح مالک ایام بکمال قدرت و قوت تا اشارات معرضین و شبهات متکین از صفحه عالم محو شود حق فیاض بوده و هست حیاً میتاً عباد را ذکر نموده و خواهد نمود انشاء الله قلوب مستعد باشند از برای القای آیات و آذان موفق شوند از برای اصغاء آن یعنی حق استعداد

prepared to receive the verses and ears be enabled to hearken unto them - that is, the true capacity to receive and the true hearkening. For if one attaineth unto this station, he shall be preserved from intimations, suggestions, doubts, veils and barriers. A most wondrous and exalted Tablet hath been revealed specifically for these two souls. God willing, may they drink from the living waters from the Wellspring of revealed verses and attain unto everlasting life.

- 70 The Sun of loving-kindness hath dawned especially for them from the horizon of grace and bounty, and is manifest and evident. We beseech God, exalted be His glory, to enable them to grasp the Tablet through a power from Him and a strength from His presence. The intention of power and strength hath been and is certitude and assurance in all degrees. These words are thus interpreted lest anyone misconstrue what God hath intended and arise to create mischief. Whatever is mentioned regarding victory, assistance, service and the like, the purpose is to teach the Cause with joy and fragrance. The Command is in God's hand, the Powerful, the Mighty, the Bestower.

- 71 O beloved of my heart! The heedlessness of the opposers among the people of the Bayan hath reached such a point that they have carved an idol with their own hands and accept whatever it uttereth, be it moist or dry. Thus that person who claimeth to be a Mirror - by God, even stone would be ashamed of him - interfereth with and betrayeth the sanctity of his own object of devotion who is the Sun, while those dead souls of Nimrod-like nature say that whenever the Prophet looked upon any woman she would become forbidden to her husband. They have not even enough understanding to realize who the Prophet was. If prophethood is truly established, it is the Person of the Point Himself, while those lying souls have desired to establish the station of successorship for their own purposes. How could a successor have authority over the Prophet's sanctuary? If he is a Mirror, how could he interfere with the sanctuary of the Sun? The Primal Point was not like ordinary people that what was lawful for Him should be unlawful for the Point. By Him Who raised up the heavens without pillars, from such utterances there wafteth a most foul and offensive odor. Fie upon them and upon their sense of shame and loyalty! What then is treachery and what is faithlessness? Glory be to God! They claim to be Mirrors yet interfere with the sanctuary of the Sun. God protect us and you from such reprehensible deeds which have caused the dwellers of the Most Exalted Paradise to lament. Their words belie them and their deeds disavow them. Again, God protect us and you, O concourse of the

و حقّ اصغاء چه اگر نفسی بایستقام فائز شود او از اشارات و دلالات و شبهات و سبحات و حجاب محفوظ خواهد بود مخصوص دو نفس مذکور لوح ابداع امع نازل انشاءالله از معین کلمات منزل آیات ماء حیات بنوشند و بزندگی دائمی فائز شوند انتهى

- 70 الحمد لله مخصوص ایشان شمس عنایت از افق فضل و کرم مشرق و لائح و هویداست از حقّ جلّ جلاله سائل و آمل که ایشان را مؤید فرماید باخذ لوح بقوة من عنده و قدرة من لدنه مقصود از قدرت و قوت اطمینان و یقین بوده و هست در جمیع مراتب این عبارات تفسیر میشود که مباد نفسی بغیر ما اراده الله تأویل نماید و در صدد فساد برآید آنچه در موقع نصرت و اعانت و خدمت و امثال آن ذکر میشود مقصود تبلیغ امر است بروح و ریحان و الأمر بید الله المقتدر العزیز المنان

- 71 یا محبوب قلبی بی شعوری معرضین از اهل بیان بمقامی رسیده که از دست خود صنی تراشیده‌اند و از رطب و یابس آنچه بگویند مسلم میدارند چنانچه آن نفسیکه ادعای مرآت می‌نماید که والله حجر از او ننگ میدارد در حرم مطاع خود که شمس باشد تصرف مینماید و خیانت میکند و مرده‌های نمرودی الطبع می‌گویند پیغمبر هم بهر زنی نگاه مینمود بر شوهرش حرام میشد این قدر تعقل ننمودند که پیغمبر که بود اگر فی الحقیقه پیغمبری ثابت شود نفس نقطه بوده و آن نفوس کاذبه اراده نموده‌اند از برای مراد خود حکم وصایت ثابت کنند وصی چگونه قادر بر تصرف حرم نبی بوده اگر مرآت است چگونه در حرم شمس تصرف کرده و نقطه اولی از آحاد ناس نبوده که بملاحظه او بر او حلال باشد و بر نقطه حرام فولادی رفع السموات بغیر عمد که از این اقوال رایحه کریهه دفراء در هبوب افّ لهم و لحیائهم و لوفائهم پس خیانت چیست و عدم امانت چه سبحان الله دعوی مرآت مینماید و در حرم شمس تصرف میکنند اعاذنا الله و ایاکم من تلك الأعمال الردیة التي ناحت بها سگان

fair-minded! A certain person in Iraq, Mirza Muhammad-'Ali-i-Rashti, heard of this incident and would mockingly deride and reproach the perpetrators with various expressions in every gathering. The curse of God be upon the wrongdoing people!

الفردوس الأعلى یکتبهم اقوالهم و یتبرأ منهم اعمالهم ثم اعاذنا الله و ایاکم یا معشر المتصفین شخصی در عراق جناب میرزا محمد علی رشتی اینفقره را اصغا نمود و در هر مجلسی مرتکبین را بالفاظ مختلفه استهزا مینمود و شماتت میکرد الا لعنة الله على القوم الظالمین

- 72 Similarly, the Dayspring of existence, the Most Exalted Mother, the mother of the Primal Point - may the spirit of all else be sacrificed for Him - was in Najaf, and since she had some hesitation regarding the Cause of the Exalted One, certain individuals were commanded to explain the details of the Revelation to her. After the mention and explanations were made in her presence, she finally declared: "How could these souls who acknowledge and confess His Qa'imiyyat violate His sanctuary?" What profound shame was felt at these words! By Him Who caused the pebble to speak forth in demonstration of His power, for a time the Ancient Beauty was grieved by these words and declared that speech was no longer permissible. From the beginning of creation until now, such an act has never been heard of. In truth, such wicked, atheistic, lying souls are most fitting to be the leaders of these people. In any case, this servant is ashamed to mention certain of his deeds. Abu'l-Qasim from K., who had been with him in the early years, issued a death sentence against him based on the slightest suspicion that had no foundation whatsoever. And likewise other souls - if the details were to be presented it would cause weariness. You have heard the details about the third letter, the believer in Him Whom God shall make manifest - upon him be all His most glorious glory. We beseech and implore God, exalted be His glory, to protect these servants and deliver the heedless. Verily, He is the All-Forgiving, the All-Merciful.

72 و هم چنین مطلع شمس وجود مخدّره کبری ام نقطه اولی روح ما سواه فداه در نجف تشریف داشتند و چون در امر حضرت اعلی قدری توقف داشتند حسب الامر بعضی مأمور شدند تفصیل ظهور را خدمت ایشان مذکور دارند بعد از ذکر و بیانات در خدمت ایشان بالآخره فرمودند این نفوسیکه بقائمت او مقرر و معترفند چگونه در حرم او تصرف نمودند چه مقدار نخلت از این بیان حاصل شد فواللّٰہی انطق الحصاة اظهاراً لقدرتہ کہ مدتی از اینکلمہ جمال قدم محزون بودند و فرمودند دیگر سخن گفتن جایز نہ از اول ابداع تا حال چنین فعلی شنیده نشده فی الحقیقہ امثال آن نفوس شقیّہ ملحدہ کاذبه از برای پیشوائی اینقوم بسیار مناسبند باری این عبد شرم میدارد بعضی اعمال او را عرض نماید ابوالقاسم از اهل ک کہ سنین اولیہ با او بوده بجزئی توهمی کہ بہیچوجه اصل نداشت فتوی بر قتلش داد و ہم چنین نفوس دیگر اگر تفصیل عرض شود مایہ کسالت است تفصیل حرف ثالث مؤمن بمن یظہرہ اللہ علیہ منکل بہاء ابہاء را کہ شنیده‌اید از حق جلّ جلالہ سائل و آمل کہ این عباد را حفظ نماید و غافلین را نجات بخشد انہ هو الغفور الرحیم

- 73 You wrote that at the time of writing, the beloved and revered Ism'ullah Haji Siyyid Javad, upon him be the Most Glorious Beauty of God, was present. This news brought great joy and delight. God willing, may he ever be adorned with the ornament of health and well-being, and be engaged in the mention of the Beloved of the worlds. Mention of him was made in the presence of the Divine Throne, and He said: "Convey Our greetings to him, that such greetings may renew the days of attainment and their remembrance." And say: "O My Name! Reflect upon the tales of old and carefully observe the conjectures and imaginings they have devised. Even now the heedless persist in such fancies. For twelve hundred years, their gaze was fixed upon the imaginary Jabulqa and the illusory Jabulsa,

73 اینکہ مرقوم داشته بودید کہ حین تحریر دستخط محبوب معظم جناب اسم اللہ حاجی سید جواد علیہ بہاء اللہ الابی تشریف داشتند این فقرہ بسیار مایہ بہجت و سرور واقع شد انشاء اللہ ہمیشہ بطراز صحت و عافیت مزین باشند و بذکر محبوب عالمیان ناطق ذکر ایشان در ساحت عرش معروض گشت فرمودند تکبیر از جانب ما بایشان برسان تا آن تکبیر ایام وصال و ذکر آن را تازه نماید و بگو یا اسمی در قصص اولی قدری تفکر نما و در ظنون و اوہامیکہ ترتیب داده‌اند درست مشاهده کن حال ہم غافلین

and these vain imaginings inflicted such harm upon the Manifestation of the Cause that its reckoning transcends human capacity. By these same imaginings did they martyr the Point, and this Prisoner is passed from land to land at the hands of the wicked.

در آن خیالند هزار و دویست سنه انظار به جابلقای مجعوله و جابلسای موهومه متوجه بوده و این اوهام بشائی بر مظهر امر ضرر وارد آورد که احصای آن از رتبه خلق خارج است بهمان اوهام نقطه را شهید نمودند و این مسجون دیار بديار در دست اشرار

74 O My Name! Strive with utmost endeavor that perchance the helpless servants may not once again remain wandering in the darkness of idle fancies. He who was and is incapable of standing in the presence hath spread the carpet of vain imaginings more widely than before, and the worshippers of idols seek to execute that which is greater than what came before. Take hold of the reins of the Cause by thy Lord's leave, then speak that whereby the hearts of the mystics may soar and the feet of the perturbed may be made firm." Say: "O servants! Come, let us act according to a true word which all are bound to obey: let us set aside all that we have heard and purify our ears of all that they have listened to, and then turn to the sacred verses. By God's life! They verily guide all to the supreme horizon and speak with most eloquent utterance among all peoples, saying: 'I am verily the Mother Book, before and after. When My fragrance is diffused, all the books of the world bow down before Me, and God's straight path is made manifest.' Blessed is he who hath found My fragrance and turned to My face, and woe betide every denier who hath turned away from God, the Lord of all worlds." O My Name! I shall complain to thee once again concerning all the mirrors. I swear by the Sun of Truth which riseth and shineth from the horizon of the prison that had any soul arisen to champion the Cause and been capable of its exaltation, this Prisoner would never have consented to be made manifest. This matter was the cause of arising, as were the lamentations of the Point. Reflect upon that which the Wronged One hath uttered, before and after, and in this mighty prison.

74 یا اسمی جهد بلیغ مبذول دار که شاید مرّة اخری عباد بیچاره در ظلمات اوهام سرگردان نمائند نفسیکه قابل قیام تلقاء حضور نبوده و نیست بساط اوهام را اعظم از قبل گسترده و عاکفین صنم اعظم از آنچه قبل بوده اراده نموده اجرا دارند خذ زمام الأمر باذن ربّک ثم انطق بما تطیر به افئدة العارفین و تستقیم به ارجل المضطربین بگوای عباد بیائید از طرفین بکله حقیکه بر کل اطاعت آن لازمست عمل نمائیم و آن اینکه جمیع آنچه شنیده شده میگذاریم و آذان را از آنچه اصغا نموده مطهر مینمائیم و بعد رجوع در آثار میکنیم لعمر الله آنها تهدی الکّل الی الأفق الأعلى و تنطق بافصح البیان بین الوری بآئی انا امّ الکتاب من قبل و من بعد اذا تضرّع عرفی خضعت لی کتب العالم کلّها و ظهر صراط الله المستقیم طوبی لمن وجد عرفی و اقبل الی وجهی و ویل لکلّ معرض اعرض عن الله ربّ العالمین یا اسمی لأشکون الیک مرّة اخری عن المرایا کلّها قسم بآفتاب حقیقت که از افق سجن طالع و مشرقست که اگر نفسی بر امر قیام مینمود و قادر بر ارتفاع آن بود هرگز این مسجون راضی باظهار نمیشد این فقره سبب قیام شد و هم چنین ناله های نقطه تفکر فیما نطق به المظلوم من قبل و من بعد و فی هذا السّجن العظیم انتهى

75 I request that you convey, on behalf of this evanescent one, expressions of evanescence and nothingness to His Holiness, and if Jinab-i-Zayn, upon him be the Glory of God, is also present, convey greetings to him and mention that you should strive to quicken the dead through the outpourings of the ocean of the All-Merciful's utterance. All success lies in this. God willing, may they be assisted in achieving that which is beloved in God's sight. If all the friends and loved ones of God had occupied themselves with teaching the Cause, most assuredly the majority of those lands would have been observed cleansed

75 استدعا آنکه از جانب این فانی معدوم ذکر فنا و نیستی در آنحضرت اظهار دارند و اگر جناب زین علیه بهاء الله هم تشریف دارند تکبیر برسانید و مذکور دارید در صدد آن برآئید که ناس مرده را از رشتحات بحر بیان رحمن زنده نمائید کلّ فوز در اینست انشاء الله موفق شوند بر آنچه لدی الله محبوبست اگر جمیع دوستان و اولیای حق بامر تبلیغ مشغول میشدند هر آینه اکثر آن اراضی از لوث شرک و غفلت پاک و طاهر ملاحظه

and purified from the defilement of misbelief and heedlessness, and all would have been freed and liberated from all hardships and troubles. It is hoped that God will assist all and aid them in that which will cause the exaltation of His Cause. Verily, He is the Near, the Answerer.

میشد و جمیع از جمیع شدائد و مکروهات فارغ و آزاد میگشتند امید هست که حق کل را موفق فرماید و بآنچه سبب ارتفاع امر است مؤید سازد آنه هو القریب المجیب

- 76 Regarding Jinab-i-Aqa Hasan-'Ali, one of the emigrants to the Land of Sad, upon him and upon them be the Glory of God, which you had mentioned - this was presented at the Most Holy Court. A most mighty Tablet was revealed specifically for him and was dispatched. God willing, he will attain unto it. This evanescent servant also offers greetings. Glory be upon you and upon those who are with you, and upon those who have emigrated for the sake of God, and upon those who have answered His call, and upon those who have spoken in His praise and glorification, and upon those who have arisen to serve Him, and upon those who have not exchanged the wine of His love, and upon those who have drunk from the Kawthar of steadfastness once in His Name and again in His All-Wise remembrance. And praise be to God, the Powerful, the Exalted, the Mighty, the All-Knowing.

76 و اینکه در باره جناب آقا حسنعلی از مهاجرین ارض صاد علیه و علیهم بهاء الله ذکر فرموده بودند در ساحت اقدس عرض شد یک لوح امنع مخصوص ایشان نازل و ارسال شد انشاءالله بآن فائز شوند و این عبد فانی هم تکبیر عرض مینماید البهاء علیکم و علی من معکم و علی الذین هاجروا فی الله و علی الذین اجابوا ندائه و علی الذین نطقوا بذكره و ثنائه و علی الذین قاموا علی خدمته و علی الذین ما بدلوا رحیق حبه و علی الذین شربوا کوثر الاستقامة مرّة باسمه و اخرى بذكره الحکیم و الحمد لله المقتدر المتعالی العزیز العلیم

- 77 The servant 17 Rajab 1298

77 خادم فی ۱۷ رجب ۱۲۹۸

LTDT.022x, VUJUDE.157x, KSHK#07

INBA07:251, INBA28:114, INBA97:144x, AVK4.172.02, AVK4.207.02x, GHA.114x, GHA.172bx, MAS8.099-101x, MAS8.101x, MAS8.115bx, AKHA_124BE #11-12 p.jx, PYK.039x, VUJUD.120.18x

BH01616

To: *Mirza Siyyid Muhammad Nazimul-Hukama, in Lahijan*

Date: 1298-07-17 [1881-Jun-15]

- 1 He is the Most Holy, the Most Great!

1 هو الأقدس الأعظم

- 2 The world hath been set ablaze by the Fire that hath been kindled from the Tree of God's Command, the Lord of all worlds. By God's life! Moses heard from it "Verily, there is none other God but I, the Mighty, the All-Wise," and Abraham hastened with his heart unto it and cried, "Yea, yea, O Beloved of them that know!" And the Friend ascended and soared on the wings

2 قد اشتعل العالم من النار التي ظهرت من سدره امر الله رب العالمين لعمر الله انّ الکیم سمع منها انه لا اله الا انا العزیز الحکیم و الخلیل سرع بقلبه اليها و قال بلی بلی یا محبوب العارفين و الحبيب سعد و طار بقوادم العرفان الى ملکوت الرحمن

of understanding to the Kingdom of the All-Merciful, the station wherein he beheld My greatest signs and heard My sweetest call. Verily thy Lord is the All-Informed, the All-Knowing.

- 3 Every prince had been awaiting the days of God, and every learned one did lament and weep and implore God for its appearance and manifestation. Yet when the horizon of the world was illumined by the Sun of My Most Great Name, they turned away and denied, save whom God willed, the Lord of all worlds. Say: This is the Day wherein the Trump beareth witness unto Him Who conversed with God upon the Mount, and wherein the Bugle proclaimeth "The Kingdom is God's, the One, the All-Informed!" This is the Day wherein every sick one hath been healed, and every silent tongue hath spoken, and that which was hidden in the treasury of thy Lord's knowledge and recorded in God's Books, the All-Knowing, the All-Wise, hath been made manifest.

- 4 O thou who art mentioned before the Face! Bear thou witness unto that whereunto God did testify before the creation of the heavens and the earth: "Verily there is none other God but I, the Mighty, the All-Praised." The servant who was present hath brought thy letter and read before the Wronged One that which thou didst commune with God, the Lord of all worlds. Blessed be thine eye for what it hath beheld, and thine ear for what it hath heard, and thy tongue for having uttered the praise of thy Lord when the divines of the earth pronounced judgment against Him with manifest injustice.

- 5 Say: Cast aside your books and your pens, then hearken unto the rustling of the Divine Lote-Tree which hath been raised betwixt earth and heaven, and be not of the heedless ones. By God! That which ye possess will profit you not this day - to this doth the Tongue of Grandeur testify, and behind it every fair-minded and perceiving one. Rejoice thou that We found thy letter sanctified from the mention of aught else but Me - to this do My Pen and My Tongue bear witness in this wondrous Tablet. Be thou thankful unto God for having attained unto that whereby thy mention, thy turning unto Him, and thy recognition of the perpetuity of His imperishable Kingdom shall endure.

- 6 Had men known, they would have cast away what they possess and hastened to the Most Great Ocean which surgeth by virtue of this Name that exerciseth sovereignty over all who are in the heavens and on earth. By God's life! The fragrance of the Divine Utterance hath been wafted throughout creation, yet the people remain wrapped in a thick veil. Counsel the people to remain steadfast in this Cause whereby feet have slipped and every lofty mountain hath been scattered. Arise from the

المقام الذي رأى فيه آياتي الكبرى وسمع ندائي الأهل أن ربك هو المخبر العليم

3 قد كان كل أمير ينتظر أيام الله و كل عالم ينوح ويبكي ويسأل الله ظهورها وبروزها فلما انار افق العالم بشمس اسمي الأعظم اعرضوا وانكروا الا من شاء الله رب العالمين قل هذا يوم فيه يشهد الصور لكل الطور وينادي الناقد الملك لله الفرد الخبير هذا يوم فيه طاب كل عليل ونطق كل كليل وظهر ما هو المستور في كنز علم ربك و ما هو المسطور في كتب الله العليم الحكيم

4 يا أيها المذكور لدى الوجه ان اشهد بما شهد الله قبل خلق السموات والأرض انه لا اله الا انا العزيز الحميد قد حضر العبد الحاضر بكابك و قرء لدى المظلوم ما ناجيت به الله مقصود العالمين طوبى لعينيك بما رأت و لأذنيك بما سمعت و للسانك بما نطق بذكر ربك اذ افق عليه علماء الأرض بظلم مبين

5 قل ضعوا كتبكم و اقلامكم ثم استمعوا حفيف سدرة المنتهى الذي ارتفع بين الأرض والسماء و لا تكونوا من الغافلين تالله لا ينفعكم اليوم ما عندكم يشهد بذلك لسان العظمة و عن ورائه كل منصف بصير ان افرح بما وجدنا كتابك مقدساً عن ذكر دوني يشهد بذلك يراعتي و لسانی في هذا اللوح البديع ان اشكر الله بما فزت بما يبقى به ذكرى و اقبالك و اعترافك بدوام ملكوته الممتع المنيع

6 لو عرف الناس لنبذوا ما عندهم و سرعوا الى البحر الأعظم الذي ماج بهذا الاسم المهيمن على من في السموات والأرضين لعمر الله قد تضحّ عرف البيان في الامكان و القوم في حجاب غليظ و ص الناس بالاستقامة على هذا الأمر الذي به زلت الأقدام و نسف كل جبل رفيع ان اطلع

horizon of utterance with wisdom and clear exposition, and convey the Command of thy Lord, the All-Merciful, in such wise as to cause the hearts of them that know to take wing.

من افق البيان بالحكمة والتبيان وبلغ امر ربك
الرحمن على شأن تطير به افئدة العارفين

- 7 Say: This is the Day of Standing, were ye to know, and this is the Day of Remembrance and Praise, were ye to be of them that remember. Say: Beware lest desire debar you from the Most Exalted Horizon. Cast away what ye possess and take what God possesseth. Thus doth your Lord, the All-Merciful, the Most Kind, command you.

7 قل هذا يوم القيام لو انتم من العالمين وهذا يوم
الذكر والثناء لو انتم من الذاكرين قل اياكم ان
يمنعكم الهوى عن الأفق الأعلى دعوا ما عندكم و
خذوا ما عند الله كذلك يأمركم ربكم المشفق
الكريم

- 8 The banners of Divine Utterance have been raised upon the branches. Blessed is the soul that seeth, and woe unto the heedless! Say: O people! Abandon vain imaginings. By God! The Self-Subsisting hath appeared with a sovereignty that no hosts can intimidate nor the combined forces of the world prevent. He speaketh at all times, calling the servants unto the most sublime station and the highest Paradise, yet most of the people are turned away.

8 قد نصبت رايات البيان على الأقان طوبى لنفس
رأت ويل للغافلين قل يا قوم دعوا الموهوم تالله
قد ظهر القيوم بسلطان لا تخوفه الجنود ولا تمنعه
احزاب العالمين ينطق في كل الأحيان و يدع
العباد الى المقام الأسنى والجنة العليا ولكن الناس
اكثرهم من المعرضين

- 9 Say: O people! Doth slumber overtake you after ye behold God's Eye watching over you? Do ye sit while the Beloved standeth before your faces? Fear God and follow not every remote idolater. Beware lest ye deprive yourselves of that which hath come unto you. Turn ye to the Living Waters, then drink therefrom once in His Most Great Name, and again in remembrance of His Beautiful Name.

9 قل يا قوم أ يأخذكم النوم بعد ما ترون عين الله
ناظرة اليكم أ تقعدون والمحبوب كان قائماً امام
وجوهكم اتقوا الله ولا تتبعوا كل مشرك بعيد
اياكم ان تحرموا انفسكم عما اتاكم ان اقبلوا الى
كوثر الحيوان ثم اشربوا منه مرة باسمه الأعظم و
طوراً بذكره الجميل

- 10 O Muhammad! We have heard thy call and have answered thee with a Tablet that shall bear witness for thee in every world of thy Lord's worlds. Give thanks and say: "Praise be unto Thee, O Glory of all who are in the heavens and on earth!" Glory be upon thee and upon them who have kept God's Covenant and His Testament, and who have acted according to what hath been commanded in His perspicuous Book.

10 يا محمد قد سمعنا نداءك واجبتاك بلوح يشهد
لك في كل عالم من عوالم ربك ان احمد و قل
لك الحمد يا بهاء من في السموات والأرضين
البهاء عليك وعلى الذين وفوا بعهد الله وميثاقه
وعملوا بما امروا به في كتابه المبين

INBA28:360, MSBH3.362, YMM.027

BH03595*To: Shaykh Kazim Samandar**Date: 1298-07-17 [1881-Jun-15]*

- 1 In the Name of our Lord, the Most Exalted, the Most Glorious
 2 Praise be to God, Who was and will be, and Who is not known by what was nor by what will be, and He is the Rememberer and the Remembered, and cannot be described by these, and He is the Sanctified, the Most High.
 3 O my beloved and my beloved, upon you both be the Glory of God, our Lord and the Lord of the worlds. This is to inform that two Most Holy, Most Exalted Tablets were revealed from the heaven of the Divine Will in response to the petitions of his eminence Aqa Javad Dhakir, upon him be the Glory of God, and were sent. Please deliver these to him and convey greetings and praise on behalf of this evanescent servant to all the friends. God willing, may all be blessed by the outpourings of the cloud of divine mercy.
 4 Similarly, several Tablets were previously sent specifically for his eminence Ibn-i-Abhar, upon him be the Glory of God, for that beloved one to deliver. One item remained, which has now been sent in these days with the emigrants and pilgrims. God willing, they will receive it. And now a packet containing some Tablets has been sent, as well as a letter from this servant, which that beloved one should send to his eminence Aqa Mulla 'Ali-Akbar, upon him be the Glory of God, in Ta. God willing, they will deliver them soon.
 5 And since his eminence Ism-i-Jud, upon him be all His Most Glorious Beauty, was in Beirut, therefore this servant took the liberty, and his eminence Ismu'llah M.H., upon him be the Most Glorious Beauty of God, has also sent a packet to be forwarded to the land of Ta. God willing, [they will deliver it].
 6 The Glory, all the Glory, be upon you both and upon those with you and upon those who have drunk the wine of steadfastness in this momentous and mighty Cause.
 7 The servant 17 Rajab 1298
- 1 بِسْمِ رَبَّنَا الْعَلِيِّ الْأَبِيِّ
 2 الْحَمْدُ لِلَّهِ الَّذِي كَانَ وَيَكُونُ وَلَا يَعْرِفُ بِمَا كَانَ وَلَا بِمَا يَكُونُ وَهُوَ الذَّاكِرُ وَالْمَذْكُورُ وَلَا يُوصَفُ بِهِمَا وَهُوَ الْمُقَدَّسُ الْمُتَعَالَى
 3 يَا مَحْبُوبِي وَ مَحْبُوبِي عَلَيْكُمَا بَهَاءُ اللَّهِ رَبَّنَا وَ رَبِّ الْعَالَمِينَ عَرْضُ مِيشُودِ دُو لُوحِ اَمْنَعِ اَقْدَسِ دَرِ جَوَابِ عَرَايِضِ جَنَابِ آقَا جَوَادِ ذَاكِرِ عَلَيْهِ بَهَاءُ اللَّهِ اَزِ سَمَاءِ مَشِيَّتِ نَازِلِ وَ اَرْسَالِ شَدِّ بَايْشَانِ بَرَسَانِيدِ وَ خَدْمَتِ جَمِيعِ دُوسْتَانِ اَزِ قَبْلِ اَيْنِ خَادِمِ فَائِي تَكْبِيرِ وَ ثَنَا اِبْلَاغِ دَارِيدِ اَنْشَاءُ اللَّهِ كُلِّ بِفِيوضَاتِ سَخَابِ رَحْمَتِ الهی فَاثَرِ بَاشَنَدِ
 4 وَ هَمِچْنِینِ چَندِ فَقره الوَاحِ اَزِ قَبْلِ مَخْصُوصِ جَنَابِ اِبْنِ اَبهرِ عَلَيْهِ بَهَاءُ اللَّهِ اَرْسَالِ شَدِّ کِهِ اَتْخُوبِ بَرَسَانِيدِ یَکِ فَقره اَنْ بَاقِیِ مَاندِه بودِ اَيْنِ اِیامِ بَا جَنَابِ مَاجِرِینِ وَ زَائِرِینِ اَرْسَالِ شَدِّ اَنْشَاءُ اللَّهِ بَآنِ فَاثَرِ مِیشُودِ وَ حَالِ یَکِ پَاکَتِ کِهِ حَامِلِ بَعْضِیِ الوَاحِ اَسْتُ وَ هَمِچْنِینِ مَکْتُوبِیِ اَزِ اَيْنِ بَنَدِه اَرْسَالِ شَدِّ کِهِ اَتْخُوبِ دَرِ طَآءِ نَزْدِ جَنَابِ آقَا مَلا عَلِیِ اکْبَرِ عَلَيْهِ بَهَاءُ اللَّهِ اَرْسَالِ دَارَنَدِ اَنْشَاءُ اللَّهِ زُودِ مِیرَسَانِيدِ
 5 وَ چُونِ جَنَابِ اِسْمِ جُودِ عَلَیْهِ مَنکَلِّ بَهَاءِ اِبْهَاهِ دَرِ بَیروتِ تَشْرِیْفِ دَاشْتَنَدِ لَذا اَيْنِ عَبدِ رَحْمَتِ دادِ وَ پَاکَتِیِ هَمِ جَنَابِ اِسْمِ اللَّهِ مَهِ عَلَیْهِ بَهَاءُ اللَّهِ الْأَبِیِّ فَرَسْتَادِه اَنْدِ کِهِ بِه اَرْضِ تَاءِ اَرْسَالِ دَارَنَدِ اَنْشَاءُ اللَّهِ [بَرَسَانِيدِ]
 6 الْبَهَاءُ کُلِّ الْبَهَاءِ عَلَیْکُمَا وَ عَلِی مِنْ مَعِکُمَا وَ عَلِی الدِّینِ شَرِیو رَحِیقِ الْاِسْتِقَامَةِ فِی هَذَا الْأَمْرِ الْخَطِیرِ الْعَظِیمِ
 7 خَادِمِ فِی ۱۷ رَجَبِ سَنَةِ ۱۲۹۸

MJAN.078, AYBY.216a

BH03945

To: Javad Dakir, in Qazvin

Date: 1298-07-17 [1881-Jun-15]

- 1 In the Name of the Merciful Lord 1 بنام خداوند مهربان
- 2 O Javad, O Dhakir, O thou who gazest! We have heard thy call and hearkened unto thy cry, thy lamentation and thy plaintive voice. 2 یا جواد یا ذا کرایا ایها الناظر ندایت را شنیدیم و ضحیج و صریخ و حنیت را اصغا نمودیم
- 3 The whole world hath been created specially for this Most Great Revelation. If souls would awaken from the wine of heedlessness and hearken unto the call of the Lord of Names which is raised from the most exalted horizon, thou wouldst now behold all who dwell on earth whole and sound, mighty and powerful, detached and free. 3 جمیع عالم مخصوص این ظهور اعظم خلق شده اگر نفوس از سکر خمر غفلت بهوش میآمدند و ندای مالک اسماء را که از افق اعلی مرتفعست میشنیدند حال جمیع من علی الأرض را صحیح و سالم و قوی و مقتدر و فارغ و آزاد مشاهده مینمودی
- 4 They have turned away from the Will of God and cling to, hold fast to, and move according to their own desires. Were all who dwell on earth to turn for half an hour with perfect certitude, detachment and assurance toward God - exalted be His glory - not a single soul would find himself sorrowful even for less than that period, much less for longer. And God - exalted be His grandeur and glory - would manifest Himself and shine forth each day with a new revelation and wondrous, sublime manifestations. 4 از اراده حق معرضند و بارادههای خود متمسک و متشبث و متحرکند اگر جمیع من علی الأرض نیم ساعت بکمال یقین و انقطاع و اطمینان بحق جلّ جلاله توجه و اقبال نمایند هیچ نفسی در اقل من آن خود را محزون مشاهده نماید تا چه رسد بفوق آن و حق جلّت عظمته و عزّ کبریائه در هر یوم بتجلی بدیع و ظهورات بدیعه منیعه ظاهر شود و تجلی فرماید
- 5 They hearkened not to the counsel of the true Counselor but remained occupied with their own desires. Thus did the Sun of grace remain hidden behind the clouds and the darkness of unseemly deeds encompassed the world. 5 نصیح ناصح حقیقی را نشنیدند و بهوای خود مشغول شدند لذا آفتاب فضل خلف غمام مستور ماند و تیرگی اعمال نالایقه عالم را احاطه کرد
- 6 O Javad! By the life of God, thy lamentation brought grief and thy plaintive cry increased the lamentation of the Wronged One. God willing, thou shalt attain unto this blessed Tablet and be blessed with such joy that the tribulations of the world shall not make thee sorrowful, and in all conditions thou shalt remain content and thankful, uttering "Praise be unto Thee, O Lord of the worlds." 6 ای جواد عمر الله نالهات حزن آورد و حنیت بر حنین مظلوم افزود انشاء الله باین لوح مبارک فائز شوی و بفرحی مرزوق گردی که مکروهات عالم ترا محزون ننماید و در جمیع احوال راضی و شاکر باشی و به لک الحمد یا اله العالمین ناطق گردی
- 7 Glory be upon thee and upon those who are with thee and upon those who act according to that which they have been commanded in the Book of God, the Mighty, the Exalted, the Powerful, the Great. 7 البهآ علیک و علی من معک و علی الذین عملوا بما امروا به فی کتاب الله المقتدر المتعالی العزیز العظیم

BLIB_Or15719.123b,

HDQI.157,

ANDA#14 p.03

BH04447*To: Haydar Ali, in Tihiran**Date: 1298-07-17 [1881-Jun-15]*

- 1 He is the One Who calls out in His Name, the Self-Subsisting. 1 هو المنادى باسمه القيوم
- 2 A mention from Us to one who has turned to the Countenance when it appeared from this Horizon which hath been adorned with His mention in the Books of God, the All-Compelling, the Self-Subsisting. By God! That which was hidden in the veils of the Unseen hath appeared, and He Who was concealed in the knowledge of God, the Mighty, the Loving, hath come. This is the Day whereof Muhammad, the Apostle of God, gave glad-tidings aforetime, and before Him the Gospel and the Torah and the Psalms. Say: He hath come with the truth and revealed His path and sent down His verses and caused all things to speak that there is no God but Him, the Truth, the Knower of the unseen. 2 ذكر من لدنا لمن اقبل الى الوجه اذ ظهر من هذا الأفق الذي تزين بذكره كتب الله المهيمن القيوم تالله قد ظهر ما كان مكنوناً في حجب الغيب و اتى من كان مستوراً في علم الله العزيز الودود هذا يوم بشر به محمد رسول الله من قبل و من قبله الانجيل و التوراة و الزبور قل انه اتى بالحق و اظهر صراطه و انزل آياته و انطق الأشياء على انه لا اله الا هو الحق علام الغيوب
- 3 Rejoice in that We have remembered thee from the Most Great Prison and sent unto thee this inscribed Tablet. Take hold of the Book of God with a power from Him, then act according to that which thou hast been commanded by God, the Lord of existence. Ask God that there may appear from thee that which befiteth His Revelation and His sovereignty and His dominion that hath encompassed the seen and the unseen. Blessed is the tongue that hath spoken the remembrance of God, and the heart that hath been set ablaze with the fire of His love, and the house wherein His Name, the Mighty, the Beloved, hath been uplifted. Thus have We illumined the horizon of the Tablet with the light of utterance. Blessed is he who hath attained, and woe unto every heedless one who is veiled. 3 ان افرح بما ذكرناك في السجن الأعظم و ارسلنا اليك هذا اللوح المسطور خذ كتاب الله بقوة من عنده ثم اعمل بما امرت به من لدى الله مالک الوجود فاسئل الله بأن يظهر منك ما ينبغي لظهوره و استوائه و سلطانه الذي احاط الغيب و الشهود طوبى لسان نطق بذكر الله و لقلب اشتعل بنار حبه و لبيت ارتفع فيه اسمه العزيز المحبوب كذلك نورنا افق اللوح بنير البيان طوبى لمن فاز و ويل لكل غافل محجوب
- 4 The Glory shining from the horizon of eternity be upon thee and upon those who have cast behind them vain imaginings, turning unto Our Name, the Self-Subsisting, Who when He appeared, the Most Great Joy appeared and the Most Great Terror, and the Nightingale spoke: "The gate of heaven hath been opened and the Lord of Names hath come with evident sovereignty." 4 البهاء المشرق من افق البقاء عليك و على الذين نبذوا [الموهوم] عن ورائهم مقبلين الى اسمنا القيوم الذي اذ ظهر ظهر الفرح الأكبر و الفزع الأعظم و نطق العندليب قد فتح باب السماء و اتى مالک الأسماء بسلطان مشهود

AQA7#496 p.331

BH06155

To: Mirza Ali Akbar Yi (Tihiran), in Lahijan

Date: 1298-07-17 [1881-Jun-15]

- 1 He is the Protector of all who are in the heavens and on earth. 1 هو المهيمن على من في السموات والأرض
- 2 This is a mention from Us to him whose letter was present before the Face, that the mention of the All-Merciful may draw him to a station wherein his very atoms testify that the gate of heaven hath been opened and the Lord of Names hath come with a sovereignty that hath encompassed all in creation. 2 ذكر من لدنا لمن حضر كتابه لدى الوجه ليجذبه ذكر الرحمن الى مقام تشهد ذراته قد فتح باب السماء واتى مالك الأسماء بسلطان غلب من في الامكان
- 3 Say: Verily, He calleth the world unto the Mighty, the All-Bestowing from within the Most Great Prison. Reflect upon the divine power - though now the Most Great Prison is the seat of the Throne, yet He is seated upon the most exalted station and speaketh with the most exalted utterance. He ordaineth as He pleaseth and in His grasp is the kingdom of all things. He is, verily, the Almighty, the Mighty, the All-Knowing. 3 قل انه في السجن الأعظم يدع العالم الى العزيز الوهاب در قدرت الهى تفكر نما مع انكه حال سجن اعظم مقر عرش واقع مع ذلك بر اعلی المقام جالس و بأعلى البيان ناطق يحكم كيف يشاء وفي قبضته ملكوت الأشياء انه هو المقتدر العزيز العلام
- 4 We have heard thy call and have turned toward thee, and We have mentioned thee with these wondrous and sublime mentions, that perchance through divine grace thou mayest rend asunder the veils that have prevented the people from the Most Exalted Horizon. By the life of God! Should any soul in this day speak for the sake of God or should any deed appear from him, assuredly the One True Answerer will grant whatsoever he desireth. Glory be upon those who have spoken the truth and aided their Lord, the All-Knowing, the All-Wise. 4 ندایت را شنیدیم و توجه نمودیم و باین اذکار بدیعہ منیعہ ترا ذکر کردیم کہ شاید بعنایت الهی حجاب مانعہ کہ ناس را از افق اعلی منع نموده خرق نمائی لعمر الله هر نفسی اليوم لوجه الله نطق نماید و یا عملی از او ظاهر شود البته آنچه بخواهد حضرت مجیب یگا اجابت فرماید الباء علی الدین نطقوا بالحق و نصرؤا ربهم العليم الحكيم

INBA28:382, BLIB_Or15706.240,
BLIB_Or15715.091a

BH09176

To: Hasan Ali Sad, in Tihiran

Date: 1298-07-17 [1881-Jun-15]

- 1 He is the Most Unapproachable, the Most Holy! 1 هو الأمتع الأقدس
- 2 The Book calleth aloud: The All-Bestowing hath come, and sovereignty belongeth unto God, the Lord of the Final Return! The tongue of the All-Merciful in the Kingdom of Utterance 2 ینادی الکتاب قد اتی الوهاب والملك لله مالک المآب لسان الرحمن فی ملکوت البیان ینادی

proclaimeth with loudest voice: That which was promised in the Books of God, the Lord of Creation, hath been made manifest!

بأعلى النداء قد ظهر ما وعد في كتب الله مالك
الايجاد

- 3 They who have heard and responded - these are the people of Baha in the Book of Names. And they who have turned away - these are the companions of the fire in the Scriptures and Tablets.

3 ان الذين سمعوا واجابوا اولئك من اهل البهاء في
كتاب الاسماء والذين عرضوا انهم اصحاب النار
في الزبر والالواح

- 4 We counsel thee and those who have believed in that which the Supreme Pen hath spoken from the presence of God, the Lord of Lords. Say: O chosen ones of God! Hold fast to the cord of trustworthiness and faithfulness, and to that whereby the Cause of God is exalted amongst His servants.

4 انا نوصيك و الذين آمنوا بما نطق به القلم الاعلى
من لدى الله رب الارباب قل يا اصفياء الله
تمسكوا بجبل الأمانة والوفاء و ما يرتفع به امر
الله بين العباد

- 5 Thus have We remembered thee and sent down for thee that which gladdeneth the hearts of them that are endued with understanding.

5 كذلك ذكرناك و نزلنا لك ما تفرح به افئدة
اولى الأبواب

INBA23:180

BH09675

To: Ali

Date: 1298-07-17 [1881-Jun-15]

- 1 He is the Witnessing, the All-Hearing

1 هو الشاهد السميع

- 2 O Ali! Praise be to God that thou hast attained to that which most of mankind are veiled from and debarred. All have been created for the knowledge of God, yet despite this they remain heedless of Him and occupied with themselves. Soon shall all cry out "Oh, woe unto us!" - this is what the All-Informed hath announced in His perspicuous Book. That which is accounted today as the most mighty of deeds in the sight of God is steadfastness in His Cause, for most great is reliance upon Him in all conditions. Verily He is with whosoever maketh mention of Him and turneth unto Him. He is in truth the Hearing, the Answering. Soon shall appear what He hath intended for His loved ones. He, verily, is the Ordainer, the All-Knowing.

2 يا علي الحمد لله فائز شدي بأنچه اكثر خلق از
او محبوب و ممنوعند كل از برای معرفت حق
خلق شده اند مع ذلك از او غافل و بخود مشغول
زود است كه كل به واحسرة علينا ناطق گردند
هذا ما اخبر به الخبر في كتابه المبين آنچه اليوم
از اعظم اعمال لدى الله محسوبست استقامت بر
امر است چه كه بسيار عظيم است توكل عليه
في كل الأحوال انه مع من ذكره و اقبل اليه انه
هو السامع المجيب سوف يظهر ما اراد لأحبائه
انه هو المقدر العليم

INBA41:457

BH02380

To: Muhammad Baqir Naragi, in Hamadan

Date: 1298-08 [1881-Jun]

- 1 In the name of the all-powerful Truth! 1 بنام حقّ توانا
- 2 May you ever be fresh and verdant through the rain-showers of the cloud of divine mercy, and bright and enkindled from the fire of God's love. Praise be to the Goal of the world and the Beloved of nations, Who enabled you to recognize this great Day and whatsoever hath been manifested therein. 2 انشاء الله لم يزل و لا يزال از امطار سخاب رحمت رحمانی تازه و خرم باشی و از نار محبت الهی روشن و مشتعل حمد کن مقصود عالم و محبوب امم را که ترا مؤید فرمود بر عرفان این يوم بزرگ و آنچه در او ظاهر شد
- 3 How many souls, with the utmost lowliness and supplication, beseeched and hoped for the presence of this Day from the Self-Sufficient, the Exalted. Yet after the rising of the Most Great Orb from the horizon of the heaven of truth, all remained veiled save a few who now rejoice in Paradise. 3 چه مقدار از نفوس که بکمال عجز و ابتال لقای این يوم را از غنی متعال سائل و آمل بودند و بعد از طلوع نیر اعظم از افق سماء حقیقت کلّ محتجب مشاهده شدند الا معدودی و هم فی الجنة یحبرون
- 4 O thou who gazest toward the Most Exalted Horizon! Until the people become aware of the falsehoods of the past, they will not bear witness to the truth of this manifest Day. And even should they acknowledge it, it would be merely through imitation. But if one soul becomes informed and attains unto awareness, it is more beloved in the sight of God than a thousand souls, nay more. 4 ای ناظر الی الأفق الأعلى تا عباد بر کذب قبل آگاه نشوند بر صدق این يوم مبین گواهی ندهند و اگر هم تصدیق نمایند از روی تقلید بوده و اگر یک نفس مطلع شود و باگاهی فائز گردد احبست عند الله از هزار نفس بل ازید
- 5 Say: O people! Reflect upon that which existed among the People of the Furqan - that is, those who considered themselves saved - that perchance after reflection ye may bear witness to this most exalted and most holy Cause. Such witness is regarded by God as a deed for which there hath not been and never shall be any equal. 5 بگو ای عباد تفکر نمائید در آنچه مابین اهل فرقان بوده یعنی آن حزیکه خود را ناجی میدانستند که شاید بعد از تفکر بر این امر امانع اقدس گواهی دهید این گواهی از عملی لدی الله محسوبست که از برای او مثل و شبهی نبوده و نخواهد بود
- 6 O friend! The people of the Bayan are veiled to such a degree that pen and tongue are powerless to describe it. They cling to the vain imaginings of the People of the Furqan and hold fast to the suppositions of the ignorant. How many traditions and narratives concerning the Qa'im did they recite day and night, unaware that all were devoid of the ornament of truth. 6 ای دوست حقّ اهل بیان بشأنی محجوبند که از ذکرش قلم و لسان عاجز مشاهده میشود بموهومات اهل فرقان متمسک و بظنون انفس جاهله متشبث چه مقدار از احادیث و روایات که در ذکر قائم در لیلای و ایام بآن ناطق بودند و غافل از آنکه کلّ از طراز صدق عاری
- 7 The Most Exalted Pen uttereth these words that perchance they may break the chains of idle fancy through the power of certitude, and may cease to look to the tales, traces and stories of old, that they may behold the Truth with the eye of truth, and regard that which appeareth from Him as the standard and proof. Say: He needeth not, in establishing His Cause, 7 قلم اعلی باین اذکار ناطق که شاید سلاسل اوهام را بعضد یقین بشکنند و یاخیار و آثار و قصص اولی ناظر نباشند بعین حق حق را مشاهده نمایند و ما یظهر من عنده را میزان دانند و حجت شمرند قل انه لا یحتاج فی اثبات امره بکتب القبل و

the books of the past nor what appeared in former ages. Thus hath spoken the Tongue of Grandeur in His mighty prison.

لا بما ظهر في القرون الأولى كذلك نطق لسان
العظمة في سجنه العظيم

- 8 The satans of the Bayan strive to make these helpless souls more veiled than the peoples of the past. The upright souls must, with perfect wisdom and utterance, and for the sake of God alone, make the people aware, that they may become informed and sanctified, and then turn to the Most Exalted Horizon. This is the counsel of the Wronged One, the Peerless, in the prison of 'Akka.

8 شياطين بیان در صدد آنند که عباد بیچاره را
احجب از ملل قبل نمایند باید نفوس مستقیمه بکمال
حکمت و بیان لوجه الله ناس را آگاه نمایند تا
عارف شوند و مقدس گردند و بعد بافق اعلی
توجه نمایند اینست وصیت مظلوم یگا در سجن
عکا

- 9 Blessed art thou, and blessed is every face that hath turned, every heart that hath advanced, and every tongue that hath spoken in praise of God, the Lord of the worlds.

9 طوبی لک و لكل وجه توجه و لكل قلب اقبل
و لكل لسان نطق بذكر الله رب العالمين

BLIB_Or15715.353a, TAH.194

BH08844

To: *akh Jinab-i-Haji Mulla 'Ali*

Date: 1298-08 [1881-Jun]

- 1 In My Name, the Hearer, the Answerer!
- 2 Glorified art Thou, O God of Names and Creator of earth and heaven! I testify to Thy oneness and Thy singleness, and to Thy greatness and might and power. O my God, my Lord, and my Support! Thou seest a handmaiden from among the leaves of the Tree of Thy Revelation, who hath believed in Thee and in Thy signs and in what Thou hast sent down in Thy Books. I beseech Thee, O my Lord, by the Light that hath shone forth from the horizon of Thy Will and by the Fire through which the hearts of Thy chosen ones have been set ablaze, to ordain for me through Thy Most Exalted Pen that which befitteth the heaven of Thy bounty and the ocean of Thy favor.
- 3 O my Lord! Thou seest one of Thy handmaidens who hath turned toward the cloud of Thy mercy that it may rain upon her the showers of Thy grace. Verily Thou art the Generous One, unto Whom the tongues of Thy servants and handmaidens have testified. There is none other God but Thee, the Powerful, the Mighty, the All-Bestowing.

1 بسمی السامع المجیب

2 سبحانک یا اله الأسماء و فاطر الأرض و السماء
اشهد بوحدايتک و فردانيتک و بعظمتک و
عزک و اقتدارک یا الهی و سیدی و سندی ترى
امة من اوراق سدره بیانک التي آمنت بک و
بآياتک و بما انزلته في کتیبک ای رب اسئلك
بالنور الذی سطع من افق ارادتک و بالنار التي
اشتعلت به افئدة اصفیائک ان تقدّر لی من قلبک
الأعلى ما ينبغي لسماء جودک و بحر عطائک

3 ای رب ترى امة من امائک اقبلت الى سحاب
رحمتک لیطر علیها امطار فضلک انک انت
الکریم الذی اقربت به السن عبادک و امائک
لا اله الا انت المقتدر العزیز الوهاب

INBA15:339, INBA26:343a, BLIB_Or15716.101b

BH00057

To: *Mirza Ali Muhammad Yazdi (Varqa) et al.*

Date: 1298-08-01 [1881-Jun-29]

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

² Praise, sanctified beyond mention or hearing, besemeth the Lord of Names, Who hath illumined the world of man through the Sun of the heaven of knowledge, and hath adorned the firmament of wisdom with the stars of understanding. Before a single drop from the ocean of His knowledge, the world of learning seeth itself ignorant, dumb and mute; and before the manifestation of the Point of His Book, the realm of insight findeth itself blind and deaf. At the revelation of His Will, "He doeth what He willeth" standeth bewildered and amazed, and at the appearance of His power, "He ordaineth what He pleaseth" lieth struck down and prostrate. The domain of inner meanings trembleth at the movement of the Most Exalted Pen, and the kingdom of mystic knowledge boweth down in humility before the rays of the Sun of His utterance. The fragrant breeze of His garment hath made fresh and verdant the gardens in the hearts of His lovers, and the sweet perfume of His grace hath perfumed the realms of the soul. Through a single mention from Him the heaven of knowledge hath been raised up, and through a single call from Him the withered world hath been made fresh. How presumptuous that this evanescent servant should speak at this station! How grievous a loss that he should count himself among the living! We are but dead ones fallen in the wilderness of love and wonderstruck, waiting to see what the Kawthar of utterance shall graciously bestow - whether it shall return this transient form to nothingness or grant it life everlasting. His is the command; He giveth and withholdeth, and He is the Commander, the Ruler, the All-Seeing, the Witness, the All-Knowing.

³ This evanescent servant imploreth from God - exalted be His glory - His grace and mercy, compassion and favor, bounties and gifts. In the watches of the night and throughout the days, with utmost lowliness and supplication, he beseecheth divine confirmation for His chosen ones and loved ones, that all may arise to celebrate His praise and serve His Cause, and act according to that which God hath willed. God willing, it is hoped that holy souls who are detached and assured may become intoxicated with the wine of utterance and emerge in the realm of possibility to guide all religions to the horizon

¹ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² حمد مقدّس از ذکر و اصغا مالک اسماء را لایق و سزاست که از آفتاب آسمان علم عالم انسان را منور فرمود و سماء دانائی را بانجم بینائی مطرّز نمود جهان دانش نزد قطرهئی از دریای دانائی او خود را جاهل و ابکم والکن مشاهده نماید و عالم بینائی نزد ظهور نقطهء کبابش خود را اعمی و اصم ملاحظه کند عند ظهور اختیارش یفعل ما یشاء متحیر و مبہوت و عند بروز اقتدارش یحکم ما یرید منصعق و مطروح عرصهء معانی از حرکت قلم اعلی متزلزل و ملکوت عرفان نزد اشعهء انوار شمس بیانش خاضع و خاشع نسیم قیصش حدائق قلوب عشاق را تازه و خرم نموده و عرف عنایتش ممالک جان را معطر فرموده از یک ذکرش آسمان دانش مرتفع گشته و از یک ندایش جهان پرموده تازه شده زهی جسارت که خادم فانی در این مقام نطق نماید و زهی خسارت که خود را از اهل حیات شمرد مردگانیم در فنای عشق افتاده و مدھوش تا کوثر بیان چه کرم مبذول دارد هیکل فانی را بعدم راجع کند یا حیات پاینده عطا فرماید الامر پیده یعطی و یمنع و هو الامر الحاکم الناظر الشاهد الخبیر

³ از حقّ جلّ جلاله فضل و رحمت و شفقت و عنایت و الطاف و مواهبش را این خادم فانی سائل و آمل است در لیالی و ایام بکمال عجز و ایتهال تأیید اصفیا و اولیا را مسئلت مینماید تا کل بذکر و ثناء و خدمت امر قیام نمایند و به ما اراده الله عامل شوند انشاء الله امید است که نفوس مقدّسهء منقطعہء مطمئنہ از ریحیق بیان سرمست شده در عرصهء امکان درآیند و جمیع ادیان را بافق رحمن هدایت نمایند حبّذا هذا الیوم المبارک

of the All-Merciful. How excellent is this blessed Day! How excellent is this holy Day wherein the breeze hath wafted, the tongue of unity hath spoken, and that which lay hidden in the treasures of the power of our omnipotent Lord hath been revealed!

- 4 Glory be unto Thee, O Thou unto Whom all things have turned, through Whom the earth hath been cleft asunder and the heaven rent apart, and unto the ocean of Whose Most Great Name the realities of all names have hastened! I beseech Thee by Thy Name, the Self-Subsisting, and by Thy sovereignty that dominateth all that hath been and shall be, to ordain for Thy loved ones from Thy Most Exalted Pen that which shall profit them in the world to come and in this world. O my Lord! Thou seest Thy loved ones among the wicked ones of Thy creation, and hearest their cry, their lamentation and their yearning in Thy days. I beseech Thee by the Name through which Thou didst subdue all existence in the kingdoms of the unseen and the seen, to rend asunder the veil from the faces of Thy servants and Thy creation, that they may turn unto Thee and hearken unto Thy most sweet call which hath been raised betwixt earth and heaven. O my Lord! Deliver them from whatsoever preventeth them from drawing nigh unto Thee and from attaining the precincts of the pavilions of Thy grandeur. O my Lord! Unveil unto them as Thou didst unveil unto Thy loved ones, and make Thyself known unto them, and that which Thou hast manifested through Thy power and sovereignty. Thou art He Whom conditions cannot frustrate nor intimations impede. Thou doest what Thou wilt and ordainest what Thou pleasest. With Thee is the knowledge of all things in a Book that none hath understood save Thyself. There is none other God but Thee, the All-Knowing, the All-Informed.

- 5 O beloved of My heart and cherished one of My soul! The trilling of the bird of thy utterance hath informed Me, and the warbling of the nightingale of thy praise and remembrance hath taught Me that which hath gladdened Me with a joy the servant is powerless to describe as it truly is. To this beareth witness thy Beloved and our Beloved, thy Goal and our Goal, and the Goal of all who are in the heavens and on earth. When the breezes of love stirred Me and that which thou didst speak in praise of the Lord of Oneness attracted Me, I took the letter and turned to the Mighty, the Bestower, until I entered and appeared before the Throne and presented what was therein.

- 6 Thereupon the Face of the Beloved turned toward Me and He, exalted be His glory, said: "O Dove! That which was promised in the Book hath appeared and that which the possessors of

حبّذا هذا اليوم المقدّس الذي فيه سرت النّسمة ونطق لسان الأحديّة وظهر ما كان مكنوناً في خزائن قدرة ربنا المقتدر القدير

4 سبحانه يا من اليك توجهت الأشياء و بك انشقت الأرض و انفطرت السّماء و الى بحر اسمك الأعظم سرعت حقائق الأسماء اسئلك باسمك القيوم و سلطانك المهيمن على ما كان و ما يكون بأن تكتب لأوليائك من قلبك الأعلى ما ينفعهم في الآخرة و الأولى اى رب ترى احبّتك بين اشقياء خلقك و تسمع صريخهم و ضجيجهم و حنينهم في ايامك اسئلك بالاسم الذي به سخرت الوجود من ممالك الغيب و الشهود بأن تكشف الحجاب عن وجوه عبادك و خلقك ليتوجهوا اليك و يسمعوا نداءك الأحملي الذي ارتفع بين الأرض و السّماء اى رب خلصهم عما يمتنعهم عن التقرب اليك و الوفود في فناء قباب عظمتك اى رب فاكشف لهم كما كشفت لأوليائك و عرفهم نفسك و ما اظهرته بقدرتك و سلطانك انت الذي لا تعجزك الشّونات و لا تمنعك الاشارات تفعل ما تشاء و تحكم ما تريد و عندك علم كلّ شيء في كتاب ما اطلع به الا نفسك لا اله الا انت العليم الخبير

5 يا محبوب قلبي و حبيب فؤادي قد اخبرني صغير طير بيانك و علمني هدير عندليب ذكرك و ثنائك ما سرتني بسرور عجز الخادم عن وصفه على ما هو عليه يشهد بذلك محبوبك و محبوبنا و مقصودك و مقصودنا و مقصود من في السموات و الأرضين فلما هزّنتي ارياح المحبة و اجتذبتني ما نطقت به في ثناء مالكي الأحديّة اخذت الكتاب و اقبلت الى العزيز الوهاب الى ان دخلت و حضرت تلقاء العرش و عرضت ما فيه اذاً

6 توجه الى وجه المحبوب قال جلّ كبريائه يا ورقاء قد ظهر ما هو الموعود في الكتاب و اظهر ما عجز عن عرفانه اولوا الالباب لعمره قد اتى بايات طاف حولها ام الكتاب يا ورقاء انّ الكتاب ينطق

understanding were powerless to comprehend hath been manifested. By His life! He hath come with verses around which circled the Mother Book. O Dove! The Book speaketh, yet the people understand not; the Balance crieth out, yet they perceive not; the Path calleth aloud, yet they comprehend not. They have cast the tablets of God behind their backs and have taken that which they were bidden by the daysprings of idle fancy - they who dispute the signs of God, break His Covenant, and deny His Cause that hath encompassed existence.

- 7 Say: This is the Day whereon the Ocean of Life hath surged before the face of the All-Merciful, and the River of Knowledge and Utterance hath flowed from the right hand of the Throne, would that ye knew it. This is the Day whereon that which never appeared before hath appeared, and from the horizon of the Prison the Sun of Wisdom and Proof hath dawned, yet the followers of religions have turned away therefrom. Say: O people of the earth! Arise from your seats, then turn ye to the supreme horizon. By God! It hath been illumined through the name of your Lord, the Most Holy, the All-Glorious. Beware lest the conditions of creation withhold you from the Lord of the seen and the unseen. Say: He hath appeared with truth, and neither the oppression of the divines, nor the power of princes, nor the might of those who have turned away from the Truth, the Knower of things unseen, can prevent Him. Say: This is the Day of Utterance; arise from the slumber of vain desires, then make mention of the Lord of Names - this is better for you, would that ye knew it. This is the Day whereon every uprising one hath arisen to serve the Cause, and every speaking one hath spoken in praise of God, the Self-Subsisting, the All-Compelling. Say: O people! Set aside what ye knew before and take what ye see today in its praiseworthy station."

- 8 O Varqa! The servant in attendance hath presented thy letter and read it before the Countenance. Verily thy Lord is the All-Hearing. We have heard thy mention and thy praise and thy supplication, and We have found the fragrance of thy love and thy humility and thy submissiveness and thy turning unto God, the Lord of the worlds. Every word of thy words hath testified to the grandeur of God and His sovereignty and His manifestation and His appearance and His greatness. Verily thy Lord is the All-Knowing. Rejoice thou in this remembrance whereby the Kawthar of Life hath flowed throughout creation and the Bird of Eternity hath warbled upon the branches. There is no God but Me, the Single, the All-Informed. We have mentioned thee after thy return in various tablets with a mention whereby the hearts of the mystics were attracted. Be thou steadfast in the service of thy Lord's Cause, speaking His praise and guiding unto His straight path.

و النَّاسَ هُمْ لَا يَفْقَهُونَ وَ الْمِيزَانَ يَنَادِي وَ هُمْ لَا يَشْعُرُونَ وَ الصِّرَاطَ يَصْبِيحُ وَ هُمْ لَا يَفْقَهُونَ قَدْ نَبَذُوا الْوَاحِ الْوَحِيدَ عَنْ وَرَائِهِمْ وَ اخَذُوا مَا امْرُوا بِهِ مِنْ مَطَالِعِ الظُّنُونِ الَّذِينَ جَادَلُوا بِآيَاتِ اللَّهِ وَ نَقَضُوا مِيثَاقَهُ وَ انْتَكَرُوا أَمْرَهُ الَّذِي أَحَاطَ الْوُجُودَ

7 قل هذا يوم فيه ماج بحر الحيوان امام وجه الرحمن و جرى فرات العلم و البيان عن يمين العرش ان اتم تعلمون هذا يوم فيه ظهر ما لا ظهر من قبل و اشرفت من افق سماء السجج شمس الحكمة و البرهان و ملأ الأديان هم عنها معرضون قل يا اهل الأرض قوموا عن مقاعدكم ثم اقبلوا الى الأفق الأعلى تالله انه انار باسم ربنا الأقدس الأبهي آياكم ان تمنعكم شئوننا الوري عن مالک الغيب و الشهود قل انه ظهر بالحق و لا يمنعه ظلم العلماء و لا شوكة الأمراء و لا سطوة الذين اعرضوا عن الحق علام الغيوب قل هذا يوم البيان قوموا عن رقد الهوى ثم اذكروا مالک الأسماء انه خير لكم لو اتم تعرفون هذا يوم فيه قام كل قائم لخدمة الأمر و نطق كل ناطق بثناء الله المهيمن القيوم قل يا قوم ضعوا ما عرفتموه من قبل و خذوا ما ترونه اليوم في مقامه المحمود

8 يا ورقاء قد حضر العبد الحاضر بكاتبك و قرأه لدى الوجه ان ربك هو السميع قد سمعنا ذكرك و ثنائك و مناجاتك و وجدنا عرف حبك و خضوعك و خشوعك و اقبالك الى الله رب العالمين قد شهد كل كلمة من كلماتك لعظمة الله و سلطانه و ظهوره و بروزه و كبريائه ان ربك هو العلم ان افرح بهذا الذكر الذي به جرى كوثر الحيوان في الامكان و هدرت طير البقاء على الأغصان انه لا اله الا انا الفرد الخبير انا ذكرناك بعد رجوعك في الواح شتى بذكر المجذبت به افدة العارفين كن قائماً على خدمة امر ربك و ناطقاً بثنائه و هادياً الى سبيله المستقيم

- 9 O Varqa! In the days when the Concourse of the Bayan were disturbed and scattered through the might of the followers of religions, this Wronged One arose alone to the Cause in such wise that neither the opposition of the divines, nor the clamor of the mystics, nor the oppression of princes could prevent Him from that which He desired. Verily My Most Exalted Pen hath, at all times, moved across the field of wisdom and utterance, until all heard its call and its proof and evidence were made manifest unto all. In certain years, such tribulations descended that none save divine knowledge could reckon their extent. Nevertheless, the Pen ceased not its movement through the nights and days, nor did the tongue choose silence.
- 9 یا ورقاء در ایامیکه ملاً بیان از سطوت اهل ادیان مضطرب و پریشان اینظوم فرداً واحداً بر امر قیام نمود بشأنیکه منع علما و وضوای عرفا و ظلم امرا او را از ما اراد منع ننمود آن قلمی الأعلی قد جال فیکلّ الأحيان فی میدان الحکمة و البیان الی ان اسمع الکلّ ندائه و اظهر للکلّ حجتّه و برهانه در بعض سنین بلایائی وارد که غیر علم الهی از احصای آن قاصر و عاجز مع ذلک قلم در لیلی و ایام از حرکت بازماند و لسان صمت اختیار ننمود
- 10 And when the Most Great Word was spread abroad and the banners of praise and glorification were hoisted upon the highest standards, and the sun of certitude somewhat shone forth, the croaking of the raven and buzzing of the fly emerged from behind the veil. I swear by the call of the Lord of Names that ascendeth from the prison, such fear and trepidation seized the heedless souls that they ran from town to town and sought refuge from mountain to mountain. Now they have appeared with utmost rancor and hatred, clinging to every means to lead souls astray. Strange it is that souls should cling to the source of suspicion and dawning-place of vain imaginings. They have lost who denied God, His verses, His sovereignty, His grandeur and His power, and followed one more lost than themselves before God, the Exalted, the Great.
- 10 و چون کلمهء علیا انتشار یافت و اعلام ذکر و ثنا بر اعلی الأعلام منصوب و شمس اطمینان فی الجمله اشراق نمود نعیب غراب و طنین ذباب از خلف حجاب ظاهر قسم بندای مالک اسماء که از شطر بجن مرتفعست بشأنی خوف و اضطراب نفوس غافله را اخذ نموده بود که دیار بديار میدویدند و از جبل بجبل پناه میجستند حال بکمال ضغینه و بغضا ظاهر گشته اند و در اضلال نفوس بهر وسیلهئی متمسکند عجب است از نفوسیکه بمصدر ظنون و مطلع اوهام تشبث نموده اند قد خسر الذین کفروا بالله و آیاته و سلطانه و عظمته و اقتداره و اتبعوا من هو اخسر منهم لدى الله العلی العظیم انتی
- 11 O beloved of My heart! In truth, people are more attracted to vain imaginings than to the manifestations of certitude. All the people of the Bayan know that this servant lived with that veiled person, and for successive years none but this servant was with him. Yet they accept whatever is said by those who had and have no knowledge thereof, while to this day not one of those souls hath inquired of this servant to learn of that from which they remain heedless and veiled. By Him Who caused all things to speak His praise and glorification, the followers, despite their lack of understanding, are observed to be many ranks higher and more exalted than their leader. By Him Who holdeth my soul in His hand, I have spoken and do speak for God's sake, that perchance some might, through the power of utterance, rend asunder the veils and attain unto the lights of the divine Morn and that which hath appeared therein. God, exalted be His glory, will, God willing, aid them to reach the station where they will extinguish the lamp of idle fancies - for the morn of certitude hath dawned. But alas, alas! For selfish desires bring about heedlessness, and imaginary veils prevent the heart and vision from witnessing.
- 11 یا حبیب فؤادی فی الحقیقه عباد باوهام راغب ترند از ظهورات یقین جمیع اهل بیان مطلقند که این عبد با نفس مستوره بوده و در سنین متوالیه غیر این عبد کسی با او نبوده مع ذلک از نفوسیکه ابدأ اطلاع نداشته و ندارند آنچه بگویند میپذیرند و از اینبعد تا حال احدی از آن نفوس سؤال ننموده تا مطلع شود بر آنچه الیوم از او غافل و محجوب است فوالذی انطق الأشياء بذكره و ثنائه که مطیعین مع قلت درایتشان چندین رتبه اعلی و ارفع از مطاعشان مشاهده میشوند فوالذی نفسی بیده الله گفته و الله عرض مینمایم که شاید بعضی بقوت بیان حجابات را خرق نمایند و بانوار فجر یوم الهی و ما ظهر فیه فائز شوند انشاءالله حق جلّ جلاله تأیید فرماید تا بمقام اطفؤوا سراج الأوهام قد طلع صبح الیقین فائز شوند و لکن هیات هیات

چه که اغراض نفسانیّه اغماض آورد و حجاب اوهامیه قلب و بصر را از مشاهده منع نمود

- 12 It is most difficult for some parties who have been nurtured on vain imaginings and idle fancies to be saved, for they are seen to be bound by the chains of conjecture and fetters of idle fancy. And the followers of the Furqan are seen to be more veiled than all other peoples, for before their faces are empty tales, behind them false reports, on their right conjectural mentions, and on their left fanciful thoughts.

12 بعضی از احزاب که باوهم و ظنون تربیت شده‌اند بسیار مشککست نجات ایشان چه که بسلاسل ظنون و قیود اوهم مقید مشاهده میشوند و حزب فرقان احبب از جمیع ملل دیده میشوند چه که امام و جوههم قصص فارغة و عن ورائهم اخبار کاذبه و عن یمنهم اذکار ظنونیه و عن یسارهم افکار وهمیه

- 13 In these days, regarding these matters, this blessed and holy word shone forth from the horizon of the Will of the Revealer of verses, exalted be His glory: "Ja'far, the brother of 'Askari, was asked whether his brother left any offspring. He replied there was a child who died." When the fabricated temples heard this word, they rejected it and called him a liar. Observe to what degree oppression had reached and to what level calumny had risen. Then mention was made of the Holy Precinct and the appearance of missives, with all the details you have previously heard. May God grant justice to the likes of such souls who lead poor people in the wilderness of conjecture and delusion, surpassing even Abu Lahab in their deeds. Now for a long time this title of 'liar' will persist among the people of Pharaoh for that truthful Speaker.

13 این ایام در این مقامات اینکلمه مقدسه مبارکه از افق اراده منزل آیات اشراق نمود قوله جل کبریائے از جعفر برادر عسکری سؤال نمودند که آیا از برادر تو اولادی ماند فرمودند طفلی بود و فوت شد بعد که هیاکل مجعوله اینکلمه را شنیدند تکذیب نمودند و او را کذاب نامیدند ملاحظه نمائید که ظلم بچه مقام بود و افترا بچه رتبه رسید بعد ذکر ناحیه مقدسه و ظهور تواقیع بمیان آمد بهمان تفصیلات که از قبل شنیدید حق انصاف عنایت کند امثال آن نفوس را که ناس بیچاره را در تیه ظنون و اوهم سرگردان نمودند و اتب از ابی لهب گذاشتند حال مدتها هم این لقب کذاب از برای آن ناطق صادق مابین آل فرعون خواهد بود

- 14 These false and lying souls cling to the same pretensions; their basic approach follows the same path and way. The receptive souls must be made aware so they may become informed and not be deprived of what God has willed through the whisperings of Satan's party. I swear by the brightness of the Sun of Justice that this Wronged One's purpose is that powerful souls should arise to promote the Cause and protect people from the evil of satans until they reach a station where they see themselves independent of what has passed and consider all else but Truth as non-existent and null. Say: O friends, fix your gaze upon the horizon of the Cause and upon what has appeared from it. This is the counsel of Truth to His friends.

14 این نفوس مجعوله کذب بهمان تشبّثات متشبّثند اصل مشیشان بهمان طریق و سیل است باید نفوس مقبله را آگاه نمود تا مطلع شوند و بوساوس حزب شیطان از ما اراده الله محروم نمائند قسم بروشنی آفتاب عدل مقصود اینظلم آنکه نفوس قویه بر امر قیام نمایند و ناس را از شرّ شیاطین حفظ کنند تا بمقامی وارد شوند که خود را از آنچه گذشته مستغنی مشاهده نمایند و غیر حق را معدوم و مفقود شمرد بگو ای دوستان باقی امر ناظر باشید و به ما ظهر منه اینست وصیت حق دوستان خود را

- 15 And in another place, this exalted Word shone forth from the heaven of utterance of the Lord of all beings, exalted be His grandeur: "Until now We have not completely rent asunder the veils that exist among the people of the Furqan (Qur'an), nor have We completely shattered the idols of vain imaginings. If these two were to occur, by the Lord of the worlds, the people of the Bayan would find themselves in the lowest of the low."

15 و در مقام دیگر اینکلمه علیا از افق سماء بیان مولی الوری اشراق نمود قوله جل کبریائے تا حال حجابیکه مابین اهل فرقان بوده تمام آنرا خرق نمودیم و اصنام اوهم را بتامه نشکستیم اگر این دو واقع شود ورب العالمین ملأ البیان یرون انفسهم فی اسفل السّافلین بعضی را اصبع

The Finger of Power has rent some asunder and the Arm of Might has destroyed some, yet many remain intact. Had the capacity been observed in the people of the Bayan, all would surely have attained the recognition of that which is mentioned with God. But God bears witness that they are more veiled than the people of the Furqan and other peoples, and I am the One Who takes account, the All-Knowing.

- 16 The people of the Furqan are so encompassed by vain imaginings that every writer is incapable of describing them, especially the party that considers itself saved. The people of the Sunnah and the Community believe that the Qa'im must be born, for they say no tradition has been seen from the Messenger of God - may the spirit of all else be sacrificed for Him - indicating His existence in Jabulqa or Jabulsa or elsewhere. Rather, the tradition of the Lord of Mankind - upon Him be the glory of God, the Lord of Power - as well as the narration of the Most Great Shaykh, indicate the birth of the Qa'im in the lands of Persia. How many holy souls who believed in birth were martyred through manifest tyranny! Strange it is that although they observe that the "saved sect" has been the tyrannical and rebellious sect, and at the time of test they proved to be more wretched and misguided than all on earth - for this unsaved sect suspended the Beauty of Unity in the air and perpetrated what the first and the last would shrink from doing.

- 17 It is incumbent upon the people of the Bayan to reflect upon what occurred among the people of the Furqan, that perchance the eye of truth might open and see what must be seen. In this case, they would be mentioned as people of insight in the Most Great Scene; otherwise, animals are nobler than them. From God, exalted be His glory, in all conditions this servant of the All-Glorious beseeches and hopes that He may observe with His grace, compassion and favor, not according to the objectors and deniers and what they possess, that perchance the morning breeze of mercy might pass by in this divine Day and adorn all with the ornament of witnessing, justice and fairness.

- 18 Regarding what you wrote about your honored father, upon him be the Most Glorious Glory of God, it was mentioned some time ago in the Most Holy Presence with the most wondrous utterance, and he attained. Reflect upon the sincerity and station of that holy soul, who reached such a position that the Ancient Beauty would pause in His comings and goings and

قدرت خرق نمود و عضد قوت از هم ریخت
ولکن بسیاری باقی و برقرار است اگر استعداد
در اهل بیان مشاهده میشد هرآینه کل بعرفان
آنچه لدی الحق مذکور است فائز میشدند و لکن
الله یشهد انهم احب من حزب الفرقان و من
سایر الملل و انا المحصى العليم انتی بشأنی

16 اوهام اهل فرقان را احاطه نموده که هر صاحب قلبی از ذکر آن عاجز مخصوص حزبی که خود را ناجی میشمردند اهل سنّه و جماعت را عقیده آنست که حضرت قائم باید متولد شود چه که میگویند از رسول الله روح ما سواه فداه حدیثیکه مدّ بر وجود آنحضرت باشد در جابلقا و یا جابلسا و یا مقام دیگر دیده نشده بلکه حدیث سید البشر علیه بهاء الله مالک القدر و همچنین روایت شیخ اکبر مشعر بر تولّد قائم در بلاد عجم است چه مقدار از نفوس مقدّسه را که بتولّد قاتل شدند بظلم آشکار شهید نمودند عجب در اینست مع آنکه مشاهده مینمایند که فتنهء ناجیه فتنهء طاغیهء باغیه بوده اند و عند ظهور امتحان از جمیع من علی الأرض اشتی و اضلّ مشاهده شدند چه که این فرقهء غیر ناجیه جمال احدیه را در هوا آویختند و وارد آوردند آنچه را که اولین و آخرین از او احتراز میجستند

17 بر اهل بیان لازمست که در آنچه مابین اهل فرقان بوده تفکّر نمایند که شاید چشم حقیقی باز شود و ببینند آنچه را که دیدن آن لازمست در ایصورت از اهل بصر در منظر اکبر مذکور و الا حیوان اشرف از او از حق جلّ جلاله در جمیع احوال این خادم ذی الجلال سائل و آمل است که بکرم و شفقت و عنایت خود ملاحظه فرماید نه بمعرضین و منکرین و ما عندهم که شاید نسیم رحمت صبحگاهی در این یوم الهی مرور نماید و کل را بطراز مشاهده و عدل و انصاف مزین فرماید

18 اینکه در باره حضرت والد علیه بهاء الله الأبهی مرقوم داشتید چندی قبل در ساحت اقدس بایده بیان مذکور و فائز شدند تفکّر در خلوص و مقام آن نفس مقدّسه نمائید که در مقامی واقع شدند که در ذهاب و ایاب جمال قدم

mention him with the most wondrous utterance. By the life of the Beloved! This is a great station and a great bounty. Blessed is he and blessed is his presence. Verily, the bounty is in His hand - He gives as He pleases. Verily He is the Forgiving, the Generous. That blessed Tablet was sent with Haji Mirza Abu'l-Hasan, upon him be the Glory of God. God willing, it will arrive and they will attain unto it. And it appears that at the time of its revelation, the aforementioned person was himself present.

19 And regarding what you wrote about having sent copies of what was sent to various regions, this was accepted in His presence. He said: "God willing, may they be confirmed in spreading the divine verses and His evidences, attributes and manifestations."

20 And regarding your intention to travel to those parts, this is most beloved, for the people are weak and have not been and are not aware of certain matters. Often they cannot distinguish between the buzzing of a fly and the rustling of the Divine Lote Tree. Perhaps through meeting with you the veils may be rent asunder and they may truly become new in all respects. At one time this firm, perfect and blessed word shone forth from the horizon of the mouth of the King of Oneness - exalted be His grandeur: "So long as the people of the Bayan look to the deeds, words, gestures and evidences of previous religions, they shall remain heedless and deprived of the new Order, the new creation, the new station and the new condition." And in another place this blessed word shone forth: "Verily I am the Originator of the heavens and the earth," for He has had and has no likeness in what came before or after. This is originality in all respects. Blessed are they who know and blessed are they who attain.

21 And regarding what you wrote about the friends in the Land of Ya, upon them be the Glory of God, this answer was sent down from the heaven of divine will:

22 He is the Most Ancient, the Most Great, the Most Holy, the Most Exalted, the Most Glorious.

23 O people of Ya! Harken unto the Voice of Him Who is the Lord of Names, Who calleth you from His Most Great Prison and inviteth you unto a station which God hath made sanctified above the descriptions of all peoples and purified from their allusions and references. He, verily, is the Omnipotent through Whom was hoisted the Standard of "He doeth what He willeth" and raised the Banner of "He ordaineth what He pleaseth." Blessed is the strong one who hath voiced this Most

توقّف میفرمودند و بابتدع بیان ذکر مینمودند لعمر
المحجوب هذا مقام عظیم و فضل عظیم هنیئاً له و
مریئاً لحضرتہ انّ الفضل بیده یعطی کیف یشاء
انه لہو الغفور الکریم انّ لوح مبارک مع جناب
حاجی میرزا ابوالحسن علیہ بہاء اللہ ارسال شد
انشاء اللہ میرسد و بان فائز میشوند و ہمچہ بنظر
میآید کہ حین تنزیل خود جناب مذکور علیہ ۹
۶۶ [بہاء اللہ] حاضر بودند

19 و اینکه مرقوم داشته بودید کہ سواد آنچه ارسال
شده بود باطراف فرستادید لدی الوجه مقبول
افتاد فرمودند انشاء اللہ مؤید باشند بانتشار آیات
الہی و بینات و شئون و ظہوراتش

20 و اینکه ارادہ توجّہ بآنجهات فرمودید بسیار
محبوبست چہ کہ ناس ضعیفند از بعض
امورات مطلع نبوده و نیستند بسا هست کہ
طنین ذباب را از حریف سدرہ منّی فرق
نمیگذارند شاید از ملاقات آنجناب حجاب خرق
شود و فی الحقیقہ بدیع شوند از جمیع جهات
وقتی از اوقات اینکلمہ محکمہ متقنہ مبارکہ از
افق فم مالک احدیہ مشرق و ظاہر قولہ جلّ
کبریائہ مادامیکہ خلق بیان باعمال و اقوال و
اشارات و دلالات ملل قبل ناظر و ناظقتند از
امر بدیع و خلق بدیع و مقام بدیع و شأن بدیع
غافل و محرومند و در مقام دیگر اینکلمہ مبارکہ
مشرق و ظاہر انّی انا بدیع السموات و الارض
چہ کہ بقبل و بعد شبیه نبوده و نیست اینست
بدیع من جمیع الجهات طوبی للعارفين و طوبی
للفائزين انتہی

21 و اینکه در بارہ دوستان ارض یاء بہاء اللہ علیہم
مرقوم داشتید اینجواب از سماء مشیت الہی نازل

22 هو الأقدم الأعظم الأقدس العلیّ الأبهی

23 یا اهل یاء ان استمعوا نداء مالک الاسماء الذی
ینادیکم فی السّجن الأعظم و یدعوکم الی مقام
جعلہ اللہ مقدساً عن اوصاف الملل کلّہا و منزّهاً
عن اذکارہم و اشاراتہم انه لہو المقتدر الذی بہ
نصب علم یفعل ما یشاء و ارتفعت رایۃ یحکم ما
یرید طوبی لقوی نطق بهذا الذکر الأعظم و لنفس
اقلت الی صراطہ المستقیم

Great Remembrance, and the soul that hath turned unto His Straight Path.

- 24 We have entered the Prison and called all unto God, the Lord of the worlds, in such wise that neither the hosts, nor the ranks, nor the fetters of the mighty and the princes, nor the clamor of the divines and the mystics have deterred Us. Blessed is the servant who hath attained unto that which God hath desired, and woe unto the heedless. This is the Day wherein earthquakes have appeared, tribes have lamented, widows have cried out, and the skins of those who disputed the signs and proof of God and denied His manifest Book have quivered.
- 24 أَنَا دَخَلْنَا السِّجْنَ وَ دَعَوْنَا الْكُلَّ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ عَلَى شَأْنٍ مَا مَنَعَتْنَا الْجُنُودَ وَلَا الصُّفُوفَ وَلَا زُمَا جِيرَ الْأَبْطَالِ وَالْأُمَرَاءَ وَلَا ضَوْضَاءَ الْعُلَمَاءَ وَالْعُرَفَاءَ طَوْبَى لِعَبْدٍ فَازَ بِمَا أَرَادَ اللَّهُ وَ وَيْلٌ لِلْغَافِلِينَ هَذَا يَوْمٌ فِيهِ ظَهَرَتِ الزَّلَازِلُ وَ نَاحَتِ الْقِبَائِلُ وَ صَاحَتِ الْأَرَامِلُ وَ اقْشَعَرَّتْ جُلُودُ الَّذِينَ جَادَلُوا بِآيَاتِ اللَّهِ وَ بَرَهَانِهِ وَ انْكَرُوا كِتَابَهُ الظَّاهِرِ الْمُبِينِ
- 25 Say: O people of the Bayan, abandon that which ye possess. By God! The All-Merciful hath come with a proof before which all that the various peoples possess cannot stand. To this beareth witness the Lord of all men in this mighty Tablet. Say: The Wronged One guideth you for the sake of God and commandeth you that whereby the eyes of those who, upon hearing the Call, hastened unto the Supreme Horizon and answered their Lord, the All-Speaking, the All-Seeing, may be solaced. Beware lest the conditions of creation debar you from the Truth. Abandon that which people possess, through this Name through which every wise command hath been made manifest. Aid your Lord, the All-Merciful, through wisdom and utterance. This is what ye have been commanded in successive years and in this Tablet which speaketh before the faces of the world that which the Tongue of Eternity hath spoken: "There is none other God but Me, the Mighty, the Generous."
- 25 قُلْ يَا أَهْلَ الْبَيَانِ دَعُوا مَا عِنْدَكُمْ تَاللَّهِ قَدْ أَتَى الرَّحْمَنَ بَرَهَانٌ لَا يَقُومُ مَعَهُ مَا عِنْدَ الْأَحْزَابِ يَشْهَدُ بِذَلِكَ مَالِكُ الرِّقَابِ فِي هَذَا اللَّوْحِ الْعَظِيمِ قُلْ إِنَّ الْمَظْلُومَ يَهْدِيكُمْ لَوَجْهِ اللَّهِ وَ يَأْمُرُكُمْ بِمَا تَقْرَبُهُ عَيُونَ الَّذِينَ إِذَا سَمِعُوا الدَّاعِيَ سَرَعُوا إِلَى الْأَفْقِ الْأَعْلَى وَ اجَابُوا رَبَّهُمُ النَّاطِقُ الْبَصِيرَ أَيَاكُمْ إِنْ تَمْنَعُكُمْ شُؤْنَاتُ الْخَلْقِ عَنِ الْحَقِّ دَعُوا مَا عِنْدَ النَّاسِ بِهَذَا الْاسْمِ الَّذِي ظَهَرَ بِهِ كُلُّ أَمْرٍ حَكِيمٍ إِنْ انصَرَوْا رَبُّكُمْ الرَّحْمَنُ بِالْحِكْمَةِ وَ الْبَيَانِ هَذَا مَا أَمَرْتُمْ بِهِ فِي سِنِينَ مُتَوَالِيَةٍ وَ فِي هَذَا اللَّوْحِ الَّذِي يَنْطِقُ أَمَامَ وَجْهِهِ الْعَالَمُ بِمَا نَطَقَ لِسَانُ الْقَدَمِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْكَرِيمُ
- 26 We have borne hardships and tribulations, both secretly and openly, for the exaltation of God's Cause. When it was exalted in truth, the buzzing of flies appeared from behind the veil, whereat every Prophet hath lamented and every trusted Messenger hath cried out. Say: O concourse of the Bayan! Be fair in the Cause of your Lord, the All-Merciful. Beware lest that which hindered the people of the Furqan prevent you from turning toward the Most Great Ocean, and lest that which veiled the nations veil you. Fear God and follow not every remote clamourer. Turn with supreme steadfastness toward the Supreme Horizon. By the life of God! This is better for you than all that hath been created in earth and heaven. To this testifieth the Lord of Names in this wondrous Tablet.
- 26 أَنَا حَمَلْنَا الشَّدَائِدَ وَ الْحَنَ فِي السِّرِّ وَ الْعَنَ لَارْتِفَاعِ أَمْرِ اللَّهِ فَلَمَّا ارْتَفَعَ بِالْحَقِّ ظَهَرَ طَنِينُ الذَّبَابِ عَنِ خَلْفِ الْمَجَابِ بِمَا نَاحَ بِهِ كُلُّ نَبِيٍّ وَ صَاحَ كُلُّ رَسُولٍ أَمِينَ قُلْ يَا مَلَأَ الْبَيَانِ إِنْ انصَفُوا فِي أَمْرِ رَبُّكُمْ الرَّحْمَنُ أَيَاكُمْ إِنْ يَمْنَعُكُمْ مَا مَنَعَ أَهْلَ الْفُرْقَانِ عَنِ التَّوَجُّهِ إِلَى الْبَحْرِ الْأَعْظَمِ وَ أَيَاكُمْ إِنْ تَحْجِبُكُمْ مَا احْتَجَبَ بِهِ الْأُمَمُ اتَّقُوا اللَّهَ وَ لَا تَتَّبِعُوا كُلَّ نَاعِقٍ بَعِيدٍ إِنْ اقْبَلُوا بِالْإِسْتِقَامَةِ الْكُبْرَى إِلَى الْأَفْقِ الْأَعْلَى لَعَمْرُ اللَّهِ هَذَا خَيْرٌ لَكُمْ عَمَّا خَلَقَ فِي الْأَرْضِ وَ السَّمَاءِ يَشْهَدُ بِذَلِكَ مَالِكُ الْأَسْمَاءِ فِي هَذَا اللَّوْحِ الْبَدِيعِ
- 27 How many a servant hath been so attracted by the verses of his Lord that neither the might of princes nor the power of the strong could frighten him. They hastened through the wilderness of love and faithfulness, saying: "Here am I, here am I, O Beloved of hearts! Here am I, here am I, O Thou
- 27 كَمْ مِنْ عَبْدٍ انْجَذِبَ مِنْ آيَاتِ رَبِّهِ عَلَى شَأْنٍ مَا خَوَّفَتْهُ سَطْوَةُ الْأُمَرَاءَ وَ لَا شَوْكَةُ الْأَقْوِيَاءَ سَرَعُوا فِي بَيْدَاءِ الْحُبِّ وَ الْوَفَاءِ وَ قَالُوا لَلْبَيْكِ لَبِّيكَ يَا مُحْيِي الْقُلُوبِ وَ لَلْبَيْكِ لَبِّيكَ يَا مَقْصُودَ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ كَذَلِكَ نَطَقَ لِسَانُ الْعِظَمَةِ

Who art the Goal of all in the heavens and the earth!" Thus hath the Tongue of Grandeur spoken, as a grace from Him, that there might be revealed that which was hidden in God's treasury and inscribed in the Books of the Messengers.

- 28 Take ye hold of the Book of God with the power granted you by Us and the might bestowed by your Lord. By the life of God! This is the Day We promised you aforetime that We would make you leaders in the earth and make you the inheritors. Hold fast, O servants of God, unto the Most Great Cord and cling to the hem of God, the Omnipotent, the Almighty. Arise to serve the Cause with such steadfastness as cannot be hindered by the conditions of the world nor the doubts of the wayward. Thus have We illumined the horizon of the Book with the sun of the remembrance of your Lord, the One, the All-Informed.

- 29 The Supreme Pen calleth the friends in the land of Ya and its surroundings, mentioning them with most excellent remembrances, that perchance the choice wine of the utterance of the All-Merciful may so possess them that neither the intimations of the world nor the words of nations can prevent them. Fix your gaze upon this blessed, firm and goodly Word, which is as a torrential rain for the meadows of the All-Merciful's utterance, and drink thereof. You will not see or find the exalted Truth with the eyes of creation. Turn your eyes from all else that you may attain to His presence and meeting. This is a Day wherein the deeds, stations and ranks of all are and shall be made manifest, for the All-Knowing Distinguisher hath appeared and the All-Informed Expositor is evident and visible. Strive that ye may not be deprived of the endless bounties of the Munificent One, nor be forbidden what beseemeth this most holy and most exalted Day. The carpet of vain imaginings is spread wider than before, and the hosts of idle fancies are stronger than they were. May ye be assisted, through the grace of the All-Merciful, in that which shall endure as long as the kingdom of earth and heaven endureth.

- 30 Praise be to God that ye have attained to the Day of God and perceived the fragrance of the garment of reunion. Those who counted themselves the highest, greatest, most mighty and most exalted among mankind are deprived of the ocean of knowledge and veiled and forbidden from the horizon of God's Cause, while ye, through His preceding mercy and all-encompassing grace, have attained to that which hath ever been the hope of the sincere ones and those near unto God. Beseech ye God - exalted be His glory - in all conditions to assist you to preserve this precious pearl and to keep it concealed from the eyes of thieves and traitors. Verily, He speaketh the

فضلاً من عنده ليظهر ما كان مستوراً في كنز الله
و مسطوراً في كتب المرسلين

28 خذوا كتاب الله بقوة من عندنا وقدره من لدنا
لعمركم الله هذا يوم واعدنا من قبل بأن نجعلكم ائمة
في الأرض و نجعلكم الوارثين تمسكوا يا عباد الله
بالجلل الأعظم و تشبثوا بذيل الله المقتدر القدير
قوموا على الأمر باستقامة لا تمنعها شئون العالم
ولا شبهات المعرضين كذلك نورنا افق الكتاب
بشمس ذكر ربكم الفرد الخبير

29 قلم اعلی دوستان ارض یاء و اطراف آرا ندا
میفرماید و بأحسن اذکار ذکر مینماید که شاید
رحیق بیان رحمن بشانی ایشانرا اخذ نماید که
اشارات عالم و کلمات امم قادر بر منع نباشد
باینکه طیبه محکمه مبارکه که بمثابه غیث
هاطل است از برای ریاض بیان رحمن ناظر
باشید و از آن بیاشامید بچشمهای خلق حق منیع
را نبینی و نیابی چشم از کل بردار تا بمشاهده و لقا
فائز شوی امروز روزیست که اعمال و مراتب و
مقامات کل ظاهر شده و میشود چه که ممیز علم
ظاهر و مفصل خیر آشکار و هویدا جهد نمائید
تا از فیوضات نامتناهی فیاض محروم نمانید و
از آنچه سزاوار این یوم اقدس امع است ممنوع
نشوید بساط اوهام ابط از قبل مشاهده میشود
و جنود ظنون اقوی از ما کان انشاء الله بعنایت
رحمن مؤید شوید بر امریکه ذکر آن بدوام ملک
و ملکوت باقی و پاینده ماند

30 الحمد لله بیوم الله فائز شدید و نفحات قیص
وصال را ادراک نمودید نفوسیکه خود را اعلی
الخلق واعظهم و اعزهم و اکبرهم میشمردند
از دریای دانائی محروم و از افق امر الهی محجوب
و ممنوع و شما از رحمت مسبوقه و عنایت محیطه
فائز شدید بامریکه لمیزل و لایزال امل مخلصین و
مقربین بوده از حق جلّ جلاله در کلّ احوال
مسئلت نمائید تا بر حفظ این در ثمن مؤید گردید
و از ابصار سارقین و خائنین محفوظ و مستور

truth and guideth the way. There is none other God but Him, the Mighty, the Beautiful.

- 31 God willing, may all drink from the exalted words that have issued forth from the Source of the Cause - the Kawthar of attraction and yearning and the Salsabil of steadfastness and longing. For in truth, whosoever attaineth unto these will see all the world as non-existent and will stand firm on God's path with such steadfastness that those who stir up hatred and rancor in the world will find themselves powerless before his movement. By the life of the Beloved! Through the light of such souls doth the horizon of power and steadfastness shine forth resplendent.

- 32 Consider the words of the cawer who hath written to his servant, taking two words from the Bayan and two from the Qur'an to compose verses which he sendeth abroad. Observe how foolish and stupid he considereth people to be, that he propoundeth such nonsense, and yet they regard him as possessing proof and evidence. By Thy life, O Beloved of my heart! This servant is greatly astonished at the people. What hath happened and what have they done to be afflicted with the guidance of one so ignorant? From the beginning of the world until now, such wondrous matters and exalted verses have never been seen, nor have the eye of utterance and the vision of understanding beheld their like. A single Most Holy, Most Exalted Tablet cannot be equaled by all the books - all books bear witness to this, whosoever hath attained unto a drop from the ocean of fairness. The world hath been encompassed by wondrous and exalted verses, and manifest verses equivalent to all heavenly books have been revealed, and outwardly that hath transpired in the past or shall come to pass in the future hath been set forth with utmost clarity in God's Holy Book. Nevertheless, they have uttered and continue to utter that which no heedless opponent hath ever said at the appearance of God's Manifestations. The shamelessness of this rebellious and transgressing band hath reached such heights that they speak these vain words at the appearance of the Manifestation and Messenger. May God grant justice and bestow the eye of grace.

- 33 Among the recent tidings is that Mirza Ahmad of the land of K and R, one night in the great city, after partaking of certain things, burned whatever writings against God he possessed and said he was pleased with this. In truth, he is observed to be like a chameleon. It is not known in which direction he intended or intends to go, toward which visage he turned or turneth. God, exalted be His glory, will either purify the hem of His Cause

دارید آنه يقول الحق و يهدى السبيل لا اله الا هو العزيز الجليل انتهى

31 انشاء الله از عنایات لایتناهیة الهیة کوثر جذب و شوق و سلسبیل استقامت و اشتیاق از کلمات عالیات که از مصدر امر صادر شده کل پیاشمند چه هر نفسی فی الحقیقه بان فائز شود جمیع عالم را معدوم مشاهده نماید و بر صراط الهی بایستد باستقامتی که محرکین عالم ضعیفه و بغضا از حرکت او خود را عاجز مشاهده نمایند لعمر المحبوب از انوار امثال این نفوس افق قدرت و استقامت منیر و روشنست

32 ملاحظه در قول ناعق نمائید برداشته بعیده خود نوشته دو کلمه از بیان و دو کلمه از فرقان اخذ مینمایند و آیه درست میکنند و باطراف میفرستند ملاحظه فرمائید که چه مقدار مردم را ابله و احمق میداند که باین مزخرفات قائل است و مع ذلک او را حجت و دارای بینة و برهان میدانند لعمرک یا حبیب فوادی این خادم بسیار در ناس متعجب است آیا چه شده و خلق چه ارتکاب نموده اند که بارشاد چنین بی دانی مبتلا گشته اند از اول دنیا تا حال مانند این شئون بدیعه و آیات منیعه دیده نشده و چشم بیان و بصر عرفان شبه آن مشاهده نکرده با یک لوح امانع اقدس برابری نمینماید کل کتب یشهد بذلک من فاز بقطرة من بحر الانصاف عالم را آیات بدیعه منیعه احاطه نموده و معادل جمیع کتب سماوی آیات باهرات نازل و بر حسب ظاهر ظاهر آنچه از قبل واقع شده و یا از بعد بشود از قبل بکمال تصریح در کتاب الهی مذکور مع ذلک گفته و میگویند آنچه را که هیچ غافل معرضی نزد ظهور مظاهر نگفته و بی شرمی این فتنه باغیة طاغیة بمقامی رسیده که در ظهور مظهر و مرسل باینکلمات مزخرفات تکلم نموده و مینمایند حق انصاف عطا کند و بصر کرم فرماید

33 از جمله اخبار جدیدة آنکه میرزا احمد ارض ک و راء شبی در مدینه کبیره بعد از استعمال بعض اشیاء آنچه نوشتجات معرض بالله نزدش بود آتش زده و گفته خوشم میآید فی الحقیقه بمثابه حربا مشاهده میشود معلوم نیست بآی جهة اراد و الی ای جهة یرید و بآی وجه توجه و الی ای

from such souls or, through His grace and favor, bestow upon them the choice wine of certitude and assurance. He is verily the Generous Giver.

- 34 Concerning what you wrote about Aqa Mirza 'Ayn Ba, upon him be 96 [Baha'u'llah], mentioning his expressions of love, and likewise your supplication for special favors from God, exalted be His glory - these matters were presented before His presence. This is what the Tongue of the Most Merciful spoke in the Kingdom of Utterance, exalted be His glory: "The glances of God's favor are directed towards him. Praise be to God, they have attained to that which most of the earth's inhabitants are deprived. Some time ago, accompanied by Abu'l-Hasan, one Tablet specifically for you and another in his name were sent. God willing, they will attain unto them. We counsel him to wisdom and steadfastness. God willing, may they be assisted in these two mighty matters, and special favors will also be manifested from the heaven of bounty. He is verily the All-Bountiful, the Generous. Praise be to God, the Most High, the Most Great." End.

- 35 O My Supreme Pen! Make mention of those who have turned towards My Most Sublime Horizon, hearkened unto My sweetest call, held fast to My sure handle, clung to the hem of My luminous robe, and set their faces toward My countenance after the passing of all things, and soared in the atmosphere of the love of their Lord, the Lord of Names, and quaffed from crimson cups the wine of destiny. Blessed are ye for having attained unto the ultimate goal, the most exalted station, and the highest rank. Joy and felicitations be upon you, for the Beloved of the world and the Most Great Name makes mention of you in such wise that every sincere soul perceives therefrom the fragrance of the garment, and everyone endowed with smell inhales the scent of My Name, the All-Merciful, the Most Compassionate.

- 36 I bear witness that ye have attained unto the recognition of God in days wherein all things and the Concourse on High have lamented by reason of what hath befallen them that have laid hold on the Book of God with the strength that proceedeth from Him, and have spent that which they possessed in His straight Path. Rejoice ye in the Supreme Companion, inasmuch as the Lord of all creation maketh mention of you in this Prison which hath been designated by every name and

وجه يتوجه انشاء الله حتى جلّ جلاله ذيل امر را از امثال این نفوس مطهر دارد و یا از فضل و عنایت خود رحيق ايقان و اطمینان کرم فرماید
انه لهو المعطى الكريم

- 34 اینکه در باره جناب آقا میرزا عب علیه ۹۶ [بهاء الله] مرقوم داشتید و ذکر محبتهای ایشانرا فرموده بودید و همچنین عنایت مخصوص از حق جلّ جلاله استدعا شده بود اینراتب تلقاء وجه عرض شد هذا ما نطق به لسان الرحمن فیملکوت البیان قوله عزّ اعزازه لحاظ عنایت حق باو متوجه الحمد لله امریکه اکثر اهل ارض از آن محرومند بآن فائز شدند چندی قبل بهمراهی جناب ابوالحسن یک لوح مخصوص شما و یک لوح دیگر باسم ایشان ارسال شد انشاء الله بآن فائز شوند وصیت مینمائیم او را بحکمت و استقامت انشاء الله موفق شوند باین دو امر عظیم و عنایت مخصوصه هم از سماء عنایت ظاهر خواهد شد انه لهو الفضال الكريم الحمد لله العلی العظیم انتهى و اینکه در باره شهدای میان دواب از حق جلّ افضاله مسئلت نمودید عرض شد و اینکلمات مشرقات از سماء مشیت نازل

- 35 یا قلبی الأعلی ان اذکر الذین اقبلوا الی افقی الأبهی و سمعوا ندائی الأحل و تمسکوا بعروقی الوثقی و تشبثوا بأذیالی التوراء و توجهوا الی وجهی بعد فناء الأشياء و طاروا فی هواء محبة ربهم مالک الأسماء و شربوا من الکؤوس الحمراء نحر القضاء طوبی لکم بما فزتم بالغاية القصوى و المقام الأعلی و الرتبة العلیا نعیماً لکم و هنئاً لکم بما یذکرکم محبوب العالم و الاسم الأعظم بما یجد منه کلّ مقبل عرف القمیص و کلّ ذی شم رائحة اسمی الرحمن الرحیم

- 36 اشهد انکم فزتم بعرفان الله فی ایام فیها ناحت الأشياء و الملاء الأعلی بما ورد علی الذین اخذوا کتاب الله بقوة من عنده و انفقوا ما عندهم فی هذا السبیل المستقیم ان افرحوا فی الرفیق الأعلی بما یذکرکم مولی الوری فی هذا السجن الذی سمی بکلّ الأسماء و بالسجن الأعظم فی کتاب الله العزیز الحمید

is known as the Most Great Prison in the Book of God, the Mighty, the All-Praised.

- 37 Your blood was shed while mingled with the love of God, your spirits ascended while perfumed with the fragrances of His days, and your bodies were cast down while adorned with the ornament of martyrdom in this Cause, for which the near ones and the sincere have spent all they possessed. Thus hath the Tongue of Grandeur spoken in your remembrance and praise. He, verily, is the All-Forgiving, the Most Bountiful.
- 38 The light shining from the horizon of the heaven of the mercy of the All-Merciful be upon you, O ye manifestations of the names in the realm of creation and dawning-places of recognition amidst the peoples of all religions. Ye are they whom no hinderer could hinder, nor the derision of any idolator could deter. Ye heard and hastened until ye attained unto the station which was ordained by the Pen of God, the Peerless, the All-Informed. Joy be unto you and blessed are ye and they who make mention of you and visit you, even as the Tongue of the Wronged One hath spoken while surrounded by sorrows from those who denied the right of God and His loved ones, and turned away from the Face when it shone forth from the horizon of revelation with manifest light.
- 39 We make mention of the Trustworthy One, whom We have mentioned in My Manifest Book. He hath outstripped most of creation in the service of God and His Cause, and hath attained unto such bounty as none save the All-Numbering, the All-Informed, can reckon. We were with him when his spirit ascended unto the Supreme Companion, and We gave him to drink of the pure wine time and again, and the mercy of his Lord encompassed him in such measure as all pens are powerless to recount. To this testifieth He Who speaketh and will continue to speak at all times: There is none other God but He, the Mighty, the Beautiful.
- 40 O Trustworthy One! Thou art a letter from My crimson scroll and a mention from this Book which speaketh the truth and maketh mention of its loved ones in such wise that the Concurrence on High and they who have prostrated themselves before the countenance of their Lord, the Possessor of this wondrous Day, visit them. Blessed is he who maketh mention of thee and draweth nigh through thee unto God, the Lord of the worlds.
- 41 O Varqa! O thou who gazest toward the Supreme Horizon and drinkest My sealed nectar from the white fingers of My bounty! We have made mention of those servants concerning whom thou didst beseech God for their remembrance and the manifestation of His favors and bounties unto them. Give
- 37 قد سفكت دماؤكم اذ كانت ممزوجة بحبة الله و صعدت ارواحكم اذ كانت معطرة بنفحات الأيام و طرحت اجسادكم اذ كانت مزينة بطراز الشهادة في هذا الأمر الذي به انفق المقربون و المخلصون ما عندهم و لهم كذلك نطق لسان العظمة بذكركم و ثنائكم انه هو الغفور الكريم
- 38 التور المشرق من افق سماء رحمة الرحمن عليكم يا مظاهري الأسماء في الامكان و مشارق العرفان بين ملأ الأديان اتم الذين ما منكم منع مانع و لا شمانة مشرك سمعتم و سرعتم الى ان فزتم بالمقام الذي كان مسطوراً من قلم الله الفرد الخبير نعيماً لكم و طوبى لكم و للذين يذكرونكم و يزورونكم بما نطق به لسان المظلوم اذ احاطته الأحزان من الذين انكروا حق الله و اوليائه و اعرضوا عن الوجه اذ اشرق من افق الظهور بنور مبین
- 39 و نذكر الأمين الذي ذكرناه في كتابي المبين انه سبق اكثر الخلق في خدمة الله و امره و فاز بالعناية التي ما اطلع بها الا المحصى الخبير انا كما معه اذ صعد روحه الى الرفيق الأعلى و سقيناه الكوثر الأصفى مرة بعد مرة و احاطته رحمة ربه على شأن عجزت عن ذكره الأقلام يشهد بذلك من نطق و ينطق فيكمل الأحيان انه لا اله الا هو العزيز الجليل
- 40 يا امين انت حرف من صفيحي الحمراء و ذكر من هذا الكتاب الذي ينطق بالحق و يذكر احبائه بما يزورهم به الملأ الأعلى و الذين سجدوا لوجه ربهم مالک هذا اليوم البديع طوبى لمن يذكرک و يتقرب بک الى الله رب العالمين
- 41 يا ورقاء يا ايها الناظر الى الأفق الأعلى و الشارب رحيقي المختوم من انامل عنايتي البيضاء قد ذكرنا العباد الذين سئلت الله ذكرهم و ظهور الطافه و عنايته لهم ان اشكر الله ربك بهذا الفضل العظيم

thanks unto God, thy Lord, for this great favor. Thou hast a station with thy Lord, the Mighty, the All-Praised. He shall assist thee in that which He loveth and is pleased with, and shall aid thee to make mention of Him in such wise as to attract hearts and minds. Thy Lord, verily, is the All-Powerful, the Almighty.

- 42 As regards what you wrote concerning Jinab-i-Mirza Muhammad Khan and Jinab-i-Mirza Muhammad-'Ali, this was presented before the Most Holy and Most Exalted Presence, and two most mighty and most glorious Tablets specifically for them were revealed and sent down from the heaven of God's Will. God willing, may they attain unto them and be assisted in that which God desires. And concerning what was mentioned about Jinab-i-Sabz-'Ali and likewise about traveling to Zanzibar and staying in that land for the purpose of teaching God's Cause - all these matters were presented. He, exalted be His glory, said: "Most praiseworthy is journeying to that land, for most have no knowledge and are observed to be remote from the Cause. God willing, may you become the cause of enkindling through the fire of the love of the All-Merciful, and may you refresh the withered hearts of those who hesitate through the Kawthar of the remembrance of the All-Merciful. Convey to Jinab-i-Rasul, upon him be the Glory of God, greetings from this Wronged One adorned with the ornament of the Most Great Name. Say: By the life of God! Thou art mentioned before the Throne and thou art inscribed in My Clear Book. The gaze of the True One hath been and will ever be directed towards thee. Be thou steadfast in serving the Cause of thy Lord in all conditions. Soon will all thou seest perish, while that which hath been revealed from the Most Exalted Pen shall endure throughout the duration of God's kingdom, the Mighty, the All-Wise. Adorn all the friends in that land with the ornament of the utterance of the Lord of Religions. How excellent is the heart that is set ablaze with His love and the tongue that speaketh His praise. Say: O friends of the All-Merciful! Strive that ye may each shine forth like unto the sun from the horizon of the heaven of steadfastness, in such wise that ye may regard those who associate partners with God, and whatsoever is with them and whosoever is with them, as mere handfuls of clay. This is the station of the most great steadfastness, the mention of which illumineth the horizons of the divine Tablets."

- 43 O beloved of My heart! Some weak souls in the region of your honor and its surroundings are observed to be on the brink of a crumbling precipice, for they have heard that which was not worthy of hearing and have taken from those who were devoid of understanding. This is what hath been understood from the

لك مقام عند ربك العزيز الحميد انه يوفقك
علي ما يحب ويرضى ويؤيدك علي ذكره علي
شان تنجذب به الأفئدة والعقول ان ربك هو
المقدر القدير انتهى

اینکه در باره جناب میرزا محمد خان و جناب 42
میرزا محمد علی مرقوم داشته بودید در ساحت
امنع اقدس عرض شد و دو لوح اعتراف ارفع
مخصوص ایشان از سماء مشیت نازل و ارسال
شد انشاء الله بآن فائز شوند و به ما اراده الله
مؤید گردند و اینکه در باره جناب سبز علی ذکر
فرموده بودند و همچنین توجه به زنجان و توقف
در آن ارض بجهت تبلیغ امر الله تمام این مراتب
معروض افتاد قال جل کبریائه بسیار محبوبست
توجه بآن ارض چه که اکثری اطلاع ندارند
و در معزی از امر مشاهده میشوند انشاء الله
بنار محبت رحمن سبب اشتعال شوید و قلوب
متوقفه پرمرده را از کوثر ذکر رحمن تازه نمائید
جناب رسول علیه بهاء الله را از لسان اینظلوم
بطراز تکبیر مزین دارید قل لعمر الله انت المذکور
لدي العرش وانت المسطور فی کتابی المبین لحاظ
حق بتو متوجه بوده و انشاء الله خواهد بود کن
قائماً علی خدمه امر ربک فی کل حال من
الأحوال سوف یفنی ما تری و یبقی لک ما
ظهر من القلم الأعلی بدوام ملکوت الله العزیز
الحکیم جمیع دوستان آن ارض را بطراز بیان
مالک ادیان مزین کن نیکوست حال قلبیکه
در محبتش مشتعل شود و لسانیکه بذکرش ناطق
گردد بگوای دوستان رحمن جهد نمائید تا هر
یک بمثابه آفتاب از افق سماء استقامت مشرق
و منیر مشاهده شوید بشأنی که مشرک بالله و ما
عنده و من معه را مثل قبضه طین مشاهده
کنید اینست مقام استقامت کبری که آفاق
الواح الهی بذکر آن منیر و روشنست انتهى

یا حبیب فزادی بعضی از نفوس ضعیفه در دیار 43
آنجناب و حوالی آن در شفا جرف هار مشاهده
میشوند چه که شنیدند آنچه را که قابل اصغای نبود
و اخذ کردند از نفوسیکه از اطلاع عاری بودند

interpretation of the utterances of the Revealer of Verses, and is presented to your honor. God willing, through the arms of divine power and might, and the hands of God's omnipotence, and healing, sufficient utterances, they may turn from the left hand of conjecture to the right hand of certitude and drink from the Kawthar of steadfastness.

- 44 Strange it is that people should inquire of the dim star concerning the rays and lights of the Sun. Say: O ye who possess sight! Turn ye unto the Sun itself and know it through its own self. In establishing Its Cause, It hath no need of any other than Itself. Its proof lies in Its verses, and Its existence in Its manifestation. Have they not heard these words, or have they not seen the Sun of bounty shining from the horizon of the heaven of Revelation, or have they not perceived the fragrances of Its utterances? In any case, in this Most Great Revelation all are commanded to behold Him with His own eyes and to know Him. Moreover, the entire world is a book establishing this mighty Cause, and all things, books, scriptures, psalms and tablets cry out with the most eloquent voice giving the glad-tidings of the Days of God.

- 45 The Beloved Himself is astonished at these veiled ones and their utterances - indeed every person of insight is astonished. That which this servant has presented - should some of the friends and dignitaries consider it - would be most praiseworthy, that perchance it might free the servants from the darkness of suspicions and imaginings and illumine them with the dawn of God's Day. Should they reflect upon the grandeur mentioned in all the Books regarding this most exalted, most holy Cause, they would become aware. In one place He says: "This is the Day wherein none shall be mentioned save God alone." False intimations from the past have prevented people from the essence of truth in this wondrous, exalted Day.

- 46 In this connection, such utterances have been revealed from the Ancient Tongue that should attentive ears hearken unto them, they would surely become detached and freed from all that the people possess. His is the command and His the grandeur and the power, and He is the Ruler over whatsoever He willeth, and He is the Strong, the Mighty.

- 47 Last night several Tablets were revealed from the heaven of divine knowledge containing certain mentions which truly melted the soul and set the body aflame. This evanescent servant intended to send a copy thereof but found no opportunity, as there were many travelers present and each requested numerous Tablets from the heaven of oneness, and this evanescent servant was occupied with transcribing them. With a hundred

هذا ما عرفت من تأويل بيانات منزل الآيات و عرضته لجنابك انشاء الله بذراعی قدرت و قوت و ایدای اقتدار الهی و بیانات شافیه کافیه از شمال ظنّ یبین یقین توجه نمایند و از کوثر استقامت بیاشامند

44 عجب است از مردم که از سها اشراقات و انوار شمس را سؤال مینمایند بفرمائید ای صاحبان بصر بخود شمس توجه نمائید و او را باو بشناسید او در اثبات امرش محتاج بغیر نبوده دلیله آیاته و وجوده اثباته آبا اینکله را نشنیده اند و یا آفتاب عنایت را که از افق سماء ظهور مشرقست ندیدند و یا نفحات بیانات را ادراک نمودند باری در ایظهور اعظم کل مأمورند بعین او باو نظر نمایند و او را بشناسند مع آنکه جمیع عالم کتایست در اثبات این امر مبرم و جمیع اشیاء و کتب و صحف و زیر و الواح بأعلی البیان ندا مینمایند و کل را بشارت بایام الله میدهند

45 ونفس المحبوب این خادم بل هر ذی درایتی از محتجبین و اقوال آنها متحیر است آنچه اینعبد عرض نموده اگر بعضی از دوستان و آقاییان ملاحظه نمایند بسیار محبوبست که شاید عباد را از تیرگی ظنون و اوهام فارغ نمایند و بصبح یوم الهی منور کنند اگر تفکر نمایند بر عظمتیکه در کل کتب در ذکر این امر امانع اقدس مذکور است آگاه شوند در یک مقام میفرماید هذا یوم لا یذکر فیہ الا الله وحده نفحات کاذبه که از قبل بوده ناس را از جوهر صدق در این یوم بدیع منیع منع نموده

46 در این مقام بیاناتی از لسان قدم ظاهر که اگر آذان واعیه اصغا نماید البتّه از ما عند الناس فارغ و آزاد شود له الأمر و له العظمة و الاقتدار و هو الحاکم علی ما اراد و هو القوی القدير

47 شب گذشته چند لوح از سماء علم الهی نازل و حاوی بعض اذکار بود که فی الحقیقه جان را میگذاخت و جسد را مشتعل مینمود اینعبد فانی اراده کرد که سواد آنرا ارسال نماید بعد مجال نیافت چه که جمعی مسافرن موجود و هر یک الواح عدیده از سماء احدیه استدعا دارند و این خادم فانی بتحریر آن مشغول بصدهزار لسان

thousand tongues I beseech Him to assist this evanescent one to fulfill this momentous task. Verily He is the Helper, the Mighty. The servant beseecheth his Lord not to withhold from His servants that which hath appeared in the Kingdom through His Most Great, Most Glorious Name.

- 48 Regarding what you wrote about one of the friends having written a treatise - it was presented before His presence. This is what was revealed in response: Today whatever is written should be considered with the utmost care so that it may not become a cause of differences or give rise to objections from the people. What the friends of God utter today reaches the ears of all the peoples of the earth. In the Tablet of Wisdom these words were revealed: "Verily the ears of the deniers are stretched toward Us that they might hear that whereby they can object to God, the Help in Peril, the Self-Subsisting. This matter is not without importance. Whatever is written should not be devoid of wisdom, and in the words the nature of milk should be concealed, that the children of the age might be nourished thereby and attain maturity. We have previously mentioned that one word is like unto springtime, causing the world of hearts to become fresh and verdant, while another is like unto poison, causing the blossoms and flowers to wither. God willing, the authors from among the friends of God should write that which fair-minded souls would accept and which would not give rise to objections from the people." End.

- 49 Regarding the blessed verse of prohibition which was revealed in the Book of God and about which you inquired - it was presented before the Throne. He said: It would have been preferable and more beloved had it been mentioned to you verbally in His presence. Now it is not permitted to mention it in writing until its time comes. End.

- 50 And likewise inquiry was made about this blessed verse, His words, exalted be His glory: "When the ocean of reunion ebbeth" up to His words, mighty be His glory: "which hath branched from this mighty Stock," the divine purpose was the Most Mighty Branch of God and after Him the Greater Branch of God - may my spirit and my being and my essence be offered up for the dust of their footsteps.

- 51 Concerning your question about the Branches of God and His Afnan, it was submitted to the Most Holy Court, and He said: Until now, whenever mention of Afnan has been revealed from the Supreme Pen, it has referred to those souls who are related to the Primal Point, for in this Revelation We have summoned all to the highest horizon and guided them to the Most Great Ocean. In the early days, a special prayer was revealed for

استدعا مینمایم که این فانی را تأیید فرماید تا از عهده این امر خطیر برآید آنه هو المؤید القدير و یسئل الخادم ربّه بأن لا یمنع عباده عما ظهر فی الملک باسمه الأعظم العظیم

- 48 و اینکه مرقوم داشته بودید یکی از دوستان رساله‌ای نوشته تلقاء وجه عرض شد هذا ما نزل فی الجواب اليوم آنچه نوشته میشود باید بکمال دقت ملاحظه نمود تا سبب اختلاف واقع نشود و محل ایراد قوم نگرده آنچه اليوم دوستان حق بآن متکلمند بر مسمع اهل ارضست در لوح حکمت اینکه نازل آن آذان المعرضین ممدودة الینا لیستمعوا ما یعرضون به علی الله المهیمن القیوم اینفقره خالی از اهمیت نیست باید آنچه نوشته میشود از حکمت خارج نشود و در کلمات طبیعت شیر مستور باشد تا اطفال روزگار بآن تربیت شوند و بمقام بلوغ فائز گردند از قبل ذکر نمودیم که یک کلمه بمثابه ریع است عالم قلوب از او تازه و خرم شود و کلمه دیگر بمثابه سموم ازهار و اوراد را بسوزاند انشاءالله مؤلفین از دوستان حق باید بنویسند آنچه را که نفوس منصفه بپذیرند و نزد قوم محل ایراد واقع نشود انتهی

- 49 از آیه مبارکه تحریم که در کتاب الهی نازل سؤال شده بود تلقاء عرش عرض شد فرمودند اولی و محبوب آن بود که تلقاء وجه لساناً بشما ذکر میشد حال ذکر آن در مکتوب جایز نه الی ان یأتی یومه انتهی

- 50 و همچنین از این آیه مبارکه سؤال شده بود قوله عزّ اجلا له اذا غیض بحر الوصال الی قوله عزّ اعزازه الذی انشعب من هذا الأصل القویم مقصود الهی حضرت غصن الله الأعظم و بعده حضرة غصن الله الأكبر روحی و ذاتی و کینونتی لترا ب قدومهما الفداء بوده

- 51 و اینکه از اغصان الله و افنانه سؤال فرموده بودید در ساحت اقدس عرض شد فرمودند تا حال آنچه ذکر افنان از قلم اعلی جاری شد مقصود نفوس منتسبه بنقطه اولی بوده چه که در این ظهور کل را بافق اعلی دعوت نمودیم و بحر اعظم هدایت کردیم در اول ایام مناجاتی مخصوص

them, and in that prayer faith and recognition were ordained for them. God willing, may they act according to what God has willed and remain firm and steadfast in this Most Great, Most Mighty Cause. Blessed are they in that We have named them with this Name from which the fragrance of the All-Merciful has been diffused throughout creation. We have related them to this Tree as a grace from Us upon them. Ask God to protect them from the allusions of the people and the doubts of learning.

- 52 We have favored some above others in a Book which none has understood save God, the Lord of the worlds. That which has been ordained for them from the presence of the All-Knowing Ordainer shall soon be made manifest. Those souls who are now related to the Tree are mentioned in the Book of Names as the kindred. If they act according to what God has willed, blessed are they in that they have turned and attained. They should beseech God to preserve them and assist them to remain steadfast in their present state. This is a Day wherein all souls must strive to attain the word of acceptance from the presence of the Lord of Names. By Branches are meant the existing Branches, but in the primary station there were and are the two Most Great Branches, and souls thereafter are counted as fruits and leaves. The Branches have no right to the property of others. And this blessed verse was mentioned, His exalted word: "Refer ye whatsoever ye understand not in the Book to Him Who hath branched from this mighty Stock." By Book is meant the Most Holy Book, and by Him Who hath branched is meant the Branch.

- 53 Concerning fasting while traveling and the limit of travel, this question was asked: Let the limits of travel and traveler be explained - to what distance the term "travel" applies, and if during the journey one stays in a place for several days what is one's obligation, and on the day when a traveler intends to travel, for instance if one becomes a traveler at noon or after noon, what is one's obligation from morning until noon? The limits of travel have been fixed at nine hours in the Book of God - that is, from the place of departure to the intended destination should be nine hours, then the law of fasting is lifted. If a traveler stays in a place and it is determined that the stay will be for nineteen days, one must fast, and if it is less, fasting is not required. If during the month of fasting one arrives at a place and intends to stay there for one Bayanic month, one should refrain from fasting for three days and then fast for the remaining days. If one arrives in one's hometown, one should begin fasting that very day. On the day one intends to travel, fasting is not permitted.

ایشان نازل و در آن مناجات توفیق ایمان و عرفان از برای ایشان مقدر انشاء الله به ما اراده الله عامل باشند و بر این امر اعظم اعظم ثابت و راسخ طوبی لهم بما سَمَّیناهم بهذا الاسم الذی تَضَوَّعت منه رائحة الرحمن فی الامکان و ایشان را باین سدره نسبت داده ایم فضلاً من لدنا علیهم فاستل الله بأن یحفظهم من اشارات القوم و شبهات العلم

52 و فضلنا بعضهم علی بعض فی کتاب ما اطلع به الا الله رب العالمین و سوف یتظهر ما قدر لهم من لدن مقدر خبیر و نفوسیکه حال بسدره منتسبند به ذوی القربی در کتاب اسماء مذکور اگر به ما اراده الله عامل باشند طوبی لهم بما اقبلوا و فازوا و لهم ان یسألوا الله بأن یحفظهم و یوفقهم علی الاستقامة علی ما هم علیه امروز روزیست که جمیع نفوس باید جهد نمایند تا بکلمه رضا از نزد مالک اسماء فائز شوند و مقصود از اغصان اغصان موجوده و لکن در رتبه اولیه غصنین اعظمین بوده و هست و نفوس بعد از اثمار و اوراق شمرده میشوند و در اموال ناس از برای اغصان حتی نبوده و نیست انتهی و این آیه مبارکه ذکر شده بود قوله جل کبریا ان ارجعوا ما لا عرفتموه من الکتاب الی الفرع المنشعب من هذا الأصل القویم مقصود از کتاب کتاب اقدس و فرع منشعب غصن بوده انتهی

53 در باره صوم مسافر و حد سفر این سؤال شده بود (حدود سفر و مسافر بیان شود که اطلاق اسم سفر بر چه مسافر میشود و در بین مسافرت هر گاه در محلی چند روز اقامت شود تکلیف او چیست و در روزیکه مسافر قصد سفر میکند مثلاً وقت ظهر یا بعد از ظهر مسافر میشود تکلیف او در آن یوم از صبح الی ظهر چیست) حدود سفر نه ساعت در کتاب الهی معین شده یعنی از مقامیکه حرکت مینماید تا مقامیکه اراده وصول بان نموده نه ساعت باشد حکم صوم مرتفع است و اگر مسافر در محلی توقف نماید و معین باشد توقف او تا نوزده یوم باید صائم شود و اگر کمتر باشد صوم بر او نیست و اگر در بین شهر صیام در محلی وارد شود و اراده نماید یکشهر بیان در آن ارض توقف کند باید سه روز افطار نماید و بعد مابقی ایام صوم را صائم شود و اگر در

- وطن خود وارد شود باید همان یوم صائم گردد و یومیکه قصد سفر مینماید آن یوم صوم جایز نه
- 54 This servant wishes to state that all the names mentioned in your letters, both past and present, which reached this servant, were presented at the Most Holy Court. He showed His grace and they were dispatched. One Most Great and Most Holy Tablet was also specifically revealed and sent for Jinab-i-Aqa Sabz-'Ali. God willing, he will attain to it. This servant's request is that you convey my greetings and praise, as befitting, to all. Strange and wondrous matters have emerged from the known island. In these days new tidings have arrived which cause embarrassment, and this servant is ashamed to mention them. We leave it to the True One, exalted be His glory. Verily He doeth what He willeth and ordaineth what He pleaseth. Jinab-i-Aqa Sabz-'Ali, praise be to God, has rent asunder the veil and shattered the idol of fancy, and has drunk the water of certitude from the hand of the Spirit of Truth. God willing, may he ever attain to this most exalted station.
- عرض اینفانی آنکه آنچه اسامی در مراسلات آنجناب از قبل و بعد مرقوم بود و باینفانی رسید جمیع در ساحت اقدس عرض شد اظهار عنایت فرمودند و ارسال گشت یک لوح امنع اقدس هم مخصوص جناب آقا سبزی نازل و ارسال شد انشاءالله بآن فائز شوند استدعای اینفانی آنکه خدمت جمیع بهر قسم که لایق و سزاوار است عرض فنا و تکبیر اینعبد را مذکور دارند امورات غریبه عجبیه از جزیره معروفه ظاهر شده در این ایام خبر جدیدی رسید که سبب نجلت است و اینعبد از ذکرش شرم دارد بحق جلّ جلاله و امیگذاریم آنه یفعل ما یشاء و یحکم ما یرید جناب آقا سبزی علی الحمد لله حجاب را خرق نمودند و صنم و هم را شکستند و از ید روح الامین کوثر یقین آشامیدند انشاءالله باین مقام اعلی همیشه فائز باشند
- 55 As commanded, convey God's greetings to the relatives of Jinab-i-Abu-Basir and Aqa Siyyid Ashraf, upon them be the Most Glorious Glory of God, in the land of Za, and show the grace of God unto all, that all may be illumined by the lights of the Sun of Truth and drink from the ocean of steadfastness. Verily He is the Protector of those who are nigh and the Protector of the sincere ones.
- حسب الامر آنکه در ارض زاء منتسبین جناب ابابصیر و آقا سید اشرف علیهما بهاء الله الابی را از قبل حق تکبیر برسانید و نسبت بکل عنایة الله را اظهار دارید تا کل از انوار آفتاب حقیقت منور شوند و از دریای استقامت بیاشامند آنه ولی المقربین و ولی المخلصین
- 56 Jinab-i-Nazir, upon him be Baha'u'llah's grace, has arrived in these days and is residing in the vicinity. And regarding what you wrote about Jinab-i-Harf-i-Hayy, upon him be the glory of God, after attaining the honor of pilgrimage, as commanded and willed, he returned. Later he sought permission to stay in the great city, which was granted. After some time he ascended to the highest horizon. Blessed is he, for he is among those who attained what the Primal Point, may the spirit of all else be sacrificed for Him, had foretold, and was among the successful ones.
- جناب ناظر علیه ۹۶۶ [بهاء الله] در این ایام وارد و در جوار ساکن و اینکه در باره جناب حرف حی علیه بهاء الله مرقوم داشتید بعد از شرف زیارت حسب الامر و اراده مراجعت نمودند و بعد اذن خواستند که در مدینه کبیره توقف نمایند اذن فرمودند بعد از چندی بافق اعلی صعود نمودند طوبی له آنه من فاز بما اخبر به النقطه الاولى روح ما سواه فداء و کان من الفائزین
- 57 And Jinab-i-Mulla Muhammad-'Ali-Dih, upon him be Baha'u'llah's grace, has been gone for some time, and news of him has arrived from the City of God and other places.
- و جناب ملا محمد علی ده علیه ۹۶۶ [بهاء الله] مدتیست توجه نموده اند و اخبار ایشان از مدینه الله و سایر جهات رسیده
- 58 O beloved of my heart! The mention that was at the end of your letter, after the presentation of matters, was again presented at the threshold of the Throne. This response descended from the heaven of divine will, exalted be His glory: "O Varqa!
- یا محبوب فوادی ذکریکه در آخر کتاب آنجناب بود بعد از عرض مطالب مجدداً در ساحت عرش عرض شد اینجواب از سماء مشیت الهی نازل قوله جلّ کبریائه یا ورقاء یا ایها الناظر الی

O thou who gazest upon the face of thy Lord, the Most Glorious! We have heard that which thou didst commune with God at the end of thy letter. Blessed be thy face for having turned, and thy tongue for having spoken. Make mention of thy Lord amongst the servants, that the remembrance and utterance may draw them to the horizon of the All-Merciful and bring them nigh unto a station wherein the affairs of creation shall not prevent them from the Truth, nor shall the doubts of those who have disbelieved in God, the Exalted, the Great. Blessed art thou and blessed is he who hath heard thy word concerning the Cause of God, the Lord of the worlds. The glory shining from the horizon of eternity be upon thee, O thou who hast attained unto the choice wine through My Name, the Mighty, the Wondrous.”

وجه ربك الأبهى قد سمعنا ما ناجيت به الله في آخر كتابك طوبى لوجهك بما توجهه و للسانك بما تكلم ان اذكر ربك بين العباد ليجذبهم الذكر و البيان الى افق الرحمن و يقرهم الى مقام لا تمنعهم شئوننا الخلق عن الحق ولا شبهات الذين كفروا بالله العلي العظيم طوبى لك و لمن سمع قولك في امر الله رب العالمين البهاء المشرق من افق البقاء عليك يا من فزت بالرحيق باسمي العزيز البديع انتهى

- 59 The expression of praise, glorification, and greetings to the friends of the divine city and regions from this evanescent servant depends upon your grace. Glory be upon you, upon your relatives, and upon those who have remained faithful to God's Covenant on His mighty, wondrous Day. Praise be to God, the Single, the One, the Mighty, the Wise.

59 اظهار ذكر و ثنا و تسبيح و تكبير و سلام خدمت دوستان مدینه و دیار الهی از جانب این خادم فانی بسته بعنایت آتخوب است البهاء علی جنابکم و علی ذوی قرابتکم و علی الذین وفوا بميثاق الله فی يومه العزيز البديع و الحمد لله الفرد الواحد العزيز الحكيم

- 60 The servant First of Sha'ban 1298

60 خادم فی غرة شعبان سنة ١٢٩٨

BRL_SOCIAL#239x, COMP_DEFENCE#10x, BSW#05.28x, COC#2212x, LOG#0346x, BLO_PT#190x

INBA08:512, NLAI_BH4.373-415, BRL_DA#224, COMP_DEFENCE#10x, AVK2.219.04x, MAS1.017x, MAS4.103x, PZHN v4#1 p.142x, KHAF.010x, AADA.035-036x, ASAT1.158x, ASAT1.199x, ASAT1.199x, ASAT2.013x, ASAT5.296x, ASAT5.297x, YIK.022-037, YFY.293-294x

BH01074

To: Muhammad Husayn Tabrizi

Date: 1298-08-01 [1881-Jun-29]

- 1 He Dawneth from the Horizon of Eternity
- 2 O Husayn! The Wronged One remembers thee on this night wherein were revealed the verses of thy Lord, by which every atom proclaimed the praise of God, the Lord of Names and Attributes. Verily thy Lord is the All-Informing, the All-Knowing.

1 هو المشرق من افق البقاء

2 يا حسين يذكرک المظلوم فی هذا الليل الذي نزلت فيه آیات ربك التي بها نطق الذرات بثناء الله مالک الأسماء و الصفات ان ربك هو المبين الخبير

- 3 We bear witness that thou hast believed in God and turned toward the Supreme Horizon when those who denied God, the Lord of the worlds, turned away from it. Thou didst turn by Our leave and didst traverse land and sea until thou didst attain unto this Great Prison. Thou didst seek the ultimate goal and the highest aim until thou didst stand before the Gate and didst hear the call of the Wronged One when He was in the hands of the heedless. Blessed be thine ear for what it heard and thine eye for what it beheld of this luminous Horizon. Thou didst attain, didst hear, didst visit, and didst return by His leave. Verily He is the Commander, the All-Wise.
- 3 نشهد أنك آمنت بالله واقبلت الى الأفق الأعلى اذ اعرض عنه الذين كفروا بالله رب العالمين اقبلت باذن من لدنا وقطعت البر والبحر الى ان حضرت في هذا السجن العظيم قصدت المقصد الأقصى والغاية القصوى الى ان قمت لدى الباب وسمعت نداء المظلوم اذ كان بين ايدي الغافلين طوبى لسمعك بما سمعت ولعينك بما رأت هذا الأفق المنير قد حضرت وسمعت وزرت ورجعت باذن من عنده انه هو الأمر الحكيم
- 4 Convey My greetings to My loved ones in all lands, then remind them that I have mentioned their names in this mighty and impregnable spot. Say: O loved ones of the All-Merciful in all lands! Harken unto the call of the Wronged One from this Prison, whereat the Concourse on High and the dwellers of Paradise have lamented, yet most of the people are among the heedless.
- 4 کبر من قبل احبائي في البلاد ثم ذكرهم بما ذكرت اسمائهم في هذا المقام العزيز المنيع قل يا احباء الرحمن في البلدان ان استمعوا نداء المظلوم من شطر هذا السجن الذي به ناح الملاء الأعلى و سكان الفردوس ولكن القوم اكثرهم من المعرضين
- 5 Hear thou in the Persian tongue the call of the Wronged One, that perchance the friends of Truth might drink from the Kawthar of utterance and be found steadfast and firm in the Cause of the Beloved. Say: O friends! The world hath never had, nor hath it now, any constancy, for its changes and transformations have been witnessed at all times. They who possess pure vision and behold the Most Great Scene pay no heed to its diverse colors. They fix their gaze upon the Truth and cling fast unto Him.
- 5 يا محمد قبل حسين بلسان پارسی ندای مظلوم را بشنو که شاید دوستان حق از کوثر بیان بیاشامند و بر امر محبوب ثابت و راسخ مشاهده گردند بگو ای دوستان دنیا را وفائی نبوده و نیست چه که تغییر و تبدیل او در کل حین مشاهده شده و میشود صاحبان بصر اطهر و ناظران منظر اکبر بالوان مختلفه اعتنا نداشته و ندارند بحق ناظرند و باو متمسک
- 6 God willing, may all be gathered under one word and arise to teach the Cause of the Beloved of the worlds, and in all conditions remain within the bounds of wisdom. This is a word that hath been revealed in God's Book time and again. God willing, they should manifest themselves with goodly character and pure deeds. By the Sun of the horizon of certitude! Discord, contention and strife lead to the wastage of the Cause, while teaching the Cause with joy and fragrance leadeth to its exaltation. Let them abandon their own will and desire and hold fast unto the Will and Desire of God. This is the greatest means for the salvation of the world and the preservation of nations.
- 6 انشاء الله جميع بر کلمه واحده جمع شوند و تبليغ امر محبوب عالميان مشغول گردند و در جميع احوال از حکمت خارج نشوند اين کلمه ايست که در کتاب الهی مره بعد مره و کره بعد کره نازل شده انشاء الله بايد باخلاق مرضيه و اعمال طيبه ظاهر شوند قسم بافتاب افق يقين که فساد و جدال و نزاع سبب تضييع امر است و تبليغ امر بروح و ريحان سبب ارتفاع اراده و مشيئه خود را بگذارند و به اراده الله و مشيئه متمسک شوند اينست سبب اعظم از برای نجات عالم و حفظ امم
- 7 Blessed is the soul that hath heard the divine call and tasted its sweetness. Most people have recited and read the Furqan, which distinguisheth truth from falsehood, throughout ages
- 7 طوبى از برای نفسی که ندای الهی را شنید و بحلاوت آن فائز شد اکثری از ناس فرقان را که فارق حق از باطل بود در اعصار و قرون قرائت نمودند و تلاوت کردند ولكن چون حلاوت

and centuries, yet having not found the sweetness of the All-Merciful's utterance, they remained deprived of its mysteries and meanings.

بیان رحمن را نیافتند از اسرار و معانی آن محروم و ممنوع گشتند

8 Say: O friends of God! This is the day of steadfastness and firmness. Ye must rend asunder the veils of idle fancy through the power of the Lord of Names and manifest such steadfastness in God's Cause that none may find occasion to turn away or object. Shatter the idol of vain imaginings and the false deity of conjecture by the name of your Lord, the Almighty, the Powerful.

8 بگو ای اولیای الهی امروز روز ثبوت و رسوخست باید جمیع حجابات اوهام را باسم مالک اسماء خرق نمایند و باستقامتی بر امر الله ظاهر شوند که از برای احدی مجال اعراض و اعتراض نماند کسروا صنم الوهم و جبت الظن باسم ربکم المقتدر القدير

9 Say: Glorified art Thou, O Lord of existence and Sovereign of the seen and unseen! Thou art He at Whose separation the hearts of them that are nigh unto Thee among Thy servants were consumed, and at Whose remoteness rose up the sighs of the sincere ones among Thy bondsmen. Thou art He Who manifested Thyself and called out with Thy most sweet call betwixt earth and heaven, summoning all unto the Dayspring of Thy revelation, the Dawning-Place of Thine inspiration, and the Source of Thy Cause. Among the people are those who heard and hastened unto the ocean of Thy grace, and those who heard and turned away, and those who were seized with such doubts as to be prevented from hearkening unto the verses of Thy grandeur and were kept back from the paths of Thy glory and nearness.

9 قل سبحانک یا مالک الوجود و سلطان الغیب و الشهود انت الذی فی فراقک احترقت افئدة المقرین من عبادک و فی هجرک صعدت زفرات المخلصین من ارقائك انتک الذی اظهرت نفسك و نادیت بندائك الأهل بین الأرض و السماء و دعوت الكل الى مشرق وحیک و مطلع الهامک و مصدر امرک من الناس من سمع و سرع الى بحر عنایتک و منهم من سمع و اعرض و منهم من اخذته الشبهات علی شأن منع عن اصغاء آیات عظمتک و بعد عن مناهج عزک و قربک

10 O my Lord! I testify to that whereunto Thou didst testify before the creation of the heavens and earth, that Thou art God, there is no God but Thee. Thou hast ever been sanctified above the mention of all created things and the praise of all possible things. From all eternity Thou hast been one God, single, peerless, unique, independent, exalted above the praise of Thy chosen ones and Thy loved ones, and sanctified from the mention of Thy Messengers and Thy trustees.

10 ای ربّ اشهد بما شهدت قبل خلق السموات و الأرض بأنک انت الله لا اله الا انت لم تزل کنت مقدساً عن ذکر الموجودات و ثناء الممکات قد کنت فی ازل الازال الهاً واحداً فرداً احداً و تراً صمداً متعالياً عن ثناء اصفیائک و اولیائک و منزهاً عن ذکر سفرائک و امنائک

11 O my Lord! Thou seest me turning toward Thee, seeking the gate of Thy bounty, the heaven of Thy generosity, and the ocean of Thy grace. O Lord! I am the poor and hopeful one, and Thou art the All-Giving, the Generous. I am the weak and lowly one, and Thou art the Mighty, the Powerful, the Trustworthy. I beseech Thee by Thy most exalted Self, and by the Most Great Word, and by Thy most beautiful Names and Thy most sublime Attributes, that Thou write down for me with Thy Most Exalted Pen what Thou hast written for those who have heard Thy call, who were attracted by Thy verses, who sought refuge in Thy presence, and who clung to the cord of Thy favors. Ordain for me, O God of the world and Beloved of the nations, that which will profit me in all the worlds of

11 ای ربّ ترانی توجّهت الیک و قصدت باب کرمک و سماء جودک و بحر فضلک ای رب انا المسکین الراجی و انت المعطى الکرم و انا الضعیف الحقیر و انت القویّ العزیز المؤمن اسئلك بنفسک العلیا و الکلمة الأولى و اسمائک الحسنی و صفاتک العلیا بأن تکتب لی من قلبک الأعلى ما کتبه للذین سمعوا ندائک و انجذبوا بآیاتک و لاذوا بحضرتک و تمسکوا بحبل الطافک و قدر لی یا اله العالم و محبوب الأمم ما ینفعنی فی کلّ عالم من عوالمک انت تعلم ما فی نفسی و ترى ما فی قلبی

Thy worlds. Thou knowest what is within my soul and seest what is in my heart.

- 12 O Lord! I am the ignorant, the heedless one who hath clung to Thy all-encompassing knowledge and Thy great bounty and the mercy that hath preceded all who are in the heavens and on earth. Then I beseech Thee by the lights of Thy Kingdom and the mysteries of Thy Dominion to ordain for Thy servants that which will draw them nigh unto Thee, inspire them with Thy remembrance and praise, and give them to drink of the Kawthar of Thy knowledge and the Salsabil of Thy utterance. Verily Thou art He Whom nothing can frustrate and no affair can hinder. Thou doest what Thou willest through Thy power and sovereignty, and Thou ordainest what Thou pleasest through Thy command and might. There is no God but Thee, the All-Giving, the Munificent, the All-Forgiving, the All-Merciful.

12 اى ربّ انا الجاهل الغافل قد تمسكت بعلبك المحيط وفضلك العظيم و الرحمة التي سبقت من في السموات و الأرضين ثم استلك بأنوار ملكوتك و اسرار جبروتك بأن تقدر لعبادك ما يقربهم اليك و يلهمهم ذكرك و ثنائك و يسقيهم كوثر عرفانك و سلسيل بيانك انك انت الذي لا يعجزك شيء و لا يمنعك امر تفعل ما تشاء بقدرتك و سلطانك و تحكم ما تريد بأمرك و اقتدارك لا اله الا انت المعطي الباذل الغفور الرحيم

- 13 O Lord! I beseech Thee by the Most Great Name to send down from the clouds of Thy bounty that which will purify me and Thy servants from the doubts of the enemies of Thy Self and from what they have wrought in Thy days. Then forgive, O my God, those who have raised their hands to the heaven of Thy generosity and have turned to the horizon of Thy grace and hastened to the sun of Thy forgiveness and clung to the hem of the robe of Thy favors and gifts and drawn nigh unto the ocean of Thy bestowal. Verily Thou art the Pardoner, the Generous. There is no God but Thee, the Mighty, the Great.

13 اى ربّ استلك بالاسم الأعظم بأن تنزل من سحب كرمك ما يطهرني و عبادك عن شبهات اعداى نفسك و عما عملوا في ايامك ثم اغفر الذين يا الهى رفعوا اياديهم الى سماء جودك و اقبلوا الى افق فضلك و سرعوا الى شمس غفرانك و تشبثوا بأذيال رداء الطافك و مواهيك و تقربوا الى بحر عطائك انك انت العفو الكريم لا اله الا انت العزيز العظيم

BLIB_Or15715.349, AY12.020x

BH03135

To: *Haji Muhammad-Rida, in Baghdad*

Date: 1298-08-13 [1881-Jul-11]

- 1 In the Name of Him Who is the Guardian over all names!
- 2 This is a Book sent down in truth from God, the Lord of all worlds. It gives glad tidings to those who have believed of that which none before has ever attained. To this bears witness He Who has summoned all from the Most Great Prison to God, the All-Knowing, the All-Wise. Blessed is he who has cast away vain desire and turned to the supreme horizon, and woe

1 بسمه المهيمن على الأسماء

2 كتاب نزل بالحق من لدى الله رب العالمين و يبشر الذين آمنوا بما لا فاز به احد من قبل يشهد بذلك من دعا الكل في السجن الأعظم الى الله العليم الحكيم طوبى لمن نبذ الهوى و اقبل الى الأفق الأعلى و ويل للذين اعرضوا بما اتبعوا كل جاهل بعيد

unto those who have turned away by following every ignorant remote one.

- 3 Your mention has been made before the Wronged One, and a noble Book has been revealed for you. Verily it will benefit you in all the worlds of your Lord and draw you nigh unto a station which pens and every reckoner of knowledge are powerless to describe. Be steadfast in the Cause and mindful of what was mentioned before from this Great Announcement. Beware lest the affairs of men prevent you from the Lord of the first and the last. Leave the people behind you, turning to the horizon which has been illumined by this wondrous Name.

3 قد ذکر ذکرک لدى المظلوم و نزل لک کتاب کریم آنه ینفعک فی کلّ عالم من عوالم ربّک و یقرّبک الی مقام عجزت عن ذکره الأقلام و کلّ محصی علیم کن مستقیماً علی الأمر و متذکراً بما ذکر من قبل من هذا النّبأ العظیم ایّاک ان تمنعک شؤونات الوری عن مولی الآخرة و الأولى دع القوم عن ورائک مقبلاً الی افق انار بهذا الاسم البدیع

- 4 Praise be to God that through divine grace you have attained and recognized His days. Strive that you may achieve deeds whose mention shall endure throughout the eternity of God's names. Give thanks to your Lord for this wise remembrance. This Day is exceedingly great, yet most of the servants are heedless of it. Love of transient affairs and earthly ornaments has prevented all from the King of Oneness. They are seen immersed in the sea of negligence and will soon surrender their souls to the master of hell. We beseech God that the world's vanities may not prevent accepted and steadfast souls from everlasting stations.

4 الحمد لله بعنایت الهی فائز شدی و ایام او را ادراک نمودی جهد نما تا بعملی فائز شوی که ذکر آن بدوام اسماء الهی باقی و پاینده ماند ان اشکر ربّک بهذا الذکر الحکیم این یوم بسیار برزگست و اکثر عباد از او غافل کلّ را محبت شؤونات عرضیه و زخارف ارضیه از مالک احدیه منع نموده در بحر غفلت مشاهده می‌شوند و عنقریب جان بمالک بحیم تسلیم نمایند از حق میطلبیم نفوس مقبلة مستقیمه را دنیای فانیه از مقامات باقیه منع ننماید

- 5 Say: Glory be to Thee, O Thou by Whose Name the created things were attracted and through Whose remembrance all possible things have testified! I beseech Thee by the Revealer of Thy verses and the Dayspring of Thy clear signs to assist me to be steadfast in Thy love and Thy Cause, and to enable me to do what befits Thy Revelation and Thy days, and whereby my mention may endure throughout the eternity of Thy dominion and Thy kingdom. O my Lord! Thou seest me turning toward Thee and holding fast to the cord of Thy bounty. I beseech Thee not to withhold from me the pearls of the ocean of Thy knowledge and the outpourings of the heaven of Thy grace. There is no God but Thee, the Forgiving, the Generous. Praise be to Thee, O Thou Who art the Goal of all who are in the heavens and on earth!

5 قل سبحانک یا من باسمک انجذبت الکائنات و بذکرک شهدت امکات استلک بمنزل آیاتک و مشرق یناتک بأن تؤیّدنی علی الاستقامة علی حبّک و امرک و توقّتی علی ما ینبغی لظهورک و ایامک و علی ما یبقی به ذکرى بدوام ملکک و ملکوتک ای ربّ ترانی مقبلاً الیک و متمسکاً بحبل عطائک استلک بأن لا تمنعنی عن لآئی بحر علمک و فیوضات سماء فضلک لا اله الا انت الغفور الکریم الحمد لک یا مقصود من فی السموات و الارضین

BLIB_Or15719.192b

BH03329

To: *Haji Muhammad Taqi ibnuh, in Baghdad*

Date: 1298-08-13 [1881-Jul-11]

- 1 In the name of the one incomparable Lord! 1 بنام خداوند یگّا
- 2 God willing, in your youth you will attain to His praise, glorification and service to His divine Cause. The world passeth away like lightning - strive thou to attain in this transient abode the water of everlasting life and drink thereof. 2 انشاء الله در جوانی بذکر و ثنا و خدمت امر الهی فائز شوی دنیا بمثابه برق در مرورست جهد نما تا در این دیر فانی بکوثر زندگانی برسی و از او پیاشی
- 3 How many souls waited ages and lifetimes for this most mighty, most holy Day, yet when the Sun of Revelation shone forth from the horizon of the Will of the Lord of Oneness, all remained heedless and veiled, nay, showed forth the utmost hatred and aversion. And this despite all created things, through their own deeds and transformations, giving counsel in most eloquent utterance and reminding mankind. For at every moment those possessed of insight witness the signs of evanescence, setting and decline. Yet all remain heedless. By the life of God, the people are in manifest loss! 3 چه مقدار از نفوس که مدتها و عمرها منتظر این یوم اعترّ اقدس بودند و چون آفتاب ظهور از افق اراده مالک احدیه اشراق نمود کلّ غافل و محجوب بل بکمال عناد و اعراض مشاهده شدند مع آنکه جمیع اشیاء بافصح بیان خلق امکان را باعمال خود و تغییرات خود پند میدهد و متذکر میدارد چه که در هر حین هر ذی بصری آثار فنا و غروب و افول مشاهده مینماید مع ذلک کلّ غافلند لعمر الله انّ القوم فی خسران مبین
- 4 Give thanks to the Goal of all the worlds that thou hast been mentioned in the Most Great Prison before the Wronged One and hast attained unto this mighty Tablet. Though the value of the divine Word is not known to the heedless at present, ere long its worth shall become evident and its station manifest to all the world. Blessed is the soul that hath attained unto a single letter of the Book and acteth according to what is revealed therein. 4 شکر کن مقصود عالمیان را که در سجن اعظم لدی المظلوم مذکور و بلین لوح اعظم فائز گشتی اگرچه حال قدر کلمه الهی نزد غافلین معلوم نیست ولکن عنقریب قدرش ظاهر شود و مقامش بر عالمیان هویدا گردد طوبی از برای نفسیکه بحر فی از کتاب فائز شد و بما نزل فیهِ عامل گشت
- 5 This is the Day for pure deeds. God willing, the friends of Truth must appear among the servants with perfect trustworthiness, truthfulness and praiseworthy character. They are as lamps amid the darkness of the age. 5 امروز روز عمل خالصست انشاء الله باید دوستان حق بکمال امانت و صداقت و اخلاق طیبّه پسندیده فیما بین عباد ظاهر شوند ایشان بمنزله سراجند از برای ظلمت روزگار
- 6 We counsel thee and the friends of God with two words, and for the sake of God remind you: First, steadfastness in the Cause, for great indeed is its importance, as mentioned in the divine Books. Second, to act in accordance with what becometh these days. God willing, mayest thou acquire an eternal station in this transient world and attain unto that which is intended. 6 بدو کلمه تو و دوستان الهی را وصیت مینمائیم و لوجه الله متذکر میداریم اول استقامت بر امر چه که بسیار عظیمست و عظمت آن در کتب الهی مذکور و ثانی عمل بآنچه که لایق و سزاوار این آیامست انشاء الله در این دار فانی کسب مقام باقی نمائی و به ما هو المقصود فائز گردی
- 7 Give thanks unto God for this mighty favor and say: Praise be to God, the Lord of all the worlds. 7 ان اشکر الله بهذا الفضل العظیم و قل الحمد لله ربّ العالمین

BH03980

To: Mulla Kazim, in Hamadan

Date: 1298-08-13 [1881-Jul-11]

- 1 In His Name, the Most Holy, Who transcends what was and what will be! 1 بسمه المقدس عما كان وما يكون
- 2 The Tongue in the Kingdom of Utterance summons all to the supreme horizon, the station wherein the Tree exclaims: "There is none other God but Him, the All-Compelling, the Self-Subsisting!" This is the Day wherein every soul that has advanced has attained the breezes of revelation, and every soul that turned away has been gathered unto those who rejected the Lord of the seen and unseen. How many a learned one has been prevented by his knowledge from the Self-Subsisting, and how many an unlettered one has heard and hastened until he attained the praiseworthy station! 2 انّ اللسان في ملكوت البيان يدع الكل الى الأفق الأعلى المقام الذي فيه تنطق السدرة انه لا اله الا هو المهيمن القيوم هذا يوم فيه فاز كل مقبل بنفحات الوحي وحشر كل معرض معرض عن مالک الغيب والشهود كم من عالم منعت العلوم عن القيوم وكم من امي سمع وسرع الى ان فاز بالمقام المحمود
- 3 We have heard thy call and have sent down for thee that from which thou wilt discover the fragrance of the garment of this Revelation, which was promised in the Books of God, the Mighty, the Loving. Harken unto that which the All-Merciful hath revealed in the Qur'an: "The Day when mankind shall stand before the Lord of the worlds." O Kazim! Wert thou to become aware of that which hath appeared and shone forth from the horizon of creation, thou wouldst soar on the wings of longing in this atmosphere from whose rushing winds can be heard: "There is none other God but Me, the Peerless, the All-Informed." 3 انا سمعنا ندائك تزنا لك ما تجد منه عرف القميص من هذا الظهور الذي كان موعوداً في كتب الله العزيز الودود ان استمع ما انزله الرحمن في الفرقان يوم يقوم الناس لله رب العالمين يا كاظم لو تطلع بما ظهر ولاح من افق الابداع لتطير بأجنحة الاشتياق في هذا الهواء الذي يسمع من هزيز ارياحه انه لا اله الا انا الفرد الخبير
- 4 Hold fast to the cord of the Cause in such wise that the veils of men who have turned away from God, the Lord of destiny, may not withhold thee, when the Supreme Horizon hath been adorned and every hidden matter hath been revealed through this momentous News. The people have denied God's right and His Revelation, have disputed His signs, and have turned away from His proof which hath encompassed existence. 4 تمسك بعروة الأمر على شأن لا تمنعك حجاب البشر الذين اعرضوا عن الله مالک القدر اذ تزین المنظر الأكبر وظهر كل امر مستتر بهذا النبأ العظيم قد انكروا القوم حق الله وظهوره وجادلوا بآياته واعرضوا عن برهانه الذي احاط الوجود
- 5 Say: O God of Names, Creator of heaven, Subjugator of all things! I beseech Thee by Thy most exalted Self to make me steadfast in Thy Cause, ever gazing toward Thy horizon, and voicing Thy praise amongst Thy servants. Thou art He Whom nothing can frustrate and no affair can defeat. Thou doest what Thou willest. Thou art, in truth, the Almighty, the All-Powerful. 5 قل يا اله الأسماء و فاطر السماء ومسخّر الأشياء اسئلك بنفسك العليا بأن تجعلني مستقيماً على امرک و ناظراً في كل الأحوال الى افقک و ناطقاً بثنائک بين عبادک انک انت الذي لا يمنعك شيء ولا يعجزک امر تفعل وتحکم انک انت المقتدر القدير

BLIB_Or15715.355c

BH04164

To: *Hakim Him, in Hamadan*

Date: 1298-08-13 [1881-Jul-11]

1 He is the Most Holy, the Most Great, the Most Glorious

1 هو الأقدس الأعظم الأبهى

2 We make mention of him who has turned to the Countenance, and We give him glad tidings of that which hath been ordained for him from God, the Generous Bestower. We counsel him to remain steadfast in this Cause whereby the feet of the learned ones who were deceived by vain imaginings in the days of God have slipped, and which has prevented them from this Straight Path. They are learned in their own sight, yet ignorant before thy Lord, the All-Knowing, the All-Informed. Say: Can any one of you compete in the arena of utterance with proof and argument? Nay, by My Self, the All-Subduing over all who are in the heavens and on earth!

2 أنا نذكر من اقبل الى الوجه و نبشّره بما قدّر له من لدى الله المعطى الكريم و نوصيه بالاستقامة الكبرى في هذا الأمر الذي به زلت اقدام العلماء الذين غرّتهم الظنون في أيام الله و منعته عن هذا الصراط المستقيم هم العلماء عند انفسهم و جهلاء عند ربك العليم الخبير قل هل يقدر احد منكم ان يستنّ في مضمار البيان بالحقّة و البرهان لا و نفسى المهيمنة على من في السموات و الأرضين

3 Today the mountains are warbling and trembling, the hills are in joy and exultation, and the meadows are speaking and rejoicing in praise of the All-Bountiful. Yet the servants are all thunderstruck and bewildered. All have awaited these days and with complete supplication have beseeched from God the Exalted the attainment of His presence. However, when the lights of the morn of revelation became manifest and evident, all denied and turned away save whom God willed.

3 امروز جبال در ترنم و اهتزاز و اتلال در فرح و ابتهاج و غياض بذكر فياض ناطق و مسرور ولكن عباد كلّ منصعق و مدهوش جميع منتظر اين أيام بوده اند و بابتهاج تمام لقاي آن را از حقّ متعال طلب ميمودند ولكن چون انوار صبح ظهور ظاهر و هويدا گشت كلّ منكر و معرض الا من شاء الله

4 Say: Those souls who today have attained to this Most Great Cause - they are the inheritors of the Prophets and Messengers, and they are the horizons of the suns of divine love. Blessed is the soul that hath attained, and woe unto the heedless ones.

4 بگو نفوسيكه اليوم باين امر اعظم فائز شده اند ايشانند وراثت نبيين و مرسلين و ايشانند آفاق شمس محبت رباني طوبى لنفس فازت و ويل للغافلين

5 Remember all the assured and enkindled souls with the mention of this Wronged One and give them glad tidings of that which is with God. He is the Powerful and Mighty, and He is the All-Knowing and All-Seeing. His is the creation and the command, from before and after, but the people are in a mighty veil.

5 جميع نفوس مطمئنة مشتعله را بذكر اين مظلوم متذكر دار و بما عندالله بشارت ده اوست قادر و توانا و اوست عالم و بينا له الخلق و الأمر من قبل و من بعد ولكن القوم في حجاب عظيم

6 The glory shining forth from the horizon of glory be upon the people of Baha who have attained unto this luminous horizon.

6 البهاء المشرق من افق البهاء على اهل البهاء الذين فازوا بهذا الأفق المنير

BLIB_Or15715.354b

BH04920

To: *Muhammad Baqir, in Hamadan*

Date: 1298-08-13 [1881-Jul-11]

- 1 In the name of the one incomparable God, the All-Knowing 1 بنام یگنا خداوند دانا
- 2 O Muhammad qabl-i-Baqir! From time immemorial until now people have clung to vain imaginings. The Friend (Abraham) came, they cast Him into the fire. Moses came, they bore witness to His falsehood. Christ came, they hung Him upon the cross. The Beloved (Muhammad) came, they pronounced the verdict for His death. The Herald (the Bab) came, they made Him the target of their bullets. 2 یا محمد قبل باقر لم یزل و لایزال ناس بظنون متمسک بودند و طائف حول او خلیل آمد در آتش انداختند کلیم آمد بر کذبش گواهی دادند مسیح آمد بر دارش آویختند حبیب آمد بر قتلش فتوی دادند مبشر آمد هدف رصاصش نمودند
- 3 All these holy Beings and Dawning-places of divine revelation spoke at first according to the understanding of the people. And now the Speaker of Sinai hath appeared with the banner of "He doeth what He willeth" and the standard of "He ordaineth what He pleaseth," and hath spoken that which hath been the cause of rending asunder the veils of the world and its peoples. 3 و جمیع این نفوس مقدّسه و مشارق وحی الهیه در اوّل امر بما عند القوم ناطق شدند و حال مکلم طور با رایة یفعل ما یشاء و علم یحکم ما یرید ظاهر شده و تکلم فرموده بآنچه سبب و علت خرق احجاب عالم و امم بوده
- 4 Reflect then upon what they have done and are doing, and what they wrought and are working. The Cause is in the hands of God, the Lord of all who are in the heavens and on earth. 4 در اینصورت تفکر نما که چه نموده و مینمایند و چه کرده و میکنند الأمر بید الله ربّ من فی السموات و الأرضین
- 5 God willing, through the breezes of this perspicuous Tablet thou shalt attain to that station which hath been recorded and inscribed in the divine Books, Tablets and Scriptures. Praise the Object of all creation, for thou hast been mentioned by Him and hast attained to His recognition. 5 انشاء الله از نفحات این لوح مبین بمقامی فائز شوی که در کتب و صحف و زیر الهی مذکور و مسطور است حمد کن مقصود عالم را چه که بذکرش فائز شدی و بعرفانش موفق گشتی
- 6 Say: Praise be unto Thee, O Thou Who hast strengthened me and caused me to recognize this Cause, whose greatness hath been attested by Thy Books, Thy Tablets, Thy Messengers, Thy chosen ones, and the best among Thy creation. I testify that Thou art the Powerful over what Thou willest. There is none other God but Thee, the Sovereign, the Commander, the Mighty, the Wise. 6 قل لک الحمد یا من ایدتنی و عزّفتنی هذا الأمر الذی اعترفت بعظمته کتبک و صحفک و رسلک و سفرائک و خیرة خلقک اشهد انک انت المقتدر علی ما تشاء لا اله الا انت الحاکم الامر العزیز الحکیم

BLIB_Or15715.356d

BH04895

*To: Hakim, in Hamadan**Date: 1298-08-13 [1881-Jul-11]*

- 1 He is the One dawning from the horizon of the heaven of mystical knowledge 1 هو المشرق من افق سماء العرفان
- 2 O Hakim! The time has come and the All-Wise calls out in His Most Glorious Name between earth and heaven, yet most people remain in great delusion. My Most Exalted Pen has moved to make mention of you in the prison of Akka. When you find the fragrance of My sealed wine from My Self-Subsisting Name, then give thanks and say: Praise be to Thee, O Beloved of those in the heavens and earths. 2 يا حكيم قد اتى الحين و الحكيم ينادى باسمه
الأبهى بين الأرض و السماء ولكن الناس
اكثرهم فى وهم عظيم قد تحرك على ذكرى
قلبي الأعلى فى سجن عكاء انك اذا وجدت
عرف رحيق المختوم من اسمى القيوم ان اشكر
و قل لك الحمد يا محبوب من فى السموات و
الأرضين
- 3 O Hakim! The Day that was recorded and mentioned in all the books has appeared, and the Light that was forever hidden and concealed in the divine treasury of infallibility has dawned and shone forth. Today Palestine is illumined with the lights of His countenance, and Jerusalem is adorned with a new ornament, and Zion cries out with the most exalted call saying: The mysteries are revealed and what was hidden is made manifest. Blessed is the soul that has attained to this testimony. The stones and clay are today attracted and made joyous by the advent of Truth, yet the heedless servants remain veiled and deprived of the breezes of the days and of what has appeared. Blessed is your heart for having turned to Him and your ear for having heard this mighty and wondrous call. 3 اى حكيم يوميكه در كل كتب مذكور و
مسطورست ظاهر و نوريكه لميزل و لايزال در
كنز عصمت الهى مكنون و مستور بود مشرق و
لائح امروز فلسطين بانوار وجه منور و اورشليم
بطراز جديد مزين و صهيون بأعلى الصيحة ندا
مينمايد و ميگويد اسرار ظاهر و آنچه پنهان بود
آشكار طوبى از براى نفسيكه بگواهى فائز شد
حجر و مدر اليوم بقدم حق منجذب و مسرورند
ولكن عباد غافل از نفحات ايام و از آنچه ظاهر
شده محجوب و محروم طوبى لقلبك بما اقبل و
لأذنك بما سمعت هذا النداء العزيز البديع
- 4 Convey greetings to all the friends from the True One and say: What is beloved today is steadfastness, for the call of the All-Merciful is raised and likewise the cry of Satan. We counsel all to manifest the utmost steadfastness in this Cause through which the Nightingale warbles upon the branches. Verily there is no God but Him, the Manifest, the Speaking, the All-Knowing, the All-Wise. 4 جميع دوستان را از قبل حق تكبير برسان و بگو
آنچه اليوم محبوبست استقامتست چه كه ندای
رحمن مرتفع و همچنين صريخ شيطان انا نوصى
الكل بالاستقامة الكبرى على هذا الأمر الذى
به هدر العنديل على الأغصان انه لا اله الا هو
الظاهر الناطق العليم الحكيم

BLIB_Or15715.353b

BH05376

To: *Hakim Rahim, in Hamadan*

Date: 1298-08-13 [1881-Jul-11]

- 1 He summoneth from the Kingdom of utterance
هو المنادى في ملكوت البيان
- 2 A mention from Us to him who has attained unto the days of God, the Lord of the worlds, that it may draw him nigh unto a station wherein he shall behold naught save the lights of his Lord's countenance, the All-Manifest, the All-Informed.
ذكر من لدنا لمن فاز بأيام الله رب العالمين ليقربه الى مقام لا يرى فيه الا انوار وجهه ربه الظاهر الخبير
- 3 We give thee the glad-tidings of thy Lord's favor, that thou mayest give the people the glad-tidings of this announcement whereby the Most Great Announcement was thrown into commotion. We have mentioned thee before as a token of Our grace, and We make mention of thee in this Perspicuous Book.
انا نبشرك بعناية ربك لتبشّر الناس بهذا النبأ الذي به اضطرب النبأ العظيم قد ذكرناك من قبل فضلاً من لدنا و نذكرك في هذا الكتاب المبين
- 4 By the life of God, verily this Day is great and this Cause is great. Today all things are adorned with a new ornament, and the Promised City hath descended from the new heaven. However, veils of idle fancy have prevented sight, and the coverings of vain imaginings have held back the ears from hearing the divine Word.
يا حكيم لعمر الله ان اليوم عظيم و الأمر عظيم امروز جميع اشياء بطراز جديد مزین و مدینهء موعوده از سماء جدید نازل ولكن بصر را حجاب اوهام منع نموده و آذان را سبحات ظنون از شنیدن کلمهء الهی بازداشته
- 5 Those ears that have hearkened unto the voice of the opponents are not worthy of this mystery. The opponents have been and are those souls who, in the name of truth and in the garb of learning, have debarred and continue to debar people from the living waters of the All-Merciful.
آذانیکه آواز مخالفین را اصغا نموده قابل این راز نه و مخالفین نفوسی بوده و هستند که باسم حق و لباس علم ناس را از کوثر حیوان رحمن منع نموده و مینمایند
- 6 Say: O ye who drink the choice wine of utterance, know ye your worth and preserve your stations, and guard the unique pearl, which is the knowledge of God, exalted be His glory, as a treasure within the repository of the heart from thieves and traitors. Thus hath the Tongue of the All-Merciful spoken forth in the Kingdom of Utterance. Blessed is he who hath heard and praised his Lord, the Mighty, the Wondrous.
بگو ای شاربان ریحیق بیان قدر خود را بدانید و مقامات خود را حفظ کنید و دریگا که عرفان حق جلّ جلاله است در کنز قلب از سارقین و خائنین محفوظ دارید کذلک نطق لسان الرحمن فی ملکوت البیان طوبی لمن سمع و حمد ربه العزیز البدیع

BLIB_Or15715.354a, TAH.202

BH05324*To: Muhammad Rida, in Hamadan**Date: 1298-08-13 [1881-Jul-11]*

- 1 In the name of the One Friend! 1 بنام خداوند یگّا
- 2 O friend! The One Friend says: Praise be to God that you have attained to a bounty that is not equaled by anything in the heavens and earth. Know thou the value of this lofty, glorious station and be vocal in praise of the Beloved of all creation. 2 ای دوست دوست یگّا میفرماید الحمد لله بنعمتی فائز شدید که معادله نمینماید باو آنچه در آسمانها و زمینهاست قدر این مقام بلند ارجمند را بدان و بشکر محبوب امکان ناطق باش
- 3 Today the Kawthar of utterance is flowing from the right hand of the Throne of the All-Merciful, and the choice wine of divine knowledge is streaming from the left, while the Kingdom before His face calls out and proclaims: "This is the Day wherein that which was hidden in God's knowledge and mentioned by the tongues of the Prophets and Messengers has been made manifest." 3 امروز کوثر بیان از یمین عرش رحمن جاریست و ریحی عرفان از یسار ساری و الملكوت امام الوجه ینادی و یقول هذا یوم قد ظهر ما کان مکنوناً فی علم الله و مذکوراً باللسن النبیین و المرسلین
- 4 The whole world was created for this glorious Day, yet when the morn of the Day of Revelation was illumined by the lights of His countenance, all were found to be veiled. Blessed art thou for having turned to the Horizon from which the pillars of the earth turned away. Soon shall all arise in lamentation and weeping, finding no refuge or shelter. 4 جمیع عالم از برای این یوم عزیز خلق شده اند و چون صبح یوم ظهور بانوار وجه منور شد کلّ محتجب مشاهده گشتند طوبی لک بما اقبلت الی افق اعرض عنه اوتاد الأرض زود است که جمیع به نوحه و ندبه قیام نمایند و ملجأ و پناهی نیابند
- 5 Drink at all times from the ocean of joy, for thou hast attained to this Most Great Cause and art mentioned by the Truth in God's Book. The glory be upon thee and upon those who have attained to this station by their Lord's leave, and upon those who have acted according to that which they were commanded in the Book of God, the Lord of all worlds. 5 در کلّ حین از بحر سرور بیاشام چه که باین امر اعظم فائز شدی و از حقّ در کتاب الهی مذکور ی البهاء علیک و علی من فاز بهذا المقام باذن ربّه و علی الدّین عملوا بما امروا به فی کتاب الله ربّ العالمین

BLIB_Or15715.355a

BH05334

To: Siyyid Ahmad, in Hi Mim

Date: 1298-08-13 [1881-Jul-11]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 This Wronged One counsels the friends of God to perform such deeds as will conduce to the exaltation of His Cause and the elevation of His Word amongst His servants. For were those who claim to love Him in these days to act in accordance with that which is acceptable in His sight, the fragrances of His Cause would assuredly encompass the world, and the Sun of His Word would be seen dawning from the horizons of cities and lands. The deeds of men have deprived them of the recognition of God.
- 3 This luminous and wondrous Day hath no peer or likeness in the past or future. Nevertheless, none hath quaffed from the Kawthar of divine knowledge in this Day of the All-Merciful save whom God, the All-Forgiving, the All-Bountiful, hath willed. Blessed are they that have turned towards Him, and woe and loss betide the heedless.
- 4 God hath appeared with conclusive proofs for all who dwell on earth; yet they have turned away from Him and clung to the sources of idle fancies and vain imaginings. Well is it with him whom the veils of glory have not withheld from the Most Exalted God, who hath forsaken the world and all therein for the sake of the Beloved of all creation, and who hath held fast to the cord of His grace, exalted be His glory. Such a one is free and unfettered. Blessed is he, and his shall be a goodly beginning and end.

1 هو الأقدس الأعظم العلى الأبهى

2 این مظلوم وصیت مینماید دوستان الهی را بر اعمالیکه سبب علو و علت سمو امر الله است مابین عباد چه اگر مدعیان محبت که الآن در ارض موجودند بآنچه لدى الحق محبوبست عامل میشدند هراینه نفحات امر عالم را احاطه مینمود و شمس کلمه الهیه از آفاق مداین و دیار مشرق مشاهده میگشت

3 اعمال خلق را از عرفان حق محروم نموده این روز منیر بدیع را شبه و مانندی از قبل و بعد نبوده و نیست مع ذلک احدی از کوثر عرفان در این یوم رحمن نیاشامیده الا من شاء الله الغفور الکریم طوبی از برای مقبلین و حسرت و خسران از برای معرضین

4 حق بحجج کل من على الأرض ظاهر شده مع ذلک از او اعراض نمودند و بمطالع اوهام و مصادر ظنون متمسک و متشبثند نیکوست حال نفسیکه سبحات جلال او را از حق متعال منع ننمود از عالم و عالمیان در سبیل محبوب امکان گذشت و بجلب عنایت حق جل جلاله پیوست اوست فارغ و آزاد طوبی له و له حسن المبدء و المآب

BLIB_Or15715.360c

BH05648*To: Muhammad Taqi, in Hamadan**Date: 1298-08-13 [1881-Jul-11]*

1 In the name of the One Incomparable Knower!

2 Praise be to God that in the springtime of youth thou hast attained unto the recognition of the Lord of all Return. Know thou the value of this heavenly bounty. By the life of God! Whatever is hidden or manifest cannot compare with it. Today, due to the lack of capacity in the earth, the station of those who have turned to God and are assured is hidden and concealed from views and eyes. However, I swear by the Sun of the heaven of the All-Merciful's knowledge that a day shall appear on earth which will tell of the degrees and stations of those holy souls. Blessed is the one who today has attained unto what God has willed and has acknowledged that which the Tongue of Grandeur hath spoken. Give thanks unto thy Lord for this most great favor and say:

3 I beseech Thee, O my God, my Beloved, and my Heart's Desire, by the Most Exalted Word whereby Thou hast subdued earth and heaven and caused all things to speak, to strengthen me to stand firm in Thy Cause and in Thy love. Verily Thou art the Almighty, the Glorious, the All-Wise.

4 The Glory be upon thee and upon thy father and thy brothers and upon whosoever hath held fast unto the Sure Handle on this Day wherein the Lord of all beings doth proclaim: There is none other God but Me, the Speaker, the All-Seeing.

1 بنام دانای یگنا

2 الحمد لله در ریعان شباب بعرفان مالک مآب
فائز شدی قدر این نعمت سمائی را بدان لعمرالله
معادله نمینماید باو آنچه مستور و مشهود است
امروز نظر بعدم استعداد ارض مقام مقبلین و
موقنین از انتظار و ابصار پوشیده و پنهان ولكن
قسم بافتاب سماء علم رحمن که یومی در ارض
ظاهر خواهد شد که حاکی باشد از مراتب و
مقامات آن نفوس مقدسه طوبی از برای نفسیکه
الیوم بما اراده الله فائز گشت و بآنچه لسان
عظمت تکلم فرمود اعتراف نمود ان اشکر ربک
بهذا الفضل الأعظم و قل

3 اسئلك يا الهي و محبوبی و مقصودی بالكلمة
العليا التي بها سخرت الأرض و السماء و انطقت
الأشياء بأن تؤيدني على الاستقامة على امرک و
حبک انک انت المقتدر العزيز الحكيم

4 البهاء عليك و على ابيک و اخويک و على من
تمسک بالعروة الوثقى في هذا اليوم الذي فيه ينطق
مولی الوری انه لا اله الا انا الناطق البصير

BLIB_Or15715.355b

BH06797*To: Ahmad Bayk, in Hamadan**Date: 1298-08-13 [1881-Jul-11]*

1 In His name, the Protector over earth and heaven!

2 O Ahmad! The Wronged One of the horizons hath turned from the precincts of the prison towards thee, summoning thee unto truth and guiding thee to the straight path. Today both the call of the All-Merciful and of Satan are raised. Through God's

1 بسمه المهيمن على الأرض و السماء

2 يا احمد مظلوم آفاق از شطر سخن بتو توجه نموده
و ترا بحق دعوت مينماید و براه راست هدايت
میکند امروز ندای رحمن و شیطان هر دو

infinite bounties, may thou drink from the ocean of grace and become illumined and radiant through the lights of the Sun of Knowledge.

- 3 With utmost effort and steadfastness, voice the praise of the Friend and fix thy gaze upon His horizon, in such wise that the peoples of the world shall be powerless to prevent thee. This is the most glorious, most exalted station. Blessed is he who attaineth thereunto, and woe unto the heedless.
- 4 Say: Glory be unto Thee, O Thou through Whose Name the horizon of the world was illumined, the Most Great Ocean surged, and the pearls of knowledge and wisdom appeared among the nations! I beseech Thee to make me steadfast in this Cause, from which the learned have turned aside and by which the feet of the mystics have slipped. Verily Thou art the Powerful over whatsoever Thou wilt, and within Thy grasp is the Kingdom of Names. There is none other God but Thee, the Mighty, the Powerful.

مرتفعست انشاءالله از عنايات نامتناهيه الهيه
از بحر فضل پياشامى و از انوار آفتاب دانائى
روشن و منير گردى

3 بکمال همت و استقامت بثنای دوست ناطق باش
و بافتش ناظر بشأنیکه نفوس عالم قادر بر منع
نباشند اينست مقام اعزّ اعلی طوبی لمن فاز به و
ویل للغافلین

4 قل سبحانک یا من باسّمک انارافق العالم و ماج
البحر الأعظم و ظهرت لآئى العلم و العرفان بین
الأمم بأن تجعلنى مستقيماً على هذا الأمر الذى
اعرض عنه العلماء و زلت به اقدام العرفاء انک
انت المقتدر على ما تشاء و فى قبضتک ملکوت
الأسماء لا اله الا انت المقتدر القدیر

BLIB_Or15715.356c

BH06697

To: Muhammad Hasan Bulurfurush Ahdiyyih, in Hamadan

Date: 1298-08-13 [1881-Jul-11]

- 1 In My Name, the One Who gazeth from the Most Exalted Horizon!
- 2 The Supreme Pen, in the sweetest Persian tongue, guideth those endowed with utterance to the Most Exalted Horizon. Blessed is he who possesseth eyes to see and recognize, ears to hear and arise, a heart to turn in devotion, and a countenance to direct itself in attention.
- 3 Today the Mother Book is manifest and speaking, and the Preserved Tablet circlet round manifestation in remembrance.
- 4 O servants of the Truth! Know ye the value of this Day and deprive not yourselves of its fragrances. True profit belongeth to him who hath taken and drunk the Sealed Wine in the name of the Self-Subsisting Lord, and grievous loss is for him who hath been deprived and forbidden from the endless outpourings of God.

1 بسمی الناظر من الأفق الأعلى

2 قلم اعلی بلسان پارسی احلی اهل انشاء را بافق
اعلی هدایت میفرماید طوبی از برای صاحب
بصریکه دید و شناخت و صاحب گوشیکه شنید
و برخاست و صاحب قلبیکه اقبال نمود و صاحب
وجهیکه توجه کرد

3 امروز امّ الکتاب ظاهر و ناطق است و لوح
محفوظ حول ظهور طائف و ذاکر

4 ای بندگان حقّ قدر این یوم را بدانید و خود را از
نفحاتش محروم نمائید ریح حقیقی از برای نفسی
است که ریح مختوم را باسم حضرت قیوم اخذ
نمود و آشامید و خسران عظیم از برای کسی
است که از فیوضات نامتناهيه الهيه محروم و
ممنوع شد

- 5 Be thou thankful unto thy Lord, for verily He hath remembered thee when He was oppressed among the servants and imprisoned in His Great Prison. ان اشكر ربك و انه ذكرک اذ کان مظلوماً بين العباد و مسجوناً في سجنه العظيم
- 6 Blessed is the state of him who hath clung to the hem of grace and become detached and free from the world and all who dwell therein. Blessed are they that are detached. نيكوست حال نفسيكه بذيل كرم متشبث شد و از عالم و عالميان فارغ و آزاد گشت طوبى للبتقطعين

INBA51:026b, BLIB_Or15715.358a,
KB_620:019-020, LHKM2.107

BH06820

To: Muhammad Hasan, Sad, in Hamadan

Date: 1298-08-13 [1881-Jul-11]

- 1 He is the Most Holy, the Most Great. O you who gaze upon the Countenance! Harken unto the call of the Wronged One, which hath been raised from the prison of 'Akka. He hath testified to that which God testified before the creation of earth and heaven, and hath acknowledged that which His Prophets and His Messengers and His Chosen Ones and His trusted ones have acknowledged. Verily thy Lord is the All-Knowing, the All-Wise. هو الأقدس الأعظم يا أيها الناظر الى الوجه ان استمع نداء المظلوم الذى ارتفع من سجن عكا انه شهد بما شهد الله قبل خلق الأرض و السماء و اعترف بما اعترف به انبيائه و رسله و سفرائه و اصفياه ان ربك هو المبين العليم
- 2 We have enjoined upon all that which God hath enjoined. Among the people are those who have denied, and those who have turned away, and those who have decreed banishment and sent Me to this mighty prison. When We entered therein, We summoned all with the most exalted call to the supreme horizon. He, verily, is the Almighty, the All-Powerful. انا امرنا الكل بما امرهم به الله من الناس من انكر و منهم من اعرض و منهم من امر بالنفى و ارسلنى الى هذا السجن العظيم فلما دخلنا فيه دعونا الكل بأعلى النداء الى الأفق الأعلى انه هو المقتدر القدير
- 3 We have arisen to promote the Cause in such wise that neither ranks nor hosts could deter Us. To this testifieth He with Whom is a glorious Book. We counsel thee and those who have believed to observe the Most Great Faithfulness and the Supreme Steadfastness, and that whereby the Cause of God, the Lord of all worlds, may be exalted. قد [قنا] على الأمر على شأن ما منعنا الصّفوف و لا الألوف يشهد بذلك من عنده كتاب كريم انا نوصيك و الذين آمنوا بالأمانة الكبرى و الاستقامة العظمى و ما يرتفع به امر الله رب العالمين
- 4 When thou hast attained unto this Tablet, take it with power from Our presence and might from Our custody, and say: Praise be unto Thee, O Thou the Desire of the worlds! انك انت اذا فزت بالوح خذه بقدرة من لدنا و قوة من عندنا و قل لك الحمد يا مقصود العالمين

INBA23:242b, BLIB_Or15715.357a

BH07410*To: Mirza Muhammad, in Hamadan**Date: 1298-08-13 [1881-Jul-11]*

He is the One manifest from the horizon of the heaven of grace

O Muhammad! Today the Euphrates of mercy is flowing and the Sun of loving-kindness is shining. Blessed is the soul that has attained unto the Word of God and whose mention has flowed from the Most Exalted Pen. All that is on earth and whatsoever is treasured therein and springeth therefrom cannot be compared with a single Tablet from the divine Tablets, nay rather with a single letter of the Book. Blessed are the souls who have attained unto this most mighty, most holy, most exalted Cause and who have remained steadfast in the love of God. Time and again hast thou been mentioned by the True One. It behooveth thee to render thanks unto Him by night and by day for this great bounty. This is the Day of steadfastness and likewise the Day of service. Beseech God that He may assist thee and the friends to accomplish that which shall endure in the Book of the world throughout the kingdom of names and attributes. Glory be upon every seeing observer and every informed sage.

هو الظاهر من افق سماء الفضل

يا محمد امروز فرات رحمت جاری و آفتاب عنایت
مشرق طوبی از برای نفسیکه بکلمه الله فائز شد
و ذکرش از قلم اعلی جاری گشت جمیع من علی
الأرض و ما خزن فیها و نبت منها معادله نمنماید
بیک لوح از الواح الهی بل بحر فی از کتاب

طوبی از برای نفوسیکه باین امر اعتراف اقدس اعلی
فائز شدند و بر محبت الهی مستقیم ماندند مرّة
بعد مرّة بذکر حق فائز شدی لک ان تشکره فی
اللیالی و الاّیام بهذا الفضل العظیم امروز روز
استقامتست و همچنین روز خدمت از حق بطلب
تا تو و دوستان را مؤید فرماید بر امریکه ذکر آن
در دفتر عالم بدوام ملک و ملکوت باقی و پاینده
ماند البهاء علی کل ناظر بصیر و کل عالم خبیر

BLIB_Or15715.360b

BH07327*To: Muhammad Isma'il, in Hamadan**Date: 1298-08-13 [1881-Jul-11]*

¹ In the name of the kind Friend

¹ بنام دوست مهربان

² O Isma'il! The Friend of God's Messenger and He Who conversed with Moses, while wronged in this Most Great Prison, makes mention of thee and summons thee to the horizon of steadfastness.

² یا اسمعیل مرسل خلیل و مکلم کلیم در این سجن
اعظم در هنگامیکه مظلوم واقع شده ترا ذکر
مینماید و بافق استقامت دعوت میکند

³ Two matters are regarded as most great in the sight of God and are inscribed by the Most Exalted Pen in the Crimson Book: first, recognition of the Dawning-Place of Revelation and the Dayspring of His verses; and second, steadfastness in His love and His Cause.

³ دو امر از اعظم امور لدی الله مذکور و از قلم
اعلی در صحیفه حمراء مسطور اول عرفان مطلع
ظهور و مشرق آیات و ثانی استقامت بر حبش
و امرش

- 4 The source of all knowledge hath been and still is this blessed Word, for the purpose of knowledge, in its primary degree, is to withhold men from error and cause them to attain unto guidance, and in its secondary degree, all that which profiteth mankind. God willing, thou shalt succeed in rending asunder all the veils of the past.
- 5 Today the people of the Bayan are observed to be like unto the people of the Furqan, nay rather more astray. O My loved ones! Beware lest their doubts veil you or their allusions hold you back. By the life of God! The Morn of Certitude hath dawned through this Manifest Name. Verily, He guideth the people, even from His mighty prison, unto His straight path.
- 4 مبدء جميع علوم اين كلمه مبارکه بوده و هست چه که مقصود از علوم در رتبه اوليه منع خلقت از ضلالت و بلوغشان بهدايت و در رتبه ثانويه کلّ ما ینتفع به الناس انشاء الله بخرق حجاب قبل کلّها موفق شوی
- 5 امروز اهل بیان بمثابه اهل فرقان مشاهده میشوند بل اضلّ یا احبائی ایّا کم ان تحجبکم شبهاتهم او تمنعکم اشاراتهم لعمر الله قد طلع صبح یقین بهذا الاسم المبين انه ليهدي الناس في سجنه العظيم الى صراطه المستقيم

BLIB_Or15715.359b

BH07158

To: Mahmud Bayk, in Hamadan
Date: 1298-08-13 [1881-Jul-11]

- 1 He dawneth from the horizon of proof
- 2 The divines, mystics and princes of the earth waited night and day to see when the horizon of the world would be illumined by the lights of the Sun of Manifestation, and when the Countenance of the Promised One would descend from the heaven of the divine Will with the hosts of knowledge and utterance.
- 3 But when the fragrance of that Day wafted and the Ancient Beauty was established upon the throne of His Cause, all remained veiled, nay, turned away. Their heedlessness reached such a state that they pronounced the death sentence upon that Essence of being. But God preserved Him through the truth in this Great Prison.
- 4 That which is regarded today as the greatest of all deeds in the sight of God and is recorded as such is steadfastness in this mighty Cause. Hold fast unto it and say:
- 5 Praise be unto Thee, O Thou Who didst remember me when I was before those who were heedless of Thy most great signs and who turned away from Thy most exalted horizon. I beseech
- 1 بسمی المشرق من افق البرهان
- 2 علما و عرفا و امرای ارض در لیالی و ایام منتظر که چه هنگام افق عالم بانوار شمس ظهور منور شود و طلعت موعود از سماء مشیت رحمن بجنود علوم و بیان نازل گردد
- 3 و چون نفحات یوم متضوّع شد و جمال قدم بر عرش امر مستوی کلّ محجوب بل معرض مشاهده شدند غفلت بمقامی رسید که فتوی پر قتل آنجوهر وجود دادند و لکن الله حفظه بالحق فی هذا السجن العظيم
- 4 آنچه الیوم از اعظم اعمال لدی الله مذکور و مسطور است استقامت بر این امر عظیم است تمسک بها و قل
- 5 لک الحمد یا من ذکرتنی اذ کنت بین ایدی الذین غفلوا عن آیاتک الکبری و اعرضوا عن افقک الاعلی اسئلك بأن تجعلنی ثابتاً علی حبک و قائماً علی خدمتک انک انت المقتدر العليم الحکیم

BLIB_Or15715.356b

Thee to make me firm in Thy love and steadfast in Thy service.
Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

BH07952

To: Sadiq, in Hamadan

Date: 1298-08-13 [1881-Jul-11]

- 1 In the Name of the Peerless Lord. 1 بنام خداوند بیمانند
- 2 O Sadiq! The ornament of the human temple is truthfulness. Blessed is the soul that is adorned therewith. The meaning of truthfulness in its primal reality has been and continues to be the recognition of God's Cause and what He has revealed in His Book. Should a person manifest the truthfulness of all the peoples of the world yet hesitate in this Most Great Cause, he would be accounted among the liars in the Clear Book. 2 یا صادق طراز هیكل انسانی صدقست طوبی از برای نفسی که بآن مزین شد و مقصود از صدق در حقیقت اولیّه تصدیق امر الله و ما انزله فی الکتاب بوده و هست اگر نفسی بصدق جمیع اهل عالم ظاهر شود و در این امر اعظم توقف نماید او از کاذبین در کتاب مبین مذکور و منظورست
- 3 Praise be to God that thou hast attained to the recognition of the Divine Day and hast acknowledged that which hath been made manifest. Now strive thou to remain steadfast in this momentous Cause, and let not the doubts of the opposers and the hints of the corruptors deprive thee of the outpourings of the Day of Faith. 3 الحمد لله بعرفان یوم الهی فائز شدی و بآنچه ظاهر شده تصدیق نمودی حال جهد نما تا بر این امر خطیر مستقیم مانی و شبهات معرضین و اشارات مغلین ترا از فیوضات یوم دین محروم ننماید
- 4 This is the greatest counsel that hath shone forth from the horizon of the Kingdom of Utterance of the Ancient Lord. Seize it through thy Lord's power and cast aside what is with the people. Verily thy Lord is the Commander, the Compassionate, the Bountiful. 4 اینست نصیح اعظم که از افق ملکوت بیان مالک قدم ظاهر شده خذه بقدره ربّک و وضع ما عند الناس انّ ربّک هو الامر المشفق الکَرِیم

BLIB_Or15715.357d

BH07537*To: Siyyid Shukrullah, in Hamadan**Date: 1298-08-13 [1881-Jul-11]*

- 1 In the Name of the One God! 1 بنام خداوند یگا
- 2 God willing, mayest thou inhale the fragrances of the divine days and attain unto the sweetness of the celestial call. For if all the peoples of the earth were to taste but a needle's eye of the sweetness of the All-Merciful's utterance, surely would they all turn with illumined hearts and radiant faces toward the One Beloved Friend. 2 انشاء الله نفحات آیام الهی را بیابی و بحلاوت ندای ربّانی فائز شوی چه اگر جمیع اهل ارض بقدر سمّ ابره بحلاوت بیان رحمن فائز میشدند هرآینه کلّ با قلوب نورآء و وجوه بیضآء بشطر دوست یگا توجه مینمودند
- 3 This is a Day wherein all who dwell on earth are seen to be thunderstruck and fallen prostrate by the divine trumpet-blast, save only for certain letters of thy Lord's countenance - they who are the people of the Crimson Ark, in whose praise hath spoken the Lord of Names and the Lord of both the beginning and the end. 3 امروز روزیست که جمیع من علی الأرض از نفخه صور الهی منصعق و صرعی مشاهده میشوند الا عدّة احرف وجه ربّک و هم اهل السفینة الحمراء التي نطق بثنائها مالک الاسماء و ربّ الآخرة و الأولى
- 4 God willing, mayest thou act in accordance with that which hath been enjoined upon thee by the All-Merciful in all times and arise to serve Him. That which is accounted this day as the most glorious of all deeds in the sight of God is steadfastness in His Most Great Cause. God willing, mayest thou attain and be assisted unto this. Blessed is every servant who hath attained thereunto, and woe unto the heedless. 4 انشاء الله در جمیع اوان بما امرت به من لدی الرحمن عامل باشی و بخدمتش قائم آنچه الیوم اعزّ اعمال عند الله مذکورست استقامت بر امر اعظمست انشاء الله بان فائز شوی و موفق گردی طوبی لکل عبد فاز بها و ویل للغافلین
- 5 Praise be to God, the Lord of all worlds. 5 الحمد لله ربّ العالمین

BLIB_Or15715.356a

BH08534*To: Muhammad Baqir Bazzaz, in Hamadan**Date: 1298-08-13 [1881-Jul-11]*

- 1 He is the One manifest, speaking with truth. 1 هو الظاهر الناطق بالحقّ
- 2 O Baqir! Gaze with the eye of truth upon the Most Great Horizon, and with a pure and sanctified ear hearken unto the call of the Peerless Beloved. Be thou so steadfast in the Cause of God that the buzzing of flies shall not debar thee from the Lord of all beings. 2 یا باقر ببصر حقّ بمنظر اکبر ناظر باش و باذن طاهره مقدّسه ندای محبوب یگا را بشنو و در امر الله بشأنی مستقیم باش که طنین ذباب ترا از مالک الرقاب منع ننماید

- 3 How numerous were the souls who made claim to faithfulness, steadfastness and certitude, yet when divine tests appeared, they turned away from the eternal nectar at the croaking of that which perisheth, contenting themselves with a mirage that neither nourishes nor satisfies, forsaking the stream of divine mercy. God willing, thou shalt stand firm in His Cause with legs of steel.
- 4 This is the station whose mention hath been revealed in the divine Books, Tablets and Scriptures, both of old and more recently. By the life of God! A lowly dog is better than those who have turned away from this Most Exalted Horizon and have turned to every remote barker.

3 چه بسیار از نفوس که دعوی وفا و استقامت و ایقان مینمودند و لکن چون امتحان الهی بمیان آمد بنعیق فانی از ریحیق باقی گذشتند و از فرات رحمت رحمانی بسراب لایسمن و لایغنی قناعت نمودند انشاء الله برجل حدید بر امر مستقیم باشی

4 اینست مقامیکه در کتب و صحف و زیر الهی ذکر آن از قبل و بعد نازل شده لعمر الله کلب اليهود خیر عن الدین اعرضوا عن هذا الأفق الأعلى و اقبلوا الی کل ناعق بعید

BLIB_Or15715.360a

BH08779

To: *Haji Muhammad Ibrahim, in Hamadan*

Date: 1298-08-13 [1881-Jul-11]

- 1 He hath dawned from the horizon of the world
- 2 At all times the Pen of the All-Merciful is occupied with the remembrance of friends. Some heard and acted upon it, attaining unto it, while others clung to the vain imaginings and idle fancies of men and were thus deprived and shut out from the ultimate goal, the most exalted horizon and the furthermost Lote-Tree. And some heard and claimed steadfastness, yet when the test appeared they turned away from God, exalted be His glory, because of the censure of the people, and were veiled from the Mighty, the Bestower by the buzzing of a fly. Such is the condition of souls who have not attained unto the Kawthar of faithfulness nor received their portion from the ocean of fairness.
- 3 Now God summons thee unto steadfastness. God willing, thou shalt attain unto it and be observed as firm in His love.

1 بسمی المشرق من افق الامکان

2 در جمیع احوان قلم رحمن بذکر دوستان مشغول بعضی شنیدند و بعمل بآن فائز شدند و برخی باو هام و ظنون ناس تمسک جستند و از غایه قصوی وافق اعلی و سدره منتهی محروم و ممنوع گشتند و جمعی شنیدند و دعوی استقامت نمودند و لکن چون امتحان بمیان آمد بنعیب خلق از حق جل جلاله اعراض نمودند و بطنین ذباب از عزیز و هاب محبوب شدند اینست شأن نفوسیکه بکوثر وفا فائز نشدند و از بحر انصاف نصیب برنداشتند

3 حال حق ترا باستقامت دعوت میفرماید انشاء الله بآن فائز باشی و بر حبش مستقیم مشاهده شوی

INBA51:035, BLIB_Or15715.357c,
KB_620:028-029, LHKM2.112a

BH08707*To: Muhammad Hasan, in Hamadan**Date: 1298-08-13 [1881-Jul-11]*

- 1 He ruleth over all names in His Most Glorious Name
- 2 God willing, may you attain in this precious and wondrous Day to the fragrances of the divine Robe. These fragrances are mentioned in one instance that has flowed from the Most Exalted Pen. By the sighs of this Wronged One! If anyone truly attains unto them, he will find himself detached and free from the world and all who dwell therein, and will arise to promote the Cause with perfect strength, power and steadfastness, occupying himself with the remembrance of the Beloved of all creation through wisdom and utterance.
- 3 Give thanks to thy Lord for having aided thee to recognize the Dawning-Place of Revelation and for having made thee among those who have turned unto Him. The first duty is the recognition of God, exalted be His glory, and after this steadfastness in this mighty Cause. Praise be to God, the Mighty, the All-Knowing.
- هو المهيمن على الأسماء باسمه الأبهي
 انشاء الله در اين يوم عزيز بديع بنفحات قيص
 الهى فائز شوى و نفحات او در يك مقام ذكر يست
 كه از قلم اعلى جارى شود قسم بزفراى اينظلوم
 كه اگر نفسى فى الحقيقه بآن فائز شود خود را از
 عالم و عالميان فارغ و آزاد مشاهده نمايد و بكمال
 قوت و قدرت و استقامت بر امر قيام كند و
 بحكمه و بيان بذكر محبوب امكان مشغول گردد
 ان اشكر ربك بما ايدك على عرفان مطلع الوحي
 وجعلك من المقبلين اول الامر عرفان الله جل
 جلاله و بعده الاستقامة على هذا الامر العظيم
 الحمد لله العزيز العليم

BLIB_Or15715.357b

BH00036*To: Abu'l-Hasan-i-Ardikani (Haji Amin)**Date: 1298-08-14 [1881-Jul-12]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 A praise sanctified above word and utterance beseemeth the peerless King Who hath caused all the Books and Scriptures and Tablets of the world to be adorned with His Name and to voice His praise, and Who hath enjoined upon all to observe this most perfect, most comprehensive, most mighty divine Word which hath dawned from the horizon of the Supreme Pen: "Soon will He be made manifest whom no allusion in all the Books can indicate." To this beareth witness that which the All-Merciful hath revealed in the Bayan, saying: "Verily, I have written a gem concerning His remembrance, and it is
- بسم ربنا الأقدس الأعظم العلى الأبهي
 حمد مقدس از لفظ و بيان سلطان بيزوالى را لايق
 و سزاىست كه جميع كتب و صحف و زبر و الواح
 عالم باسمش مزين و بتنايش ناطق و كل باينكلمه
 محكمه متقنه جامعه الهيه كه از افق قلم اعلى
 اشراق نموده مكلف و مأمور سوف يظهر من لا
 يشار باشارة الكتب كلها و شهد بذلك ما انزله
 الرحمن فى البيان بقوله جل و عز و قد كتبت
 جوهرة فى ذكره و هو انه لا يشار باشارتى و لا بما
 ذكر فى البيان

that He cannot be alluded to by My allusion, nor by what hath been mentioned in the Bayan.”

- 3 Is there any that hath an ear to hear what the Nightingale uttereth upon the branches? Is there any possessed of vision who can behold Him through the eyes of the All-Merciful? Every Prophet and every Messenger hath given tidings of this Most Great Revelation, declaring that He cannot be known through aught else besides Him nor through the eyes of His creatures. This blessed Word hath been specifically reserved in all the divine Books for this Revelation. However, the ears of men have been prevented from hearkening to the call of the All-Merciful by the allusions of the followers of the Qur'an and the doubts of the people of the Bayan, and their eyes have been debarred from beholding the lights of the Sun of inner meanings by the ophthalmia of idle fancies and vain imaginings. Is there any swimmer who can swim in this Ocean without allusion? Is there any seeker who can turn towards the Countenance without direction? Where are the horsemen of the arena of wisdom and utterance whom the veils of the people of creation have not hindered from turning towards God, the Lord of religions? Is there any endowed with the sense of smell who can detect the fragrance of the Garment in the days of God, detached from all else save Him? Is there any possessed of steadfastness who can arise and proclaim that which the All-Merciful hath revealed in the Qur'an and that which the Summoner hath cried out in the kingdom of the Bayan: “The sovereignty on that Day belongeth unto God, the One, the Single, the Mighty, the Gracious”?

- 4 He is the One manifest and He is the One speaking in such wise that neither the allusions nor the veils of the people of controversy and majesty could debar Him from His purpose. He hath, with His most exalted call, summoned the people of the kingdom of creation to the most sublime horizon, in such manner that no fair-minded soul hath any way to deny or object. He it is through Whose name the standards have been planted and the banners raised. Blessed is the one whom the buzzing of the fly hath not kept back from the Lord of Lords. He hath arisen to serve his Lord and hath testified to that which God hath testified and acknowledged that which God hath acknowledged. He is indeed among the most exalted of beings in the sight of the Truth. Upon him shall pray every discerning mystic and every well-informed sage.

- 5 Glorified art Thou, O God of Names and Creator of heaven! Thou hearest the sighing of Thy chosen ones in their separation from Thee, and the lamentation of Thy loved ones and the burning of their hearts in Thy days. O Lord! Write down for

3 هل من ذی سمع لیسع ما نطق به العذلیب علی الأغصان و هل من ذی بصر یراه بعین الرحمن قد اخبر کل نبی و کل رسول فی هذا الظهور الأعظم بأنه لا یعرف بدونه و لا بعین خلقه و اینکمه مبارکه در جمیع کتب الهی مخصوص بانظهور بوده و هست ولكن آذان را اشارات اهل فرقان و شبهات اهل بیان از اصغاء ندای رحمن منع نموده و ابصار را رمد ظنون و اوهام از مشاهده انوار آفتاب معانی محروم ساخته هل من سلیح یسبح فی هذا البحر من غیر اشاره و هل من متوجه یتوجه الی الوجه من دون جهة این فوارس مضمار الحکمة و البیان الذین ما منعهم سبحات اهل الامکان عن التوجه الی الله مالک الأديان هل من ذی شئ یجد عرف القمیص فی ایام الله منقطعاً عما سواه و هل من ذی استقامة یقوم و یقول ما انزله الرحمن فی الفرقان و ما صاح به الصائح فی ملکوت البیان الملك یومئذ لله الفرد الواحد العزیز المنان

4 اوست ظاهر و اوست ناطق بشأنیکه اشارات و سبحات اولی الجلال و الجلال او را از ما اراد منع ننود بأعلى النداء اهل ملکوت انشاء را بافی اعلی دعوت فرمود بشأنیکه از برای احدی از منصفین مجال اعراض و اعتراض نبوده و نیست هو الذی باسمه نصبت الرايات و ارتفعت الأعلام طوبی لقوی ما منعه طنین الذباب عن ربّ الأرباب قام علی خدمة مولاه و شهد بما شهد الله به و اعترف بما اعترف به الله أنه من اعلی الخلق لدى الحق یصلین علیه کل عارف بصیر و کل عالم خبیر

5 سبحانک یا اله الأسماء و فاطر السماء تسمع حنین اصفيائک فی فراقک و انین اولیائک و احتراق قلوبهم فی ایامک ای رب فاكتب لهم من قلم عطائک اجر لقائک و الذین شربوا من

them, through the Pen of Thy bounty, the reward of meeting Thee, and for those who have drunk from the Kawthar of Thy presence. O Lord! I beseech Thee by the Most Great Name, whereby the hearts of the nations were stirred, to enable the people of the Bayan to turn towards the horizon of Thy Revelation and to act according to what they have been commanded in Thy Book. O Lord! Thou seest them turning away from the direction of Thy grace and clinging to that which the people of the Furqan clung to in Thy days. Thou knowest, O my God, that they behold the verses yet deny them, and they utter that which was uttered by the people of hatred and contention at the appearance of the Dawning-places of Thy Revelation, the Manifestations of Thy Self, the Sources of Thy Cause, and the Day-springs of Thy knowledge. The verses have encompassed all directions, yet they turn away from them; the evidences have appeared like the sun at high noon, yet they perceive them not. O Lord! Enable them to break the idols of vain imaginings and to turn unto Thee, O Lord of all mankind. Thou art He Whom nothing frustrates and no affair prevents. Thou doest what Thou willest and ordainest what Thou pleassest. There is no God but Thee, the Almighty, the All-Powerful.

- 6 Subsequently, thy letter sent from Beirut was received and caused joy. God willing, may all attain to the greatest joy - that is, to what is now manifest and evident from the horizon of the world. All divine Books speak of this most mighty, most holy, most wondrous Day, yet all are found to be veiled. How many trials did the Ancient Beauty endure so that some of the veils of contention and the clouds of glory might be rent asunder. Now it is observed that certain barking ones, corrupters and doubters are endeavoring to veil people even more than before. For one thousand two hundred and more years, the people of the Furqan, namely the Shi'ah sect, were uttering certain words and counting themselves the most exalted of creation and the saved and favored community. When the test appeared, they were seen to be the most wretched of all, to such extent that they martyred the Beloved of all creation with the bullets of hatred and rancor in the land of Ta. I swear by the Sun of the horizon of utterance that the veiled ones among the people of the Bayan are now clinging to and uttering those same words, allusions, doubts, conjectures and vain imaginings. Say: O ye sightless ones! Reflect a little on what was the outcome of all those contentions and what was the fruit of those meaningless disputes. When this evanescent servant heard these decisive words from the mouth of the Will of the Lord of Names and Attributes, His words, exalted be His grandeur:

کوثر وصالک ای رب استلک بالاسم الأعظم
الذی اضطربت به افئدة الأمم بأن توقّ اهل
البیان علی الاقبال الی افق ظهورک و العمل بما
امروا به فی کتابک ای رب تراهم معرضین عن
شطر عنايتک و متمسکین بما تمسک به اهل
الفرقان فی آیامک تعلم یا الهی بأنهم یرون الآیات
و یتکرونها و یتکلمون بما تکلم به اولوا البغضاء
و العناد عند ظهور مطالع وحیک و مظاهر
نفسک و مصادر امرک و مشارق عرفانک
قد احاطت الآیات کل الجهات و هم عنها
معرضون و ظهرت الینات کالشمس فی وسط
الزوال و هم لا یسعون ای رب وقتهم علی
کسر اصنام الأوهام و الاقبال الیک یا مولی
الأنام انت الذی لا یعجزک شیء و لا یمنعک
امر تفعل ما تشاء و تحکم ما ترید لا اله الا انت
المقتدر القدير

6 و بعد مکتوبیکه آنجناب از بیروت ارسال نمودند
رسید سبب فرح شد انشاءالله کل بفرح اعظم
موفق شوند یعنی بآنچه الیوم از افق عالم ظاهر
و هویداست جمیع کتب الهی بذکر این یوم
امنع اقدس ابداع ناطق و لکن کل محبوب
مشاهده میشوند چه مقدار جمال قدم حمل
شدائد فرمودند تا آنکه بعضی از حجاب جدال و
سیحات جلال خرق شد حال مشاهده میشود
جمعی از ناعقین و مغالین و مریین در صدد آنند
که ناس را احب از قبل نمایند هزار و دویست
سنه و ازید فئه فرقان یعنی حزب شیعه بکلماتی
متکلم بودند و خود را اعلی الخلق و فرقه
ناجیه مرحومه میشمردند در ظهور امتحان
اشقی از کل مشاهده شدند چنانچه محبوب
امکان را برصاص غل و بغضا در ارض تاء
شہید نمودند قسم بآفتاب افق بیان محتجبین اهل
بیان حال بهمان کلمات و اشارات و شباهت و
ظنون و اوهام متمسک و ناطقند بگوئید ای
بی بصران قدری تفکر نمائید که حاصل آنهمه
جدالها چه بود و ثمره آن نزاعهای بیعی کدام
وقتی اینکلمات محکات را از فم مشیت مالک
اسماء و صفات این خادم فانی استماع نمود قوله
جل کبریا

7 These ignorant ones have wished to veil the new creation just as they veiled the Qur'an. O servant in attendance, convey the call of the Wronged One, that perchance those veiled by the Bayan may be granted a drop from the ocean of fairness. Say: This is the Day of God, wherein all that ye and all creation possess is not mentioned. Although at the time of the manifestation of the Daysprings of Oneness in the realm of creation, the term "Day of God" was applicable, yet this Most Great Revelation hath been singled out in all the Books as the appearance of the Hidden Treasure and the Concealed Mystery. Blessed are they who perceive and blessed are they who know. This is that Day concerning which He saith: "The Day when mankind shall stand before the Lord of the worlds," and this is that Day concerning which He saith: "The sovereignty on that Day is God's." The divine Books are replete with such references, yet they have freshly clung to mention of deputies, nobles, Imam, Caliph and the like. Say: Have not these mentions existed before? Bring forth their fruits and effects if ye be of them that are able.

8 Say: Fear God, O people, and dispute not concerning God's verses, His grandeur, His sovereignty, His proof, His testimony and His evidences. Cast aside what ye possess through Our command and take what hath been sent down from this exalted and hallowed heaven. Say: Reflect upon the former religions. They hearkened unto words from various speakers and, through ignorant fanaticism, clung so tenaciously thereto that they would accept naught else and turned away from hearing aught else. O servant in attendance, speak for the sake of God that perchance they may turn unto God. Let them not say what was said before, nor do what the treacherous and heedless did before. Say: O people of the Bayan, hear the call of the faithful Counselor and hearken to the cry of the noble Adviser. These verses bear no resemblance to previous verses, and this Revelation is distinguished from all revelations. Hear for God's sake and judge with fairness for God's sake.

9 None of you were or are aware of the source of this Cause's appearance. By Him Who hath caused all things to speak His praise, he by whom ye have been kept back from the straight path and debarred from the Speaking Mother Book was not and is not worthy of mention. Consider his writings in both Arabic and Persian, that ye may perchance find a way to the Truth. Hear the counsel of this Wronged One. Leave the croaking to the croakers and turn to the rustling of the Divine Lote-Tree. Leave the pond of vain imaginings to the people of doubt and hasten to the Living Waters which today appear in the name of the All-Merciful. Pass beyond the realm of words and free yourselves from the field of traditions. This

این نادانان امکان اراده نموده‌اند خلق بدیع را بمثابه خلق فرقان محتجب نمایند ای عبد حاضر ندای مظلوم را برسان که شاید محتجین بیان بقطره‌ئی از بحر انصاف مرزوق شوند بگو امروز یوم الله است و لا یذكر فيه کل ما عندکم و عند الخلق اگرچه هنگام ظهور مظاهر احدیه در عالم ملک لفظ یوم الله بر او صادق و لکن این ظهور اعظم در کل کتب بظهور کنز مخزون و غیب مکنون اختصاص یافته طوبی للمتفرسین و طوبی للعارفین اینست آن روزیکه میفرماید یوم یقوم الناس لرب العالمین و اینست آن یومیکه میفرماید الملك يومئذ لله كتب الهی مشحونست باین اذکار مع ذلک تازه بذكر نقبا و نجبا و امام و خلیفه و امثال آن تمسک و تشبث نموده‌اند بگو آیا این اذکار از قبل نبوده فأتوا بثمرها و اثرها لو اتم من القادرین

8 بگو اتقوا الله یا قوم و لا تجادلوا بآیات الله و عظمته و سلطانه و برهانه و حجتته و بیناته ضعوا ما عندکم امراً من عندنا و خذوا ما نزل من هذه السماء المقدسة المرفوعة بگو در احزاب قبل تفکر نمائید کلماتی را از قائلین اصغا نمودند و بحجیت جاهلیه بقسمی بآن تمسک جستند که دون آنرا نمیپذیرفتند و از اصغاء آن ابا مینمودند ای عبد حاضر لله بگو که شاید الی الله توجه نمایند نگویند آنچه را که از قبل گفته‌اند و عمل نمایند آنچه را که از قبل خائنین و غافلین بآن عمل نموده‌اند بگو ای اهل بیان ندای مشفق امین را بشنوید و ضحیح ناصح کریم را اصغا نمائید این آیات بآیات قبل شبیه نبوده و نیست و اینظهور از جمیع ظهورات ممتاز لله بشنوید و لله انصاف دهید

9 شما هیچیک از مبدء ظهور این امر مطلع نبوده و نیستید فوالذی انطق الأشياء بثناء نفسه نفسی را که بسبب او از صراط مستقیم محروم مانده‌اید و از ام الکتاب ناطق ممنوع قابل ذکر نبوده و نیست در آثارش از عربی و فارسی نظر نمائید و تفکر کنید لعل تتخذون لأنفسکم الی الحق سبیلا بشنوید پند اینظلم را نعیق را بناعقین بگذارید و بحفیف سدره منتهی توجه نمائید غدیر اوهام را باهل ظنون دهید و بحر حیوان که امروز باسم رحمن ظاهر است بشتابید از عرصه الفاظ بگذرید و

is not the day of Abahir and Khawafi. Soar with the wings of detachment that perchance ye may hear the rushing of the winds proclaiming "There is none other God but Him." Turn away from streams and rivers, for lo, the Most Great Ocean is before your faces. Pass beyond the material world and its conditions which are the cause of malice, immorality, rancor and hatred, and take up your abode in the kingdom.

- 10 O people of the Bayan, by the life of the All-Merciful, every letter of the Letters proclaimeth at the highest pitch: "I am the Lord of the Bayan, could ye but hear." Behold with the eye of truth. By God's life, from every word the essence of meanings floweth. Say: This is the day of hearing and sight. See and hear! By God's life, that which passeth you by, ye shall never be able to recover or regain. Have mercy upon yourselves and upon God's servants, and be not the cause of waywardness and error. Leave behind what ye have heard and turn to the divine verses, that ye may understand and comprehend the power of Truth, the sovereignty of Truth, the loftiness of Truth, the exaltation of Truth, the knowledge of Truth, and the all-encompassing nature of Truth. Defile not this most subtle and pure air with your contaminated breaths, and veil not the lights of the divine morn with the clouds of idle fancies and vain imaginings.

- 11 O people of the Bayan! The Kingdom of Utterance is stirred by the Word of the All-Merciful, while ye are gathered in the clay around earthworms, wasting your lives in idle talk and disputation. By God's life! Ye are seen to be deprived even of the mirage, let alone the ocean of inner meanings. O ye who are devoid of fairness! Turn with pure sight toward the Most Great Scene and speak with truthfulness. This is the day of revelation and witnessing, not the day of fancy and conjecture. I swear by the Most Great Name that the realm of meanings and utterance and the dwellers of Paradise lament and bewail because of your tyranny. Hearken unto My call and turn unto God, that He may forgive your evil deeds and draw you nigh unto the station wherein the Tongue of Grandeur proclaimeth: "There is none other God but I, the Protector, the Self-Subsisting."

- 12 Although the utterances of the Lord of Names exceeded what hath been mentioned, this servant hath recorded that which was befitting to this station and expedient in these days, that perchance dead souls might be adorned with the vesture of life through the breaths of the All-Merciful utterance, and might be observed free and detached from imitation, limitation, fancy

از مضممار روایات فارغ و آزاد شوید امروز روز اباهر و خوافی نیست بقوادم انقطاع پرواز نمائید که شاید از هیز اریاح آنه لا اله الا هو استماع کنید از جداول و انهار چشم بردارید چه که بحر اعظم امام وجوه است از ناسوت و شئون آن که سبب و علت بغی و خشا و ضغینه و بغضاست بگذرید و بر فراز ملکوت مقرر گزینید

- 10 ای اهل بیان لعمر الرحمن کل حرف من الحروف ینطق بأعلى النداء بآئنی انا مالک البیان لو انتم تسمعون ببصر حقیقی مشاهده کنید لعمر الله از هر کلمه ای جوهر معانی جاری بگو امروز روز سمع و بصر است ببینید و بشنوید لعمر الله آنچه فوت شود ابداً بر تدارک آن قادر نبوده و نخواهید بود بر خود و بر عباد رحم کنید و سبب ضلالت و گمراهی نشوید شنیده را بگذارید و آثار رجوع کنید تا قدرت حق و سلطنت حق و علو حق و سمو حق و علم حق و احاطه حق را بفهمید و ادراک نمائید این هوای ارقّ الطف را بانفاس آلوده خود میالائید و انوار صبح یوم الهی را بغمام ظنون و اوهام ستر ننمائید

- 11 ای اهل بیان ملکوت بیان از کلمه رحمن در اهتزاز و شما در طین دور خراطین مجتمع و بقال و بقول عمر را تلف نموده و خواهید نمود لعمر الله از سراب ممنوع مشاهده میشوید تا چه رسد بحر معانی ای بی انصافان ببصر اطهر بمنظر اکبر توجه نمائید و براسی تکلم کنید امروز روز مکاشفه و شهود است نه یوم اوهام و ظنون قسم باسم اعظم که عالم معانی و بیان و اهل جنان از ظلم شما بنوحه و ندیه مشغول ان استمعوا ندائی و توبوا الی الله لعل یکفر عنکم سیئاتکم و یقرّبکم الی مقام ینطق فیهِ لسان العظمة آنه لا اله الا انا المهیمن القیوم انتی

- 12 اگرچه بیانات مالک اسماء زیاده بر این بود که ذکر شد ولکن اینعبد بقدریکه مقتضای مقام بود و مصلحت این ایام ذکر نمود که شاید نفوس مرده بنفحه بیان رحمانیه بطراز زندگانی مزین شوند و از تقلید و تقیید و ظنون و اوهام فارغ

and idle imaginings. Verily, He guideth whom He willeth unto His straight path.

- 13 Concerning what thou didst mention about Aqa Muhammad-Javad, father of him who beareth the name of Him Who is the Desired One, and his petition, and Aqa Muhammad-Hasan ('Ayn-Ta), and likewise about Mulla Ibrahim, upon them be the glory of God - their supplications and petitions were presented at the Most Holy Court. Wondrous and exalted verses were specifically revealed for each one, and these were sent in the letter previously dispatched to thee. God willing, thou hast received it and hast caused the aforementioned souls to attain unto it. No response to that letter hath yet arrived; it was sent to the great city to be forwarded to thee.

- 14 At this moment, as bidden, I attained the Most Holy Presence, and He said: "O servant present! It is Our wish to make mention of the loved ones of Ya and Alif and Ra, that perchance they may remain firm on the divine path and be preserved from the malodorous winds of the heedless souls." His word, exalted be His glory:

- 15 He is the One manifest from the horizon of the Prison

- 16 O My loved ones in Ya! The Wronged One remembereth you from the prison of 'Akka and enjoineth you to manifest supreme steadfastness in this Cause whereby the earth hath been cleft asunder and the mountains scattered. Beware lest the veils of glory withhold you from the station of nearness and holiness and beauty. Arise in the name of your Lord, the Possessor of Names, in such wise that the clamor of men shall not frighten you. He hath mentioned you before through that which illumined the horizon of proof, and remembereth you with verses at whose revelation necks were humbled. Look ye, then remember the bygone centuries and ages past, and that which befell the Daysprings of Revelation from those who disbelieved in God, the Lord of Lords. Beware lest the doings of the ignorant shut you out from this Cause whereby every atom hath testified that there is none other God but Him, the Mighty, the Bestower. Prepare yourselves, O people, to hearken unto the shrill voice of My Most Exalted Pen, which was raised up in the prison by the command of your Lord, the Possessor of Names, whereby the Cock of the Throne crowed and the Dove of Knowledge cooed upon the branches. By God! This is a Day wherein none is mentioned save God alone - to this testify the Books of God and that which the All-Merciful hath revealed in the Bayan. This is the Day of which We informed you aforetime when the Luminary of the Cause was shining from the horizon of Iraq. That which We promised

و آزاد مشاهده کردند آنه یهدی من یشاء الی صراطه المستقیم

- 13 و اینکه در باره جناب آقا محمد جواد والد سمي حضرت مقصود و استدعايشان و جناب آقا محمد حسن عط و همچنين در باره جناب ملا ابراهيم عليهم بهاء الله ذكر نموده بوديد در ساحت اقدس مطالب و عرايض عرض شد مخصوص هريك آيات بديعه منيعه نازل و در مكتوب بانجناب كه از قبل ارسال شده ارسال شد انشاء الله بان فائز شده ايد و نفوس مذكوره را فائز نموده ايد و آنمكتوب تا حال جوابش نرسيد به مدينه كبيره ارسال شده بود تا نزد انجناب ارسال دارند

- 14 در اين حين حسب الامر بساحت اقدس مشرف و فائز فرمودند يا عبد حاضر اراده آنكه احبابي ياء و الف و راء را ذكر نمائيم كه شايد بر صراط الهی مستقيم مانند و از هبوب ارياح منتنه انفس غافله محفوظ قوله جل كبرياته

- 15 هو الظاهر من افق السجن

- 16 يا احبابي في اليا يذكركم المظلوم في سجن عكا و يوصيكم بالاستقامه الكبرى على هذا الامر الذي به انشقت الارض و نسفت الجبال اياكم ان تمنعكم سبحات الجلال عن مقام القرب و القدس و اجمال قوموا باسم ربكم مالک الأسماء على شأن لا تخوفكم زماجير الرجال انه ذكركم من قبل بما اثار به افق البرهان و يذكركم آيات اذا نزلت خضعت لها الأعناق ان انظروا ثم اذكروا القرون الخالية و الأعصار الماضية و ما ورد فيها على مشارق الوحي من الذين كفروا بالله رب الأرباب اياكم ان تحجبكم شئون الجاهلاء عن هذا الامر الذي به شهدت الذرات انه لا اله الا هو العزيز الوهاب ان استعدوا يا قوم لاصغاء صرير قلبى الأعلى الذي ارتفع في السجن بأمر ربكم مالک الأسماء الذي به دلغ ديك العرش و هدرت حمامة العرفان على الأغصان تالله هذا يوم لا يذكر فيه الا الله وحده يشهد بذلك كتب الله و ما انزله الرحمن في البيان هذا يوم اخبرناكم به من قبل اذ كان نير الامر مشرقاً من افق العراق قد ظهر ما وعدناكم به فيناك ان ربكم الرحمن هو العزيز العلام

you hath come to pass - verily your Lord, the All-Merciful, is the Mighty, the All-Knowing.

- 17 Cast away, O people, what ye possess and take what hath been sent down unto you from the heaven of the will of your Lord, the Possessor of Religions. Thus hath shone forth from the horizon of the heaven of proof the Sun of your Lord's remembrance, the Revealer of verses. O people of Ya! Hearken with your inner ear to the call of the Wronged One of the horizons, that perchance the intimations of the godless and the doubts of the perverse may not deprive you from the Lord of the Manifest Day. This is the Lord of Days, around which all centuries and ages revolve. Know ye the value of this most mighty, most holy and blessed Day, and act in accordance with that which exalteth the Cause of God. Strive that ye be not seen as autumn leaves, which fall with but a single gust. Rather should ye be observed steadfast and firm as mountains in the path of God's love.
- 17 ضعیوایا قوم ما عندکم وخذوا ما نزل لکم من سماء مشیة ربکم مالک الأديان كذلك اشرق من افق سماء الحجة شمس ذکر ربکم منزل الآيات ای اهل باء ندای مظلوم آفاق را بگوش جان اصغا نمائید که شاید اشارات ملحدین و شبهات مغلین شما را از مالک یوم مبین محروم ننماید امروز سید ایامست و جمیع قرون و اعصار طائف حول او قدر این روز امع اقدس مبارک را بدانید و به ما یرتفع به امر الله عمل نمائید جهد کنید تا بمثابه اوراق خریف دیده نشوید چه که بیک هیوب ساقط مشاهده میشوند باید در سبیل محبت الهی بمثابه جبل ثابت و راسخ ملاحظه گردید
- 18 Today the divine breezes are passing, and the Spirit of God proclaimeth "Here am I" in the wilderness of the Cause. Know your worth and recognize your station, and let not the deceptions and stratagems of the deceivers cause you to lose the straight path. Preserve the pearls of the All-Merciful's love in His Name within the treasures of your hearts.
- 18 امروز نسمة الله در مرور و روح الله در بیدای امر بلیک ناطق قدر خود را بدانید و مقام خود را بشناسید و بمکر و حیل خادعین سبیل مستقیم را از دست مدهید لآلی محبت رحمن را باشمش در ککائز جان محفوظ دارید
- 19 This is the day of mention and praise, the day of deeds and detachment. Observe the leaves of the trees, how submissive and humble they appear when the winds blow. If the wind bloweth from the south, they incline thither, and likewise toward other directions. Man should not be seen as less than the leaves. God willing, all should manifest perfect submission and contentment when the winds of divine Will blow - that is, they should move by His will, speak by His leave, and act by His command. Beseech God to assist you in manifesting supreme steadfastness, such that ye may regard the voice of aught else but Truth as mere croaking and cawing.
- 19 امروز روز ذکر و ثناست و امروز روز عمل و انقطاع مشاهده در اوراق اشجار نمائید که نزد هیوب اریاح چگونه خاضع و خاشع و با تسلیم مشاهده میشوند اگر از جنوب در هیوبست بآنجهت مایل و كذلك بجهات اخری انسان نباید کمتر از اوراق مشاهده شود انشاء الله باید کل نزد هیوب اریاح مشیت الهی بکمال تسلیم و رضا ظاهر شوند یعنی باراده او حرکت نمایند و بمشیت او ناطق و ذاکر و عامل از حق بطلبید تا شما را مؤید فرماید بر استقامت کبری بشأنیکه ندای غیر حق را از نعیق و نعیب شمردید
- 20 O Abu'l-Hasan! Hearken unto the call of the Lord of the hidden and the manifest. He maketh mention of thee as a token of His grace. Thy Lord, verily, is the All-Bountiful, the Most Generous.
- 20 یا ابالحسن ان استمع نداء مالک السرّ و العلن انه یدکرک فضلاً من عنده ان ربک هو الفضل الکريم
- 21 We make mention of the loved ones in Elraf and give them gladtidings of that which My Most Exalted Pen hath recorded in their remembrance in the prison of 'Akka. Thy Lord is, in truth, the All-Forgiving, the Most Merciful.
- 21 انا نذكر الأحباء في الألف و الراء و نبشرهم بما تحرک علی ذکرهم قلمی الأعلى فی سجن عکاء ان ربک هو الغفور الرحيم

- 22 Say: We counsel you to be trustworthy and truthful, and to do that which will exalt the Cause of God above all else. Act ye accordingly and be not of the heedless. Beware lest the ornaments of the world debar you from the Lord of all beings. Abandon all that is therein, then turn with radiant faces unto the Most Sublime Horizon - the station wherein the Creator of the heavens proclaimeth: "There is none other God but Me, the All-Knowing, the All-Wise."
- 23 Say: This is the Day wherein all things have been attracted by the fragrance of the garment of your Lord, the Most Glorious, while ye remain fast asleep. Say: By God! The dwellers of the graves have arisen through the breezes of revelation, while ye remain still. The Tongue of Grandeur hath spoken in the Kingdom of Utterance, while ye remain silent. Say: Every possessor of a heart hath turned toward the Ultimate Goal, while ye remain slumbering. Arise in My Name to serve My Cause and hold fast unto the cord of teaching. This is God's command, both aforetime and hereafter, did ye but know it.
- 24 Say: O Thou at Whose separation the lamentation of them that are nigh unto Thee hath been raised, and the weeping of the sincere ones hath ascended! I beseech Thee by Thy Straight Path and by Thy Most Great Name, the Most Great, to confirm us in steadfastness in Thy Cause and to aid us in that which Thou lovest and approvest. O Lord! We are Thy servants and Thy bondsmen. I implore Thee by the breathings of Thy revelation in Thy days and the fragrance of Thy garment at the dawning of the lights of Thy countenance, to ordain for us through Thy Most Exalted Pen that which shall preserve us from the allusions of those who have disbelieved in Thy signs and turned away from Thy sovereignty, and from the doubts of every caviller who disputeth Thy signs and denieth Thy proof. Verily, Thou art He Whom the conditions of creation cannot frustrate. Thou doest what Thou wilt and ordainest what Thou pleasest. Within Thy grasp is the kingdom of the dominion of the heavens and of the earth.
- 25 O people of the divine realm! May ye, God willing, remain firm and steadfast. Ye have emerged from powerful, mighty, triumphant, transcendent and all-encompassing elements. Let not this most exalted and sublime station slip from your grasp. Hold fast unto the cord of power and cling to the hem of grace. Today the station of every possessor of being must needs become manifest and evident, for this is the day of the most great gathering and the most mighty resurrection. Every hidden thing shall come to light and every concealed thing shall become clear and manifest. This is the Day whereof the Tongue of the All-Merciful hath spoken in the Qur'an: "O my son!
- 22 قل أنا نوصيكم بالأمانة والصدقة وما يرتفع به امر الله فيما سواه ان اعملوا ولا تكونوا من الغافلين اياكم ان تمنعكم زخارف الدنيا عن مالک الوری دعوا ما فيها ثم اقبلوا بوجوه نوراء الى الأفق الأعلى المقام الذى ينطق فيه فاطر السماء انه لا اله الا انا العليم الحكيم
- 23 قل هذا يوم فيه انجذبت الأشياء من عرف قيصر ربكم الأبهى وانتم من النائمین قل تالله قد قام اهل القبور من نسمات الوحى وانتم من الساکنین و نطق لسان العظمة فيملکوت البيان وانتم من الصّامتين قل قد قصد کلّ ذی قلب الى الغاية القصوى وانتم من الرّاقدين قل قوموا باسمی على امری و تمسکوا بحبل التبلیغ هذا امر الله من قبل و من بعد ان انتم من العارفين
- 24 قولوا يا من فی فراقک ارتفع حنین المقربين و نوح المخلصین اسئلك بصراطک المستقیم و اسمک الأعظم العظیم بأن تؤيدنا على الاستقامة على امرک و توقنا على ما تحبّ و ترضى اى رب نحن عبادک و ارقائك اسئلك بنفحات وحیک فى ايامک و فوحات قيصک عند اشراق انوار وجهک بأن تکتب لنا من قلمک الأعلى ما يحفظنا عن اشارات الذين كفروا بآياتک و اعرضوا عن سلطانک و شبهات کلّ منکر جادل بآياتک و انکر برهانک انک انت الذى لا تعجزک شئون الخلق تفعل ما تشاء و تحكم ما تريد و فى قبضتک ملکوت ملک السموات و الأرضين
- 25 اى اهل ديار الهى انشاء الله ثابت و مستقیم باشید شما از عناصر قویه قدیرهء غالبهء مهيمنهء محیطه ظاهر شده اید این مقام بلند اعلی را از دست مدهید بحبل قدرت متمسک باشید و بذیل عنایت متشبث امروز باید شأن هر صاحب وجودی ظاهر و هویدا گردد چه که امروز روز حشر اکبر است و نشر اعظم هر مکنونی بشهود آید و هر مستوری واضح و آشکار گردد امروز آروز است که لسان رحمن در فرقان از آن خبر داده یا بنی آنها ان تک مثقال ذرة من

If there be (anything) but the weight of a mustard seed, and though it be in a rock, or in the heavens, or in the earth, God will bring it forth." Strive ye, that there may be manifested from you goodly deeds, praiseworthy conduct, and complete steadfastness in the Cause of the Lord of all creation. God willing, may ye be witnessed as so firm, steadfast and unwavering in the Cause of God that the entire world shall be powerless to hinder you and shall find itself utterly impotent. This is the counsel of the Wronged One and His testament. May ye, God willing, attain unto it and act accordingly, for this is the day for pure deeds performed for the sake of God, the Lord of all worlds. Praise be to God, the Mighty, the Trustworthy.

- 26 Mention was made of Jinab-i-Aqa Muhammad-Husayn - upon him be the Glory of God. His petition reached the Most Holy Court some time ago, and he likewise addressed a letter to this evanescent servant. God willing, may he ever be and continue to be engaged in service to the Cause. In truth, the sweet fragrances of divine love can be inhaled from him. Convey greetings on behalf of this evanescent one and give him glad tidings of God's favors. This evanescent servant implores God to aid him in all conditions in such wise that he may arise as befits the Days of God and exert mighty efforts for the guidance of humanity. This is the station which neither perishes nor is altered by the vicissitudes of time. Blessed is he and joy be unto him! Due to the abundance of correspondence this time, there was no opportunity to send him a separate letter expressing devotion, as your letter arrived and this reply was hastily dispatched. God willing, within these few days a response to his letter which arrived through Shaykh S will be sent.

- 27 Mention was made of Jinab-i-Aqa Muhammad-'Ali and his brother Aqa Muhammad-Husayn and their cousin 'Abbas-Quli. Mention of them was made in the Most Holy Court and these exalted words descended from the heaven of the Will, the Source of verses. His exalted Word:

- 28 O Abu'l-Hasan! Convey greetings to each one from God and counsel them to the Greater Steadfastness. Praise be to God, they have attained mention by the Supreme Pen, and this is a station that will endure throughout the kingdoms of earth and heaven. God willing, may they be aided in matters that cause the exaltation of God's Cause. Say: Today two calls are raised - the Beloved of all creation calls out with the most exalted call, summoning souls to the supreme horizon, while likewise the source of vain imaginings misleads people in the name of

خردل فتکن فی صخره او فی السموات او فی الارض یأت بها الله جهد ثماید تا اعمال طیبیه و اخلاق مرضیه و استقامت کامله در امر مالک بریه از شما ظاهر شود انشاء الله بقسمی بر امر الله ثابت و راسخ و مستقیم مشاهده شوید که جمیع عالم قادر بر منع نباشند و خود را عاجز مشاهده نمایند اینست نصیحت مظلوم و وصیت او انشاء الله بآن فائز شوید و عامل گردید چه که امروز روز عمل خالص است لوجه الله رب العالمین الحمد لله العزیز الامین انتهى

- 26 ذکر جناب آقا محمد حسین نوّ علیه ۹۶ [بهاء الله] نموده بودید عریضه ایشان چندی قبل بساحت اقدس فائز و همچنین مکتوبی باین عبد فانی مرقوم داشتند انشاء الله لمیزل و لایزال بخدمت امر مشغول باشند فی الحقیقه نفعات محبت الهی از ایشان استشمام میشود از قول اینفانی تکبیر خدمت ایشان برسانید و یعنایت حق بشارت دهید این خادم فانی از حق سائل که ایشانرا در کل احوال مؤید فرماید بشأنی که به ما ینبغی لایام الله قیام نمایند و در اسباب هدایت خلق جهد بلیغ مبذول دارند اینست آئشان و مقامیکه فنا آرا اخذ نمایند و حوادث زمان آرا تغییر ندهد نعیماله و هنیئاله از کثرت تحریرات این کره فرصت نشد خدمت ایشان مراتب خلوص در مکتوب علیحده ارسال شود چه که نامه آنجناب رسید و بکمال تعجیل اینجواب اظهار رفت انشاء الله در همین چند روز جواب دستخط ایشان که بتوسط جناب شیخ س رسید ارسال میگردد

- 27 ذکر جناب آقا محمد علی و اخوی ایشان آقا محمد حسین و ابن عثمان عباسقلی نموده بودید ذکرشان در ساحت اقدس عرض شد و اینکلمات عالیات از سماء مشیت منزل آیات نازل قوله تعالی

- 28 یا اباالحسن هریک را از قبل حق تکبیر برسان و باستقامت کبری وصیت نما الحمد لله بذکر قلم اعلی فائز شدند و اینقامیست که بدوام ملک و ملکوت باقی و پاینده خواهد ماند انشاء الله مؤید شوند بر اموریکه سبب ارتفاع امر الله است بگو امروز دو ندا مرتفع محبوب امکان بأعلی النداء عباد را باقی اعلی دعوت میفرماید و همچنین مطلع اوهام باسم حق خلق را اغوی مینماید

truth. God willing, may you be focused on truth, hold fast to the cord of His Cause, and cling to the hem of His grace. Every deed manifested today by God's loved ones is recorded as among the greatest of deeds before the Self-Sufficient, the Most High. Blessed are they who fulfill God's covenant and testament, and woe to those who cast the covenant behind them and turned on their heels - they are among the perished ones.

29 On behalf of this evanescent servant, convey greetings to each one. God willing, may they be aided in that which is pleasing to God. The Primal Point - may the spirit of all else be sacrificed for Him - states that all exist that they might attain the word of His good-pleasure. Now praise be to God, these souls have attained God's mention and are illumined by the lights of His grace. This is a great bounty and a mighty favor, to which every discerning and informed one bears witness.

30 You also mentioned the people of Milan. Numerous Tablets have been revealed from the heaven of Will concerning them and were previously sent. At this time too, mention was made in the Most Holy Court and this utterance appeared from the Kingdom of knowledge. His mighty Word:

31 O Abu'l-Hasan! Blessed art thou for having remembered My loved ones and sent their names to My prison. Give them the glad-tidings of My grace, My loving-kindness, and My mercy which has preceded existence itself. O people of Milan! Your Lord, the All-Merciful, remembers you from this exalted station. Blessed are ye for having drunk of My sealed wine through My Self-Subsisting Name and for having attained unto this Cause which the learned of the earth have denied, save whom God, the Lord of what was and what shall be, has willed. We have mentioned you before and at this hour when the Wronged One walks in His forbidden prison. How many a mystic has his mysticism barred from the All-Merciful, and how many a child has turned and attained unto this ordained Cause! Blessed is the servant who has attained unto the Most Great Steadfastness in the Cause of God, the Lord of all beings, and woe unto him who has turned away and followed every veiled learned one. Rejoice in that ye have been mentioned by My Most Exalted Pen at this dawn wherein the Tongue of God, the Lord of Names, speaks forth. The appointed time has come and the Revealer of verses has appeared with a preserved tablet. God willing, may all be enkindled by hearing the divine call and, absorbed by the heat of the Most Exalted Word, become vocal with the mention of the Most Great Name in the assemblage of the world.

انشاء الله بحق ناظر باشيد و بجبل امرش متمسک و بذیل عنایتش متشبث هر عملی که امروز از اولیای الهی ظاهر شود از اعظم اعمال لدی الغنی المتعال مذکور است طوبی للذین وفوا بعهد الله و میثاقه و ویل للذین نذبوا العهد و نکصوا علی اعقابهم الا انهم من الهالکین انتهی

29 از جانب اینعبد فانی هم خدمت هر یک تکبیر برسانید انشاء الله مؤید شوند بر آنچه رضای الهی در اوست نقطه اولی روح ما سواه فداه میفرماید که جمیع از برای آنست که بکلمه رضا از نزد او فائز شوند حال الحمد لله نفوس مذکوره بذکر الهی فائز گشتند و بانوار عنایتش منیر این فضلی است بزرگ و عنایتی است کبیر یشهد بذلك کل بصیر خبیر

30 و همچنین ذکر اهل میلان نموده بودید در باره ایشان الواح متعدده از سماء مشیت نازل و از قبل ارسال شد و در این حین هم در ساحت اقدس عرض شد این بیان از ملکوت عرفان ظاهر قوله عز کبریائه

31 یا ابالحسن طوبی لک بما ذكرت احبائی و ارسلت اسمائهم الی سجنی بشرهم بفضلی و عنایتی و رحمتی الّتی سبقت الوجود یا اهل میلان یذکرکم ربکم الرحمن من هذا المقام المرفوع طوبی لکم بما شربتم ریحقی المختوم باسمی القیوم و فزتم بهذا الأمر الذی انکره علماء الأرض الا من شاء الله ربّ ما کان و ما یكون انا ذکرناکم من قبل و فی هذا الحین الذی یمشی المظلوم فی سجنه الممنوع کم من عارف منعه العرفان عن الرحمن و کم من صبیّ اقبل و فاز بهذا الأمر المختوم طوبی لعبد فاز بالاستقامة الکبری علی امر الله مالک الوری و ویل لمن اعرض و اتبع کلّ عالم محجوب ان افرحوا بما ذکرتم من قلبی الاعلی فی هذا الفجر الذی ینطق فیهِ لسان الله مالک الاسماء قد اتی المیقات و ظهر منزل الآیات بلوح محفوظ انشاء الله از اصغاء ندای الهی کل مشتعل شوند و بحرارت کلمه علیا سرگرم شده در انجن عالم بذکر اسم اعظم ناطق گردند

- 32 Say: Know ye the value of this precious day and act according to that which ye have been commanded in the Book. I swear by the Sun of the horizon of the Cause that whosoever has today attained unto the recognition of the Truth is recorded and inscribed among the near ones in the Perspicuous Book. All must manifest themselves among the servants through pure deeds, pleasing character, and goodly conduct. Say: O friends of Truth! He has come for love and unity, not for rancor and enmity. Gather ye all beneath the Ultimate Tree, that is, the Most Exalted Word, and occupy yourselves with the remembrance and praise of God, exalted be His glory, and drink from the crimson cups the pure water of Kawthar in the name of the Lord of Names. Today is the day of the Most Great Joy; nay, the Most Great Joy has circled and will circle round this joy. Be ye joyous in remembrance of the Peerless Friend and walk in the gardens of His love. Blessed are ye, then blessed are ye! We counsel you at the end of this utterance to be steadfast in the Cause of your Lord, the Lord of Religions. The glory shining forth from the Most Exalted Horizon be upon you and upon those whom neither the tempests of doubts nor the storms of idle fancies have moved from God, the All-Compelling, the Self-Subsisting.
- 33 And likewise does this evanescent servant beseech you to mention his extinction and nothingness in the gathering of the divine friends. God is aware and witness that their mention has been and God willing will be before His face and His pen.
- 34 And mention was made in the Most Holy, Most Exalted Presence of him who bears the name of the Desired One, son of the late Haji Ghulam-Husayn from the Land of Ya. His exalted Word:
- 35 In Our Name, the Most Holy, the Most Great
- 36 O Husayn-'Ali! There has come before the Wronged One a letter from him who was named Abu'l-Hasan in the Book of Names, wherein thou wast mentioned. We have mentioned thee as a bounty from Us. Verily thy Lord is the Truth, the Knower of the unseen. Rejoice thou in this mention which, when it descended from the heaven of thy Lord's will, caused all things to be attracted and to cry out: "The Kingdom belongeth unto God, the All-Compelling, the Self-Subsisting!" Hold thou fast unto the cord of thy Lord's loving-kindness and say:
- 37 O Thou through Whom the path was established and the Balance set up, and by Whose Name the Breath of God wafted over all creation! O Thou at Whose most sweet call those in earth and heaven were thunderstruck! I beseech Thee by the
- 32 بگو قدر این یوم عزیز را بدانید و به ما امرتم به فی الکتاب عمل نمائید قسم بآفتاب افق امر هر نفسی الیوم بعرفان حق فائز شد او از مقرّبین در کتاب مبین مذکور و مسطور است باید کل باعمال خالصه و اخلاق مرضیه و آداب حسنه مابین عباد ظاهر شوند بگو ای دوستان حق از برای وداد و اتحاد آمده نه از برای ضغینه و عناد کل در ظلّ سدره منتهی یعنی کلمه علیا جمع شوید و بذکر و ثنای حق جل جلاله مشغول گردید و از کوّوس حمرا کوثر اصفی را باسم مالک اسماء بنوشید امروز روز فرح اعظم است بلکه فرح اعظم طائف حول این فرح بوده و خواهد بود بیاد دوست یگنا مسرور باشید و در جنّات محبتش سائر طوبی لکم ثم طوبی لکم نوصیکم فی آخر البیان بالاستقامه علی امر ربکم مالک الأديان البهاء المشرق من الأفق الأعلى علیکم و علی الذین ما حرّکتهم قواصف الظنون و لا عواصف الأوهام عن الله المهيمن القيوم انتی
- 33 و همچنین این خادم فانی استدعا مینماید ذکر فنا و نیستی او را در انجمن دوستان الهی مذکور دارید حق عالم و گواهست که ذکرشان امام وجه و قلم بوده و انشاء الله خواهد بود
- 34 و ذکر جناب سَمیّ مقصود ابن مرحوم حاجی غلام حسین از ارض یاء در ساحت امنع اقدس عرض شد قوله تعالی
- 35 بِسْمِنَا الْأَقْدَسِ الْأَعْظَمِ
- 36 یا حسین قبل علی قد حضر لدی المظلوم کتاب من الذی سَمیّ بأبی الحسن فی کتاب الأسماء و فیه ذکرک ذکرناک فضلاً من عندنا انّ ربّک لهو الحق علام الغیوب ان افرح بهذا الذکر الذی اذا نزل من سماء مشیّة ربّک انجذبت الأشياء و نادت الملک لله المهيمن القيوم تمسّک بحبل عنایة ربّک و قل
- 37 یا من بک نصب الصّراط و وضع المیزان و باسمک سرت نسمة الله علی الامکان و یا من بندائک الاحلی انصعق من فی الأرض و السماء اسئلك بالکلمة العلیا الّتی بها سخرت مداین

Most Great Word whereby Thou didst subdue the cities of the unseen and the seen, to assist me in Thy remembrance and the service of Thy Cause, and to enable me to achieve that steadfastness which Thou hast mentioned in most of Thy Tablets and enjoined upon Thy creatures and servants. Verily, Thou art the Omnipotent before Whose manifestation the embodiments of power bowed down in submission. There is none other God but Thee, the Commander, the Omnipotent, the All-Knowing, the All-Wise.

الغيب و الشهود بأن تؤيدني على ذكرك و خدمة امرک و توقفي علي الاستقامة التي ذكرتها في اكثر الواحک و وصيت بها خلقک و عبادک انک انت المقتدر الذي خضعت عند ظهورک مظاهر القدرة لا اله الا انت الامر المقتدر العليم الحكيم انتهى

- 38 The intention of this lowly one in this station is clear and evident, namely that you should mention on my behalf to them whatsoever may kindle the fire of love. It is hoped that they may drink of the living waters from the verses of the Beloved of all creation, and, detached from the world and all therein, may be observed to stand firm, steadfast and unwavering in the Divine Cause. The command is in His grasp; He doeth what He willeth and ordaineth what He desireth.

38 عرض اينفاني در اين مقام معلوم و واضح است يعني خدمت ايشانهم از اينفاني مذکور داريد آنچه که سبب و علت اشتعال نار محبت است اميد هست که کوثر حيوان را از آيات محبوب امكان پياشامند و از عالم و عالميان منقطع و فارغ شده بر امر الهي ثابت و راسخ و مستقيم مشاهده کردند الامر بيده يفعل ما يشاء و يحکم ما يريد

- 39 As to what you wrote concerning the friends of Alif and Ra, some time ago Most Holy and Most Great Tablets were revealed from the heaven of divine bounty specifically for each one. If God should will and desire it, they shall attain unto them. The mention of his honor Fath-i-A'zam, upon him be the Most Glorious Glory of God, hath ever been and still is before the Most Holy Court. The Supreme Pen hath testified concerning him to that which shall cause his remembrance to endure throughout the kingdom of utterance for as long as the Most Beautiful Names shall last. This matter too was presented before the Most Holy and Most Great Court. These exalted words shone forth from the Dawning-Place of the utterance of the All-Merciful - exalted be His Word:

39 و اينکه در باره اوليای الف وراء نوشته بوديد چندی قبل مخصوص هريک لوح اقدس از سماء عنايت رحمانی نازل لو شاء الله و اراد بأن فائز خواهند شد ذکر جناب فتح اعظم عليه من کل بهاء ابهاه هميشه در ساحت اقدس بوده و هست قلم اعلى در باره او شهادت داده بآنچه ذکرش بدوام اسماء حسنى در ملکوت انشاء باقى و پاينده خواهد ماند اينفقره هم در ساحت اقدس عرض شد اينکلمات عاليات از مطلع بيان رحمن مشرق و هويدا

- 40 In His Name, the One sanctified above all mention and comparison

40 قوله تعالى بسمه المقدس عن الأذکار و الأمثال

- 41 O Abu'l-Hasan! Thy letter hath come before the Wronged One, wherein thou didst make mention of My loved ones who have turned towards My horizon, soared in My atmosphere, and hearkened unto My call. They are assuredly among the triumphant ones. We have previously made mention of them in such wise that the Manifestations of the Names inhaled from it the fragrance of the garment of their Most Glorious Lord, Who hath come from the heaven of destiny with a sovereignty that hath subdued all who are in the heavens and on earth.

41 يا ابا الحسن قد حضر کتابک لدى المظلوم و فيه ذکر احبائى الذين اقبلوا الى افقى و طاروا في هواى و سمعوا ندائى الا انهم من الفائزين انا ذکرناهم من قبل بذكر وجد منه مظاهر الاسماء عرف قيص ربهم الأبهى الذى اتى من سماء القضاء بسلطان غلب من فى السموات و الأرضين

- 42 O Most Exalted Pen! Make mention of him who hath been named the Most Great Victory by the Ancient King, that through his remembrance every sorrowful one may rejoice, every frozen one may take wing, every stationary one may hasten,

42 ان يا قلم الأعلى ان اذكر من سبى بالفتح الأعظم من لدن مالک القدم ليفرح بذكره کل ذى هم و يطير باسمه کل منجمد و يسرع به کل متوقف

and every silent one may speak. We have withheld this wise remembrance, and make mention instead of his brother who turned towards the Most Exalted Horizon when every heedless and remote one turned away. We give him the glad-tidings of God's grace and mercy, and this remembrance wherewith the tongue of the Wronged One hath spoken in this mighty prison. Be as thy brother was - thus doth counsel thee He with Whom is the gracious Book. Arise to serve the Cause with supreme steadfastness and remind the people of this News which hath been mentioned in the Books of God, the Most High, the Most Great.

و ينطق به كل صامت منع عن هذا الذكر الحكيم
و نذكر اخاه الذي اقبل الى الأفق الأعلى اذ
اعرض عنه كل غافل بعيد انا نبشّره بفضل الله
ورحمته وهذا الذكر الذي نطق به لسان المظلوم
في هذا السجن العظيم كن كما كان اخوك
كذلك يوصيك من عنده كتاب كريم قم على
الأمر بالاستقامة الكبرى و ذكر الناس بهذا النبأ
الذي كان مذكوراً في كتب الله العلي العظيم

- 43 We make mention in this station of Muhammad, who was remembered before the Countenance and attained unto the recognition of God in His days and spoke His beauteous praise. We counsel him to preserve what We have given him and to act in accordance with what God hath revealed in His perspicuous Book. We make mention of the beloved one who turned towards the Most Exalted Horizon and testified to that which the Tongue of Grandeur hath spoken from this luminous station. We make mention of My loved ones in that land and summon them unto a station round which circle the Concourse on High and they who have taken hold of the Book with strength from the presence of One mighty and powerful.

43 و نذكر المحمّد في هذا المقام الذي كان مذكوراً
لدى الوجه و فاز بعرفان الله في أيامه و نطق
بثنائه الجميل انا نوصيه بحفظ ما اعطيناه و العمل
بما انزله الله في كتابه المبين و نذكر الحبيب الذي
اقبل الى الأفق الأعلى و شهد بما نطق به لسان
العظمة في هذا المقام المنير و نذكر احبائي في
هناك و ندعوهم الى مقام يطوفه الملاء الأعلى
و الذين اخذوا الكتاب بقوة من لدن قوى قدير

- 44 Blessed are ye, O loved ones of the All-Merciful, and joy be unto you, O My chosen ones! Ye are they whom vain imaginings have not hindered from the Hidden Name, nor have idle fancies veiled from this luminous Day. Ye are they who have heard the call of your Lord, who have hastened unto the Most Great Ocean, and who are numbered among the triumphant ones.

44 طوبى لكم يا احبّاء الرحمن و نعيماً لكم يا اصفیائی
انتم الذين ما منعكم الظنون عن الاسم المكنون و
لا حجبتمكم الاوهام عن هذا اليوم المنير انتم الذين
سمعتم نداء ربكم و سرعتم الى البحر الأعظم و
كنتم من الفائزين

- 45 The Most Exalted Pen maketh mention of the friends of that land and commandeth them to that which beseemeth the Day of God. The first command hath been the recognition of God, glorified be His majesty, and thereafter steadfastness in this Most Great Cause. All divine Scriptures, Books and Psalms have testified to the greatness of this Day. Blessed are they whom the clamor of the daysprings of idle fancies and vain imaginings hath not kept back from the Lord of all beings. This is the Day of service and the manifestation of steadfastness, for the birds of darkness and the birds of night are soaring in the gloomy atmosphere, seeking after their own kind. The Most Exalted Pen hath previously given tidings of these matters. O friends! Gaze with penetrating vision toward the Most Exalted Horizon and arise with upright feet, that ye may be preserved from the autumn winds. Those souls who for years remained hidden behind the veil out of fear for their lives are now engaged with the utmost deceit and guile in leading astray

45 قلم اعلى دوستان آن ارض را ذکر مينمايد و بآنچه
سزاوار يوم الهي است امر ميفرمايد اول امر
معرفت حق جلّ جلاله بوده و بعد استقامت
بر اين امر اعظم جميع صحف و كتب و زبر
الهي بعظمت اين يوم گواهي داده طوبى از براي
نفوسيكه ضوضای مطالع ظنون و اوهام ايشانرا
از مالک انام منع نمود امروز روز خدمت و
ظهور استقامت است چه كه طيور اوهام و
طيور ليل در هوای ظلماتي طيرند و طالب جنس
خود قلم اعلى از قبل باين امور اخبار فرموده اي
دوستان با بصر حديد در افق اعلى نظر نمائيد و
با رجل مستقيمه قيام كنيد تا از ارياح خريف
محفوظ مانيد نفوسيكه سالها از بيم جان خلف
حجاب مستور بودند حال بكمال خدعه و مكر در
اضلال نفوس مقبله مشغولند اي دوستان حق

receptive souls. O friends of Truth! Stand firm with the utmost power and strength, and preserve the people from the daysprings of idle fancies and the dawning-places of vain imaginings, that perchance through the lights of the Sun of Truth the darkness of idle fancies may be dispelled and the brilliant morn of certitude may dawn forth from the horizon of the Divine Will. Every word hath had and shall have its own fragrance. Blessed are they who have attained unto this fragrance and recognized its source.

- 46 O God of Names and Creator of Heaven! We hear the lamentation and cry of the Glory by reason of what hath befallen Him at the hands of the oppressors among Thy creation and the rebellious among Thy servants. O Lord! He whom Thou didst nurture with the hands of loving-kindness and favor hath risen to frustrate Thy Cause and mislead Thy creation and Thy creatures. Thou knowest, O my God, that I have desired naught on earth save what Thou didst command me through Thy bidding and Thy sovereignty. O Lord! Aid Thy servants to recognize the Dawning-Place of Thy signs and the Manifestation of Thy clear tokens. Then cause them to drink from the Kawthar of steadfastness by the hands of Thy bounty. Verily, Thou art the Powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Wise.

- 47 And specifically for his honor R and M.H. and H.B., wondrous and exalted Tablets were revealed and given to his honor Shaykh S to deliver. God willing, may they attain unto them and drink from the ocean of inner meanings. Although this evanescent servant, after the suns of divine utterances have risen from the horizon of the All-Merciful's expression, does not consider himself worthy to offer praise and commendation in service to the friends of God, yet since all are commanded to love and unity, I therefore count it among my duties to manifest evanescence and nothingness in service to His loved ones and chosen ones to the extent of my capacity. In this case, I convey greetings and glorification to the friends of that land - that is, those souls who have drunk from the most pure Kawthar and who are gazing toward the Most Great Scene - and I submit that, God willing, in this spiritual springtime you may be verdant and flourishing from the rain-showers of the All-Merciful's mercy and be accounted among the flowers and blossoms of the garden of inner meanings. With the hands of endeavor, lay hold of the hem of steadfastness that perchance you may remain protected from the winds of the allusions of the heedless. This servant beseeches his Lord to grant you success and aid you in that which He loves and is pleased with. Verily He is in the Most Exalted Scene. And peace be upon him who follows guidance.

بکمال قدرت و قوت بایستید و ناس را از مطالع
ظنون و مشارق اوهام حفظ نمائید که شاید از
انوار آفتاب حقیقت ظلمت اوهام رفع شود و
صبح منیر یقین از افق اراده ظاهر گردد هر
کلمه‌ئی را عرفی بوده و خواهد بود طوبی از برای
نفوسیکه بعرف فائز شدند و بمطلع آن پی بردند

46 يا اله الأسماء و فاطر السماء نسمع ضجيج البهائم
و حنينه بما ورد عليه من طغاة خلقك و بغاة
عبادك اي رب ان الذي ربيته بأيدى الرحمة
و العناية قد قام على تضییع امرک و اضلال
خلقک و بریتک انت تعلم يا الهی بائی ما اردت
فی الأرض الا ما امرتني به بأمرک و سلطانک
ای رب اید عبادک علی عرفان مشرق آیاتک و
مظهر بیناتک ثم اشر بهم کوثر الاستقامة بأیادی
عطائك انک انت المقتدر علی ما تشاء لا اله الا
انت العزيز الحكيم انتهى

47 و مخصوص جناب رف و مح و حب الواح
بدیعه منیعه نازل و بجناب شیخ س داده شد
که برساند انشاءالله بآن فائز شوند و از بحر معانی
پیاشامند اینبعد فانی اگرچه بعد از شمس مشرقه
کلمات الهیه از افق بیان رحمن خود را لایق ذکر و
ثنا خدمت دوستان الهی نمیداند و لکن نظر بآنکه
جميع بحب و اتحاد مأمورند لذا بقدر و اندازه
خود اظهار فنا و نیستی خدمت اولیا و اصفیا را
از وظیفه خود می‌شمارم در اینصورت خدمت
دوستان آن ارض یعنی نفوسیکه از کوثر اطهر
آشامیده‌اند و بمنظر اکبر ناظرند سلام و تکبیر
میرسانم و عرض مینمایم انشاءالله در این ربیع
روحانی از امطار رحمت رحمانی سرسبز و خرم
باشید و از ازهار و اوراد حدیقه معانی محسوب
شوید بایادی همت اذیال استقامت را اخذ نمائید
که شاید از اریاح اشارات غافلین محفوظ مانید
یسئل الخادم ربه بأن یوفقکم و یؤیدکم علی ما یحب
و یرضی انه لبالمنظر الأعلى و السلام علی من اتبع
الهدی

48 And you had mentioned the people of Maraghih, namely his honor Aqa Muhammad-'Ali and his honor Aqa Mirza 'Abdu'l-Husayn and his honor Aqa 'Abdu's-Samad and his son and other friends, may the Glory of God be upon them all. God willing, may they all be illumined by the effulgent lights of the Sun of inner meanings and be aided in the mention and praise of the Eternal Beloved. This matter too was submitted in the Most Great Scene before the face of the Lord of Power. This reply was sent down from the Kingdom of the All-Merciful's utterance, His exalted Word:

49 He is the One Dawning forth from the horizon of the world through the Most Great Name

50 O My loved ones in Maraghih! Harken unto the call of the Lord of Oneness. He maketh mention of you even as He mentioned you before, as a token of His grace, for He is the All-Bountiful, the Most Generous. We have sent down unto you diverse Tablets and dispatched them to you by Our command, for verily I am the Commander, the Omnipotent, the Almighty. Turn ye all unto God, then act according to that which ye have been commanded by an All-Informed Sovereign. This is a Day wherein the Balance speaketh. By God! The All-Merciful hath come with a mighty Cause. On this Day the Mount calleth out saying: "The Day of Manifestation hath come! The Kingdom belongeth unto God, the Omnipotent, the Mighty, the Great." Be grateful unto Him Who hath aided you to recognize the Dawning-Place of His Revelation and the Dayspring of His knowledge, and Who hath acquainted you with this Straight Path. He hath guided you to the Supreme Horizon and caused you to hear His most sweet call while He was wronged at the hands of the heedless ones.

51 O people of Maraghih! Previously, most sweet mention of you hath streamed forth from the Most Exalted Pen. God willing, may ye all attain unto it and strive that ye may truly be nourished by the sweetness of utterance. For should a soul attain unto it, the intimations of the people of the world, the veils of the nations, the tablets of the deniers, and the tongues of the falsifiers shall not withhold him from the Beloved of all who are in the heavens and the earth. By the life of God! Should a soul drink of this most pure wine which hath been unsealed by the hand of might of the Lord of Destiny, he shall find himself detached from the world and all who dwell therein for the sake of the Beloved of all creation, to such extent that he shall regard the falsifiers, the deniers, the godless, and the transgressors as mere nothingness and utter non-existence.

52 Arise with complete steadfastness in the Cause of the Lord of all beings. This is a Day wherein every soul can attain unto

48 و ذکر اهل مراغه نموده بودید یعنی از جناب آقا محمد علی و جناب آقا میرزا عبدالحسین و جناب آقا عبدالصمد و ابنشان و سایر دوستان علیهم بهاء الله انشاء الله کل از اشراقات انوار آفتاب معانی منور شوند و بذکر و ثنای محبوب ابدی مؤید گردند اینفقره هم در منظر اکبر تلقاء وجه مالک قدر عرض شد این جواب از ملکوت بیان رحمن نازل

49 قوله تعالى هو المشرق من افق العالم بالاسم الأعظم

50 یا احبائی فی مراغه ان استمعوا نداء مالک الأحدثیة انه یدکرکم کما ذکرکم من قبل فضلاً من عنده و هو الفضال الکریم انا انزلنا لکم الواحاً شتی و ارسلناها الیکم امرأ من لدنا و انا الامر المقتدر القدر ان اقبلوا بکلکم الی الله ثم اعملوا ما امرتم به من لدن حاکم خبیر هذا یوم فیہ ینطق المیزان تالله قد اتی الرحمن بأمر عظیم و فیہ ینادی الطور و یقول قد اتی یوم الظهور الملک لله المقتدر العزیز العظیم ان اشکروا من ایدکم علی عرفان مطلع وجهه و مشرق عرفانه و عرّفکم هذا الصراط المستقیم انه هداکم الی الأفق الأعلى و اسمعکم ندائه الأهل اذ کان مظلوماً بین ایدی الغافلین

51 یا اهل مراغه از قبل بأهل البیان ذکر شما از قلم اعلی جاری و ساری انشاء الله کل بآن فائز شوید و جهد نمائید تا فی الحقیقه بجلاوت بیان مرزوق گردید چه اگر نفسی بآن فائز شود اشارات اهل عالم و سبحات امم و الواح معرضین و السن مغلین او را از محبوب من فی السموات و الارضین منع ننماید لعمر الله اگر نفسی این ریحق اطهر را که از ید قدرت مالک قدر گشوده شد بیاشامد خود را از عالم و عالمیان در سبیل محبوب امکان فارغ و آزاد مشاهده نماید بشأنیکه مغلین و معرضین و ملحدین و معتدین را معدوم صرف و مفقود بخت شمرد

whatsoever he desireth, for the doors of bounty are opened wide, the ocean of generosity is surging, and the sun of bounty is shining and shedding its radiance. And if in certain matters the appearances of grace be delayed, this hath been and shall be due to God's consummate wisdom. One must not become saddened by this. Thus doth the Most Great Book teach you that whereby the world hath been illumined. Verily your Lord, the All-Merciful, is the Mighty, the All-Loving.

53 As to what ye had mentioned regarding the loved ones of the land of Qum, it was presented before the Throne. Thereupon the Tongue of Grandeur spoke that whereby the hearts of the world were attracted and the nations were thunderstruck, save whom God, the Most High, the Most Great, willed. His word, exalted be His majesty:

54 O Abu'l-Hasan! We have made mention of Our loved ones in that place and have revealed for him who was named Rida that whereby the Concourse on High was attracted, and We have revealed for him who was named Husayn that whereby the fragrance of utterance hath been wafted throughout all possibility. Exalted be the All-Merciful, the Manifestation of this mighty Cause! We had previously sent unto them both that whereby the horizons were perfumed, yet the people remain in evident veils. Should thou meet them both, convey unto them the greetings from the Wronged One and give them the glad-tidings of God's bounty, the Lord of all worlds. Say: Blessed are ye both for having turned unto a horizon from which every stubborn tyrant and every doubtful learned one hath turned away. My Most Exalted Pen hath borne witness unto you both. Rejoice ye in this most great favor and in this mercy which hath preceded all who are in the heavens and the earth.

55 O friends! This Wronged One, at this hour when the sun is at its meridian, has turned towards you, makes mention of you, and counsels you regarding that which ensures steadfastness in the Cause of God. For the transgressors, the corruptors and the evil ones are striving with utmost effort to lead astray the loved ones of Truth. It behooved God, exalted be His glory, to inform His friends. Thus did We forewarn all of the appearance of the croakers and the cawing of the heedless, that they might remain protected through the name of Truth in this wondrous Day. They must, God willing, be observed to be so firmly established and immovable in the Cause of God that none would have power even to speak, much less to hinder. Thus has the Tongue spoken in the Kingdom of Utterance. Blessed is he that heareth, and woe unto the heedless ones.

52 باستقامت تمام بر امر مالک انام قیام نمائید امروز روزیست که هر نفسی آنچه اراده نماید بآن فائز میشود چه که ابواب عنایت مفتوح است و بحر کرم در امواج و آفتاب جود در ظهور و اشراق و اگر در بعض امور ظهورات عنایت تأخیر شود این نظر بحکمت بالغه الهیه بوده و خواهد بود نباید از آن محزون شد کذلک یعلّمکم الکتاب الأعظم بما انار به العالم ان ربکم الرحمن هو العزيز الودود انتهى

53 اینکه در باره احبای ارض قم ذکر نموده بودید لدی العرش معروض گشت اذاً نطق لسان العظمة بما انجذبت به قلوب العالم و انصعق الأمم الا من شاء الله العلیّ العظیم قوله جلّ کبریائه

54 یا اباالحسن انا ذکرنا احبائنا فی هناک و نزلنا لمن سَمی بالرضا ما انجذب به ملا الانشاء و انزلنا لمن سَمی بالحسین ما فاح به عرف البیان فی الامکان تعالی الرحمن مظهر هذا الأمر العظیم و ارسلنا الیهما من قبل ما تعطرت به الآفاق ولكن القوم فی حجاب مبین انک ان رأیتهما کبر من قبل المظلوم علیهما و بشرهما بعناية الله رب العالمین قل طوبی لکما بما اقبلتما الی افق اعرض عنه کل جبار عنید و کل عالم مریب قد شهد لکما قلبی الأعلى ان افرحا بهذا الفضل الأعظم و هذه الرحمة الّتی سبقت من فی السموات و الأرضین

55 ای دوستان اینظلم در این حین که آفتاب در وسط الزوال است بشما توجه نموده و شما را ذکر مینماید و وصیت میکند بآنچه که سبب استقامت بر امر الله است چه که معتدین و مغلبین و شیاطین بکمال جهد در اضلال احبای حق کوشیده و میکوشند بر حق جل جلاله بوده که اولیای خود را اخبار نمایند لذا از قبل بظهور ناعقین و نعیب غافلین کل را آگاه نمودیم تا در این یوم بدیع باسم حق محفوظ مانند انشاءالله باید بشأنی بر امر الله ثابت و راسخ مشاهده شوند که احدی قادر بر تکلم نباشد تا چه رسد بمنع کذلک نطق اللسان فی ملکوت البیان طوبی لكل سامع

That which hath proceeded from you in the path of God is clear and evident before the Truth. Verily, He draweth nigh unto whosoever draweth nigh unto Him, and rewardeth most excellently whoso acteth in His path. He, verily, is the All-Seeing, the All-Knowing, the All-Wise. May God willing, be ye protected from the enemies of Truth and their insinuations.

- 56 O Abu'l-Hasan! Some of the associates are also dwelling in that land. Previously, wondrous and exalted Tablets were revealed and sent especially for them. God willing, they have attained unto them. And if thou meetest them this time, convey to them profound greetings from the Truth and say: "May you be blessed, God willing, with divine favors and act according to His command." Specifically for the two souls mentioned, Husayn and Rida, upon them be the glory of God, two most mighty Tablets were revealed and sent with the letter Sin. God willing, may they attain unto them. The end belongs to the God-fearing, and praise be to God, the Lord of the worlds. End.

- 57 Regarding what you wrote about the sons of Mulla 'Abdu'l-Ghafur, from the relatives of Mulla Raj, upon him be the glory of God, it was presented before the Most Sublime Vision. This is what the All-Giving hath revealed in response:

- 58 O Abu'l-Hasan! We have made mention of him who is named Malik-Husayn, and We make mention of him at this hour when the Wronged One walketh in His Most Great Prison and testifieth to that which He testified before the existence of all created things: that there is none other God but He, the Single, the One, the All-Knowing, the All-Wise. By God's life! This is a Day which the books of the world have been adorned with its mention, and the denizens of the highest Paradise and they who circle round the Throne have spoken its praise, by the command of God, the All-Knowing, the All-Informed. This is a Day wherein the fragrance of utterance hath been wafted, yet most of the people are heedless. They have cast certainty behind their backs and followed the sources of idle fancies. Thus have their souls enticed them. Verily, they are among the most lost in the Book of God, the Lord of the worlds. O Malik-Husayn! Dost thou hear My most sweet call from the Most Exalted Horizon, or art thou among the heedless? Open thy sight through the name of thy Lord that thou mayest behold the Sun shining from this luminous horizon. Turn not unto those whom thou seest in doubt concerning the Cause of thy Lord. In all matters place thy trust in God, the Speaker, the All-Informed. Should anyone come to thee with tales of old, leave them behind thee, turning towards the station wherein

وویل للغافلین وآنچه در سبیل الهی از شما ظاهر شد لدی الحق واضح و هویدا است آنه یقرب الی من تقرب الیه و یجزی من عمل فی سبیلہ احسن الجزاء آنه لہو الشاہد البصیر العلیم انشاء اللہ از دشمنان حق و اشاراتشان محفوظ باشید

- 56 یا ابالحسن بعضی از منتسبین ہم در آن ارض ساکنند از قبل الواح بدیعہ منیعہ مخصوص ایشان نازل و ارسال شد انشاء اللہ بآن فائز شدہ اند و اگر در این کرہ ملاقات نمودید تکبیر بلیغ از قبل حق برسان و بگو انشاء اللہ بعنایت الهی فائز باشید و بامرش عامل مخصوص دو نفس مذکور ہم حسین و رضا علیہما بہاء اللہ دو لوح امنع نازل و با حرف سین ارسال شد انشاء اللہ بآن فائز شوند العاقبۃ للمتقین و الحمد للہ رب العالمین انتہی

- 57 اینکه در بارہٴ ابناء جناب ملا عبدالغفور از اقربای جناب ملا رج علیہ بہاء اللہ نوشته بودید در منظر اکبر عرض شد ہذا ما انزلہ الوہاب فی الجواب

- 58 یا ابالحسن انا ذکرنا من سنی بملک حسین و نذکرہ فی ہذا الحین الذی یمشی المظلوم فی سجنہ الأعظم ویشہد بما شہد بہ قبل وجود الکائنات آنہ لا الہ الا هو الفرد الواحد العلیم الحکیم لعمر اللہ ہذا یوم تزین بذکرہ کتب العالم و نطق بثنائہ اہل الفردوس الأعلى و الذین طافوا حول العرش امرأ من لدی اللہ العلیم الخبیر ہذا یوم فیہ تضحّو عرف البیان ولكنّ القوم اکثرہم من الغافلین قد نبذوا الیقین عن ورائہم و اتبعوا مطالع الأوهام کذلک سوّلت لہم انفسہم الا انہم من الأخسرین فی کتاب اللہ ربّ العالمین یا ملک قبل حسین هل تسمع ندائی الأُحلی من الأفق الأعلى ام تكون من الغافلین ان افتح بصرک باسم ربّک لترى الشمس مشرقة من هذا الأفق المنیر لا تلتفت الی الذین تریہم فی مرية عن امر ربّک توکل فی کلّ الأمور علی اللہ الناطق الخبیر ان یأتک احد بالقصص الأولى دعه عن ورائک مقبلاً الی مقام ینطق فیہ لسان العظمة آنہ لا الہ الا انا العزیز البدیع

the Tongue of Grandeur proclaimeth: "There is none other God but I, the Mighty, the Wondrous."

- 59 We make mention of him who is named Muhammad-Baqir, that the call of the All-Merciful may draw him nigh unto the Kingdom of Utterance and strengthen him in steadfastness in this Cause whereby the feet of the knowers have slipped. When thou hearest the call from the direction of the luminous Spot, say:

59 و نذكر من سمي بمحمد قبل باقر ليقر به نداء الرحمن الى ملكوت البيان و يؤيده على الاستقامة على هذا الأمر الذي به زلت اقدام العارفين انك اذا سمعت النداء من شطر البقعة النوراء قل

- 60 "Praise be unto Thee, O Lord of Names and Creator of Heaven, for having made known unto me the Dayspring of Thy Cause and the Dawning-Place of Thy Revelation, and for having guided me unto Thy Straight Path."

60 لك الحمد يا مالک الأسماء و فاطر السماء بما عرفتني مشرق امرک و مطلع وحیک و هديتني الى صراطک المستقیم

- 61 We make mention of him who hath been named 'Ali and give him the glad-tidings of this Remembrance which cannot be equalled by all the treasures of the earth nor by that which is with the kings and rulers. O 'Ali! The Wronged One remembereth thee when sorrows have encompassed Him from those who disputed the signs of God and His proof, and turned away from that which they were commanded in the Books of God, the Mighty, the Praiseworthy. Take thou the choice wine of steadfastness in the name of the Lord of Oneness, then drink thereof once in remembrance of Me and again in My Name, the Mighty, the Wise.

61 و نذكر من سمي يعلى و نبشره بهذا الذكر الذي لا تعادله خزائن الأرض كلها و لا ما عند الملوك و السلاطين يا على يذكرك المظلوم اذ احاطته الأحران من الذين جادلوا بآيات الله و برهانه و اعرضوا عما امروا به في كتب الله العزيز الحميد خذ رحيق الاستقامة باسم مالک الأحديّة ثم اشرب منه مرّة بذكرى و اخرى باسمي العزيز الحكيم

- 62 O Rida! Draw nigh unto the Most Exalted Horizon. By God! Thou wast created for this Day. To this testify the Scriptures of God, both past and future, and beyond them this most impregnable, most holy, mighty and glorious Remembrance. Arise to serve the Cause of thy Lord, the Lord of all creation, with supreme steadfastness, and say:

62 يا رضا ان اقبل الى الأفق الأعلى تالله قد خلقت لهذا اليوم يشهد بذلك صحف الله من قبل و من بعد و عن ورائها هذا الذكر الأرفع الأقدس العزيز العظيم قم على خدمة امر ربك مالک الوری بالاستقامة الكبرى و قل

- 63 Praise be unto Thee, O Thou Who didst remember me through Thy grace and didst enable me to turn unto the ocean of Thy knowledge and wisdom. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy chosen ones who have cast away the world for love of Thee and Thy path, and who have hastened to the place of annihilation in remembrance of Thee and Thy Name. O my Lord! Thou art the Powerful, and Thou seest the weak one clinging to the cord of Thy loving-kindness. Write down, then, for him that which befitteth Thy greatness and power. There is none other God but Thee, the Forgiving, the Merciful.

63 لك الحمد يا من ذكرتني بفضلک و ايدتني على الاقبال الى بحر علمک و حکمتک استلک بأن لا تخيبني عما قدرته لأصفیائك الذين نبذوا العالم في حبک و سبيلک و سرعوا الى مشهد الفناء بذكرك و اسمک ای رب انت القوى و ترى الضعیف متمسكاً بحبل عنايتک فاكتب له ما ينبغي لعظمتک و اقتدارک لا اله الا انت الغفور الرحيم

- 64 We make mention at this moment of him who hath been named Husayn, that the breezes of remembrance may draw him to a station wherein the tongue of God, the Sovereign, the Self-Subsisting, doth speak. O Husayn! Husayn remembereth thee, He Who arose to the Cause in days wherein the limbs of the

64 و نذكر في هذا الحين من سمي بالحسين لتجذبه نفحات الذكر الى مقام تنطق فيه لسان الله المهيمن القيوم يا حسين يذكرك الحسين الذي قام على الأمر في أيام فيها ارتعدت فرائص العالم

world trembled at the onslaught of princes and the opposition of divines. Thus hath the Lord of Names spoken from the Most Exalted Horizon, yet most of the people understand not. We have sent down the verses and manifested the clear proofs and informed all of what hath appeared and what shall appear in the earth. To this testifieth he who hath testified to that whereunto God testified before the creation of the heavens and earth, and before the mention of the letter K and N. Hold thou fast unto the cord of certitude, turning away from those whom We behold in doubt concerning this mighty, this impregnable Cause. He hath, of a truth, forgiven thy father as a token of His grace, for He is the Kind, the Forgiving.

- 65 O Hasan! The Most Exalted Pen speaketh in the Persian tongue that all may attain unto that which God hath desired. Say: Harken unto the voice of the Wronged One and be not deprived by the doubts of the deniers and those who have turned away from the Lord of the Day of Judgment. This is the day of the most great terror and likewise of the most great joy. Blessed is the one whom the veils of glory and the obscuring doubts and the allusions of the followers of idle fancy have not withheld from the recognition of the Manifest, the Hidden Name. Today the Lord of Names bestoweth, with His white hand, the water of everlasting life. Draw ye nigh through His power and take thereof in His Name, then drink therefrom through His wise remembrance. The evil ones have ever lain in wait, and likewise the deceitful and the treacherous stand ready at their posts that perchance they might prevent a soul from the truth and deprive it of the outpourings of the true Bestower. Strive ye that ye may become the breakers of the idols of vain imaginings. Whatsoever hath appeared and shall appear in the world hath previously flowed from the Most Exalted Pen. Say: O servants! Consider ye the Tablets to the kings and ponder the Tablet to the Chief, that ye might perchance speak with fairness and tread the path of justice. The Cause is greater than to be veiled by unseemly and unworthy statements. Fear ye God, O people, and follow not the desires of those who have disbelieved in the All-Merciful when He came with clear proof. Thus doth He remind you, He in Whose possession is a mighty Book.

- 66 We make mention in this station of My handmaidens who have believed in God, the Lord of all worlds, and We give them glad tidings of God's loving-kindness and His grace that hath encompassed all who are in the heavens and on earth. O handmaidens of God! God willing, ye shall be observed as sanctified and pure from the doubts and allusions of men, and in all conditions hold fast unto the Self-Sufficing Lord. These are days wherein God, exalted be His glory, hath turned toward all and

من سطوة الأمراء و اعراض العلّاء كذلك
نطق مالک الأسماء من الأفق الأعلى و القوم
اکثرهم لا يفقهون قد انزلنا الآيات و اظهرنا
البينات و اخبرنا کلّ بما ظهر و يظهر في الأرض
يشهد بذلك من شهد بما شهد به الله قبل خلق
السموات و الأرض و قبل ذکر الکاف و التّون
تمسک بحبل اليقين معرضاً عن الذين نراهم في
ريب عن هذا الأمر العزيز الممنوع أنّه غفر اباکم
فضلاً من عنده و هو العطوف الغفور

65 یا حسن قلم اعلی بلسان پارسی تکلم میفرماید که
شاید کل به ما اراده الله فائز شوند بگو بشنود
ندای مظلوم را و بشبهات منکرین و معرضین از
مالک یوم الدین محروم نمائید امروز روز فزع
اکبر است و همچنین فرح اعظم طوبی از برای
نفسیکه سبحات و حجابات و اشارات اهل ظنون
او را از عرفان اسم ظاهر مکنون منع ننمود امروز
مالک اسماء بایادی بیضا کوثر بقا عطا میفرماید
تقربوا بحوله و خذوا باسمه ثم اشرابوا منه بذكره
الحکیم شیاطین در کمین بوده و هستند و همچنین
ماکرین و خادعین بر مرصده منتظر که شاید
نفسی را از حق منع نمایند و از فیوضات فیاض
حقیقی محروم سازند جهد نمائید تا کاسر اصنام
اوهام شوید آنچه در ارض ظاهر شده و بشود
از قبل از قلم اعلی جاری شده بگوای عباد در
الواح ملوک نظر کنید و در لوح رئیس تفکر
نمائید که شاید بانصاف تکلم کنید و در عرصه
عدل قدم گذارید امر اعظم از آنست که باقوال
سخیفه نالایقه مستور ماند اتقوا الله یا قوم و لا
تبعوا أهواء الذين كفروا بالرحمن اذ اتى بالبرهان
کذلك یذکرکم من عنده کتاب عظیم

66 و نذکر فی هذا المقام امائی اللّائی آمن بالله ربّ
العالمین و نبشّره بنعایة الله و فضله الذی احاط
من فی السموات و الأرضین ای کنیزان حقّ
انشاء الله از شبهات و اشارات خلق مقدّس و
منزه مشاهده شوید و در کل احوال بغنی متعال
متمسک این آیامی است که حق جلّ جلاله
بکل متوجه و کل را بطراز ذکر مزین فرموده

adorned all with the ornament of His mention. Jesus, son of Mary, upon hearing but one blessed word from the Dayspring of divine utterance, became so enkindled with the fire of love that the waters of the world could neither prevent nor extinguish it. And that word was this: "O My servant and son of My handmaiden!" And now grace hath reached such heights that He Who conversed on Sinai from the seat of the throne of Revelation makes mention of both male and female, young and old, with wondrous words of remembrance. Should anyone truly ponder this blessed word, he would spend his entire life uttering "Thine be the praise, O God of all worlds!"

عیسی بن مریم که بیک کلمه مبارکه که از مطلع بیان الهیه اصغرا نمود بنار محبت مشتعل شد اشتعالیکه میاه عالم او را منع نمود و مخمود نساخت و آنکله این بود که فرمود ای بنده من و فرزند کنیز من و حال فضل بمقامی رسیده که مکلم طور از مقر عرش ظهور ذکور و اناث و صغیر و کبیر را بدایع اذکار خود ذکر میفرماید اگر نفسی فی الحقیقه در اینکلمه مبارکه تفکر نماید تمام عمر به لک الحمد یا اله العالمین ناطق شود

67 Beseech ye God that He suffer not your ears to be defiled by the utterances of the corrupt, the aggressive, and the treacherous, nor your eyes to be barred by the allusions of the deniers from beholding the lights, that ye may hearken unto the essence of utterance and perceive the essence of light. Is there any fair-minded hearer in the world who will hear and speak the truth? Is there any just observer to be found who will behold the truth and bear witness to that which God hath witnessed? Thus hath the Tongue spoken in the midst of sorrows through what the hands of those who cast their God behind their backs and took idols for themselves as lords besides God, the Mighty, the Powerful, have wrought. The glory shining from the horizon of eternity be upon those who have turned toward the Most Great Scene with pure vision, and upon those handmaidens who have hearkened to the Call and turned unto God, the Lord of Names, on this mighty, exalted Day. End.

67 از حق بخواید آذان را باذکار مغلی و معتدین و خائنین نیالاید و ابصار را باشارات منکرین از مشاهده انوار منع نفرماید تا جوهر بیان را اصغرا نمایند و جوهر نور را ادراک کنند آیا سامع منصفی در عالم هست تا بشنود و بحق ناطق شود و آیا بصیر عادل یاف میشود تا حق را مشاهده نماید و به ما شهد به الله شهادت دهد کذلک نطق اللسان فی بحبوحه الأحران بما اکتسبت ایادی الذین نبذوا الههم و اخذوا الأصنام لأنفسهم اولیاء من دون الله المقتدر القدیر البهاء المشرق من افق البقاء علی الذین توجّهوا الی المنظر الأكبر بالبصر الأطهر و علی الاماء اللاتی سمعن النداء و اقبلن الی الله مالک السماء فی هذا الیوم العزیز المنیع انتهى

68 All praise be unto God that all the souls mentioned have attained unto the divine verses, and the ocean of utterance hath surged for each one. God willing, they shall arise to that which becometh this most great bounty and shall attain unto that which God hath willed. This evanescent servant at all times beseecheth and imploreth God that He may aid souls to recognize this most great favor that hath encompassed the world. He is verily the Mighty, the Exalted, the All-Knowing, the All-Wise.

68 الحمد لله جميع نفوس مذکوره بآیات الهیه فائز شدند و در باره هریک بحر بیان مواج انشاء الله بآنچه سزاوار این عنایت کبری است قیام نمایند و به ما اراده الله فائز شوند این عبد فانی در هر حین از حق سائل و آمل است که نفوس را بر عرفان این فضل اعظم که عالم را احاطه نموده مؤید فرماید آنه هو المقتدر المتعالی العلیم الحکیم

69 Furthermore, ye made mention of Haji Muhammad-Rida, upon him be the Glory of God. After its presentation before the Most Holy Court, these resplendent words were revealed from the Source of Command. He saith, exalted be His majesty:

69 و دیگر ذکر جناب حاجی محمد رضا علیه ۹۶ [بهاء الله] را نمودید بعد از عرض در ساحت اقدس اینکلمات مشرق از مصدر امر ظاهر و مشرق قوله جلّ اجلاله

70 In His Name, the Sanctified above all that was and that shall be

70 بسمه المقدس عما کان و ما یکون

71 O Muhammad-Qabil-Rida! By the True One! The Promise hath appeared and the Promised One hath come, proclaiming from the heart of the world: "Verily, there is none other God but Me, the All-Protecting, the Self-Subsisting! I have created

71 یا محمد قبل رضا تالله الحق قد ظهر الوعد و اتی الموعود و ينطق فی قطب العالم آنه لا اله الا انا المهیمن القیوم قد خلقت الخلق لهذا الیوم و

all things for this Day and have heralded unto them this Revelation wherein the very pebbles proclaim 'The Kingdom belongeth to the Revealer of verses' and wherein the nightingale warbleth upon the branches 'Glory be to God, the Lord of what was and what shall be!'" Among men are those who dispute the signs of God and deny His proof, and those who slander Him without clear evidence or an enlightening Book, and those who pronounce judgment against Him. Thus hath spoken the Tongue of Revelation while confined in this forbidden prison. How many learned ones have been barred from true knowledge by following vain imaginings, and how many unlettered ones have hastened to attain My choice sealed wine! This is the Day whereon the Tongue of Revelation speaketh, and that which God foretold through the tongue of His Messenger hath come to pass - the Day when mankind shall stand before the Lord of the Unseen and the Seen. Abandon all remembrances and hold fast unto this glorious and beloved Remembrance.

- 72 Say: O my God! I beseech Thee by the Revealer of Thy verses and the manifestations of Thy power in the kingdom of creation, and by Thy most excellent names and Thy most exalted attributes, to make me steadfast in this Cause whereby the earth hath been cleft and the mountains have been scattered. There is none other God but Thee, the Self-Sufficient, the Most High. O Lord! Thou seest me turning away from all else but Thee and advancing toward the Kaaba of Thy Revelation. I beseech Thee to withhold not from me the wonders of Thy bounty; then ordain for me by Thy Pen that which shall profit me in every world of Thy worlds. Verily, Thou art the Powerful over whatsoever Thou wilt, and in Thy grasp are the reins of all names. There is none other God but Thee, the All-Forgiving, the Most Generous.

- 73 Convey My greetings unto the faces of those whom God hath associated with thee, that the fragrances of glorification may attract them to God, the Peerless, the All-Informed. Say: O people! By God, the Day hath come and the Self-Subsisting calleth aloud through this Name whereby God hath subdued all that was and that shall be. Say: Beware lest the veils of them that are wrapt in veils withhold you from God, the Lord of all worlds. Cast away what is possessed by men and take what hath been vouchsafed unto you from the presence of a Mighty, Bountiful One. Thus hath the Sun of utterance shone forth from the horizon of the Tablet of your Lord, the Most Merciful. Blessed is he who hath advanced and woe unto them that turn away.

- 74 I swear by the Sun of the horizon of sanctification that divine favor hath reached such a station that the tongues of the world

بشّرتهم بهذا الظهور الذي فيه نطقت الحصى الملك لمنزل الآيات و هدر العنديل على الأغصان العظيمة لله رب ما كان وما يكون من الناس من جادل بآيات الله وانكر برهانه ومنهم من افترى عليه من دون بينة ولا كتاب معلوم ومنهم من افترى عليه كذلك نطق لسان الوحي اذ كان في هذا السجن المنوع كم من عالم منع عن المعلوم بما اتبع الظنون و كم من اتي سرع و فاز برحيتي المختوم هذا يوم فيه ينطق لسان الظهور و ظهر ما اخبر به الله بلسان الرسول يوم يقوم الناس لرب الغيب و الشهود دع الأذكار كلها و تمسك بهذا الذكر العزيز المحبوب

72 قل يا الهي اسئلك بمسخر آياتك و ظهورات قدرتك في ملكوت الانشاء و بأسمائك الحسنى و صفاتك العليا بأن تجعلني مستقيماً على هذا الأمر الذي به انشقت الأرض و نسفت الجبال لا اله الا انت الغنى المتعال اى رب تراني معرضاً عن دونك و مقبلاً الى كعبة ظهورك اسئلك بأن لا تمنعني عن بدائع جودك ثم اكتب لى من قلبك ما ينفعني فيكل عالم من عوالمك انك انت المقتدر على ما تشاء و بيدك زمام الأسماء لا اله الا انت الغفور الكريم

73 كبر من قبلى على وجوه الذين نسبهم الله اليك لتجذبهم نفحات التكبير الى الله الفرد الخبير قل يا قوم تالله قد اتي اليوم و القيوم ينادى بهذا الاسم الذي به سخر الله ما كان و ما يكون قل اياكم ان تمنعكم سبحات المحتجبين عن الله رب العالمين دعوا ما عند الناس و خذوا ما اوتيتهم به من لدن فضال قدبر كذلك اشرفت شمس البيان من افق لوح ربكم الرحمن طوبى لمن اقبل و ويل للمعرضين انتهى

74 قسم بآفتاب افق تقديس كه عنايت بمقامى رسیده كه السن عالم از ذكرش عاجز و قاصر است ولكن

are powerless and fall short of its mention. Yet, O My loved one, the people have clung to an imaginary creature of which they had and have no knowledge, and have deprived themselves of the divine oceans of grace. Supplicate ye the All-Knowing, the Powerful, with utmost humility and lowliness throughout the days and nights that He may not afflict these souls anew with vain imaginings and idle fancies. At all times a putrid odor is moving and passing, to such an extent that the Pen is reluctant to make mention thereof and shall remain so. The servant beseecheth his Lord to guard His servants from the hosts of men and vain desire, and to confirm them in that which He loveth and approveth. This is what shall profit them in this world and the next, and He verily is the All-Witnessing, the All-Informed.

- 75 Furthermore, ye had mentioned Mulla Abdul-Ghani, upon him be the Glory of God. All that ye had written was presented before the Most Holy Court. This is what shone forth from the horizon of the providence of our Lord, the Most Merciful. His word, exalted be His majesty:

- 76 In My Name, the All-Encompassing over all names

- 77 O Abdul-Ghani! Harken unto My call from the precincts of My prison. By My life! If thou wert to hear it as it should be heard, verily it would draw thee to a station sanctified by God beyond the mention of the ancients and the tidings of them that are yet to come. Make thyself ready to hearken unto the words of thy Lord, which have been sent down in such wise that from them the fragrance of the garment hath been wafted between earth and heaven. Blessed is he who heareth, whom the hosts have not deterred; and blessed is he who seeth, whom the veils have not hindered; and blessed is he who turneth, whom the rejection of the rejecters hath not frightened. When thou attainest unto the Tablet of God and its influence, turn with thy heart to the Dayspring of Names, the station from whose horizon have shone forth the lights of the countenance of thy Lord, the Master of all beings, and say:

- 78 Praise be unto Thee, O my Beloved, and glory be unto Thee, O my Heart's Desire, for having caused me to hear Thy call when I was heedless, and for making me turn to Thee when I was unmindful, and for giving me utterance when I was silent. I testify that Thou art the One Who hath power over whatsoever He pleaseth, and in Whose grasp are the reins of all things. There is none other God but Thee, the All-Forgiving, the All-Bountiful. O my Lord! Having caused me to hear Thy call, withhold me not from the outpourings of Thy days. Blessed is the air that hath been perfumed by Thy breezes, and the earth that hath been honored by Thy footsteps, and the mountain

یا حبیبی ناس نسناس موهومی را که اطلاع از او نداشته و ندارند اخذ کرده اند و از دریاهای فضل الهی خود را محروم نموده اند در لیلی و ایام از قادر علیم بکمال عجز و ابتهاج بطلبید تا این نفوس را مجدداً بظنون و اوهام مبتلا ننماید در کلّ حین رایحهء دفرا در حرکت و مرور بشأنی که قلم رغبت بذکرش ننموده و ننماید یسئل الخادم ربّه بأن یحفظ عباده عن جنود الناس و الهوی و یؤیّد هم علی ما یحبّ و یرضی هذا ما ینفعهم فی الآخرة و الأولى و انه هو الشاهد الخبیر

- 75 و دیگر ذکر جناب ملا عبدالغنیّ علیّه بهاء الله را نموده بودید آنچه مرقوم داشتید در ساحت اقدس عرض شد هذا ما اشرق من افق عنایة ربنا الرحمن قوله جلّ کبریائه

- 76 بسمی المهیمن علی الأسماء

- 77 یا عبدالغنیّ ان استمع ندائی من شطر یجنی لعمری لو تسمعه حق الاستماع انه یجذبک الی مقام قدسه الله عن ذکر الاولین و نبأ الآخرين ان استعدّ لاصغاء کلمات ربک انها زلت علی شأن تضرّع منها عرف القميص بین السموات و الارضین طوبی لسمیع ما منعه الأحزاب و لبصیر ما حجّبه السّیحات و لمقبل ما خوفه اعراض المعرضین انک اذا فزت بلوح الله و اثره ان اقبل بقلبك الی مطلع الأسماء المقام الذی اشرقت من افقه انوار وجه ربک مولی الوری و قل

- 78 لک الحمد یا محبوبی و لک الثناء یا مقصودی بما اسمعتنی ندائک اذ کنت غافلاً و جعلتني مقبلاً اذ کنت غافلاً و انطقتنی اذ کنت صامتاً اشد انک انت المقتدر علی ما تشاء و فی قبضتک زمام الأشياء لا اله الا انت الغفور الکریم ای ربّ لما اسمعتنی ندائک لا تمنعني عن فیوضات ایامک طوبی لهوآ فاز بنفحاتک و لأرض تشرفت بقدمک و لجبل مرّت علیه نسایم و حیک و لریاض تعطر من اوراد حدائق

over which have wafted the breezes of Thy Revelation, and the gardens that have been adorned by the flowers from the gardens of Thy knowledge. O my Lord! I am poor and needy, and Thou art the All-Possessing, the All-Bountiful. Behold me, then, O my God, with the glances of Thy loving-kindness, and grant me that which Thou hast ordained for Thy chosen ones, of whom Thou hast spoken in praise in Thy Books, Thy Scrolls, and Thy Tablets. O my Lord! Make me steadfast in Thy Cause, assist me in Thy service, and enable me to remain constant in my love for Thee. Verily Thou art He to Whose power and might all created things have testified, and to Whose grandeur and dominion all things possible have borne witness. There is none other God but Thee, the Most Exalted, the All-Forgiving, the All-Merciful.

عرفانک ای ربّ انا الفقير المسكين و انت
الغنيّ الكريم فانظرنی یا الهی بلحظات عنایتک ثمّ
ارزقنی ما کتبتہ لأصفیائک الذین نطقت بثنائهم
کتبک و صفحک و الواحدک ای ربّ ثبتنی
علی امرک و ابدنی علی خدمتک و وفقنی علی
الاستقامة علی حبک انک انت الذی شهدت
الکائنات بقدرتک و اقتدارک و الممکات
بعظمتک و سلطانک لا اله الا انت المتعالی
الغفور الرحیم انتہی

79 The bounty, loving-kindness, compassion and mercy of the True One, exalted be His glory and greatness, are manifest and evident from the verses sent down from the heaven of oneness. O friends of God! Know ye the value of yourselves and of these days, that ye may perchance be preserved from the arrows of Satan and the intimations of the corrupt ones. All that ye have expressed in your letter was presented at the Most Holy Court, and in supreme bounty and compassion the answer to each was revealed and sent forth, that all may receive their portion from the true, ever-flowing ocean of grace. It is requested that on behalf of this evanescent servant ye convey greetings, praise and salutations to the friends of God. God willing, may all arise to accomplish that which God loveth, and strive with utmost joy and fragrance to teach the Cause of the Beloved of the worlds. This is the divine counsel from before and after. We beseech God to assist all to serve His Cause, for without His grace none hath ever been, nor shall ever be, capable of any deed. As for your having appointed this evanescent one as your representative in visitation, in accordance with your wish, he hath at this moment turned toward the Most Holy Court and acted on your behalf in that which is the purpose of the Lord of all worlds. Blessed art thou and blessed am I.

79 فضل و عنایت و شفقت و رحمت حقّ جلّ شأنه
و عظم کبریائے از آیات منزله از سماء احدیّه
ظاهر و هویداست ای دوستان الهی قدر خود
و این ایام را بدانید که شاید از سهام شیاطین
و اشارات مغلین محفوظ مانید و آنچه آنجناب
در مکتوب خود اظهار نمودند جمیع در ساحت
امنع اقدس عرض شد و بکمال فضل و شفقت
جواب هریک نازل و ارسال شد تا جمیع از بحر
فیض فیاض حقیقی قسمت برند استدعا آنکه از
جانب این خادم فانی خدمت اولیای الهی عرض
تکبیر و ثنا و سلام برسانید انشاء الله کلّ به ما
یحبه الله قیام نمایند و بکمال روح و ریحان در
تبلیغ امر محبوب عالمیان جهد بلیع مبذول دارند
اینست وصیت الهی از قبل و بعد از حقّ میطلبیم
کل را بخدمت امرش موفق فرماید بی عنایات او
احدی قادر بر امری نبوده و نیست و اینکه این
فانی را وکیل نمودید در زیارت حسب الخواش
آنجناب در این حین بساحت اقدس توجّه نموده
بنیات آنجناب عمل نمود آنچه مقصود عالمیانست
هنیئاً لک و لی

80 After attendance, presentation and visitation, the Tongue of Grandeur spoke these words, exalted be His glory:

80 و بعد از حضور و عرض و زیارت لسان عظمت
باینکلمات ناطق قوله جلّ کبریائے

81 O Abu'l-Hasan! Praise be to God, through divine bestowals thou hast attained again and again, and hast made mention of the friends of God and His loved ones. We bear witness that thou hast mentioned their names and visited them and presented what they have wrought in the path of God, the Lord of all worlds. Reflect upon God's grace: that which all who dwell on earth sought with utmost longing and desire was

81 یا اباالحسن الحمد لله بعنايات الهیة مرّة بعد مرّة فائز
شدی و ذکر اولیای حقّ و دوستان او را نمودی
شهد انک ذکرست اسمائهم و زرت من قبلهم و
عرضت ما عملوا فی سبیل الله ربّ العالمین در
فضل الهی تفکر نما امری را که جمیع من علی
الأرض بکمال شوق و اشتیاق طالب بودند فائز

attained by none save a few, yet through His grace and mercy thou didst attain His presence and drink from the Kawthar of reunion and recognize His Day, and wert enabled to make mention of His loved ones. Each of these stations is most lofty and exalted. Strive that through the name of God and His grace thou mayest remain protected. Verily He is the Protector, the All-Knowing, the All-Informed.

نشد باو مگر معدودی و تو از فضل و رحمت او بلقا فائز شدی و از کوثر وصال اشامیدی و یومش را ادراک نمودی و موفق شدی بر ذکر احبائش این مقامات هر یک بسیار بزرگ و بلند است جهد نما تا باسم حق و عنایت حق محفوظ ماند آنه هو الحافظ العليم الخبير انتهى

- 82 This lowly one submits that several days ago a word was heard from the blessed tongue indicating the agitation of certain weak souls due to the doubts cast by the deniers and corrupters. Perhaps this has had some effect on the relatives as well. According to His command, whatever was sent to your honor, as well as to Varqa - upon him be the Most Glorious Beauty of God - and some friends in the Land of Ta, should be gathered so that the friends of God may observe. Verily He is the Commander, the All-Wise. And if a copy thereof be given to Mulla Raj - upon him be the Glory of God - it would be most pleasing. The Glory be upon thee and upon those who heed the counsel of their Lord and who have drunk the wine of steadfastness in the Cause of God, the Mighty, the Wondrous.

82 عرض فانی آنکه چند یوم قبل کلمهائی از لسان مبارک اصغا شد که مشعر بود بر اضطراب بعض نفوس ضعیفه از شبهاتی که معرضین و مغلین القا نموده اند شاید در اقربا هم فی الجمله اثر نموده باشد حسب الامر باید آنچه بآنجناب ارسال شد و همچنین بجناب ورقا علیه بهاء الله الابهی و بعضی اولیا در ارض طاء جمع شود تا دوستان الهی مشاهده نمایند آنه هو الامر الحکیم و اگر صورت آن بجناب ملا رج علیه بهاء الله هم داده شود بسیار محبوبست البهاء علیک و علی من سمع نصیح المولی و علی الذین شربوا رحيق الاستقامه فی امر الله العزيز البديع

- 83 The servant 14 Sha'ban 1298

83 خادم فی ۱۴ شعبان سنة ۱۲۹۸

BLIB_Or15727b.161, BRL_DA#383,
AQA6#243 p.155, ABDA.015-017x,
PYB#052 p.01x, MSHR2.202x

BH00119

To: Aqa Mirza Asadullah

Date: 1298-08-14 [1881-Jul-12]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise be unto my Lord - praise that transcendeth all that this servant possesseth - for He hath caused the river of His mercy to flow from the Supreme Pen and through His most exalted Word hath summoned all created things to the ultimate goal and the highest summit. Through Him did He take, and through Him did He give. By His fire was the Tree of Sinai set ablaze, and by the light of His divine manifestation was the mountain reduced to dust and Moses struck down. By His

1 بسم ربنا الأقدس الأعظم العلی الابهی

2 حمد مقدس عن کل ما عند الخادم مولائی را لایق و سزااست که فرات رحمتش را از قلم اعلی جاری فرمود و بکلمه علیا اهل انشاء را بغایه قصوی و ذروه اولی دعوت نمود باو اخذ نمود و باو عطا فرمود از نارش سدره طور مشتعل و از انوار تجلیات نورش جبل مندک و کلیم منصعق بیک ندایش جمیع اشیاء منادی و بیک

single call were all things made to cry out, and by His single name were all the Messengers of the world guided aright. At times He concealed, and at times He revealed. May the souls of all the worlds be a sacrifice unto His concealment and His revelation! Glory be unto Him, glory be unto Him! Though sorrows march before His face and grief follows behind, He speaketh both night and day that which a single letter thereof surpasseth all that is visible and invisible. He hath manifested and caused to appear that which hath struck down with awe all who are in the heavens and on earth, save them who were embraced by the outpourings of their Lord and were delivered by the hand of His power that holdeth sway over all things, be they great or small.

- 3 Glorified art Thou, O Thou through Whose Name the rivers have flowed, the fruits have appeared, and distinction hath been made between the righteous and the wicked! I beseech Thee by the Name which Thou hast made the key to the doors of Thy knowledge and wisdom, and the sun in the heaven of Thy manifestation and power, to assist Thy loved ones to glorify Thee and serve Thy Cause. O Lord! Thou seest them hastening to Thy lands and realms to manifest Thy sovereignty and promote Thy Cause. O Lord! I implore Thee by Thy Most Exalted Self to make them as one word and a celestial melody, then through them, O my God, attract the hearts of Thy servants and creatures. Make them among those whom the manifestations of the world have not prevented from arising to serve Thee, nor the clamor of nations from turning to Thy horizon. O Possessor of might and Sovereign of power! Through them shatter the idols which the people of the Furqan and the Bayan have carved with the hands of idle fancies and vain imaginings.

- 4 Thou art He, O my God, before Whose manifestations of power the very essence of power hath bowed down, and before Whose revelations of might the very reality of strength hath submitted. Thou art He to Whose greatness all things have testified, and to Whose loftiness, elevation and glory every letter hath borne witness. O Lord! Thou seest Thy loved ones among the most wretched of Thy creation, and Thy chosen ones amidst the most rebellious of Thy servants. Every day there befalleth them what hath not befallen Thy chosen ones of old. They hear, yet remain silent in compliance with what Thou hast commanded them in Thy Book, such that they refrain from objecting to the servants even when the clouds of hatred rain down upon them the arrows of tribulation from the enemies of Thy Self. O Lord! Aid them through the wonders of Thy

اسمى رسل عالم مهتدى وقتى ستر نمود و هنگامى اظهار فرمود ارواح العالم لستره القداء و لاطهاره القداء سبحانه سبحانه مع انّ الأحران تمشى امام وجهه و الهموم عن ورائه ينطق فى الليالى و الايام بما لا يعادل بحرف منه ما فى الظاهر و الباطن قد ظهر و اظهر ما انصعق عنه من فى السموات و الأرض الا من احاطته فيوضات ربه و انقذته يد قدرته المهيمنة على كل صغير و كبير

- 3 سبحانه يا من باسمك جرت الأنهار و ظهرت الأثمار و فصل بين الأخيار و الأشرار اسئلك بالاسم الذى جعلته مفتاحاً لأبواب علومك و عرفانك و شمساً لسماء ظهورك و اقتدارك بأن تؤيد احبتك على ذكرك و خدمة امرك اى رب تراهم سارعين الى بلادك و ديارك لاطهار سلطنتك و تبليغ امرك اى رب اسئلك بنفسك العليا بأن تجعلهم كلمة واحدة و رنة ملكوتيه ثم اجتذب بهم يا الهى افئدة عبادك و يرتك ثم اجعلهم من الذين ما منعهم ظهورات العالم عن القيام على خدمتك و لا ضوضاء الأمم عن التوجه الى افقك يا مالك القدرة و سلطان الاقتدار كسر بهم الأصنام التى نخوتها اهل الفرقان و البيان بأبداى الظنون و الأوهام

- 4 انت الذى يا الهى سجدت كينونة القدرة لظهورات قدرتك و خضعت حقيقة القوة لدى بروزات اقتدارك انت الذى شهد كلشئ لعظمتك و كل حرف لعلوك و سموك و ارتفاعك اى رب ترى احبتك بين اشقياء خلقك و اصفياك بين طغاة عبادك يرد فى كل يوم عليهم ما لا ورد على اصفياك من قبل يسمعون و لا ينطقون اتباعاً بما امرتهم به فى كتابك بحيث منعهم عن التعرض على العباد و لو يطر عليهم غمام البغضاء سهام البلاء من اعدى نفسك اى رب فانصرهم ببدايع نصرك ثم احفظهم عن كل ما يكرهه رضائك

help, and preserve them from all that is repugnant to Thy good-pleasure.

- 5 O Lord! Thou seest them turning toward Thee and gazing at Thy horizon. Ordain for them from the Pen of Thy decree that which will exalt them in every world of Thy worlds and draw them nearer to Thee in all conditions. Verily, Thou art the Almighty, the Hearer, the Answerer. There is none other God but Thee, the Ordainer, the Giver, the Forgiving, the Generous.

5 اى ربّ تراهم مقبلين اليك وناظرين الى افقك
قدّر لهم من قلم تقديرك ما يرفعهم في كلّ عالم
من عوالمك و يقربهم في كلّ الأحوال اليك
انك انت المقتدر السامع المجيب لا اله الا انت
المقدّر المعطى الغفور الكريم

- 6 I pray, I send My peace, I glorify and I extol the words of Thy Scriptures and the letters of Thy Books through which, by Thy bounty and favor, the horizons of the heavens of detachment were illumined, and through which the suns of steadfastness shone forth in honor of Thy greatness and sovereignty. They are those of whom every book hath spoken in praise and glory, and every tongue hath proclaimed their loftiness and acceptance. They are those whom the gestures of creation did not prevent from soaring in the atmosphere of Thy nearness, nor did the manifestations of princes hinder from drawing nigh unto the horizon of Thy Revelation. They have cast aside the world and circled round the Most Great Name through which the Hidden Mystery and the Treasured Secret were revealed. These are Thy friends and chosen ones upon whom the Concourse on High and the dwellers of Paradise, and those who circle round the Throne at eventide and at dawn, send their blessings.

6 اصلي واسلم واكبر واجمد على كلمات صفك
و حروفات كتبك الذين انارت بهم آفاق
سموات الانقطاع بجودك و الطافك و بهم
اشرفت شمس الاستقامة لعظمتك و سلطانتك
هم الذين نطق كلّ كتاب بذكرهم و ثنائهم و
كلّ لسان بعلوهم و اقبالهم هم الذين ما منعهم
اشارات الخلق عن الطيران في هواء قربك ولا
ظهورات الأمراء عن التّقرّب الى افق ظهورك
قد نبذوا العالم و طافوا حول الاسم الأعظم
الذي به ظهر الغيب المكنون و الكنز المخزون
اولئك اوليائك و اصفياك تصلّين عليهم الملائكة
الأعلى و اهل الفردوس و الذين يطوفون العرش
في العشي و الاشرار

- 7 And furthermore, O beloved of my heart, the letters of your missive caused Me to hear the cooing of the Dove that warbled upon the branches of the Tree of God's love. When I recognized and heard this, rapture and attraction seized Me, and I turned toward the Most Exalted Goal until I was present and laid before His Countenance what was therein. Then did the Ancient Beauty turn toward this evanescent one and spoke that which diffused the fragrance of grace throughout the world. He said, exalted be His glory: In My Name, the All-Compelling, the Self-Subsisting.

7 و بعد يا حبيب فؤادي قد اسمعتني حروفات
كاتبكم هدير الحمامة التي هدرت على اغصان سدرّة
محبة الله قلباً عرفت و سمعت قد اخذني الجذب
و الانجذاب و قصدت المقصد الأعلى الى ان
حضرت و عرضت ما فيه لدى الوجه اذا توجه
الى الفاني وجه القدم و نطق بما تضوع به عرف
الفضل بين العالم قال جلّ كبريائه بسمي المهيمن
القيوم

- 8 We have remembered thee and sent thee diverse Tablets, every letter of which speaketh of My grace and favor unto thee and maketh mention of what thou hast wrought in the path of God, the Lord of all worlds. Thou art he who hath traversed the lands and countries to proclaim the Cause of thy Lord, the Mighty, the All-Wise. Be thou ablaze with the fire of the Word of God, that thou mayest guide souls to this luminous horizon. Beware lest the coldness of those who have veiled themselves in the days of God, denied His proof and disbelieved in His signs when He came with the kingdom of names upon the clouds of

8 قد ذكرناك و ارسلنا اليك الواحاً شتى و نطق
كلّ حرف منها بفضلي و عنايتي لك و ذكر ما
عملته في سبيل الله ربّ العالمين انت الذي درت
البلاد و طفت الديار لاظهار امر ربك العزيز
الحكيم كن مشتعلًا بنار كلمة الله على شأن تهدي
النفس الى هذا الأفق المنير اياك ان توقّفك
برودة الذين احتجبوا في أيام الله و انكروا برهانه و
كفروا بآياته اذ اتى على سحب القضاء بملكوت

destiny with manifest sovereignty, cause thee to falter. Be thou vocal in My remembrance, turning to My horizon and holding fast to My firm cord. Grieve not for what thou hast heard from those who have denied God and His signs, and who have clung to that which the followers of the Qur'an clung to before. Rather, We find them more veiled than all other sects. To this testifieth He Who speaketh on this Day of God: "Verily, I am the Manifest, the Commanding, the All-Knowing."

الأسماء و سلطان مبین کن ناطقاً بذکری و مقبلاً
الى افق و متمسکاً بجلی المتین لا تحزن عما سمعت
من الذین کفروا بالله و آیاته و تمسکوا بما تمسک
به اهل الفرقان من قبل بل زہم احجب منکل
الأحزاب یشہد بذلك من ینطق فی يوم الله بانى
انا الظاهر الامر العليم

- 9 Consider those who deemed themselves the most exalted of people and counted themselves among the saved community - how with but a slight test they were found more rebellious and transgressing than all the sects of the earth. Say: O friends! By the sun of the horizon of divine knowledge, this Wronged One hath had and hath no purpose save the salvation of mankind. At a time when all kings and subjects arose in opposition, this Wronged One summoned all on earth to the Most Exalted Horizon with the loudest call and guided them to the straight path.
- 9 تفکر در نفوسیکہ خود را اعلی الخلق میدانستند و از فرقهء ناجیہ میشمردند نمائید کہ باندک امتحانی اغوی و اطفی از جمیع احزاب ارض مشاهده شدند بگو ای دوستان قسم بآفتاب افق سماء علم الہی کہ بظلمت جز نجات خلق مقصودی نداشته و ندارد در احیانیکہ جمیع ملوک و مملوک بنعادت قیام نمودند این مظلوم بأعلی الداء من علی الأرض را بافی اعلی دعوت نمود و بصراط مستقیم ہدایت فرمود
- 10 Observe how the veils and clouds of glory that deprived people from the Self-Sufficient, the Most High, were rent asunder by the arm of power and might and the hands of authority. Now it is seen that the people of Bayan have freshly clung to former conjectures and the fancies of false souls. Say: O friends of God! Arise for God and in His path, that perchance ye may preserve the souls on earth from existing idols and limited fancies, until they behold themselves free and detached through divine grace. God willing, they shall gather mankind beneath the shade of a single Word and shall behold the outward and inward clad in one garment.
- 10 در حجاب و سبحات جلال کہ ناس را از غنی متعال محروم نمود ملاحظہ نما کہ چگونه بذراعی قدرت و قوت و ابدی اقتدار خرق شد حال مشاهده میشود کہ اهل بیان تازہ تمسک بظنونات قبل و اوہام نفوس کاذبہ نموده اند بگو ای اولیای حق لله و فی سبیل الله بر امر قیام نمائید کہ شاید نفوس ارض را از اصنام موجودہ و اوہام محدودہ حفظ کنید تا خود را بنایت الہی فارغ و آزاد مشاهده نمایند انشاء الله بعنایت حق خلق را در ظل کلمہء واحدہ جمع کنند و ظاہر و باطن را در یک قیص مشاهده نمایند
- 11 Say: O people of the Bayan! Fix your gaze upon this Word, which is of the pearls of the ocean of divine knowledge, and ponder it: Until ye recognize the falsehood of the past, ye shall not testify to the truth of today and shall remain deprived of the ocean of truthfulness. God, with perfect grace and kindness, offereth counsel and commandeth that which causeth the exaltation and elevation of His Cause. O ye essences! Today is the day of testing and the day of supreme profit. Waste not the moments which are more precious than red sulphur, and strive to manifest that which beseemeth and behooveth man.
- 11 بگو ای اهل بیان باینکہ کہ از لآلی بحر علم الہی است ناظر باشید و در او تفکر نمائید و آن اینست تا بر کذب قبل آگاهی نیاید بر صدق امروز گواہی ندهید و از دریای راستی محروم مانید حق بکمال عنایت و شفقت نصیحت میفرماید و بآنچہ سبب علو و سمو امر الله است امر مینماید ای جوہریان امروز روز امتحان و روز ربیع اعظمست اوقات کہ اعتر از کبریت احمر است ضایع میکنید و باظهار ما ینبغی للانسان و یلیق لہ جہد نمائید
- 12 O Asad! O thou who gazest upon the One, the Peerless! Observe how distant are the people of the Bayan, as though they had not attained even a drop from the Kawthar of inner meanings. They have newly purposed to build a region with fingers
- 12 یا اسد یا ایہا الناظر الى الفرد الأحد مشاهده کن اهل بیان چہ قدر بعیدند گویا بقطرہئی از کوثر معانی فائز نشده اند تازہ ارادہ نموده اند بانامل کذب و بغضا ناحیہ تعمیر نمایند و مطالع

of falsehood and hatred, to establish sources of vain imaginings, and are freshly occupied with arranging first and second Imams. Have they not reflected upon the power of God, how He rent asunder the veils of the people and made manifest the falsehood of that which was in the hands of the transgressing and rebellious faction? For years they clung to an imaginary place, an imaginary person, and imaginary matters. Then, when the Hand of Power in this Revelation rent asunder the veils, they witnessed with their outward eyes that all which had been spoken before was bereft of truth and devoid of sincerity. Nevertheless, they have once again become afflicted with delusions greater than before. Break the idols of fancy and vain imaginings in the name of thy Lord! Thus doth the Lord of all names command thee. Verily, He is the All-Powerful, the Almighty.

- 13 Beseech ye the True One to sanctify your ears from that which is with the veiled ones among the people of the Bayan and the Furqan, that perchance they may attain unto this Call which is more delicate than a breeze, more subtle than spirit, and sweeter than divine protection. Should anyone contemplate with justice and fairness that blessed word which was mentioned as the pearls of the divine ocean of knowledge, he would observe those imaginary souls to be as earthworms. Every person possessed of smell findeth in their words a most foul odor, to this beareth witness the Lord of Names and Creator of Heaven.

- 14 Say: This is the Day of God, wherein none is mentioned save Him. Where is the station of this most holy, most exalted Day compared to the utterances of those remote, veiled, and imaginary souls? Say: By God! He heareth not your words nor walketh in your way. He hath appeared and made manifest His straight Path. Blessed is he who hath turned unto Him, and woe unto them that turn away. Glory be to him who hath believed in the Glory of God, detached from all who are in the heavens and the earth.

- 15 Say: O earthworms! If ye turn away from this horizon, to what horizon will ye turn? And if ye deny these manifest verses, these evident proofs, these shining testimonies, and these perfect words, by what proof are ye able to establish any matter? This is not the station of vain imaginings - the Sun of certitude is shining and the ocean of knowledge is surging. Say: O people of the Bayan! Ye were not and are not aware of the Source of the Cause. Be fair, open your eyes, that perchance ye may become aware and attain the ornament of acceptance. That which is lost today, ye were not and shall never be able

اوهای معین کنند و تازه در ترتیب امام اول و دوم مشغولند آیا تفکر نمودند در قدرت حق که چگونه حجاب خلق را خرق فرمود و کذب آنچه در دست فتنه طایفه باغیه بود ظاهر و هویدا نمود سالها بحل موهوم و نفس موهوم و امورات موهومه متمسک و متشبث بودند و بعد که بد قدرت در این ظهور حجاب را خرق نمود و ببصر ظاهر مشاهده نمودند که آنچه از قبل گفته شده از حقیقت محروم بوده و از صدق عاری مع ذلک مجدداً باوهاماتی اعظم از قبل مبتلا گشته اند کسر باسم ربک اصنام الظنون و الاوهام کذلک یا مَرک مالک الانام انه هو المقتدر القدیر

- 13 از حق بخواید آذان را از آنچه نزد محتجبین اهل بیان و فرقانست مقدس نماید که شاید باین ندا که ارق از نسیم و الطف از روح و احلی از ظلم محبوبست فائز شوند اگر نفسی به عدل و انصاف در انکله مبارکه که باسم لآلی بحر علم الهی ذکر شد تفکر نماید آن نفوس موهومه را پیمانه خراطین مشاهده میکند بجد کل ذی شم من کلماتهم رایحه دفرا یشهد بذلک مولی الاسماء و فاطر السماء

- 14 بگو امروز یوم الله است لا یذكر فيه الا هو کجاست مقام این روز امنع اقدس و گفتار آن نفوس بعیده محتجبه موهومه قل تالله انه لا یسمع کلماتکم و لا یشی فی طرفکم قد ظهر و اظهر صراطه المستقیم طوبی لمن اقبل الیه و ویل للبعرضین البهآء لمن آمن بالبهآء منقطعاً عن فی السموات و الارضین

- 15 بگو ای خراطین اگر از این افق اعراض نمائید بچه افقی توجه کنید و اگر این آیات باهرات و حجج ظاهرات و بینات مشرقات و کلمات تامات را انکار کنید بچه بینه بر اثبات امری قادرید اینقام اوهام نیست شمس یقین مشرقست و بحر علم موج بگو ای اهل بیان از مبدء امر مطلع نبوده و نیستید انصاف دهید و بصیر بگشائید شاید آگاه شوید و بطراز قبول فائز گردید آنچه امروز فوت شود قادر بر تدارک آن نبوده و نخواهید بود هذا ما نطق به الحق من قبل و فی هذا الحین

to recover. Thus hath spoken the True One before and in this moment.

- 16 Today the Mother Book speaketh. Eyes and ears must be sanctified from what they have seen and heard, that they may receive their portion and share of this supreme bounty and profound favor. Verily, He hath spoken the truth. Blessed is every hearing and seeing one. Praise be to God, the Powerful, the Counselor, the Compassionate, the All-Informed.
- 17 God willing, your honor will at all times be confirmed in mentioning and expressing the Cause of the Beloved of all creation. Concerning what you wrote about arriving in the Land of Sad and attaining the blessing of visiting the two Luminous Lights, upon them be the Glory of God and His mercy - truly this is a blessing not vouchsafed to everyone, and this servant, with both outer and inner tongue, uttereth and mentioneth "Would that I were with your honor!" Alas that this evanescent servant did not attain to that which was befitting and worthy of the Divine days. How pleasing and delightful for your honor!
- 18 Concerning what you wrote about the affairs of the Sultanu'sh-Shuhada (King of Martyrs), may my spirit be a sacrifice unto him - God willing you will be assisted in that which is beloved of God. The most beloved of all things in the sight of God has been and is to manifest love and service to the King of Martyrs and his kindred. The veils of glory have prevented the eyes of the world from beholding the fruits of deeds - otherwise, by God's life, the wolves and serpents in deserts and wilderness would cry out "Oh, woe unto us!" They committed such a grievous wrong, yet remain in utter heedlessness, occupied in these numbered days with ornaments of wealth and words. In gatherings and assemblies they mention and lament the martyrdom of past saints, unaware that the King of Saints wails and laments due to the cruelty of those wretches. The lamentation of Noah, the affliction of Job, the anguish of Zachariah, and the cry of the chosen ones were due to the oppression of such heedless souls and their like. May the True One, exalted be His glory, grant insight and bestow a portion from the ocean of justice.
- 19 Regarding what you wrote about the friends being newly enkindled by the fire of the Word and engaged in the remembrance of God - God willing, through the grace of His chosen ones, may they ever be adorned with praise and glorification of the Lord of Names. This evanescent servant beseeches the True One, exalted be His glory, to increase your confirmations at every moment so that all deeds, actions and words may be witnessed and heard as one. O people of the world! By God, the Truth has come - the Lord of Eternity has appeared with the
- امروز امّ الکتاب ناطق است باید ابصار و آذان از آنچه دیده و شنیده مقدّس شود تا از این فضل عظیم و لطف عمیم قسمت برد و نصیب بردارد آنّه نطق بالحقّ طوبی لكلّ سامع بصیر الحمد لله المقتدر التّامع المشفق الخبیر انتهى
- 17 انشاء الله آنجناب در کلّ احوال به ذکر و بیان در اظهار امر محبوب امکان مؤیّد باشند اینکه مرقوم داشته یودید بارض صاد وارد شدید و زیارت نورین نیرین علیهما بهاء الله و رحمته فائز گشتید فی الحقیقه این توفیقی است که نصیب هر کس نشود و اینبعد بلسان ظاهر و باطن به یالیت کنت مع حضرتک ناطق و ذاکرا فوسوس که این خادم فانی بآنچه لایق و سزاوار ایّام الهی بوده و هست فائز نشد هنیئاً لجنابک و مرثیاً لحضرتک
- 18 و اینکه در باره امورات حضرت سلطان الشّهداء روحی فداه مرقوم داشتید انشاء الله بما یحبّه الله موفق شوید و احبّ اشیاء عند الله اظهار محبت و خدمت به سلطان الشّهداء و بستگان او بوده و هست چشم عالم را سبحات جلال از مشاهده اثمار اعمال منع نموده و الا لعمر الله ذنب و رقشا در صحاری و براری و بوادی به واحسرة علینا ناطق امر بلین بزرگی را ارتکاب بودند و مع ذلک در کمال غفلت در ایّام معدوده بزخارف مال و اقوال مشغول و در مجالس و جوامع شهادت اولیای قبل را ذکر مینمایند و نوحه میکنند غافل از اینکه سلطان اولیا از ظلم آن اشقیاء به ناله و نوحه مشغول است نوحه نوحه نوح و ضرّ ایوب و کرب زکریّا و صبیحه اصفیا از ظلم این نفوس غافله و امثال آن بوده حقّ جلّ جلاله بصر عطا فرماید و از بحر انصاف قسمت عنایت نماید
- 19 و اینکه در باره دوستان مرقوم داشتید که مجدداً بنار کلمه مشتعل گشتند و یذکر حقّ مشغولند انشاء الله از عنایت اولیای حق لازال بطراز ذکر و ثنای مالک اسماء مزین باشند از حقّ جلّ جلاله این خادم فانی آمل است که در کلّ آن بر تأیید آنجناب بیفزاید تا جمیع افعال و اعمال و اقوال ورداً واحداً مشاهده شود و اصغاً گردد و

Most Great Name, and with Him is that which was with all the Messengers. Blessed is he who has turned unto Him; woe to the heedless ones.

هو يا ملاً العالم تالله الحق قد اتى مالک القدم
بالاسم الأعظم ومعہ ما عند الرّسل کلّهم طوبی
لمن اقبل ویل للمعرضین

- 20 O beloved of my heart and he who is mentioned before my Lord! The Cause is most mighty and the people are most heedless. Skilled physicians are needed so that chronic diseases may be cured by the holy breaths. Some time ago this blessed and decisive Word shone forth from the horizon of the mouth of the will of the Lord of Oneness - exalted be His glory: "This is a most great and wondrous Day, for He hath appeared in the garment of 'He' speaking as the manifest 'I'."

20 یا حبیب قوادی و المذکور عند ربّی امر بسیار
عظیمست و ناس بسیار غافل اطباءی حاذق
لازم تا امراض مزمنه از انفس مبارکه رفع
شود چندی قبل اینکلمه مبارکه محکمہ از افق
فم اراده مالک احدیہ اشراق نمود قوله جلّ
کبریائہ امروز روزیست بسیار بزرگ و عجیب
چه کہ هو در قیص انا ظاهر و مکنون بانا
المشهود ناطق انتہی

- 21 Would that the people of the Bayan, who like the people of the Furqan count themselves among the saved, would reflect on the greatness of this Day! Have they not heard the cooing of the Dove of the Furqan and the warbling of the Nightingale of the Bayan? Or have they not attained to that which God revealed in previous Books? They speak that from which the Books of God, the Protector, the Self-Subsisting, dissociate themselves.

21 ای کاش اهل بیان کہ بمثابة اهل فرقان خود
را فتنہ ناجیه میشمردند در عظمت این یوم تفکر
مینمودند آیا تغردات حمامہ فرقان را نشنیدند
و آیا هدیر عندلیب بیان را استماع نمودند و یا
باصغای ما انزلہ الله فی کتب القبل فائز نشدند
یتکلمون بما تبیرہ منہم کتب الله المہيمن القیوم

- 22 Regarding what you wrote about intending to travel to the land of N and J - this matter is most praiseworthy. The journeys of God's chosen ones to cities and villages for teaching God's Cause, protecting the believers, and guiding His servants have been and are beloved, nay, essential. From time to time, one who truly speaks for God's sake and gazes toward God should journey to certain lands including A and R and N and J and Q and M and their surroundings. He guides whom He wishes to a straight path. Most of the people of the Bayan had and have no knowledge of the foundation of this Cause. They cling to falsehood and are deprived of truth. This servant begs God to guide all and grant them sustenance from the fruits of the Tree of Faithfulness. Verily, He is the Ordainer, the Generous.

22 و اینکه مرقوم داشتید کہ اراده توجّه بارض ن
و جیم است اینفقرہ بسیار محبوبست توجّه اولیای
حقّ در مداین و قری لأجل تبلیغ امر الله و حفظ
نفوس مؤمنه و هدایت عباد محبوب بوده و هست
بلکہ لازمست در هر چندی نفسی کہ فی الحقیقہ
الله ناطق است و الی الله ناظر ببعض اراضی از
الف و را و ن و جیم و ق و میم و حوالی آن
توجّه نماید آنہ یدہی من یشاء الی صراط مستقیم
اکثر از اهل بیان اطلاع از اصل این امر نداشته
و ندارند بکذب متشبّثند و از صدق محروم این
خادم از حقّ سائل کہ کلّ را هدایت نماید و از
اثمار سدرہ وفا روزی عطا فرماید آنہ هو المقدّر
الکریم

- 23 Until this point the answer to that eminent one's letter dated the 12th of Rabi'u'th-Thani has been submitted, and subsequently the exalted letter dated the 27th of Rabi'u'th-Thani brought joy to this evanescent one's heart. God willing, may this love and kindness ever remain constant and enduring. The remembrance of the friends is auspicious to the Friend. After perusal, it was presented in the Most Holy Court and all of it was submitted. This answer was revealed from the Kingdom of Utterance - exalted be His grandeur:

23 تا اینقام جواب دستخطّ آنجناب کہ تاریخ آن
۱۲ ربیع الثانی بود عرض شد و بعد دستخطّ
عالی کہ ۲۷ ربیع الثانی تاریخ آن بود فرج بخش
خاطر اینفانی گشت انشاءالله این محبت و عنایت
همیشہ باقی و برقرار باشد یاد یاران یار را میمون
بود و بعد از اطلاع در ساحت اقدس حاضر
و تمام آن عرض شد اینجواب از ملکوت بیان
نازل قوله جلّ کبریائہ

- 24 In My Name, the Most Mighty, the Most Great

24 بسمی الأعزّ الأعظم

- 25 Glorified be He Who hath appeared with the truth and hath manifested what He desired by a command from His presence. He, verily, is the Protector, the Self-Subsisting. The ears have been blessed by hearkening to the call of the All-Merciful, and the eyes have been solaced by beholding the praised station. Yet behold the people and their paucity of understanding - they turn away from God while saying "We are turned towards Him." The Tongue of Grandeur hath judged them as liars when He came with the truth and spoke: "There is none other God but I, the Truth, the Knower of the unseen." They have disputed the verses and proof of God while saying "We believe in Him Who appeared before." Thus have their souls seduced them, and they understand not. Say: By God, He Whom ye claim at all times doth circle round the House and lamenteth because of your oppression, while ye perceive it not.
- 25 سبحان من ظهر بالحقّ و اظهر ما اراد امراً من عنده انه هو المهيمن القيوم قد فازت الاذان باصغاء نداء الرحمن و قرّت الابصار بالنظر الى المقام المحمود فأنظر الناس و قلّة عقولهم يعرضون عن الله و يقولون انا مقبولون قد حكم بكذبهم لسان العظيمة اذ اتى بالحقّ و نطق الله لا اله الا انا الحقّ علام الغيوب قد جادلوا بآيات الله و برهانه و يقولون انا آمنّا بمن ظهر من قبل كذلك سوّلت لهم انفسهم و هم لا يفقهون قل تالله انّ الذي يدّعون في الليالي و الايام انه يطوف حول البيت و ينوح من ظلمكم و انتم لا تشعرون
- 26 Say: O people of the Bayan, be fair in what hath appeared and become manifest from the horizon of possibility, and follow not vain imaginings and idle fancies. Turn unto Him with radiant faces and illumined hearts that ye may find what Moses found on Sinai and the Beloved found in the frequented House. Say: He needeth not the books of the world to prove His Cause. To this hath testified the Lord of nations Who came and gave glad tidings to all of this Name whereby every lofty mountain was crushed to dust. Cast behind you your vain imaginings and shatter the idols by the name of your Lord, the Glorious, Whose greatness hath been attested by the Books of God, the Sovereign of existence.
- 26 قل يا ملأ البيان ان انصفوا فيما ظهر و لاح من افق الامكان و لا تتبعوا الأوهام و الظنون ان اقبلوا اليه بوجهه بياضاً و قلوب نوراء لتجدوا ما وجد الكليم في الطور و الحبيب في البيت المعمور قل انه لا يحتاج في اثبات امره بكتب العالم قد شهد بذلك مولى الأمم الذي اتى و بشر الكل بهذا الاسم الذي به نسف كلّ جبل مرفوع دعوا الأوهام عن ورائكم و كسروا التماثيل باسم ربكم الجليل الذي شهدت بعظمته كتب الله مالک الوجود
- 27 O people of the Bayan! Present yourselves before the All-Merciful and ponder on that which hath been sent down in truth. He will guide you to the supreme horizon. To this doth testify He with Whom are the mysteries of what hath been and what shall be. Fear God, and invalidate not the truth through your desires, and believe not every speaker whom prejudice hath kept back from this Stream which hath flowed from the Pen of God, the Lord of the seen and the unseen. Reflect upon God's proofs and signs, then be fair, and follow not every rejected impostor. By God! He hath appeared like the sun at high noon. Blessed is the eye that hath turned toward Him and beheld, and woe unto every heedless one who is veiled. Thus have We mentioned thee that thou mayest mention the people, that haply they may abandon what they possess and take what hath been sent down from God, the Protector, the Self-Subsisting.
- 27 يا ملأ البيان اجعلوا محضركم بين يدي الرحمن و تفكّروا فيما نزل بالحقّ انه يهديكم الى الأفق الأعلى يشهد بذلك من عنده اسرار ما كان و ما يكون خافوا الله و لا تدحضوا الحقّ بأهوائكم و لا تصدّقوا كلّ قائل منعه الحميّة عن هذا الفرات الذي جرى من قلم الله مالک الغيب و الشهود تفكّروا في حجج الله و آثاره ثم انصفوا و لا تتبعوا كلّ مفتر مردود تالله انه ظهر كالشمس في وسط الزوال طوبى لعين اقبلت و رأت و ويل لكلّ غافل محجوب كذلك ذكرناك لتذكر الناس لعلّ يدعون ما عندهم و يأخذون ما نزل من لدى الله المهيمن القيوم
- 28 The Truth hath shone forth as the sun from the horizon of the heaven of grace, yet the disease of vain imaginings hath prevented eyes from beholding it. The Call hath been raised
- 28 حقّ بمثابه آفتاب از افق سماء فضل مشرق ولكن ابصار را رمد اوهام از مشاهده منع نموده و ندا بشأنی مرتفع که ذکر آن ممکن نه ولكن

to such a degree as cannot be mentioned, yet the ears have been deprived thereof through the assaults of selfish desires. All utterance hath been and is dependent upon the word of acceptance, and He Who revealed it declareth: "I am the first to worship Him." Behold ye the greatness of this Cause!

آذان را نوازل اغراض محروم ساخته جميع بيان يكلمه قبول معلق بوده و هست و منزل آن بآنا اول العابدین ناطق مشاهده در عظمت این امر نمائید

- 29 The heedlessness of the servants and the turning away of the people of the Bayan are among the ordained matters. This Most Great, this wondrous Cause is unprecedented in all respects; past and future examples cannot comprehend it. Consider the heedlessness of these veiled souls! If they deny this Most Great, Most Exalted and Most Wondrous Cause, by what proof do they establish the truth of what came before and what came even before that? A one-year-old child of this Revelation is mightier than all the peoples.

29 و غفلت عباد و اعراض اهل بیان از امورات محتومه است این امر اعظم بدیع است از جميع جهات لا تدرکه امثال القبل و البعد ملاحظه در غفلت این نفوس محتجبه نمائید اگر این امر اعظم اذیع را تکذیب کنند بچه برهان امور قبل و قبل قبل را ثابت مینمایند طفل یکساله این ظهور اقوی است از کل ملل

- 30 Say: Look ye in the Books of God that ye may recognize that from which ye have been veiled. He, verily, is the Counsellor, the Sincere, the Evident, the Kind, the Generous. Efface all that ye have heard and seen, and fix your gaze upon that which hath been sent down from the Kingdom of God's knowledge. By the life of God! Then will His straight path and the lights of His Great Name become manifest unto you.

30 قل انظروا فی کتب الله لتعرفوا ما منعم عنه انه لهو الواعظ الناصح المبين المشفق الكريم جميع آنچه شنیده و دیده اید محو کنید و در آنچه از ملکوت علم الهی نازل شده نظر نمائید لعمر الله اذا يظهر لكم صراطه المستقیم و انوار اسمه العظیم

- 31 Say: The Truth hath never waited and waiteth not for anyone's belief, and the Books before the Bayan and others have testified to and foretold the turning away of the people. O Asad! O thou who gazest upon the One, the Single! It behooveth thee to beseech God night and day to aid His weak servants who have cast aside the Most Great Ocean and have hastened, turning away from it towards the pool.

31 بگو حق منتظر ایمان احدی نبوده و نیست و کتب قبل از بیان و غیره بر اعراض خلق گواهی داده و اخبار کرده یا اسد یا ایها الناظر الی الفرد الأحد لك ان تسئل الله فی اللیالی و الايام بأن یؤید عباده الضعفاء الذین نبذوا البحر الأعظم و اعرضوا عنه مسرعین الی الغدیر

- 32 I swear by the Sun of the horizon of sanctification that the people of the Bayan appear more veiled than the people of the Furqan. After all exertions and the rending of veils, it is observed that this people cling to, hold fast to, and utter the same words which that rebellious and insolent group before them spoke. A hundred thousand pities that ears should be occupied in hearkening unto such words! They are not even aware enough to consider what became of those souls before who uttered such vain words, and what fruit it yielded them. By the life of God! They wander in the valley of error and are immersed in the ocean of heedlessness.

32 قسم بآفتاب افق تقدیس که فتهء بیان احجب از حزب فرقان دیده میشوند بعد از زحمات و خرق حجاب مشاهده میشود بهمان کلمات که آن فتهء طاغیهء باغیه از قبل بان متکلم بودند این فتهء بهمان متشبث و متمسک و متکلم و ناطق صد هزار حیف که آذان باصغاء آنکلمات مشغول شود اینقدر شاعر نیستند که تفکر نمایند که آن نفوس قبل که باینکلمات واهیه ناطق بودند چه حاصلی بردند و ثمر آن چه شد لعمر الله در وادی ضلالت هائند و در بحر غفلت مستغرق

- 33 O Most Exalted Pen! Leave the mention of these people and illumine the horizon of the heaven of Thy Lord's Book with the sun of proof and evidence. Then give glad tidings to the peoples of creation of the appearance of the Lord of Names and the Creator of Heaven. Say: By God! The appointed time hath

33 یا قلم الأعلی دع ذکر هؤلاء و نور افق سماء کتاب ربک بشمس الحجة و البرهان ثم بشر ملا الانشاء بظهور مالک الاسماء و فاطر السماء قل تالله قد اتی المیقات و سرت نسمة الرحمن فی الامکان

come, and the breeze of the All-Merciful hath wafted throughout all contingent being. Blessed is he who hath inhaled and found, and he whose heart hath turned, and he whose face hath been illumined, and woe unto every heedless doubter.

طوبى لذى شَمَّ وجد و لذى قلب اقبل و لذى
وجه توجه و ويل لكل غافل مريب

- 34 Turn not unto the people and their doubts, but unto the Truth and Its manifestations which have encompassed all who are in the heavens and on earth. Those who turned away from the proof when the All-Merciful came with clear signs have lost, and he who took hold of it by the power of God, the Strong, the Mighty, hath won. Say: All the books of the world cannot be compared to one Tablet from Him. The Tongue of Grandeur hath testified to this, and behind it all things, if ye be of them that hear.

34 لا تلتفت الى الخلق و شبهاتهم بل الى الحق
و ظهوراته التى احاطت من فى السموات و
الأرضين قد خسر الذين اعرضوا عن البرهان اذ
اتى الرحمن بآيات بينات و ربح من اخذها بقدره
من لذى الله القوى القدير قل لا تعادل بلوح من
عنده كتب العالم قد شهد بذلك لسان الكبرياء
و عن ورائه كل الأشياء لو اتم من السامعين

- 35 Glory be to God! The wondrous, transcendent verses that have been sent down bear no resemblance to verses of the past, and yet they have said that which no oppressor hath said in the days of Manifestation. Shame upon them and perdition upon them! Have they not seen the new Books and heard the wondrous verses? One is amazed at the heedlessness that hath encompassed that people.

35 سبحان الله آيات بديعه منيعه منزله شباهت
بآيات قبل نداشته و ندارد مع ذلك گفته اند
آنچه را که هیچ ظالمى در ایام ظهور نگفته تباً
لهم و سحقاً لهم آیا کتب جدیده را ندیده اند و
آیات بديعه را شنیده اند انسان متحیر است از
غفلتیکه آنقوم را احاطه نموده

- 36 Yea, by My life! The sightless one is deprived of beholding the effulgences of the rays of the Sun of Truth, and the deaf one is prevented from hearing the call of the All-Merciful. Verily, He hath spoken the truth and speaketh with justice. The Command is in His grasp. He doeth what He willeth and ordaineth what He pleaseth.

36 بلى و نفسى بى بصر از مشاهده اشراقات انوار
آفتاب حقیقت محروم است و کراز اصغاء ندای
رحمن ممنوع انه نطق بالحق و ينطق بالعدل الأمر
بيده يفعل ما يشاء و يحكم ما يريد انتهى

- 37 As you mentioned in your letter that on the 9th of Rabi'u'th-Thani you acted as a deputy in visitation, God Himself beareth witness that these words were truly glad-tidings which caused my heart and soul to be adorned with the grace of joy and delight. This evanescent servant hopeth that the All-Bountiful Lord may grant you complete recompense, for verily He is the All-Forgiving, the All-Merciful. Would that this servant had been with you and had attained unto that which you attained. Though this servant is certain that your deputyship is dearer than any act this ephemeral one could himself perform, praise be to God that you have graciously granted this lowly one a share in your blessed, praiseworthy and acceptable deeds.

37 اینکه مرقوم فرموده بودید حال که ۹ ربیع الثانی
است نائب الزیاره بوده اند حق شاهد و
گواهیست که اینکلمه فی الحقیقه مژده ئی بود که
قلب و جان از او بطراز روح و ریحان فائز شد
این خادم فانی را امید آنکه حق کریم جزای
کامل بآنجناب عطا فرماید انه لهُ الغفور الرحیم
یا لیت الخادم کان مع حضرتک و فاز بما
فاز جنابک اگرچه اینعبد موقن است بر اینکه
وکالت آنجناب احبست از عملیکه خود اینفانی
بآن قیام نماید لله الحمد که آنجناب از اعمال
مبروره مشکوره مقبوله خود باینفانی قسمت
عنایت فرمودند

- 38 With regard to what you wrote concerning Jinab-i-Mulla R.J., upon him be the Glory of God, God willing he is protected through divine grace. Some time ago, a word concerning him was heard from the blessed tongue, and from that word this servant became assured that no harm would befall him. This

38 و اینکه در باره جناب ملا رج علیه بهاء
الله مرقوم داشته بودید انشاء الله بعنایت الهی
محفوظند چندی قبل در باره ایشان کلمه ئی
از لسان مبارک اصغیا شد و از آنکلمه اینعبد
مطمئن شد که ضرری بایشان نمی رسد و از حق

servant beseeches and hopes from the Truth that at all times he may drink from the Kawthar of steadfastness, in such wise that neither doubts nor insinuations, whether from near or far, may prevent him, and that he may be occupied with teaching the Cause of the All-Merciful with perfect wisdom and utterance.

- 39 O my master! The friends of God have not been and are not aware of the root of this Cause, and since the delusions of the past and their effects remain in ears and hearts, therefore certain souls are debarred by foul odors from the sweet fragrances of the garden of inner meanings. This evanescent servant beseeches and hopes from the Truth, exalted be His glory, that He may bestow upon all from the chalice of certitude and assurance, that all may observe His Cause with the eye of God and arise to serve it in such wise that they may regard all else as non-existent and null.

- 40 One day I was present before His countenance when He said: "O thou who art present! Pray and beseech the True One that He may protect the souls who have turned towards Him from the doubts of the suspicious ones, and in these days when the horizon of the heaven of Revelation is illumined with the lights of His countenance, He may grant salvation from extinction and destruction to those who are assured. Verily, He is the Almighty, the Powerful." Then such utterances were revealed from the divine kingdom of knowledge that this servant beheld himself bewildered and amazed, to such an extent that I was and am truly incapable and powerless to mention them.

- 41 With utmost humility and supplication, I beseech the Gracious, the Merciful One that He may not deprive creation of the outpourings of His days. Verily, He is the One to Whose pardoning grace, generosity, bounty and bestowal all created things have testified. It is strange that souls speak without awareness and that others listen to and accept such vain words. Divine verses are being revealed like torrential rain, to such an extent that it has not been and is not possible to record them, and until now no one has enumerated them. Nevertheless, they have said that He takes two words from the Bayan and two words from the Qur'an, fashions verses from them and sends them abroad. And this statement has come from one who, by God besides Whom there is no God, was not worthy to be mentioned or to speak in the Holy Presence.

- 42 Until now, this servant has, according to command, effaced in water the equivalent of what was revealed by the Point (the Bab), may the souls of all else be sacrificed for Him, and what remains equals what has been seen from the Primal Point

این خادم سائل و آمل است که در کلّ احوال از کوثر استقامت بنوشند بشأنی که شبهات و اشارات قریب و بعید ایشانرا منع ننماید و بکمال حکمت و بیان بتبلیغ امر رحمن مشغول باشند

39 ای آقای من دوستان الهی از اصل این امر مطلع نبوده و نیستند و چون اوهامات قبل و آثار آن در آذان و قلوب باقی است اینست که بعضی از نفوس برائحه منته از تصوّعات حدیقه معانی ممنوع میشوند از حقّ جلّ جلاله این خادم فانی سائل و آمل است که جمیع را از کأس ایقان و اطمینان عطا فرماید تا کلّ ببصر الله در امرش ملاحظه کنند و بشأنی بر امر قیام نمایند که غیر او را معدوم و مفقود دانند

40 یومی از آیام تلقاء وجه حاضر بودم فرمودند یا عبد حاضر دعا کن و از حقّ بخواه تا نفوس مقبله را از شبهات انفس مریبه حفظ نماید و موقنین را در این آیام که افق سماء ظهور بانوار وجه منور است از فنا و هلاک نجات عطا فرماید انه هو المقتدر القدير و بعد بیاناتی از ملکوت علم الهی نازل که اینعبد متحیر و مبهور خود را مشاهده نمود بشأنی که فی الحقیقه از ذکر آن عاجز و قاصر بوده و هستم

41 از حقّ کریم رحیم بصد هزار عجز و ابتهال سائل که خلق را از فیوضات آیام خود محروم نفرماید انه هو الذی شهد السن الکائنات بعفوه و کرمه و فضله و عطائه عجب از نفوسیکه من غیر شعور تکلم نموده و مینمایند و از آن نفوسیکه آنکلمات مزخرفه را اصغا میکنند و قبول مینمایند آیات الهی بمشابه غیث هائل نازل بشأنی که مجال تحریر نبوده و نیست و تا حال احدی احصای آن ننموده مع ذلک گفته اند دو حرف از بیان و دو حرف از فرقان گرفته آیه درست مینمایند و باطراف میفرستند و اینکلمه از نفسی ظاهر شده که والله الذی لا اله الا هو در ساحت اقدس قابل ذکر و تکلم نبوده

42 تا حال معادل آنچه از نقطه روح ما سواه فداه نازل شده اینعبد حسب الامر در آب محو نموده و آنچه موجود است معادله مینماید بآنچه از نقطه اولی و انبیای قبل مشاهده شده بل ازید یشهد

and the previous Prophets, nay rather exceeds it. Every fair-minded and discerning person bears witness to this. Would that, would that the servants would reflect upon what they say and utter! If only some would truly rend the veils and observe the conditions revealed by God! In such case they would become illumined by the lights of the dawn of divine knowledge and wisdom, and would utter the blessed words "Would that I had not taken such a one for a friend!" This evanescent servant has not been and is not permitted to unveil, otherwise I would have presented that which would adorn the accepted ones with the ornament of knowledge.

43 O beloved of my heart! Consider those who give ear to such vain and absurd utterances. Has truth ever been, or can it ever be, confounded with aught else besides itself? Nay, by Him Who hath caused all things to proclaim His praise! The Cause is even as the sun - manifest, resplendent, clear and evident. Where are the penetrating eyes? Where are the attentive ears? Where are the enlightened breasts? Where are the illumined and detached hearts?

44 Some of these false souls have said to one of the assured ones who had drunk from the ocean of certitude that "this copy of the Bayan which you possess is not the original - you have corrupted it. The original is in the possession of His Holiness the Azal." Consider how far removed such a speaker is from the dawning-place of truth! These words are like unto the false claims which the rebellious and tyrannical sect known as the Shi'ites have uttered throughout twelve hundred years, arguing in their gatherings and assemblies that the complete Qur'an is not in the hands of the people, but rather exists in the imaginary Jabulqa and Jabulsa with their imagined Qa'im, and they still await his appearance to bring forth the remainder of the Qur'an. Woe unto them and unto those who have caused them to wander in the wilderness of fancy and vain imaginings!

45 Say: O hapless ones! For twelve hundred years you uttered these fabricated words - what was the outcome, and what fruit did it yield for you? What is your purpose, what is your object? Harken to the words of this evanescent servant, and do not that which they did of old, and speak not that which they spoke. Fix your gaze upon the dawning-place of the Revelation and turn toward the horizon of divine knowledge. In this Revelation all are bound to behold the Truth through the Truth itself, for It hath never been and never shall be known through aught else. To this testify all sacred Books, all holy Scriptures, all divine Tablets and every perspicuous Text.

بذلک کلّ منصف بصیر یا لیت یا لیت یتفکّرون
العباد فیما یقولون و یتکلمون ای کاش بعضی
فی الحقیقه خرق حجابات مینمودند و بر شیئون
منزله لله نظر میکردند در اینصورت بانوار فجر علم
و حکمت الهی منور میگشتند و بکلمه مبارکه
یا لیتی ما اتّخذت فلاناً خلیلاً ناطق میشدند این
عبد فانی مأذون بر کشف نبوده و نیست و الا
عرض میشد آنچه که مقبلین را بطراز دانائی و
ایقان و استقامت مزین نماید

43 یا حبیب قوادی ملاحظه در نفوسیکه باین اقوال
واهیه سخفه گوش میدهند فرمائید آیا حق
بدونش مشتبه شده و یا میشود لا فوالذی انطق
کلتی بثناء نفسه امر بمثابه آفتاب ظاهر و
باهر و روشن و هویداست این الأبصار الحدیدة
و این الأذان الواعیه و این الصدور المنشرحه و
این القلوب الفارغة المنیره

44 بعضی از این نفوس مجعوله نزد یکی از نفوس
مطمئنّه که از بحر ایقان آشامیده ذکر نموده که
این نسخ بیانیکه در دست شما است نسخه اصل
نیست آنها را شما تحریف کرده اید نسخه اصل
در دست حضرت ازل است ملاحظه فرمائید
آنقائل چه مقدار از مطلع صدق بعید است
بمثابه آن سخنها کاذبه است که فرقه طاغیه
باغیه که بشیعه معروفند در هزار و دویست
سنه بآن نطق کرده اند و در مجالس و محافل بآن
استدلال نموده اند که قرآن تمام نزد خلق نیست
در جابلقای موهوم و جابلسای ظنون نزد قائم
موهوم است و هنوز منتظرند که او ظاهر شود
و تتمّه قرآن را بیاورد و بل لهم و للذین جعلهم
هائمین فی بیداء الظنون و الأوهام

45 بفرمائید ای بیچاره ها هزار و دویست سال
باینکلمات مجعوله ناطق بودید حاصل آن چه
شد و چه ثمر از برای شما ظاهر گشت مقصود
چیزست مطلوب چه بشنود عرض این خادم
فانی را و نکنید آنچه از قبل کرده اند و نگویید
آنچه از قبل گفته اند بفجر بیان ناظر باشید و
باقی علم الهی متوجه کل در این ظهور مکلفند
که حق را بنفس حق مشاهده نمایند و او بغیر
خود معروف نبوده و نیست یشهد بذلک کل
کتاب و کلّ صحف و کلّ زیر و کلّ لوح مبین

46 Say: O misguided ones! Have mercy upon the people! Spread not anew the carpet of vain imagining, and leave not the poor and weak to wander in the valley of bewilderment. It is hoped that the people of the Crimson Ark will arise for God's sake and speak for God's sake, that perchance they may protect the helpless servants from the doubts and allusions of souls that are remote and veiled. Tears are flowing and sighs are ascending, for we behold the divine sheep pursued by ravening wolves, and the pearls of divine love lying in wait for thieves and betrayers. The place of counsel and remembrance is encompassed by the darkness of heedlessness and fancy. The Command is in God's hands, the Lord of all worlds and the Master of this mighty Day.

47 Through your efforts, this petition and the petitions sent to their honors Mulla 'Ali-Akbar and Ibn-i-Abhar and others - the splendor of God rest upon them - which deal with these matters, should be copied. After complete review and correction, they should be sent to assured, steadfast and firm souls, such as his honor R.J., upon him be 66-9 [Baha'u'llah], and others like him who are in various lands, that they might remind the people and protect them from that which God loveth not. Blessed are they who arise for God's sake.

48 Blessed are those souls who arise for God's sake and guard the Cause, protecting it from that which God does not love. While penning this letter, the missive of his honor Ha and Sin, upon him be the glory of God, which he had written to his honor Aqa Mirza Muhammad, upon him be [the glory of God], brought joy to this evanescent one's heart. In that letter was the glad tidings of the arrival of that honored one and the son of Ismullah, upon them both be the glory of God. They had also written a letter to this servant. God willing, I hope in these days to be enabled to reply to their letter. I request that you convey, on behalf of this evanescent servant, expressions of utter effacement and nothingness to them and to all the friends in that land. God willing, it is hoped that from the horizons of hearts the sun of unity will shine forth and become the cause and means of illumining all regions and countries. Glory be upon you and upon those who have attained the wine of steadfastness in the days of God, the Omnipotent, the All-Knowing, the All-Wise. And praise be to God, the Lord of the worlds.

46 بفرمائید ای گمراهان بر مردمان رحم کنید
بساط موهوم را مجدداً نگسترد و فقرا و ضعفا
را در وادی حیرت سرگردان مکنید امید هست
که اهل سفینهء حمرا لله بایستند و لله بگویند
که شاید عباد بیچاره را از شبهات و اشارات
انفس بعیدهء محتجبه حفظ نمائید عبرات نازل
و زفرات متصاعد چه که مشاهده میشود اغنام
الهی را ذئاب درنده از پی و لآلی حبّ رحمانی
را سارقین و خائنین در کمن محل پند و تذکر را
ظلمت غفلت و اوهام احاطه نموده الأمر بید
الله رب العالمین و مالک هذا اليوم العظیم

47 باید از همت آنجناب این عریضه و عریضیه
خدمت آقایان جناب ملا علی اکبر و جناب
ابن ابهر و سایرین بهاء الله علیهم که مشعر بر
ایخطاب است سواد نمایند و بعد از مطالعه و
تصحیح کامل خدمت نفوس موقنهء مستقیمه
ثابته ارسال دارند مثلاً خدمت جناب رج علیه
۶۶ ۹ [بهاء الله] و امثال ایشان که در بلاد
هستند که شاید ناس را متذکر دارند و از ما لا
یحیه الله حفظ نمایند

48 طوبی از برای نفوسیکه لله قیام کنند و بیت امر
را حراست نمایند در حین تحریر این مکتوب
دستخط جناب حا و سین علیه بهاء الله که
بجناب آقا میرزا محمد علیه ۶۶ ۹ [بهاء الله] مرقوم
داشته بودند مسرت بخش خاطر فانی گردید و
در آنمکتوب مردهء ورود آنجناب و جناب ابن
اسم الله علیهما بهاء الله بود دستخطی هم باینعبد
مرقوم داشته بودند امید است انشاء الله در این
ایام بجواب دستخط ایشان موفق شوم استدعا
آنکه خدمت ایشان و جمیع دوستان آن ارض از
جانب این خادم فانی عرض فنا و نیستی ابلاغ
دارید انشاء الله امید است که از آفاق قلوب
شمس اتحاد اشراق نماید و سبب و علت روشنی
اشطار و اقطار گردد البهاء علی حضرتک و علی
الذین فازوا برحیق الاستقامه فی ایام الله المقتدر
العلیم الحکیم و الحمد لله رب العالمین

INBA08:423

BH00318

To: Aqa Muhammad Husayn Navvab, in Kashan

Date: 1298-08-24 [1881-Jul-22]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 Praise be unto Him Who is sanctified above the comprehension of all created things, the Goal of all creation, Who through His all-encompassing Will caused the heaven of utterance to be raised up and adorned with the stars of inner meanings. He is the One Who hath power to interpret all the books of the world from a single point and make them manifest. From Him hath appeared the Most Great Word which is like the Water of Life in its effects, and through Him the world and all created things have attained unto the ornament of life. Nay, in truth, He Himself is the Water of Life, and upon Him dependeth the life of all things. Through Him the Path is laid down, the Balance established, the Way made clear, and the Hour set. 2 حمد مقدّس از ادراک عالمیان مقصود امکان را لایق و سزااست که بارادۀ محیطه‌اش آسمان بیان مرتفع شد و بانجم معانی مزین گشت اوست مقتدریکه کتب عالم را از نقطه‌ئی تفسیر نمود و ظاهر فرمود و از او کلمه‌ء علیا که در طبع بمثابة کوثر حیوان است ظاهر و از او عالم و خلق آن بطراز حیات فائز شد بلکه فی الحقیقه خود او کوثر حیوان است و زندگانی کلّ باو معلق و منوط باو صراط منصوب و میزان مشهود و سبیل واضح و ساعت قائم
- 3 Blessed are they who have quaffed the wine of understanding from Him and who have attained unto the word "Yea!" The description of this blessed Word transcendeth the power of tongue, pen, and the comprehension of nations. In every station it is known by a different name and described by different attributes. All the most beautiful names and most exalted attributes circle round it, and all stations have been and shall be through its name. Blessed is he who hath attained unto hearing it in the days of its Lord, its Revealer, its Speaker and its Manifestation. The servant beseecheth his Lord to guide all unto it, to make known unto them its station, its significance and its mysteries, and to aid them to turn towards it and arise to serve it. Verily He is the All-Powerful, the All-Knowing, the All-Informed. 3 طوبی از برای نفوسیکه از او رَحِیق عرفان آشامیدند و بکلمه‌ء بلی موفّق گشتند وصف اینکلمه‌ء مبارکه از لسان و قلم و ادراک امم خارج بوده و هست در هر مقام باسمى موسوم و برسمى موصوف جمیع اسماء حسنی و صفات علیا طائف حول او و جمیع مقامات باسم او بوده و خواهد بود نعیماً لمن فاز باستماعها فی ایّام ربّها و منزلها و مکملّها و مظهرها یسئل الخادم ربّه بأن یربّی کلّ الیها و یعرفهم مقامها و شأنها و اسرارها و یؤیّدهم علی الاقبال الیها و القیام نلخدمتها انه هو المقتدر العلیم الخبیر
- 4 Glorified art Thou, O my God and the God of all who are in the world, my Goal and the Goal of the nations! I beseech Thee by this Word through which the tongue of Thy grandeur spoke when Thy Temple was established upon the throne of Thy mercy, to assist Thy loved ones to be steadfast in Thy Cause and to make known unto them that which shall profit them in all Thy worlds. O Lord! Disappoint them not of that which lieth with Thee, for when Thou didst call them unto the Dayspring of Thy Cause and the Dawning-Place of Thy Revelation, withhold them not from the Kawthar of Thy utterance and the Salsabil of Thy knowledge. I testify that Thou hast manifested Thyself for Thy creatures and servants to know 4 سبحانک یا الهی و اله من فی العالم و مقصودی و مقصود الأمم اسئلك بهذه الكلمة الّتی بها نطق لسان عظمتک اذ استوی هیکلک علی عرش رحمانیتک بأن تؤیّد احبّیتک علی الاستقامة علی امرک و عرفهم ما ینفعهم فی عوالمک ای ربّ لا تخیّبهم عمّا عندک فلما دعوتهم الی مطلع امرک و مشرق وحیک لا تمنعهم عن کوثر بیانک و سلسبیل عرفانک اشدّ انک اظهرت نفسک لعرفان خلقک و بریتک و جعلت القلم الأعلى مترجماً من عندک لیذکر کلّ فی ایّامک

Thee, and hast made the Supreme Pen to be Thy interpreter that it might remind all in Thy days, draw them nigh unto the horizon of Thy grace, and cause them to hear the rustling of the Divine Lote-Tree through Thy permission and will. O Lord! Thou seest them turning unto Thee and directing their faces toward Thy countenance, grieving for the oppression of Thine enemies who have broken Thy Covenant, disputed Thy signs, denied Thy right, and risen up to extinguish Thy light. O Lord! I beseech Thee by the power that hath encompassed all created things and by the might that hath prevailed over all possibilities, to protect Thy loved ones through Thy bounty and grace, and to honor them with such a station that neither the hosts of the earth nor the ascendancy of every denier who hath turned away from Thy Cause shall frighten them. There is no God but Thee, the Mighty, the Wise.

- 5 Thereafter this evanescent one submitteth in Thy service that the honored letter was received, causing perfect joy and complete gladness, for the fragrance of sincerity was wafting from it and it spoke in praise of the Goal of the world. After reading and learning of its contents, one night during the revelation of verses from the heaven of the Will of the King of Names and Attributes, your letter was presented. This is what the Tongue of the Desired One spoke, exalted be His glory:

- 6 He is the Compassionate, the Bountiful

- 7 O Muhammad-Qablil-Husayn! The Wronged One of the horizons heard thy call and witnessed thy devotion, and maketh mention of thee in these sublime words. This is among the great bounties of the Lord of the worlds. Praise be to God that thou hast turned to the highest horizon and attained the recognition of the Lord of Names, from which most of mankind remain deprived. Strive thou, that thy remembrance, praise and devotion may increase at all times. This is a Day whereon the call of the All-Merciful is raised, and likewise the croaking of the manifestations of Satan. These manifestations of Satan have never been and are not confined to any limits. Every soul who in this Day uttereth a word that causeth the enkindled hearts to become dejected is accounted before the All-Merciful as being of Satan's company. Obstacles have appeared and will continue to appear before the wayfarer in the divine path, but those powerful and mighty souls who have partaken of the Kawthar of steadfastness - no barrier can deter them and no waters of the world can quench their ardor. They are set ablaze by the Word of God and are gazing toward and turning to the horizon of His Cause with such devotion that all the world is powerless to prevent.

و یقرّبهم الی افق فضلک و یسمعهم حقیف السّدرۃ باذنک و ارادتک ای ربّ تراهم مقبلین الیک و متوجّحین الی وجهک و محزونین من ظلم اعدائک الذّین نقضوا میثاقک و جادلوا بآیاتک و انکروا حقّک و قاموا علی اطفاء نورک ای ربّ اسئلک بالقوّة الّتی احاطت الکائنات و بالقدرۃ الّتی غلبت الممکّات بأن تحفظ احبّیک بجودک و فضلک و شرفهم الی مقام لا تخوفهم جنود الأرض و لا سطوة کلّ معرض اعرض عن امرک لا اله الا انت العزیز الحکیم

5 و بعد عرض اینفانی در خدمت آنجناب آنکه مکتوب عالی رسید فرح کامل حاصل و بهجت تمام ظاهر چه که عرف خلوص از او متضوّع بود و بشای مقصود عالم ناطق بعد از قرائت و اطلاع بما فیه شبی از شبها هنگام تنزیل آیات از سماء مشیت مالک اسماء و صفات مکتوب آنجناب عرض شد هذا ما نطق به لسان المقصود قوله جلّ کبریاؤه

6 هو المشفق الکریم

7 یا محمد قبل حسین مظلوم آفاق ندایت را شنید و اقبال را شنید و اقبالت را مشاهده نمود و باینکلمات عالیات ترا ذکر مینماید این از فضلهای بزرگ پروردگار عالمیان است الحمد لله بافق اعلی توجه نمودی و بعرفان مالک اسماء که اکثر خلق از آن محرومند فائز شدی جهد ثماتا در هر حین بر ذکر و ثنا و اقبالت بیفزاید امروز روزی است که ندای رحمن مرتفع است و هم چنین غیب مظاهر شیطان و این مظاهر شیطان محدود بحدودی نبوده و نیست هر نفسی الیوم بکلمه ئی ناطق شود که آنکلمه سبب افسردگی قلوب مشتعله گردد او از حزب شیطان لدی الرحمن محسوب است از برای سالک سبیل الهی موانع ظاهر شده و میشود ولكن نفوس قادره قویه که از کوثر استقامت آشامیده اند هیچ سدی ایشان را منع ننماید و میاه عالم حرارت ایشان را ننشاند بکلمه الهیه مشتعند و بافق امر ناظر و متوجه توجیهیکه جمیع عالم از منع آن عاجز و قاصر

- 8 Today the people of Baha who are seated in the Crimson Ark must fix their gaze upon the tracing of the Most Exalted Pen, not upon the vain imaginings of deluded souls. In one word the effect of the living waters appeareth, and from another the scorching wind bloweth. They that are drawn to the Ka'bah of Reality and circle round the Sanctuary of the Spirit must strive to remove conflict, strife and corruption from the entire world, nay rather to obliterate even their mention, and attain such a station wherein the doubts of the possessors of doubt, uncertainty and misgiving among heedless souls will not prevent them from the light of oneness.
- 9 Convey greetings from the True One to the friends in that land and remind them all of the divine verses, that they may not be deprived of the fruits of the recompense for what they have endured and heard in the path of God. Say: Your stations are ordained and mentioned in the divine Kingdom, for ye have borne in the path of the Friend that which none hath borne and have heard that which none hath heard. Now preserve these lofty and most exalted stations and squander them not through the whisperings of devilish souls and the doubts of heedless hearts. Arise with complete steadfastness in the Cause of the Lord of all beings, and with wisdom, utterance, spirit and fragrance guide the servants to the court of the All-Merciful. Say: O friends! This is the Day of pure deeds. Strive ye and endeavor, that perchance ye may succeed in performing a deed the mention of which shall endure throughout the Kingdom of earth and heaven. This is a Day that hath been mentioned in all the divine Books, and all the Prophets and Messengers have given the glad-tidings thereof to the peoples of ancient and modern times. Fix your gaze upon this blessed verse which hath been revealed in the Book of God: "Verily He is the One Who is named in the Torah as Jehovah, in the Gospel as the Spirit of Truth and the Comforter, and in the Qur'an as the Great News."
- 10 Say: O friends! Do not believe every speaker, and be not assured by every claimant of love. Look ye to that which God hath sent down in the Book, hold fast unto it and act accordingly. The Truth hath ever been and still is with you - He heareth and seeth. Verily He is the All-Hearing, the All-Seeing. The world is like unto a passing shadow; soon it shall perish and become non-existent. At every moment its annihilation can be witnessed. Beware lest its conditions, ornaments, words and embellishments prevent you from Him Who brought it into being, created it and originated it. In the name of God preserve your stations, and beseech the True One that ye may attain unto that which shall cause your remembrance to endure in
- 8 امروز باید اهل بها که بر سفینهء حمرا را کب و جالسند بصیر قلم اعلی متوجه باشند نه هذیانات نفوس موهومه در یک کلمه اثر کوثر حیوان ظاهر و از کلمهء دیگر ریخ سموم در هبوب مقبلان کعبهء حقیقی و طائفان حرم معنوی باید در صدد آن باشند که اختلاف و نزاع و فساد را از جمیع عالم بردارند بلکه ذکرش را محو نمایند و بمقامی فائز گردند که شبهات ارباب شبهه و شک و ریب عباد غافله ایشان را از نور احدیه منع نماید
- 9 دوستان آن ارض را از قبل حق تکبیر برسان و کل را بآیات الهیه متذکر دار که شاید از اثمار مکافات آنچه را که فی سبیل الله دیدند و شنیدند محروم نمانند بگو مقامات شما در ملکوت الهی معین و مذکور چه که در راه دوست حمل نمودید آنچه را که احدی حمل نموده و شنیدید آنچه را که احدی نشینده حال ایتمقامات بلند اعلی را حفظ نمائید و بوساوس نفوس خناسیه و شبهات افندهء غافله ضایع ننمائید باستقامت تمام بر امر مالک انام قیام نمائید و بحکمت و بیان و روح و ریحان عباد را بشطر رحمن هدایت کنید بگو ایدوستان امروز روز عمل خالص است بکوشید و سعی کنید شاید بعملی موفق شوید که ذکر آن بدوام ملک و ملکوت پاینده ماند امروز روزی است که در جمیع کتب الهی مذکور و مسطور است و جمیع نبیین و مرسلین خلق اولین و آخرین را بآن بشارت دادهاند باین آیهء مبارکه که در کتاب الهی نازل ناظر شوید انه هو الذی سمی فی التوراة بیهوه و فی الانجیل بالمعزی و روح الحق و فی الفرقان بالنبا العظیم
- 10 بگو ایدوستان هر گویندهئی را تصدیق منمائید و از هر مدعی محبتی مطمئن مشوید به ما انزله الله فی الکتاب ناظر شوید و متمسک گردید و عمل نمائید حتی با شما بوده و هست میشوند و میبیند انه هو السميع البصیر دنیا بمثابهء ظلی است زایل عنقرب فانی و معدوم شود در کل حین فنای او مشاهده گردد ایاکم ان تمتعکم شئوناتها و زخارفها و الفاظها و زینتها عن موجدها و خالقها و باریها باسم الله مقامات خود را حفظ نمائید و از حق بخواهید تا بامریکه سبب اثبات ذکر شماست در کتاب الهی فائز شوید این است مقام اعلی و رتبه

the Book of God. This is the most exalted station, the highest rank and the ultimate goal. Blessed is he who hath attained thereunto, and woe unto the heedless. Praise be to God, the Lord of the Worlds.

- 11 The favor of the Truth unto your honor is evident and manifest from the aforementioned revealed verses. God willing, may you speak the mention of the Truth in all conditions and remain steadfast in His Cause. Today, if a soul should become the possessor of but one word from the presence of the Truth - that is, if one word of good-pleasure should be revealed concerning him from the Supreme Pen - in truth he hath been and shall be the possessor of the most precious of all things. The treasures of the world cannot and will never equal this supreme bounty. This evanescent servant beseecheth the Exalted Truth to grant success unto your honor and confirm you in that which containeth the good-pleasure of the Friend. It is hoped that the masters and nobles of that land may discover the sweetness of the utterance of the All-Merciful, may hold fast unto that which hath been sent down from the Kingdom of grace, and may act accordingly. This evanescent servant offereth thanks with a hundred thousand tongues unto the Eternal Truth for having enkindled your honor with the fire of His love and confirmed you in the service of His Cause. His is the praise in all conditions. There is no God but He, the Confirmer, the Compassionate, the All-Knowing, the All-Wise.

- 12 As to what you mentioned regarding separation from the Beloved of the horizons, He said: "Let him praise God for having aided him to serve the Cause." That which is beloved in the sight of God today is the teaching of the Cause with wisdom and utterance. Blessed is he who attaineth unto this most exalted station. Verily, He recordeth for the one who hath arisen to serve His Cause the reward of attaining His presence. Thy Lord is, verily, the One Who hath power over whatsoever He willeth, and He is the Kind, the Generous.

- 13 In truth, today is the day of mention, praise and assistance of the Cause of the Lord of Names through wisdom and utterance. You must impress upon all that the triumph of God's Cause hath not been and is not through contention, warfare and corruption. All must strive and endeavor to conquer hearts and souls with the sword of wisdom and utterance. At times, these words have issued from the Most Holy Tongue and been revealed in the Most Holy Tablet: "Blessed are they who have not oppressed but were oppressed, and who, without rebellion, became the object of vengeance in the path of God."

- 14 Consider the Lord of existence, that is, the King of Martyrs. He conducted himself with the utmost joy and fragrance among

علیا و غایة قصوى طوبى لمن فاز و ویل للغافلین
الحمد لله رب العالمین انتهى

11 عنایت حقّ بآنجناب از آیات منزله مذکوره لائح
و واضح است انشاء الله در جمیع احوال بذکر حق
ناطق باشید و بر امرش مستقیم امروز اگر نفسی
مالک یک کلمه شود از نزد حق یعنی یک
کلمه رضا از قلم اعلی در باره او نازل گردد
فی الحقیقه او دارای اعتراف اشیاء بوده و خواهد بود
کناز عالم باین فضل اعظم برابری ننوده و نخواهد
نمود این خادم فانی از حق منیع سائل است که
آنجناب را موفق فرماید و مؤید نماید بآنچه رضای
دوست در اوست امید چنان است که آقایان و
موالیان آن ارض حلاوت بیان رحمن را بیابند و
بآنچه از ملکوت فضل نازل شده متمسک شوند
و عمل نمایند این عبد فانی حق باقیرا بصد هزار
لسان شکر مینماید که آنجناب را بنار محبت خود
مشتعّل نمود و بر خدمت امرش مؤید فرمود له
الحمد فی کلّ الاحوال لا اله الا هو المؤید المشفق
العلیم الحکیم

12 اینکه از فراق محبوب آفاق ذکر نمودید فرمودند له
ان یحمد الله بما ایده علی خدمة الامر آنچه الیوم
لدى الله محبوب است تبلیغ امر است بحکمت و
بیان طوبی لمن فاز بهذا المقام الأسنى انه یکتب
لمن قام علی خدمته اجر لقاءه ان ربک لهو المقتدر
علی ما اراد و هو المشفق الکریم انتهى

13 فی الحقیقه الیوم یوم ذکر و ثنا و نصرت امر مالک
اسماست بحکمت و بیان آنجناب باید بر کلّ القا
نمایند که نصرت امر الله بمجادله و محاربه و فساد
نبوده و نیست باید کلّ در تسخیر افتده و قلوب
بسیف حکمت و بیان ساعی و جاهد باشند در
بعضی از مواقع باین مضمون از لسان اقدس ظاهر
و در لوح امنع نازل میفرماید طوبی از برای
نفوسیکه ظلم ننمودند و مظلوم واقع شدند و من
غیر عصیان مورد انتقام فی سبیل الله گشتند

all peoples, and never did he cause harm to anyone. Even the Armenians of the land of Sad (Isfahan) expressed their satisfaction with that holy being. Several years passed, and no one ever observed him acting contrary to God's will. His will and desire were annihilated in the Will of God. This is the station of the Most Great Martyrdom that hath formerly flowed from the Supreme Pen. He had attained to the Most Great Jihad and was adorned with outward martyrdom as well.

14 در سید وجود یعنی سلطان الشهدا تفکر فرمائید با
جمع امم بکمال روح و ریحان حرکت میفرمودند
و بهیچوجه اذیت ایشان بنفسی نرسید حتی
ارامنه ارض صاد از آن وجود مقدس اظهار
رضامندی نمودند و چند سنه بر ایشان گذشت
و احدی ایشان را بغیر ما اراده الله مشاهده
نمود مشیت و اراده اش در مشیة الله فانی این
است مقام شهادت کبری که از قبل از قلم
اعلی جاری شده بجهاد اکبر فائز بودند و بشهادة
ظاهرة هم مزین گشتند

- 15 Now reflect upon God's favors towards that essence of being. In his final days he attained to such a station that tongues and pens are occupied with his mention and praise. From all directions, elegies commemorating his tribulation have been submitted and sent, and they continue to arrive unceasingly. Were it not for the decree of wisdom from the Supreme Pen, thou wouldst witness people from every city and land turning towards that blessed land for pilgrimage. Had this occurred for any name other than God's, it would never have been mentioned. How many honored souls - those who, due to their earthly authority, considered themselves the most noble of creation - have returned from palaces to graves, and from the highest station to the worst abode, and today are neither remembered nor mentioned by anyone.

15 حال در عنایت حق در باره آنجوهر وجود تفکر
نمائید در آخر ایامشان بمقامی فائز شدند که
السن و اقلام بذکر و ثنائشان مشغول از جمیع
جهات مرانی در ذکر مصیبتشان عرض نموده اند
و ارسال داشته اند و حال متصل وارد میشود
و اگر حکم حکمت از قلم اعلی جاری نمیشد
مشاهده میشد که از هر مدینه و بلد بقصد
زیارت بآن ارض مبارکه توجه مینمودند حال
اگر بغیر اسم حق واقع میشد ابداً مذکور نبود
چه مقدار از اعتراف نفوس یعنی آن نفوسیکه نظر
بریاست ارض خود را اعتراف خلق میسرمدند از
قصور بقبور راجع شدند و از اعلی المقام بیئس
المقر وارد گشتند و الیوم نزد احدی مذکور
نبوده و نیستند

- 16 These are but the outward virtues that have been mentioned. Otherwise, I swear by the shrill voice of the Pen of the Lord of Eternity that were the inner stations of that essence of being to be revealed, all would fall unconscious and bewildered, save whom God willeth. This servant, if able, would cry out a hundred thousand "Would that I were!" at every moment. In short, martyrdom is not so cheap as to be attained by this evanescent one. He begs the Exalted Truth to be counted among those who long for this most exalted station. Verily, He ordaineth what He willeth for whomsoever He pleaseth. He is, verily, the Powerful, the Mighty.

16 و این فضائل ظاهره است که عرض شد و
الا قسم بصریر قلم مالک قدم که اگر مقامات
باطنه آنجوهر وجود ظاهر شود کل منصعق و
مدهوش مشاهده گردند الا من شاء الله اینفانی
و در هر آنی اگر قادر باشد بصد هزار یا لیتی
صیحه میزند باری شهادت اینقدر ارزان نیست
که بدست این فانی بیاید از حق منبع استدعا
مینماید از مشتاقین این مقام اعلی محسوب شود آنه
یقدر لمن یشاء ما اراد انه هو المقتدر القدیر

- 17 Another submission: All that was sent was presented in the Most Holy Presence, that is, mention of the items and of those who sent them. Praise be to God, they were adorned with the ornament of acceptance.

17 عرض دیگر آنکه آنچه ارسال نمودند در ساحت
اقدس عرض شد یعنی ذکر اشیا و ذکر مرسلین
الحمد لله بطراز قبول فائز

- 18 In regard to the matter mentioned concerning thy wife, upon her be the Glory of God, it was presented before the Throne. A most holy and exalted Tablet was revealed from the heaven of mercy specifically for that noble lady and was dispatched.

18 و در باب ورقه ضلع آنجناب علیها بهاء الله آنچه
ذکر شده بود تلقاء عرش عرض شد یک لوح
امنع اقدس از سماء رحمت مخصوص آنخدره

God willing, she will recite it and become intimate with it. However, at this point one of the handmaidens of God made a supplication, and its answer was revealed from the divine Kingdom of Utterance.

- 19 This servant wished to include its contents in this letter so that all may be gladdened by the divine glad-tidings and act as befit-teth this Day. His words, exalted be His majesty: "Whatsoever appeareth hath not been and is not outside divine wisdom. The people of insight and understanding have borne and bear witness to this truth. Today thou art blessed with something that is seen to be superior to and more faithful than a hundred thousand children. Today is different from other days. Whosoever hath drunk even a drop from the Kawthar of knowledge confesseth to that which the Pen of God hath confessed. Children are for the perpetuation of mention and good deeds and the continuation of name and the like. And if God, exalted be His glory, should bestow His grace and those children be adorned with the ornaments of worthiness, humanity and piety, their mention will soon come to an end with the passage of time. But the mention of the Most Exalted Pen will endure as long as God's most beautiful names endure. Hold fast unto this if thou be of the people of Baha. Thou hast better than what thou desirest and higher than what thou hast, but thou art unaware of it. God willing, if thou become aware of it thou shalt attain unto the greatest joy and supreme gladness. Thus hath My Pen spoken out of grace to My name. Verily thy Lord is the All-Bountiful, the Forgiving, the Generous." End.

- 20 I beseech you to convey greetings from this evanescent servant to the friends in that land. Praise be to God, all have attained to that which others are deprived of. They must preserve this great bounty in the name of God and remain so firm and steadfast in the Cause of God that none shall be able to prevent them. The world hath had and hath no significance. They should speak in remembrance of the Friend and drink the water of love in His remembrance. Verily He is with His remembering servants and with His steadfast servants. Praise be to God, the Lord of the worlds. The Glory shining from the horizon of our Lord the Most Merciful's bounty be upon thee and upon those who have attained unto the greatest bounty in the days of God, the Lord of all beings, and upon every faithful servant to the Covenant on the Day of Separation.

- 21 The servant 24 Sha'ban 1298

نازل و ارسال شد انشاءالله تلاوت نمایند و بآن انس گیرند و لکن در این مقام یکی از کنیزان حق عرضی نمود و جواب آن از ملکوت بیان الهی نازل

19 این عبد دوست داشت که صورت آنرا در این مکتوب ذکر نماید تا کلّ بشارات الهی مستبشر شوند و به ما ینبغی لهذا الیوم عامل گردند قوله عزّ اجلاله آنچه ظاهر میشود خارج از حکمت الهیه نبوده و نیست اهل بصر و آگاهی بر این مطلب گواهی داده و میدهند امروز تو بامری فائزی که از صد هزار اولاد مقدم تر و باوفا تر مشاهده میشود امروز غیر ایام است هر نفسیکه فی الجمله از کوثر دانائی آشامید تعترف بما اعترف به قلم الله اولاد از برای بقای ذکر و عمل نیک و دوام اسم و امثال آنست و اگر حقّ جلّ جلاله عنایت فرماید و آن اولاد هم بطراز اهلیت و انسانیت و تقوی مزین شود ذکر آن بمرور ایام عنقریب منتهی گردد و اما ذکر قلم اعلی بدوام اسماء حسنی باقی و برقرار تمسکی بهذا لو تکونین من اهل البهائم بهتر از آنچه میخواهی داری و اعلی تر از آن با تو هست و لکن بان آگاه نیستی انشاءالله اگر آگاه شوی بفرح اکبر و سرور اعظم فائز گردی کذلک نطق قلبی فضلاً لاسمی انّ ربّک هو الفضال الغفور الکریم انتهی

20 استدعا آنکه خدمت دوستان آن ارض از قول این خادم فانی تکبیر برسانید الحمد لله جمیع فائز شدند بامریکه کلّ از آن محرومند این نعمت بزرگ را باید باسم الله حفظ نمایند و بر امر الله بشأنی ثابت و راسخ باشند که احدی قادر بر منع آن نباشد دنیا را شأنی نبوده و نیست باسم دوست ناطق باشند و پیادش کوثر محبت بنوشند انه مع عباده الذاکرین و مع عباده الرّائخین الحمد لله رب العالمین البهائم المشرق من افق عنایة ربنا الرحمن علیک و علی الذّین فازوا بالعیانة الکبری فی ایام الله مالک الوری و علی کلّ عبد و فی بالمیثاق فی یوم الطلاق

- 21 خادم فی ۲۴ شعبان سنة ۱۲۹۸

22 مجدّد عرض میشود باید آنجناب در جمیع احوال مراقب باشند و لوح هر نفسی باو برسد جناب

- 22 Again it is submitted that you should be vigilant in all conditions, and every person's tablet should reach them. Jinab-i-Kazim Nasrabadi, upon him be the Glory of God, has sent two petitions to the Most Holy Court, therefore two most holy and exalted Tablets have been revealed in response. God willing you will deliver them to him. Another submission: Jinab-i-Aqa Muhammad Riday-i-Misgar sends greetings to you and his request is that you consider how his wife's properties might be sold in whatever way possible and the proceeds collected and sent. Now too, whatever is expedient and appropriate for these days, whether through power of attorney or otherwise, write so that the aforementioned person's wife may act accordingly. If a power of attorney is needed, send it. These matters depend on what you deem advisable. Since these matters pertain to the friends of God, therefore attention to them is beloved by this servant and you and others.

کاظم نصرآبادی علیه بهاء الله دو عریضه بساحت اقدس ارسال داشته‌اند لذا دو لوح امنع اقدس در جواب نازل انشاءالله آنجناب بایشان برسانند عرض دیگر جناب آقا محمد رضای مسگر تکبیر خدمت آنجناب میرسانند و مطلبشان اینکه آنجناب ملاحظه فرمایند در املاک ضلع او بهر قسم از اقسام که میشود بجلّ بیع در آید و وجه آن قبض و ارسال شود حال هم هر قسم که مصلحت است و مقتضی این ایام است از وکالت و غیره مرقوم دارند تا ضلع جناب مذکور بآن قرار عمل نماید اگر وکالت‌نامه لازم است ارسال دارند دیگر این امور بسته بمصلحت آنجناب است چون این امور متعلق بدوستان حق است لذا بر این عبد و آن جناب و سایرین توجه بآن محبوب است

BLIB_Or15727b.153, BLIB_Or15732.150

BH00303

To: Aqa Muhammad Kazim et al.

Date: 1298-08-27 [1881-Jul-25]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise, sanctified above the understanding of all creation, be-
seemeth the most holy court of that Self-Subsisting One Who,
through His Most Exalted Word, hath brought forth all who
dwell on earth and in heaven from utter nothingness into the
realm of being. This Word manifesteth itself in every station
through one of the revelations of God - exalted be His glory
and magnified be His grandeur. At times, the Water of Life
floweth from it, bestowing life upon the world and causing it to
endure. At other times, the Fire of Love appeareth therefrom,
igniting the lovers and setting them ablaze in the wilderness
of longing with the fire of separation. Were all the tongues of
created things to attempt to describe or mention the revela-
tions of this Most Exalted Word as they truly are, they would
surely find themselves powerless and wanting. Exalted is its
grandeur, sublime its station, magnificent its glory!

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از عرفان من فی الامکان ساحت اقدس حضرت قیومی را لایق و سزااست که بکلمهء علیا جمیع من فی الأرض و السماء را از نیستی بحت بات بعالم هستی آورد و آنکله در هر مقام بیک تجلّی از تجلیات حقّ جلّ جلاله و عظم کبریائه ظاهر هنگامی ماء حیوان از او جاری و عالم را از آن حیات بخشید و پاینده نمود و گاهی نار محبت از او ظاهر و عشاق را بنار فراق در بادیه‌های اشتیاق مشتعل نمود و برافروخت اگر جمیع السن ممکنات بخواد تجلیات اینکلمهء علیا را علی ما هی علیه وصف نماید و یا ذکر کند البتّه خود را عاجز و قاصر مشاهده نماید جلّت عظمتها و کبر مقامها و عظم شأنها

- 3 This Word, despite its majesty, might, power, authority and influence, was revealed in one instance from the Supreme Pen, whereupon the Pen, after hearkening to the irrevocable command from the tongue of the Will of the Ancient Lord, was observed to fall unconscious and bewildered. None save God is aware of the duration of its swooning. Reflect now upon the greatness and loftiness of the Ancient Lord, the Sovereign of the Word, the Revealer of verses. This is the station that hath bewildered the chosen ones and near ones of God, and concerning which the Seal of the Prophets - may the spirit of all else be sacrificed for His sake - declared: "Lord, increase my wonderment in Thee," for such wonderment hath ever been and shall forever remain beloved. Well is it with them that comprehend.
- 4 Glorified art Thou, O Cleaver of the dawn and Kindler of the light! I beseech Thee by the light of Thy countenance after the extinction of all things, by the manifestations of Thy power in the kingdom of creation, and by the revelations of Thy grandeur between earth and heaven, to aid Thy loved ones to remain steadfast in this Cause whereby every foundation hath been shaken, every forward-moving one hath retreated, every firm foot hath slipped, and the heart of every tranquil one hath been disturbed. Thou art He Whom the conditions of Thy servants cannot frustrate, nor can the might of Thy enemies weaken. Thou hast manifested whatsoever Thou didst desire through Thy sovereignty, and hast spoken whatsoever Thou didst ordain through Thy will. There is none other God but Thee, the Ruler, the Commander, the Almighty, the Powerful. O my Lord! Thou seest Thy loved ones amongst Thy creatures and hearest their cries and lamentations by reason of what hath befallen them in Thy days at the hands of the oppressors among Thy creatures. I beseech Thee to ordain for them from the Supreme Pen that which will draw them nigh unto Thee in all conditions. There is none other God but Thee, the Self-Sufficient, the Most Exalted.
- 5 And further: it is submitted that the letter from that honoured one arrived through the postal courier, and as it was adorned and embellished with the mention and praise of the Beloved of the worlds, it increased the power of sight and hearing. Indeed, the fragrance of divine love wafted from it, and after perusing its contents, it was presented before the Most Holy, Most Exalted Presence, before the countenance of the Ancient Lord. This is what the Tongue of Grandeur spoke in reply - exalted be His glory:
- 6 In My Name, the One Who ruleth over all names
- 3 و اینکله مع عظمت و شوکت و قوت و قدرت و نفوذ در مقامی از قلم اعلی ظاهر و قلم بعد از اصغاء امر میرم از لسان اراده مالک قدم منصبق و مدهوش مشاهده شد و جز حق آگاه نه تا مدت و زمان بیبوشی او را ذکر نماید حال در عظمت و رفعت مالک قدم و سلطان کلمه و منزل آیات تفکر نما اینست مقامیکه اولیا و اصفیا را متحیر نموده و خاتم انبیا روح ما سواه فداه رب زدن فیک تحیراً فرموده چه که این حیرت محبوب بوده و هست طوبی للعارفین
- 4 سبحانک یا فائق الأصباح و موقد المصباح اسلک بنور وجهک بعد فناء الأشياء و شئونات قدرتک فیملکوت الانشاء و ظهورات عظمتک بین الأرض و السماء بأن تؤید احبائک علی الاستقامة علی هذا الأمر الذی به تززع کل بنیان و تهتقر کل ذی اقبال و زل کل قدم مستقیم و اضطرب فؤاد کل مطمئن انک انت الذی لا تعجزک شئونات عبادک و لا تضعفک سطوة اعدائک قد اظهرت ما اردته بسلطانک و نطقت بما قدرته بمشیتک لا اله الا انت الحاکم الامر المقتدر القدیر ای رب ترى احبائک بین خلقک و تسمع ضجيجهم و حنینهم بما ورد علیهم فی ایامک من طغاة خلقک اسلک بأن تکتب لهم من القلم الاعلی ما یقربهم الیک فی کل الأحوال لا اله الا انت الغنی المتعال
- 5 و بعد عرض میشود مراسله آجناب بتوسط رسول برید رسید و چون مطرّز و مزین بذکر و ثنای محبوب عالمیان بود بر قوت بصر و سمع افزود فی الحقیقه عرف محبت الهی از او متضوع بود و بعد از اطلاع بما فيه بساحت امنع اقدس اعلی توجه نموده تلقاء وجه مالک قدم عرض شد هذا ما نطق به لسان العظمة فی الجواب قوله جل کبريائه
- 6 بسمی المهيمن علی الاسماء

7 Mention from Us to him who has attained to the lights of faith while the people of the world turned away from the All-Merciful, save whom God, the Lord of the worlds, willed. This is the Day wherein the Book speaketh: By God! The Promised One hath come with a sovereignty that none in the heavens and earth can resist. Blessed is the soul that hath heard and responded, and woe unto the heedless. Be thou thankful for having been mentioned by the Wronged One during numbered years. Verily thy Lord is the Reckoner, the All-Knowing. We have mentioned thee in such wise as the treasures of kings cannot equal, whereunto beareth witness the Sovereign of the Kingdom in this glorious Tablet. How many a servant was attracted by the verses of his Lord, and how many a master turned away, having followed the sources of idle fancies who disbelieved in the Day of Judgment. All people, both high and low, sought the presence of the divine Day, yet when the light of the dawn of Revelation illumined the horizon of the world, all turned away and remained veiled. Thereafter, the Truth, beholding with His all-encompassing mercy, His pre-existing grace, and His revealed wisdom, raised the devoted ones to maturity like children through the milk of forbearance, kindness and compassion, and made them aware - exalted be His glory, His grandeur, His might and His sovereignty.

8 And after the veils were rent asunder by the finger of divine Will and the seal of the choice wine was broken, the assured, steadfast, contented and well-pleased souls arose with perfect steadfastness to serve the Cause of the Lord of all beings, while others remained deprived by the veils of idle fancies. And the most veiled of all parties have been and continue to be the followers of the Bayan.

9 By the Sun of the horizon of Revelation! The understanding of animals is seen to be higher and more exalted than these heedless souls. Today is the Day of God, and none except God, exalted be His glory, has been or will be mentioned. Those heedless ones, like unto the people of the Furqan, cling to mention of chiefs, nobles, the Imam, and what is above and below these. Not for a moment have they come to their senses nor reflected upon what became of those souls who for twelve hundred years considered themselves more pious and learned than all peoples. Yea, the outcome of their deeds, words and beliefs was that they martyred the Beloved of all creation and manifested such tyranny as the eye of creation had never witnessed. And the cause of this rebellion, tyranny and unbelief were words that issued from the source of falsehood. For had they acknowledged that God, exalted be His glory, is the All-Powerful, the Unconstrained, that which occurred would not

7 ذکر من لدنا لمن فاز بأنوار الایمان اذ اعرض اهل الامکان عن الرحمن الا من شاء الله رب العالمین هذا يوم ينطق فيه الکتاب تالله قد اتى الموعود بسلطان لا يقوم معه من فی السموات و الارضین طوبی لنفس سمعت و اجابت و ویل للغافلین ان اشکر بما کنت مذكوراً لدى المظلوم فی سنین معدودات ان ربک هو المحصى العلیم انا ذکرناک بما لا تعادله خزائن الملوک يشهد بذلك مالک الملکوت فی هذا اللوح المنیع کم من عبد انجذب من آیات ربّه و کم من سید اعرض بما اتبع مصادر الظنون الذین کفروا بیوم الدین جمیع ناس از وضع و شریف لقای يوم الهی را طالب و چون انوار فجر ظهور افق عالم را منور نمود کلّ معرض و محبوب مشاهده شدند و بعد حقّ نظر بعنایت کلّیه و رحمت سابقه و حکمت منزله مقبلین را بمثابة اطفال بلبن مدارا و رأفت و شفقت بمقام بلوغ فائز فرمود و آگاه نمود تعالی شأنه و تعالت عظمته و قدرته و سلطانه

8 و بعد از آنکه حجاب باصبع اراده خرق شد و ختم ریحق را برداشت نفوس مطمئنّه مستقیمه راضیه مرضیه باستقامت تمام بر امر مالک انام قیام نمودند و بعضی بحجبات اوهام محروم ماندند و احب از جمیع احزاب محتجین اهل بیان مشاهده شده و میشوند

9 قسم بآفتاب افق ظهور که عرفان حیوان از آن نفوس غافله برتر و بالاتر مشاهده میشود امروز یوم الله است و غیر حقّ جلّ جلاله مذکور نبوده و نخواهد بود و آن گروه غافله بمثابة اهل فرقان بذکر نقبا و نجبا و امام و فوق آن و دون آن ناطق و متمسکند در یک آن بشعور نیامده اند و تفکر ننموده اند که حاصل آن نفوس که در هزار و دویست سنه خود را اتقی و اعلم از کلّ ملل مشاهده مینمودند چه شد بلی حاصل اعمال و اقوال و عقایدشان آن شد که محبوب امکانرا شهید نمودند و بظلمی ظاهر شدند که چشم ابداع شبه آرا ندیده و سبب این طغیان و ظلم و کفر کلماتی بوده که از مصدر کذب ظاهر شده چه اگر اعتراف مینمودند بآنکه حقّ جلّ جلاله مقتدر و مختار است واقع نمیشد آنچه واقع شده

have occurred. The manifestations of falsehood and dawning-places of hypocrisy veiled the people through mention of regions, Jabulqa and Jabulsa, and the appearance of an imaginary form from imaginary cities, to such extent that they denied the Manifestation of Truth and arose with utmost hatred and rancor, martyring the Truth and His loved ones with the most grievous torment.

- 10 O thou who gazest upon the Face! Ponder the utterances of the Beloved of all creation and observe with penetrating vision, that perchance those who follow the vain imaginings of the people of the Bayan, who have turned from Truth and clung to falsehood, may not remain deprived and forbidden from the straight path. The world hath never been faithful, nor will it be. Strive thou to attain unto that which beseemeth this divine Day.

- 11 Convey to the friends in that land My greetings that perchance they may be enkindled with the fire of greeting—an enkindlement that shall not be quenched throughout the duration of the kingdom of earth and heaven. Blessed is he who hath attained unto the Kawthar of steadfastness in this Announcement, through whose remembrance the Books of God, the All-Subduing, the Self-Subsisting, have been adorned. O Muhammad-Qabli-Kazim! Rejoice in that We have heard thy communion with God, thy Lord and the Lord of thy forebears. Blessed be thy tongue for what it hath uttered, thy heart for what it hath understood, thine eye for what it hath beheld, and thy hand for what it hath grasped of the Tablet of God, the Mighty, the Wondrous. We counsel thee and them that have believed to act in accordance with what hath been sent down in the Book of God, the Mighty, the All-Wise. He desireth for you naught save that which shall profit you in all the worlds of God, the Goal of them that have recognized Him. Praise be to God, the Lord of the worlds.

- 12 As to what thou didst write concerning the two letters thou hadst sent to which no reply had come, God is My witness that those two letters were received and detailed replies were written and dispatched. Although this evanescent servant hath had and hath no time—for night and day he is occupied with the revelation of the verses of God—nevertheless there was no delay in replying to that beloved one, and this servant's letter, together with wondrous and sublime verses revealed from the heaven of God's Will, was sent. God willing, it is hoped it will arrive. Verily, He is the All-Powerful, the Unconstrained.

مظاهر کذب و مطالع نفاق بذکر ناحیه و جابلقا و جابلسا و ظهور هیکل موهوم از مدائن موهومه ناس را محجوب نمودند بشأنی که ظهور حق را انکار کردند و بکمال ضغینه و بغضا برخاستند و حق و اولیای او را بدترین عذاب شهید نمودند

10 یا ایها الناظر الی الوجه در بیانات محبوب امکان تفکر نما و بصر حدید ملاحظه کن که شاید از بعد بهذیانان اهل بیان که از حق اعراض نموده اند و بیاطل تمسک جستند از صراط مستقیم محروم نمائند و ممنوع نگردند دنیا را وفا نبوده و نیست جهد نما تا فائز شوی بآنچه لایق یوم الهی است

11 دوستان آن ارض را از قبل مظلوم تکبیر برسان که شاید بنار تکبیر مشتعل شوند اشتعالی که بدوام ملک و ملکوت افسرده نشود طوبی لمن فاز بکوثر الاستقامه فی هذا النبأ الذی تزیّن بذکره کتب الله المهیمن القیوم یا محمد قبل کاظم ان افرح بما سمعنا ما ناجیت به الله ربک و رب آبائک الاولین طوبی للسانک بما نطق و لقلبک بما عرف و لعینک بما رأّت و لیدک بما اخذت لوح الله العزیز البدیع انا نوصیک و الذین آمنوا بالعمل بما نزل فی کتاب الله العزیز الحکیم انه ما اراد لکم الا ما ینفعکم فی کلّ عالم من عوالم الله مقصود العارفين الحمد لله رب العالمین انتہی

12 و اینکه مرقوم داشته بودند که دو مکتوب ارسال نموده اند و هنوز جواب نرسیده حق شاهد و گواهد است که آن دو مکتوب رسید و جواب آن بتفصیل نوشته ارسال شد مع آنکه این خادم فانی بهیچوجه فرصت نداشته و ندارد چه که در لیالی و ایام بتخیر آیات الله مشغولست مع ذلک در جواب آنجبوب تأخیر نرفت و مکتوب اینبعد مع آیات بدیعه منیعه که از سماء مشیت الهیه نازل ارسال شد انشاء الله امید هست که برسد انه لهو المقتدر المختار

- 13 Concerning what thou didst write about the ascension of the forgiven and elevated one, thy brother, upon him be the glory of God, it was presented before the Countenance of the Desired One. This is what was revealed in his remembrance, exalted be His majesty:
- 13 و اینکه در باره صعود مغفور مرفوع جناب اخوی علیه بهاء الله نوشته بودید تلقاء وجه مقصود عرض شد هذا ما نزل فی ذکره قوله عزّ اجلاله
- 14 In My Name that is sanctified above all that was and that shall be
- 14 بسمی المقدّس عما کان و ما یکون
- 15 Blessed art thou, O Baqir, in that thou didst hear the call of thy Lord, the Most Glorious, and didst respond to it with manifest sincerity. We bear witness that thou hast believed in God and His verses and hast turned unto Him when the learned ones of the earth and its princes turned away. Verily thy Lord is the All-Remembering, the All-Informed. Blessed art thou in that thou hast attained unto the Most Great Ocean and hast believed in God, the Goal of them that have recognized Him. Thou art he at whose mention My Most Exalted Pen was moved, and thou hast attained unto My choice wine. The glory that hath shone forth from the horizon of the Pen of the Ancient of Days, and the glory of the Concourse on High and the Kingdom of Names, be upon thee and upon them who have acknowledged that which God acknowledged before the creation of the heavens and the earth.
- 15 طوبی لک یا باقر بما سمعت نداء ربک الأبهی و اجبته بخلوص مبين انا نشهد بانک آمنت بالله و آیاته و اقبلت الیه اذ اعرض عنه علماء الأرض و امرائها ان ربک هو الذاکر الخیر طوبی لک بما فزت بالبحر الأعظم و امنت بالله مقصود العارفين انت الذی تحرک علی ذکرک قلبی الأعلى و فزت برحیقی المنیر البهاء الذی اشرق من افق قلم القدم و بهاء من فی الملاء الأعلى و ملکوت الأسماء علیک و علی الذین اعترفوا بما اعترف به الله قبل خلق السموات و الأرضین
- 16 If a soul were to possess all that is on earth and were to expend it, he would still not attain unto this supreme mention which hath appeared from the Pen of the Ancient of Days concerning him. Now be thankful for God's favor and behold the station of His loved ones, for these holy, assured and tranquil souls who have been afflicted in God's path by the taunts of the idolaters, the turning away of the deniers, and the oppression of the wrongdoers, have been and shall forever be remembered in His presence and recorded in the Book of God. Know this and say: Praise be unto Thee, O Goal of the world, and glorified be Thou, O Beloved of the worlds.
- 16 اگر نفسی مالک جمیع من علی الأرض بود و اتفاق مینمود هراینه باین ذکر اعظم که در باره او از قلم قدم ظاهر شده فائز نمیکشت حال عنایت حق را شاگرد باش و مقام دوستان او را نظر نما چه که این نفوس مقدسه موقته مطمئنه که در سبیل حق بشماتت مشرکین و اعراض معرضین و ظلم ظالمین مبتلا شده اند لم یزل و لا یزال لدی الوجه مذکورند و در کتاب الهی مسطوران اعرف و قل لک الحمد یا مقصود العالم و لک الثناء یا محبوب العالمین
- 17 You have appeared before Our presence in the blessed night of the twenty-seventh of the revered month of Sha'ban to perform visitation on behalf of the departed one, as per his last testament. Blessed be he, and blessed be you and I. This visitation was performed twice - once upon the arrival of the letter and its presentation to the Most Holy Court, and again at the time of submitting the response. Verily our Lord, the All-Merciful, is the Helper, the Mighty, the Bestower.
- 17 و اینکه آنمرحوم مرفوع در حین ارتقا وصیت نمود که این خادم فانی بنیابت ایشان بزیارت مقصود عالمیان فائز شود در لیله مبارکه بیست و هفتم ۲۷ شهر شعبان المعظم تلقاء وجه مالک قدم حاضر و زیارت فائز هنیئاً له و لک ولی و این زیارت دو مرتبه بعمل آمد در حین ورود نامه و عرض آن بساحت اقدس و ثانی حین عرض جواب ان ربنا الرحمن هو المؤید العزیز الوهاب
- 18 This evanescent servant beareth witness to the recognition, certitude and sincerity of that departed soul, for he attained to
- 18 اینعبد فانی شهادت میدهد بعرفان و ایقان و خلوص آنمرحوم چه که آنچه را خواستند باعظم

even more than that which he desired. Praise be to God in all conditions. I beseech God that love for this fleeting world may not prevent or deprive His loved ones from attaining their lofty and everlasting stations. Would that the people knew and understood!

19 Regarding what you wrote about properties, act in accordance with what God hath ordained in His Most Holy Book.

20 Concerning your mention of the honored Shaykh Aqa, upon him be the Glory of God, it was presented before His presence. These are the words uttered by the Tongue of the All-Merciful in the Kingdom of Utterance - exalted be His grandeur: "We make mention of him who hath attained unto My love, who speaketh My praise and who hath turned towards My luminous horizon. We have turned towards and made mention of him who hath ascended unto Us, that this remembrance may be a treasure for him in the dominion of God, the Master of this mighty Cause. We testify that he believed in God and attained the recognition of the Manifestation of His Cause, and drank the choice wine of utterance in the name of his Lord, the Munificent, the Generous. Glory be upon him and upon those who have cast away idle fancies, clinging to the hem of certitude."

21 The tongue of the world is powerless to offer thanks for even a drop from the ocean of His bounty. By night and by day, the Most Exalted Pen of God and the Tongue of Grandeur and Glory are occupied with the mention of His loved ones. May the Gracious Lord assist all to arise to that which beseemeth His infinite favors. However, they must in all circumstances hold fast to the cord of wisdom and perform such deeds as will quench the fire of hatred and silence the clamor of the people of discord. The triumph of the Cause dependeth upon mention and utterance, conducted with the utmost joy and radiance. All must aid the Cause of God, glorified be His majesty, through goodly deeds and luminous, spiritual qualities, and must engage in teaching the Cause with the utmost wisdom, that perchance a wanderer may find his way and one who is deprived may attain to the fruit of the tree of creation, which is the recognition and meeting with God. Verily our Lord, the All-Merciful, is the Helper, the Almighty.

22 The mention of the honored brothers Aqa Muhammad Ja'far and Aqa Muhammad Sadiq and Haji 'Abdu'l-Husayn, upon them be the Glory of God, the King, the Just, the Mighty, the Wise, was presented before the Most Holy and Most Exalted

از آن فائز شدند لله الحمد فيكل الأحوال از حق سائل و آملم که حب این دو روزه فانیه دوستان را از مقامات عالیّه باقیه منع ننماید و محروم نسازد یا لیت القوم یعلمون و یفقهون

19 و اینکه در باره اموال نوشته بودید بما حکمه الله فی کتابه الأقدس عمل نمائید

20 و اینکه در ذکر جناب مرفوع شیخ آقا علیه بهاء الله مرقوم داشتید لدی الوجه عرض شد هذا ما نطق به لسان الرحمن فی ملکوت البیان قوله عز کبریائه انا نذکر من کان فائزاً بحبی و ناطقاً بثنائی و مقبلاً الی افقی المنیر انا توجهنا و ذکرنا من صعد الینا لیکون الذکر کنزاً له فی جبروت الله مالک هذا الأمر العظیم نشهد انه آمن بالله و فاز بعرفان مظهر امره و شرب ریحیق البیان باسم ربّه المعطى الکرم بهاء علیه و علی الذین نبذوا الأوهام متشبّثین بذیل الیقین انتهى

21 لسان عالم از ادای شکر قطره‌ئی از دریای عنایتش عاجز و قاصر در لیالی و ایام قلم الله الأعلى و لسان العظمة و الکبریاء در ذکر دوستان مشغول انشاء الله حق کریم کل را تأیید فرماید تا بآنچه سزاوار عنایات نامتناهی است قیام نمایند و لکن باید در جمیع احوال بحبل حکمت متمسک باشند و باعمالیکه اشتعال نار بغضا و ضوضاء اهل نفاق را ساکن و مخمود نماید عامل گردند نصرت امر بذكر و بیان آنهم بکمال روح و ریحان معلق و منوط است جمیع باید باعمال حسنه و اخلاق نورانیّه روحانیّه حق جل جلاله را نصرت نمایند و بکمال حکمت بتبلیغ امر متشبّث شوند که شاید گمراهی راه یابد و محرومی بثمره شجره خلقت که لقای حق و عرفان اوست فائز گردد ان ربنا الرحمن لهو المؤید القدیر

22 ذکر جناب اخوان آقا محمد جعفر و آقا محمد صادق و حاجی عبدالحسین علیهم بهاء الله الملک العدل العزیز الحکیم در ساحت امنع اقدس عرض شد

Court. This is what was sent down for them from the Kingdom of the will of our All-Knowing Lord - exalted be His glory:

هذا ما نزل لهم من ملكوت ارادة ربنا العليم قوله
عزّ اجلاله

23 He is the Most Ancient, the Most Great

23 هو الأقدم الأعظم

24 O My loved ones! Rejoice in that the countenance of the Wronged One hath turned toward you and His Most Exalted Pen hath moved to make mention of you in this Great Prison. Ye are they who have borne tribulations in the path of God and have heard in His love what the ears of most of the servants have not heard. To this beareth witness the Lord of creation on this night wherein all things proclaim: "The Kingdom belongeth unto God, the Almighty, the Speaking, the All-Seeing."

24 يا احبائي ان افرحوا بما توجه اليكم وجه المظلوم
و تحرك على ذكركم قلبه الأعلى في هذا السجن
العظيم انتم الذين حملتم الشدائد في سبيل الله و
[سمعتم] في حبه ما لا سمعت اذن اكثر العباد
يشهد بذلك مالک الایجاد في هذا الليل الذي
فيه تنطق الأشياء الملك لله المقتدر الناطق البصير

25 Be not grieved by the world's vicissitudes and tribulations. By the life of God! That which hath been ordained for you surpasseth all the treasures of the world. Rejoice ye and be of them that are thankful. Whatsoever hath befallen you from the first day of recognition until now is remembered before God and recorded in His divine Book. All the world and its treasures cannot equal a single word heard from the tongue of the Divine Unity. Praise be to God! Time and again ye have drunk from the living waters of the All-Merciful's utterance and have attained unto the mention of the Most Exalted Pen. This station is most great; know ye its worth and preserve it in the name of Truth, for the treacherous ones, the thieves, the godless, and the deniers lie in wait with utmost deceit.

25 از حوادث عالم و شدائد آن محزون مباشید لعمر
الله قد قدر لكم ما لا تعادله زخارف العالم ان
افرحوا و كونوا من الشاكرين آنچه بر شما وارد از
اول يوم عرفان تا حين لدى الحق مذكور و در
كتاب الهی مسطور جميع دنيا و خزائن آن معادله
نمینماید بیک کلمه که از لسان احدیه استماع
میشود الحمد لله کرّة بعد کرّه از کوثر حیوان
بیان رحمن آشامیدید و بذکر قلم اعلیٰ فائز گشتید
اینتقام بسیار عظیمست قدرش را بدانید و باسم
حق حفظش نمائید چه که خائنین و سارقین و
ملحدین و منکرین بکمال تزویر در کمین بوده و
هستند انتهى

26 While this servant was engaged in writing verses before His presence on this night, he heard from the tongue of Grandeur mention of his honor Aqa 'Abdu'r-Rahim - upon him be the Glory of God. He said: "O servant present! We make mention of 'Abdu'r-Rahim who turned, hastened, entered, attained, and heard the call of the Wronged One in this noble station and drank the water of reunion from the hands of his Lord's bounty, the Forgiving, the Merciful. We have mentioned him before and mention him now that it may be a treasure for him with his Lord, the Preserver, the Trustworthy."

26 در این لیل که اینبعد تلقاء وجه بتحریر آیات
مشغول بود از لسان عظمت ذکر جناب آقا
عبدالرحیم علیه ۹۶ [بهاء الله] را اصغا نمود
فرمودند یا عبد حاضر انا نذكر عبدالرحیم الذي
اقبل و سرع و دخل و حضر و سمع نداء المظلوم
في هذا المقام الكريم و شرب كوثر الوصال من
ایادی عطاء ربه الغفور الرحیم انا ذكرناه من
قبل و نذكره في هذا الحين ليكون كنزاً له عند
ربه الحافظ الأمين

27 God willing, may they hold fast in all conditions to wisdom and cling to the hem of teaching. Whosoever attaineth unto teaching today hath attained unto all good. However, teaching must be accomplished with spirit and fragrance. All causes of sorrow, vexation and corruption are forbidden in God's Book. This matter hath been revealed in numerous places. Blessed is he who holdeth fast unto that which he hath been commanded by One knowing, wise.

27 انشاء الله در جميع احوال بحکمت متمسک باشند
و بذیل تبلیغ متشبث هر نفسی اليوم بتبلیغ فائز
شد او بکل خیر فائز است ولكن تبلیغیکه بروح
و ریحان واقع شود اسباب احزان و کدورات
و فساد کل منع شده در کتاب الهی در مواضع
متعدده اینفقره نازل طوبی لمن تمسک بما امر به
من لدن علیم حکیم انتهى

- 28 Convey these glad tidings to them wherever they may be. God is witness that this ephemeral one hath mentioned and continues to mention them most often, and beseeches God, exalted be He, to aid them in serving His Cause. Verily our Lord, the All-Merciful, is the Hearer, the Answerer.
- 29 This evanescent servant conveys sincere greetings and praise to each of your brothers, and begs of God that He may cause them to attain His bounties at all times and make them steadfast in His Cause. This is among the greatest prayers before God, our Beloved and the Beloved of all in the heavens and earth, our Goal and the Goal of all in the dominions of Command and Creation.
- 30 Another submission: The petition of his honor Aqa Mirza Ahmad from the Land of Ya - upon him be the Glory of God - which you had sent was presented before the Most Holy, Most Exalted Presence. Its answer was revealed from the heaven of grace and sent. God willing, they will attain unto its perusal and be refreshed with a new spirit. Glory be upon you and upon your brothers and upon those with you and upon those who have turned to the horizon of the Cause and have attained unto the knowledge of God, the Lord of the worlds.
- 31 The servant 27 Sha'ban al-Mu'azzam 1298

28 در هر محلی که هستند این بشارت را بایشان برسانید حق شاهد و گواهدست که اینفانی در اکثر احوال ایشان را ذکر نموده و مینماید و از حق تعالی طلب مینماید که ایشانرا بر خدمت امر مؤید فرماید آن ربنا الرحمن هو السامع المجیب

29 اینعبد فانی خدمت هر یک از اخوان آنجناب عرض خلوص و تکبیر میرساند و از حق میطلبد که ایشانرا در کل اوان بعنایات خود فائز نماید و بر امرش مستقیم دارد و این از اعظم دعاهاست لدی الله محبوبنا و محبوب من فی السموات و الأرض و مقصودنا و مقصود من فی جبروت الأمر و الخلق

30 عرض دیگر عریضه جناب آقا میرزا احمد از ارض یا علیه ۹۶ [بهاء الله] را که ارسال داشته بودند در ساحت امنع اقدس عرض شد جواب آن از سماء فضل نازل و ارسال انشاء الله بزیارت آن فائز شوند و بروح تازه تازه گردند البهاء علی جنابک و علی اخوانک و علی من معکم و علی الذین اقبلوا الی افق الأمر و فازوا بعرفان الله رب العالمین

31 خادام فی ۲۷ شعبان المعظم سنة ۱۲۹۸

BLIB_Or15727b.184, BLIB_Or15732.135,
YMM.380x, YMM.475x

BH00173

To: Muhammad Javad Qazvini et al.

Date: 1298-08-29 [1881-Jul-27]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 This is addressed to him who has drunk the cup of inner meanings, Hadrat-i-Ism-i-Jud, upon him be the eternal glory of God. The letter of that beloved one addressed to this evanescent one was presented at the Most Holy, Most Exalted Threshold, and likewise that which you called out to God. They said: "God willing, they are and will be attaining to that which He loves and is pleased with." Indeed, what was submitted accords with
- 1 بسم ربنا الأقدس الأعظم العلی الأبهی
- 2 خدمت شارب كأس معانی حضرت اسم جود علیه بهاء الله الأبدی عرض میشود نامه آنحبيب که بنام اینفانی بود در ساحت امنع اقدس عرض شد و همچنین ما نادیت به الله فرمودند انشاء الله به ما یحب و یرضی فائزند و به ما اراده فائز میشوند فی الحقیقه آنچه عرض نموده مطابق واقع است انتهى و بعد فهرست

reality. And then, the list of matters contained in the letters of the true beloved one who has arisen to serve God and His remembrance, and who was named Samandar in the Most Great Scene, upon him be the glory of God, the Lord of Power, was presented before the Most Holy, Most Exalted Presence. Similarly, two detailed letters from him addressed to that beloved one remained with this lowly one - these two were also newly presented, and likewise a letter from him addressed to this evanescent servant was also presented.

مطالبتی که در دستخطهای جناب محبوب حقیقی
الّٰهی قام علی خدمۃ الله و ذکره و سنی بالسّمندر
فی المنظر الأكبر علیه بهاء الله مالک القدر
بود تلقاء وجه امنع اقدس معروض گشت و
همچنین دو دستخط مفصل ایشان که باسم
آنحبيب بود نزد حقیر مانده آن دو هم مجدداً
عرض شد و همچنین دستخطی از ایشان باسم
این خادم فانی بود آنهم عرض شد

- 3 O my beloved! Reflect upon the bounty of God, exalted be His glory. Although petitions and news continuously pour in like rain from all directions, all are blessed with a hearing and honored with a response. If one were to consider this outwardly, these limited, numbered hours would not and do not contain enough time for all these answers and questions. But God brings to pass what He desires; verily He is the One intended at the beginning and the end.

3 ای محبوب من در عنایت حقّ جلّ جلاله تفکر
فرمائید مع آنکه متوالیاً متواتراً بمثابه امطار از
اطراف عرایض و اخبار میرسد کل باصفا فائز و
بجواب مفتخر شده و میشوند اگر بر حسب ظاهر
تفکر شود این ساعات محدوده معدوده گنجایش
اینهمه جواب و سؤال عرایض را نداشته و ندارد
ولیکن الله یحقق ما اراد انه هو المراد فی المبدء و
المآب

- 4 They had lamented separation from the Beloved of the horizons, and the fragrances of detachment, hope for attainment and meeting, and the fire of love and faithfulness were entirely diffused and evident and manifest from one of his letters. After the presentation of this statement, there was revealed from the Kingdom of proof, His words, exalted be His majesty:

4 از فراق محبوب آفاق ناله نموده بودند و نفحات
انقطاع و رجای وصال و لقا و اشتعال نار محبت
و وفا از یک دستخطشان بتمامه متضوع و ظاهر
و باهر بود بعد از عرض این بیان از ملکوت
برهان نازل قوله جلّ اجلاله

- 5 "O Samandar! Praise be to God, thou art aflame and should indeed be as thou art, for the Beloved of the world speaks saying 'I am the Witnessed One,' and the Speaker of the Mount utters 'Behold, behold.' Give thanks for what We have shown thee, caused thee to hear, made thee to know, and given thee to drink of My Beauty, My verses, My Self, and My choice, wondrous wine. The fire of the love of the All-Merciful and the lights of the countenance of the Beloved of all creation have been and will be the cause and reason for the enkindling of the hearts and souls of God's friends. However, the requirements of the Cause today must be observed and considered. Choose for thyself what God hath chosen for thee. Thy services, one after another, have been and are mentioned before the Wronged One. That which thou art occupied with today is, by the life of God, greater than can be known through conjecture, fancy, understanding or imagination. This station cannot be described, nor can praise do it justice. Know thou its worth and value its pearl. Verily thy Lord is the Speaker, the All-Knowing, the All-Informed. Grieve not over any matter; if God should will, He ordains and answers. Verily He is the Hearer, the Answerer."

5 یا سمندر الحمد لله مشتعلی و باید هم باشی بمثل
آنچه هستی چه که محبوب عالم به انا المشهود
ناطق و مکلم طور به انظر انظر ذاکر ان اشکر
بما اریناک و اسمعناک و عرّفناک و سقیناک
جمالی و آیاتی و نفسی و رحیقتی العزیز البدیع نار
محبت رحمن و انوار وجه محبوب امکان سبب و
علت اشتعال افنده و قلوب اولیای الهی بوده و
خواهد بود ولکن مقتضیات امر الیوم ملحوظ
و منظور است ان اختر لنفسک ما اختاره الله
لک خدمات شما واحداً بعد واحد لدی المظلوم
مذکور بوده و هست آنچه امروز بآن مشغولید
لعمري الله اعظمست از آنکه بظنون و اوهام و
ادراک و خیال معروف شود این مقام را وصف
اخذ نکند و بثنا منتهی نشود ان اعرف قدره و
اغل مهره ان ربّک هو الناطق العالم الخبیر انک
لا تحزن فی امر من الأمور لو شاء الله یقضى و
یحییب انه هو السّامع المجیب انتهى

6 Mention was made of the honoured Dhabih—upon him rest the glory of Baha'u'llah. Some time ago there was revealed, from the heaven of the merciful Will, a Most Holy and Most Mighty Tablet addressed especially unto him, and it was dispatched; God grant that he may attain thereto. This lowly servant is exceedingly abashed before him, inasmuch as for a long time I have not been enabled to lay before him any letter. God willing, it is hoped that, through the divine favour, I may hereafter arise to make amends. That beloved one knoweth full well that this servant hath not been, nor is, for a single moment at ease. This matter needeth neither mention nor explication—He knoweth, and thou knowest; and behind you both standeth our Lord, the All-Knowing, the All-Informed, the Witness, the All-Seeing.

7 And furthermore, mention was made of the honoured Aqa [Khalil] of Eshtihardi—upon him be 66 [the glory of God]—and it was submitted in the Most Holy Presence; and this reply descended from the heaven of loving-kindness. His word—exalted be His glory:

8 He is the Most Holy, the Most Great, the Most Generous.

9 O [Khalil]! The world hath been kindled with the fire of the utterance of thy chosen Lord, and He hath illumined its horizons with the light of the Manifest and resplendent and wondrous One. Beseech thou God that He may confirm thee to shatter the idols of doubt and idle fancy. Thus hath spoken the Tongue of Grandeur in divers Tablets. Blessed is he that acteth according to that which he hath been enjoined; and woe betide the heedless.

10 O Khalil! We have, in times past and present, informed all souls of the appearance of the clamorous ones and the doubters. In these days they have appeared in certain lands and with utmost deceit and guile have arisen to lead astray sanctified souls. Ask thou of God that He may enable the people of that land to shatter the idols of fancy and vain imagining, even as He enabled them before. Convey My greetings to all the friends in that land and say: God willing, may ye be ever enkindled with the fire of divine love and illumined by its light. Ye should be witnessed as so steadfast in the Cause of God that the very embodiment of constancy would be astonished to behold itself. The people of the Bayan are seen today to be more veiled than the people of the Furqan. By God's life! They have no share of this Most Great Ocean, nor any path to this Straight Way. From this station We send Our greetings upon thy face and upon the faces of those who have quaffed the wine of steadfastness in My Name, the Mighty, the Powerful.

6 ذکر جناب ذبیح علیہ بہاء اللہ را فرموده بودند چندی قبل لوح اقدس مخصوص ایشان از سماء مشیت رحمانی نازل و ارسال شد انشاء اللہ بآن فائز شوند این بعد فانی خدمت ایشان بسیار نجل است چه کہ مدتیست موفق نشد بعرض مکتوبی انشاء اللہ امید است بعنایت الهی از بعد بتدارک آن قیام شود آنچوب میدانند کہ این عبد آنی آسوده نبوده و نیست اینطلب محتاج بذکر و تفصیل نہ ہو یعلم و انت تعلم و عن ورائکما ربنا العالم الخیر و الشاهد البصیر

7 و دیگر ذکر جناب آقا [خلیل] اشتہاردی علیہ ۶۶ [بہاء اللہ] را فرموده بودند در ساحت اقدس عرض شد و اینجواب از سماء عنایت نازل قوله جل کبریاۃ

8 هو الأقدس الأعظم الأکرم

9 یا [خلیل] قد اشتعل العالم بنار بیان ربک المختار و انار افقه بنوری الظاهر المشرق البدیع فاسئل اللہ بأن یؤیدک علی کسر اصنام الظنون و الأوهام هذا ما نطق به لسان العظمة فی الواح شتی طوبی لمن عمل بما امر به و ویل للغافلین

10 ای [خلیل] از قبل و بعد جمیع نفوس را اخبار نمودیم بظهور ناعقین و مریین این آیام در بعضی از دیار ظاهر و بکمال خدعه و حیلہ در اضلال نفوس مقدّسه برآمده اند از حق بخواه تا اهل آن ارض را بر کسر اصنام ظنون و اوہام مؤید فرماید چنانچہ از قبل مؤید فرمود جمیع اولیای آن ارض را تکبیر برسان و بگو انشاء اللہ در کل احیان بنار محبت الهی مشتعل باشید و بنورش روشن و منیر باید بشأنی بر امر اللہ ثابت مشاهده شوید کہ هیکل استقامت خود را متحیر ملاحظہ نماید اهل بیان الیوم احب از اهل فرقان مشاهده میشوند لعمر اللہ لیس لهم نصیب من هذا البحر الأعظم و لا دلیل الی هذا الصراط المستقیم انا نکبر من هذا المقام علی

- 11 This lowly servant submitteth: By Him Who hath caused all things to speak in praise of His own Self, and hath summoned all men unto the ocean of His presence, that the veiled ones of the Bayan utter words such as the veiled ones of the Furqan—nay, of all religions—have never spoken. Of late, from that quarter of falsehood which was known by a hallowed name, they have purposed to set in order a scheme—an illusory Jab-ulqa, and a Jabulsa that existeth not. God is My witness and My proof: were a man to give ear to the signs and tokens of consumption, it would be better, more pleasing, and more exalted than to hearken unto the words wherewith these heedless souls discourse. It is as though these ignorant ones have never heard of the Day of God, nor drunk a single drop from this sea.
- 12 He saith: This is the Day of God; naught shall be mentioned therein save Him. This is the Manifestation of God: He hath taken unto Himself neither agent, nor peer, nor minister, nor successor—and so on, His exalted Word.
- 13 Yet they have clung to the cord of falsehood, and have laid hold on the hem of an imagined form. In one of the blessed and sanctified Tablets this lofty utterance was revealed. He—exalted be His glory—saith: Lay hold of this firm, well-wrought, and blessed Word, which is as a pearl from the ocean of divine knowledge, that thou mayest not, until thou hast become informed of the falsity of the former, bear witness to the truth of this Day. Ended.
- 14 O friends! Arise for the sake of God, speak for the sake of God, and strive in the path of God, that perchance the servants in this age may not be veiled as before and may not be accounted among the worshippers of idols and vain imaginings. O servants! Reflect upon that sect which considered itself the most great and most exalted of all creation and reckoned itself among the delivered community and the favored people, and observe how they believed and how the matter turned out - the difference is as that between earth and heaven.
- 15 In brief, that same sect, after numerous claims, was finally recorded in the Book before God as among the rebellious and tyrannical ones. For by the decree of those ungodly souls did they hang the Truth and martyred Him with bullets of hatred. At one time the Tongue of Grandeur uttered these words: "O servant present! The one truth which that heedless and atheistic sect possessed was their saying that when the Qa'im appears, He will speak a word from which the chiefs of the earth
- وجهک و وجوه الذین شربوا رحيق الاستقامة
باسمى المقتدر القدير انتهى
- ایعبد فانی عرض مینماید فولّی انطق الأشياء
بثناء نفسه ودعا الكلّ الى بحر لقائه که محتجبین
بیان بکلماتی ناطقند که محتجبین فرقان بل کلّ
الأديان بأن تکلم نموده اند تازه ناحیه کذب که
باسم مقدّسه معروف بود و جابلقای موهومه و
جایلسای غیر محققه اراده نموده اند ترتیب دهند
حق شاهد و گواهیست که انسان اگر آثار و
علامات تبّ دق را اصغای نماید احسن و احب
و اعلی است از اصغای کلماتیکه نفوس غافله بأن
متکلمند گویا این بی دانشان از یوم الله خبری
نشینده اند و قطره ای از این دریا نیاشامیده اند
- میرماید هذا يوم الله لا يذكر فيه الا هو و هذا
ظهور الله ما اتخذ لنفسه وكيلاً ولا نظيراً ولا
وزيراً ولا وصياً الى آخر قوله تعالى
- باری بحبل کذب تمسک نموده اند و بذیل هیکل
موهوم متشبثند در یکی از الواح مقدّسه مبارکه
اینکلمه عالیّه نازل قوله عزّ کبريائه باینکلمه
محکمّه متقنه مبارکه که بمثابه لؤلؤ بحر علم الهی
است متمسک باشید تا بر کذب قبل آگاهی
نیایی بر صدق این یوم گواهی ندهی انتهى
- ای دوستان الله قیام نمائید و لله بگوئید و فی سبیل
الله کوشش نمائید که شاید عباد این عصر مثل
قبل محتجب نشوند و از عیده اصنام و اوهام
محسوب نگردند ای عباد آخر در طائفه ای که
خود را اعظم و اعلاّی خلق می شمردند و از
فرقه ناجیه و امت مرحومه میدانستند تفکر نمائید
که چه قسم معتقد بودند و چه قسم امر ظاهر
شد تفاوت از زمین تا آسمانست
- باری همان طائفه بعد از دعوای کثیره بالأخره
از طائفه طاغیه باغیه لدی الله مذکور و در
کتاب مسطورند چه که بفتوای آن نفوس مشرکه
حق را آویختند و برصاص کین شهید نمودند و فتی
از اوقات لسان عظمت باینکلمه ناطق فرمودند یا
عبد حاضر صدقیکه نزد انطافه غافله ملحه
بود اینکلمه بود که میگفتند قائم ظاهر میشود و
بکلمه ای نطق میرماید که نقبای ارض یعنی اعلی

- that is, the most exalted of the world's people - will flee and avoid. This single word We verify. Yet I swear by the Sun of the horizon of utterance that until now that word hath not appeared, and whosoever after hearing it remaineth steadfast, he is one with whom all the peoples of the world cannot compare." This is why the Point of the Bayan - may the spirit of all else be sacrificed for Him - hath said that a one-year-old child in His day of Manifestation is mightier than all the people of the Bayan. End.

- 16 O My beloved! They are still waiting for the discovery of the ten parts of the Qur'an which this one or that one supposedly stole. Reflect on this matter - for twelve hundred years they called Ja'far-i-Sadiq a liar, and for centuries they have intended to mention him by this title. The curse of God be upon the liars and the calumniators! What has happened that these human-like creatures are seen to be so heedless? Would that they had heeded the call to "look again and yet again," that perchance they might have caught a fragrance from the garden of awareness or attained a drop from the ocean of knowledge. By Thy life! Their ears are deaf and their eyes are blind. This evanescent servant beseeches and hopes from the Truth that He may cause the friends in all regions to attain unto a power and might befitting this blessed Day, that they may see all else as non-existent and count it as nothing. And I beseech Him, exalted be He, to sanctify them from every conjecture and free them from every idle fancy. Verily He is the Powerful, the Mighty.

- 17 As for what was written concerning Haji Kamal, upon him be the Glory of God, God willing its answer shall be submitted and sent.

- 18 Furthermore, concerning the Huquq, something was written, and a letter was also written and sent to this servant on this matter. This servant testifies that whatever reached them, they have delivered. That place is the place of trustworthiness; treachery hath no access to that spot. To this testifieth every just and discerning one, and beyond him and me and the world testifieth our All-Informed Lord. In this case, whatever was mentioned was not and is not befitting. God sufficeth as a witness.

- 19 And concerning what was written about Aqa Murtada Q., upon him be the Glory of God, God willing his answer will descend from the heaven of divine mercy and favor and will be sent.

- 20 Concerning what was written about "Walaj Ta", this has not occurred until now. His honor Ismu'llah, his eminence J.M.,

الخلق عالم از آن فرار مینمایند و اجتناب میکنند اینکمه و وحدها را تصدیق مینمایم و لکن قسم بآفتاب افق بیان که تا حین آنکمه ظاهر نشده و هر نفسی بعد از اصغا مستقیم ماند او از نفوسی است که جمیع خلق عالم باو معادله ننمایند اینست که نقطهء بیان روح ما سواه فداه فرموده که نطفهء یکسالهء یوم ظهور او اقوی است از جمیع خلق بیان انتی

- 16 ای محبوب من هنوز منتظرند که ده جزو قرآن که فلان دزدیده و یا فلان برده پیدا شود در ایفقره تفکر فرمائید که هزار و دویست سنه جعفر صادق را کذاب نامیدند و قرنهای هم اراده نموده اند بهمن لقب او را ذکر نمایند لعنة الله علی الکاذبین و المفترین آیا چه شده که این ناس نسناس باین رتبه غافل مشاهده میشوند یا لیت یا لیت به فارجمع البصر کردن عمل مینمودند که شاید نفعهء حقیقهء آگاهی را مییافتند و یا بقطرهائی از بحر دانائی فائز میشدند لعمرك اذانهم صماء و عیونهم عمیاء از حق این خادم فانی سائل و آمل است که دوستان اطراف را بقدرت و قوتیکه لایق این یوم مبارکست فائز فرماید تا دوش را معدوم بینند و مفقود شمردند و اسئله تعالی بأن یقدسهم عن کل ظن و ینزههم عن کل وهم انه هو المقتدر القدیر

- 17 و اینکه در بارهء جناب حاجی کمال علیه بهاء الله مرقوم فرموده بودند انشاء الله جواب آن عرض و ارسال میشود

- 18 و دیگر در بارهء حقوق چیزی مرقوم داشته بودند و باین عبد هم در این باب مکتوبی مرقوم و ارسال داشته اند اینبعد شهادت میدهد که آنچه بایشان رسیده رسانیده اند آنخل محل امانت است خیانت را در آنمقر راهی نه یشهد بذلک کل منصف بصیر و عن ورائه و ورائی و وراء العالم یشهد ربنا الخیر در اینصورت آنچه ذکر شود لایق نبوده و نیست کفی بالله شهیدا

- 19 و در فقرهء جناب آقا مرتضی ق علیه بهاء الله مرقوم داشته بودند انشاء الله جواب ایشان از سماء رحمت و عنایت الهی نازل و ارسال خواهد شد

- 20 و اینکه در بارهء ولج طاء مرقوم داشته بودند تا حال واقع نشده جناب اسم الله حضرت جم

upon him be the Glory of God, has also inquired about this matter. After presenting it in the Most Holy Court, He said that perhaps this "Walaj" does not refer to the friends. Knowledge of this is with God, and it has not occurred until now. God willing, may all the friends of Truth be engaged in mentioning the Beloved of all creation with utmost joy, delight, spirit and fragrance.

علیه بهاء الله هم از این فقره سؤال نموده اند بعد از عرض در ساحت اقدس فرمودند شاید این ولج با حجاب راجع نشود علمه عند الله و تا حال واقع نشده انشاء الله جمیع اولیای حق بکمال فرح و سرور و روح و ریحان بذکر محبوب امکان مشغول باشند

- 21 Another submission: The brilliant ode which emerged from the virgin thoughts of the Nightingale of the Age, upon him be the Glory of the All-Merciful, along with his two letters that were sent, was presented in the Most Holy Court on this day, which is Sunday at the end of the month of Sha'ban. The Sun of Grace was rising from one direction and the Moon of Providence was dawning from another horizon. And this is what the Tongue of Grandeur spoke, exalted be His glory:

21 عرض دیگر قصیده غزّا که از ابکار افکار طبع عندلیب زمان علیه بهاء الرحمن ظاهر مع دو مکتوب ایشان که ارسال داشته بودند در این یوم که یکشنبه اواخر ماه شعبانست در ساحت اقدس حاضر شده معروض داشت شمس فضل از طرفی مشرق و قر عنایت از افق آخر لایح و هذا ما نطق به لسان الکبریاء قوله عزّ اجلاله

- 22 "Blessed art thou, O 'Andalib, for having arisen to serve the Cause and for having spoken in praise of God, the Lord of the worlds. Verily, We caused thee to hear My greatest verses, aided thee in the Cause, and guided thee to the right path. Say: O peoples of the earth, cast away your vain imaginings. The Lord of all beings hath come, and the Messengers cry out before His countenance - 'The Kingdom belongeth to God, the Almighty, the Exalted, the Unconstrained.' This is the Day which hath been attributed to God in the Books, Scriptures and Tablets.

22 طوبی لک یا عندلیب بما قت علی خدمة الامر و نطقت بثناء الله رب العالمین انا اسمعناک آیاتی الکبری و ایدناک علی الامر و هدیناک الی سواء الصراط قل یا ملأ الأرض ضعوا الأوهام قد اتی مالک الأنام و ینادی المرسلون امام الوجه الملك لله المقدر العزیز المختار هذا یوم نسب الی الله فی الكتب و الصحف و الألواح

- 23 "O 'Andalib! The Cause is most great. The preface of the Book of Creation was adorned with the word 'He.' We removed it by complete power and placed 'I.' By the life of God, this is a mighty matter which none can bear save him who is the most powerful in the world and who holdeth fast to the Most Great Name. The Hand of complete power hath rent asunder the veils of creation to a known measure. Now it is observed that the manifestations of idle fancies and the dawning-places of vain imaginings are veiled by other veils. Reflect upon the baseness of nature and paucity of understanding of those who are veiled, who have now returned to their initial station. I swear by the Sun of Grace that shineth from the horizon of the Prison that they are considered before God as more veiled than all religions.

23 یا عندلیب امر بسیار عظیمست دیباج کتاب ابداع بکلمه هو مزین او را بقدرت کامله برداشتیم و انا گذاشتیم لعمر الله هذا امر عظیم لا یحتمله احد الا من کان اقوی العالم و متمسکاً بالاسم الأعظم ید قدرت کامله حجبات بریه را علی قدر معلوم خرق نمود حال مشاهده میشود مظاهر اوهام و مطالع ظنون باحتجابات اخری محتجب شده اند در پستی فطرت و کمی درایت محتجبین بیان تفکر نمائید که تازه بمقام اول خود راجع شده اند قسم بافتاب فضل که از افق بنین طالع است که احجب از کل ملل لدی الله محسوبند

- 24 "God willing, through divine confirmations, your honor will watch over the Cause in all conditions. Verily, He is with whoever speaketh His praise and ariseth to serve His mighty and exalted Cause. The Point of the Bayan gave the glad tidings of the meeting to one of the Letters of the Living who was named Baqir and who in these days has attained the honor of

24 انشاء الله از تأییدات حق آنجناب مراقب امر در هر حال بوده انه مع من نطق بثنائه و قام علی خدمة امره العزیز العظیم نقطه بیان بیکی از حروف حی که به باقر موسوم و در این ایام

meeting, and then He states: 'Be assured that the Cause is mighty, mighty, mighty!'

- 25 "O 'Andalib! This Cause hath had and hath no likeness. It is novel from all aspects. Like the sun, its light, its manifestation, and its deeds are evident and clear. However, due to the vain imaginings and fancies of the people, their weakness and heedlessness, the Dawning-Place of the Cause speaks these words. People of insight have always been and will always be as rare as red sulfur in the world. Thus hath spoken the Tongue of Revelation, turning unto thee that thou mayest be of the thankful ones."

- 26 Whatever you had written in remembrance and praise of God, exalted be His glory, this servant presented before His presence. Verily, He will reward thee with the best of rewards. Verily, He is the Bestower, the Generous. Praise be to God, the Most High, the Most Great.

- 27 This servant also conveys greetings to him, namely the beloved of the soul, the Nightingale of possibility. God willing, may he ever be speaking in praise of God, exalted be His glory, and engaged in teaching the Cause. This is the deed with which no deeds can compare, and which no descriptions and mentions can surpass. Praise be to the Beloved of the horizons Who confirmed him in guiding the servants and reminding those in the lands.

- 28 Concerning Ahmad-i-Kirmani, it was written that he had not chosen for himself any proof, path, way, religion, fairness, or truth. He changes color like a chameleon and turns like a spotted snake. His being is not like wax - though I have said this before - but rather like clay, accepting any form at any moment. May God and the company of the believers protect us from that sinful liar. His claim that the "noisome smell" was revealed about him is false, by the Lord of the Throne and earth! Although now it is observed that he was indeed the intended one of that word, this blessed verse was revealed in the Kitab-i-Aqdas at a time when outwardly there was no mention of him, and the original address was to the land of Kaf and Ra, as He says: "O Land of Kaf and Ra! We, verily, behold in thee the noisome smell." After the revelation of the Kitab-i-Aqdas and the passing of several years, his petitions arrived successively at the Most Holy Court, as did his letters to this evanescent servant, claiming complete faith. Later, considering his own vile deeds and absurd words, he became deluded and arose in opposition. After some time, his petitions again reached the Most Holy Court, each expressing repentance, return, and remorse to a degree beyond which none is possible, and he raised

بشرف لقا فائز گشت بشارت لقا فرموده‌اند و بعد میفرمایند ایقن بأن الأمر عظیم

- 25 ای عندلیب این امر شبیه نداشته و ندارد بدیع است از جمیع جهات بمثابه آفتاب نورش و ظهورش و افعالش ظاهر و هویداست و لکن نظر بظنون و اوهام خلق و ضعفهم و غفلتهم مطلع امر باینکلمات ناطق اهل بصر لمزل و لایزال کمیاب بوده و خواهند بود بمثابه کبریت احمر است در عالم کذلک نطق لسان الوحی مقبلاً الیک لتکون من الشاکرین

- 26 آنچه در ذکر و ثنای حق جلّ جلاله نوشته بودید عبد حاضر تلقاء وجه عرض نمود انه یجزیک احسن الجزاء انه هو البازل الکریم الحمد لله العلیّ العظیم انتی

- 27 اینعبد هم خدمت ایشان یعنی محبوب جان عندلیب امکان عرض تکبیر میرسانم انشاءالله در جمیع احوال بثنای حق جلّ جلاله ناطق باشند و بتلیغ امر مشغول اینست عملیکه معادله نمینماید باو اعمال و سبقت نمیگیرد او را اوصاف و اذکار حمد محبوب آفاق را که ایشانرا مؤید فرمود بر هدایت عباد و تذکر من فی البلاد

- 28 اینکه در باره احمد کرمانی نوشته بودند انه ما اتخذ لنفسه دليلاً ولا سبيلاً ولا طريقاً ولا مذهباً ولا انصافاً ولا صدقاً يتلون كالحرباء و يتقلب كالرقطاء وجودش بمثابه موم نمیگویم اگرچه از قبل گفته‌ام بلکه مانند طین است در هر حین هر شکلی را قبول میکند اعذاذنا الله و معشر الموحدين من ذاک الکذاب الأثیم اینکه گفته رایحه دفرا در باره من نازل شده کذب وربّ العرش و الثری اگرچه حال ملاحظه میشود که مقصود از آنکه او بوده و لکن این آیه مبارکه در کتاب اقدس نازل در وقتیکه بر حسب ظاهر ذکر او نبوده و اصل خطاب به ارض کاف و راء است بقوله تعالی یا ارض الکاف و الراء انا نجد منک رائحة دفراء و بعد از تنزیل کتاب اقدس و انقضاء سنین معدوده از بعد عرایض او متواتراً بساحت اقدس رسید و همچنین مکاتیب او باین خادم فانی و کمال ایمان را ادعا مینمود و بعد نظر باعمال خبیثه و اقوال سخیفه خود متوهّم شد و بر اعراض قیام

up intercessors until the petitions of some reached the Throne. A Tablet was revealed from the heaven of Will with this purport: He is granted divine forgiveness if he acts not contrary to what God desires. But he broke God's covenant and His pact in deeds and words. He has not one face, or two, or three - he has at every moment a different face which none knows save God, the All-Knowing, the All-Informed.

نمود بعد از چندی مجدداً عرایض او بساحت اقدس رسید و در هر یک اظهار توبه و رجوع و ندامت بشأنیکه فوق آن ممکن نه نموده و شفعا برانگیخته تا آنکه عرایض بعضی بمقر عرش وارد لوحی از سماء مشیت نازل باینضمون او بعفو الهی فائز است اگر به غیر ما اراده الله عمل ننماید ولکنه نقض عهد الله و میثاقه فی الأعمال و الأقوال لیس له وجه واحد او الأثنین او الثلاث له فی کل آن وجه ما اطلع به الا الله العليم الخبیر

- 29 In truth, he is an ignorant unbeliever who had and has no understanding whatsoever, but his actions and deeds identify him before the servants. One identifier has been and will be before his face. He has not spoken truth to anyone and will not. After his rejected deeds and words and his despair from the Most Holy Court, he clung to a false person and showed devotion to him. In the great city he found one like himself, obtained the book of Sijjin and papers of fire, and one night after consuming certain things, burned all those writings which were his intention. The next day when asked what he had done, he said, "In truth, I enjoyed watching the flames of those papers," and thus occurred what occurred. After the great city too, due to his repugnant rejected deeds, they expelled him. In truth, he was not and is not worthy of mention.

29 فی الحقیقه ملحد جاهلی است بهیچوجه شعور نداشته و ندارد ولکن افعال و اعمالش او را نزد عباد معرفتی مینماید یک معرف امام وجهش بوده و خواهد بود باحدی هم راست نگفته و نمیگوید بعد از اعمال و اقوال مردوده و یأس از ساحت اقدس بنفس مجعوله تمسک جست و باو اظهار ارادت نمود در مدینه کبیره یکی مثل خود را پیدا نمود کتاب سجین و اوراق نار بدست آورده شبی از شبها بعد از صرف بعض اشیاء جمیع آنها را که نوشته جات مرادش بود آتش زده روز دیگر از او سؤال نمودند که چه کردی گفت حقیقت خوشم آمد که شعله آن اوراق را مشاهده نمایم لذا وقع ما وقع و بعد از مدینه کبیره هم نظر باعمال شنیعه مردوده اش اخراج نمودند فی الحقیقه قابل ذکر نبوده و نیست

- 30 Convey My greetings to the friends in that land. God willing, all must act in a manner befitting the Days of God. The triumph of God's Cause has been and ever will be through goodly deeds and illumined, spiritual character. Indeed, in most Tablets this binding word hath flowed from the Supreme Pen, making triumph in all cases contingent upon wisdom, pure deeds, and noble conduct. Therefore this evanescent servant beseecheth the Self-Sufficing Lord that He may assist all to achieve that which He loveth and approveth. Verily, He is the Almighty, the Powerful, the Ruler over whatsoever He willeth. There is no God but Him, the Mighty, the Praiseworthy.

30 دوستان آن ارض را از قبل اینفانی تکبیر برسانید انشاء الله باید کل به ما ینبغی لایام الله عامل باشند و نصرت امر الله باعمال و اخلاق طیبه نورانیه روحانیه بوده و خواهد بود چنانچه در اکثر الواح اینکلمه محکمه از قلم اعلی جاری و نازل و نصرت را در جمیع احوال بحکمت و عمل خالص و خلق کریم معلق و منوط فرموده اند لذا از غنی متعال این خادم فانی سائل و آمل است که کل را به ما یحب و یرضی مؤید فرماید انه هو المقتدر القدير و الحاکم علی ما یرید لا اله الا هو العزيز الحمید

- 31 In Iraq, the Land of Mystery, and the Prison, mention was made from the heaven of God's will of the cawing ones, birds of night, and the like. The people of Baha must, God willing, manifest such steadfastness that none shall find occasion for mention, much less for rejection and denial. God willing, may

31 در عراق و ارض سر و سخن ذکر ناعقین و طیور لیل و امثال آن از سماء مشیت نازل انشاء الله باید اهل بها باستقامتی ظاهر شوند که از برای احدی مجال ذکر نماند تا چه رسد باعراض و

they hold fast to the strong and mighty cord and fix their gaze upon the straight path. Say on My behalf: O friends! Know ye your worth. By the life of the Beloved! Your station is great and your rank exalted. Let it not slip from your grasp, but preserve it in the name of Truth. The people of Baha have been mentioned in the Qayyumu'l-Asma in terms that transcend understanding and intellect. In one place He saith: "Beyond the sea of grandeur is a Maiden of heavenly essence," and He describeth her until He concludeth with these exalted words: "And upon her are vessels of moist red ruby, wherein none shall embark save the people of Baha." Let them now ponder that which hath been revealed, that they may become aware of their stations and attain unto that most exalted rank, which is the station of the Most Great Steadfastness, and be established therein. Verily, He hath spoken the truth and appeared with justice and guided all unto His Self, the One Who overshadoweth all in the heavens and on earth.

- 32 As to what was mentioned about certain passages having been written and sent to some of the divines, it is known that whatsoever proceedeth from them hath been and will be in the path of God. Praise be to God, they have attained unto that which is acceptable at the Divine Threshold today. However, by command, in all matters they must observe wisdom, that outward wisdom may restrain the hellish souls from agitation and render them tranquil. That which causeth tumult today doth in truth extinguish the fire of love in souls that have newly drunk from the life-giving water and turned toward the most exalted horizon. They should devote all their energy to teaching the Cause with spirit and fragrance, wisdom and utterance. And if at times they wish to enlighten the leaders of vain imaginings and the daysprings of idle fancies, it is best that they be given certain passages that have been sent down from the heaven of God's will, such as the Tablet to the Sultan and the like. Even this is beloved before God only when some inclination is observed. A general proclamation was made to all upon first arrival at the Most Great Prison. Blessed is he who hath recognized and turned unto Him, and woe unto the heedless and those who turn away.

- 33 Another submission of this servant is that thy poem was recited repeatedly in the gathering of the friends. Praise be to God, such a fragrance of love and fellowship was diffused that this servant is powerless to describe it. The servant beseecheth his Lord to strengthen him through His command, preserve him through His power, and exalt his station such that every tongue

انکار انشاء الله بجبل محکم متین متمسک باشند و بصرات مستقیم ناظر از قول اینفانی مذکور دارید ای دوستان قدر خود را بدانید لعمر الحبوب مقام شما عظیم است و شأن شما کبیر او را از دست مدهید و باسم حق حفظ نمائید اهل بها در قیوم اسماء آنچه فوق عالم ادراک و عقول است ذکر شده اند در مقامی میفرمایند وراء قلزم کبریا بحوریست از اکسیر و وصف میفرمایند تا باینکه علیا متنی میشود و علیها سفن من الیاقوتة الرطبة الحمراء ولا یرکب فیها الا اهل البهاء حال تفکر نمایند در آنچه نازل شده تا بمقامات خود آگاه شوند و بر رتبه علیا که مقام استقامت کبری است مطلع گردند و بآن فائز شوند انه نطق بالحق و ظهر بالعدل و هدی الکلی الی نفسه المهیمنة علی من فی السموات و الارضین

- 32 و اینکه مرقوم فرموده بودند بعضی از علما فقراتی نوشته و ارسال داشته اند معلومست آنچه از ایشان ظاهر شود فی سبیل الله بوده و خواهد بود الحمد لله فائزند بآنچه الیوم لدی العرش مقبولست ولیکن حسب الامر در جمیع امور باید ناظر بحکمت باشند تا نفوس جحیمیه را حکمت ظاهره از هیجان منع نماید و ساکن دارد آنچه الیوم سبب ضوضاست فی الحقیقه علت اتحاد نار محبت است در نفوسیکه تازه از کوثر حیوان آشامیده اند و باقی اعلی توجه نموده اند باید تمام همت را در تبلیغ امر بروج و ریحان و حکمت و بیان مبذول و مصروف دارند و اگر هم وقتی اقتضا نماید و بخواهند که رؤسای اوهام و مطالع ظنون را آگاه نمایند محبوب آنکه بعضی فقرات که از سماء مشیت الهی نازل شده مثل لوح حضرت سلطان و امثال آن داده شود و اینهم در وقتی لدی الحق محبوبست که فی الجمله اقبالی مشاهده گردد تبلیغ کلیه در اول ورود سجن اعظم بکل شده طوبی لمن عرف و اقبل و ویل للغافلین و المعرضین

- 33 عرض دیگر اینفانی آنکه قصیده ایشان مرّة بعد مرّة در انجن دوستان تلاوت شد الحمد لله نفحه محبت و وداد بقسمی متضوع که اینفانی از ذکرش عاجز است بسئل الخادم ربه بأن يؤیّده امرأ من عنده و یحفظه بقدره من لدنه و یرفع

may testify to his grace, sincerity, dedication and detachment in the Days of God, the Mighty, the Wise.

- 34 Another submission is that Jinab-i-Nazir, upon him be 966 [Baha'u'llah], attained the Most Holy Court with a package of petitions and letters from the friends. These days the response to each one is being revealed from the heaven of bounty. God willing, they will soon be sent. Verily the servant gives glad tidings to those who are there that they may rejoice and be among the thankful ones. Praise be to our Lord, the Most Holy, the All-Knowing, the All-Wise.

- 35 This servant's submission is that I convey greetings to his honor Javad, upon him be Baha'u'llah. God willing, may they be engaged in utmost joy and yearning and attraction in the remembrance of the Beloved of the worlds, and may they drink from the ocean of divine love at all times and bestow it upon the people of the earth, that perchance all may gather under the shadow of the Most Exalted Word and become engaged in praise of the Lord of creation. Likewise, I express utter nothingness to the other friends of God and beseech them all that they not forget this evanescent one in their intimate gatherings and sacred assemblies, that perchance I may be assisted in that which I am commanded.

- 36 In these days the letter of his honor the beloved and honored Nabil the Great, upon him be Baha'u'llah, the Lord of Eternity, became the cause of complete joy. God willing, through divine grace and might, a response will be written and sent. Whatever pertains to this weak, poor and destitute one - the servant beseeches his Lord to assist him in mentioning His loved ones and serving His chosen ones. Verily He is the Forgiving, the Generous. Praise be to God, the Most High, the Most Great.

- 37 God is witness that this evanescent one remembers the days of the presence of his honor Nabil ibn Nabil, upon them both be Baha'u'llah, the Mighty, the Beautiful, and utters the words "Would that I had another chance." I beseech and hope from God, exalted be His glory, that He may ordain another gathering in the shadow of the Blessed Tree. Verily He is the Ordainer, the Powerful. Praise be to God, the Mighty, the Praiseworthy. And glory be upon your first and your last, and those who love you and remember you and those with you and those who hear your words and serve you for the sake of God, the Lord of the heavens and earth and the Lord of the mighty throne.

مقامه علی شأن یشهد کلّ لسان بفضلہ و خلوصہ و قیامہ و انقطاعہ فی آیام اللہ العزیز الحکیم

- 34 عرض دیگر آنکه جناب ناظر علیہ ۹۶۶ [بہاء اللہ] بساحت اقدس فائز مع یک بسته عرایض و مکتوبات احبّ این آیام جواب هریک از سماء عنایت نازل انشاء اللہ عنقریب ارسال میشود آن الخدام ینشر الذینہم فی ہناک لیفرحوا و یكونوا من الشاکرین الحمد لربنا المقدس العلیم الحکیم

- 35 عرض اینفانی آنکہ خدمت جناب جواد علیہ بہاء اللہ عرض تکبیر میرسانم انشاء اللہ بکمال شوق و اشتیاق و جذب و انجذاب بذکر محبوب عالمیان مشغول باشند و از دریای محبت الہی در کلّ حین بیاشامند و بر اہل ارض میذول دارند کہ شاید جمیع در ظلّ کلمہء علیا جمع شدہ بنای مالک وری ناطق و ذاکر گردند و همچنین خدمت سایر دوستان الہی عرض فنا و نیستی مینمایم و از کل استمداد میطلبم کہ در مجالس انس و محافل قدس اینفانی را فراموش ننمایند کہ شاید مؤید شوم بآنچہ کہ باو مأمورم

- 36 در این آیام دستخط حضرت محبوب مکرم جناب نبیل معظم علیہ بہاء اللہ مالک القدم سبب و علت فرح کامل شد انشاء اللہ بعنایت و حول حقّ بعرض جواب موقّق شدہ ارسال میشود آنچہ کہ حاکی از این ضعیف فقیر بی بضاعت است یسئل الخدام ربّہ بأن یؤیدہ علی ذکر احبّاتہ و خدمۃ اولیائہ انہ لہو الغفور الکریم الحمد للہ العلی العظیم

- 37 حقّ شاهد و گواہست کہ اینفانی آیام حضور حضرت نبیل بن نبیل علیہما بہاء اللہ العزیز الجمیل را یاد مینماید و یکلمہء یا لیت لی مرّۃ اخری ناطق و ذاکر از حقّ جلّ جلالہ سائل و آمل کہ اجتماع را در ظلّ سدرہء مبارکہ کرّۃ اخری مقدّر فرماید انہ لہو المقدّر القدر الحمد للہ العزیز الحمید و البہاء علی اولکم و آخرکم و محبّیکم و ذا کریمکم و من معکم و علی من یسمع قولکم و یخدمکم لوجہ اللہ ربّ السموات و الارض و ربّ العرش العظیم

38 O beloved of my heart! All the requests in the various letters of his honor Samandar, upon him be Baha'u'llah, the Lord of Power, were submitted one by one to the Most Holy Court and responses were written and sent. I swear by the beauty of the Beloved that the utterances which today flow from the tongue of the Most Merciful are the cause of eternal life. If a soul should hear one passage thereof and truly attain its sweetness, the events of time and the differences of contingent beings and the conditions of the opposers and the intimations of the corrupters and the ranks of the world and the armies of nations will not sadden him nor overcome him. With complete freshness and utmost steadfastness he will remain engaged and delighted in the remembrance of the Lord of all beings. The sorrows of the world will not prevent this joy and the events of days will not roll up this carpet. And your honor's supplication was also presented before His presence, and the favor of God, exalted and glorified be He, towards that beloved one is evident and clear - no need to mention it. It is likely that tomorrow we will proceed to the city to visit the friends. Glory be upon your honor and upon those who have gathered for the love of God in those parts and upon those who have taken Him as their guardian.

38 یا محبوب فزادی جمیع مطالبیکه در نامه‌های متعدده حضرت سمندر علیه بهاء الله مالک القدر بود فرداً فرداً در ساحت اقدس عرض شد و جواب نوشته ارسال گشت قسم بجمال محبوب بیاناتیکه الیوم از لسان رحمن جاری سبب و علت حیوة ابدیه است اگر نفسی یک فقره آنرا اصغاً نماید و فی الحقیقه بحلاوت آن فایز شود حوادث زمان و اختلافات امکان و شئون متعرضین و اشارات مغلین و صفوف عالم و جنود امم او را محزون ننماید و مغلوب نسازد بطراوت تمام و استقامت کبری بذکر مالک الوری مشغول و محظوظ گردد این فرح را غم عالم منع ننماید و این بساط را حوادث ایام مطوی نسازد و مناجات آنحضرت هم تلقاء وجه عرض شد و عنایت حق جلّ و علا نسبت بآنحضور معلوم و واضحست احتیاج بذکر نه احتمال آن می‌رود که فردا بقصد زیارت دوستان بمدینه توجه شود البهاء علی حضرتک و علی الذین اجتمعوا لحب الله فیہناک و علی الذین اتخذوا الیه لأنفسهم ویکلاً

39 The servant 29 Sha'ban 1298

39 خادم فی ۲۹ شعبان سنة ۱۲۹۸

40 The sum that was sent to the Land of Ya has been reported as received at the Most Holy Court.

40 وجهیکه به ارض یاء ارسال داشته [بودند] وصول آنرا بساحت اقدس عرض [نموده‌اند]

MJAN.079, AYBY.216b, MUH3.256x, MSHR2.345x, NSS.117-118x

Study guide to this volume

The second of four volumes from 1298 A.H. is organized around an insistent practical ethics of communal speech: what the community says, how it says it, and when it chooses silence. BH00400 builds an entire theology of discourse around the observation that one word can be “like the spring breezes, effective and the cause of life,” while another is “the messenger of death.” BH00430 identifies contentment as an “ocean” outweighing all the world’s seas and makes trustworthiness, truthfulness, and steadfastness the community’s visible light before the world. BH00469, addressed to Abu’l-Fadl (Mirza Abu’l-Fadl Gulpaygání, who would become the Faith’s most distinguished scholar), combines three distinct subjects: the prohibition of alchemy, the theology of imprisonment as spiritual witness, and the phrase that crystallizes the entire volume’s ethic — “Hear and speak not; give, and seek not to receive.” Against this background of communal formation, BH04189’s diagnosis of “knowledge” as the “most great veil” and BH07725’s citation of the Bab’s warning against knowing the next Manifestation through the Bayan together constitute a sustained meditation on the pathologies of religious learning.

The Ethics of Speech: Words That Revive and Words That Kill

Key Passages

The Supreme Pen has commanded wisdom in countless instances, and in truth the essence of wisdom consists in words that cause the revival of souls. In one of the earlier Tablets it was seen that He states: “One word is like the spring breezes, effective and the cause of life, and another word is the messenger of death.” Thus both the trumpet of Israfil and the messenger of death appear from the word. And in another place He states: “One word is like the spring winds that make fresh and alive a withered and dead world, and one word is like the poisonous wind that makes a world of freshness and delicacy and joy withered and drooping, nay rather, non-existent.” — BH00400

Today everyone who considers themselves among the people of God or counts themselves as wise should speak words that cause enkindlement and unity and harmony and agreement and life. ... God willing, may the friends speak that which God has willed and mention that which attracts the hearts of the servants. May they regard human beings as fields, sow the seeds of wisdom, and water them with the waters of utterance. — BH00400

Setting aside whether what was said was sound or unsound, this utterance was outside of wisdom in the view of people of understanding. — BH00400

Context for Study

BH00400 arises from a specific incident: a believer had explicitly denied the afterlife in response to a questioner, causing consternation because the denial was both theologically questionable and communally disruptive. Baha'u'llah's response is striking: He does not primarily address the theological merits of the claim but the *manner* of making it. Whether or not the content was correct, the utterance was “outside of wisdom,” and the criterion of wisdom is not truth-value but life-giving effect. Words are evaluated not only by their propositional accuracy but by whether they cause “enkindlement and unity and harmony and agreement and life.” This is a demanding and somewhat unusual criterion for speech ethics, and it repays comparison with several traditions. In classical Islamic thought, the *adab* (propriety) tradition governed the manner of discourse as carefully as its content: saying the right thing in the wrong way was still a failure of decorum. The Confucian concept of *zhengming* (rectification of names) insists that speech shapes social reality, not merely describes it. In Western philosophy, J.L. Austin's theory of speech acts distinguishes between what is said and what is done by saying it; Baha'u'llah's criterion focuses on what words *do* to the community. The agricultural metaphor at the end — “regard human beings as fields, sow the seeds of wisdom, and water them with the waters of utterance” — reframes teaching as a patient, long-term cultivation of receptivity rather than a confrontational deployment of truth.

Questions for Reflection

1. Baha'u'llah evaluates the problematic utterance primarily by its communal effects rather than its theological accuracy. Is this a defensible criterion for speech ethics? When might truth-telling require saying something that disrupts unity? Compare with the prophetic tradition's willingness to speak unwelcome truths (Jeremiah 26).
2. The image of Israfil's trumpet (the angel of resurrection in Islamic tradition) and the “messenger of death” both proceeding from the word is a stark dualism. What is the mechanism by which words produce such radically different effects? How does this compare with the Johannine Logos theology (John 1:3 — “through him all things were made”) and with the kabbalistic account of divine speech as creative force?
3. “Like the spring breezes that make fresh a withered world” — how does this image of seasonal renewal connect with the broader Bahá'í theology of progressive revelation as a recurring “divine springtime”? What is the relationship between cosmological and discursive renewal?
4. The instruction to “regard human beings as fields” implies a particular kind of relationship between speaker and hearer: patient, attentive, and oriented toward the hearer's growth rather than the speaker's self-expression. How does this compare with Paulo Freire's critique of the “banking” model of education and his call for a dialogical pedagogy?
5. How does the criterion of “words that cause the revival of souls” relate to the ancient practice of homiletics (*khutba* in Islam, the sermon in Christianity)? Where do the traditions of sacred oratory succeed and fail by this standard?

Contentment as an Ocean: Moral Credibility before the World

Key Passages

By the pearl of the sea of oneness and the dawning of the sun of divine unity! All the seas of the world cannot equal one drop from the ocean of contentment. Blessed is the soul that hath spoken for God's sake and walked in His path. — BH00430

Say: O friends! God willing, may ye appear before the faces of men adorned with the ornaments of trustworthiness, truthfulness and steadfastness, that all may be illumined and adorned by the effulgences of the light of these suns. Every deed that appeareth purely for the sake of God is as a shining and luminous sun. — BH00430

O Abu'l-Hasan! The call is most loud, but the weight of greed and desire hath prevented ears from hearing. Beseech God to rend asunder, with the arm of might, the veils that have hindered them, and to guide all to the most exalted Paradise. — BH00430

Context for Study

BH00430 situates contentment not as a private spiritual mood but as a social virtue with world-transforming power. The passage addressed to Abu'l-Hasan commands the friends to appear before people adorned with trustworthiness, truthfulness, and steadfastness — so that “all may be illumined by the effulgences of the light of these suns.” The metaphor is solar: virtue radiates, and the moral quality of the community is itself a source of light for those around it. The claim that “every deed that appeareth purely for the sake of God is as a shining and luminous sun” makes sincerity of motivation, rather than the scale or visibility of the action, the criterion of transformative power. This echoes BH02680's teaching from volume 60 that every goodly deed is “in itself a teacher of the Cause,” and it connects to a broader theology in which the world's transformation proceeds through moral witness rather than institutional power. The diagnosis of greed and desire as the “weight” preventing hearing is an Augustinian observation: *pondus meum amor meus* (“my weight is my love,” *Confessions* XIII.9) — we move toward what we love, and love weighted toward worldly things gravitates away from the divine call. The Stoic tradition similarly identified *epithumia* (desire) and *phobos* (fear) as the two passions that prevent rational self-direction. Contentment (*qana'at*) is a classical virtue in Islamic ethics, associated with Sufi renunciation and grounded in the conviction that sufficiency is found in God rather than in accumulation.

Questions for Reflection

1. Contentment is described as an “ocean” surpassing all the seas of the world. What is the relationship between contentment and the Bahá'í principle of detachment from material wealth? Is contentment a static acceptance of one's condition, or a dynamic reorientation of desire?
2. The image of virtue as a “sun” whose light radiates to illuminate others suggests that moral formation has an inherently social dimension. How does this compare with Aristotle's account of virtue as the *ergon* (function) of the human being, directed toward *eudaimonia* understood as flourishing within a community?

3. “Every deed that appeareth purely for the sake of God” makes intentionality the criterion of moral efficacy. How does this relate to Kant’s categorical imperative, which also places intentionality at the center of moral evaluation? Where do they agree, and where does the Bahá’í formulation differ?
4. “Greed and desire” are described as weights preventing the hearing of the divine call. How does this analysis compare with the Buddhist account of *tanha* (craving) as the root of *dukkha* (suffering), and with the Christian account of *concupiscence* as the disordering of desire after the Fall?
5. What practical community practices would follow from taking seriously the claim that moral credibility — trustworthiness, truthfulness, steadfastness — is the primary medium through which the Revelation’s transformative effects reach the world?

Persecution as Theater: Imprisonment and the Witness of Restraint

Key Passages

O loved ones of the All-Merciful! Blessed are ye for your patience, and yours is a goodly beginning and end. How beloved are tribulations in the path of the Lord of Names, and how fruitful are hardships in the way of the Peerless Friend! By the life of God! The sovereignty of the world cannot compare with this station, nor can the glory and riches of princes equal it. — BH00469

Praise be to God that ye have not oppressed but have been oppressed. Ye sought not to harm anyone, yet were afflicted with utmost harm. With perfect kindness ye beseeched mercy from God for mankind, yet ye witnessed the force of wrath. Ye desired freedom, yet were led into captivity. All the trees of Paradise cry out “Blessed are ye!” and all the fruits thereof proclaim “Glad tidings be unto you!” — BH00469

The counsel of this Wronged One is that ye should not let go of this most exalted station. Never depart from the bounds of human nature in any circumstance. ... Hear and speak not; give, and seek not to receive. — BH00469

Context for Study

The passage to the imprisoned believers in BH00469 transforms the juridical situation of unjust arrest into a theological theater of witness. The chiasmic structure of the beatitude — “ye have not oppressed but have been oppressed; sought not to harm anyone, yet were afflicted” — is a formal inversion of the logic of force: the prisoners become the judges of their jailers, and their innocence is the very content of the proclamation. The counsel that follows — “Hear and speak not; give, and seek not to receive” — is among the most concentrated ethical formulations in this collection. In four short phrases, Baha'u'llah describes a posture of total self-emptying: receive the suffering without protesting it (“hear”), withhold reaction (“speak not”), give generously (“give”), and make no claim on the other (“seek not to receive”). This is structurally similar to the Sermon

on the Mount's counsel to "turn the other cheek" (Matthew 5:39) and to "give to him who asks you" (Matthew 5:42), but the four-part formulation is more precise and more interior: the discipline concerns the management of speech and expectation as much as the management of action. The complementary passage about alchemy in BH00469 is thematically related: both alchemy and reactive speech are diversions of the soul's energy from what actually "profiteth" the human being. The warning against alchemy is significant: the practice, associated in the Islamic world with occult knowledge and miraculous shortcuts to material wealth, represents the opposite of contentment. To seek the philosopher's stone is to refuse to accept what God has given.

Questions for Reflection

1. "Hear and speak not; give, and seek not to receive" describes a fourfold posture of self-restraint under persecution. How does each element of this formula function spiritually? What virtues does each clause cultivate, and what passions does each restrain?
2. The beatitudes addressed to the imprisoned believers ("blessed are ye") echo the Sermon on the Mount (Matthew 5:3–11). What is the theological logic of beatitude as a speech act? Does declaring someone "blessed" in the midst of suffering change their actual condition, or only their interpretation of it?
3. The prohibition of alchemy connects a quest for esoteric material knowledge with a failure of trust in divine provision. How does this connection between occultism and spiritual restlessness appear in other religious traditions (Gnostic pursuit of hidden knowledge, Kabbalistic theurgy, Western ceremonial magic)? What do these traditions seek that the revealed Word claims to supply more directly?
4. The counsel to "never depart from the bounds of human nature in any circumstance" sets a limit on both spiritual mysticism (claiming superhuman states) and political despair (abandoning moral agency). How does the concept of "bounds of human nature" function theologically? Compare with the Kantian "limits of reason" and with the Buddhist concept of the Middle Way.
5. If the prisoners' innocence is itself the content of their proclamation, then suffering without retaliating is a form of public speech. How does this compare with Dietrich Bonhoeffer's concept of "costly grace" and with the strategic use of non-violent suffering in the American Civil Rights Movement?

Knowledge as the Most Great Veil: The Pathology of Learning

Key Passages

The cause of mankind's veiling was the greatest veil, and the manifestations of this veil are the divines of the age, even as He hath said: "Knowledge is the most great veil." How many were the divines who, at the appearance of the Lord of Names, arose in opposition, and how many were those whom people counted as ignorant, who in the days of God attained unto the ultimate station of man, which is the station of the knowledge of God.
— BH04189

O Sabbagh! God willing, thou shalt attain unto the divine coloring, which is sanctified from the diverse colors of the world. Praise be to God that thou hast been favored with divine grace and blessed with recognition of the Manifestation of His Own Self. —
BH04189

Whoso desireth to behold Him must turn unto Him with his own eyes, not with the eyes of the people of the Bayan. And whoso desireth to know Him must hold fast unto His Most Gracious Name. By God's life! He cannot be known save through Him, nor can the birds of the hearts of the people of creation soar unto the heaven of His knowledge. — BH07725

Context for Study

BH04189 and BH07725 develop complementary sides of a single argument. BH04189 applies the classical Sufi paradox — “knowledge is the most great veil” (*al-‘ilm hijab al-akbar*) — to the specific historical situation of religious scholars who, in every dispensation, have led the opposition to the new Manifestation. The claim is precise: the problem is not ignorance but a certain *kind* of knowledge — accumulated, transmitted, institutionally validated knowledge — that fills the horizon and prevents the recognition of something that exceeds its categories. Those “whom people counted as ignorant” but who recognized the Manifestation did so precisely because they were not encumbered by this institutional knowledge. BH07725 then supplies the Bab's own testimony to the same point: the Manifestation of God cannot be known through the Bayan (the Bab's own scripture) any more than He could be known through the Qur'an or the Torah; He must be encountered through His own self-disclosure. This creates a recursive problem: if even the previous Manifestation's scripture becomes a veil, then the believer is radically dependent on an encounter that cannot be mediated by any previously accumulated text. The “divine coloring” commended in BH04189 — “sanctified from the diverse colors of the world” — is the positive counterpart to the *via negativa* of unlearning: it is the quality of a soul whose receptivity has not been pre-colored by any particular tradition. This resonates with the Zen *shoshin* (beginner's mind), with Keats's “negative capability” (the capacity to remain in uncertainty without irritably reaching after fact and reason), and with phenomenology's *epoché* (the suspension of presuppositions in order to encounter phenomena directly).

Questions for Reflection

1. What is the difference between the kind of learning that becomes the “most great veil” and the kind that opens one to recognition? Is it the content of knowledge, its source, its quantity, or the attitude of the knower that determines which kind it is?
2. The scholars who opposed each Manifestation are not described as evil but as captive to their learning. What does this say about the sociology of religious institutions? How does Max Weber's analysis of the routinization of charisma illuminate the structural tendency of religious institutions to resist new charismatic authority?
3. BH07725 cites the Bab's own warning that even the Bayan would become a veil. What does it mean for a scripture to explicitly warn against its own potential to obstruct? How does this compare with the Zen concept of the teaching as a “finger pointing at the moon” — not to be mistaken for the moon itself?

4. The “divine coloring” (translated from *sib’at Allah*, the “dye of God,” a Qur’anic image from 2:138) suggests that recognition is not primarily intellectual but transformative — a change of one’s fundamental orientation or “color.” How does this image of dyeing compare with the Pauline “transformation by the renewing of your mind” (Romans 12:2) and with the Sufi concept of *fana* (annihilation in God)?
5. How does the radical dependence on direct encounter implied by “He cannot be known save through Him” relate to the Bahá’í teaching on the independent investigation of truth? Does the principle of self-knowing Manifestation support or challenge the principle of independent inquiry?

A Guiding Question for the Whole Volume

Volume 63 proposes an integrated ethics of communal formation centered on speech: words that give life rather than kill, contentment that radiates rather than contracts, restraint under imprisonment that proclaims rather than concedes, and the willingness to approach each new encounter without the “most great veil” of accumulated institutional knowledge. All four of these ethics point in the same direction: toward a community whose power is entirely the power of quality — quality of discourse, quality of character, quality of witness, quality of receptivity.

A guiding question for the whole volume might therefore be: **If the community’s transformative influence depends entirely on the quality of its speech, character, witness, and receptivity — and if even received sacred knowledge can become an obstacle to genuine encounter — what practices of formation, unlearning, and attention does Baha’u’llah’s ethic require of those who would serve the Cause in “days wherein the limbs of the world tremble”?**