



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 66:

Writings of Baha'u'llah in 'Akka, year 1299 A.H.
(1881-1882) part I



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 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
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- 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
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- 123–124. Letters and utterances in the year 1901 I–II
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- 132. Some Answered Questions, 1906–1907
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 66

This first 1299 A.H. (1881–1882) volume is dominated by two complementary registers: (1) “public” doctrinal and social principles articulated with a deliberately universal scope, and (2) the “infrastructure” of a persecuted, geographically dispersed community—teaching, travel, correspondence, and the careful custody of revealed texts. The latter comes through especially in extended letters written in the voice of an intermediary, where the act of writing itself is foregrounded as a spiritual instrument: BH00172 opens with a sustained meditation on the Pen as both the bond and the divider of the world, and then turns to practical counsel on promulgation of the Cause “with wisdom,” the hazards of publicity, and the urgent need to secure and safeguard Tablets so they do not fall into hostile hands.

The centerpiece, however, is the *Lawh-i-Maqsud* (BH00140), which reads like a compact manifesto of Baha’u’llah’s mature teaching on human nature and social order. It frames revelation as a divine pedagogy across cycles, then presents the human being as a “supreme talisman”—a mine of latent capacities whose “gems” are drawn forth by education. From that anthropological premise, it moves directly to unity as the telos of religion and civilization, insisting on humanity as “one country” with shared citizenship, and offering a pairing of “consultation and compassion” as the twin luminaries of divine wisdom. The tablet’s concern is not merely moral exhortation but the “rehabilitation of the world” through practical statesmanship, including the purposeful direction of the arts and sciences toward human advantage and social peace. Alongside these “public” teachings, BH00140 also preserves a vivid, more personal epistolary moment: Maqsud’s poetic address is acknowledged, his travel plans (Damascus, then Mosul) are noted, and he is counseled to pursue a profession, cultivate tact, and remain guarded amid intrigue—a concrete window onto the lived realities of itinerant believers beyond ‘Akka.

Several other items reinforce these two registers. *Lawh-i-Jud* (BH01707) reprises the insistence that teaching must be governed by prudence—sowing only where “pure soil” is found—and again singles out consultation (explicitly coupled with compassion) as a guiding principle for collective life. In the multi-recipient instructional material embedded in BH00025, the community’s precarious circumstances sharpen into explicit discipline: believers are forbidden conflict and corruption, are urged to copy and preserve Tablets, and are instructed to keep their circulation concealed save among the trustworthy—an “operational” ethics inseparable from the larger spiritual mandate. A few shorter pieces function as concentrated proclamations of eschatological urgency and steadfastness—e.g., BH05487 casts the present as the Day of Resurrection and makes constancy the central post-recognition virtue—while BH01872 is notable for its Islamic formal register (“blessings upon Him after Whom there shall be no Prophet”), suggestive of address to, or mediation with, a Muslim official milieu.

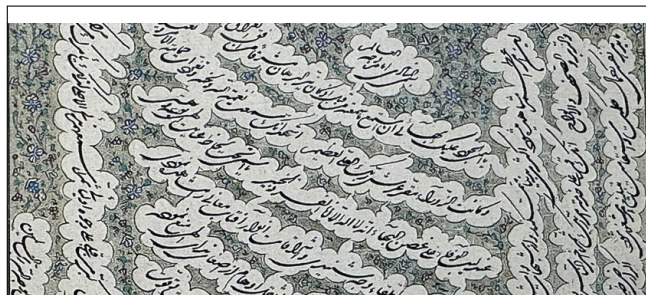
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BH01707

*Lawh-i-Jud**To: Muhammad Javad Qazvini**Date: 1299-01-08 [1881-Nov-30]*

TBP

- 1 In My Name, who calleth out before the face of the world! 1 بسمی المنادی امام وجه العالم
- 2 O Thou who bearest My Name, Jud [Bounty]! Upon thee be My Glory. Give ear unto that which thou didst hear aforetime when the Daystar of testimony was shining resplendent above the horizon of 'Iraq, when Baghdad served as the Seat of the Throne of thy Lord, the Exalted, the Mighty. 2 یا اسمی الجود علیک بهائی ان استمع ما سمعته من قبل اذ کان نیر البرهان مشرقاً من افق العراق و كانت الزوراء مقرّ عرش ربک العلیّ العظیم
- 3 I bear witness that thou hast hearkened unto the melody of God and His sweet accents, inclined thine ear to the cooing of the Dove of divine Revelation and hast heard the Nightingale of fidelity pouring forth its notes upon the Branch of Glory: Verily there is none other God but Me, the Incomparable, the All-Informed. 3 اشهد أنّک سمعت نغمة الله و لحنه و تغرّدات حمامة الأمر و تغنیات عندلیب الوفاء علی غصن البهاء أنّه لا اله الاّ انا الفرد الخبیر
- 4 O thou who bearest My Name! The glances of the loving-kindness of God have been and continue to be directed towards thee. While in His presence, thou hast heard the Voice of the One true God—exalted be His glory—and hast beheld the unveiled splendor of the Light of divine knowledge. Ponder a while! How sublime is the Utterance of Him Who is the Sovereign Truth and how abject are the idle contentions of the people! The accumulations of vain fancy have obstructed men's ears and stopped them from hearing the Voice of God, and the veils of human learning and false imaginings have prevented their eyes from beholding the splendor of the light of His countenance. With the arm of might and power We have rescued a number of souls from the slough of impending extinction and enabled them to attain the Dayspring of glory. 4 یا اسمی تحت لحاظ عنایت الهی بوده و هستی ندای حقّ جلّ جلاله را تلقاء وجه شنیدی و اشراقات انوار افتاب معانی را مشاهده نمودی حال تفکّر نما حقّ در چه مقام و خلق در چه گفتگو آذان را ثقل اوهام از اصغای ندای الهی منع نموده و حجاب علوم و ظنون عیون را از مشاهده انوار وجه محروم داشته بذراعین قدرت و قوّت جمعی را از غرقاب فنا نجات دادیم و بافق اعلیٰ فائز نمودیم
- 5 Moreover We have laid bare the divine mysteries and in most explicit language foretold future events, that neither the doubts of the faithless, nor the denials of the froward, nor the whisperings of the heedless may keep back the seekers of truth from the Source of the light of the One true God. Nevertheless some people seem to have been seized with epilepsy, others are torn 5 و اسرار و امورات بعد را از قبل بتصریح تمام ذکر نمودیم تا شبهات مشرکین و انکار معرضین و اشارات غافلین نفوس مقبله را از مطلع نور احدیه منع ننماید مع ذلک بعضی صرعی و برخی کأعجاز نخل منقعر مشاهده شدند حقّ منیعی را که جمیع کتب قبل و بعد نزدیک آیه اش خاضع

up even as hollow tree-stumps. They abandon God, the Most Exalted—He before Whose revelation of a single verse, all the Scriptures of the past and of more recent times pale into lowliness and insignificance—and set their hearts on lying tales and follow empty words.

و خاشعست گذاشته‌اند و بقصص موهومه قبل
تمسک جستند و اقتدا نموده‌اند

6 Thou hast surely quaffed from the ocean of Mine utterance and hast witnessed the effulgent splendor of the orb of My wisdom. Thou hast also heard the sayings of the infidels who neither are acquainted with the fundamentals of the Faith, nor have tasted this choice Wine whose seal hath been broken through the power of My Name, the Help in Peril, the Self-Subsisting. Beseech thou God that the believers who are endued with true understanding may be graciously enabled to do that which is pleasing unto Him.

6 آنک شربت من بحر بیانی و فزت بتجلیات انوار
شمس حکمتی و سمعت ما نطق به المشرکون الذین
ما اطلعوا بأصل هذا الأمر و ما فازوا بهذا الرّحیق
الذی فکّ ختمه باسمی المهیمن القیوم از حق
بطلبید نفوس مقبله عارفه بما یحبّه الله موفق شوند

7 How strange that despite this ringing Call, despite the appearance of this most wondrous Revelation, We notice that men, for the most part, have fixed their hearts on the vanities of the world and are sorely dismayed and troubled by reason of prevailing doubts and evil suggestions. Say: This is the Day of God Himself; fear ye God and be not of them that have disbelieved in Him. Cast the idle tales behind your backs and behold My Revelation through Mine eyes. Unto this have ye been exhorted in heavenly Books and Scriptures, in the Scrolls and Tablets.

7 بسیار عجب است مع این ندا و ظهور این امر
اعظم مشاهده میشود اکثری بدنیّا متمسکند و
از شبهات و اشارات مضطرب و متزلزل قل هذا
یوم الله اتقوا الله و لا تكونوا من المشرکین دعوا
القصص عن ورائکم ان انظروا امری بعینی هذا ما
امرتم به فی الكتب و الزبر و الصحف و الألواح

8 Arise thou to serve the Cause of thy Lord; then give the people the joyful tidings concerning this resplendent Light whose revelation hath been announced by God through His Prophets and Messengers. Admonish everyone moreover to observe prudence as ordained by Him, and in the Name of God advise them, saying: It behooveth every one in this Day of God to dedicate himself to the teaching of the Cause with utmost prudence and steadfastness. Should he discover a pure soil, let him sow the seed of the Word of God, otherwise it would be preferable to observe silence.

8 آنک قم علی خدمه امر ربک ثمّ اخبر الناس
و بشرهم بهذا النور الذی بشر به الله فیما انزل
علی النبیین و المرسلین و جمیع را بحکمت منزله
امر نمائید و از قبل حق بگوئید آنچه سزاوار یوم
الله است باید هر نفسی بکمال حکمت و استقامت
بتبلیغ امر مشغول شود اگر ارض طیبه مشاهده
نمود القاء کلمه الهی نماید و الا الصمت اولی

9 Not long ago this most sublime Word was revealed in the Crimson Book by the All-Glorious Pen: "The heaven of divine wisdom is illumined with two luminaries: consultation and compassion." Please God, everyone may be enabled to observe this weighty and blessed word.

9 چندی قبل اینکلمه علیا از قلم اعلی در صحیفه
حمر نازل آسمان حکمت الهی بدو نیر روشن و
منیر است مشورت و شفقت انشاء الله کل بر
عمل باینکلمه محکمه مبارکه مؤید شوند

10 Certain people seem to be entirely bereft of understanding. By clinging to the cord of idle fancy they have debarred themselves from the Sure Handle. I swear by My life! Were they to reflect a while with fairness on that which the All-Merciful hath sent down, they would, one and all, spontaneously give utterance to

10 بعضی از عباد بالمره از شعور محروم مشاهده
میشوند بجاهلای موهومه از عروه محکمه ممنوعند
لعمری اگر فی الجمله فیما انزل الرحمن بانصاف تفکر
نمایند کل به آنک انت الحق المبین ناطق گردند

these words, "Verily Thou art the Truth, the manifest Truth."

- 11 It behooveth thee to turn thy gaze in all circumstances unto the One true God, and seek diligently to serve His Cause. Call thou to mind when thou wert in My company, within the Tabernacle of Glory, and didst hear from Me that which He Who conversed with God [Moses] heard upon the Sinai of divine knowledge. Thus did We graciously aid thee, enabled thee to recognize the truth and cautioned thee, that thou mightest render thanks unto thy bountiful Lord. Thou shouldst safeguard this sublime station through the potency of My Name, the Omnipotent, the Faithful.
- 12 Convey greetings on My behalf to My loved ones and suffer them to hearken unto My sweet Voice. Thus biddeth thee the One Who hath bidden thee in the past; I am in truth the Ordainer, the All-Informed. Glory be upon thee and upon those who give ear to thy words concerning this momentous Cause and who love thee for the sake of God, the Lord of the worlds.

TB#17h, BSW#05.34x

11 در جميع احوال بحق ناظر باشيد و بخدمت امرش مشغول ان اذكار اذ كنت معي في سرادق العظمة و سمعت مني ما سمعه الكلیم في طور العرفان كذلك ايدناك و عرفناك و ذكرناك لتشكر ربك الكريم لك ان تحفظ هذا المقام الأعظم باسمي القوي الأمين

12 كبر من قبلي على وجه اوليائي ثم اسمعهم ندائي الأحلى كذلك يأمرک من امرک من قبل و انا الأمر الخبير البهاء عليك و على من يسمع قولك في هذا الأمر الأعظم و يحبك لوجه الله رب العالمين

BLIB_Or15715.232b, BRL_DA#247, FBAH.000ii, TBP.000ii, TBP#17h

BH02094

To: Mirza Asadullah son of Muhsin, in Yazd

Date: 1299-01-08 [1881-Nov-30]

O Mirza Asadu'llah, son of him who hath ascended to the Supreme Companion! He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious!

A mention from Us unto him who hath attained to the recognition of God when every ignorant and remote one turned away from Him, that he may rejoice in His remembrance and speak forth His praise in such wise as to attract the hearts of them that have known God. O Asad! He Who is the One, the Single, maketh mention of thee from this Spot which God hath made the point round which circle the Concourse on High and the dwellers of the Cities of Names, and then they who circle round the Throne in the name of their Lord, the Mighty, the Trusted One.

Blessed is thy father, concerning whom the Supreme Pen was moved to make mention both before his ascension and after

جناب ميرزا اسدالله ابن من صعد الى الرفيق الأعلى هو الأقدس الأعظم العلى الأبى

ذكر من لدنا لمن فاز بعرفان الله اذ اعرض عنه كل جاهل بعيد ليفرح بذكره و ينطق بشأته على شأن تنجذب به افئدة العارفين يا اسد يذكرک الفرد الأحد في هذا المقام الذى جعله الله مطاف الملائ الأعلى و اهل مدائن الأسماء ثم الذين يطوفون العرش باسم ربهم القوي الأمين

طوبى لأبيك الذى تحرك القلم الأعلى على ذكره قبل صعوده و بعد ارتقائه الى مقام رأى فيه العالم في ظله ان ربك هو الشاهد الخبير قد ذكرناه بما يصلين عليه المقربون في كل بكور و اصيل لا

his elevation to a station wherein he beheld the world beneath his shadow. Verily thy Lord is the All-Witnessing, the All-Informed. We have mentioned him in such wise as would cause the near ones to invoke blessings upon him at morn and even-tide. Grieve not at what hath befallen thee. Verily thy Lord maketh mention of thee in such wise as would gladden every hearing and perceiving one. We make mention of him in this Spot that God's chosen ones and His loved ones who have turned unto God, the Most Exalted, the Most Great, may remember him thereby.

O Muhsin! I bear witness that thou didst hear the Call when it was raised betwixt earth and heaven, and didst answer thy Lord, the Manifest, the All-Knowing. Blessed art thou for having quaffed the Wine of Life from the hand of the bounty of thy Lord, the All-Bountiful, and for having attained unto the most great steadfastness when feet did slip and every lofty mountain was scattered to dust. Thou art he whom neither the clamor of the divines held back from the Creator of heaven nor the assault of the oppressors from this Great Announcement. We bear witness that thou didst rend asunder the veils when the All-Bestower came riding upon the clouds, and didst acknowledge that which the Tongue of Grandeur did utter: "There is none other God but Me, the Almighty, the Powerful." Thou art he from whom they that have known God have inhaled the fragrance of steadfastness in this Cause at whose appearance all things proclaimed: "By God! That hath appeared from which all who are in the earth have fled in terror, save those whom God hath willed, the Lord of this wondrous Day." Thus hath the Lord of all mankind made mention of thee that the servants who have believed in God, the Lord of the worlds, may visit thee thereby.

O Asad! Divine favor toward him is manifest and evident from wondrous and sublime verses, and the testimony that hath proceeded from the Supreme Pen concerning him is, in the sight of God, greater than all the treasures of the earth. Verily He seeth and witnesseth and speaketh. Thy Lord is indeed the All-Mentioning, the All-Knowing. Though for some days in this world he bore afflictions, trials and the like, this was in accordance with God's conclusive wisdom. I swear by the Sun of utterance that such bounty hath been vouchsafed unto him as the pens of the world and its scribes are powerless to describe. If thou shouldst perceive these words, which are more delicate than the fragrance of a garment, with an attentive ear, thou wouldst attain unto the most great joy and wouldst cry out in all nights and days "Thine be the praise, O God of the worlds!" God willing, thou shalt drink of the choice sealed wine in the name of the Self-Subsisting - and that wine

تخزن بما ورد عليك ان ربك يذكرک بما يفرح به کل سامع بصير انا نذكره في هذا المقام ليذكره به اصفياء الله و اوليائه الذين اقبلوا الى الله العلي العظيم

يا محسن اشهد انك سمعت النداء اذ ارتفع بين الارض و السماء واجبت ربك الظاهر العليم طوبى لك بما شربت رحيق الحيوان من يد عناية ربك الكريم و فزت بالاستقامة الكبرى اذ زلت الاقدام و نسف كل جبل رفيع انت الذي ما منعتك ضوضاء العلماء عن فاطر السماء و لا سطوة الظالمين عن هذا النبا العظيم نشهد انك خرقت الاجاب اذ اتى الوهاب راجيا علي السحاب و اعترفت بما نطق به لسان العظمة انه لا اله الا انا المقتدر القدير انت الذي وجد منك العارفون عرف الاستقامة في هذا الامر الذي اذا ظهر نطقت الاشياء تالله قد ظهر ما فزع عنه من على الارض الا من شاء الله مالک هذا اليوم البدیع كذلك ذکرک مولی الانام ليزورك به العباد الذين آمنوا بالله رب العالمين

يا اسد عنایت الهی نسبت باو از آیات بدیعه منیعه ظاهر و هویدا و شهادتیکه در باره او از قلم اعلی جاری شده اعظمست عندالله از خزائن ارض کلها انه یری و یشهد و ینطق ان ربک هو الذاکر العليم

اگر چند روزی در دنیا حمل شداید و رزایا و امثالها نموده اند این نظر بحکمت بالغه الهیه بوده قسم بافتاب بیان که عنایت شده باو آنچه اقلام عالم و کتاب آن از ذکرش عاجز و قاصر است اگر باذن و اعیه این کلمات را که ارق از عرف قیص است ادراک نمائی بفرح اکبر فائز شوی و در تمام لیلای و ایام به لک الحمد یا اله العالمین ناطق گردی انشاءالله باسم قیوم از رحيق مختوم بیاشامی و آن رحيق استقامت است چه که خائنین و شیاطین بکمال جد و جهد در اضلال نفوس مشغولند فاسئل الله بأن یحفظک و عبادہ انه هو المقتدر العزیز الحکیم البهاء عليك و علی امک التي سمعت و اقبلت الى الله مالک هذا اليوم البدیع

BLIB_Or15719.127b

is steadfastness, for the treacherous ones and the satans are engaged with the utmost effort and striving in leading souls astray. Ask thou God to protect thee and His servants. Verily He is the Almighty, the Powerful, the All-Wise. The glory be upon thee and upon thy mother who heard and turned unto God, the Lord of this wondrous Day.

BH02984

To: Aqa Siyyid Mirza Afnan

Date: 1299-01-08 [1881-Nov-30]

- 1 He is the All-Witnessing, the All-Knowing, the All-Hearing
هو الشاهد العالم السميع 1
- 2 God testifieth that there is none other God but Him and that He Who hath come from the heaven of divine revelation is the Hidden Secret, the Impenetrable Mystery, Whose advent hath been foretold in the Book of God and hath been heralded by His Prophets and Messengers. Through Him the mysteries have been unraveled, the veils rent asunder and the signs and evidences disclosed. Lo! He hath now been made manifest. He bringeth to light whatsoever He willeth, and treadeth upon the high places of the earth, invested with transcendent majesty and power.
شهد الله أنه لا إله إلا هو والذي أتى من سماء الأمر أنه هو الغيب المكنون والسر المصون وهو الذي بشر به كتب الله وأنبيائه وسفراته وبه ظهرت الأسرار وخرقت الأستار وبرزت الآثار قد ظهر و أظهر ما أراد و يمشى على مشارف الأرض بالعظمة والاقترار 2
- 3 Blessed is that strong one who will shatter the gods of vain imaginings through the potency of the Name of his Lord, He Who ruleth over all men.
طوبى لقوى كسر اصنام الأوهام باسم ربه مالك الأنام 3
- 4 O My Afnan! We would fain mention thy name as a token of grace on Our part, that the sweet savors of My remembrance may attract thee unto My Kingdom and draw thee nigh unto the Tabernacle of My majesty which hath been hoisted through the power of this Name—a Name which hath caused every foundation to tremble.
يا افنانى انا اردنا ان نذكرك فضلاً من لدنا لتجذبك نفحات ذكرى الى ملكوتى و خباء مجدى الذى ارتفع بهذا الاسم الذى منه تزعزعت الأركان 4
- 5 Say: O peoples of the earth! By the righteousness of God! Whatever ye have been promised in the Books of your Lord, the Ruler of the Day of Return, hath appeared and been made manifest. Beware lest the changes and chances of the world hold you back from Him Who is the Sovereign Truth. Ere long will everything visible perish and only that which hath been revealed by God, the Lord of lords, shall endure.
قل يا ملأ الأرض لعمر الله قد أتى و ظهر ما وعدتم به فى كتاب ربكم مالك المآب اياكم ان تمنعكم شؤونات الخلق عن الحق سوف يفنى ما يرى و يبقى ما نزل من لدى الله رب الأرباب 5

- 6 Say: This is the Day of meritorious deeds, did ye but know it. This is the Day of the glorification of God and of the exposition of His Word, could ye but perceive it. Abandon the things current amongst men and hold fast unto that which God, the Help in Peril, the Self-Subsisting, hath enjoined upon you. The day is fast approaching when all the treasures of the earth shall be of no profit to you. Unto this beareth witness the Lord of Names, He Who proclaimeth: Verily, no God is there besides Him, the Sovereign Truth, the Knower of things unseen.
- 7 Well is it with thee, O My Afnan, inasmuch as thou wert honored to receive My Holy Verses, hast inhaled the sweet savors of My Revelation and responded to My Call at a time when My servants and My creatures, casting the Mother Book behind their backs and, clinging to the dictates of the exponents of idle fancy and vain imaginings, have denounced Me. Thus hath the Tongue of Grandeur spoken in the kingdom of utterance at the bidding of God, the Lord of Creation.
- 8 Persevere thou conscientiously in the service of the Cause and, through the power of the Name of thy Lord, the Possessor of all things visible and invisible, preserve the station conferred upon thee. I swear by the righteousness of God! Were anyone apprised of that which is veiled from the eyes of men, he would become so enraptured as to wing his flight unto God, the Lord of all that hath been and shall be.
- 9 May His glory rest upon thee and upon such as have drawn nigh unto Him and apprehended the meaning of that which the exalted Pen of God, the Almighty, the All-Loving, hath recorded in this Tablet.

6 قل هذا يوم الأعمال لو انتم تعلمون و هذا يوم الذكر
و البيان لو انتم تشعرون دعوا ما عند القوم و خذوا
ما امرتم به من لدى الله المهيمن القيوم سيأتي يوم
لا تنفعكم فيه خزائن الأرض كلها يشهد بذلك
مالك الأسماء الذي ينطق أنه لا اله الا هو الحق
علام الغيوب

7 هنيئاً لك يا افنانى بما فزت بآياتى و وجدت
عرف ظهورى و اجبت ندائى اذ انكرنى عبادى
و خلقى الذين نبذوا امّ البيان عن ورائهم و اخذوا
ما امروا به من مطالع الأوهام و الظنون كذلك
نطق لسان العظمة فى ملكوت البيان من لدى
الله مالك الوجود

8 ان استقم على ما انت عليه و على خدمة الأمر
ثم احفظ مقامك باسم ربك مالك الغيب و
الشهود تالله لو يطالع احد بما هو المستور ليطير شوقاً
الى الله رب ما كان و ما يكون

9 البهآ عليك و على الذين اقبلوا و فازوا بما سطر
فى اللوح من قلم الله العزيز الودود

INBA51:369, BLIB_Or15713.118,
LHKM3.132, TBP#17a

TB#17a

BH03796

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)*

Date: 1299-01-08 [1881-Nov-30]

- 1 We make mention of him who hath been attracted by Our Call when it was raised from the summit of transcendent glory and hath set his face towards God, the Lord of creation. He is numbered with such as have heard and responded to the summons of their Lord at a time when the peoples of the world are wrapt in palpable veils. He testifieth unto that whereunto God

1 افنان جناب آقا ميرزا آقا عليه بهآ الله الأبهى
هو الشاهد السامع العليم انا نذكر من انجذب من
النداء اذ ارتفع من الأفق الأعلى و اقبل الى الله
رب العالمين انه ممن سمع و اجاب موليه اذ كان
العباد فى حجابات مبين قد شهد بما شهد الله و اقر بما

hath testified, and acknowledgeth his belief in that which the Tongue of Grandeur hath uttered. Unto this beareth witness the Lord of Names in this wondrous Tablet.

نطق به لسان العظمة يشهد بذلك مالک الأسماء
في هذا الكتاب العظيم

- 2 O My exalted Pen! Bring him, on My behalf, the joyful tidings concerning the things that God, the Powerful, the Omnipotent, hath reserved for him. Indeed he hath, for most of the time, been hemmed in by manifold sorrows, and verily his merciful Lord is the One Who seeth and knoweth all things. Rejoice thou with exceeding gladness inasmuch as this Wronged One hath turned His face towards thee, hath mentioned thy name aforetime and doth mention it at this very moment.

2 يا قلبى الأعلى بشّره من قبلى بما قدّر له من لدى
الله القوىّ القدير قد احاطته الأحزان فى أكثر
الأحيان أنّ ربّه الرحمن لهو الشاهد العليم ان افرح
بما توجه اليك وجه المظلوم و ذكرك من قبل

- 3 Unto My loved friends give thou remembrances in My name and convey to them the tidings of the gracious bounties of their Lord, the Giver, the All-Generous. From this exalted station We send Our greetings unto such believers as have taken fast hold on the Sure Handle and quaffed the choice wine of constancy from the hand of favor of their Lord, the Almighty, the All-Praised.

3 و فى هذا الحين ذكّر أحبائى من قبلى و بشّرهم
بعناية ربهم المعطى الكريم أنّا نكبّر من هذا المقام
على الذين تمسكوا بالعروة الوثقى و شربوا رحيق
الاستقامة من ايدى عطاء ربهم العزيز الحميد

- 4 In this Day the faculty of hearing exclaimeth, "This is my Day, wherein I hearken unto the wondrous Voice coming from the precincts of the Prison of my Lord, the Perspicuous, the Hearing." And the faculty of sight calleth aloud, "Verily this is my Day, for I behold the Dayspring of glory shining resplendent at the bidding of Him Who is the Ordainer, the All-Powerful." Blessed the ear that hath heard the call, "Behold, and thou shalt see Me."1 and happy the eye that hath gazed upon the most wondrous Sign, dawning from this luminous horizon.

4 هذا يوم فيه السّمع ينادى تالله هذا يومى و فيه
اسمع النداء الأهل من شطر سجن ربّ الظاهر
السميع والبصر ينادى ويقول أنّ اليوم يومى و
ارى الأفق الأعلى امرأً من لدن أمر قدير طوبى
لسمع سمع انظر ترانى و لبصر رأى الآية الكبرى
من هذا الأفق المنير

- 5 Say: O concourse of the rulers and of the learned and the wise! The Promised Day is come and the Lord of Hosts hath appeared. Rejoice ye with great joy by reason of this supreme felicity. Aid Him then through the power of wisdom and utterance. Thus biddeth you the One Who hath ever proclaimed, "Verily, no God is there but Me, the All-Knowing, the All-Wise."

5 قل يا معشر الأمراء و العلماء و العرفاء قد
ظهر اليوم الموعود واتى ربّ الجنود ان افرحوا
بهذا الفرح الأعظم ثمّ انصروه بالحكمة و البيان
كذلك يأمركم من نطق و ينطق أنّه لا اله الاّ انا
العليم الحكيم

- 6 May His glory rest upon thee and upon those who are with thee and such ones as cherish thee and give ear to the words thou utterest in glorification of this mighty, this transcendent Revelation.

6 البهاء عليك و على من معك و على الذين
يحبونك و يسمعون بيانك فى هذا الأمر العزيز
المنيع

TB#17g

INBA51:327, BLIB_Or15713.130,
BLIB_Or15715.267b, LHKM3.129,
TBP#17g

BH04538

To: *Mirza Muhammad Taqi Tabasi, in Bombay*

Date: 1299-01-08 [1881-Nov-30]

- 1 In the Name of Him Who is the Goal of the world! Thy letter hath reached the ears of this Wronged One. Praise be to God that thou hast been assisted to offer praise and thanksgiving to the Beloved of the worlds, and hast quaffed from the wine of true understanding. Blessed art thou, and blessed is he who hath taught thee and imparted unto thee the Word of God, the Help in Peril, the Self-Subsisting.

1 بنام مقصود عالم نامهات باصغاء مظلوم فائز الحمد
 لله بذكر و ثناء محبوب عالمیان مؤید شدی و از
 رَحیق عرفان آشامیدی طوبی لک و لمن علمک
 و التی علیک کلمة الله المهیمن القیوم
- 2 For those possessed of insight, there hath never been, nor is there now, any doubt concerning the changes, transformations and evanescence of the world. God willing, may its manifestations, effulgences and conditions not debar thee from the immortal Kingdom. Strive thou that such deeds as befit the station of man may be made manifest from thee. Thus doth the Wronged One command thee from this remote spot.

2 در تغییر و تبدیل و فنای عالم از برای صاحبان
 بصر شک و ریبی نبوده و نیست انشاء الله
 ظهورات و تجلیات و شئون آن ترا از ملکوت
 باقی منع نماید جهد نما تا اعمالیکه لایق شأن
 انسانست از تو ظاهر شود کذلک یا امرک
 المظلوم من هذا المقام البعید
- 3 The Truth hath summoned and continueth to summon the entire world unto that which shall ensure its salvation in all the worlds. The Tongue of Grandeur beareth witness to this from Its exalted and glorious station. If thou wert to observe with the eye of fairness that which hath been manifested, thou wouldst attain, in less than that, unto the lofty station of steadfastness.

3 حقّ جمیع عالم را آنچه که سبب و علت نجاتست
 در جمیع عوالم امر نموده و مینماید یشهد بذلک
 لسان العظمة فی مقامه العزیز المتبع اگر ببصر
 انصاف در آنچه ظاهر شده ناظر باشی در اقلّ
 من آن بمقام بلند استقامت فائز گردی
- 4 Before the appearance of proof and testimony, none was commanded to recognition. He bestowed the eye and uttered the word "observe". He granted the tongue and revealed the word "remember". He conferred strength and commanded to action. Verily thy Lord is the Just, the All-Wise.

4 قبل از ظهور حجت و برهان امر بعرفان نشده
 چشم عطا فرمود و بکلمه انظر نطق نمود لسان
 عنایت شد و کلمه اذکر نازل قوت بخشید باعمال
 امر نمود ان ربک هو العادل الحکیم
- 5 Say: O my God! I beseech Thee by the trees of Thy lands and the fruits of the Tree of Thy utterance to aid me to be steadfast in Thy Cause and to enable me, under all conditions, to hearken unto Thy Call which hath been raised from the right hand of Thy Throne. Then ordain for me, by the Pen of Thy Command, that which will draw me nigh unto Thee. There is none other God but Thee, the Self-Sufficient, the Most Exalted.

5 قل یا الهی استلک بأشجار دیارک و اثمار سدره
 بیانک بأن تؤیدنی علی الاستقامة علی امرک و
 توقفنی فی کلّ الأحوال علی اصغاء ندائک الذی
 ارتفع عن یمین عرشک ثم اکتب لی من قلم
 امرک ما یقرّبنی الیک لا اله الا انت الغنی
 المتعال

BLIB_Or15715.268a, YFY.116

BH05487

To: Abdul-Husayn son of Muhammad Taqi Tabasi, in Bombay

Date: 1299-01-08 [1881-Nov-30]

- 1 In the Name of Him Who shineth from the horizon of utterance 1 بِسْمِهِ الْمَشْرِقُ مِنْ أَفْقِ الْبَيَانِ
- 2 The All-Merciful hath revealed a Book for all who dwell in the realm of possibility, and calleth all unto God, the Help in Peril, the Self-Subsisting. This is the Day of Resurrection, yet the people perceive it not. This is the Day of Loss and Gain, and of Recompense, yet most among mankind know it not. The Calamity hath truly come to pass, and the Sure Hour hath appeared with justice, yet the people witness it not. The Hour proclaimeth and calleth all unto this Hour that speaketh and walketh in His prison, the Mighty, the Forbidden One. 2 كَتَابَ أَنْزَلَهُ الرَّحْمَنُ لِمَنْ فِي الْأَمْكَانِ وَيَدْعُ الْكُلَّ إِلَى اللَّهِ الْمَهِيمِنِ الْقَيُّومِ هَذَا يَوْمُ الْقِيَامِ وَالْقَوْمُ لَا يَشْعُرُونَ وَهَذَا يَوْمُ التَّغَابُنِ وَالْجَزَاءِ وَلَكِنَّ النَّاسَ أَكْثَرَهُمْ لَا يَعْرِفُونَ قَدْ أَتَتْ الْقَارِعَةُ بِالْحَقِّ وَظَهَرَتِ الْحَاقَّةُ بِالْعَدْلِ وَلَكِنَّ الْقَوْمَ لَا يَشْهَدُونَ أَنَّ السَّاعَةَ تَمَادَى وَتَدْعُ الْكُلَّ إِلَى هَذِهِ السَّاعَةِ الَّتِي تَنْطَلِقُ وَتَمْتَلِئُ فِي سِجْنِهِ الْعَزِيزِ الْمَنْعُودِ
- 3 Mention was made of thee in the letter of My Afnan, upon whom rest My glory. We make mention of thee in this irrevocable Tablet. Blessed is the heart that hath turned toward My horizon, and the tongue that hath been adorned with the praise of God, the Lord of the seen and the unseen. 3 قَدْ كَانَ ذِكْرُكَ فِي كِتَابِ أَفْنَانِي عَلَيْهِ بَهَائِي ذِكْرُنَاكَ بِهَذَا اللَّوْحِ الْمَحْتُمِ طَوْبِي لِقَلْبٍ أَقْبَلَ إِلَى أَفْقِي وَلِلْسَانِ تَزِينٌ بِنِشَاءِ اللَّهِ مَالِكِ الْغَيْبِ وَالشَّهَادَةِ
- 4 Render thanks unto the Beloved of the world Who hath enabled thee to turn unto Him on a Day when most of the people of the earth are deprived and forbidden. After recognition of God - exalted be His glory - that which hath been and still is of paramount importance is steadfastness. God willing, thou shalt attain unto it and preserve it through His Name, the True One. 4 حَمْدُ كُنْ مَحْبُوبِ عَالَمٍ رَأَى كَهْ تَرَا مَوْفَقٍ فَرَمُودِ بَرِاقِبَالِ دُرِّ يَوْمِيكَ أَكْثَرَ أَهْلِ الْأَرْضِ مِنْ أَنْ مَحْرُومِ وَمُنْعُودِ بَعْدَ أَنْ مَعْرِفَتِ بَارِي تَعَالَى جَلَّ جَلَالُهُ أَمْرِيكَ مَهْمٌ بُوْدَهُ وَهَسْتُ اسْتِقَامَتْمُسْتِ أَنْشَاءُ اللَّهِ بَانَ فَائِزٍ شَوِيٍّ وَبِاسْمِ حَقِّ حِفْظِشِ نَمَائِي
- 5 We make mention in this place of him who is named 'Abdu'l-Husayn. We have mentioned him in diverse Tablets as a token of Our grace. Verily thy Lord is the All-Bountiful, the Generous. The favor of God hath encompassed him and will, God willing, continue to do so. Glory be upon him and upon thee and upon those who have believed in the One, the All-Informed. 5 أَنَا نَذْكُرُ فِيهِذَا الْمَقَامِ مِنْ سَمِيِّ بَعْدِ الْحُسَيْنِ أَنَا ذِكْرُنَا فِي الْوَاكِ شَتَّى فَضْلًا مِنْ عِنْدِنَا أَنَّ رَبِّكَ لَهْوُ الْفَضْلِ الْكَرِيمِ عَنَانِي حَقِّ شَامِلٍ أَوْ بُوْدَهُ وَ أَنْشَاءُ اللَّهِ خَوَاهِدُ بُوْدِ الْبَهَاءِ عَلَيْهِ وَعَلَيْكَ وَعَلَى الَّذِينَ آمَنُوا بِالْفَرْدِ الْخَبِيرِ

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BH11345*To: Haji Muhammad Ibrahim Afnan (Muballigh)**Date: 1299-01-08 [1881-Nov-30]*

Allah'u'Abha! O promoter of My Cause and one who gazes upon My countenance! We have desired to remember thee and have remembered thee in this Most Glorious Tablet that thou mayest give thanks unto God, the Lord of what was and what shall be.

الله ابهى
يا مبلغ امرى و الناظر الى وجهى انا اردنا ذكرک
ذکرناک بهذا اللوح الأبهى لشکر الله رب ما کان
و ما يكون

BLIB_Or15696.090b

BH00172*To: Muhammad Javad Qazvini et al.**Date: 1299-01 [1881-Nov]*

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

¹ بسم ربنا الأقدس الأعظم العلى الأبهى

² Praise be befitting to my Beloved, Who hath opened the gates of reunion unto all the worlds through the pen and finger. Once it was said that the pen is the primary interpreter in the world after the tongue. In truth, it is a mighty sign and an exalted station. The connection of the world dependeth upon it, and likewise its separation. With a single movement in the arena of utterance, the people of the contingent world are attracted - some rendered unconscious by its shrill sound, and others made steadfast by its call. This unconsciousness of which We speak is the very essence of consciousness, nay the source thereof. Exalted is the command of the Pen in revealing what He willeth, and exalted is He Who caused it to speak and taught it. This Pen, with all these stations, fell unconscious at the first call of countless ages. This is a word I heard from the mouth of God, the Help in Peril, the Self-Subsisting.

² حمد محبوبى را لایق و سزا که از خامه و بنان
ابواب لقای عالمیان مفتوح نمود و قتی فرمودند قلم
مترجم اول است در عالم بعد از لسان فی الحقیقه
آئین است بزرگ و مقامی است عظیم وصل عالم
باو معلق و کذلک فصل آن بیک حرکت او در
مضمار بیان اهل امکان مجذوب برخی از صریر
او مدهوش و بعضی از ندایش قائم و مستقیم
این بیپوشی که عرض شد اصل هوش است بل
مبدء آن تعالی من امر القلم باظهار ما اراد و تعالی
من اظهاره و انطقه و علمه این قلم با جمیع این مراتب
از ندای اول قرون لاتخصی بیپوش افتاد هذه
کلمة سمعتها من فم الله المهيمن القيوم

³ This evanescent servant, due to the intensity of the fire of love, whenever he wishes to present something, is ultimately put to shame by the abundance of words. The fire of love sayeth: Write! Write! Modesty sayeth: Enough! Enough! In all conditions there is hope for pardon.

³ این عبد فانی نظر باشتعال نار حب هر هنگام
اراده مینماید چیزی عرض نماید از کثرت اقوال
در آخر نجلت میبرد نار حب میگوید بنویس
بنویس حیا میگوید بس بس در جمیع احوال
امید عفو است

- 4 Your letter arrived, along with the letter of Samandar, upon him be 966 [Baha'u'llah], which had been sent to that beloved one and which you gave to this servant. On Thursday morning, the ninth of Muharram, it was presented before the countenance of the Lord of all beings. He, exalted be His glory, said:
- دستخط آنجناب رسید و دستخط جناب سمندر
علیه منکّل ۹۶۶ [بهاء الله] اباه که نزد آنحبيب
فرستاده بود و ببنده دادید در صبح یوم پنجشنبه
نهم محرم الحرام تلقاء وجه مالک انام عرض
شد قال عزّ کبریائه
- 5 We have heard the call of all, and all have been adorned with the ornament of divine mention. By the life of God! Every word hath concealed within it the good of all who are first and last. In one station it appeareth as a cloud from which the rains of divine grace pour forth unceasingly. The world of knowledge hath ever been and shall ever be verdant and flourishing through it. Exalted is the Lord of Eternity Who speaketh at this moment: "Verily, there is no God but Me, the Imprisoned, the Stranger."
- ندای کلّ را شنیدیم و کلّ بطراز ذکر الهی فائز
شدند لعمرالله هر کلهئی خیر اولین و آخرین در
او مستور در مقامی مانند سخاب مشاهده میشود
که امطار فضل الهی من غیر انقطاع از او جاری
عالم عرفان لمیزل و لایزال از او سرسبز و خرم
تعالی مالک القدم الذی ینطق فیذا الحین انه لا
اله الا انا المسجون الغریب
- 6 At times it is the Water of Life for existence, for in truth whosoever hath partaken thereof hath attained unto everlasting, eternal life. By My life! The breeze of grace that wafteth at dawn bestoweth new and wondrous life upon decayed bones. It hath conquered and continueth to conquer the world through a word. It is the Most Great Key in the world, for through it are opened the doors of hearts which are, in truth, the gates of heaven. Were its attributes to be described as befitteth and beseemeth it, it would prove too lengthy. One of its effulgences shone forth upon the mirror of love, wherein was impressed the blessed word "I am the Beloved." It is an ocean all-embracing and comprehensive - whatsoever is desired appeareth from it. Exalted, exalted is this most sublime station, before which the essence of loftiness and transcendence walketh, glorifying and magnifying. These stations have flowed from the Most Exalted Pen that all may know the station of divine mention and preserve this precious pearl, which is more precious than all that is hidden and visible, in the treasures of their hearts in the name of the Beloved.
- و هنگامی ماء حیوانست از برای وجود چه که
هر نفسی فی الحقیقه از او آشامید بحیوة باقیه دائمه
فائز شد لعمری نسیم عنایت که در سحرگاهان
مرور مینماید عظام رمیمه را حیات جدید بدیع
عطا نماید عالم را بکله مسخر نموده و مینماید
اوست مفتاح اعظم در عالم چه که ابواب قلوب
که فی الحقیقه ابواب سماء است از او مفتوح
اگر شرح آن علی ما ینبغی و یلیق له ذکر شود
بطول انجامد یک تجلی از تجلیاتش در مرآت
حب اشراق نمود کله مبارکه انا المحبوب در
او مطبوع بحرست دارا و جامع هرچه اراده شود
از او ظاهر گردد تعالی تعالی هذا المقام الاعلی
الذی کینونة العلو و السمو تمشی عن ورائه مهلاً
مکبراً اینقامات از قلم اعلی جاری تا کلّ مقام
ذکر الهی را بدانند و این در ثمن را که اثن از ما
فی الغیب و الشّهود است در خزائن قلوب باسم
محبوب حفظش نمایند انتی
- 7 As to what you mentioned concerning Jinab-i-Haji Baba, Mashhadi Husayn, and Haji Haji 'Ali - upon them be the Glory of God - from among the people of K.L., it was submitted. He said: "Praise be to God, they have been and are recipients of divine favor. We counsel them and My loved ones to that which causes the spirits of the hesitant to soar and draws the hearts of the heedless. That which We have enjoined in the Book has been and is the cause of tranquility and assurance for the peoples of the world. God willing, may the people of Baha be occupied and engaged in that which the All-Merciful loves with utmost joy and fragrance. The
- اینکه در باره جناب حاجی بابا و مشهدی حسین
و حاجی هاجی علی علیم ۹۶۶ [بهاء الله] از
اهل ک ل ذکر نموده بودید عرض شد فرمودند
الحمد لله ایشان بعنایت حق فائز بوده و هستند انا
نوصیهم و احبائی بما تطیر به ارواح المتوقفین و
تجذب افئدة الغافلین آنچه در کتاب امر نمودیم
جمع سبب راحت و اطمینان اهل عالم بوده و
هست انشاء الله اهل بها بکال روح و ریحان بما
یحبه الرحمن عامل و مشغول باشند نور کله طیبه
و عمل طیب عالم را روشن نموده و مینماید طوبی

light of the goodly word and goodly deed has illumined and continues to illumine the world. Blessed are they who attain! We send Our greetings from this spot upon them and upon My loved ones there, and We make mention of the Lion and the Generous One, and We give them glad tidings of My remembrance of them. And I am the Remembering, the Wronged One. Long has My imprisonment lasted through what the hands of the enemies have wrought, yet the Spirit is in great joy.”

8 As to their desire to turn towards the Most Exalted Horizon, We have informed of the condition of this land and its hidden movements before and after. Therefore the Most Exalted Pen has hesitated in giving permission. If they move for the sake of God and are content and thankful in bearing hardships, there is and has been no harm. We make mention at this moment of My loved ones in A. and Sh. who have cast behind them the vain imaginings of men, advancing toward the Most Exalted Horizon through the power of the Lord of Names - exalted be the Creator of the heavens Who aided them to recognize this Cause at which the limbs of the learned and the mystics have trembled. Thus has My Most Glorious Pen spoken in My Most Great Prison.

9 O friends! We have sent forth and dispatched for each of you a chalice of the Water of Life in the form of a word, that you may drink therefrom and speak with utmost joy and fragrance in the assemblage of recognition in the name of the Beloved of the worlds. Today the promotion of the Cause is beloved, but with wisdom and utterance, so that the divine word may find its place in good soil and spring forth verdant. O friends! I swear by the effulgences of the Sun of inner meanings that you are the gems of existence. Know your worth and preserve your stations. All the merchants of the world are seen to be in manifest loss, but God willing, you shall be seen with great profit, and all that is hidden today shall become evident and manifest in the world. God willing, may you all drink of the wine of steadfastness in such wise that should Satan appear with all his insinuations and whisperings, you would regard him as absolute nothingness.

10 O friends! Today is your day. Drink and give to drink! The ocean of life surges before all faces and the sun of bounty shines resplendent before all eyes. In all matters, be mindful of wisdom. Until the clamor of the heedless is stilled, that which has been commanded, if not in accord with wisdom, should be held in abeyance. From this word the station of wisdom is clear and

للفائزين انا نكتب بهذا المقام عليهم وعلى احبائي
فيهنالك ونذكر الاسد والجواد ونبشرهما بذكرى
لهما وانا الذّاكر المظلوم قد طال سجنى بما اكتسبت
ايادى الأعداء ولكنّ الروح في فرح عظيم

8 اينكه اراده نمودند بافق اعلی توجه نمایند از قبل
و بعد امر این ارض و حرکت سری آنرا اخبار
نمودیم لذا قلم اعلی در امضای کلمه اذن توقف
نموده و اگر لوجه الله حرکت نمایند و در حمل
شداید راضی و شاکر باسی نبوده و نیست انا
نذكر في هذا الحين احبائي في الألف و الشين الذين
نبذوا اوهام العباد عن ورائهم مقبلين الى الأفق
الأعلى بقوة مالک الأسماء تعالى فاطر السماء
الذي ايدهم على عرفان هذا الأمر الذي ارتعدت
منه فرائص العلماء و العرفاء كذلك نطق قلبي
الأبهي في سجنى العظيم

9 ای دوستان از برای هر یک از شما یک قدح از
کوثر حیوان بهیئت کلمه مبعوث نمودیم و ارسال
داشتیم تا از او بیاشامید و در انجمن عرفان بکمال
روح و ریحان باسم محبوب عالمیان ناطق باشید
امروز تبلیغ امر محبوبست ولكن به حکمت و
بیان تا کلمه الهی در ارض طیبه مقرر یابد و
سرسبز برآید ای دوستان قسم باشرافات انوار
آفتاب معانی که از جواهر وجودید قدر خود
را بدانید و مقامات خود را حفظ نمائید جميع
تجار عالم در خسارت مبین مشاهده میشوند و
انشاء الله شما با ریح عظیم مشاهده شوید و جميع
آنچه الیوم مستور است واضح و مکشوف در عالم
مشاهده گردد انشاء الله کلّ از ریح استقامت
بیاشامید بشأنيکه اگر شیطان بجميع دسائس و
وساوس خود ظاهر شود او را معدوم صرف
مشاهده نمائید

10 ای دوستان امروز روز شماست بنوشید و
بنوشانید بحر حیوان امام وجوه مواج و آفتاب
کرم امام بصر مشرق و لائخ در جميع امور
بحکمت ناظر باشید تا ضوضای غافلین مرتفع
نشود آنچه امر شده اگر موافق حکمت نباشد باید

evident. Hold fast unto it in all conditions. We counsel all to preserve the Books and Tablets. They must exert their utmost effort in safeguarding them.

- 11 God willing, may all the divine friends be illumined and gladdened by the lights of the suns of utterance and act according to that which they have been commanded in the Book. In truth, all must not be negligent in preserving the divine Tablets. As previously, when they intended to seize some friends, their writings first fell into [others'] hands. This is not permissible. They must designate a secure place for the divine verses so they remain protected from the touch of unworthy hands, although none shall touch them save the pure ones, as it has been and ever shall be.

- 12 Concerning Jinab Aqa Siyyid Mahmud and Jinab Ustad Aqajan, upon them be the Glory of God, mentioned in your letter - a Most Holy and Most Exalted Tablet from the heaven of grace has been revealed and sent for each. O My beloved! The river flows and the ocean surges and the sun shines forth, yet few indeed are the seekers and rare are they to find. And so must it be, for not every sightless one is worthy of the pearls of inner meaning, nor is every witless one capable of receiving this precious gem. In any case, the request is that you convey on behalf of this evanescent one greetings to these two dear ones, and likewise to the friends who have previously been adorned with the grace of the True Beloved. By the life of my Beloved and your Beloved and the Beloved of all who are in the heavens and earth - nothing can compare with a single word of the divine utterances that minds have not comprehended and eyes have not seen. Give them these glad tidings and send them the two blessed Most Holy Tablets, that their breasts may be dilated, their hearts illumined, their souls detached, their faces radiant, and their vision keen.

- 13 Likewise, mention was made of two souls known as Jinab Ustad Isma'il and Na'ib Rida, as requested by Jinab Haji Baba, upon them be the Glory of God, in the Most Holy, Most Exalted Presence, and these decisive words were revealed from the heaven of grace. His word, exalted be His grandeur:

- 14 He is the Most Holy, the Most Great, the All-Knowing

- 15 O Isma'il! The Wronged One remembers thee from the prison quarter and gives thee glad tidings of God's grace, the Lord of all worlds. By God! The veils have been rent asunder and the All-Bestower has come, riding upon the clouds, yet the

در ذکر آن توقّف نمود از اینکله مقام حکمت واضح و مبرهنست تمسّکوا بها فی کلّ الأحوال و کلّ را وصیت مینمائیم بحفظ کتب و الواح باید در حفظ آن کمال جهد را مبذول دارند انتهی

- 11 انشاء الله جمیع دوستان الهی از انوار شمس بیان منور و مسرور شوند و بما امروا به فی الکتاب عامل و در حفظ الواح الهی فی الحقیقه باید کلّ اہمال ننماید چنانچه از قبل بعضی از دوستانرا کہ اراده نموده اخذ نمایند اول نوشته جات ایشان بدست افتاد این جایز نہ باید محلّ محکمی از برای آیات الهی معین نمایند تا از مسّ ایادی نالایقه محفوظ ماند اگرچہ لا یمسہ الا المطہرون بوده و خواهد بود

- 12 و اینکه در بارہ جناب آقا سید محمود و جناب استاد آقاجان علیہما ۶۶۹ [بہاء الله] ذکر فرمودہ بودند مخصوص ہر یک لوح اقدس از سماء فضل نازل و ارسال شد ای محبوب من فرات جاری و بحر مواج و شمس مشرق ولکن طالب قلیل و کمیاب و باید چنین باشد چہ کہ لؤلؤ معانی را ہر بی بصری لایق نہ و جوہر ثمین را ہر بی خردی قابل نہ باری استدعا آنکہ از قول اینفانی خدمت آن دو عزیز تکبیر برسانند و همچنین دوستان کہ از قبل بطراز عنایت محبوب حقیقی فائز شدند لعمر محبوبی و محبوبکم و محبوب من فی السموات و الأرض معادلہ نمینماید بکلمہئی از کلمات الهی ما ادرکتہ العقول و رأتہ العیون بشارت دهید و دولوح مبارک اقدس را ارسال دارید تا صدر منشرح و قلب منور و نفس فارغ و وجہ منیر و بصر حدید گردد

- 13 و همچنین ذکر نفسین موسومین بجناب استاد اسمعیل و نایب رضا حسب الاستدعای جناب حاجی بابا علیہم ۶۶۹ [بہاء الله] در ساحت اقدس ارفع اعلیٰ عرض شد و اینکلمات محکّات از سماء عنایت نازل قولہ عزّ کبریائہ

- 14 هو الأقدس الأعظم الأعلّم

- 15 یا اسمعیل یذکرک المظلوم من شطر السّجن ویدشّک بعنایة الله ربّ العالمین تالله قد خرقت الأجباب و اتی الوہاب راجئاً علی السّحاب ولکنّ النّاس فی ریب مبین قد شهدت السّماء

people are in evident doubt. The heaven hath testified to the Lord of Names, while the people remain behind a thick veil. Blessed art thou and those who have attained unto the traces of My Most Exalted Pen and have recognized that which the Tongue of Revelation hath spoken from the Most Glorious Horizon. Exalted is the Lord of Eternity Who hath come with the Most Great Name, to the dismay of those who denied God's proof and testimony and turned away from Him when He appeared with a sovereignty that conquered all who are in the heavens and the earth. We make mention of all My loved ones through thee, and of My handmaidens who have believed in the All-Informed One. O My loved ones! We have remembered you before and after in the Crimson Book, before which every book and preserved tablet bows down when it appears. Rejoice in My remembrance and take the chalice of utterance in My Name, then drink therefrom with the wisdom that hath been sent down from God, the All-Knowing, the All-Wise. Glory be unto those whom neither the tempests of the learned nor the hurricanes of the mystics have moved, who cast the Book behind their backs and held fast to their own vain imaginings.

مالک الأسماء و القوم فی حجاب غلیظ طوبی
لک و للذین فازوا بأثر قلبی الأعلی و اعترفوا
بما نطق به لسان الوحی فی المنظر الأبهی تعالی
مالک القدم الذی اتی بالاسم الأعظم رغماً
للذین انکروا حجّة الله و برهانه و اعرضوا عنه اذ
ظهر بسلطان غلب من فی السموات و الأرضین
انا نذکر احبائى کلّهم فیہناک و امائى اللاتى
آمنن بالفرد الخبیر یا احبائى انا ذکرناکم من قبل
و من بعد فی الصّحیفۃ الحمراء الّتی اذا ظهرت
خضع لہ کلّ کتاب و لوح حفیظ افرحوا بذکری
و خذوا قدح البیان باسمی ثم اشربوا منه بالحکمة
الّتی نزلت من لدی الله العلیم الحکیم البہاء علی
الذین ما حرّکتهم عواصف العلّاء و قواصف
العرفاء الذین نذبوا الکتاب عن ورائهم و تمسکوا
بما عندهم من شہات المرییین

16 In My Name, the One Who dominates the horizons

16 بِسْمِ الْمُهَيَّمِنِ عَلَى الْآفَاقِ

17 God willing, may all be adorned with the ornament of His favor on this blessed day and drink from the Kawthar of divine knowledge, to the chagrin of the heedless. The door of grace is open and the heaven of generosity is raised up. Regard these heedless souls as bubbles - soon they shall be seen to vanish and disappear. That which is tainted with the dust of extinction was not and is not worthy of attention and mention. Strive to possess that which is everlasting and eternal. The objections, protests and clamor of the people of the world and their learned ones are like the rustling of dried leaves when the winds pass over them. Now observe in what station these sounds are, and in what station is the shrill voice of the Most Exalted Pen. By My life, if a soul were to hearken unto a single melody from the birds of utterance in the garden of the All-Merciful, he would become detached from the world and all who dwell therein, and would arise with the utmost strength and steadfastness in the path of his Lord's good-pleasure. Verily He guides all to His path and acquaints them with what He has revealed through His command and draws them near to the ocean of His good-pleasure. There is no God but Him, the Almighty, the Glorious, the Powerful.

17 انشاء الله در این یوم مبارک کل بطراز عنایت
مزین باشند و از کوثر عرفان الهی رغماً للغافلین
بیاشامند باب فضل مفتوح است و سماء کرم
مرفوع این نفوس غافله را بمثابه حب مشاهده
نمائید عنقریب زایل و معدوم مشاهده شوند آنچه
بغبار فنا آوده است لایق توجّه و ذکر نبوده و
نیست جهد نمائید تا مالک شوید آنچه را کہ
باقی و دائمست اعراض و اعتراض و وضای
اهل عالم و عالمی آن بمثابه صداہای اوراق یابسه
است در حین مرور اریاح حال ملاحظہ نمائید
این صداہا در چه مقامیست و صریر قلم اعلی در
چه مقام عمری اگر نفسی یک رتہ از رنات
طیور بیان حدیقه رحمن را اصغا نماید از عالم
و عالمیان فارغ شود و در سبیل رضای دوست
بکمال قوت و استقامت قیام نماید آنہ یدی الکّل
الی سبیلہ و یعرفہم ما اظهر بامرہ و یقرّہم الی
بحر رضائہ لا اله الا هو المقتدر العزیز القدیر

18 Praise be to God that thou hast attained unto the recognition of the Hidden Mystery and the Concealed Secret. Guard this station in the name of the One True Friend. The evil ones have been and are lying in wait, and have intended by their most

18 الحمد لله بعرفان غیب مکنون و سرّ مصون فائز
شدی ایقمام را باسم دوست یگا حفظ نما
شیاطین در کمین بوده و هستند و اراده نموده اند
بنعیق اکبر عباد را از رحیق اطهر منع نمایند

grievous shrieking to withhold the servants from the most pure nectar. This is what We have informed you of before in various Tablets. He is verily the All-Knowing, the All-Wise. We make mention of all the friends in that land, both men and women, and counsel them to manifest the most great steadfastness. Blessed is he who acts, woe unto the heedless.

هذا ما اخبرناكم به من قبل في الواح شتى انه لهُو
المبينّ العليم جميع اوليائى آن ارض را از ذكور و
اناث ذكر مينمائيم و باستقامت كبرى وصيت
ميكنيم طوبى لمن عمل ويل للغافلين انتهى

- 19 And as for what they had inscribed concerning His Honor Aqa Muhammad-Ibrahim-i-Buyini, it was presented, and this is that which the Desired One revealed in response. He saith – exalted be His majesty:

19 و اينكه در باره جناب آقا محمد ابراهيم بويى
مرقوم داشته بودند عرض شد هذا ما انزله
المقصود في الجواب قوله عزّ كبريائه

- 20 He is the Hearer, the All-Hearing

20 هو السّامع السّميع

- 21 God beareth witness that He hath appeared and manifested whatsoever He desired, and He is the Omnipotent, the Almighty. He hath indeed revealed the Books and sent forth the Messengers, and made them the banners of His command among His servants and the manifestations of His utterance among His creatures, that they might give glad-tidings unto all of this precious, wondrous Day – the Day whereof, when it appeareth, the Greatest Terror shall be made manifest and earthquakes shall seize upon all the tribes, save those whom God willeth – the All-Knowing, the All-Wise. O Ibrahim! Verily, the All-Wise remembereth thee and commandeth thee to observe the Most Great Uprightness. Verily, He is the Evident, the All-Seeing. Set aside the books of the world and take hold of this Most Great Book which speaketh forth from the prison: “Verily, there is no God but Me, the One, the Peerless, the All-Knowing.” Give praise unto God for that the Countenance hath turned toward thee and hath remembered thee with this evident Remembrance. The glory of God rest upon the people of Baha who have not been prevented by the affairs of the earth from the remembrance of God, the Lord of all the worlds. Here endeth the passage.

21 شهد الله انه ظهر و اظهر ما اراد و هو المقتدر
القدير قدانزل الكتب و ارسل الرّسل و جعلهم
اعلام امره بين عباده و مظاهر بيانه بين خلقه
ليبشروا الكلّ بهذا اليوم العزيز البديع الذى اذا
ظهر ظهر الفرع الاكبر و اخذ الزلازل كلّ
القبائل الا من شاء الله العليم الخبير يا ابراهيم انّ
الحكيم يذكرك و يأمرک بالاستقامة الكبرى
انه لهُو المبينّ البصير ضع كتب العالم و خذ هذا
الكتاب الأعظم الذى ينطق في السّجن انه لا
اله الا انا الفرد الواحد العليم احمد الله بما توجّه
اليك الوجه و ذكرک بهذا الذّکر المبينّ البهاء على
اهل البهاء الذين ما منعهم شئون الارض عن
ذکر الله ربّ العالمين انتهى

- 22 As for what they had inscribed concerning Aqa Ilyas, one of the sons of Khalil – upon him be the glory of God – and the epistle which they had dispatched and sent to that honored one, these particulars and whatsoever was mentioned in that epistle were presented before the Countenance, and all was heard with attention, and this utterance appeared from the Kingdom of bounty. He saith – magnified be His majesty:

22 اينكه در باره آقا الياس از ابناء خليل عليه ٩ ٦٦
[بهاء الله] مرقوم داشتند و مكتوبيكه بانجناب
ارسال داشته و ارسال نمودند اين تفصيل و آنچه
در آنمكتوب مذکور بود تلقاء وجه عرض شد
و جميع باصفا فائز گشت و اين بيان از ملكوت
عنایت ظاهر قوله جلّ كبريائه

- 23 He is the Guardian over all who are in the earth and in the heavens!

23 هو المهيمن على من في الأرض و السّماء

- 24 We desire to give him who is named Ilyas to drink of the sealed nectar in the name of My Self-Subsisting One, and to show him that which the Interlocutor sought from God, the Lord

24 انا نريد ان نسقي من سمي بالياس الرّحيق المختوم
باسمى القيوم و نريه ما سئله الكلّيم عن الله ربّ
العالمين انا نصرنا ابناء خليل في هذا الظهور

of all the worlds. We have indeed aided the sons of Khalil in this Most Great Manifestation, and guided them unto My straight path, and confirmed them in the knowledge of Me, and caused them to hear that which the Interlocutor heard upon the Mount of knowledge, and I am the Munificent, the Generous.

25 Give thanks unto God for that He hath made thee eloquent with this Most Great Remembrance and hath caused thee to turn unto My luminous Horizon. Be thou assured of the bounty of thy Lord, and say:

26 O my God! I beseech Thee by the Most Great News, whereby the pillars of the world were shaken, to make me in all conditions hold fast to the cords of Thy grace, Thy mercy and Thy loving-kindness, and to remain steadfast in Thy Cause. Verily, Thou art the All-Powerful, the Most Exalted, the All-Knowing, the All-Informed. We have made mention of the sons of the Friend and the heirs of Him Who conversed with God in the letter Dal before Vav, and We have gladdened them with My mercy which hath preceded all who are in the heavens and on earth. We have heard their call and have answered them from Our presence, and verily We are the Hearer, the Answerer. We make mention of them once again through these verses which have been sent down from the heaven of the grace of their Lord, the Forgiving, the Merciful. Convey My greetings unto them, then deliver unto them this perspicuous Book that they may rejoice in this greatest favor and give thanks unto their Lord, the Mighty, the Praiseworthy. The glory be upon thee and upon them and upon the son of him who was named David and upon every one who is steadfast and upright.

27 Some time ago his honor Aqa 'Abdu'l-Husayn 'Ali sent this evanescent servant a letter containing the names of some of the sons of the Friend. After its reading and presentation before the Divine Throne, and after submitting what was in the letter, a most holy and exalted Tablet was revealed for each of those names and, as commanded, was sent in this servant's handwriting. And now too, praise be to God, that which was revealed concerning all proclaims with the most exalted call the bounty, loving-kindness, compassion and mercy of the True One, exalted be His glory. God willing, may all attain unto that which God hath desired for them, drink from the cup of the utterance of the All-Merciful, and with the utmost joy and fragrance speak His praise. This evanescent one conveys greetings to all and presents his respects to all the friends in that land. While time remains, opportunity exists and life endures, attain ye unto that wherein lieth the good-pleasure of the Goal

الأعظم و هديناهم الى صراطى المستقيم و
أيديناهم على عرفانى و اسمعناهم ما سمعه الكليم
فى طور عرفان و انا الباذل الكريم

25 اشكر الله بما جعلك ناطقاً بهذا الذكر الأعظم و
مقبلاً الى افقى المنير اطمئن بفضل موليك و قل

26 يا الهى اسئلك بالنبأ الأعظم الذى به تززع
اركان العالم بأن تجعلنى فيكل الأحوال متمسكاً
بجبال فضلك و رحمتك و عنايتك و قائماً على
امرك انك انت المقتدر المتعالى العليم الخبير انا
ذكرنا ابناء الخليل و ورث الكليم فى الدال قبل واو
و بشرناهم برحمى التى سبقت من فى السموات و
الأرضين انا سمعنا نداءهم و اجابناهم من عندنا
و انا السامع المجيب و نذكرهم مرّة اخرى بهذه
الآيات التى نزلت من سماء فضل ربهم الغفور
الرحيم كبر من قبلى على وجوههم ثم التى عليهم
هذا الكتاب المين ليفرحوا بهذا الفضل الأكبر و
يشكروا ربهم العزيز الحميد البهاء عليك و عليهم و
على ابن من سبى بداود و على كل مقبل مستقيم
انتهى

27 چندی قبل جناب آقا عبدالحسين عليه باين خادم
فانى مكتوبى ارسال داشتند و در آن مكتوب
اسامى بعضى از ابناء خليل بوده بعد از قرائت
و اطلاع حضرت تلقاء العرش و عرضت ما فى
المكتوب مخصوص هريك از آن اسامى لوح امانع
اقدس نازل و حسب الأمر بخط اينفانى ارسال
شد و حال هم الحمد لله در بارهء كل نازل شد
آنچه كه ناطق است بأعلى النداء برفضل و عنايت
و شفقت و رحمت حق جلّ جلاله انشاء الله كل
بما اراده الله فائز شوند و از كأس بيان رحمن
پياشامند و بكمال روح و ربحان بذكرش ناطق
باشند و اينفانى هم خدمت كل تكبير ميرساند و
خدمت جميع دوستان آن ارض عرض مينمايد تا
وقت باقى و فرصت باقى و حيات باقى فائز شويد
بآنچه رضای مقصود عالميان در اوست امروز هر

of all the worlds. Today every soul is able to acquire everlasting bounties and an enduring mention. Blessed is the soul that hath recognized and attained, and woe unto the heedless. Can the seas of the world, the tongues of nations and the pens of all regions succeed in mentioning but a drop from the ocean of His loving-kindness? Nay, by His own Self, the True One! This is why, seeing the world and all therein to be powerless, He hath, through His own tongue, offered praise and thanksgiving unto Himself on behalf of His creation. May all creation be a sacrifice unto His grace.

- 28 And concerning what you wrote about his honor Haji Mirza Husayn 966 [Baha'u'llah] writing to you from the land of Sh that he had sent correspondence but received no reply - he speaks the truth. However, that beloved one knows and is aware that whenever there is a delay in replying to any of the gentlemen, this has been and will be due to lack of opportunity, not from any lack of sincerity or love. But by God's grace, this week which marks the end of the month of Muharram, a most holy and exalted Tablet was revealed especially for him, and likewise a detailed letter from this evanescent servant was sent to him. God willing, may it reach him and may he attain unto the divine Tablet. I present my sincere respects to all the gentlemen and friends of that land, and I beseech the True One, exalted be His glory, to aid them all in that which will cause His mention to be adorned with the ornament of immortality throughout the earth. Verily our Lord, the All-Merciful, is the Almighty, the Most Exalted, the Bestower, the Mighty, the Generous.

- 29 That which was mentioned concerning Jinab-i-Aqa Siyyid Baqir, upon him be the Glory of God, was presented at the Most Holy Court, and these manifest verses were revealed especially for him from the heaven of loving-kindness. Blessed is he in having attained the choice wine of the utterance of our Lord, the Most Merciful. His word, exalted be His grandeur:

- 30 In My Name, the Speaking, the All-Knowing

- 31 This is a mention from the Wronged One to him who desired to make mention before the Countenance when it appeared from its most exalted horizon with His most beautiful names, that he might rejoice and be of the thankful ones. O Baqir! He Who summoned all to God, the Lord of the worlds, hath turned toward thee. Rejoice in that He Who in every state uttereth "Verily there is no God but I, the Single, the All-Informed" maketh mention of thee at this time. When the

نفسی قادر است بر کسب نعمتهای باقیه و ذکر باقی طوبی لنفس عرفت و فازت و ویل للغافلین آیا ببحار عالم و افئده السن امم و اقلام جزائر میتواند از عهده ذکر قطره‌ئی از بحر عنایتش برآید لا ونفسه الحق اینست که چون عالم و ما فیه را عاجز مشاهده نمودند بلسان خود از قبل خلق خود را شکر و حمد فرمودند جمیع الخلق لفضله الفداء

28 و اینکه مرقوم داشته بودید که جناب حاجی میرزا حسین ۹۶۶ [بهاء الله] از ارض شس باجناب نوشته‌اند که مراسلات ارسال داشته‌اند و جواب بایشان نرسیده حق با ایشانست قد نطق بالصدق ولكن آنجوب میدانم و مطلع است که جواب هریک از آقایان که تأخیر شود این از عدم فرصت بوده و خواهد بود نه از عدم اخلاص و محبت لکن بفضل الله در این هفته که اواخر شهر محرم است لوح امنع اقدس مخصوص ایشان نازل و همچنین عریضه مفصلی از این خادم فانی خدمت ایشان ارسال شد انشاء الله برسد و بلوح الهی فائز شوند خدمت جمیع آقایان و اولیای آن ارض عرض خلوص معروض میدارم و از حق جلّ جلاله میطلبم که جمیع را مؤید فرماید بآنچه ذکرش در ارض بطراز بقا مزین شود ان ربنا الرحمن لهو المقتدر المتعالی الواهب العزیز الکریم

29 اینکه در باره جناب آقا سید باقر علیه بهاء الله بودند در ساحت اقدس عرض شد و این آیات بینات مخصوص ایشان از سماء عنایت نازل هئیناً له بما فاز برحق بیان ربنا الرحمن قوله عز کبریائه

30 بِسْمِ النَّاطِقِ الْعَلِيمِ

31 ذکر من لدی المظلوم لمن اراد ان يذكر تلقاء الوجه اذ ظهر من افقه الأعلى بأسمائه الحسنی لیفرح و یكون من الشاکرین یا باقر قد اقبل الیک من دعا الكل الى الله رب العالمین افرح بما یذکرک فی هذا الحین من نطق فیکل شأن انه لا اله الا انا الفرد الخبیر فلما جاء الوعد و تم المیقات اتی مشرق الآیات برایات البیان ولكن الناس اکثرهم من

promise came and the time was fulfilled, the Dawning-Place of verses came with the standards of utterance, yet most of the people were heedless. Give thanks unto God for having aided thee to recognize the Dawning-Place of Revelation and for having sent down for thee this wondrous Tablet. We heard thy call and caused thee to hear Our call from the precincts of Our mighty Prison. Blessed art thou and he who hath ascended unto God. We have forgiven him and purified him. Verily thy Lord is the Forgiving, the Bountiful. We mentioned him before in this luminous station. Nothing whatsoever escapeth the knowledge of thy Lord. He heareth and seeth, and He is the Hearing, the Seeing.

32 We make mention of My loved ones in that place and give them the glad-tidings of My loving-kindness and My mercy which have preceded all who are in the heavens and the earth. And We make mention of the Nightingale who soared in My atmosphere and spoke My praise and turned to My horizon and arose to serve My mighty Cause. Blessed is he who hath loved him and heard mention of him in this wise Remembrance. The Glory be upon thee and upon him and upon My loved ones who were not kept back by the greatest clamor from this most pure nectar and who arose to serve the Cause with such steadfastness as made the pillars of those who disbelieved in God, the Single, the One, the Mighty, the Praiseworthy, to quake. And praise be unto Him Who hath appeared and made manifest His straight Path.

33 And as for the mention that was made of Jinab-i-Mashhadi Ali Akbar and his cousins Aqa Muhammad and Aqa Qasim and Jinab-i-Aqa Javad Dhakir and their relatives, upon them be the Glory of God, all were presented at the Most Holy Court. The Sun of loving-kindness hath shone and beamed forth upon each one. God willing, may all attain to that which God hath desired and hold fast to the cord of unity, that there might appear in the kingdom that whereby hearts and souls will find rest. If the heedless people were to become aware of what the True One, exalted be His glory, hath desired in this Most Great Revelation, all the servants, be they divines or rulers, ignorant or learned, poor or rich, would turn to the most exalted horizon. Would that His Majesty the King of Iran would show some regard and become informed of the fruits of the Tree of Revelation. What benefit is there when the outward divines and certain souls are barriers to this station and veils to this Cause? All must beseech the Invincible Truth that He may, through some means, cause that sovereign to drink from the ocean of awareness. Verily He is the Powerful, and He indeed is the All-Informed.

الغافلین اشکر الله بما ایدک علی عرفان مطلع الوحی و انزل لک هذا اللوح البدیع سمعنا ندائک اسمعناک ندائی من شطر سجنی العظیم طوبی لک و لمن صعد الی الله انا غفرناه و طهرناه ان ربک لهُو الغفور الکریم و ذکرناه من قبل فی هذا المقام المنیر لا یعزب عن علم ربک من شیء یسمع و یری و هو السميع البصیر

32 و نذکر احبائی فیهاک و نبشّرهم بعنايتی و رحمתי التي سبقت من فی السموات و الارضین و نذکر العندليب الذي طار فیهوائی و نطق بشائى و اقبل الی افقّی و قام علی خدمة امری العزیز طوبی لمن احبه و سمع ذکره فی هذا الذکر الحکیم البهاء علیک و علیه و علی احبائی الذين ما منعهم التعیق الاکبر عن هذا الرّحیق الاطهر و قاموا علی الامر باستقامة تزلزلت منها اركان الذين کفروا بالله الفرد الواحد العزیز الحید و الحمد لمن ظهر و اظهر صراطه المستقیم انتهى

33 و اینکه ذکر جناب مشهدی علی اکبر و پسر خالوها آقا محمد و آقا قاسم و جناب آقا جواد ذاکر و بستگان علیهم بهاء الله را نموده بودند کلّ در ساحت اقدس عرض شد نسبت بهریک آفتاب عنایت مشرق و لایح انشاء الله کلّ بما اراده الله فائز باشند و بحبل اتحاد متمسک لیظهر فی الملک ما تستریح به الأفتدة و النفوس اگر ناس غافل مطلع شوند بر اینکه حقّ جلّ جلاله در اینظهور اعظم چه اراده نموده جمیع عباد از علما و امرا و جهلا و فقرا و اغنیا بافق اعلی توجّه نمایند ای کاش حضرت سلطان ایران فی الجملة توجّه میفرمود و بر اثمار سدره ظهور اطلاع مییافت چه فائده که علما و ظاهر و بعضی از نفوس مانع اینقامند و حجاب این امر باید کلّ از حقّ منیع سائل شوند که بسببی از اسباب آنحضرت را از دریای آگاهی بنوشاند آنه هو القدیر و نفسه الخیر

- 34 And as for the mention made of Aqa Muhammad-Javad and his family and son, upon them be the Glory of God, from this matter utmost joy was attained as the shadow of the banner of steadfastness was witnessed from that household. The Beloved of all creation hath declared that may the fragrance of firmness, rootedness and steadfastness, God willing, waft from that gathering. A letter addressed to his wife, upon them both be the Glory of God, went somewhere and from there came here. In truth, the fragrance of steadfastness emanated from it. And this station is very great. Blessed is she and the one who wrote it, felicitations unto her and unto the one from whose pen flowed that which spoke of truth and sincerity. I offer my utter servitude and nothingness to all.
- و اینکه ذکر جناب آقا محمد جواد و اهل و ابن ایشان علیهم بهاء الله را نموده بودند از اینفقره کمال مسرت حاصل ظل علم استقامت از آن بیت مشاهده شد محبوب امکان فرمود عرف ثبوت و رسوخ و استقامت انشاء الله از آن جمع متضوع باشد انتهی مکتوبی باسم ضلع ایشان علیهما بهاء الله بجائی رفت و از آنجا باینجا آمد فی الحقیقه عرف استقامت از آن ساطع بود و اینقام بسیار بزرگست طوبی لها و لمن کتبه هنیئاً لها و لمن جری من قلبه ما حکى عن الحق و الصدق خدمت کل عرض فنا و نیستی معروض میدارم
- 35 And as for what was written regarding Aqa Mirza Muhammad-Husayn Kh A residing in the house of K D, upon him be the Glory of God, may he, through God's grace, be blessed in all times. The petitions and writings of K D, upon him be the Glory of God, were presented one after another in their specific places before the countenance of the Lord of Oneness. In each instance the sun of grace dawned. May they, God willing, act according to what God loveth and speak His praise. The friends of God who have drunk from the wine of utterance must exert great effort in teaching the Cause with perfect wisdom. This matter is most important and very great, but with wisdom lest the cawing of the crows and the clamor of the heedless be raised.
- و اینکه مرقوم داشتند جناب آقا میرزا محمد حسین خ ا در بیت جناب ک د علیه بهاء الله منزل دارند انشاء الله بعنایت حق در جمیع احیان فائز باشند عرایض و دستخطهای جناب ک د علیه بهاء الله واحداً بعد واحد در مواقع مخصوصه تلقاء وجه مالک احدیه عرض شد در هر کوه آفتاب عنایت مشرق انشاء الله بما یحبه الله عامل باشند و بذکرش ناطق باید دوستان الهی که از رحیق بیان آشامیده اند بکمال حکمت در تبلیغ امر جهد بلیغ مبذول دارند از اینفقره اهمست و بسیار بزرگ ولكن بحکمت لئلا یرتفع نعیق الناعقین و وضواء الغافلین
- 36 Likewise, specifically for their guest, one Most Holy, Most Exalted Tablet was revealed and sent. However, the sending of letters and the revelation and dispatch of Tablets, the more concealed these remain in those lands, the closer it is and will be to godliness and wisdom. In this matter, consideration of wisdom is necessary, nay obligatory, for if published it may cause harm and prevention, and perhaps harm may return to the Divine Lote-Tree. In all conditions wisdom takes precedence.
- و همچنین مخصوص جناب ضیف ایشان یک لوح امنع اقدس نازل و ارسال شد ولكن ارسال رسائل و انزال الواح و ارسال آن هر قدر در آن اراضی مستور باشد اقرب به تقوی و حکمت بوده و خواهد بود در اینفقره ملاحظه حکمت لازم بل واجب چه اگر نشر نماید شاید سبب ضرر و منع گردد و شاید ضرر بسدره مبارکه الهیه راجع شود در جمیع احوال حکمت مقدم است
- 37 And as for what was written that Nabil Ibn Nabil, upon him be all the Most Glorious Glory, mentioned that the maternal aunt of the mother of Aqa Muhammad-Taqi, and the aforementioned person himself, and their sisters had requested that mention of them be presented at the Most Holy Court - it was presented, and the rain of mercy descended from the heaven of the utterance of the All-Merciful specifically for each one.
- و اینکه مرقوم داشته بودند که جناب نبیل ابن نبیل علیه منکّل بهاء ابهه مذکور داشتند که خاله و والده آقا محمد تقی و خود جناب مذکور و همشیره های ایشان استدعا نموده اند ذکرشان در ساحت اقدس عرض شود عرض شد و امطار رحمت از سماء بیان رحمن مخصوص هریک نازل هنیئاً له و لمن و مریتاً لأحباء الله و امانه طراً

Blessed be he and they, and congratulations to the loved ones of God and His handmaidens, one and all.

- 38 And as for what was mentioned regarding the Name of God 66, J M, upon him be the Most Glorious Glory of God, may he, God willing, in whatever station, place or land he may be present, abide under the shadow of God's grace, exalted be His glory, and be occupied with quickening hearts and souls. God willing, that which indicates the grace, bounty and kindness of the Beloved of the worlds will be sent to his honor.

- 39 An Most Holy Tablet hath been sent down from the heaven of grace specifically for his honor Aqa Mirza Habib-i-Khunsari, upon him be the glory of God, wherein mention hath been made of certain loved ones of God. Let them send it to his honor, the beloved Mulla 'Ali-Akbar, upon him be the glory of God, the Lord of Power, that he may, after perusing it, forward it to others. May the Glory that is manifest, radiant, brilliant, evident and effulgent rest upon thee and upon him and upon His near ones, and praise be to God, the Lord of the worlds.

- 40 My spirit be a sacrifice unto Thy remembrance! All the matters mentioned in the letter of his honor, the beloved S.M., upon him be the glory of the Most Glorious, were answered one by one, and specifically regarding the names mentioned therein, Holy and Blessed Tablets were sent down from the heaven of the grace of the Lord of Oneness and dispatched. God willing, may the chalices of human temples prove worthy and capable receptacles for the rains of divine mercy which stream down and descend from the clouds of the heaven of God's Will. We beseech God that the praise and thanksgiving which proceedeth from the tongues of creation in response to God's infinite bounties may be adorned with the ornament of acceptance, and that He may bestow His special grace and loving-kindness upon all, and withhold not His confirmation even for a moment. Verily, He is the All-Forgiving, the All-Bountiful, the All-Merciful, the All-Kind, the All-Munificent, the All-Knowing, the All-Wise.

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38 و اینکه در باره جناب اسم ۶۶ [الله] ج م
 علیه بهاء الله الابهی ذکر نموده بودند انشاء الله
 هر مقام و هر محل و هر دیار تشریف دارند
 در ظل عنایت حق جلّ جلاله باشند و باحیای
 افتاده و قلوب مشغول انشاء الله خدمت حضرت
 ایشان ارسال میشود آنچه مدّ بر عنایت و فضل
 و شفقت محبوب عالمیاست

39 یک لوح امنع اقدس از سماء فضل مخصوص
 جناب آقا میرزا حبیب خونساری علیه بهاء الله
 نازل و ذکر بعضی از اولیای حق در آن مذکور
 خدمت جناب محبوبی ملّا علی اکبر علیه ۹ ۶۶
 [بهاء الله] مالک القدر ارسال دارند که ایشان
 بعد از مشاهده ارسال نمایند بهاء الظاهر الطالع
 الساطع المشرق الالاع علیک و علیه و علی اولیائه
 المقربین و الحمد لله رب العالمین

40 روحی لذكرک الفداء جمیع مطالب مذکوره که
 در دستخط جناب محبوبی س م علیه بهاء الله
 الابهی بود واحداً بعد واحد جواب عرض شد
 و مخصوص اسمی مذکوره از سماء عنایت مالک
 احدیه الواح مقدسه مبارکه نازل و ارسال شد
 انشاء الله کئوس هیاکل نفوس محلّ لایق و قابل
 واقع شوند از برای قبول امطار رحمت رحمانی که
 از سحاب سماء مشیت جاری و نازلست و از حق
 سائل و آمل که شکر و حمدیکه از السن مخلوق در
 مقابل نعمتهای بینتهای حق ظاهر میشود بطراز
 قبول فائز گردد و جمیع را به عنایت و شفقت
 مخصوص فرماید و در آنی تأیید را منع نفرماید
 انه هو الغفور الکریم الرّحیم العطوف الباذل العلیم
 الحکیم

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To: *Baha'is of Shahabad et al.*

Date: 1299-01-22 [1881-Dec-14]

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

2 Praise be to God Who delighteth His servant through the sweet savors of the utterances of His chosen ones, whose faces He hath honored by turning them away from aught else save Him, and whom He hath preserved through His might and dominion on a Day whereon the Herald calleth out from every direction: "O concourse of creation! Purify your hearts, your ears, your tongues and your eyes for the recognition of the beauty of God, the Lord of all names, and for hearkening unto His most great verses. This is the Day of remembrance and praise, as hath been testified by Him Who cleaveth the heavens asunder. Blessed is he who, with certitude, hath turned towards God, the Cleaver of the daybreak, and woe betide him who hath remained heedless and turned away from the presence of his Lord when He came with power and sovereignty."

3 Glorified art Thou, O Thou through Whom every weary one hasteneth to the Kingdom of utterance and every thirsty one to the Kawthar of life! I beseech Thee by Thy name, the All-Merciful, to ordain for Thy loved ones that which will draw them nigh unto Thee, cause them to speak Thy praise, enable them to make mention of Thee, acquaint them with Thy path, and aid them to serve Thy Cause. O my Lord! Thou seest them standing ready to manifest that which Thou hast willed in Thy days, and speaking forth the wondrous expressions of Thy remembrance. O my Lord! Draw them, then, through Thy Most Exalted Word in such wise that neither the veils of the divines nor the allusions of the mystics may grieve them. Verily, Thou art the One Who hath power over whatsoever He pleaseth, and in Thy grasp are the kingdoms of all names. There is none other God but Thee, the Almighty, the All-Powerful.

4 Praise be to God! Through His infinite bounties, they that have turned unto Him have attained unto a station whereof the people of the world are powerless to make mention. These are the souls unto whose loftiness and elevation all the Books and Scriptures have testified, and these are the servants who have cleared the paths of thorns and brambles and guided the people to the straight path. In truth, whosoever hath on this day succeeded in serving the Cause is accounted among those

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْعَلِيِّ الْأَبِيِّ

2 الْحَمْدُ لِلَّهِ الَّذِي سَرَّ خَادِمَهُ بِنَفْحَاتِ بَيَانِ أَوْلِيائِهِ الَّذِينَ كَرَّمَ وَجُوهَهُمْ عَنِ التَّوَجُّهِ إِلَى غَيْرِهِ وَحَفَظَهُمْ بِقُدْرَتِهِ وَسُلْطَانِهِ فِي يَوْمٍ يَنَادِي الْمُنَادُ مِنْ كُلِّ الْجِهَاتِ يَا مَلَأَ الْإِنشَاءَ طَهَّرُوا قُلُوبَكُمْ وَآذَانَكُمْ وَالسَّنَمَ وَعُيُونَكُمْ لِمُشَاهَدَةِ جَمَالِ اللَّهِ مَالِكِ الْأَسْمَاءِ وَأَصْغَاءِ آيَاتِهِ الْكُبْرَى هَذَا يَوْمُ الذِّكْرِ وَالتَّنْاءِ قَدْ شَهِدَ بِذَلِكَ فَاطِرُ السَّمَاءِ طُوبَى لِمُوقِنٍ أَقْبَلَ إِلَى اللَّهِ فَالِقِ الْأَصْبَاحِ وَوَيْلٌ لِمَنْ غَفَلَ وَاعْرَضَ عَنِ لِقَاءِ رَبِّهِ إِذْ أَتَى بِقُدْرَةِ وَ سُلْطَانِ

3 سُبْحَانَكَ يَا مَنْ بَكَ سَرَعَ كُلُّ كَلِيلٍ إِلَى مَلَكُوتِ الْبَيَانِ وَكُلُّ عَطْشَانٍ إِلَى كَوْثَرِ الْحَيَوَانِ أَسْأَلُكَ بِاسْمِكَ الرَّحْمَنِ بِأَنْ تَكْتُبَ لِأَوْلِيَائِكَ مَا يَقْرَبُهُمُ الْبَيْكُ وَيَنْطَقُهُمْ بَثْنَاكَ وَيُؤَيِّدُهُمْ عَلَى ذِكْرِكَ وَيَعْرِفُهُمْ سَبِيلَكَ وَيُوقِفُهُمْ عَلَى خِدْمَةِ أَمْرِكَ أَيْ رَبِّ تَرَاهُمْ قَائِمِينَ عَلَى إِظْهَارِ مَا أَرَدْتَهُ فِي أَيَّامِكَ وَنَاطِقِينَ بِبَيَادِيعِ ذِكْرِكَ أَيْ رَبِّ فَاجْذِبُهُمْ بِالْكَلِمَةِ الْعَلِيَا عَلَى شَأْنٍ لَا تَحْزَنُهُمْ سُبْحَاتِ الْعُلَمَاءِ وَلَا أَشَارَاتِ الْعُرَفَاءِ أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَفِي قَبْضَتِكَ مَلَكُوتِ الْأَسْمَاءِ لَا إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ

4 الْحَمْدُ لِلَّهِ إِزْ عَنَابَاتِ نَامَتَنَاهِيَةِ الْهَيِّ مُقْبِلِينَ فَائِزٍ شَدَدَتْ بِمَقَامِي كَمَا أَهْلُ عَالَمٍ إِزْ ذَكَرَ أَنْ عَاجِزٍ وَ قَاصِرٍ اسْتَإِشَانَدَتْ نَفْسِي كَمَا جَمِيعُ كُتُبٍ وَ صَحْفٍ بِرَعْلَوْ وَ سَمَوِّ إِشْأَانِ شَهَادَتِ دَادِهِ وَ إِشْأَانَدِ أَنْ عِبَادِي كَمَا رَاهِبَا رَا إِزْ خَارٍ وَ خَاشَاكِ پَاكِ نَمُودِهَانْدِ وَ نَاسٍ رَا بِصَرَاطِ مُسْتَقِيمِ هِدَايَتِ كَرْدِهَانْدِ فِي الْحَقِيقَةِ هَرِ نَفْسِي الْيَوْمِ بِخِدْمَتِ أَمْرِ

who are nigh unto God and is recorded in the Perspicuous Book. Today, every possessor of hearing perceiveth from all things the remembrance and praise of God, exalted be His glory, and every possessor of sight beholdeth in all things the effulgences of the light of His countenance. This exalted and most holy station of this most mighty and most holy Day sufficeth, as He, exalted be His utterance, hath said: "The Kingdom on that Day shall be God's."

- 5 O thou beloved of My heart and remembered in My soul! God knoweth that thy remembrance bringeth joy and thy thought bestoweth delight. The letters which thou didst address to the Most Great Name, upon Him be the Glory of God and His loving-kindness, were presented at the Most Holy and Exalted Court. His blessed and exalted Word is: O Haydar! We have accepted the hardships of the world and the afflictions of the nations, and have summoned all, with the most great call, to the ultimate goal and supreme height. Yet none have attained thereunto save the detached ones. That which thou didst write to him who circumambulated was mentioned before the Wronged One. Praise and gratitude be to God that He hath assisted thee to mention and extol Him and to serve His Cause. The Most Exalted Pen hath, time and again, testified to that which hath proceeded from thee in the path of God. For the love of God thou didst bear tribulations and afflictions, and wert assisted to deliver His Word. Every word that is uttered for the sake of God will assuredly manifest its influence in the earth at some appointed time.

- 6 May God grant thee success in shattering the idols of vain imaginings and in rending the veils of idle fancies. The heedless people have been deprived of the Day of Meeting and Presence through the vain imaginings of the past. Each group hath clung to some vain fancy, especially the deniers among the people of the Bayan who are veiled by countless veils. They have gathered a handful of thorns and thistles from the knowledge of the divines of the Furqan and have called it the knowledge of God and obedience unto Him. Woe unto them and unto those who follow them without a command from the presence of an All-Knowing Commander! By the life of God! They are seen to be more remote than all peoples and religions, and they neither seek to derive anything from the Truth nor to comprehend it. And when anyone desireth to recite unto them from the verses of their Lord, they thrust their fingers in their ears even as they did aforetime. They are assuredly among the most lost in the perspicuous Book. In the days when all were concealed through fear, the Author of the Cause arose by Himself and, with the utmost power, might and ascendancy, summoned the people of delusion to the Name of the Self-Subsisting. He took

فائز شد او از مقربین در کتاب مبین مذکور و مسطور است امروز هر صاحب سمعی از کلّ اشیاء ذکر و ثنای حقّ جلّ جلاله را اصغاً مینماید و هر صاحب بصری اشراقات انوار وجه را در هر شیء ملاحظه میکند این شأن بلند اعلی این یوم امع اقدس را کفایت مینماید که میفرماید بقوله تعالی الملك يومئذ لله و

- 5 بعد یا حبیب قوّادی و المذكور فی قلبی علم الله ذکرت مسرّت انگیز است و خیالات بهجت بخش مراسلات آن جناب که باسم حضرت اسم جود علیه بهاء الله و عنایتیه بود در ساحت امع اقدس عرض شد قوله تبارک و تعالی یا حیدر شدائد عالم و مکاره اسم را قبول نمودیم و کل را بغایت قصوی و ذروه علیا بأعلی النداء دعوت کردیم و لکن ما فاز بها الا المنقطعون آنچه بطائف حول نوشتی لدی المظلوم مذکور لله الحمد و المنّة که آن جناب را مؤید فرمود بر ذکر و ثنا و خدمت امرش قلم اعلی مرّة بعد مرّة شهادت داده بر آنچه فی سبیل الله از شما ظاهر شده حبّا لله حمل بلایا و رزایا نمودی و بالقای کلمه مؤید گشتی هر کلمه‌ئی که لله ظاهر شود البتّه تأثیر آن در ارض وقتی از اوقات ظاهر خواهد شد

- 6 انشاء الله بر کسر اصنام ظنون و خرق حجاب اوهام موفق باشی ناس غافل باوهام قبل از یوم مشاهده و لقّا محروم مانده‌اند هر حزبی بموهومی تشبّث نموده مخصوص معرضین اهل بیان تازه بحجابهای لایهایه محجوب مشاهده میشوند مشتی از خار و خاشاک علوم علّهای فرقان را جمع نموده‌اند و اسمش را معرفه الله و اطاعة الله گذاشته‌اند ویل لهم و للذین اتبعوهم من دون امر من لدن آمر علیم لعمر الله از جمیع احزاب و ملل ابعد مشاهده میشوند و طالب آنکه از حقّ چیزی اخذ کنند و یا ادراک نمایند نبوده و نیستند و اذا اراد احد ان یلق علیهم من آیات ربّه یجعلون اصابعهم فی آذانهم کما جعلوا من قبل الا انهم من الأخسرین فی کتاب مبین آیامی که جمیع از خوف مستور بودند صاحب امر بنفسه قیام فرمود و بکمال قدرت و قوّت و غلبه ناس موهوم را باسم قیوم دعوت نمود و جواهر

hold of the essences of being, and when the fragrance of the pervading musk was somewhat diffused and the horizons of the hearts of some of the servants were illumined with the light of His countenance, croaking and buzzing emerged from behind the veil. Thus did their souls entice them. They are assuredly among the idolaters in the mighty Book.

- 7 That honoured one must arise to promote the Cause in such wise that veils, allusions and troubles may not hold him back. Drink thou at all times the Salsabil of life in the name of thy Lord, the Revealer of religions. If thou hast borne hardships in God's path, been afflicted with exile, and heard taunts, thou hast also drunk from the cup of bounty from the hands of grace time after time. A single drop thereof excelleth all the treasures of the earth. O Haydar-'Ali! Rejoice thou that the Wronged One hath remembered thee from the Prison, whence thou dost inhale the fragrance of the bounty of His Name, the All-Merciful, throughout all possibility. Verily thy Lord is the Compassionate, the All-Bountiful. Behold and remember when We were with you upon the highest hills and We drank with you from the Chinese tea. Nothing whatsoever escapeth His knowledge. To this do just servants testify. Then remember when thou wert present in the Garden, the place whereon was established the throne of thy Lord, the All-Merciful.

- 8 We partook with you of Chinese tea. Indeed, nothing escapes His knowledge, as just witnesses among His servants do testify. Then remember when you were present in the Garden, the place where the throne of your Lord, the Most Merciful, was established, and you heard what the Tongue of God, the All-Compelling, the Self-Subsisting, did speak. Beware lest the doubts of the world prevent you from the Ancient Lord. Remember your Lord in such wise as to attract the hearts. We were with you when you were speaking in remembrance of your Lord. Blessed be your tongue for having spoken the truth, and your face for having turned towards My praiseworthy station. Convey My Great Glory to the faces of My loved ones who have drunk from the hand of My bounty, My Choice Wine that is sealed. Say: This is the Day of remembrance and praise, would that ye knew. This is the Day of deeds, would that ye understood. This is the Day of God, would that ye recognized. This is the Day of the Most Great Steadfastness - hold fast unto it in the name of your Lord, Who dominates over what was and what shall be. This is the Day of utterance, would that ye speak with wisdom. Give them glad tidings of My remembrance, My mercy, My loving-kindness, and what hath been ordained for them in My preserved Book. The glory rest upon you and upon them and upon him who at this hour writeth before the throne of his Lord, the Master of existence.

وجود را اخذ فرمود و چون فی الجمله نفحات قیص متضوع شد و آفاق قلوب بعضی از عباد بانوار وجه روشن و منیر گشت از خلف ستر نعیب و طنین ظاهر کذلک سؤلت لهم انفسهم الا انهم من المشركين فی کتاب عظیم

7 باید آن جناب بشأنی بر تبلیغ امر قیام نماید که حجیات و اشارات و کدورات او را منع ننماید ان اشرب فی کلّ الأحيان سلسبیل الحیوان باسم ربّک منزل الأديان اگر در سبیل الهی حمل زحمات نمودی و بغربت مبتلا شدی و شماتت شنیدی کأس عنایت هم از ایادی عطا مرّة بعد مرّة و کرّة بعد کرّة آشامیدی لا تعادل بقطرة منها کنوز الأرض کلّها یا حیدر قبل علی ان افرح بما ذکرک المظلوم من شطر السّجن بما تجد منه عرف عناية اسمه الرحمن فی الامکان ان ربّک لهو المشفق العطوف

8 ان انظر ثم اذكر اذ كنت معكم على اعلى الأتلال و شربنا عندكم من ورق الصّين انه لا يعزب عن علمه من شيء يشهد بذلك عباد منصفون ثم اذكر اذ كنت حاضراً فی البستان المقام الذی فيه استقرّ عرش ربّک الرحمن و سمعت ما نطق به لسان الله المهيمن القيوم اياک ان تمنعک شبهات العالم عن مالک القدم ان اذكر ربّک بما تجذب به القلوب انا کما معک اذ کنت ناطقاً بذكر ربّک طوبی للسانک بما نطق بالحق و لوجهک بما توجه الى مقامی المحمود کبر من قبل علی وجوه احبابی الذین شربوا من يد عطائی رحيقی المختوم قل هذا يوم الذکر و النّاء لو انتم تعلمون و هذا يوم الأعمال لو انتم تفقهون و هذا يوم الله لو انتم تعرفون و هذا يوم الاستقامة الكبرى تمسکوا بها باسم ربّکم المهيمن علی ما کان و ما یكون و هذا يوم البیان لو انتم بالحکمة تنطقون و بشرهم بذكری و رحمתי و عنایتی و ما قدر لهم فی کتابی المختوم البهاء علیک و علیهم و علی من یحرر فی هذا الحین تلقاء عرش ربّه مالک الوجود انتهى

9 Praise be to God that you have been and continue to be favored with divine grace. On one of the nights when these holy, impregnable, and transcendent verses were being revealed from the heaven of divine will specifically for you, He also mentioned the hill in Persian, and likewise your feast and the presence of the friends are exactly recorded in the divine books of old. He says there are feasts upon the heights and mountain peaks for the Lord of Hosts. Whatever hath appeared in this land was recorded letter by letter in the divine books of old. Blessed are they who have attained! Blessed are they who know! In all the books, the appearance of the Manifestation in this land was promised, as well as in its surroundings. Some people have come from other countries and settled around this blessed and holy land, saying the Manifestation is near and we have come to attain and comprehend it. Nevertheless, they are observed to be in great heedlessness. Their leader sought to attain the presence some years ago, but this request was not accepted in the Most Holy Court. However, a Most Holy and Most Exalted Tablet was revealed from the heaven of grace specifically for him, and in that Tablet was recorded that which would save every fair-minded one and lead every seeker to his goal. Nevertheless, the truth of the blessed words "None shall touch it save the purified ones" became manifest. In short, they did not attain to even a drop from the ocean of its meanings, and they are still waiting as did the people before them. And with them are a hundred thousand regrets and sorrows that they are deprived and forbidden from the overflowing grace and infinite mercy of God. The Command is in God's hands - He gives and withholds, and He is the All-Powerful, the Mighty.

10 O Hussein! Verily We have mentioned thee before, and We make mention of thee on this night which hath been illumined by the lights of the Countenance, as the Ancient Beauty walketh in His Most Great Prison. Thou hast turned unto Us and We have turned unto thee. Be thou thankful and be of them that remember. Preserve what hath been revealed from the Supreme Pen even as thou preservest thy spirit and thy sight. Verily thy Lord is the Ordainer, the All-Wise. Be thou vocal in the remembrance of thy Lord and steadfast in the service of His loved ones. Thus doth command thee He with Whom is a Book which none hath comprehended save God, the Lord of all worlds. He Who loved Me and became a captive in My path hath made mention of thee. We have remembered thee with that which perisheth not, whereunto every just and discerning one beareth witness. Say: O people! Cast aside the cups of idle fancies and take up the chalices in the name of your Lord, the Munificent Bestower. Give

9 لله الحمد که آن جناب بعنایت حقّ فائز بوده و هستند در شبی از شبها که این آیات مقدّسه ممتنعه متعالیه از سماء مشیت الهیه مخصوص آن جناب نازل میشد ذکر تل را بلسان پارسی هم ذکر فرمودند و همچنین ضیافت شما و حضور دوستان بعینه در کتب الهی از قبل هم مذکور و مسطور است میفرماید بر بلندیا و رؤس جبال ضیافتهاست از برای رب جنود آنچه در این ارض ظاهر شده حرف بحرف در کتب الهی از قبل بوده طوبی للفائزین طوبی للعارفین و در جمیع کتب ذکر ظهور در این ارض موعود است و همچنین در اطراف آن و جمعی هم از ممالک اخری آمده و در اطراف این ارض مقدّسه مبارکه ساکن شده‌اند و میگویند ظهور نزدیک است و ما آمده‌ایم تا بآن فائز شویم و ادراک نمائیم مع ذلک در غفلت عظیم مشاهده میشوند رئیسشان چند سنه قبل اراده نمود بحضور فائز شود در ساحت اقدس این عرض مقبول نیفتاد و لکن لوح امانع اقدس از سماء عنایت مخصوص او نازل و در آن لوح ثبت شد آنچه که هر منصفی را نجات بخشد و هر قاصدی را بمقصود کشاند مع ذلک مصداق کلمه مبارکه لا یمسه الا المطهرون ظاهر باری بقطره‌ئی از بحر معانی آن فائز نشدند و هنوز منتظرند کما انتظر قوم قبلهم و معهم صدهزار حسرت و افسوس که از فیض فیاض و رحمت نامتناهی الهی ممنوع و محرومند الامر بید الله يعطی و ینمع و هو المقتدر القدير

10 اینکه ذکر جناب استاد حسین فرموده بودند بعد از عرض در ساحت امانع اقدس این کلمات عالیات از مطلع ظهور آیات نازل قوله عزّ کبریاة یا حسین انا ذکرناک من قبل و نذکرک فی هذا اللیل الذی تنور بأنوار الوجه اذ یشی جمال القدم فی سجنه العظیم قد اقبلت الینا و اقبلنا الیک ان اشکر و کن من الذاکرین ان احفظ ما ظهر من القلم الأعلى کما تحفظ روحک و بصرک ان ربّک هو الامر الحکیم کن ناطقاً بذكر ربّک و قائماً علی خدمة اولیائه کذلک یامرک من عنده کتاب ما اطلع به الا الله ربّ العالمین قد ذکرک من احبّی و صار اسیراً فی سبیلی ذکرناک بما لا یأخذه الفناء یشهد بذلک کلّ منصف بصیر قل یا قوم ضعوا کؤوس الظنون و خذوا الأقداح

thanks that the Countenance of the Ancient One hath turned toward thee and hath sent down for thee this perspicuous remembrance. Praise be to God, the Lord of the worlds.

باسم ربکم المعطى الکريم ان احمد بما توجه اليک
وجه القدم و انزل لک هذا الذکر المبين الحمد لله
رب العالمين انتهى

- 11 And likewise concerning Aqa Siyyid Aqa, upon him be the Glory of God, whose mention was in your book, these decisive verses were revealed from the heaven of divine will: O Siyyid Aqa! The Lord of Names giveth thee glad tidings from the prison's precinct and maketh mention of thee with a mention through which the sincere ones shall find the fragrance of God, the Protector, the Self-Subsisting. Blessed is the name upon which My Pen hath moved, and the tongue that hath spoken My praise, and the heart that hath turned unto My glorious and beloved Kingdom. He Who circleth round Me hath mentioned thee. We have remembered thee as a bounty from the True One, the Knower of things unseen.

11 و همچنين در باره جناب آقا سيد آقا عليه
بهاء الله که ذکر ایشان در کتاب آن جناب
بود اين آيات محکمات از سماء مشيت الهی نازل
قوله عز کبريائه يا سيد آقا يبشرك مالک
الاسماء من شطر السجن و يذکرک بذکر تجد منه
المخلصون عرف الله المهيمن القيوم طوبى لاسم
تحرک عليه قلبى و لسان نطق بثنائى و لقلب
اقبل الى ملکوتى العزيز المحبوب قد ذکرک من
طاف حول ذکرناک فضلاً من لدى الحق علام
الغيوب

- 12 Preserve the verses of thy Lord, then recite them with spirit and fragrance. Verily they shall profit thee in the Hereafter and in this world, as witnesseth He with Whom is the Preserved Tablet. Set aside the doubters with their vain desires and take what thou hast been commanded by God, the Lord of what was and what shall be. Verily We have commanded all in the Book with that which shall profit them in this world and the next, whereunto beareth witness My Supreme Pen and beyond it the Lord of creation Who speaketh in the prison that there is none other God but Me, the Mighty, the All-Loving. Verily We counsel Our servants with the Most Great Trustworthiness and command them with that which they have been commanded in the Book of God, the Lord of existence. The Glory be upon you and upon My handmaidens who have heard the Call and have attained unto the Promised Day.

12 ان احفظ آيات ربک ثم اقرأها بالروح والريحان
انها تنفعک فى الآخرة والأولى يشهد بذلك من
عنده لوح مسطور ضع المربين بأهوائهم و خذ ما
امرت به من لدى الله رب ما کان و ما يكون
انا امرنا الكل فى الكتاب بما ينفعهم فى الآخرة
و الأولى يشهد بذلك قلبى الأعلى و عن ورائه
مالک الورى الذى ينطق فى السجن انه لا اله الا
انا العزيز الودود انا نوصى عبادنا بالأمانة الکبرى
و نأمرهم بما امروا به فى کتاب الله مالک الوجود
البهاء علیکم و على امائى اللائى سمعن النداء و فزن
باليوم الموعود

- 13 And in this station, O Haydar-'Ali, the Tongue of God, Lord of earth and heaven, makes mention of thee once again that thou mayest give thanks and be of them that rejoice. Turn thy face, incline thy heart, raise thy finger and say: O peoples of the world! By God, He Who was hidden in the tabernacle of grandeur, concealed in the pavilion of infallibility, and inscribed in the Books of God, Lord of all worlds, hath appeared. Fear God, O peoples of the earth, and deny not Him Who calleth you unto God, the Mighty, the Great.

13 و فى هذا المقام يا حيدر قبل على يذکرک لسان
الله مالک الورى مرة اخرى لشکر و تكون من
الفرحين کن متوجهاً بوجهک و مقبلاً بقلبك و
مشيراً باصبعک و قل يا ملأ العالم تالله قد ظهر من
کان مکنوناً فى خباء العظمة و مخزوناً فى سرادق
العصمة و مسطوراً فى کتب الله رب العالمين اتقوا
الله يا ملأ الأرض و لا تتکروا من يدعوکم الى الله
العزيز العظيم

- 14 God willing, may you engage in the promotion of God's Cause with all your heart, tongue, limbs and eyes. Your mention and that which hath befallen you hath not been, nor ever shall be, effaced from the Book of the world. His honor Ism-i-Jud, who was with Me and who now circleth round My throne - upon him be My glory which was, hath sent what thou didst send

14 انشاء الله بجمع قلب و لسان و جوارح و چشم
بنصرت امر الله مشغول باشيد ذکر شما و آنچه بر
شما وارد شده از دفتر عالم محو نشده و نخواهد
شد جناب اسم جود عليه بهائى الذى کان معى

unto him. When it was read before the Face, this perspicuous Tablet was revealed.

- 15 God willing, thou shalt summon, with wisdom and utterance, all who dwell in the realm of possibility to the horizon of the All-Merciful. Whatsoever is sent should all be written down and, with the utmost wisdom, read to some who are worthy in certain villages and cities. Now, day and night, Tablets are being revealed and dispatched to various regions. We have explicitly forbidden all from conflict, contention, corruption and whatsoever is abhorrent to minds and souls, and have commanded that which leadeth to the exaltation of the Word and the manifestation of man's station. Of the verses and tablets that are sent, some must record copies thereof and preserve them.

- 16 Indeed, the utmost effort and diligence must be exerted in preserving the divine verses. Some friends, should one of the infidels enter their home, all their writings fall into his hands before any search, and this is and hath been extremely unwise. The dispatch of Tablets from this direction must remain concealed, except from souls who are trustworthy, reliable and steadfast, for should the deniers and unbelievers become aware, they might arise to prevent and create mischief. This servant submits these petitions outwardly as they accord with wisdom, otherwise knowledge is with God and I am but an ignorant one far removed.

- 17 That you wrote you had delivered the divine Tablets to their intended recipients - a hundred thousand times blessed be you and every soul who hath attained unto God's Tablet and its effect. It is evident that your honor hath exerted and continues to exert the utmost effort in service to the Cause. This matter is more manifest than the sun in the presence of Him Who is visible and evident.

- 18 You mentioned the Naddafs, upon them be the Glory of God. The honorable Haji Mirza Abu'l-Hasan, upon him be the Glory of God, has repeatedly made mention of them in the Most Holy Court, and wondrous, sublime verses have been revealed concerning them. God willing, they have and will continue to attain unto these. Likewise, two Most Holy, Most Exalted Tablets were specifically revealed for them and were entrusted to Shaykh S. to deliver. In truth, they have in no wise fallen short in serving the Cause. We beseech God to protect them from the clamor of the heedless, the croaking of the croakers, and the doubts of certain followers of the Bayan who are in

و يطوف اليوم حول عرشي قد ارسل ما ارسلته اليه فلما قرئ لدى الوجه نزل هذا اللوح المبين

- 15 انشاء الله بحکمت و بيان جميع من في الامكان را بافق رحمن دعوت نمائی بايد آنچه ارسال ميشود جميع را نوشته و در بعض قری و مدن بکمال حکمت از برای بعضی که سزاوارند قرائت نمائی حال در جميع آیام و ليالی الواح نازل و باطراف ارسال ميشود و کل را از نزاع و جدال و فساد و ما تکره العقول و النفوس منع صریح نمودیم و آنچه سبب ارتفاع کلمه و ظهور مقام انسان است امر فرمودیم آنچه از آیات و الواح که ارسال ميشود بايد صورت آن را بعضی ثبت نمایند و محفوظ دارند انتهی

- 16 فی الحقیقه در حفظ آیات الهی بايد کمال جدّ و جهد مبذول گردد بعضی از دوستان اگر نفسی از مشرکین وارد پیتشان شود جميع نوشتجات قبل از تجسس بدستش میآید و این از حکمت بغایت خارج بوده و هست و ارسال الواح از این شطر بايد مستور باشد مگر از نفوس مطمئنه امينه ثابته چه اگر منکرین و مشرکین مطلع شوند شاید بمنع و فساد قیام نمایند این عبد این عرایض را بر حسب ظاهر چون موافق و مطابق حکمت است معروض میدارد والا العلم عند الله و ما انا الا جاهل بعید

- 17 اینکه مرقوم داشته بودید که الواح الهی را بصاحبانش رساندید صد هزار بار هنیئاً لجنابکم و لكل نفس فازت بلوح الله و اثره معلومست آن جناب در خدمت امر کمال سعی را مبذول داشته و دارند این فقره اظهر من الشمس در پیشگاه حضور ظاهر و باهر و هویداست

- 18 ذکر جنابان ندافها علیهما بهاء الله را نموده بودید جناب حاجی میرزا ابوالحسن علیه بهاء الله مکرراً در ساحت اقدس عرض نموده اند و آیات بدیعه منیع در باره ایشان نازل انشاء الله بآن فائز شده و میشوند و همچنین دو لوح امنع اقدس مخصوص ایشان نازل و بجناب شیخ سل عنایت شد که برساند فی الحقیقه در خدمت امر بهیچوجه کوتاهی ننموده اند از حق میطلبیم ایشان را از وضوای غافلین و نفاق ناعقین و شبهات بعضی از اهل بیان که فی الحقیقه از اهل تابوتند حفظ فرماید یا محبوبی این عبد بسیار

truth among the people of the coffin. O my Beloved! This servant is greatly perplexed, for these followers of the Bayan, who today are heedless of and have turned away from the King of the Bayan and what He has sent down and revealed, have never had any knowledge of this Cause and its foundation from the beginning, yet they strive to lead astray receptive souls and represent themselves to everyone as those who believed at the outset of the Cause and are fully informed of all matters. Some poor souls, being uninformed, might be barred and veiled from the divine path through the deceit, duplicity and guile of those remote and veiled souls.

- 19 By Him Who speaks and has caused all things to speak His praise and glorification, this evanescent servant has neither seen nor heard the like of such souls. The servant begs his Lord to protect His servants from the evil of those who have cast the Cause of God behind their backs and followed every rebellious satan. In any case, the honored Naddafs, upon them be the Glory of God, are mentioned in His presence. Blessed are they and joy be unto them. That which they sent to the exalted matron, the mother of the household, upon her be the Glory of God, was received and presented at the Most Holy Court.

- 20 And regarding your mention of Aqa Mirza Mahmud and his family, upon them be the Glory of God, it was presented in the Most Holy, Most Exalted Court. In these days, a wondrous and sublime Tablet was specifically revealed for them from the heaven of the All-Merciful's grace, and its bearer is Shaykh S. who will be departing for those parts in the next few days. Likewise, again on this most luminous night, a new Tablet has been revealed from the heaven of the will of the Lord of Destiny and will be sent. God willing, may they drink and give others to drink of the choice wine of inner meanings from the divine ocean of utterance. This evanescent servant conveys to them a wondrous and sublime greeting that is sanctified above the limitations, allusions and words of this servant, and I beseech God, exalted be His glory, to aid them to teach the Cause and to remain steadfast with the greatest steadfastness. Verily our Lord, the All-Merciful, is the Helper, the Almighty, the All-Powerful.

- 21 And concerning what you wrote about Jinab Aqa Muhammad Ibrahim (Ibn Javahiri Qumi), this evanescent servant beseeches God to keep him steadfast upon His straight path, that he may be as a key to unlock the doors of the hearts of the servants. God willing, may they open in the name of Truth so that the effulgences of the Sun of Revelation may encompass and surround all, through the grace and favor of the Goal of all the

متحیر است چه که این اهل بیان که الیوم از سلطان بیان و منزله و مرسله غافل و معرضند ابداً از اول این امر و اصل آن اطلاع نداشته و ندارند معذلک در صدد اضلال نفوس مقبله بوده و هستند و خود را نزد هر کس از نفوسی قلم داده‌اند که در اول امر مؤمن بوده و از جمیع امور مطلع و آگاهند بعضی از عباد بیچاره چونکه مطلع نیستند شاید بمکر و تزویر و فریب آن نفوس بعیده محتجبه از صراط الهی ممنوع مانند و محجوب شوند

- 19 فوالذی نطق و انطق الأشياء بذكره و ثنائیه شبه این نفوس این عبد فانی ندیده و نشنیده یسأل الخادم ربّه بأن یحفظ عباده من شرّ هؤلاء الذین نبذوا امر الله عن ورائهم و اتبعوا کل شیطان مرید باری حضرات ندافها علیهما بهاء الله تلقاء وجه مذکورند طوبی لهما و نعیماً لهما و آنچه بمخدره علیا ام حرم علیها بهاء الله ارسال داشته‌اند رسیده و بساحت اقدس معروض داشته‌اند

- 20 و اینکه ذکر جناب آقا میرزا محمود و اهل ایشان علیهما بهاء الله را نمودید در ساحت امنع اقدس عرض شد مخصوص ایشان در این ایام لوح بدیع منبع از سماء رحمت رحمانی نازل و حامل آن جناب شیخ س که همین چند روزه بآن جهات توجّه مینماید و همچنین مجدداً در این لیل انور از سماء مشیت مالک قدر لوح جدید نازل و ارسال میشود انشاء الله رحیق معانی از بحر بیان الهی بنوشند و بنوشانند این عبد فانی خدمت ایشان تکبیر بدیع منبع که مقدس از شئون و اشارات و کلمات این عبد است میرساند و از حقّ جلّ جلاله میطلبم ایشان را مؤید فرماید بر تبلیغ امر و همچنین بر استقامت کبری آن ربنا الرحمن هو المؤید المقتدر القدیر

- 21 و اینکه در باره جناب آقا محمد ابراهیم (ابن جواهری قی) مذکور داشتید از حقّ این خادم فانی میطلبد که ایشان را بر صراط مستقیم خود مستقیم دارد تا مفتاحی باشند از برای ابواب قلوب عباد انشاء الله باسم حقّ بگشایند تا تجلیات انوار آفتاب ظهور کل را فراگیرد و احاطه نماید

worlds. It is hoped that he will be observed as a lamp, bright and luminous in that city, that all may find their way by that light to the Supreme Horizon and attain their ultimate purpose which is the knowledge of God, exalted be His glory. In any case, mention of him was made in the Most Holy and Supreme Court, and one most mighty, most impregnable and most holy Tablet was revealed for him from the Kingdom of the utterance of the All-Merciful and was dispatched. God willing, may he drink from the chalices of the words of the Revealer of Names and Attributes and from that wine of inner meanings, and become intoxicated and arise to guide the servants in the assemblage of the world through the name of the Lord of Eternity. In all conditions may he not let go of wisdom, for all matters are, in the sight of God, dependent upon and connected with wisdom. For instance, if wisdom does not dictate it, teaching is not permissible. This is a word which this evanescent servant has repeatedly heard from the Tongue of Grandeur. Blessed is he who has cast aside his own will and held fast to the Will of God, the Protector, the Self-Subsisting.

از فضل و عنایت مقصود عالمیان امید است که ایشان بمثابه سراج در آن مدینه روشن و منیر مشاهده شوند تا کل از آن روشنی باقی اعلی راه یابند و بغایت قصوی که معرفت حق جل جلاله است فائز گردند باری ذکر ایشان در ساحت اقدس اعلی عرض شد یک لوح اعترّ امع اقدس مخصوص ایشان از ملکوت بیان رحمن نازل و ارسال شد انشاءالله از کؤوس کلمات منزل اسماء و صفات و مظهر آن رحیق معانی بنوشند و سرمست شده در انجمن عالم باسم مالک قدم بهدایت عباد مشغول گردند در جمیع احوال حکمت را از دست ندهند جمیع امور لدی الله بحکمت معلق و منوط است مثلاً اگر حکمت اقتضا ننماید تبلیغ جایز نه این کلمه است که مکرر این خادم فانی از لسان عظمت اصفا نموده طوبی لمن نبذ مشیت و تمسک بمشیة الله المهیمن القیوم

- 22 And concerning what you wrote about Shah-Abad and the enthusiasm of the loved ones, as well as the acceptance of certain souls and their gathering around the unifying Word of God - all was presented in the Most Holy Court, and these brilliant verses were revealed from the heaven of will especially for them. He says, exalted be His grandeur:

22 و اینکه در باره شاه‌آباد مرقوم داشتید و اشتعال احباً و همچنین اقبال نفوس معدوده و اجتماعشان بر کلمه جامعۀ الهیه جمیع در ساحت اقدس عرض شد و این آیات باهرات از سماء مشیت مخصوص ایشان نازل قوله عز کبریائه

- 23 He is the Most Ancient, the Most Great, the Most Exalted, the Most Glorious

23 هو الأقدم الأعظم العلیّ الأبهی

- 24 This Book hath been revealed in truth by the All-Compelling, the Self-Subsisting, for those who have shattered the idols of vain imaginings and idle fancies. In the name of God, the Possessor of all that was and that shall be! O My loved ones throughout the land! Harken unto the Call that hath been raised in truth. Blessed are they who hear. Rejoice in that ye have been mentioned by My Most Exalted Pen on this Day whereon the Temple of the Manifestation hath been established upon the Most Great Throne and hath proclaimed: "There is none other God but I, the Truth, the Knower of things unseen."

24 کتاب نزل بالحق من لدی المهیمن القیوم للذین کسروا اصنام الظنون و الأوهام باسم الله مالک ما کان و ما یکون یا احبائی فی البلاد ان استمعوا النداء انه ارتفع بالحق طوبی لقوم یسمعون ان افرحوا بما ذکرتم من قلبی الأعلی فی هذا الیوم الذی فیه استوی هیکل الظهور علی العرش الأعظم و نطق انه لا اله الا انا الحق علام الغیوب

- 25 All must engage in teaching the Cause with utmost joy and radiance, in accordance with the wisdom set forth in the Tablets. Should someone not be eloquent in speech, let him assist the teacher. It would be most regrettable if, in this day, any soul should be deprived of serving the Cause, for the deeds of this Day are accounted among the most exalted of all deeds in the sight of God. God willing, may all be enabled to achieve that which will cause the exaltation of God's Word. The gaze of the

25 باید جمیع بکمال روح و ریحان بحکمت منزله در الواح بتبلیغ امر مشغول باشند اگر نفسی در ظاهر صاحب بیان نباشد مبین را اعانت نماید بسیار حیف است الیوم عباد از خدمت امر محروم شوند چه که عمل این یوم از اعظم اعمال لدی الله مذکور است انشاءالله کل مؤید شوند بانچه که سبب و علت ارتفاع کلمه الهی است لحاظ

Wronged One hath ever been and shall continue to be directed towards His friends and loved ones. Verily, He heareth and seeth them. Ere long shall the world and all that is therein pass away, while that which hath been revealed from the Most Exalted Pen concerning the people of Baha shall endure throughout the kingdom of earth and heaven.

- 26 O friends! Strive ye to attain the wine of steadfastness and drink from the stream of certitude. All religious groups have been nurtured on vain imaginings and idle fancies; thus are they deprived of the effulgent rays of the Sun of Truth. Consider those who have turned away among the people of the Bayan: though they count themselves enlightened and saved, they are now regarded by God as more debased than all the peoples of the earth, for they cling to imaginings the like of which hath never been seen before, and they persist with the utmost determination in leading astray receptive souls. While claiming faith in the Bab, they have visited upon His Messenger and Revealer that which no oppressor hath ever wrought, and have uttered that which no idolator hath ever spoken. God protect us and you from their evil. Say:

- 27 Glory be unto Thee, O Thou through the sweetness of Whose utterance the sincere ones have hastened to the court of Thy door, and through the lights of Whose countenance the devoted ones have turned towards the horizon of Thy grace! I beseech Thee by the Name through which Thou hast subdued the kingdom of earth and heaven, to aid us in remembering Thee, glorifying Thee, and serving Thy Cause throughout Thy lands. Thou art He, O my God, Who hath made known to us the ocean of Thy knowledge, the heaven of Thy wisdom, and the sun of Thy Revelation. I implore Thee not to deprive us of steadfastness in Thy Cause. O Lord! Thou art the Generous, the One endowed with great bounty. Inscribe for us, with Thy Most Exalted Pen, that which Thou hast inscribed for those whom neither the doubts of the divines have prevented from turning unto Thee, nor the idle fancies of the followers of the Bayan from beholding the horizon of Thy favor. O Lord! Grant us from the chalice of steadfastness such measure that neither the veils of the world shall prevent us from turning unto Thee, nor the dark clouds of the nations from facing towards Thy direction. There is none other God but Thee, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

- 28 O beloved of my heart! A hundred thousand regrets that the power of discernment and perception in the world is as rare as the philosopher's stone. By Him Who created me, manifested me, caused me to know Him, drew me nigh unto Him,

مظلوم متوجه اولیا و دوستان خود بوده و خواهد بود آنه معهم یسمع و یری عنقریب دنیا و آنچه در او مشهود است بعدم راجع گردد و آنچه از قلم اعلی در باره اهل بها نازل شده بدوام ملک و ملکوت باقی و پاینده خواهد بود

- 26 ای دوستان جهد نمائید تا برحیق استقامت فائز شوید و از کوثر یقین بیاشامید جمیع احزاب بظنون و اوهام تربیت شده اند اینست که از اشراقات انوار آفتاب حقیقت محروم و ممنوعند در معرضین از اهل بیان ملاحظه نمائید مع آنکه خود را عارف و ناجی میشمردند حال نزد حق از جمیع امم ارض پست ترند چه که باوهای متمسک شده اند که شبه آن از قبل نبوده و بکمال جد و جهد در اضلال نفوس مقبله مشغولند بصاحب بیان اظهار ایمان مینمایند و بر مرسل و منزل او وارد آوردند آنچه را که هیچ ظالمی وارد نیاورده و گفته اند آنچه را که هیچ مشرکی نگفته اعاذنا الله و ایاکم من شر هؤلاء

- 27 قولوا سبحانک یا من بجلالة بیانک سرع الموحدون الی فناء بابک و بانوار وجهک توجه المخلصون الی افق فضلك اسألك بالاسم الذی به تتخترت الملک و الملکوت بأن تؤیدنا علی ذکرک و ثنائک و خدمة امرک فی بلادک انت الذی یا الهی عرفتنا بحر علمک و سماء حکمتک و شمس ظهورک اسألك بأن لا تجعلنا محرومین عن الاستقامة علی امرک ای رب انت الکریم ذو الفضل العظیم فاکتب لنا من قلمک الأعلی ما کتبه للذین ما منعتهم شبهات العلماء عن التوجه الیک و لا ظنون اهل بیان عن النظر الی افق عنایتک ای رب فارزقنا من کأس الاستقامة علی شأن لا تمنعنا حجاب العالم عن التوجه الیک و لا سیحات الأمم عن الاقبال الی شطرك لا اله الا انت المقتدر المتعالی العليم الحکیم انتهى

- 28 یا حبیب قوادی صد هزار حیف که قوه شامه و مدرکه در عالم بمثابه کبریت احمر کمیاست فوالذی خلقنی و اظهرنی و عرفنی و قربنی و جعلنی خادماً لنفسه که اگر جمیع عالم بعرف

and made me a servant of His Cause - were all the peoples of the world to become imbued with the fragrance of the All-Merciful's utterance, they would all be seen circling round His presence. A hundred thousand pities that they are deprived of this peerless bounty. The cause and reason for the deprivation of the servants are the divines of the age, who have prevented these helpless souls from the imperishable, matchless, never-failing crystal waters of the Eternal One, and have occupied them with unseemly words and allusions. God, exalted be His glory, saith in the Hidden Words: "O ye that are outwardly fair yet inwardly foul! Ye are like clear but bitter water, which to outward seeming is pure and clean, yet when tested by the Divine Assayer, not a drop thereof will He accept." The example of these divines is like unto one who hath gathered many pebbles and thinketh that what he hath are jewels, while all that he hath collected from first to last would not equal one carat of diamond. Yet the poor wretch is heedless and unaware of this. This evanescent servant beseecheth God, exalted and mighty be He, to open the eyes and illumine them with the light of knowledge. Verily He is the All-Powerful, the Almighty.

بیان رحمن فائز شوند هرآینه کل طائف حول مشاهده گردند صدهزار افسوس که از فضل لا شبه له محروم گشته‌اند سبب و علت محرومی عباد علمای عصرند که عباد بیچاره را از سلسال بیمثال بیزوال حضرت لایزال منع نموده‌اند و بکلمات و اشارات نالایقه مشغول کرده‌اند حق جلّ جلاله در کلمات مکنونه میفرماید ای بظاهر آراسته و بیاطن کاسته مثل شما مثل آب تلخ صافیست که در ظاهر کمال لطافت و صفا از او مشهود شود و چون بدست صراف ذائقه احديه افتد قطره‌ای از آن را قبول ننماید مثل این علما مثل شخصی است که حصه بسیاری جمع نموده باشد و گمان نماید آنچه نزد اوست از جواهر است و آنچه جمع نموده از اول عمر الی آخره بیک قیراط الماس معادله ننماید و لکن بیچاره از این غافل و بیخبر است این خادم فانی از حق جلّ و عزّ سائل که ابصار را بگشاید و بنور معرفت منور دارد آنه هو المقتدر القدیر

- 29 Convey my greetings to Hasan Aqa, upon him be the Glory of God. May he, God willing, be enabled to mention God, serve His Cause, and remain steadfast in His Faith. I swear by the Sun of existence that all the world shall perish save those deeds that have been and shall be manifested in the path of God. Likewise, I convey my sincere greetings to Mirza Husayn, upon him be the Glory of God, and I beseech God to enable him to attain that which is pleasing in this day. God willing, may he achieve the most great steadfastness and be so enkindled with the fire of divine love that the ungodly and deniers among the people of the Bayan shall be powerless to extinguish it. Convey my greetings to him and mention that by the life of God, certain treacherous, vain and false souls have set about to lead astray the souls who have accepted the Faith, despite having no knowledge whatsoever of the essence of this Cause, and in this luminous morn they have deprived people of the wine of divine knowledge. His honor should drink from the cup of steadfastness in the name of Truth - a drink after which no thirst shall seize him and he shall see all else but God as absolute nothingness and sheer non-existence. Time and again this evanescent one hath heard these words from the Divine tongue, exalted be His glory: "This is the Day of God; none shall be mentioned save Him. Blessed is he who hath turned unto Him and attained. Woe betide them that have turned away."

29 خدمت جناب حسن آقا علیه بهاء الله از جانب این فانی تکبیر برسانید انشاء الله موفق باشند بر ذکر حق و خدمت حق و استقامت بر امر حق قسم بافتاب وجود که جمیع عالم را فنا اخذ نماید جز عملی که در سبیل الهی ظاهر شده و بشود و همچنین خدمت جناب میرزا حسین علیه بهاء الله عرض خلوص میرسانم و از حق میطلبم ایشان را فائز نماید بآنچه الیوم محبوبست انشاء الله باستقامت کبری فائز شوند و بنار محبت الهی مشتعل بشانی که مشرکین و منکرین اهل بیان قادر بر اطفای آن نباشند از قول این عبد تکبیر برسانید و مذکور دارید لعمر الله بعضی از نفوس خائنه باطله کاذبه در صدد اضلال نفوس مقبله افتاده‌اند مع آنکه از اصل این امر هیچوجه اطلاع نداشته و ندارند و در این صباح نورانی ناس را از صهیای معرفت رحمانی محروم کرده‌اند آن جناب باید باسم حق از کأس استقامت بنوشند نوشیدنی که تشنگی آن را اخذ ننماید و ما سوی الله را معدوم صرف و مفقود یخت بیند مکرر این فانی این فقره را از لسان احديه استماع نموده قوله عزّ کبریائه هذا يوم الله لا یذكر فيه الا هو طوبی لمن اقبل و فاز ویل للمعرضین

- 30 Likewise I send greetings and praise to Mulla Mirza Muhammad, upon him be the Glory of God. I hope that he will

arise to serve the Cause with perfect steadfastness - an arising that none on earth can prevent. Praise be to God, mention of him has flowed from the Supreme Pen both before and after, and the gaze of loving-kindness has been directed toward him. He should be so enkindled that its effects become manifest throughout the earth. However, in all things wisdom must be observed, such that the clamor of the ignorant ones who are known as the learned is not raised. They should gauge the earth and sow the seeds of wisdom. That some are openly engaged in teaching among both friend and foe - this matter is not favored at the Divine Threshold. The time for open proclamation has passed. After the martyrdom of the Most Wondrous One (Badi'), upon him be the Glory of God and His mercy, all have been commanded to observe wisdom. They must be mindful of it in all conditions, for some of the friends are seen to be troubled, depressed and dejected when trials appear. Yet our Lord, the All-Merciful, is verily the Compassionate, the Generous. My spirit, my soul, and my being be a sacrifice for His compassion, His mercy, and His loving-kindness.

31 O friends! This evanescent servant submits with utmost humility and nothingness: Know ye the value of this Day. All those near to God and the sincere ones uttered the words "Would that I..." and at all times beseeched and hoped from God that they might attain this supreme honor and mighty gift. And ye, praise be to God, have attained it through God's infinite bounty and have quaffed from the sealed wine. Now this servant and the masters must, with perfect unity and harmony, utter praise and thanksgiving to God, exalted be His glory, recognize the value of this supreme blessing, and act upon that which today causes the exaltation of His Cause. In all the Books, Scriptures, Psalms, Tablets and Epistles, triumph has been made conditional upon patience, calm, dignity, spiritual qualities and goodly deeds. We beseech God, may His favors be universal, to aid all to observe His commandments revealed in His Book. He is the Powerful, the Mighty, in the beginning and the end.

32 Regarding what you wrote about the friends in Sultan-abad, and likewise what you mentioned about Mulla Ibrahim and Ustad Husayn, upon them be the Glory of God - all was presented at the Most Holy, Most Exalted Court. The Tongue of Grandeur spoke these sublime and decisive words. He says, exalted be His glory:

30 و همچنین خدمت جناب ملا میرزا محمد علیه بهاء الله تکبیر و سلام میرسانم امید آنکه بکمال استقامت بر خدمت امر قیام نمایند قیامی که اهل ارض قادر بر منع نباشند الحمد لله ذکرشان از قلم اعلی از قبل و بعد جاری و نازل شده و لحاظ عنایت باو متوجه باید بشأنی مشتعل باشند که آثار آن در ارض ظاهر شود و لکن در جمیع امور باید بحکمت ناظر باشند بشأنی که ضوضای جهلا که باسم علما معروفند مرتفع نشود ارض را بسنجند و تخم حکمت ودیعه گذارند اینکه بعضی بر حسب ظاهر مابین موافق و منافق بتبلیغ مشغولند این فقره لدی العرش محبوب نیست میقات اظهار جهره گذشت بعد از شهادت حضرت بدیع علیه بهاء الله و رحمته کل بحکمت مأمور شده اند باید در جمیع احوال باو ناظر باشند چه که بعضی از دوستان نزد ظهور افتتان مضطرب و مکدر و مخمود مشاهده میشوند و ربنا الرحمن هو المشفق الکریم روحی و نفسی و ذاتی لشفقته الفداء و لرحمته الفداء و لعنایته الفداء

31 ای دوستان این خادم فانی بکمال عجز و نیستی معروض میدارد قدر این یوم را بدانید جمیع مقربین و مخلصین بکلهء یا لیتی ناطق بودند و از حق در کل احیان سائل و آمل که باین شرافت کبری و موهبت عظمی فائز شوند و شما الحمد لله از فضل نامتناهی الهی فائز شدید و از رحیق محتوم آشامیدید حال باید این عبد و آقایان بکمال اتحاد و اتفاق بشکر و ثنای حق جل جلاله ناطق باشیم و قدر این نعمت کبری را بدانیم و بآنچه الیوم سبب ارتفاع امر است عامل شویم در جمیع کتب و صحف و زبر و الواح و رقاع نصرت را بصبر و سکون و وقار و اخلاق روحانی و اعمال طیبه معلق و منوط فرموده اند از حق عم نواله میطلبیم که جمیع را مؤید فرماید باوامر منزله در کتاب اوست قادر و غالب در مبدأ و مآب

32 و اینکه در باره دوستان سلطان آباد مرقوم داشتید و همچنین در باره جناب ملا ابراهیم و استاد حسین علیهما ۹۶ [بهاء الله] ذکر نمودید جمیع در ساحت امنع اقدس اعلی عرض شد لسان عظمت باین کلمات عالیات محکات ناطق قال عز کبریائه

33 In My Name, the Most Ancient, the Most Great, the Most Exalted

33 بِسْمِ الْأَقْدَمِ الْأَعْظَمِ الْأَعْلَى

34 O friends! These are the days of the All-Merciful, and the Living Waters flow and stream forth from the Dayspring of generosity. God willing, with illumined hearts, radiant faces, and brilliant brows, ye shall take from the Hand of bounty and drink in the name of the Peerless Friend. Were ye to ponder the words that shine forth from the horizon of the Supreme Pen, such rapture and longing would seize all that ye would see all else as non-existent, and would arise with all your limbs and members to serve the Friend with such steadfastness that neither the doubts and insinuations of the learned and the ignorant would prevent you nor hold you back from this supreme good and mighty favor.

34 ای دوستان ایام ایام رحمن است و کوثر حیوان از مطلع کرم جاری و ساری انشاء الله یقلوب نورا و وجوه بیضا و غرر غرا از ید عطا اخذ نمائید و باسم دوست یگا یاشامید اگر در کلمات مشرقه از افق قلم اعلی تفکر نمائید کل را وله و شوق بشأنی اخذ نماید که ما سوی الله را مفقود مشاهده کنید و بتمام جوارح و ارکان بر خدمت دوست بایستید باستقامتی که شبهات و اشارات علما و جهلا شما را منع ننماید و از این خیر اکبر و فضل اعظم باز ندارد

35 O Haydar-'Ali! Remind the servants of what hath been sent down from the heaven of thy Lord's will, the All-Merciful, and give them the glad-tidings of His great bounty. Say: O ye who are beloved of the All-Merciful! Hold fast today unto that which befitteth the Cause of God, the Lord of all worlds. Beware lest the doubts of men debar you from the Truth. Cling ye to the hem of the loving-kindness of your Lord, the All-Forgiving, the Most Generous. By the life of God! This is a Day that hath no equal among days. Strive that there may appear from you that which will draw you nigh unto the One, the All-Informed. From My Most Great Prison I send greetings to My loved ones there, and counsel them with that whereby their names shall be exalted between the heavens and the earth. This is the Day for deeds, this is the Day for goodly character, and thy Lord is the Creator, the Fashioner, the All-Knowing, the All-Wise.

35 یا حیدر قبل علی ذکر العباد بما نزل من سماء مشیة ربک الرحمن و بشرهم بفضله العظیم قل یا احباب الرحمن تمسکوا الیوم بما ینبغی لأمر الله رب العالمین آیاکم ان تمنعکم شبهات الخلق عن الحق تشبثوا بذیل عنایة ربکم الغفور الکریم لعمر الله هذا یوم لا تعادله الاّیام ان اجهدوا لیظهر منکم ما یقرّبکم الی الفرد الخیر انا نکبر من شطر یجنی الأعظم علی احبائی فی هناک و نوصیهم بما یرتفع به اسمائهم بین السموات و الأرضین هذا یوم الأعمال و هذا یوم الأخلاق و ربکم الخلاق المصور العلیم الحکیم

36 O Ibrahim! Harken unto the call of the Wronged One, when sorrows encompassed Him through what the hands of the heedless have wrought. Be thou steadfast, firm and constant in serving this Cause, whereby the hearts of them that are endowed with understanding have been perturbed and the feet of the learned have slipped, save whom God hath willed, the Almighty, the All-Powerful. All the treasures of earth cannot equal My remembrance of thee. Know thou its worth, then give thanks unto thy Lord, the Mighty, the Great.

36 یا ابراهیم ان استمع نداء المظلوم اذ احاطته الأحزان بما اکتسبت ایدی الغافلین کن ثابتاً راسخاً قائماً علی خدمة هذا النبی الذی به اضطربت افئدة العرفاء و زلت اقدام العلماء الاّ من شاء الله المقتدر القدر لا تعادل بذکری إیّاک زخارف الأرض کلّها ان اعرف قدره ثم اشکر ربک العزیز العظیم

37 We make mention of Husayn, after the Master, that the call of the Lord of creation may attract him on the Day of Return in such wise that he will arise and say with wisdom and utterance: O concourse of creation! By God, the All-Merciful hath come with manifest sovereignty. Give thanks unto God for having been mentioned in the presence of the Wronged One while He was imprisoned in this mighty fortress. Let not the affairs of

37 و نذکر الحسین بعد استاد لیجذبه نداء مالک العباد فی یوم المعاد علی شأن یشاء و یقول بالحکمة و البیان یا ملأ الامکان تالله قد اتی الرحمن بسلطان مبین ان احمد الله بما ذکرک لدی المظلوم اذ کان مسجوناً فی هذا الحصن المتین آیاک ان تحزنک

the world grieve thee. Leave them to their people and take hold of that which thou hast been commanded in the Book of God, the Goal of them that have recognized Him.

شؤونات العالم دعها لأهلها وخذ ما امرت به في كتاب الله مقصود العارفين

- 38 O Haydar-'Ali! Convey unto them My remembrance, My loving-kindness, My bounty and My mercy that have preceded all creation, that there may appear from them what God hath desired in this holy and wondrous Day. Thus have We revealed from the chambers of words the maidens of inner meanings and utterance. Blessed is he who hath witnessed, seen and recognized the signs of his Lord, the Most Great, in both beginning and end. Woe unto the heedless! Woe unto those who turn away! Woe unto them that slumber!

38 يا حيدر قبل على بلّغهم ذكرى و عنايتى و فضلى و رحمتى التى سبقت العالمين لعلّ يظهر منهم ما اراده الله في هذا اليوم المقدّس البديع كذلك اظهرنا من غرف الكلمات حوريات المعانى و البيان طوبى لمن شهد و رأى و عرف آيات ربه الكبرى في المبدأ و المنتهى و ويل للغافلين و ويل للمعرضين و ويل للراقيدين انتهى

- 39 Concerning what you wrote about Jinab-i-Aqa Mirza Muhammad Hakim, upon him be Baha'u'llah's glory, and likewise regarding their turning to the Most Exalted Horizon, it was presented in the Most Holy and Most Glorious Court. This is what the Tongue of Grandeur spoke, and His Word is the Truth:

39 و اينكه در باره جناب آقا ميرزا محمد حكيم عليه بهاء الله مرقوم داشتيد و همچنين اقبالشان را بافق اعلى در ساحت امنع اقدس عرض شد هذا ما نطق به لسان العظمة قال و قوله الحق

- 40 "O Muhammad! Hear the call of the Wronged One from the direction of the prison. He summons thee to the Truth and calls thee to a station whose mention hath been recorded in the divine Books, Tablets and Scriptures of the past and present. O Muhammad! In days when, due to the multitude of tribulations and afflictions, day could not be distinguished from night, this Wronged One arose alone to promote the Cause - an arising which the clamor of all the peoples of the earth failed to deter Him from that which God had purposed. With the most exalted call He guided the people of the Kingdom of Utterance to the Most Exalted Horizon. He made manifest the straight Path of God so that the peoples of the earth might not be deprived of the outpouring grace of the True One. Yet when the Path became manifest, the Cause of God became resplendent, and the horizon of the world was illumined with the lights of His Revelation, all arose in complete opposition, except those whom thy Lord, the Lord of the heavens and earth, willed otherwise.

40 يا محمد ندای مظلوم را از شطر سخن بشنو ترا بحق دعوت مينمايد و بمقامى ميخواند كه ذكرش در كتب و صحف و زير الهى از قبل و بعد بوده يا محمد در ايامى كه از كثرت بلايا و رزايا روز از شب امتياز نداشت اين مظلوم فرداً واحداً بر امر قيام نمود قيامى كه ضوضاى اهل ارض او را از ما اراده الله منع نمود بأعلى النداء اهل ملكوت انشاء را بافق اعلى هدايت نمود سبيل مستقيم الهى را ظاهر و آشكار فرمود تا احزاب ارض از فيض فياض حقيقى محروم نمانند و چون صراط ظاهر و امر حق باهر و افق عالم از انوار ظهور مشرق كل بنّام اعراض قيام نمودند الا من شاء الله ربك و رب من في السموات و الارضين

- 41 God, exalted be His glory, is My witness and testimony that for not a moment did I conceal Myself or seek to preserve My life. In all conditions, the exaltation of God's Cause and the glorification of His Most Exalted Word were the apparent and hidden objects of My gaze. All the people of the Bayan bear witness to what hath been mentioned, except those souls who are deprived of the ocean of fairness and are barred from the Most Exalted Horizon. And when the breezes of divine loving-kindness wafted and the fragrance of the celestial Robe was partly diffused, a group arose in hypocrisy and rushed to

41 حق جلّ جلاله شاهد و گواهدست كه آنى خود را ستر ننمودم و بحفظ جسد نپرداختم در جميع احوال ارتفاع امر الهى و اعلاء كلمه عليا منظور نظر ظاهر و باطن بوده جميع اهل بيان در آنچه ذكر شد شاهد و گواهند مگر نفوسى كه از بحر انصاف محرومند و از افق اعلى ممنوع و چون نسيم عنايت رحمانى مرور نمود و نفحه قيص ربّانى في الجملة متضوّع شد جمعى بنفاق برخاستند و بافاق دويدند كه شايد نفوس مشتعله بنار

all regions that they might perhaps extinguish the souls that were aflame with the fire of love. Such is the condition of the servants on the Day of Return. Glory be to God! They have become heedless of the All-Seeing, the All-Knowing, and have turned to souls who have never had, nor have, any knowledge of the root of the Cause.

- 42 Your honor should, with the utmost joy and fragrance, make the people of the contingent world aware, that perchance through the grace of the Life-Giving Kawthar they may be purified from the conditions of self and passion and turn towards the Most Exalted Kingdom. The station and rank of this renowned Day is most great, yet the people are observed to be exceedingly heedless. God willing, they will arise from the slumber of negligence through the Most Sweet Call and turn to the ocean of knowledge.

- 43 O Muhammad! Hearken unto the call of the Wronged One. Verily, He mentioneth thee for the sake of God and commandeth thee that which shall profit thee in all the worlds of His worlds. Thy Lord is, verily, the All-Bountiful, the Generous. Cast away what thou hast heard from those who cannot distinguish their right hand from their left, and take hold of that which thou hast been commanded in the Book of God, the Lord of the worlds. Take the Sealed Wine in My Name, the Self-Subsisting. Verily, it will attract thee to a station wherein the conditions of the world will not prevent thee from the Lord of Eternity. Thy Lord is, verily, the Almighty, the All-Powerful. Counsel the servants to be steadfast with supreme steadfastness, as bidden by the Lord of all beings. Verily, He commandeth them that which shall profit them in the Hereafter and in this world. To this testifieth His perspicuous Book."

- 44 From these verses and utterances of the Lord of Names and Attributes, the divine bounty and grace towards His servants is manifest and evident. God is My witness that this servant observeth himself to be bewildered at most times, for though the horizons of the worlds of meaning and utterance are illumined and radiant from the Sun of Revelation, yet the servants are seen in utter heedlessness and remoteness. They are so intoxicated with the wine of pride that they cannot distinguish between what benefits and what harms them. They have been and are wandering lost and dumbfounded in the waterless desert. God willing, may those souls who have been blessed with the mention of God, exalted be His glory, in these pages be confirmed in serving the Cause, educating the servants, and quickening the dead. This evanescent servant offers greetings to each one and gives them glad tidings through the mentions of the Supreme Pen. May God confirm them in that which

محبّت را مخمود نمایند اینست شأن عباد در يوم
معاد سبحان الله از بصير عليم غافل شدند و بنفوسى
که ابدأ از اصل امر اطلاع نداشته و ندارند توجه
نموده اند

42 آن جناب باید بکمال روح و ریحان اهل امکان
را آگاه نمایند که شاید بعنایت کوثر حیوان از
شئون نفس و هوى مطهر شده بملکوت اعلى
متوجه شوند قدر و مقام این يوم معروف بسیار
عظیمست و ناس بسیار غافل مشاهده میشوند
انشاء الله از ندای احلى از نوم غفلت برخیزند و
بدریای آگاهی توجه نمایند

43 یا محمد ان اسمع نداء المظلوم انه يذكرک لوجه الله
و یا امرک بما ینفعک فی کلّ عالم من عوالمه انّ
ربک هو الفیاض الکریم ضع ما سمعت من الدین
لا یعرفون الیمین عن الشمال وخذ ما امرت به فی
کتاب الله رب العالمین خذ الرّحیق المختوم باسمی
القیوم انه یجذبک الى مقام لا تمنعک شؤونات
العالم عن مالک القدم انّ ربک هو المقتدر القدیر
وصّ العباد بالاستقامه الکبرى امرأ من لدن
مالک الوری انه یأمرهم بما ینفعهم فی الآخرة و
الأولی یشهد بذلک من عنده کتاب مبین انتهى

44 از آیات و بیانات مالک اسماء و صفات عنایت
و فضل الهی نسبت بعباد ظاهر و هویدا است حقّ
شاهد و گواهیست که این عبد در اکثر احیان
خود را متحیر مشاهده مینماید چه که آفاق
عوالم معانی و بیان از نیر ظهور روشن و منیر
است و لکن عباد در کمال غفلت و بعد دیده
میشوند از خمر غرور بشأنی مستند که ما ینفعهم
را از ما یضرهم امتیاز نمیدهند در وادی برهوت
سرگردان و مبهوت بوده و هستند انشاء الله نفوسى
که بطراز ذکر حقّ جلّ جلاله در این اوراق فائز
شده اند مؤید شوند بر خدمت امر و تربیت عباد
و احیای اموات این خادم فانی خدمت هریک
تکبیر عرض مینماید و بأذکار قلم اعلى بشارت
میدهد انشاء الله حقّ ایشان را مؤید فرماید بر آنچه

befits this blessed Day. Verily He confirmeth whomsoever He willeth through a command from His presence, and He is the All-Powerful, the All-Knowing, the All-Informed.

سزاوار این یوم مبارکست آنکه یؤید من یشاء امرأ
من عنده و هو المقتدر العليم الخبير

- 45 And concerning what you wrote that if someone other than your honor should turn towards those regions, it would become the cause and means of enkindling the fire of love - this matter is clear and evident. However, let Ali-Qabel-Akbar, upon him be the Glory of God, the Lord of Power, and likewise Ibn-Ismu'llah-al-Asdaq-al-Muqaddas, upon them both be the Glory of God, and Aqa Mirza Asadu'llah, upon him be the Glory of God and His favor, send whomever they deem advisable with holy and impregnable Tablets, that perchance the breezes of the All-Merciful may seize the hearts of the people of those lands and lead them to the ocean of wisdom. In this matter, they must exert mighty efforts so that the breezes of revelation may not be cut off from cities and regions, and ears may not be deprived of the Call. There must be no delay in sending souls and teaching the Cause. Souls must be made aware of the path of teaching God's Cause, that they may speak with complete wisdom among the people and make them conscious of the true purpose and outcome of God's Cause. In this way, the suns of steadfastness will shine forth from the horizons of hearts and illumine the world. Blessed are they who know, blessed are they who act.

45 و اینکه مرقوم داشتید که اگر غیر آن جناب شخصی بآن سمتها توجه نماید سبب و علت اشتعال نار محبت شود این فقره واضح و مشهود است و لکن جناب علی قبل اکبر علیه بهاء الله مالک القدر و همچنین جناب ابن اسم الله الأصدق المقدس علیهما بهاء الله و جناب آقا میرزا اسدالله علیه بهاء الله و عنایت هر که را مصلحت دانند با الواح ممتنعه مقدسه ارسال نمایند شاید نفحات رحمن قلوب اهل آن اراضی را اخذ نماید و بدریای دانائی کشاند در این فقره باید جهد بلیغ مبذول دارند تا نفحات وحی از مدن و دیار قطع نشود و آذان از ندا محروم نماند در ارسال نفوس و تبلیغ امر توقف جایز نه باید نفوس را بر سبیل تبلیغ امر الهی آگاه نمود تا بحکمت تمام مابین انام تکلم نمایند و از مقصود حقیقی و نتیجه امر الهی ناس را آگاهی بخشند در این صورت شمس استقامت از آفاق قلوب اشراق نماید و عالم را منور سازد طوبی للعارفين طوبی للعاملين

- 46 And concerning what you wrote about Haji Siyyid Abu'l-Fadl, it was submitted. A Most Holy, Most Exalted Tablet was revealed specifically for him. God willing, may he attain unto it and act according to what God has willed.

46 و اینکه در باره جناب حاجی سید ابوالفضل مرقوم داشتید عرض شد لوح اقدس مخصوص ایشان نازل انشاءالله بآن فائز شوند و به ما اراده الله عامل

- 47 Likewise you mentioned Muhammad-Qabli-Husayn, upon him be 966 [Baha'u'llah], son of L.T., and his namesake. Praise be to God, the aforementioned one has been acknowledging and confessing this Most Great Cause from the earliest days, and has been adorned with the mantle of the grace of the True One, exalted be His grandeur. Now he is seen to be more steadfast and more enkindled than before. This evanescent servant beseeches and implores the eternal True One, exalted be His glory, to make him appear as a standard upon the hills among His servants and to continually elevate his station. A Most Holy, Most Exalted Tablet has been revealed especially for him. May he recite it with spirit and fragrance and drink from the flowing Kawthar that lies hidden in the depths of the divine words. Happiness and joy be unto him!

47 و همچنین ذکر جناب محمد قبل حسین علیه ۹۶۶ [بهاء الله] ابن ل ط و جناب سنی ایشان نموده بودید الحمد لله جناب مذکور در این امر اعظم اقدم از اول ایام مقرر و معترف بودند و بردای عنایت حق جل کبریائه مزین حال از اول ثابت تر و مشتعل تر دیده میشوند این خادم فانی از حق باقی جل جلاله سائل و آمل است که ایشان را بمثابه علم بر اتلال بین عباد خود ظاهر فرماید و در هر حین بر مقامشان بیفزاید یک لوح اقدس مخصوص ایشان نازل انشاءالله بروح و ریحان تلاوت نمایند و از کوثر جاریه که در غیاب کلمات الهی مستور است بیاشامند هنیئاً له و مرئاً له

- 48 And as for his namesake, mention of him was made in the letter he sent to this servant, and likewise in your letter which you had sent to Jinab-i-Ism-i-Jud, upon him be the Most Glorious

48 و اما سنی ایشان ذکرشان در مراسلهئی که باین عبد فرستاده بودند مذکور و همچنین در مکتوب

Beauty of God, wherein his acceptance, his turning to God and his steadfastness were mentioned. Both were presented at the Most Holy, Most Exalted, Most Mighty, Most High Court. This is what the Tongue of the All-Merciful uttered in the Kingdom of Utterance - exalted be His grandeur: "Praise be to God, he has attained to the recognition of the Divine Word and has acknowledged and confessed that which the Tongue of Grandeur has spoken. His degrees of eagerness and longing are manifest and evident before the Divine Presence. God willing, with perfect wisdom may he drink from the Kawthar of utterance of the Lord of all possibilities." End quote. And one Most Holy, Most Exalted Tablet has also been revealed especially for him from the heaven of the All-Merciful's will. God willing, may he drink and cause others to drink from the oceans of inner meanings and utterance that lie hidden in the words of the Lord of religions.

آن جناب که بجناب اسم جود علیه بهاء الله
الاهی ارسال داشته بودند ذکر اقبال و توجه
و استقامتشان بوده هر دو در ساحت اقدس
امنع اعتراف علی عرض شد هذا ما نطق به لسان
الرحمن فی ملکوت البیان قوله جل کبريائه الحمد
لله بعرفان کلمه الهی فائز شد و اقرار و اعتراف
نمود بآنچه لسان عظمت بآن ناطق مراتب شوق
و اشتیاقشان لدى الوجه ظاهر و مشهود انشاء الله
بحکمت تمام از کوثر بیان مالک امکان بنوشند
انتهی

49 And regarding what you wrote about Ustad Hasan-i-Sabbagh, upon him be 966 [Baha'u'llah], it was presented at the Most Holy Court. This is what the Tongue of Grandeur spoke in reply: "We have mentioned him before from My Most Exalted Pen and We mention him again at this time that he may thank his Lord, the Mighty, the Generous. God willing, may he be confirmed in that which befits this most wondrous Day and be assisted in that whereby the Cause of God, the Exalted, the Great, may be uplifted. O Haydar-i-Qabli-'Ali! Convey My glorification unto his face and remind him of the verses of his Lord, the Protector of all who are in the heavens and the earth. And We make mention in this station of his son who is named Nasru'llah and We give him the glad tidings of My gifts and favors that he may praise and be of the thankful ones. And We counsel him to the Greater Steadfastness and to that which hath been sent down in My Perspicuous Book." End quote.

49 و یک لوح امنع اقدس هم مخصوص ایشان از
سما مشیت رحمن نازل انشاء الله از بحور معانی
و بیان که در کلمات مالک ادیان مستور است
بنوشند و بنوشانند و اینکه در باره جناب استاد
حسن صباغ علیه ۶۶۹ [بهاء الله] مرقوم داشتید
در ساحت اقدس عرض شد هذا ما نطق به
لسان العظمة فی الجواب قد ذکرناه من قبل من
قلبی الاعلی و تذکره فی هذا الحین مرّة اخرى
لیشکر ربه العزیز الکریم انشاء الله مؤید باشند بآنچه
سزاوار این یوم ابدعست و موفق باشند به ما یرتفع
به امر الله العلیّ العظیم

50 O Haydar! Confer, from Our presence, upon 'Ali a greeting of magnification, and remind him of the verses of his Lord, the All-Compelling over all who are in the heavens and on the earth. And in this station We make mention of his son, who hath been named Nasru'llah, and We give him glad tidings of My bounties and My loving-kindness, that he may render thanks and be numbered among the grateful. We enjoin him to steadfastness most great, and to that which hath been sent down in My Clear Book. Ended.

50 یا حیدر قبل علی کبر من لدنا علی وجهه و
ذکره بآیات ربه المهیمن علی من فی السموات
و الارضین و تذکر فی هذا المقام ابنه الذی سمی
بنصر الله و نبشّره بمواهبی و الطافی لیحمد و یكون
من الشاکرین و نوصیه بالاستقامة الکبری و بما
نزل فی کتابی المبین انتهی

51 And as to that which ye had written, in detail, concerning the visitation of the two Lights, the two shining Luminaries (upon them be, from every glory, the glory of the Most Glorious, and from every light, His most radiant light): this was submitted in the Most Holy, the Most Inaccessible Presence. This is what

51 و اینکه در باره زیارت نورین نیرین علیهما من
کل بهاء اباه و من کل نورانوره مرقوم داشتید
بتفصیل در ساحت امنع اقدس عرض شد هذا
ما تکلم به لسان الله المهیمن القیوم قوله عرّاجلاله

hath been uttered by the Tongue of God, the All-Compelling, the Self-Subsisting. Exalted be His word:

- 52 O Haydar! Upon thee be My glory and My loving-kindness. The Tongue of My utterance in the Kingdom of My knowledge beareth witness that thou hast attained unto that which, in the sight of the Self-Sufficient, the Most High, is accounted among the most excellent of deeds. Verily We were with you both: We heard and We saw, and I am the Hearer, the Seer. We have accepted your turning unto Us, and whatsoever ye wrought in the path of God, the Lord of religions. The failure of the letter to arrive, and the delay of the reply, hath not been the cause of non-acceptance. He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth, and He is the Mighty, the All-Powerful. Rejoice thou in the bounty of thy Lord; verily He is the Bountiful, the Generous.

52 یا حیدر قبل علی علیک بهائی و عنایتی یشهد لسان بیانی فی ملکوت علی بآنک فزت بما کان من افضل الأعمال عند الغنی المتعال انا کما معکما نسمع و نری و انا السامع البصار قد قبلنا توجهکما و ما عملتما فی سبیل الله مالک الأديان عدم بلوغ مکتوب و تأخیر جواب سبب عدم قبول نبوده انه يفعل ما يشاء و يحکم ما يريد و هو المقتدر القدير ان افرح بفضل مولاک انه هو الفضل الكريم

- 53 Whatsoever appeareth for the sake of God is known unto Him, and attaineth unto the adornment of acceptance. Blessed are the souls who, purely for the sake of God, attain unto that which ye have attained. O servant of God, 'Ali! Harken unto the call of the Wronged One, and know of a certainty that whatsoever hath proceeded from thee in the path of God hath been accepted in the presence of the Countenance. No worker's deed hath been wasted in the sight of God, neither shall it ever be. Be thou assured of that which My Most Exalted Pen hath spoken, and be of the thankful.

53 آنچه لوجه الله ظاهر شود نزد حق معلوم و بطراز قبول فائز طوبی از برای نفوسی که خالصاً لوجه الله فائز شوند بآنچه شما فائز شدید یا غلام قبل علی بشنوندای مظلوم را و بیقین بدان که آنچه در سبیل الهی از تو ظاهر شد لدی الوجه مقبول افتاد عمل هیچ عاملی لدی الله ضایع نشده و نخواهد شد کن موقناً بما نطق به قلبی الأعلى و کن من الشاکرین

- 54 O Haydar-'Ali! Upon thee be My glory and My loving-kindness. The Tongue of My utterance in the Kingdom of My knowledge beareth witness that thou hast attained unto that which was most meritorious in the sight of the Self-Sufficient, the Most High. We were with you both, hearing and seeing, for We are the All-Hearing, the All-Seeing. We have accepted your devotion and what ye have done in the path of God, the Lord of all religions. The failure to receive a letter and delay in response was not due to lack of acceptance. Verily, He doeth what He willeth and ordaineth what He pleaseth, and He is the Almighty, the Powerful. Rejoice in thy Lord's favor, for He is indeed the All-Bountiful, the Most Generous.

54 اشهد انک سمعت النداء و اقبلت الى الله مالک الأسماء و زرت مقاماً لم یزل کان تحت لحاظ عنایة ربک الغفور الکریم لعمر الله قد زاره الملائة الأعلى و قبیل من الملائكة و سوف توجه الیه قبائل الأرض ان ربک هو العليم الخبير ان اشکر الله بما ایدک و عرفک سبيله الواضح المستقیم مکافات اعمال حسنه و کلمه طيبه لدی الله مکنون و مخزون است یشهد بذلك لسان الرحمن ولكن الناس اکثرهم من الغافلين انتهى

- 55 From these decisive verses of God, the bounty of the True One is evident and manifest. In truth I say, from every word the Sun of Grace doth shine forth. Blessed art thou and those who were with thee. Praise be to God that ye have attained this supreme bounty and are mentioned and recorded in God's Book as among the people of the Crimson Ark. In truth, this station is sanctified above all outward descriptions that flow from the pen, for mention of it hath been revealed and sent

55 از آیات محکمه الهی عنایت حق ظاهر و مشهود است براستی عرض مینمایم از هر کلمه فی شمس فضل مشرق نعیماً لحضرتک و لمن کان معک الحمد لله باین نعمت کبری فائز شدید و از اهل سفینه حمرا در کتاب الهی مذکور و مسطور فی الحقیقه این مقام از اوصاف ظاهره که از قلم جاری میشود مقدس و مبراست چه که از لسان

down from the Tongue of Grandeur. A hundred thousand blessings upon the soul that hath attained unto this most exalted station.

- 56 Regarding what thou didst write about Aqa Mirza Habibu'llah, upon him be the Glory of God, it was presented and He showed loving-kindness and revealed a most holy, most exalted, most glorious Tablet especially for him. God willing, his eyes shall be illumined by beholding it and his heart gladdened by its perusal. He hath indeed attained unto the pearls of the ocean of his Lord's utterance. The servant giveth him the glad tidings of this wondrous Tablet and congratulateth him on this great bounty.

- 57 And as to that which ye had written concerning the assured souls who have turned unto Him (upon them be the glory of God): the names of them all were laid before the Throne, and for each and every one resplendent verses were sent down from the heaven of the mercy of the Lord of lords. This lowly and transient servant is powerless to recount them in full; yet a portion thereof which was revealed in the Persian tongue is set down, that all may attain unto the utterance of the All-Merciful, and may act according to that which behoveth man. His exalted Word is this:

- 58 The Pen of the Most High conveys greetings to those who drink the choice wine of the Most Glorious, and says: Today is the day of service and the triumph of the Cause. Deprive not yourselves of the bounties of these days and their fragrances. With the utmost wisdom, steadfastness, kindliness and forbearance, remind the people that perchance they may attain unto new life through the divine Kawthar of bounty, and through the divine Word attain the ultimate goal and the most exalted summit. Today the sun of grace is shining; strive that ye may succeed in deeds befitting this divine Day. Your mention hath been made in the presence of the Wronged One, and there hath been revealed for each one that which is like unto imperishable treasures with the Trustworthy, the All-Knowing. All the things of the world cannot equal this blessed word. Be ye thankful unto your Lord, the Forgiving, the Merciful.

- 59 Ye should guide the people through goodly deeds, pure words, and revealed wisdom, and God willing, occupy yourselves with the triumph of the Cause through spiritual qualities and praiseworthy attributes. We, from this station, send Our greetings unto you and give you glad tidings of God's grace and mercy, and enjoin upon you that which hath been revealed in the Book of God, the Lord of the worlds. Ye should soar with the wings of unity in this holy atmosphere and appear amongst the people with utmost love and fellowship. He verily is with

عظمت ذکر آن جاری و نازل صد هزار طوبی از
برای نفسی که باین مقام اعلیٰ فائز شد

56 و اینکه در باره جناب آقا میرزا حبیب الله علیه
۶۶۹ [بهاء الله] نوشته بودید عرض شد اظهار
عنایت فرمودند و یک لوح اقدس اعتراف
ابهی مخصوص ایشان نازل انشاء الله چشمشان
بمشاهده آن روشن و قلبشان بزیارت آن مسرور
خواهد شد قد فاز بلای بحر بیان ربّه انّ الخادم
بیشتره بهذا اللوح البديع و ینتبه بهذا الفضل العظيم

57 و اینکه در باره نفوس مطمئنه مقبله علیهم بهاء
الله مرقوم داشتید اسامی کل لدی العرش عرض
شد و مخصوصی هر یک آیات باهرات از سماء
رحمت رب الارباب نازل این خادم فانی عاجز
است از ذکر آن بتمامه و لکن بعضی از آن که
بلسان پارسی نازل شد ذکر میشود تا کل ببیان
رحمن فائز شوند و به ما ینبغی للانسان عامل قوله
عتر کبریائه

58 قلم اعلیٰ شاربان ریحی ابهی را تکبیر میرساند و
میفرماید امروز روز خدمت و نصرت امر است
خود را از فضل این ایام و نفحات آن محروم
نمائید بکمال حکمت و استقامت و رفق و مدارا
ناس را متذکر دارید که شاید از کوثر عطای
الهی بحیات تازه فائز شوند و از کلمه ربّانی
بغایت قصوی و ذروه علیا رسند امروز آفتاب
فضل مشرق جهد نمائید تا بعملی که لایق و قابل
یوم الاهی است فائز گردید ذکران لدی المظلوم
مذکور و از برای هریک نازل شد آنچه که بمثابه
کنوز باقیه است نزد امین علم جمیع اشیای عالم
باین کلمه مبارکه معادله نماید ان اشکروا ربکم
الغفور الرحیم

59 باید باعمال حسنه و کلمات طیبه و حکمت منزله
ناس را هدایت نمائید و انشاء الله باخلاق روحانیّه
و صفات پسندیده نصرت امر مشغول شوید انا
نکبر من هذا المقام علیکم و نبشّركم بفضل الله و
رحمته و تأمرکم بما نزل فی کتاب الله رب العالمین
باید بقوام اتحاد در این هوای مقدّس طیران
نمائید و بکمال محبت و و داد مابین خلق ظاهر

you under all conditions. He is the Truth, the Knower of the unseen.

60 All handmaidens are remembered in God's mention. O leaves of the blessed Tree! He hath turned toward you and sayeth: Ye must all be adorned with the ornament of sanctity and clothed in the garments of purity. Beseech ye the Exalted One to illumine the crown of deeds with the diadem of protection. He is the Powerful, the Mighty.

61 Ye have attained unto days for which those near unto God, the sincere ones, and the faithful ones beseeched God, exalted be His glory. Be not grieved or saddened by outward matters and the affairs of this transient world. The mortal world is unworthy of mention. Soon will the people of the earth return to their abode with utmost regret and manifest loss. That which endureth in the book of this world and the books of other worlds, throughout the duration of the Most Beautiful Names, is a mention that is inscribed today by the Most Exalted Pen in the crimson scroll. Strive to attain unto it and preserve it through the Name of God. None but God hath been and shall be capable of mentioning this station. It behooveth all to offer praise and thanksgiving unto God at all times. Blessed is the servant who hath attained, blessed the handmaiden who hath attained, blessed the servant who hath acknowledged, and blessed the handmaiden who hath acknowledged that which the Tongue of Grandeur hath uttered before the creation of the heavens and earth: "Verily, there is no God but Me, the All-Informed, the All-Seeing."

62 You wrote that Jinab-i-Aqa Abdul-Hussein, known as Eliyahu, was in the land of K where the hostile faction rose up against him. This is not the first oppression that has appeared from the oppressors in these days, nor is it the first vessel that has been broken in the path of God, nor is he the first man to be afflicted with the gloating of enemies. In any case, his situation was presented before the Most Holy and Most Exalted Presence, and He said: "God willing, may the entire world be adorned with the ornament of recognition of the Ancient Lord, and arise to support the Cause of the All-Merciful through wisdom and utterance. Today, engagement in crafts and trades is counted as worship. It is necessary, nay obligatory, upon all to be occupied with some profession or work. Idleness, inaction, seclusion, unemployment and laziness have never been and are not pleasing in the sight of God. God willing, may all attain and act upon that which God has commanded."

باشید آنه یکنون معکم فی کلّ الأحوال آنه لهو الحقّ علام الغیوب

60 جمیع اماء بذكر الهی فائزندی ای ورفات سدره مبارکه بشما توجه نموده و میفرماید باید کل بطراز تقدیس فائز باشید و باثواب تنزیه مزین از حق منیع بخواهید تا رؤس اعمال را با کالیل عصمت منور فرماید اوست مقتدر و توانا

61 ادراک نمودید ایامی را که مقربین و موحدین و مخلصین لقای آن را از حقّ جلّ جلاله سائل و آمل بودند از امورات ظاهره و شئونات دنیای فانیه مکدر و محزون نباشید دار فانی قابل ذکر نبوده و نیست عنقریب اهل ارض بحسرت تمام و خسران مبین بمقام خود راجع شوند آنچه در دفتر این عالم و دفاتر عوالم اخری بدوام اسماء حسنی باقی و پاینده است ذکر است که الیوم از قلم اعلی در صحیفهء حرا ثبت شود جهد نمائید تا بآن فائز شوید و باسم حقّ حفظش نمائید جز حقّ از ذکر این مقام عاجز بوده و خواهد بود بر جمیع شکر و ثنای حقّ در کلّ احوال لازم طوبی لعبد فاز و لأمّة فازت و لعبد اعترف و لأمّة اعترفت بما نطق به لسان العظمة قبل خلق السموات و الأرض آنه لا اله الا انا الخبیر البصیر انتهى

62 اینکه مرقوم داشته بودید جناب آقا عبدالحسین الموسوم بالیاهو در ارض ک بودند و فرقهء عنود بر ایشان شوریده اند لیس هذا اول ظلم ظهر من الظالمین فی هذه الايام و لیس هذا اول اناء کسر فی سبیل الله و لیس هو اول رجل ابتلی بشماتة الأعداء باری تفصیل ایشان در ساحت امنع اقدس عرض شد فرمودند انشاء الله جمیع عالم بطراز عرفان مالک قدم مزین شوند و بحکمت و بیان بر نصرت امر رحمن قیام نمایند امروز اشتغال بحرف و صنایع از عبادت محسوبست بر کل لازم بلکه واجب است که بشغل و عملی مشغول باشند کسالت و قعود و انزوا و بیکاری و تنبلی لدی الحقّ محبوب نبوده و نیست انشاء الله جمیع به ما امر به الله فائز شوند و عامل گردند انتهى

- 63 Convey greetings on behalf of this evanescent servant to him and mention that engagement in affairs is also considered service in its proper place. God willing, may souls who have accepted the Faith attain unto the most great steadfastness - and the most great steadfastness is a station wherein whosoever attains unto it beholds all save God as non-existent and null, even if he should bring forth all that people possess.
- 63 از جانب این خادم فانی خدمت ایشان تکبیر برسانید و مذکور دارید و بگوئید اشتغال بامور هم در مقامی از خدمت محسوبست انشاء الله نفوس مقبله باستقامت کبری فائز شوند و استقامت کبری مقامیست که هر نفسی بآن فائز شد غیر الله را معدوم و مفقود مشاهده نماید ولو یأتی بما عند الناس
- 64 Regarding what was written about this servant using the word "Malik-i-Yawm'ut-Talaq" with a "ta" (without dots), while it appears it should be with a dotted "ta" - both are correct. For "Yawm'ut-Talaq" with an undotted "ta" refers to the Day of Resurrection, as it is the Day of Separation. Since the Greatest Separation occurs on that Day, in some instances it is written with an undotted "ta". Similarly, with a dotted "ta" it means "meeting", and since that Most Great Day is the day of meeting, in some instances it is written with a dotted "ta". This is the Day when different parties gather in one place and conflicting conditions turn toward one destination. This is the Day of Meeting, this is the Day of Encounter, this is the Day of Coming Together, this is the Day of Separation, this is the Day of the Greatest Distinction, this is the Day of Assembly. By the life of my Beloved and thy Beloved and the Beloved of all who are in the heavens and earth, the Calamity has come and struck, the Inevitable has appeared and taken hold, and the Hour has emerged and come to pass.
- 64 و اینکه مرقوم داشته بودند که در مکاتیب این عبد لفظ مالک يوم الطلاق بطاء نوشته شده و بنظر میآید بقاء منقوط باشد هر دو صحیح است چه که يوم الطلاق بطاء مؤلف يوم قیامت است چه که يوم فصل است و چون فصل اکبر در آن يوم واقع لذا در بعض مقام بطاء نوشته شده و همچنین بقاء منقوط بمعنی تلاقی است و چون آن يوم اعظم يوم تلاقی است لذا در بعض از مقامات بقاء مسطور این يومیست که احزاب مختلفه در یک مقام جمع میشوند و شئون متضاده بیک معین توجه مینمایند هذا يوم اللقاء و هذا يوم التلاقی و هذا يوم الالتقاء و هذا يوم الطلاق و هذا يوم الفصل الأكبر و هذا يوم الجمع لعمر محبوبی و محبوبک و محبوب من فی السموات و الأرض ات القارعة و قرعت و ظهرت الحاقة و الحقت و برزت الساعة و قضت
- 65 In the days when the Sun of Manifestation was rising from the horizon of Iraq, but due to the incompleteness of the appointed time was still veiled behind the clouds of wisdom, one day the Ancient Beauty came out from the private quarters, and in the outer room Haji Muhammad-Taqi from Nayriz - upon him be the Glory of God - was present with this servant. In those days no one was aware of the true nature of the Cause, all were heedless, and due to the intensity of concealment all were forbidden, even though, by His very Self, the Cause was more evident than the sun. However, the utterances of the Truth Itself kept people bewildered. In those days such matters occurred that were they to be mentioned, all would cry out "What longing!" In any case, at that moment the Tongue of Grandeur, addressing Haji Muhammad-Taqi, spoke saying: "Haji Muhammad-Taqi, I was seated when I saw the promised Hour walking." They said: "O Haji Muhammad-Taqi, the promised Hour mentioned in the Bayan walked in this manner" - and They demonstrated the walk - and repeatedly said: "Haji, look, look, It walked just like this, It walked just like this." Glory be to God! Despite this most great Revelation, since concealment was decreed, no
- 65 در ایامی که نیر ظهور از افق عراق مشرق ولكن نظر بعدم اكمال میقات خلف سبحات حکمت مستور یومی از ایام جمال قدم از حرم بیرون تشریف آوردند و در بیرونی جناب حاجی محمد تقی از اهل نیریز علیه ۹۶۶ [بهاء الله] مع این عبد حضور داشتیم و در آن ایام احدی از اصل امر مطلع نه و کل غافل و از غایت ستر جمیع ممنوع مع آنکه ونفسه الحق امر از آفتاب واضحتر بود ولكن بیانات نفس حق ناس را متحیر داشت در آن ایام اموری ظاهر که اگر عرض شود جمیع بکلمه واشوقا ناطق شوند باری در آن حین لسان قدم مخاطباً لجناب حاجی محمد تقی ناطق فرمودند حاجی محمد تقی نشسته بودم دیدم ساعت موعود راه میروند فرمودند ای حاجی محمد تقی آن ساعت موعود بیان باین قسم راه میرفت و مشی میفرمودند و مکرر میفرمودند

one in those days was aware save a few, and even those few only according to their capacity, not according to what He truly is, exalted be His glory, universal be His bounty, magnificent be His station, and there is no God but Him.

حاجی بین بین همین قسم مثی مینمود همین
قسم مثی مینمود سبحان الله مع این ظهور اعظم
چون اراده بر ستر تعلقی گرفته بود احدی در آن
ایام آگاه نه الا معدودی و آن معدود هم علی
قدر مقدور لا علی ما هو علیه جلّ جلاله و عم
نواله و عظم شأنه و لا اله غیره

66 Regarding what was written about having copied the wondrous and exalted Tablets that were revealed from the Supreme Pen concerning the meaning of assistance, and having them on hand for all to see and become aware of divine assistance and its meaning - this matter is truly a great service to the Cause of God. However, previously also there was revealed from the Supreme Pen concerning the meaning of assistance that which is the cause of guidance and remembrance for all on earth. God willing, obtain those also and add them to what you have written, so that all may understand that the Manifestation of Truth, exalted be His glory, is for the reformation of the world, not for killing, plundering, corruption, discord, persecution and the like.

66 اینکه مرقوم داشته بودند که الواح بدیعہ منیعہ
که در معنی نصرت از قلم اعلی نازل شده سواد
نموده اند و همراه دارند تا جمیع مشاهده نمایند و بر
نصرت امر الهی و معنی آن آگاه شوند این فقره
فی الحقیقه خدمت بزرگیست بامر حق و لکن از
قبل هم در معنی نصرت از قلم اعلی نازل شده
آنچه که سبب هدایت و تذکر من علی الأرض
است انشاء الله آنها را هم بدست آورده ضم نمایند
بآنچه که نوشته اید تا کل ادراک نمایند که ظهور
حق جلّ جلاله از برای اصلاح عالم است نه قتل
و غارت و فساد و نفاق و اذیت و امثال آن

67 And concerning what you wrote about Aqa Muhammad-Hashim (from K) and other friends of God - this was presented at the Most Holy Court, and verses were specifically revealed from the horizon of Divine Will for each one. God willing, they will perceive their fragrance, for if all who are on earth were to truly perceive the fragrance of but one of the Divine Words, they would find themselves sanctified, holy, detached and free. Blessed is the soul who has attained to this most exalted, most glorious station. This is what was revealed for Muhammad-Hashim:

67 و اینکه در باره جناب آقا محمد هاشم (از اهل
ک) و سایر دوستان الهی نوشته بودید در ساحت
امنع اقدس عرض شد مخصوص هر یک آیات
بینات از افق مشیت الهی نازل انشاء الله نفعات
آن را بیابند چه اگر جمیع من علی الأرض عرف
کلمه فی از کلمات الهی را فی الحقیقه بیابند خود
را مقدس و منزّه و فارغ و آزاد مشاهده کنند
طوبی از برای نفسی که باین مقام اعظم اعلی
فائز شد هذا ما نزل لجناب محمد قبل هاشم

68 In My Name, the Witness, the All-Knowing, the All-Informed

68 بسمی الشاهد العليم الخبير

69 A mention from Us to those in the world, that the mention may draw them nigh unto a station which God hath sanctified from the doubts of them who have denied the Day of Judgment. O Hashim! Rejoice in that thou art remembered by Him Who hath arisen in the name of the Self-Subsisting, and hath shattered the idols of learning through His Name, the Mighty, the Powerful. We have ordained knowledge for the recognition of the Known One, and that whereby the servants may benefit, not that which every ignorant deluded one may utter. Blessed is the face that hath turned to the Face of God, the ear that hath heard the Call, and the tongue that hath spoken this Most Great Name. Beware lest the doubts of men hold thee back from the Lord of Destiny. Leave what the people possess and

69 ذکر من لدنا لمن فی العالم ليقربهم الذکر الی مقام
جعلہ الله مقدساً عن شبهات الدین کفروا بیوم
الدین یا هاشم ان افرح بما یذکرک من قام باسمه
القیوم و کسر اصنام العلوم باسمه المقتدر القدیر
انا قدرنا العلم لعرفان المعلوم و ما ینتفع به العباد
لا ما ینطق به کل جاهل موهوم طوبی لوجه
توجه الی وجه الله و لأذن سمعت النداء و للسان
نطق بهذا الاسم العظیم ایاک ان تمنعک شبهات
البشر عن مالک القدر دع ما عند الناس و خذ
ما اوتیت به من لدن مشفق کریم انا نذکر اهلک

take what thou hast been given by the One Who is Kind, the Generous. We make mention of thy family and those with thee as a favor from Us - verily thy Lord is the All-Bountiful, the Ancient. And from this station We send Our greetings upon them and upon those who have laid hold of this firm Cord.

و من معک فضلاً من لدنا ان ربک هو الفضل
القدیم و نکبر من هذا المقام علیهم و علی الدین
تمسکوا بهذا الحبل المتین

70 This is what was revealed for Mirza Suha (from Sultanabad):

70 و هذا ما نزل لجناب میرزا سها (من سلطانآباد)

71 In the Name of the Peerless Beloved

71 بنام محبوب یگا

72 The Lord of Names saith: Strive that through God's favor - glorified be His majesty - thou mayest be named a shooting star, that is, a brilliant, manifest meteor. The existence of the friends and their steadfastness in the Cause of the Lord of Names is light unto them who have turned towards Him and fire unto the idolaters. God willing, thou shalt shine forth like the morning star from the horizon of the heaven of God's love. This is a Day wherein every soul can acquire that which leadeth to elevation and ascension. How many souls there were who yearned for this wondrous, glorious Day, yet when the dawn of God's Day appeared, all turned away. Beseech God that He may sanctify all from the abasement of self and passion and draw them to the highest horizon. This is the true blessing and the heavenly food. Blessed is he who hath attained thereunto, and woe unto him who hath deprived himself of God's blessing and bounties, His grace and favors. Beseech God - glorified be His majesty - that He may aid thee in a matter which shall endure throughout the kingdom of earth and heaven. Glory be from the Wronged One upon those who have attained unto this mighty station.

72 مالک اسماء میفرماید جهد نما تا از عنایت حق
جلّ جلاله بشهاب نامیده شوی یعنی شهاب منیر
مبین وجود اولیا و استقامتشان بر امر مالک
اسماء نور است از برای مقبلین و نار است از
برای مشرکین انشاء الله بمثابه ستاره سحری از
افق سماء محبت الهی مشرق و لائح باشی امروز
روزیست که هر نفسی میتواند تحصیل نماید
آنچه را که سبب علو و سمو است چه مقدار از
نفوس که طالب این یوم بدیع منیع بودند و لکن
چون فجر یوم الله ظاهر شد کل معرض مشاهده
گشتند از حق بخواه تا کل را از ذلت نفس و
هوی مقدس فرماید و باقی اعلی کشاند اینست
نعمت حقیقی و مائده سماوی طوبی لمن فاز
بها و ویل لمن جعل نفسه محروماً عن نعمة الله
و آلائه و عنایة الله و الطافه از حق جلّ جلاله
بخواه تا ترا مؤید فرماید بر امری که بدوام
ملک و ملکوت باقی و پاینده است البهاء من
لدى المظلوم علی الذین فازوا بهذا المقام العظیم

73 This is what was revealed for Jinab-i-Ustad Husayn K:

73 و هذا ما نزل لجناب استاد حسین ک

74 In My Name, the Hearing, the All-Knowing

74 بسمی السامع العلیم

75 O Husayn! The Wronged One remembereth thee from the prison and calleth thee unto God, the Mighty, the All-Bestowing. We have entered the prison and have sent down verses in such wise as none can reckon save God, the Lord of Lords. Be thou vocal in praise of thy Lord and act according to what the All-Bestowing hath revealed in the Book. Blessed is the strong one whom the conditions of creation have not weakened, and the one who hath turned toward God whom the signs of the veiled ones have not hindered. Hold fast unto the cord of thy Lord's grace and glorify Him at eventide and at dawn. Give thanks that thou hast attained unto the outpourings of My Most Exalted Pen, which when it moveth, the Herald proclaimeth: "The Swift to Account hath come!"

75 یا حسین یذکرک المظلوم من شطر السجن و
یدعوک الی الله العزیز الوهاب انا دخلنا السجن
و نزلنا الآیات علی شأن لا یحصیها الا الله رب
الأرباب کن ناطقاً بثناء ربک و عاملاً بما
انزله الوهاب فی الکتاب طوبی لقوی ما اضعفته
شؤون الخلق و لمقبل ما منعت اشارات اهل
الحجاب تمسک بحبل عنایة ربک و سبح فی
العشی و الاشرق ان احمد بما فزت برشحات قلبی
الأعلى الذی اذا تحرک ناد المناد قد اتی سریع
الحساب کذلک ماج لک بحر عنایتی فضلاً
من عندی و انا العزیز الفضل

Thus hath the ocean of My grace surged for thee as a bounty from My presence, and I am the Mighty, the All-Bountiful.

- 76 We make mention of him who is named Hashim and give him glad tidings through this Remembrance which hath been sent down in truth from God, the Lord of all men. And We make mention of him who is named Muhammad that he may rejoice in the bounty of his Lord, the Self-Sufficient, the Most High.

76 انا نذكر من سمي بهاشم و نبشّره بهذا الذكر الذي نزل بالحق من لدى الله مالك الرقاب و نذكر من سمي بمحمد ليفرح بعناية ربه الغني المتعال

- 77 This is what was revealed for his honor Aqa Husayn (K) who attained in Zawra. He is the Witness and the Witnessed. A Book sent down by the Sovereign of existence from His praise-worthy station to him who hath believed in God, the Mighty, the Loving. Blessed is he who hath sought the fragrance of the Intended One, and the seeker who hath answered the Desired One, and the learned one who hath believed in God, the Protector, the Self-Subsisting. How many learned ones have turned away from the Path, and how many ignorant ones have recognized, hastened, and said: "Praise be unto Thee, O Lord of the seen and the unseen!" By God, the horizon of the world hath been illumined by the Most Great Light, yet most of the people perceive not. Verily the Truth walketh before the faces of creation. He Who speaketh at the heart of contingent being beareth witness to this, that there is none other God but Me, the Powerful over what was and what shall be. Blessed is he who hath advanced, turned to God and attained unto His presence, and woe unto every one who hath turned away and rejected God by following every heedless one cast out.

77 و هذا ما نزل لجنا ب آقا حسين (ك) الذي فاز في الزوراء هو الشاهد والمشهد كتاب انزله مالك الوجود من مقامه المحمود لمن آمن بالله العزيز الودود طوبى لقاصد عرف المقصود و لطالب اجاب المطلوب و لعالم آمن بالله المهيمن القيوم كم من عالم اعرض عن الصراط و كم من جاهل عرف و سرع و قال لك الحمد يا مالك الغيب و الشهود تالله قد انار افق العالم بالنور الأعظم ولكنّ الناس اكثرهم لا يشعرون ان الحق يمشي امام وجه الخلق يشهد بذلك من نطق في قطب الامكان انه لا اله الا انا المقتدر على ما كان و ما يكون طوبى لمقبل اقبل و فاز باللقاء و ويل لكل معرض اعرض عن الله بما اتبع كل غافل مردود

- 78 This is what was revealed for him who is named his honor Siyyid Baqir K. He is the Hearing, the Responding. Today all things are ablaze from the fire of the Divine Word, and all atoms of creation speak forth "The Revealer of Verses hath come!" Blessed is the soul that hath hearkened unto the voice of the One Who conversed on Sinai from the Tree of Manifestation and hath arisen with all its heart and spirit to the Cause of the Beloved of the worlds. The mention of this glorious and wondrous Day in the divine Books is more evident than the sun at its zenith. Blessed is the eye that hath attained to its vision and the heart that hath turned toward the most exalted horizon. O Baqir! If thou wert to thank God throughout the duration of the kingdom of earth and heaven, it would not equal this Most Holy, Most Exalted Tablet. Know thou the value of the words of the Most Merciful and preserve them as thou wouldst thy life. We, from this station, send Our greetings upon thee and upon thy father and upon those who have attained unto this mighty station.

78 و هذا ما نزل لمن سمي بجنا ب سيد باقر ك هو السامع الجيب امرو ز جميع اشياء از نار كلمه الهيه مشتعلند و جميع ذرات كائنات به قد اتى منزل الآيات ناطق طوبى از براى نفسى كه ندای مكلم طور را از شجره ظهور اصغا نمود و بتمام جان و روان بر امر محبوب عالميان قيام كرد ذكر اين يوم عزيز بديع در كتب الهى اظهار از آفتابست در وسط آسمان طوبى از براى چشمى كه بمشاهده فائز شد و از براى قلبى كه بافق اعلى اقبال نمود يا باقر اگر بدوام ملك و ملكوت حق را شكر نمائى هر آينه باين لوح امنع اقدس معادله نمايد قدر كهات رحمن را بدان و چون جان حفظش نما انا تكبر من هذا المقام عليك و على ابيك و على الذين فازوا بهذا المقام العظيم

- 79 O Siyyid Rida, the Lord of Names saith: Strive thou to attain unto the good-pleasure of God, exalted be His glory. This

station hath no peer or likeness, and all the sincere ones, those drawn nigh, and the pure in heart have sought and continue to seek it. Verily thy Lord speaketh the truth and guideth whom He willeth to His straight path. And praise be to God, the Mighty, the Wise.

79 یا سید قبل رضا مالک اسماء میفرماید جهد کن تا برضای حق جلّ جلاله فائز شوی این مقام را شبه و نظیر نبوده و جمیع موحدین و مقربین و مخلصین طالب آن بوده و هستند آن ربّی بنطق بالحق و یهدی من یشاء الی صراطه المستقیم و الحمد لله العزیز الحکیم

- 80 This is what was revealed for his honor who is named Mulla Muhammad Rida K. He is the Most Ancient, the Most Great. O Muhammad Rida! The heaven of bounty is upraised and the sun of manifestation is shining and visible from its horizon. This is the Day promised in all the heavenly Books. Today is the day of awareness. The Peerless Knower saith: The gate of grace is opened and the ocean of mercy is manifest before all faces. Strive that ye may receive your portion from the bountiful outpourings and be not deprived. Reflect upon the former ages and consider what befell the Prophets of God and His Messengers. Whenever the Dawning-Place of divine revelation appeared from the heaven of God's Will, all arose in opposition and protest, and inflicted upon that Essence of being that which the pens of the world are powerless to recount. Say: O friends! The water of life floweth in the name of the Revealer of verses. Blessed is the soul that hath recognized and drunk thereof, and woe unto the heedless ones. Praise be to God, the Lord of the worlds.

80 هذا ما نزل لجناب من سَمی بملّا محمد رضا ک هو الأقدم الأعظم یا محمد رضا آسمان جود مرتفع و شمس ظهور از افقش مشرق و لائخ اینست آن یومی که کتّابهای آسمانی کل را باو وعده و مرده داده امروز روز آگاهی است دانای یگا میفرماید باب فضل مفتوحست و دریای رحمت امام وجوه ظاهر جهد نمائید تا از فیض قیاض قسمت برید و محروم نمائید در قرون اولی تفکر کنید و در آنچه بر انبیا و سفرای الهی وارد شده نظر نمائید هر هنگام که مطلع وحی الهی از افق سماء مشیت ظاهر شد کل بر اعراض و اعتراض قیام نمودند و بر آن جوهر وجود وارد آوردند آنچه را که اقلام عالم از ذکر آن عاجز است بگو ای دوستان آب حیات باسم منزل آیات جاری و ساری طوبی لنفسی عرف و شربت و ویل للغافلین الحمد لله ربّ العالمین و هذا ما نزل لجناب من سَمی بمحمد قبل جعفر

- 81 In the Name of Him Who is the Guardian over all who dwell on earth and in heaven!

81 بِسْمِ المِهیمن علی من فی الأرض و السّماء

- 82 O My Most Exalted Pen! Make mention of those who dwell in the kingdom of creation, that perchance this remembrance may draw them nigh unto a station which hath been recorded in the Book. This is not the day for tarrying and silence. It behooveth every soul to speak with wisdom and utterance concerning this Cause which hath been made manifest from the horizon of grace. O loved ones of God and His chosen ones! Harken unto the call from the direction of the luminous Spot. Verily, it giveth you glad tidings of that which hath been sent down in a Book inscribed by the Pen of God. Beware lest the doubts of men withhold you from the Truth. Forsake that which the people possess, then turn with radiant faces toward the horizon which was promised by the tongue of God. The proof hath been perfected, the bounty completed, and that which was hidden in the pavilion of glory hath been revealed. The heaven hath been cleft asunder, and the crimson Ark hath sailed upon the sea of grandeur by a command sent down from the heaven of Revelation. Thus hath the Tree spoken, the Cock crowed, and

82 ان یا قلبی الأعلى ان اذکر من فی ملکوت الانشاء لعلّ الذّکر یقرّبهم الی مقام کان فی الکتاب مذکوراً لیس الیوم یوم الوقوف و الصّمت ینبغی لكلّ انسان ان ینطق بالحکمة و البیان فی هذا الأمر الذّی کان من افق الفضل مشهوداً یا احبّاء الله واصفیائه ان استمعوا النّداء من شطر البقعة النّوراء انه یشترکم بما نزل فی کتاب کان من قلم الله مسطوراً ایاکم ان تمنعکم شبهات الخلق عن الحق دعوا ما عند النّاس ثمّ اقبلوا بوجوه نوراء الی افق کان بلسان الله موعوداً قد تمّت الحجّة و کملت النّعمة و ظهر ما کان فی سرادق العزّ مستوراً قد انفطرت السّماء و سرت السّفینة الحمراء علی بحر الکبریّاء بأمر کان من سماء الوحی منزولاً کذلک نطقّت السّدره و دلغ الدّیک و غنّت حمامة الأمر علی غصن کان باسم الله معروفاً انا

the Dove of the Cause warbled upon the branch known by the name of God. We counsel thee and the loved ones of God to remain steadfast in this Cause whereby the feet of the learned have slipped. Verily, thy Lord is witness unto what I say.

- 83 Indeed, the grace, favor, generosity and mercy of God have reached such a degree that none can adequately render thanks for them. Divine verses are being revealed night and day without cessation, and all are mirrors reflecting the bounty, generosity and loving-kindness of the Beloved of the worlds. This evanescent servant beseecheth God to aid His loved ones to perform such deeds as are worthy of this most exalted and most holy grace. Convey, on behalf of this evanescent one, sublime and glorious greetings to them who quaff the choice wine of inner meanings. Such blessing dependeth upon the favor of that Beloved One. God willing, may all drink cup after cup, draught after draught, and goblet after goblet from the choice wine of divine favor. Glory be upon thee and upon them, and upon everyone who hath spoken and doth speak, who hath stood and doth stand, and who hath walked and doth walk His straight path. Praise be to God, the Lord of the worlds.

- 84 Furthermore, some time ago wondrous and sublime Tablets were revealed specifically for the friends and loved ones in the land of K, and were sent with the Shaykh. Likewise, in these days several most holy and most exalted Tablets have been revealed from the heaven of the Divine Will specifically for Aqa Muhammad Husayn N and his two namesakes and Aqa Ghulam-'Ali - upon them be 96 [Baha'u'llah] - and were dispatched by post. God willing, may they attain unto them.

- 85 As for the Tablets that were previously requested for the friends in Qamsar and its surroundings, which were delayed - this delay was due to the delay in your letter. Now certain Tablets have been revealed from the heaven of favor, both with and without names, and will be sent in the next dispatch, as sending them in this dispatch would be contrary to wisdom. After their arrival, permission is granted for you to write the name of whomsoever you deem advisable, that all may attain to divine favor. The Command is in His hand. He ordaineth what He pleaseth for whomsoever He willeth, and confirmeth what He desireth for whomsoever He purposeth. He is the Almighty, the Glorious, the All-Praised.

TB#17d, JHT_S#153x

نوصیک و احبّاء الله بالاستقامة الكبرى على هذا الامر الذي به زلت اقدام العلماء ان ربك كان على ما اقول شهيدا انتهى

- 83 في الحقيقة فضل و عنایت و کرم و رحمت حق بمقامی است که احدی از عهدهء شکر آن بر نیاید در لیالی و ایام آیات الهی من غیر تعطیل نازل و جمیع مرایائی هستند حاکی از جود و کرم و شفقت محبوب عالمیان این خادم فانی از حق سائل و آمل است که اولیایش را موفق فرماید بر عملی که لایق این فضل امنع اقدس است از جانب این فانی خدمت شاربیان رحیق معانی تکبیر بدیع منبع منوط بعنایت آن محبوب است انشاء الله کل کأساً بعد کأس و غرفةً بعد غرفة و قدحاً بعد قدح از رحیق عنایت حق بیاشامند البهّاء علی جنابک و علی کلّ ناطق نطق و کلّ قائم قام و کلّ سالک سلک صراطه المستقیم و الحمد لله ربّ العالمین

- 84 عرض دیگر آنکه چندی قبل مخصوص دوستان و اولیای ارض ک الواح بدیعهء منیعه نازل مع جناب شیخ ارسال شد و همچنین این ایام چند لوح امنع اقدس که مخصوص جناب آقا محمد حسین نو و دوستی ایشان و جناب آقا غلامعلی علیهم ۶۶۹ [بهاء الله] از سماء مشیت نازل از طریق پوسته ارسال شد انشاء الله بآن فائز شوند

- 85 و اینکه از قبل قبل از برای دوستان قصر و اطراف آن الواح خواسته بودند و تعویق افتاد این نظر بتعویق نامهء آن محبوب بوده و حال بعضی الواح از سماء عنایت نازل با اسم و بی اسم در کرهء دیگر ارسال میشود چه که در این کره ارسال آن خارج از حکمت است بعد از وصول آن جناب بهر کس مصلحت دانند اذن عطا شد که اسم او را نوشته بدهند تا کل بعنایت الهی فائز گردند الامر پیده بقدر لمن یشاء ما یشاء و یتب لمن اراد ما یرید و هو المقتدر العزیز الحمید

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BH00147

To: Mulla Muhammad Qa'ini (Nabil-i-Akbar) et al.

Date: 1299-01-22 [1881-Dec-14]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Magnified is the All-Merciful Who hath, through His Most Exalted Word, attracted all who are in earth and heaven, and guided all through it on a Day wherein the foundations of the cities of names were shaken. He it is Who hath subdued all things through His Most Exalted Pen, and through it hath opened the door of reunion unto all who dwell in the kingdom of creation, and the Dove of the Cause hath warbled upon the branches of the Tree of Eternity. Exalted, exalted is He through Whose Name the world was illumined, and through Whom the feet of the peoples did slip - they who cast the path of God behind their backs and followed their vain desires. These are servants who went astray and led others astray until they pronounced judgment against Him Who created and fashioned them. Thus did their souls entice them. The servant and God's loved ones on earth bear witness that they failed in their duty towards God when the standard "He is the Truth" was hoisted in the most exalted station.
- 3 Exalted is He Who caused to flow from the tongue of His chosen ones the waters of knowledge and utterance. They are the lamps of guidance amongst mankind - servants whose praise every book hath voiced and every tongue hath mentioned. They are the standards of divine knowledge in the realm of possibility and the banners of utterance from the All-Merciful. Exalted, exalted is He Who created them, caused them to be known, gave them utterance, brought them nigh, and chose them to serve His Cause among His servants, enabled them to make mention of Him among His creation, and made them the hands of His Cause in His kingdom. Through them the cock crowed and the clouds proclaimed: "The Kingdom is God's, the Almighty, the Glorious, the All-Bountiful!"
- 4 Glory be to Thee, O Thou through Whose Name the pearls of divine knowledge appeared from the ocean of Thy mercy and the fragrance of the garment was diffused through Thy command and will! I beseech Thee by Thy Will which transformeth darkness into light and sorrow into joy, to send down from the heaven of Thy grace upon Thy chosen ones and Thy loved ones that which will draw them nigh unto Thee in all conditions and protect them from those who have denied the Beginning and
- 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 تَعَالَى الرَّحْمَنُ الَّذِي اجْتَذَبَ بِكَلِمَتِهِ الْعَلِيَا مِنْ فِي الْأَرْضِ وَالسَّمَاءِ وَهَدَى الْكَلَّ بِهَا فِي يَوْمٍ فِيهِ تَزْعُزِعُ بَنِيانَ مَدَائِنِ الْأَسْمَاءِ هُوَ الَّذِي يَخْفِ الْأَشْيَاءَ مِنْ قَلْبِهِ الْأَعْلَى وَبِهِ فَتَحَ بَابَ اللَّقَاءِ عَلَى مَنْ فِي مَلَكُوتِ الْإِنشَاءِ وَنَطَقَتْ حَمَامَةُ الْأَمْرِ عَلَى اغْصَانِ دُوْحَةِ الْبَقَاءِ تَعَالَى تَعَالَى مَنْ تَوَّجَ بِاسْمِهِ الْعَالَمَ وَزَلَّتْ بِهِ أَقْدَامُ الْأُمَمِ الَّذِينَ نَبَذُوا صِرَاطَ اللَّهِ عَنْ وِرَائِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ أَوْلَيْكَ عِبَادَ ضَلُّوا وَاضْلَوْا إِلَى أَنْ افْتَوَا عَلَى الَّذِي فَطَرَهُمْ وَخَلَقَهُمْ كَذَلِكَ سَوَّلَتْ لَهُمْ أَنْفُسُهُمْ أَنْ يَشْهَدُوا أَنَّ خَلْقَهُمْ وَأَوْلِيَاءَ اللَّهِ فِي الْأَرْضِ بِأَنَّهُمْ فَرَطُوا فِي جَنْبِ اللَّهِ إِذْ نَصَبَتْ رَايَةً هُوَ الْحَقُّ عَلَى أَعْلَى الْمَقَامِ وَ
- 3 تَعَالَى مَنْ أَجْرَى مِنْ لِسَانِ أَصْفِيَائِهِ فِرَاتَ الْعِلْمِ وَالْبَيَانَ أَنَّهُمْ سَرَجُ الْهُدَايَةِ بَيْنَ الْأَنَامِ أَوْلَيْكَ عِبَادَ نَطَقَ كُلُّ كِتَابٍ بِثَنَائِهِمْ وَكُلُّ لِسَانٍ بِذِكْرِهِمْ هُمُ الرُّبُوبَةُ الْعَرَفَانِ فِي الْإِمْكَانِ وَأَعْلَامُ الْبَيَانِ مَنْ لَدَى الرَّحْمَنِ تَعَالَى تَعَالَى مَنْ خَلَقَهُمْ وَعَرَّفَهُمْ وَأَنْطَقَهُمْ وَقَرَّبَهُمْ وَأَصْطَفَيْهِمْ لَخْدَمَةِ أَمْرِهِ بَيْنَ عِبَادِهِ وَأَنْطَقَهُمْ بِذِكْرِهِ بَيْنَ خَلْقِهِ وَجَعَلَهُمْ إِيَادِي أَمْرِهِ فِي مَمْلَكَتِهِ بِهِمْ دَلْعَ الدَّيْكِ وَصَاحَ السَّحَابِ الْمَلِكِ اللَّهُ الْمُقْتَدِرُ الْعَزِيزُ الْوَهَّابُ
- 4 سَيِّحَانِكَ يَا مَنْ بِاسْمِكَ ظَهَرَتْ لَأَيُّ الْعَرَفَانِ مِنْ عَمَّانٍ رَحِمَتِكَ وَهَاجَ عَرَفِ الْقَمِيصِ بِأَمْرِكَ وَإِرَادَتِكَ اسْتَثْلَكَ بِإِرَادَتِكَ الَّتِي تَبْدِلُ الظُّلُمَةَ بِالنُّورِ وَالْهَمُومَ بِالسَّرُورِ بِأَنْ تَنْزِلَ مِنْ سَمَاءِ فَضْلِكَ عَلَى أَصْفِيَائِكَ وَأَوْلِيَائِكَ مَا يَقْرَبُهُمُ إِلَيْكَ فِي كُلِّ الْأَحْوَالِ وَيَحْفَظُهُمْ عَنِ الَّذِينَ كَفَرُوا بِالْمَبْدِءِ وَالْمَالِ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ الْمُتَعَالَى

the End. There is no God but Thee, the Self-Sufficient, the Most Exalted.

- 5 My spirit be a sacrifice unto your steadfastness! The birds of your knowledge have caused Me to hear, from the atmosphere of your certitude, that whereby I perceived the fragrance of your sincerity and your steadfastness in the Cause of our Beloved and your Beloved. When the shrill voice of your pen attracted Me and your words delighted Me, I soared on the wings of longing until I attained the station of nearness and holiness and beauty. And when I was present, that which was in your letter was presented, whereupon the Tongue of Grandeur spoke that whereby the Balance was set up and the mountains were moved. His word, exalted be His glory:

- 6 In My Name that shineth forth from the horizon of utterance

- 7 O thou who drinkest the choice wine of My utterance and soarest in My atmosphere! Harken unto My call, for verily it draweth thee to My Kingdom and My dominion. By My life! The Word through whose breezes We quickened the kingdom of creation now lamenteth My sorrow and that which hath befallen Me at the hands of them that have violated My Covenant and Testament, and have chosen for themselves a loved one other than Me. Thus hath My tongue spoken that thou mayest know what hath befallen the Wronged One from the hosts of the oppressors. From every word of thy Lord hath flowed the living waters of proof and evidence, yet the people are in manifest doubt. The ocean of wisdom hath surged before all faces, yet most of the people remain heedless. Consider and remember when thou wert with Me and didst witness the waves of the ocean of thy Lord's utterance, the All-Knowing, the All-Informed.

- 8 Behold the people of the Bayan! They claim faith for themselves, yet deny Him Who revealed the Bayan from His inaccessible and glorious Kingdom. The world hath been illumined by the Sun of My most exalted Word, yet the people remain behind a thick veil. Verily the Word at times singeth and at times lamenteth - the former for what it containeth and the latter for what hath befallen it from them that have disbelieved in God, the Lord of all worlds. This is the Day whereof Adam gave tidings, and after him Noah, and after him Hud, until Muhammad, the Apostle of God, came with a perspicuous Book. We revealed unto Him the Furqan wherein mention was made of this All-Wise Remembrance, and We gave tidings unto all therein of this Day which is the Lord of all ages and centuries, from God, the Almighty, the All-Powerful. He gave tidings unto all of the Days of God and spoke in praise of

5 روحى لاستقامتكم الفداء قد اسمعتنى طيور عرفانكم من هواء ايقانكم ما وجدت منه عرف خلوصكم واستقامتكم على امر محبوبنا و محبوبكم فلما اجتذبتنى صرير قلمكم و سرنى بيانكم طرت بقوادم الاشتياق الى ان فزت مقام القرب و القدس و الجمال و لما حضرت عرضت ما فى كتابكم اذاً نطق لسان العظمة بما نصب به الميزان و مرتت به الجبال قوله عز كبريائه

6 بسمى المشرق من افق البيان

7 يا ايها الشارب كوثر بيانى و الطائر فى هوائى ان استمع ندائى انه يجذبك الى ملكوتى و جبروتى لعمري ان الكلمة التى احيينا من نفحاتها ملكوت الانشاء انها تتوح لحزنى و ما ورد على من الذين نقضوا عهدي و ميثاقى و اتخذوا لأنفسهم محبواً سوائى كذلك نطق لسانى لتطلع بما ورد على المظلوم من جنود الظالمين قد جرى من كل كلمة من كلمات ربك فرات الحجة و البرهان ولكن الناس فى ريب مبين قد ماج بحر الحكمة امام الوجوه و القوم اكثرهم من الغافلين ان انظر ثم اذكر اذ كنت معى و رأيت امواج بحر بيان ربك العليم الخبير

8 فانظر فى ملاء البيان انهم يدعون الايمان فى انفسهم وينكرون من انزل البيان من ملكوته الممتنع المنيع قد انار العالم من شمس كلمتى العليا ولكن القوم فى حجاب غليظ ان الكلمة مرة تغن و اخرى تتوح الاولى بما فيها و الاخرى بما عليها من الذين كفروا بالله رب العالمين هذا يوم بشر به الآدم و من بعده النوح و من بعده الهود الى ان اتى محمد رسول الله بكتاب مبين و انزلنا عليه الفرقان فى ذكر هذا الذكر الحكيم و بشرنا الكل فيه بهذا اليوم الذى كان سيد القرون و الأعصار من لدى الله المقتدر القدير انه بشر الكل بأيام الله و نطق بثناء هذا الظهور الذى اذا قام قام الناس لرب العالمين

this Revelation, whereat, when it appeareth, all mankind shall stand before the Lord of the worlds.

- 9 O thou who gazest upon My countenance! Do ears hear? Nay, by the life of thy Lord, the Speaking, the All-Seeing! Do eyes behold? Nay, by My sanctified and luminous Beauty! By God! Were anyone to hear the call of thy Most Glorious Lord from the Supreme Horizon and taste the sweetness of His utterance, he would soar on the wings of detachment in this atmosphere wherefrom the near ones hear: "There is no God but Me, the Most Exalted, the Most Great." Remind the people of thy Lord's most great signs, that perchance they may cast away what they possess, turning unto God, the Lord of the Day of Judgment. Blessed is he who hath spoken forth this Most Great Remembrance, and blessed the ear that hath heard the Call, and blessed the heart that hath turned unto God, the Mighty, the Praiseworthy. It behooveth thee to speak that whereby the birds of certitude may soar throughout all regions and cities. Thus doth He Who hath given thee to drink the choice wine of inner meanings command thee, in His Name, the Forgiving, the Bountiful. Convey My greetings unto My loved ones who have turned away from all else save Me and have held fast unto My Strong Cord. Glory be upon thee and upon them that have attained unto this glorious and wondrous station.

9 یا ایها الناظر الى وجهی هل الآذان تسمع لا وعمر ربک الناطق البصیر هل الأبصار تنظر لا وجمالی المقدّس المنیر لعمر الله لو یسمع احد نداء ربک الأبهی من الأفق الأعلى و یجد حلاوة بیانه لیطیر بقوادم الانقطاع فی هذا الهواء الذی یسمع منه المقربون انه لا اله الا انا العلیّ العظیم ذکر الناس بآیات ربک الکبری لعلّ یدعون ما عندهم مقبلین الى الله مالک يوم الدین طوبی لناطق نطق بهذا الذکر الأعظم ولسامع سمع النداء و لقلب اقبل الى الله العزیز الحمید لک ان تنطق بما تطیر به طیور الایقان فی الأفطار و الأمصار کذلک بأمرک من سقاک کوثر المعانی باسمه الغفور الکریم کبر من قبلی احبائی الذین اعرضوا عن سوائی و تمسکوا بحبل المتین البهاء علیک و علی من فاز بهذا المقام العزیز البدیع انتی

- 10 The Sun of Grace shineth with such brilliance that none need establish Its reality through proofs and evidences. Praise be to God! That Beloved One hath ever been and remains remembered in the Most Holy Presence and Supreme Horizon. The principal cause for the delay in writing this letter was thy movement and travels, as successive letters from thee and other friends gave news of movement and intention to travel. This evanescent servant beseecheth God, exalted be His glory, that He may enable him to occupy himself with His remembrance in his remaining days and to make up for what hath passed.

10 آفتاب فضل نه بشأنی روشن و منیر است که نفسی بنخواهد بدلائل و براهین او را ثابت نماید الحمد لله لا زال المحبوب در محضر انور و منظر اکبر مذکور بوده و هستند علت کلیه در تأخیر عریضه حرکت و سیر آنحضرت بوده چه که دستخطهای متوالیه آنحضرت و سایر دوستان از حرکت و اراده حرکت اخبار مینمود این خادم فانی از حق جل جلاله میطلبد که او را مؤید فرماید تا در باقی عمر بذكر مشغول باشد و بمافات قیام نماید

- 11 And concerning what thou didst write in thy last letter about the gathering of those who drink the choice wine of inner meanings in the house of Karbila'i 'Abdu'l-Baqi, upon him be the Glory of God, occupied in the remembrance of the Beloved of the worlds - blessed art thou and they, and those who have attained unto the knowledge of God, the Lord of what was and what shall be. This matter too was presented in the Most Holy and Exalted Presence. This is what the Tongue of the All-Merciful hath spoken in the Kingdom of Utterance. His word, exalted be His majesty:

11 و اینکه در دستخط آخر مرقوم فرموده بودند در منزل جناب کربلائی عبدالباقی علیه بهاء الله شاربان رحیق معانی جمع بودند و بذكر محبوب عالمیان مشغول هنیئاً لحضرتک و لهم وللذین فازوا بعرفان الله رب ما کان و ما یکون اینفقره هم در ساحت امنع اقدس عرض شد هذا ما نطق به لسان الرحمن فیملکوت البیان قوله عز کبریائه

- 12 In My Most Ancient and Most Great Name

12 بسمی الأقدم الأعظم

- 13 When the Sun of inner meanings dawned forth in the mirror of knowledge, the blessed word "I am the One manifest above all things" became manifest, and in every instance an utterance appeared and a word was witnessed. The Divine Cause has been and shall forever be all-encompassing, and ere long its effects shall be witnessed in the world. The degrees of that honored one's love, devotion and steadfastness are known and evident before the Wronged One. God willing, you shall bring to life the dead in the valley of heedlessness and ignorance with the Kawthar of the All-Merciful's utterance, that all may drink from the Euphrates of divine mercy and turn to the supreme horizon.
- 13 چون آفتاب آسمان معانی در مرآت علم تجلّی نمود کلمه مبارکه انا الظاهر فوق کلّ شیء ظاهر در هر کوه بیانی ظاهر و کلمه مشهود امر الهی میمن بوده و خواهد بود و عنقریب آثار آن در عالم مشاهده شود مراتب محبت و اقبال و استقامت آنجناب لدی المظلوم معلوم و واضحست انشاء الله از کوثر بیان رحمن مردگان وادی غفلت و نادانی را زنده نمائید تا کل از فرات رحمت رحمانی بیاشامند و باقی اعلی توجه نمایند
- 14 This is a Day the like of which hath never been. God willing, may those near and sincere ones succeed in deeds that are likewise without peer or likeness. Under all conditions, keep the friends fresh and verdant through the fragrances of the All-Merciful's raiment. I swear by the Life of the Beloved of creation that all the pens of the world and tongues of the nations fall short and are powerless to praise and extol this wondrous Day. That which was in the former Books hath now become manifest and evident. Say: By God, He hath appeared Who made the dawn as darkness and walked upon the borders of the earth. Be thou a cup-bearer among My servants, then give them to drink of the Kawthar of My loving-kindness and the choice wine of My bounty - at times in My Name, at others through My remembrance, and at times through My love, the Mighty, the Inaccessible. Ere long these days shall be rolled up, and most people shall find themselves in manifest loss. Strive that a handful of dust may attain everlasting life through the Salsabil of utterance. Today every soul is able to possess that which shall endure throughout the sovereignty of earth and heaven. Blessed are they who have attained unto this Day and recognized its Lord.
- 14 امروز روزیست که از برای او شبه و مثلی نبوده انشاء الله مقربین و مخلصین یاعلمای موفق شوند که آنهم از شبه و مثل مقدس باشد در جمیع احوال دوستان را از نفحات قیص رحمن تازه و خرم دار قسم بجان محبوب امکان که اقلام عالم و السن امم از وصف و ثنای این یوم بدیع عاجز و قاصر است آنچه در کتب قبل بود امروز ظاهر و هویدا قل تالله قد ظهر من جعل الفجر ظلاماً و مشی علی مشارف الأرض کن ساقياً بین عبادی ثم اشر بهم کوثر عنایتی و ریحیق فضلی مرّة باسمی و اخری بذکری و تارة بحجّی العزیز المنیع عنقریب این ایام منظوی شود و اکثر ناس خود را در خسران مبین مشاهده نمایند جهد نما تا مشتی تراب از سلسبیل بیان زندگی پاینده یابند امروز هر نفسی قادر است مالک شود چیزی را که بدوام ملک و ملکوت باقی و پاینده ماند طوبی از برای نفوسیکه بیوم فائز شدند و صاحب آنرا شناختند
- 15 Say: Where are the hosts and the parties, and where is he who turned away from the Lord of Lords? Where are the ranks and the banners, and where are the crowns and the thrones? Say: Where is the joy of Chosroes and the lamentation of the bereaved? Ask thou God to aid all to that which beseemeth His appearance and His days, and to assist them in His remembrance, His praise and the service of His Cause, the Mighty, the Great. Thou shouldst, through God's grace, speak that which will set the world ablaze and bestow the water of steadfastness at all times, that those on earth may be purified from the defilement of idle fancies and vain imaginings, and be adorned with the ornament of knowledge and certitude. He commandeth thee that which profiteth the servants. Thy Lord is verily the Ordainer, the All-Wise.
- 15 قل این الجنود و الأحزاب و این من اعرض عن ربّ الأرباب این الصفوف و الأعلام و این الأكالیل و الأعراس قل این فرح الکسری و نوح الثکلی فاسئل الله بأن یوفّق کلّ علی ما ینبغی لظهوره و آیامه و یؤیّدهم علی ذکره و ثنائه و خدمة امره العزیز العظیم باید بعنایت حقّ ناطق شوی بآنچه عالم را مشتعل نماید و در هر حین کوثر استقامت بخشد تا من علی الأرض از رجس ظنون و اوهام مطهر شوند و بطراز علم و یقین مزین گردند انه یأمرک بما ینتفع به العباد انّ ربّک هو الامر الحکیم اتمی

- 16 And likewise these exalted words were revealed from the Source of verses regarding Aqa 'Abdu'l-Baqi, upon him be the glory of God, whose house became a gathering place for the friends of God. His glory be exalted:
- 16 و همچنین اینکلمات عالیات از منزل آیات در باره جناب آقا عبدالباقی علیه بهاء الله که بیتشان محل اجتماع احبای الهی واقع شد نازل قوله عز کبریائه
- 17 In the Name of the Peerless Lord
- 17 بنام خداوند بیمانند
- 18 O 'Abdu'l-Baqi! Thou hast attained the presence of the All-Merciful, heard the divine call, and beheld the supreme horizon. I swear by the Sun of the heaven of God's Cause that this station is sanctified and exalted above the mention of all on earth. However, thou must preserve it in the name of the Friend and keep it hidden from the thieves and treacherous ones. O 'Abdu'l-Baqi! Forget not the counsels of the Wronged One. He counseleth all in that which profiteth them in this world and the next. Thy Lord is verily the All-Knowing, the All-Wise. He is with thee, hearing and seeing, and He is the All-Hearing, the All-Seeing. Blessed is the soul that today standeth firm in serving the Cause with wisdom, and blessed is the house from which the mention of God is raised. We make mention of those who gathered there and give them the glad-tidings of My loving-kindness and My mercy, which have preceded existence in both the seen and unseen realms. Blessed are their tongues for having uttered the praise of God, the Lord of all worlds, and their ears for having heard the mention of God, the Almighty, the All-Knowing, the All-Wise.
- 18 یا عبدالباقی در محضر رحمن حاضر شدی و ندای الهی را شنیدی و افق اعلی را مشاهده نمودی قسم بافتاب افق سماء امر الهی که اینقام از ذکر من علی الأرض مقدس و مبراست ولكن باید باسم دوست حفظش نمائی و از سارقین و خائنین مستور داری یا عبدالباقی وصایای مظلوم را فراموش مکن انه وصی الكل بما ینفعهم فی الدنيا والآخرة ان ربک هو العليم الحکیم انه معک یسمع ویری و هو السميع البصیر طوبی از برای نفسیکه الیوم بخدمت امر بحکمت قائمت و از برای بیتیکه ذکر الهی از او مرتفعست انا نذکر الذین اجتمعوا فیهاک و نبشرهم بعنایتی و رحمتی الّتی سبقت الوجود من الغیب و الشهود طوبی لألسنهم بما نطقت بثناء الله رب العالمین و لأذانهم بما سمعت ذکر الله المقتدر العليم الحکیم
- 19 O Nabil, O Muhammad! Upon thee be the Glory of God, the Single, the One! Glorify on My behalf the countenances of My loved ones whom thou hast mentioned in thy letter, convey to them My remembrance and praise, and remind them of My verses and that which hath been revealed from My Pen. Say: By God! This is He by Whose will the Mother Book was sent down, by the movement of Whose Pen the Supreme Pen was moved, and by Whose call the Call was raised from the Dawning-Place of Grandeur. Sovereignty belongeth unto Him Who speaketh the truth. Blessed is he who hath drunk from the cup of His utterance, and woe unto the heedless. Thus have We opened the gate of the Kingdom of utterance with My finger, and I am, verily, the Powerful, the Mighty.
- 19 یا نبیل یا محمد علیک بهاء الله الفرد الأحد کبر من قبلی علی وجوه احبائ الذین ذکرتم فی کتابک و بلغهم ذکری و ثنائی و ذکرهم بآیاتی و ما نزل من قلبی قل تالله هذا هو الذی بارادته نزل ام الكتاب و بحركة قلبه تحرك القلم الاعلی و بدائه ارفع النداء من مطلع الکبریاء الملک لمن ینطق بالحق طوبی لمن شرب من کأس بیانه و ویل للغافلین کذلک فتحنا باب ملکوت البیان باصبعی و انا المقتدر القدیر
- 20 By the life of God! If all who dwell on earth were to truly perceive the fragrance of but a single verse from the divine verses, all would turn to the Manifestation of the Cause, become detached from what they possess and turn unto what is with God.
- 20 لعمر الله اگر عرف یک آیه از آیات الهی را جمیع من علی الأرض فی الحقیقه بیابند کل بمطلع امر توجه نمایند و از ما عندهم غافل و به ما عند الله اقبال کنند انتهی
- 21 O thou beloved of My heart! The Kingdom of utterance is stirred by the divine utterance, yet the people are heedless,
- 21 یا محبوب قلبی ملکوت بیان از بیان الهی در اهتزاز ولكن ناس غافل بلکه پزمرده بل مرده از کوثر بقا که از قلم اعلی امام وجوه جاریست

may withered, nay dead. They have not partaken of nor received their portion from the Kawthar of immortality which floweth before all faces from the Supreme Pen. At one time this blessed word dawned from the horizon of utterance of the King of Oneness, addressing one of His names. Though the original divine utterance is not at hand, its purport is this: Beseech the exalted Truth that such fragrances may be diffused as would draw hearts and spirits to stations and bring to mind such realms that the mentions and conditions of this world would become to them a thing forgotten. The friends of God must attain to such a station that neither the might of the oppressors nor the signs of the Pharaohs - who in one instance are called the denying divines and in another the objectors among the people of the Bayan - should prevent them from the divine Kawthar. The greater the Cause, the greater its trials and tribulations. Yet today trials and tribulations are not visible, for the heaven of grace is raised high and the ocean of bounty is manifest. If from one direction the cups of trials and tribulations are witnessed, from another the Most Glorious Beauty with the white hand bestoweth the Kawthar of immortality. If croaking is raised, the pure wine is also flowing and circulating.

- 22 In one of the Tablets these words were revealed from the source of verses - His word, exalted be His majesty and might: Say: O friends of Truth! Be not saddened by the derision of the deniers and the denial of the objectors, for these matters have ever been and will ever be proof of the truth of the Truth, exalted be His glory. If ye should hear unseemly words from some ignorant, heedless, unknowing one, it mattereth not, for he and all that is with him shall soon return to nothingness, while ye today drink from the Kawthar of the utterance of the All-Merciful and hear the words "Ye are of Me." At this moment, one of the near angels circling round made supplication: "O my God, my Lord, my Goal, my Beloved, and Beloved of all in the heavens and earth! I beseech the ocean of Thy generosity and the sun of Thy grace that I may hear a hundred thousand curses, revilings and denunciations in Thy love, if but once this ear might be blessed with hearing the most sweet words 'Verily thou art of the people of Baha.'"

- 23 The generality of mankind dwelling upon the earth in this day have turned away from the Truth and remained bereft of their portion from the ocean of divine knowledge. They utter and continue to utter that which causeth the denizens of the Most Sublime Paradise, the Prophets and Messengers of God, to lament and bewail. This is not the first matter to have appeared in the realm of existence. The friends of God must, under all conditions, with utmost endeavor and steadfastness,

قسمت نبرده‌اند و نصیب برنداشته‌اند وقتی از اوقات اینکلمه مبارکه از افق بیان مالک احدیه ساطع و نازل مخاطباً لاسم من اسمائه اگرچه اصل بیان رحمن در نظر نیست ولكن مضمون آن آنکه از حق منبع مسئلت نما تا نفحات متضوع شود که عرف آن نفحات افنده و ارواح را بمقاماتی جذب نماید و عوالمی را بخاطر آرد که اذکار و شئون این عالم نزد او نسیاً منسیاً گردد باید اولیای حق بمقام و شأنی فائز شوند که شئون جبار و اشارات فراغه که در مقامی بعلای منکرین و در مقامی بمعرضین اهل بیان نامیده میشوند ایشانرا از کوثر الهی منع ننماید هرچه امر عظیم و بزرگست بلایا و محن او بزرگ ولكن امروز بلایا و محن دیده نمیشود چه که سماء فضل مرتفع است و بحر عنایت ظاهر اگر از جهتی کوثر بلایا و رزایا مشاهده شود از جهت اخری طلعه ابهی باید بیضا کوثر بقا عطا میفرماید اگر نعیق مرتفع است رحیق هم جاری و ساری

- 22 در یکی از الواح این بیانات از منزل آیات نازل قوله جلّ جلاله و عزّ اعزازه بگوای اولیای حقّ از شتمات معرضین و انکار منکرین محزون نباشید چه که این امور لمیزل و لایزال دلیل بر حقیقت حقّ جلّ جلاله بوده اگر از شخص نادان غافل جاهلی کلمه نالایقی اصغا نمائید باسی نبوده و نیست چه که او و آنچه با اوست عنقریب بفنا راجع و شما الیوم از کوثر بیان رحمن میآشامید و کلمه اتم منی اصغا مینمائید در این حین ملکی از ملائکه مقربین که طائف حول است عرض نمود یا الهی و سیدی و مقصودی و محبوبی و محبوب من فی السموات و الأرض از بحر جود و شمس فضل تو سائلم که صدهزار سب و طعن و لعن در محبت بشنوم و یکبار این گوش باصغای کلمه احلی آنک انت من اهل البهّاء فائز شود

- 23 انتی اکثر من علی الأرض الیوم از حقّ معرضند و از بحر آگاهی بنی نصیب گفته و میگویند آنچه را که اهل فردوس اعلی و نبیین و مرسلین از آن در نوحه و ندبه‌اند لیس هذا اول امر ظهر فی الامکان اولیای حقّ باید در کل احوال بکمال همت و استقامت بخدمت امر مشغول باشند جناب رومی علیه الرحمة میگوید

occupy themselves in service to the Cause. His Holiness Rumi – upon him be mercy – hath said: ‘The moon sheddeth forth its light while the dog howleth.’ It behooveth all to direct their gaze toward the betterment of the world and toward that which befitteth the station of man. Verily, whoso remaineth opposed to the command of God, He seizeth him and rendereth him manifest as one who hath never been, nor is, cognizant of consummate wisdom.

مه فشانند نور و سگ عوعو کند باید نظر جمیع
باصلاح عالم باشد و به ما ینبغی لخصرة الانسان
البتة نفسی که بقایش مخالف امر الله باشد او را
اخذ نموده و مینماید از حکمت بالغه کسی آگاه
نبوده و نیست

- 24 During this time, whilst the servant was engaged in penning this epistle, a command issued forth from the Supreme Source of the Cause, and after entering into the Most Holy and Inaccessible Sanctuary, the Tongue of Grandeur gave utterance to this blessed Word – exalted be His majesty – saying:

24 در این حین که بتحریر اینعریضه خادم مشغول بود
از مصدر اعلی امر حضور صادر و بعد از ورود
در ساحت امنع اقدس لسان عظمت باینکلمه
مبارکه ناطق قوله عز کبریائه

- 25 Write to Nabil, upon him be My glory and loving-kindness: Arise to serve the Cause of Truth through the power of Truth, the grace of Truth, and the might of Truth - arise with such steadfastness that the very essence of constancy shall be made to tremble thereby. With the fire of love set ablaze the hearts and souls of men, and with the light of knowledge illumine their countenances, that the hearts and souls of the sincere may be sanctified from all doubts, conditions and allusions, and that they may, detached and free, occupy themselves with His mention, His praise and the teaching of His Cause throughout His realms and domains.

25 بنویس بجناب نبیل علیه بهائی و عنایتی باسم حق
و عنایت حق و قدرت حق بر خدمت حق
قیام نما قیامیکه کینونت استقامت تهلل عن وراثه
از نار محبت افتده و قلوب را مشتعل نما و از
نور معرفت وجوه را منور دار تا افتده و قلوب
مخلصین از جمیع شبهات و شئونات و اشارات
مقدس شوند و فارغ و آزاد در ممالک و دیار
الهی بذکر و ثنا و تبلیغ امرش مشغول گردند

- 26 Say: O ye who thirst for the stream of flowing mercy, O ye who yearn for the surging ocean of attainment, O ye who await the presence of your Lord - for what day have ye reserved your eyes? For what hour have ye kept your hearts? And for what moment have ye preserved your tongues and ears? Today the eye proclaimeth at the highest pitch, “The Day is mine!” for the Goal of all existence hath spoken the words “Look, thou shalt behold Me.” The ear declareth, “By God, the time is my time!” for the Most Sweet Call hath been raised from the realm of grandeur. And the tongue in the kingdom of utterance proclaimeth “Verily, this Day is my Day!” A hundred thousand blessings rest upon him whom the conditions of the world and its changing hues have not withheld from the Essence of all essences, and whom perishable things have not debarred from the everlasting kingdom.

26 بگو ای تشنگان فرات رحمت جاری و ای
مشاققان بحر وصال مواج ای منتظران حضرت
مقصود ظاهر و آشکار چشم را از برای چه
روز نگاه داشته‌اید و قلب را از برای چه وقت
و لسان و آذان را از برای چه هنگام امروز
بصر باعلی الداء میگوید یوم یوم منست چه
که مقصود عالم بکلمه نظر ترانی ناطق گوش
میگوید تالله ان الوقت وقتی چه که ندای احلی
از شطر کبریا مرتفع است و لسان در ملکوت
بیان بان الیوم یومی متکلم صدهزار طوبی از
برای نفسیکه شئونات عالم و تلونات اعراض او
را از جوهر الجواهر منع ننود و اشیای فانیه او
را از ملکوت باقی بازداشت انتی

- 27 In that moment such verses were revealed from the Dayspring of Divine Revelation that, by God besides Whom there is none other God, this servant was struck with wonderment and amazement, and in truth found himself utterly powerless to utter a single word thereof. Unless the confirmations of God,

27 بیاناتی در آنحین از مطلع وحی الهی ظاهر که
والله الذی لا اله الا هو اینعید منصیق و متحیر
ماند و فی الحقیقه از اظهار کلمه‌ئی از آن خود را
عاجز مشاهده نمود اگر تأییدات حق جلّ جلاله
اعانت ننماید کجا اینعید قادر بر تحریر است و یا
لایق تحقیق استدعا آنکه آنحضرت و جمیع اولیا از

exalted be His glory, shall assist, how can this servant be capable of writing, or worthy of setting forth the truth? I beseech you and all the friends to supplicate God, exalted be His glory, to aid this servant in this most great and mighty service. Verily, He is the Helper of the world, and within His grasp lie the reins of all nations. There is none other God but Him, the Almighty, the All-Powerful.

- 28 A beloved and honored missive from his honor Samandar, upon him be the Glory of God, was sent to his honor Ism-i-Jud, upon him be the Glory of God, and he forwarded it to the Most Holy Court. All of it was presented, and answers to some passages descended from the heaven of grace, but will be sent at a later time. The Command is in His hands - He doeth what He willeth and ordaineth what He desireth, and He is the Mighty, the Praiseworthy. In truth, they have not fallen short in serving the Cause. God willing, may they be confirmed in all conditions. Their mention has been and continues to be made in the Most Holy Court. God willing, they shall attain the answer to the aforementioned missive. Blessed be he and his honor Nabil Ibn Nabil. This servant has always wished to be occupied with the praise and glorification of the friends of God, but finds no time and opportunity is lacking.

- 29 In every post, observe how correspondence and missives arrive from most directions. Many times this servant has felt utterly embarrassed due to lack of time. On one hand, occupied with writing divine verses in His presence, on another hand engaged in making copies thereof, and beyond that answering correspondence and letters which the friends write to this servant himself, and beyond these stages, by command some tablets are also sent in this evanescent one's handwriting. In all conditions I beseech confirmation from God, exalted be His glory, and seek enablement that whatever days remain may be spent in commanded services. Verily He is the Lord of enablement, there is no God but He, the Mighty, the Praiseworthy.

- 30 His honor, the esteemed Sarvar, his honor K.D., upon him be 966 [Baha'u'llah], has written a letter to this evanescent one and likewise sent a petition to the Most Holy Court. It was presented before the Throne. The Sun of favor rose and shone from the horizon of grace and the Tongue of Grandeur spoke this blessed word, His word exalted be His majesty:

- 31 In My Name, the Dawning from the Horizon of the World

- 32 O thou who art mentioned before the Wronged One! Thy call hath attained the hearing of the Lord of Names. God willing,

حقّ جلّ جلاله مسئلت نمایند که اینعبد را تأیید فرماید بر این خدمت اکبر اعظم آنه مؤید العالم و فی قبضته زمام الأمم لا اله الا هو المقتدر القدیر

28 مراسله‌ئی محبوب مکرم جناب سمندر علیه بهاء الله بجناب اسم جود علیه بهاء الله ارسال داشتند و ایشان بساحت اقدس فرستادند تمام آن عرض شد جواب بعضی از فقرات از سماء فضل نازل و لکن کوه بعد ارسال میشود الأمر بیده یفعل ما اراد و یحکم ما یرید و هو العزیز الحمید فی الحقیقه ایشان در خدمت امر کوتاهی ننموده اند انشاء الله در کل احوال مؤید باشند ذکرشان در ساحت اقدس بوده و هست انشاء الله بجواب مراسله مذکوره فائز میشوند هنیئاً له و لجناب نبیل ابن نبیل اینعبد در جمیع اوقات دوست داشته و دارد که بذکر و ثنای اولیای حق مشغول شود و لکن وقت نمییابد و فرصت مفقود است

29 در هر پوسته ملاحظه فرمائید از اکثر جهات عرایض و مراسلات میرسد بسیار شده که اینعبد از عدم فرصت کمال نجلت را حاصل نموده از یکجهت بتحریر آیات الهی در حضور مشغول از جهت دیگر باخذ سواد آن متوجه و از آن گذشته جواب مراسلات و دستخطهای که بخود اینعبد آقایان مرقوم میدارند و از اینتراتب گذشته حسب الامر بعضی از الواح هم بخط اینفانی ارسال میشود در جمیع احوال از حقّ جلّ جلاله تأیید میطلبم و توفیق میخواهم که آنچه از ایام باقی مانده بخدمات مأموره بگذرد آنه ولی التوفیق لا اله الا هو العزیز الحمید

30 دستخطی جناب سرور مکرم جناب کد علیه ۹۶۶ [بهاء الله] باینفانی مرقوم داشته اند و همچنین عریضه‌ئی بساحت اقدس ارسال نموده اند تلقاء عرش عرض شد شمس عنایت از افق فضل مشرق و لائح و لسان عظمت باینکله مبارکه ناطق قوله عزّ اجلاله

31 بسمی المشرق من افق العالم

through divine grace thou shalt in all nights and days be engaged in the remembrance of God and arise to serve the Cause. This wondrous Day is attributed to Him. Behold what the All-Merciful hath revealed in the Qur'an: "The Kingdom on that day shall be God's." Verily the Balance walketh and saith: "I am the All-Knowing Discerner," and the Path proclaimeth: "His Straight Path hath appeared," and the Self-Subsisting calleth out with the most exalted call: "The Promised One hath come and people have arisen for the Lord of the worlds." Blessed is he who hath recognized and heard and turned and found the fragrance of the All-Merciful's utterance when He came with manifest sovereignty. Remember My loved ones on My behalf and give them the glad tidings of My mention and My mercy and My favor and convey to them My glorious and wondrous greetings. Say: In all books before and after, this Day hath been named the Day of God, yet the manifestations of idle fancies and daysprings of vain imaginings are heedless and veiled therefrom, and like earthworms are cast down and occupied in the clay of ignorance. God willing, may the people of Baha appear with such an adorning as befitteeth this mighty Cause. Thus have We mentioned thee before and at this time and We shall mention thee hereafter with a tablet from which shineth the sun of thy Lord's tender mercy, the Kind, the Generous. End.

33 This evanescent servant too shall, God willing, submit an answer to their letter.

34 And this is what was revealed from the Dawning Place of verses for him who was named Muhammad-Javad on the Day of the Call, His word exalted be His grandeur:

35 He is the Most Ancient, the Most Great

36 This is the Day whereon all atoms cry out: "The Kingdom belongeth to the Revealer of verses," while the Spirit proclaimeth from the Divine Throne: "Greatness belongeth to God, the Lord of lords." Blessed art thou and those whose heads are adorned with the crowns of their Lord's favor, the Lord of Return. Days and nights shall pass away, but there shall endure for thee that which hath been sent down from this Pen, before which all pens bow down when it moveth. Rejoice thou in My remembrance of thee, for it cannot be equaled by the treasures of kings nor by the wealth of merchants. We counsel thee and them that have believed in that whereby the Cause of God, the Cleaver of Dawn, may be exalted. We make mention of My handmaidens who have circled round the will of their Lord, the Lord of Necks. And We make mention of thy wife, from whom We have inhaled the fragrance of steadfastness in

32 يا أيها المذكور لدى المظلوم ندايت باصغاي مالك اسماء فائز انشاء الله بعنايت حق در جميع ليالى و ايام بذكر الله مشغول باشي و بر خدمت امر قائم اين يوم بديع منسوب باوست فانظر ما انزله الرحمن في الفرقان الملك يومئذ الله ان الميزان يمشي و يقول انا المميز العليم و الصراط ينادي قد ظهر صراطه المستقيم و القيوم ينادي بأعلى النداء قد اتى المعلوم و قام الناس لرب العالمين طوبى لمن عرف و سمع و اقبل و وجد عرف بيان الرحمن اذ اتى بسلطان مبين ذكر من قبلي احبائي و بشرهم بذكرى و رحمتي و عنايتي و بلغهم تكبيرى العزيز البديع بگو در جميع كتب قبل و بعد اين يوم بيوم الله ناميده شده ولكن مظاهر ظنون و مطالع اوهام از او غافل و محجوبند و بمثابة خراطين در طين جهل مطروح و مشغول انشاء الله اهل بها بطرازي ظاهر شوند كه لائق و قابل اين امر عظيم باشد كذلك ذكرناك من قبل و في هذا الحين و نذكرك من بعد بلوح تلوح منه شمس عناية ربك المشفق الكريم انتهى

33 اينعيد فانهم انشاء الله جواب دستخط ايشان را معروض ميدارد

34 و هذا ما نزل من مطلع الآيات لمن سمى بمحمد قبل جواد في يوم التناد قوله عز كبريائه

35 هو الأقدم الأعظم

36 هذا يوم فيه تنادى الذرات الملك لمنزل الآيات و ينادى الروح من شطر العرش العظمة لله رب الأرباب طوبى لك و للذين تزيت رؤوسهم بأكاليل عناية ربهم مالك المآب ستمضى الأيام و الليالى و يبقى لك ما نزل من هذا القلم الذى اذا تحرك سجدت له الأقلام ان افرح بذكرى اياك انه لا تعادله خزان الملوك و لا ثروة التجار انا نوصيك و الذين آمنوا بما يرتفع به امر الله فائق الأصباح و نذكر امانئ فيهاك اللأئى طفن حول ارادة ربهم مالك الرقاب و نذكر ضلعتك التى وجدنا منها عرف الاستقامة على هذا الأمر الذى اذا ظهر نكتت اليهود و نكست الأعلام طوبى

this Cause - the Cause at whose appearance covenants were breached and standards reversed. Blessed is she, and again blessed is she. We testify that she hath attained unto that which most of the servants have been debarred from.

لها ثم طوبى لها نشهد أنها فازت بما منع عنه أكثر العباد

- 37 O Ahmad! The One, the Single, remembereth thee as He walketh upon the most exalted station. Say: O concourse of the dead! Arise, then hearken unto that which the Speaker of the Mount uttereth on the Sinai of Revelation through this Name, at which the Evil One hath lamented and the mountains have crumbled. Let not the affairs of the world grieve thee. Turn thy face toward the All-Bountiful and say: Ordain for me that which profiteth me, O Thou in Whose grasp are the reins of all created things. Thou art He Who directeth the world with the finger of Thy will, and Who holdeth the bridle of governance with Thy other finger. Verily Thou art the Almighty, the Powerful, the All-Giving. The glory be upon thee and upon thy father and mother, and upon those who are with you among the loved ones of God, the Lord of creation.

37 يا احمد يذكرک الفرد الأحد اذ يمشی على اعلی المقام قل یا معشر الأموات قوموا ثم استمعوا ما نطق به مکلم الطور على سیناء الظهور بهذا الاسم الذی به ناح الطاغوت و نسفت الجبال آیاک ان تحزنک شئون الدنیا ول وجهک شطر الکریم و قل قدر لی ما ینفعنی یا من فی قبضتک زمام الکائنات انت الذی تدیر العالم باصبع ارادتک و ملکک ناصیة السیاسة باصبعک الآخر انک انت المقدر العزیز الوهاب البهاء علیک و علی ابیک و امک و علی الذین معکم من احباء الله مالک الایجاد انتهى

- 38 Wondrous and sublime verses have been revealed from the Divine Tongue for all the friends in that land. The river of mercy floweth. This drop is not capable of enumerating. Would that the people of the world might know! Would that they might hear! Would that they might be fair!

38 مخصوص جميع دوستان آن ارض آیات بدیعہ منیعہ از لسان الهی جاری و نازل فرات رحمت جاری ایقظره قادر بر احصائه یا لیت اهل العالم یعلمون و یا لیت یسمعون و یا لیت ینصفون

- 39 And at the end of the utterances of the King of Names and Attributes, these exalted words were revealed especially for Jinab-i-Fayd'u'llah, upon him be the Glory of God. His word, exalted be His grandeur:

39 و در آخر بیانات سلطان اسماء و صفات اینکلمات عالیات مخصوص جناب فیض الله علیه بهاء الله نازل قوله عز کبریائه

- 40 In My Name, the Manifest, the All-Knowing

40 بسمی المبین الخبیر

- 41 O Fayd'u'llah! The Tongue of Grace declareth: The cloud of mercy is raised up and the rains of generosity pour forth from the clouds of bounty. Blessed is the state of one who is not deprived today of the outpouring of the True Bestower of Grace. God willing, may hearts become connected to the divine ocean of joy so that they may be freed and liberated from the troubles and sorrows of the world. Thou hast drunk from the cup of the All-Merciful's utterance time and again. God willing, mayest thou be aided to preserve this most exalted station. That which is incumbent upon all today is that they expend the utmost effort and endeavor in attaining the good-pleasure of God, that they may achieve this greatest bounty and mighty gift. And this station cannot be attained except through complete effacement in the will and desire of God. God willing, may all be successful in submission and contentment, and be thankful for what God hath commanded. Convey greetings

41 یا فیض الله لسان فضل میفرماید ابر رحمت مرتفع و از سحاب عنایت امطار مکرمت جاری نیکوست حال نفسیکه امروز از فیض فیاض حقیقی محروم نماند انشاء الله قلوب بدریای فرح الهی متصل شود تا از کدورات و احزان عالم فارغ و آزاد گردد از کأس بیان رحمن مرّة بعد مرّة آشامیدی انشاء الله بر حفظ این مقام اعلی مؤید باشی آنچه بر کلّ الیوم لازم و واجب آنکه کمال جدّ و جهد را در تحصیل رضای الهی مصروف دارند تا باین نعمت کبری و عطیّه عظمی فائز شوند و این مقام حاصل نشود مگر بفنای محض در اراده و مشیت حق انشاء الله کل بتسلم و رضا موفق شوند و بما امره الله شاکر دوستان آن ارض را از قبل مظلوم تکبیر برسان نیکوست حال نفسیکه بذکرش فائز شد و

from the Wronged One to the friends of that land. How excellent is the state of one who hath attained to His mention and hath arisen to serve Him. The command is in His hand - He giveth and withholdeth, and He is the Almighty, the Powerful.

بر خدمتش قیام نمود الامر بیده یعطی و یمنع و
هو المقتدر القدير انتهى

- 42 Concerning your mention that you had sent detailed missives containing exhortations and counsels to the friends of God in the land of Kha - this was submitted to the Most Holy Court. Thus did the tongue of the All-Merciful speak forth in the Kingdom of Utterance - exalted be His majesty: "Well is it that he has acted. God willing, they should at all times be bearers of glad tidings from the presence of the Truth. The people of the earth need educators and likewise expounders, that all may, in this spiritual morn, partake of the wine of divine love and attain unto that which God has desired for them. Blessed are the people of Kha, who have cast away vain desire and held fast unto the Lord of all mankind. We give them the glad tidings of God's grace and mercy, and draw them nigh unto a station that hath been recorded by the Pen of God. Convey My greetings unto their faces and remind them of My days that were promised in the Tablets. Their mention hath flowed from My Most Exalted Pen - to this testifies the Mother Book, which speaketh in the Most Great Prison amidst the nations that which shall assist them in a Cause that hath been inscribed in the Book. God willing, may all attain to divine bounties."

42 و اینکه مرقوم داشته بودید بدوستان الهی در
ارض خاء مراسلات مفصله که حاوی مواعظ
و نصایح بود فرستادید این تفصیل در ساحت
اقدس عرض شد هذا ما نطق به لسان الرحمن
فیملکوت الیابان قوله عزّ اجلاله نعم ما عمل
انشاءالله باید در جمیع اوقات من لدی الحق مبشر
باشند اهل ارض را مربی لازم و همچنین مبین
تا کل در این صباح روحانی از صهبای محبت
الهی بنوشند و به ما اراد الله لهم فائز گردند
طوبی لأهل خاء الذين نبذوا الهوى و تمسكوا
بمولى الوری انا نبشرهم بفضل الله و رحمته و
نقربهم الى مقام كان من قلم الله مذکورا کبر من
قبلی علی وجوههم و ذکرهم بآیامی الی کانت فی
الألواح موعودا قد جرى ذکرهم من قلبی الأعلى
یشهد بذلك امّ الکتاب الذی ینطق فی السّجن
الأعظم بین الأمم بما یؤیدهم علی امر کان فی
الکتاب مسطورا انشاءالله کل بعنايت الهی فائز
باشند انتهى

- 43 And concerning what you wrote about that known person, it was submitted, whereupon He said: "We have protected him and his brother on numerous occasions. Thy Lord is verily the All-Bountiful, the Protector, the Generous. We have ordained for them the good of this world and the next. He is verily the Almighty, the Powerful. God willing, may they attain on this divine Day to that which shall deliver them from the troubles of the world. Beseech God - glorified be His majesty - that they may be aided to preserve that which hath been bestowed upon them. Verily thy Lord speaketh the truth, and He is the All-Knowing, the All-Informed. There shall appear from them that whereby their mention shall endure throughout the kingdom of earth and heaven. This beseemeth today those who have turned unto the One, the All-Wise. The glory be upon him and upon those with him who have turned unto My luminous horizon." This evanescent servant beseecheth God - glorified be His majesty - to aid His loved ones in that which befitteth His divine Day.

43 و آنچه از شخص معروف مرقوم داشتید عرض
شد فرمودند انا حفظناه و احاه فی مواقع عديدة
انّ ربک هو الفضال الحافظ الکریم و کتبنا
لهما خیر الدنیا و الآخرة انه هو المقتدر القدير
انشاءالله در یوم الهی فائز شوند بآنچه که ایشانرا
از کدورات عالم نجات بخشد از حقّ جلّ جلاله
بطلبید که مؤید شوند بر حفظ آنچه بایشان عطا
شده انّ ربک ینطق بالحقّ و هو العلم الخیر
و یظهر منهما ما یبقی به ذکرهما بدوام الملک و
الملکوت هذا ما ینبغی الیوم لمن اقبل الى الفرد
الحکیم البهاء علیه و علی من معه من الذين اقبلوا
الى افق المنیر انتهى اینبعد فانی از حقّ جلّ جلاله
مستثنت مینماید که اولیای خود را مؤید فرماید
بر آنچه سزاوار یوم الهی است

44 عرض دیگر آنکه مخصوص نفوس مجتمعه در
بیت جناب کربلائی عبدالباقی علیه بهاء الله که

- 44 Another submission: Concerning what you wrote specifically about those souls gathered in the house of Karbala'i 'Abdu'l-Baqi - upon him be the glory of God - wondrous and exalted verses have been revealed from the heaven of divine Will. God willing, may all attain unto them.
- 45 However, at the end of the letter you had mentioned Aqa Muhammad-'Ali - upon him be the glory of God - from the land of Sh. After submission to the Most Holy Court, the Sun of Utterance shone forth in the form of these sublime words - exalted and glorified be His utterance
- 46 He is the Manifest and the Hidden
- 47 Verily We make mention of him who hath desired to make mention of his Lord, and We bid him to that which beseemeth the days of God, the Self-Subsisting, the All-Compelling. In the night seasons the scratching of My Most Exalted Pen is raised up, and in the daytime the tongue of My grandeur doth speak: "There is none other God but Me, the Truth, the Knower of things unseen." Every hour beareth witness to My remembrance, and every moment declareth that the Call hath not ceased from the direction of the Lord of Names. At times He maketh mention through His Pen, at times through His tongue, and at times through His heart, sanctified from all that was and shall be. Rejoice, O Muhammad-Qabli-'Ali, in My remembrance of thee, My loving-kindness towards thee, and My turning unto thee from My praiseworthy station. From this station We send Our greetings unto the faces of My loved ones in thy land, that they may rejoice in these greetings through which the fragrance of God's loving-kindness hath been wafted in the seen and unseen realms. The glory shining forth from the horizon of eternity be upon them from God, the Lord of existence.
- 48 This servant's humble petition at the end of this letter is that you convey the greetings of this lowly and submissive servant to all the friends of that land and to those masters who have drunk from the Kawthar of the utterance of the All-Merciful and who are gazing toward the Most Exalted Horizon. God willing, may all be blessed with the outpourings of His Grace, the All-Bountiful, and remain steadfast in His service. The Glory be upon you and upon them and upon those who have testified to that which God, the Lord of the worlds, hath testified.
- 49 The servant 22 Muharram 1299

مرقوم داشتید آیات بدیعہ منیعہ از سماء مشیت
الهی نازل انشاء الله جمیع بان فائز شوند

45 ولكن در آخر دستخط ذکر جناب آقا محمد علی
علیه بہاء الله از ارض اش فرمودہ بودید بعد از
عرض در ساحت اقدس شمس بیان بصورت
اینکلمات عالیات تجلی فرمود قوله جل و عز

46 هو الظاهر المستور

47 انا نذكر من اراد ذكر ربّه و نامره بما ينبغي لأيام
الله المهيمين القيوم في الليالي يرتفع صرير قلبي
الأعلى و في الأيام ينطق لسان عظمتي انه لا
اله الا انا الحق علام الغيوب كل الساعات يشهد
بذكرى و كل الأوان يقول ما انقطع النداء من
شطر مالک الأسماء يذكر طورا بقلبه وتارة بلسانه
و مرّة بقلبه المقدس عما كان و ما يكون ان افرح
يا محمد قبل علي بذكرى اياك و عنایتی لك و
اقبالی اليك من مقامی المحمود نكبّر من هذا المقام
على وجوه احبائي في ارضك ليفرحوا بهذا التكبير
الذي به تضيّع عرف عناية الله في الغيب والشهود
البهاء المشرق من افق البقاء عليهم من لدى الله
مالك الوجود انتهى

48 عرض اینفانی در آخر عریضه آنکه جمیع
دوستان آن ارض و آقایان را که از کوثر
بیان رحمن آشامیده اند و باقی اعلی ناظرند تکبیر
عبد خاضع خاشع ابلاغ فرمائید انشاء الله کل
بفیوضات حضرت فیاض فائز باشند و بر
خدمتمش قائم البهاء علی حضرتک و علیهم و علی
الذین شهدوا بما شهد الله رب العالمین

49 خادام فی ۲۲ محرم سنه ۱۲۹۹

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BH00186

To: Aqa Muhammad Hasan, Ayn Ta (Yazd)

Date: 1299-01-22 [1881-Dec-14]

- 1 In the month of Muharram of the year 99 1 فی محرم سنه ۹۹
- 2 O Muhammad-Hasan-i-'Attar, may the Glory of God rest upon him. Consider thou this. 2 یا جناب آقا محمد حسن عطار علیه بهاء الله
ملاحظه فرماید
- 3 In the Name of our Most Great, Most Holy, Most Exalted, Most Glorious Lord 3 بسم ربنا الأعظم الأقدس العلیّ الأبهی
- 4 All praise, sanctified beyond mention, allusion, word and meaning, befiteth the most holy and most exalted court of the Beloved One Who, through a single effulgence shed from the Sun of His firm utterance, illumined the horizons and caused every faltering tongue to speak with surpassing eloquence. He it is through Whose will the education of the world hath ever been sustained, and by Whose decree the quickening of nations hath been and shall forever be accomplished. All the atoms of the universe are moved to exultation and joy by the fragrance of His manifestation. Blessed is the servant whom neither the doubts of the veiled ones prevented from his goal, nor the intimations of the followers of the Bayan kept back from the Beloved of the worlds. A handful of dust, unworthy of mention, have laid claim to existence, and souls who know neither beginning nor end have, through their pretensions to knowledge, become the cause of misguidance. We beseech God, exalted be His glory, to sanctify and detach the people of Baha from all else but Him, that the Pharaohs of the world and the tyrants among the nations may find themselves agitated and unsettled before their steadfastness. The Pharaohs and tyrants referred to here signify, in one sense, the people of the Bayan, who through their vain imaginings have deprived themselves of the manifest Sovereign and the Lord, the Self-Subsisting. I swear by the Sun of the horizon of divine favor that such wickedness and heedlessness as shown by these souls hath never been witnessed. We pray God to confirm all in turning unto Him and in steadfastness in His Cause. Verily, He is the Protector of all who are in the heavens and on earth. Praise be to God, the Lord of all worlds. 4 حمد مقدّس از ذکر و اشاره و لفظ و معنی
ساحت امنع اقدس حضرت محبوبی را لایق
و سزااست که بیک تجلّی که از شمس کلمه
محکمه اش اشراق نمود آفاق را منور ساخت و
السن کلّیه را باحسن بیان ناطق فرمود اوست
که تربیت عالم باراده اش معلق بوده و هست
و احیای امم بمشیتش منوط بوده و خواهد
بود جمیع ذرات عالم از عرف ظهور در نغمه و
سرور مبارک بنده ای که شبهات اهل حجاب او
را از مقصود منع ننمود و اشارات اهل بیان او
را از محبوب عالمیان بازداشت مشتی خاک که
قابل ذکر نبوده دعوی هستی نموده اند و نفسیه که
از اول و آخر یخبر یادعای آگاهی سبب گمراهی
شده اند از حق جلّ جلاله سائل و آمل که اهل
بها را از ماسواه مقدّس و منزّه دارد بشأنی که
فراعنه عالم و جبایره امم در نزد استقامتشان
خود را متزلزل و مضطرب مشاهده نمایند و
مقصود از جبایره و فراعنه در یک مقام اهل
بیانند که بموهوم از سلطان معلوم و حضرت
قیوم خود را محروم نموده اند قسم بافتاب افق
عنایت الهی که تا حال بشقاوت و غفلت آن
نفوس دیده نشده باری انشاء الله حقّ کلّ را
مؤید فرماید بر اقبال و استقامت آنه ولی من فی
السموات و الأرضین و الحمد لله ربّ العالمین
- 5 Glory be unto Thee, O my God! Thou seest Thy loved ones beneath the talons of Thy enemies, and Thy chosen ones in the grasp of the transgressors among Thy creatures. O Lord! Do Thou protect them through the hosts of the unseen, whereby Thou didst protect Thy Prophets, Thy Messengers and Thy 5 سبحانک یا الهی تری احبائک تحت محالِب
اعدائک و اصفیائک بین ایادی طغاة خلقک
ای ربّ فاحفظهم بجنود الغیب الذین بهم
حفظت انبیائک و رسلک و سفرائک ای ربّ
نور وجوههم بأنوار وجهک و قلوبهم بتجلّیات

Chosen Ones. O Lord! Illumine their faces with the light of Thy countenance and their hearts with the effulgences of the suns of Thy knowledge. O Lord! They are Thy servants and Thy creation who have turned unto Thee and have voiced Thy praise on a Day whereon all have turned away from Thy beauty. O Lord! Aid them to be steadfast in Thy Cause and draw them ever closer unto Thee in all conditions. This servant knoweth with certain and perfect certitude that there is no blessing in the kingdom more excellent than nearness unto Thee, and no gift greater than Thy good-pleasure. I beseech Thee to illumine our faces from the Sun of Thy grace and to ordain for us through Thy Pen of Decree that which beseemeth Thy glory and majesty. There is none other God but Thee, the Almighty, the All-Knowing.

شموس معرفتک ای ربّ هم عبادک و خلقک
قد اقبلوا الیک و نطقوا بشائک فی يوم فيه
اعرض الکّل عن جمالك ای ربّ ایدهم علی
الاستقامة علی امرک و قربهم فی کلّ الأحوال
الیک انّ الخدام یعلم بعلم یقین و حقّ یقین لا
نعمة فی الملک افضل من قربک و لا عطیة
اعظم من رضائک اسألك بأن تنور وجوهنا
من شمس فضلک و تقدّر لنا من قلم التقدير ما
ینبغی لعزّک و جلالک لا اله الا انت المقتدر
العلیم

- 6 And further: thy letter was received, and from it wafted the sweet savors of certitude. Praise be to God that they are speaking His praise and are the recipients of His grace, for were it not for His prevenient grace, who would be capable of turning unto Him and recognizing Him? His is the praise that transcendeth the praise of the sincere ones and the pens of all that was and shall be. After perusal, it ascended and attained the presence of the Lord of the seen and the unseen. Then, after permission was granted, thy letter was presented, and this is what the Tongue of Grandeur spoke in reply, exalted be His glory:

6 و بعد مکتوب آنجناب رسید و نفحات ایقان از او
متضوّع بود الحمد لله که بذکر و ثنای حق ناطقند
و بعنائیش فائز چه اگر عنایت سبقت نگیرد که
قادر است بر اقبال و عرفان له الحمد حمداً تعجز
عنه المخلصون و اقلام ما کان و ما یکون و بعد
از اطلاع قصد صعود نمود و بساحت مالک
غیب و شهود فائز گشت و بعد از اذن نامه
آنجناب عرض شد هذا ما نطق به لسان العظمة
فی الجواب قوله جلّ کبریاؤه

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

7 هو الذّاکر العلیم

- 8 O Hasan! Thou hast witnessed the effulgence of the light of My countenance and attained unto the outpourings of the ocean of Mine utterance. Give thanks unto thy Lord for this manifest favor. We have remembered thee and revealed for thee that which solaceth the eyes of them that are nigh. Say: Glory be unto Thee, O Thou in Whose grasp are the reins of all who are in the heavens and the earth! I beseech Thee by the light of Thy countenance, whereby the horizon of the heaven of meanings and utterance was illumined, and by the fire of Thy Tree, whereby all in creation were set aflame, to aid me in serving Thee in this Day which hath been mentioned in Thy Books and whereof Thou didst give glad-tidings unto all through the tongue of Thy Messengers. O my Lord! Thou art He at Whose call all things have called out, and by Whose Word all in the kingdom of creation were attracted. I beseech Thee by the sovereignty of Thy names and by the treasures of Thy knowledge, O Creator of the heaven, to assist Thy servants in celebrating Thy remembrance and praise, and in standing firm in this Cause whereby the hearts of those who denied Thee and Thy signs were thrown into turmoil. O my Lord! Every

8 یا حسن قد رأیت اشراقات انوار وجهی و فزت
برشحات بحر بیانی ان اشکر ربّک بهذا الفضل
المبین انا ذکرناک و انزلنا لک ما قرّت به
اعین المقربین قل سبحانک یا من فی قبضتک
زمام من فی السموات و الأرض اسألك
بنور وجهک الذی به انار افق سماء المعانی
و البیان و بنار سدرتک الّتی بها اشتعل من
فی الامکان بأن تؤیّدنی علی خدمتک فی هذا
اليوم الذی کان مذکوراً فی کتبک و بشرت
الکّل به بلسان رسلک ای ربّ انت الذی
بندائک نادت الاشیاء و بکلمتک انجذب من
فی ملکوت الانشاء اسألك بسلطان الاسماء و
بخزائن علمک یا فاطر السماء بأن توفّق عبادک
علی ذکرک و ثنائک و علی الاستقامة علی هذا
الأمر الذی به اضطربت افئدة الذین کفروا
بک و بآیاتک ای ربّ قد شهد کلّ ذی لسان
بفضلک و رحمتک و کلّ ذی بیان بحدوک و

tongue hath testified to Thy grace and mercy, and every voice to Thy generosity and favors. There is none other God but Thee, the Bestower, the Bountiful.

الطافك لا اله الا انت المعطي الكريم انتى لله
الحمد

- 9 Praise be to God! That honored one hath, through the grace of God, exalted be His glory, attained. He hath drunk from the Kawthar of reunion and partaken of the ocean of meeting. We beseech the Source of bounty and the Dawning-Place of generosity to ordain from the Most Exalted Pen, for all the friends, the reward of attainment and meeting. Verily, He is the One with power over whatsoever He willeth, and He is the Kind, the Bountiful.

9 آنجناب بعنايت حق جلّ جلاله فائزند از کوثر وصال آشامیدند و از بحر لقا قسمت بردند از منبع جود و مطلع کرم سائل و آمل که از برای جمیع دوستان از قلم اعلیٰ اجر وصال و لقا مقدر فرماید آنه هو المقتدر علی ما یشاء و هو المشفق الکرم

- 10 And concerning what was written about Aqa Abu'l-Qasim, upon him be the Glory of God, it was presented before the Most Holy and Most Exalted Presence. A wondrous and sublime Tablet was specifically revealed for him and sent in the handwriting of this servant. God willing, may he drink from the oceans of inner meanings concealed within the divine words and hear with delight and satisfaction from the true Holy Spirit. For He hath said that among the distinctive features of this Most Great Revelation is that whenever any soul attaineth unto a word of the divine words, or a tablet from the tablets, or any of the bounties, the Holy Spirit proclaimeth in the highest voice in the Kingdom of the Unseen "May it be pleasant and wholesome!" Blessed is the soul that hath attained, the eye that hath seen, and the ear that hath heard. His word, exalted be His grandeur:

10 و اینکه در باره جناب آقا ابوالقاسم علیه بهاء الله نوشته بودند در ساحت امع اقدس عرض شد یک لوح بدیع منبع مخصوص ایشان نازل و بخط این خادم ارسال شد انشاءالله از بحور معانی مستوره در کلمات الهیه بیاشامند و از روح القدس حقیقی هنیئا و مریتا اصغا نمایند چه که فرمودند از خصائص این ظهور اعظم یکی آنکه هر نفسی بکلهئی از کلمات الهی و یا لوحی از الواح و یا بنعمتی از نعما فائز میشود روح القدس بأعلیٰ النداء در ملکوت غیب به هنیئا و مریتا ناطق طوبیٰ لنفس فازت و لعین رأّت و لأذن سمعت قوله عزّ کبریائه

- 11 In My Name, the One Who Warbleth upon the Branches

11 بسمی المغرّد علی الأغصان

- 12 This is a Day wherein everyone who has advanced has attained the Most Exalted Horizon, and every person of insight has proclaimed: "The Kingdom belongs to God, the Lord of Lords!" The Supreme Pen makes mention of the friends of the Lord of Names, saying: Today the attraction of the verses has seized all atoms. Today Mount Sinai circles round the Manifestation, and Batha proclaims "The Truth has appeared!" The House is enraptured and joyous at the appearance of its Lord. Blessed is the soul whom the cawing of the crows has not prevented from the true elixir. I swear by the Sovereign of the Word that if all the world were to catch a fragrance from this Garment, all would turn their faces toward the Friend. Say: O friends of Truth, be not saddened by the taunts of the wayward and the denials of the deniers, for these matters have ever been and will continue to be proofs of the truth of the Truth, exalted be His glory. If you hear an unseemly word from some ignorant, heedless person, it matters not, for he and all that pertains to him will soon return to nothingness, while you today drink

12 هذا يوم فيه فاز كلّ مقبل بالأفق الأعلیٰ و نطق كلّ ذی بصر الملک لله ربّ الأرباب قلم اعلیٰ دوستان مالک اسماء را ذکر مینماید و میفرماید امروز جذب آیات جمیع ذرات را اخذ نموده امروز طور حول ظهور طائف و بطحا به قد ظهر الحق ناطق و بیت بظهور مالک مجذوب و مسرور طوبیٰ از برای نفسیکه نعیق ناعقین او را از رحيق حقیقی منع ننمود قسم بسلطان کلمه که اگر جمیع عالم بعرفی از قیص فائز شوند کل بویچه بشر دوست توجه نمایند بگوای اولیای حق از شماتت معرضین و انکار منکرین محزون نباشید چه که این امور لمیزل و لایزال دلیل بر حقیّت حق جلّ جلاله بوده اگر از شخص نادان غافل جاهلی کلمه نالایقی اصغا نمائید بأسی نبوده و نیست چه که او و آنچه با اوست عنقریب بفنا

from the Kawthar of the utterance of the All-Merciful and hear the words "you are of Me."

راجع و شما اليوم از کوثر بیان رحمن می‌آشامید
و کلمه انتم منی اصغا مینمائید

- 13 At this moment, one of the near-stationed angels who was circling round made supplication: "O my God, my Lord, my Goal, my Beloved, and the Beloved of all who are in the heavens and the earth! I beseech the ocean of Thy generosity and the sun of Thy grace that I might hear a hundred thousand curses and reproaches and imprecations in Thy love, and that this ear might but once be blessed with hearing the most sweet words 'Verily thou art of the people of Baha.'" At this moment, upon hearing these wondrous and sublime words, the servant who was present before His face engaged in writing down the verses was observed to become ignited like a globe of fire. Blessed are they who are set ablaze by the Word of God, and woe to the heedless!

13 در این حین ملکی از ملائکه مقربین که طائف
حول است عرض نمود یا الهی و سیدی و
مقصودی و محبوبی و محبوب من فی السموات و
الأرض از بحر جود و شمس فضل تو سائلم که
صد هزار سب و طعن و لعن در محبت بشنوم و
یکبار این گوش باصغای کلمه احلی آنک انت
من اهل البهاء فائز شود در این حین از اینکلمه
بدیعه منیعه عبد حاضر که تلقاء وجه بخریر
آیات مشغول بود مشاهده شد بمثابه کره نار
مشعل گشت طوبی از برای نفوسیکه از کلمه
الهی مشتعلند و ویل للغافلین

- 14 Ask of God, exalted be His glory, to make thee steadfast and grant thee a portion of the sweetness of His utterance. How many powerful souls were seen to be weak at the time of the revelation of the Word, and how many learned ones were counted among the ignorant at the time of His manifestation. Today, every light thing soars in spiritual atmospheres through the name of God and His favor, while every heavy thing lies fallen and cast out upon the earth of self and desire. Beseech ye God to save all through His mighty arm and draw them to the Most Exalted Horizon. Verily, He is the Helper, the Succourer. Praise be unto Him Who praises and speaks in this moment.

14 از حق جلّ جلاله بخواه تا ترا مستقیم فرماید و از
حلاوت بیانش روزی بخشد چه مقدار از نفوس
قویه که در حین القاء کلمه ضعیف مشاهده
شدند و چه مقدار از علما که در حین ظهور از
جاهلین محسوب گشتند هر خفیفی امروز باسم
حق و عنایت حق طائر در هواهای روحانی و هر
ثقیلی در ارض نفس و هوی افتاده و مطروح از
حق بطلبید کل را پذیرای قدرت نجات بخشد
و بافی اعلی کشاند آنه هو الناصر المعین الحمد لمن
یحمد و ینطق فی هذا الحین

- 15 At the end of this Tablet, this Wronged One conveys greetings to the friends of that land and says: Verses, remembrances and words are being sent down like copious rain without cessation from the heaven of the All-Merciful's loving-kindness. Has such a bounty ever appeared in any age? Has any pen or tongue ever announced such a matter? Nay, by My life! Therefore, those who drink the choice wine of utterance must manifest themselves with such spirit and joy that all contingent beings may perceive their fragrance. In this Revelation, matters have appeared such that no fair-minded person has any cause for hesitation. But God guides whom He willeth to His straight path. Verily, He is the Almighty, the All-Powerful.

15 در آخر لوح انمظلوم دوستان آن ارض را تکبیر
میرساند و میفرماید آیات و اذکار و کلمات بمثابه
غیث هاطل من غیر توقف از سماء عنایت رحمن
نازل آیا در هیچ عصری چنین نعمتی ظاهر شده
آیا هیچ قلبی و لسانی بچنین امری اخبار نموده
لا و نفسی لذا باید شاربان ریحی بیان بروج و
ریحانی ظاهر شوند که عرف آنرا اهل امکان
بیابند در این ظهور اموری ظاهر که از برای
هیچ صاحب انصافی مجال توقف نبوده و نیست
ولکن الله یهدی من یشاء الی صراطه المستقیم
آنه هو المقتدر القدیر انتهی

- 16 But, O My loved one, where is to be found an ear that is meet to hearken unto the utterance of Truth? By the life of the Beloved of existence! Were the servants to discover but this single Tablet, revealed from the heaven of the All-Merciful's utterance in the name of the honored Abu'l-Qasim, and were they to attain unto its meanings, they would all be guided unto the supreme purpose, and would reach the ultimate end

16 ولكن ای حبيب من کجا گوشیکه قابل بیان حق
باشد قسم بجان محبوب وجود که اگر همین یک
لوح که باسم جناب ابوالقاسم از سماء بیان رحمن
نازل شده عرفش را عباد بیابند و بمعانی آن فائز
شوند کل بمقصود اصلی راه یابند و بعلت غائی

for which they were created. Yet the causes of heedlessness have brought about heedlessness, and have sealed the eyes of true vision.

- 17 This servant is lost in a sea of wonder, pondering what hath befallen, that some among men should remain deprived of the breaths of Revelation which, in this day, encompass the world, and should be shut out from the splendors of the Sun of proof and evidence. They have beheld the operation of God, and they behold His power. They have witnessed, plain and manifest, that which the Book, by explicit and clear text, hath proclaimed unto all; and yet, notwithstanding this, they have dedicated their ears unto the croaking cry, and have deprived themselves of hearkening unto the divine utterance.

- 18 Stranger than all is this: that these self-same people of the world who ascribe themselves to the Bayan have remained bereft of its Sovereign, its Revealer, and its Beloved. They are seen, in very truth, even as those souls who call themselves Shi'ih. These Shi'ih—God preserve us from their guile, their heedlessness, and their error!—through successive and continuous ages, fashioned out of their own fancies and vain imaginings certain traditions, and bowed down before them in worship and devotion, until the Hand of divine power rent the veil asunder and made manifest that which lay hidden in their hearts. Whereupon, as hath been witnessed, they hanged that Essence of existence, and, with bullets of hatred, martyred Him by the decree of divines who were among the pillars and chief ones of the Shi'ih. Upon the oppressors be the curse of God! These deluded souls tread this same path, and lead the poor people unto an idol.

- 19 I beseech Thee, O my God and the God of all who are in earth and heaven, to protect Thy servants from the defilement of those who have turned away from Thy sweetest call, denied Thy most great signs, and cast behind them Thy Covenant and Testament in the kingdom of creation. O Lord! Aid Thy servants to be fair-minded and to acknowledge that which their eyes have seen and their ears have heard in Thy days, O Thou in Whose grasp is the dominion of all peoples! Thou art, verily, the All-Powerful, the Mighty, the All-Knowing.

- 20 And as for what you wrote concerning Aqa Shaykh Muhammad of the people of Manshad, upon him be the Glory of God, mention of him was made in the Most Holy and Most Exalted Presence. This blessed Tablet was revealed especially for him. He speaks, exalted be His grandeur:

- 21 In My Name, the Most Ancient, the Most Great

وجود فائز گردند ولیکن اسباب غفلت غفلت آورده و آرز چشم حقیقی را بسته

17 این عبد در بحر حیرت متحیر که چه شده که بعضی از ناس از نفحات وحی که الیوم عالم را احاطه نموده محروم مانده‌اند و از اشراقات آفتاب حجت و برهان ممنوع گشته‌اند تصرف حق را مشاهد نمودند و قدرتش را می‌بینند و آنچه در کتاب بص صریح کل را اخبار فرموده بظاهر ظاهر مشاهده نموده‌اند مع ذلک گوش را وقف نعیق کرده‌اند و از اصغای بیان محروم نموده‌اند

18 عجب تر از کل این گله‌های عالم که خود را بیان نسبت می‌دهند و از سلطان و منزل و محبوب آن محروم مانده‌اند بعینه بمثابه نفوسیکه خود را شیعه مینامند مشاهده میشوند و این شیعیان نعوذ بالرحمن من مکرهم و غفلتهم و ضلالتهم در قرون متتابعه متوالیه از ظنون و اوهام خود روایاتی ترتیب دادند و بآن ساجد و عاکف تا آنکه ید قدرت الهی پرده را درید و آنچه در قلوبشان بود ظاهر فرمود چنانچه مشاهده شد آن جوهر وجود را آویختند و برصاص بغضا بحکم علما که از ارکان واعزّه شیعه بودند شهید نمودند الا لعنة الله علی الظالمین حال نفوس موهمه بهمان قدمها مشی مینمایند و ناس بیچاره را بصتم میکشاند

19 اسألك يا الهی واله من فی الأرض والسماء بأن تحفظ عبادک من رجس هؤلاء الذین اعرضوا عن ندائك الأحلی و کنفروا بآیاتک الکبری و نبذوا عهدک و میثاقک فی ملکوت الانشاء ای رب اید عبادک علی الانصاف و علی الافرار بما رأأت عیونهم و سمعت آذانهم فی ایامک یا من فی قبضتک زمام الأنام انک انت المقتدر العزیز العلام

20 و اینکه در باره جناب آقا شیخ محمد من اهل منشاء علیه بهاء الله نوشته بودید ذکر ایشان در ساحت امع اقدس عرض شد این لوح مبارک مخصوص ایشان نازل قوله عز کبریائه

21 بسمی الأقدم الأعظم

22 Verily We make mention from Our Most Exalted Pen of him who hath been named Muhammad in the kingdom of creation, and We have mentioned him before as a token of Our grace, for verily We are the All-Knowing Rememberer. Blessed is he who hath attained unto My days, turned towards My countenance, and uttered My beautiful praise. Today, every possessor of vision hath won this most great bounty, and every possessor of hearing hath won the hearkening unto his Lord's call, the Expositor, the All-Wise. Happy the lands from which the fragrance of the Robe hath been wafted, and the city o'er which have passed the breezes of the dawn of My glorious and wondrous Day. Happy the soul that hath taken the chalice of immortality in My Most Glorious Name and drunk therefrom through My mention, the Mighty, the Gracious.

22 أَنَا نَذْكُرُ مِنْ قَلْبِي الْأَعْلَى مِنْ سَيِّ بِمُحَمَّدٍ فِي مَلَكُوتِ الْإِنشَاءِ وَذِكْرَانِهِ مِنْ قَبْلِ فَضْلًا مِنْ لَدُنَّا وَ أَنَا الذَّاكِرُ الْعَلِيمُ طُوبَى لِمَنْ فَازَ بِأَيَّامِي وَ تَوَجَّهَ إِلَى وَجْهِهِ وَ نَطَقَ بِثَنَائِي الْجَمِيلِ قَدْ فَازَ الْيَوْمَ كُلَّ ذِي بَصَرٍ بِهَذَا الْفَيْضِ الْأَعْظَمِ وَ كُلَّ ذِي سَمْعٍ بِاصْغَاءٍ نَدَاءَ رَبِّهِ الْمُبِينِ الْحَكِيمِ هَنِيئًا لِدِيَارِ تَضَوُّعٍ مِنْهَا عَرَفَ الْقَمِيصِ وَ لِمَدِينَةِ مَرَّتْ عَلَيْهَا نَسَائِمُ جَفْرِ يَوْمِي الْعَزِيزِ الْبَدِيعِ هَنِيئًا لِنَفْسٍ اخْذَتْ قَدَحَ الْبَقَاءِ بِاسْمِي الْأَبْهَى وَ شَرِبَتْ مِنْهُ بِذِكْرِي الْعَزِيزِ الْكَرِيمِ

23 We have aforetime enjoined upon the friends of God and His servants that wisdom whereby We have taken the covenant from those who have turned unto God, the One, the All-Informed. Blessed art thou, O Muhammad, inasmuch as thou hast shattered the idols of vain imaginings through the name of thy Lord, the Possessor of mankind, and drunk from the ocean of certitude. We have made mention of thee in such wise as nothing on earth can equal. He Who speaketh these words beareth witness: There is none other God but Me, the Numberer, the Mighty, the Praiseworthy.

23 وَ وَصَّيْنَا مِنْ قَبْلِ أَوْلِيَآءِ اللَّهِ وَ عِبَادِهِ بِالْحِكْمَةِ الَّتِي بِهَا اخْذْنَا الْعَهْدَ عَنْ الَّذِينَ اقْبَلُوا إِلَى اللَّهِ الْفَرْدِ الْخَبِيرِ طُوبَى لَكَ يَا مُحَمَّدٌ بِمَا كَسَّرْتَ أَصْنَامَ الْأَوْهَامِ بِاسْمِ رَبِّكَ مَالِكِ الْأَنَامِ وَ شَرِبْتَ مِنْ بَحْرِ الْيَقِينِ أَنَا ذَكْرُنَاكَ بِمَا لَا يَعَادِلُهُ مَا عَلَى الْأَرْضِ يَشْهَدُ بِذَلِكَ مَنْ يَنْطِقُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَصَى الْعَزِيزُ الْجَمِيدُ

24 We counsel thee to observe wisdom lest there occur that which God abhorreth and the clamor of them that have denied the Day of Judgment be raised. Hold thou fast unto the cord of wisdom in all circumstances. Verily He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. Beware lest the affairs of men grieve thee. Behold and then call to mind what befell God's Messengers and His chosen ones when He sent them with manifest sovereignty. Among the people were those who turned away from them and opposed them, and those who pronounced sentence for the shedding of their blood. Thus did their desires command them without any clear proof from God, the Lord of all worlds. We summoned them to the supreme horizon, yet they confined Us in this mighty fortress. We desired for them the good of the hereafter and of this world, yet they abandoned Us in this remote prison. We opened unto them the gates of blessings, yet they prevented Us from the bounty which God created through My Name, the Bestower, the Invincible.

24 نَوْصِيكَ بِالْحِكْمَةِ لئَلَّا يَحْدُثَ مَا يَكْرَهُهُ اللَّهُ وَ لَا يَرْتَفِعَ ضَوْءُ الَّذِينَ كَفَرُوا بِيَوْمِ الدِّينِ تَمَسَّكَ بِجَبَلِ الْحِكْمَةِ فِي كُلِّ الْأَحْوَالِ أَنَّهُ يَشْهَدُ وَ يَرَى وَ هُوَ السَّمِيعُ الْبَصِيرُ أَيَّاكَ أَنْ تَحْزَنَكَ شُؤُونَاتُ الْخَلْقِ أَنْ تَنْظُرَ ثُمَّ أَذْكَرَ مَا وَرَدَ عَلَى سَفَرَاءِ اللَّهِ وَ أَصْفِيَائِهِ إِذْ أَرْسَلَهُمْ بِسُلْطَانٍ مُبِينٍ مِنَ النَّاسِ مَنْ أَعْرَضَ عَنْهُمْ وَ اعْتَرَضَ عَلَيْهِمْ وَ مِنْهُمْ مَنْ أَفْتَقَى عَلَى سَفْكَ دِمَائِهِمْ كَذَلِكَ أَمَرْتَهُمْ أَهْوَاءَهُمْ مِنْ دُونِ بَيِّنَةٍ مِنْ لَدَى اللَّهِ رَبِّ الْعَالَمِينَ أَنَا دَعَوْنَاهُمْ إِلَى الْأَفْقِ الْأَعْلَى وَ هُمْ حَبَسُونَا فِي هَذَا الْحَصْنِ الْمَتِينِ أَنَا أَرَدْنَا لَهُمْ خَيْرَ الْآخِرَةِ وَ الْأُولَى وَ هُمْ تَرَكُونَا فِي هَذَا السِّجْنِ الْبَعِيدِ قَدْ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ الْبَرَكَاتِ وَ هُمْ مَنَعُونَا عَنْ النِّعْمَةِ الَّتِي خَلَقَهَا اللَّهُ بِاسْمِي الْمُنْعَمِ الْمُنِيعِ

25 And We make mention of My loved ones in that place, and We send Our greetings unto them, and We counsel them to manifest supreme steadfastness and that which beseemeth this Day whereof God gave glad-tidings through the tongues of the

25 وَ نَذْكُرُ أَحِبَّائِي فِي هُنَاكَ وَ نَكْبِّرُ عَلَيْهِمْ وَ نَوْصِيهِمْ بِالْإِسْتِقَامَةِ الْكُبْرَى وَ بِمَا يَنْبَغِي لِهَذَا الْيَوْمِ الَّذِي بَشَّرَ بِهِ اللَّهُ بِأَلْسِنِ الْمُرْسَلِينَ الْبَهَاءِ عَلَيْكَ وَ عَلَى

Messengers. The glory be upon thee and upon those who have laid hold on the hem of wisdom and upon those who have turned unto the Most Great Ocean on this momentous Day.

- 26 Praise be to God! The Sun of bounty hath dawned from the horizon of the heaven of divine favor. Blessed are they who have on this day attained unto but a single letter, how much more a word and a tablet. The entirety of the world cannot equal a single word. How excellent is the state of the soul who hath today attained unto this most great bounty and this most exalted and noble station. However, according to divine command, all must hold fast to the cord of wisdom. Therefore, if outwardly the friends of God were to openly engage in teaching, this would surely cause uproar and clamor among the heedless divines, and likewise cause disturbance in the hearts of certain friends who are mentioned before God. Before the martyrdom of Badi', these matters were in effect, and afterward the decree of wisdom was revealed with utmost clarity from the heaven of God's command. Blessed are they who raise its standards and preserve its reins. Repeatedly was this blessed word heard from the Tongue of Unity, exalted be His grandeur: "O friends! Today drink ye the living waters in the name of the Beloved of all creation, in defiance of the followers of all religions—a draught whereof the ungodly, the wayward, the deniers and the heedless shall not find a trace upon their lips. In receptive, fertile, and capable lands, deposit and cast the Word of God. From barren earth nothing groweth and nothing springeth forth." In all conditions, they must act according to that which God hath willed. In truth, service to the Cause hath been and shall ever be teaching, but with wisdom. All good is for those souls who have today arisen to serve the Cause. It is hoped that the true friends will not deprive themselves and will receive from the Dayspring of abundant grace that which shall endure throughout the kingdom of earth and heaven.

- 27 As to what was written concerning Aqa Siyyid Muhammad, upon him be the glory of God, who was the writer of the letter—praise be to God, he hath been and is remembered in the mention of God, exalted be His glory, both before and after. This servant conveyeth infinite greetings to him. Mention of him and Aqa Muhammad-Husayn, and the plea for their forgiveness, was submitted at the Most Holy Court. By the life of the Beloved! Thereupon did the ocean of forgiveness surge, and they attained unto that which they desired from the depths of the bounty of their Lord, the Mighty, the Generous.

الَّذِينَ تَشَبَّهُوا بِذِيلِ الْحِكْمَةِ وَ عَلَى الَّذِينَ أَقْبَلُوا إِلَى
الْبَحْرِ الْأَعْظَمِ فِي هَذَا الْيَوْمِ الْعَظِيمِ أَنْتَهَى

26 الحمد لله آفتاب فضل از افق سماء عنایت الهی
مشرق طوبی از برای نفوسیکه بیک حرف
امروز فائز شدند تا چه رسد بکلمه و لوح جمیع
عالم معادله بیک کلمه نمینماید نیکوست حال
نفوسیکه الیوم باین فضل اعظم و مقام امنع
اکرم فائز شد ولکن حسب الأمر باید جمیع
بجمل حکمت متمسک باشند لذا اگر در ظاهر
ظاهر اولیای حق بتبلیغ مشغول شوند البته
اینفقره سبب ضوضا و غوغای علمای غافل
خواهد شد و همچنین سبب اضطراب قلوب
بعضی از دوستان که عندالله مذکورند خواهد
گشت قبل از شهادت بدیع این امور مجری
بود و بعد حکم حکمت بکمال تصریح از سماء
امر الهی نازل طوبی لرافعی اعلامها و حافظی
زمانها مکرر اینکلمه مبارکه از لسان احدیه
استماع شد قوله عز کبریائه ای دوستان امروز
کوثر حیوان را باسم محبوب امکان رغماً لأهل
الأديان بیاشامید آشامیدنیکه مشرکین و معرضین
و منکرین و غافلین اثر آن را از لب نیاید در
اراضی مستعدّه منبته قابله کلمه الله را ودیعه
گذارید و القا نمائید از ارض جدبا چیزی نرود
و انبات ننماید انتهی باید در جمیع احوال بما
اراده الله عمل نمایند فی الحقیقه خدمت امر الیوم
تبلیغ بوده و خواهد بود ولکن بحکمت کل
خیر از برای نفوسیت که الیوم بخدمت امر
قیام نموده اند امید چنانست که دوستان حقیقی
خود را محروم ننمایند و از مطلع فیض فیاض
اخذ نمایند آنچه را که بدوام ملک و ملکوت
باقیست

27 و اینکه در باره جناب آقا سید محمد علیه بهاء
الله که کاتب نامه بوده اند نوشته شد ایشان الحمد
لله بذکر حق جل جلاله از قبل و بعد فائز بوده
و هستند و اینفانی خدمت ایشان تکبیر لانهایه
میرساند ذکر ایشان و جناب آقا محمد حسین و
طلب مغفرت ایشان در ساحت اقدس عرض
شد لعمر المحبوب اذاً ماج بحر الغفران و فازا بما
ارادا من عمن عناية ربهما المقتدر الکريم

- 28 As to what you wrote concerning Mulla Ali-Akbar, upon him be the Glory of God, a most sublime and holy Tablet hath been revealed for him from the heaven of divine knowledge and hath been dispatched. God willing, may he drink from its oceans of inner meanings and attain unto that which God hath willed. Though he is already aflame with the fire of love and attracted by the light of His countenance - blessed and happy is he! This servant conveyeth his greetings to him and beseecheth God, exalted be His glory, to aid him in serving His Cause. Verily He is the All-Powerful, the Almighty.
- و اینکه در باره جناب ملا علی اکبر علیه بهاء الله نوشته بودید یک لوح امانع اقدس از سماء علم الهی مخصوص ایشان نازل و ارسال شد انشاء الله از بحر معانی آن بیاشامند و بما اراده الله فائز گردند اگرچه از نار محبت مشتعلند و از نور وجه منجذب هئیتاً له و مرئياً له اینعبد خدمت ایشان تکبیر میرساند و از حق جل جلاله میطلبد که ایشانرا مؤید فرماید بر خدمت امر آنه هو المقتدر القدیر
- 29 Likewise, specifically for Mulla Hasan, upon him be the Glory of God, a wondrous Tablet hath been revealed from the heaven of bounty. By the life of the Beloved! Every letter of these Tablets is, in the sight of God, superior to all that is visible and invisible. God willing, may those possessed of insight who gaze toward the Most Great Horizon drink from the chalices of divine utterances the living waters and occupy themselves in the gathering of contingent beings with wisdom and utterance in remembrance of the peerless Friend. Convey on behalf of this evanescent servant greetings unto him. God willing, may he shine forth like a brilliant star from the horizon of the heaven of meanings. His petition was presented at the Most Holy Court at the appointed time. The Sun of favor hath dawned and shone forth from the horizon of grace, and the Tongue of Grandeur hath spoken that which the tongues of all on earth are powerless to recount. From the most sublime and holy Tablet the degrees of favor are evident and clear. Blessed is he! The servant beareth witness that he hath attained unto a Tablet before which all previous tablets have bowed down. Within His grasp is the Kingdom of grace - He giveth and withholdeth, and He is the All-Bountiful, the Most Generous.
- و همچنین مخصوص جناب ملا حسن علیه بهاء الله لوح بدیع از سماء عنایت نازل لعمر المحبوب هر حرفی از این الواح افضل است عندالله از آنچه مشهود و مستور است انشاء الله صاحبان بصر که بمنظر اکبر ناظرند از کؤوس کلمات الهی کوثر حیوان بیاشامند و در انجمن امکان بحکمت و بیان بذکر دوست یگما مشغول باشند از جانب این خادم فانی خدمت ایشان تکبیر برسانید انشاء الله بمثابة نجم درّی از افق سماء معانی طالع و مشرق باشند عریضه ایشان در ساحت اقدس در وقت مخصوص عرض شد شمس عنایت از افق فضل مشرق و لائح و نطق لسان العظمة بما عجزت عن احصائه السن من علی الأرض از لوح امانع اقدس مراتب عنایت مشهود و واضحست طوی له یشهد الخدام بانه فاز بلوح خضعت له الواح القبل فی قبضته ملکوت الفضل يعطی و يمنع و هو الفضال الکریم
- 30 And as to what thou didst mention concerning Ali, upon him be the Glory of God - after it was presented before the Most Exalted Horizon, this most sublime and holy Tablet was revealed from the presence of the all-pervading Will. God willing, may he attain unto it and drink from the Kawthar of steadfastness. His words, exalted be His glory:
- و اینکه در باره جناب آقا علی علیه ۹۶۶ [بهاء الله] ذکر نمودید بعد از عرض در افق اعلی این لوح امانع اقدس از حضرت مشیت نافذه نازل انشاء الله بآن فائز شوند و از کوثر استقامت بیاشامند قوله جل جلاله
- 31 In My Name, the Witness, the All-Hearing
- بسمی الشاهد السميع
- 32 O Ali! We have desired to make mention of thee and those who have believed, on a day which was recorded in the Books of God, the Lord of the worlds. This is a day wherein the atoms cry out: "The Revealer of verses hath come, and sovereignty belongeth unto God, the Goal of them that know!" God had taken the covenant of this Day from all who are in the heavens and on earth, yet when He appeared with the truth, the people
- یا علی انا اردنا ان نذکرک و الذین آمنوا فی يوم کان مسطوراً فی کتب الله رب العالمین هذا يوم فيه تنادی الذرات قد اتی منزل الآيات و الملک لله مقصود العارفين قد اخذ الله عهد هذا اليوم عن من فی السموات و الأرضین و اذا ظهر بالحق اعرض عنه العباد الا من کسر اصنام الهوی باسم

turned away save those who shattered the idols of vain desire through the Name of the Lord of all being and turned with radiant faces toward the Most Exalted Horizon. How many a learned one hath lamented in separation, yet when the ocean of reunion surged, turned away and showed pride before God, the Beloved of the sincere ones. Say: By God! The Hidden One hath appeared and hath spoken that whereby the Concourse on High and the dwellers of the Most Exalted Paradise have been attracted. Blessed is he who hath recognized and found the fragrance of God, the Mighty, the Praiseworthy.

- 33 O Ali! The river of thy Lord's mercy hath flowed from My Most Exalted Pen. Take thou, in My Name, and drink therefrom through My binding and wise command. We give thee glad tidings, and to those who have believed in that place, of a bounty from Our presence and a favor from Our court. Verily thy Lord is the All-Bountiful, the Most Generous. We counsel you with that which hath been sent down in the Book from the presence of One mighty and powerful. Beware lest the conditions of the Pharaohs frighten you, or the doubts of the tyrants sadden you - they who have adorned their heads with turbans yet have disbelieved in God, the Lord of the Day of Judgment. They attained the heights of glory in this vain life through My Name, but when I manifested My Self, they pronounced judgment against it with evident tyranny. O loved ones of the All-Merciful in all lands! The Wronged One counseleth you from the precincts of the prison to be steadfast in this Cause, whose greatness hath been attested by the tongues of the dwellers of the Most Exalted Paradise, and whose sovereignty hath been witnessed by every truthful, just and discerning one. Hold fast unto it in the name of your Lord, the Possessor of Names, and say: "Praise be unto Thee, O Creator of the heavens, for having made known unto us the Dawning-Place of Thy Cause, the Source of Thy Revelation, and the Dayspring of Thy Most Exalted Word, at whose appearance the dove cooed upon the branches." This is the Day which God foretold aforetime - the Day whereon mankind shall stand before the Lord of the worlds. Thus hath the gate of inner meanings been unlocked by the key of utterance, when the All-Merciful was walking in the most exalted station and calling all to His straight path.

- 34 God willing, may all the friends in those regions drink from the Kawthar of divine favor, fix their gaze with utmost steadfastness upon the Most Exalted Horizon, and attain unto that which is pleasing unto God, glorified be His majesty. This hath been and shall ever be among the most mighty matters in the sight of God. Today is the day of mention, praise, steadfastness and service. Blessed are they who have attained unto that which is befitting.

مالک الوری و اقبل الی الأفق الأعلى بوجه منیر کم من عالم ناح فی الفراق و اذا ماج بحر الوصال اعرض و استکبر علی الله محبوب المخلصین قل تالله قد ظهر المکنون و نطق بما انجذب به الملائة الأعلى و سکان الجنة العلیا طوبی لمن عرف و وجد عرف الله العزیز الحمید

33 یا علی قد جرى فرات رحمة ربک من قلبی الأعلى خذ باسمی ثم اشرب منه بأمری المبرم الحکیم انا نبشرك و الذین آمنوا فی هناک بفضل من عندنا و عناية من لدنا ان ربک هو الفضال الکريم ثم نوصیکم بما نزل فی الکتاب من لدن مقتدر قدیر ایاکم ان تخوفکم شئونات الفراعنة او تحزنکم شبهات الجبارة الذین زینوا الرؤوس بالعمائم و کفروا بالله مالک يوم الدين قد بلغوا الی غایة العزة فی الحیوة الباطلة باسمی فلما اظهرت نفسی افنوا علیها بظلم مبین یا احباء الرحمن فی البلدان یوصیکم المظلوم من شطر السجن بالاستقامة علی هذا الأمر الذی شهدت بعظمته السن اهل الفردوس الأعلى و بسلطانه کل صادق منصف بصیر تمسکوا بها باسم ربکم مالک الأسماء و قولوا لک الحمد یا فاطر السماء بما عرّفنا مشرق امرک و مصدر وحیک و مطلع کلماتک العلیا الّتی اذا ظهرت هدرت الحماسة علی الأغصان هذا يوم بشر الله به من قبل يوم یقوم الناس لرب العالمین کذلک فتح باب المعانی بمفتاح البیان اذ کان الرحمن یمشی فی اعلی المقام و یدع کلّ الی صراطه المستقیم انتهى

34 انشاء الله جمیع دوستان آن اطراف از کوثر عنایت بیاشامند و بافی اعلی بکمال استقامت ناظر باشند و کلّ برضای حق جلّ جلاله فائز شوند و این از اعظم امور عندالله بوده و خواهد بود امروز روز ذکر و ثنا و استقامت و خدمت است طوبی از برای نفوسیکه فائز شدند بآنچه سزاوار است

35 His honor Aqa Muhammad Isma'il of the people of Ya presented a petition to the Most Holy Court, which arrived through his honor Haji 'Abdu'r-Rahim, upon him be the glory of God, His mercy and His favor. Several names were mentioned therein. A Most Holy, Most Exalted Tablet was revealed for each one, and as commanded, this servant wrote and sent them - deliver them unto them. As for what you wrote concerning the blessed location, this matter is, according to His command, with his honor Afnan, upon him be all the most glorious glory. Let whatever he deemeth advisable be carried out. Each of the persons whose names were in your letter have attained unto their purpose and all have been honored with a divine Tablet. God willing, may they attain unto the presence of the Tablets and discover therefrom the heavenly blessing, and through the Name of the One True Intended One, may they be blessed with this most great bounty. The glory of God be upon his honor, the Afnan of the Divine Lote-Tree, and upon thee, and upon those who have hastened with their hearts unto the Most Great Ocean and have drunk therefrom in the name of our Lord, our Beloved, our Goal and the Goal of all who are in the heavens and the earth.

36 Again it is mentioned that at the end of your letter was mention of the scribe, upon him be the glory of God. The extent of his mention and sincerity was presented in the Most Holy, Most Exalted, Most Glorious, Most High Court, and these pearls have appeared from the ocean of divine knowledge. Blessed is he and those who have attained unto the mention of our Most Holy, Most Great, Most Glorious Lord. His word, exalted be His majesty: He is the All-Witnessing, the All-Hearing, the All-Knowing.

37 This is a Book which the All-Bestowing hath sent down from the heaven of grace unto him who hath turned unto Him and voiced His praise on a day whereon every heedless doubter turned away. Thou didst desire a drop from the clouds of the heaven of thy Lord's bountiful mercy; thereby did the ocean of bounty surge, and the Countenance of the Ancient of Days turned toward thee from this glorious horizon. Give thanks unto God for this Most Great Remembrance. Verily He draweth thee nigh and guideth thee unto a station that shall gladden the eyes of them that are brought near. The clouds of munificence have rained down their bounties, and the Sun of generosity speaketh before all peoples: "The Truth is come, and sovereignty belongeth unto God, the One, the All-Knowing." Grieve thou not over anything. Rather, rejoice thou in My remembrance of thee, and say: "Praise be unto Thee, O Thou Who hast remembered me in the Most Great

35 جناب آقا محمد اسمعیل از اهل یا عریضه ئی
بساحت اقدس عرض نمود و بتوسط جناب
حاجی عبدالرحیم علیه بهاء الله و رحمته و عنایت
رسید و اسامی چند در آن مذکور بود مخصوص
هر یک لوح اقدس نازل و حسب الامر
این عبد نوشته ارسال داشت بایشان برسانید و
اینکه در باره محل البرکه نوشته بودید این فقره
حسب الامر با حضرت افنان علیه من کل بهاء
ابراه است هر قسم ایشان مصلحت دانند عمل
نمایند اسامی نفوسیکه در مکتوب آنجناب بود
هر یک بآنچه مقصود است فائز شدند و کل
بلوح الهی مفتخر انشاء الله بوصال الواح برسند و
نعمت سمائی را از آن پیابند و باسم مقصود یگا
باین نعمت کبری متمتع باشند البهاء من الله
علی حضرة افنان السدرة و علیک و علی الذین
سرعوا بالقلوب الی البحر الأعظم و شربوا منه
باسم ربنا و محبوبنا و مقصودنا و مقصود من فی
السموات و الأرضین

36 مجدّد ذکر میشود در آخر مکتوب آنجناب ذکر
کاتب علیه بهاء الله بوده مراتب ذکر و خلوص
ایشان در ساحت اقدس ارفع اعزّ اقدس اعلی
عرض شد و این لآلی از بحر علم الهی ظاهر و
هویدا طوبی له و للذین فازوا بذکر ربنا الأقدس
الأعظم الأبهی قوله جلّ اجلاله هو الشاهد
السمیع العلیم

37 کتاب انزله الوهاب من سماء الفضل لمن اقبل
الیه و نطق بثنائه فی يوم فيه اعرض کل غافل
مریب قد اردت قطرة من سحاب سماء رحمة
ربک الفیاض بذلک ماج بحر الفیض و توجه
الیک وجه القدم من هذا المنظر الکریم ان احمد
الله بهذا الذکر الأعظم انه یقرّبک و یدیک الی
مقام تقرّ به عیون المقرّبین قد امطر سحاب الجود
و شمس الکریم تنطق امام الأمم قد اتی الحق و
الملک لله الفرد الخبیر لا تحزن من شیء ان افرح
بذکری ایاک و قل لک الحمد یا من ذکرتنی فی
السجن الأعظم و لک الثناء یا من فی قبضتک
زمام من فی السموات و الأرضین انتهى

Prison, and glory be unto Thee, O Thou in Whose grasp is held the reins of all who are in the heavens and on earth.”

- 38 These blessed verses, which are in truth greater than the heavens and the earth, were revealed specially for his honor Javanmard, upon him be the glory of God. God willing, may he attain unto them and drink from the ocean of His bounty.

38 این آیات مبارکه که فی الحقیقه اعظم است از آسمانها و زمینها مخصوص جناب جوانمرد علیه بهاء الله نازل انشاء الله بأن فائز شوند و از بحر عنایتش بنوشند

BLIB_Or15732.082

BH00404

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

Date: 1299-01-22 [1881-Dec-14]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise be to God Who hath adorned the leaves of the Lote-Tree beyond which there is no passing with mysteries known to none save His exalted Self. When the Hidden Mystery desired to reveal Himself in the kingdom of creation, He shone forth through one of the Names, whereupon the denizens of the highest Paradise and those who dwell in the most exalted Garden were drawn unto Him. Glorified be the Creator of the heavens and the Originator of all things, Who hath caused to proceed from the Pen that which hath illumined the world. Blessed is he who hath sought the One Who is sought, and the seeker who hath sought the Desired One, and the learned who hath desired the Known One, and the mystic who hath turned toward the Recognized One. Woe unto every learned one whom knowledge hath withheld from the Sovereign, the Self-Subsisting, and every mystic whom vain imaginings have veiled from the Hidden Name. By the life of God! Those who pride themselves on their knowledge in the days of God and occupy themselves therewith without His leave are indeed among the worshippers of names, as recorded in the Crimson Book. To this beareth witness the Mother Book, which speaketh in the Prison that there is none other God but He.
- 3 Glory be to Thee, O Beloved of all creation! I beseech Thee by the leaves of the Tree of Thy knowledge, and the fruits of the Tree of Thine utterance, and the cooing of the doves of Thy remembrance in Thy lands, and the warbling of the nightingales of Thy love in Thy dominion, to assist Thy loved

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الحمد لله الذي طرز أوراق سدرة المنتهى بأسرار ما اطلع بها الا نفسه العليّ الأبهى فلما اراد الغيب المكنون ان يظهر نفسه فيملكوت الانشاء تجلّى باسم من الأسماء اذاً انجذب اهل الفردوس الأعلى و من في الجنة العليا تعالى فاطر السماء و موجد الأشياء الذي اظهر من القلم ما انا به العالم طوبى لطالب توجه الى المطلوب و لقاصد قصد المقصود و لعالم اراد المعلوم و لعارف اقبل الى المعروف و ويل لكل عالم منعه العلوم عن سلطان القيوم و لعارف حجبته الظنون عن الاسم المكنون لعمر الله ان الذين يفتخرون بعلومهم في أيام الله و يشتغلون بها بغير اذن من الله اولئك من عبدة الأسماء في الصحيفة الحمراء يشهد بذلك ام الكتاب الذي ينطق في السجن انه لا اله الا هو

3 سبحانک یا محبوب الامکان اسئلك بأوراق سدرة عرفانک و اثمار شجرة بيانک و نعمات حمامات ذکرک فی ديارک و تغرّدات عنادل حبک فی مملکتک بأن تؤيّد اوليائک علی الاستقامة علی امرک و التمسک بحبل عطائک

ones to stand firm in Thy Cause, to hold fast to the cord of Thy bounty, and to cling to the hem of Thy grace in such wise that the oppression of the aggressive ones in Thy days shall not deter them, nor shall the doings of the wrongdoers prevent them from turning toward Thy horizon. O Lord! Illumine their hearts with the lights of Thy knowledge, then give them to drink from the Kawthar of Thy love that they may recognize what Thou hast ordained for them from the Pen of Thy decree. O Lord! Unveil unto them what hath been hidden from them through Thy grace and favor, for verily, O my God, my Lord and my Support, were they to become aware of what Thou hast ordained for those of Thy servants who are nigh unto Thee, they would cast away the world and all that is therein, turning with their faces, their eyes and their hearts unto Thee. O Lord! Make known unto them their stations and aid them to preserve them through Thy Name, Thy sovereignty, Thy might and Thy power. There is none other God but Thee, the All-Knowing, the All-Informed, the Bestower, the Forgiving, the Merciful.

والتَّشَبُّثُ بِذِي فَضْلِكَ عَلَى شَأْنٍ لَا يَخَوْفُهُمْ
ظَلَمَ الْمُعْتَدِينَ فِي أَيَّامِكَ وَلَا تَمْنَعُهُمْ شُؤْنَاتُ
الظَّالِمِينَ عَنِ الْإِقْبَالِ إِلَى افْتِكَ أَيْ رَبِّ نَوَّرْ
قُلُوبَهُمْ بِأَنْوَارِ مَعْرِفَتِكَ ثُمَّ أَشْرِبْهُمْ كَوْثَرَ حَبِّكَ
لِيَعْرِفَهُمْ مَا قَدَّرْتَ لَهُمْ مِنْ قَلَمٍ تَقْدِيرِكَ أَيْ رَبِّ
فَاكْشِفْ لَهُمْ مَا سَتَرَ عَنْهُمْ بِفَضْلِكَ وَعِنَايَتِكَ
لَأَنْتَ يَا هُمِّي وَسَيِّدِي وَسُنْدِي لَوْ أَطْلَعُوا بِمَا
قَدَّرَ لِلْمُقَرَّبِينَ مِنْ عِبَادِكَ لِنَبْذُوا الدُّنْيَا وَمَا فِيهَا
عَنْ وَرَائِهِمْ مُقْبِلِينَ إِلَيْكَ بِوُجُوهِهِمْ وَعُيُونِهِمْ وَ
صُدُورِهِمْ أَيْ رَبِّ عَرَّفَهُمْ مَقَامَاتِهِمْ وَ أَيْدَهُمْ
عَلَى حِفْظِهَا بِاسْمِكَ وَ سُلْطَانِكَ وَ قُدْرَتِكَ وَ
اِقْتِدَارِكَ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيمُ الْخَبِيرُ وَأَنْتَ
الْمُعْطَى الْغَفُورُ الرَّحِيمُ

- 4 To continue: as thy letter was enkindled with the fire of divine love, it added to its flame. God willing, may thy heart and the hearts of the loved ones of God ever be aflame with this fire which precedeth light itself and hath precedence over it. Were the pens of all who possess the power of composition to be engaged from the beginning that hath no beginning unto the end that hath no end in elaborating this theme, they would assuredly fail to pay befitting tribute to its praise. A single gleam of that fire shone forth upon the Mount, whereupon was witnessed what was witnessed and was heard what was heard. Exalted be He Who created it and caused it to appear and to speak. After this servant had perceived its heat and hearkened unto its sighing, I turned toward the Most Exalted Horizon and presented myself before His Face. Then did the Tongue of Grandeur speak that which the denizens of the kingdom of creation are powerless to mention or comprehend. At the end of the revealed verses, these exalted words were sent down from the heaven of divine Will – exalted be His grandeur:

4 و بعد مکتوب آنجناب چون بنار محبت الهی
مشعل بود بر اشتعال افزود انشاء الله قلب
آنجناب و قلوب اولیای حق همیشه باین نار که
اقدام از نور و اسبق از اوست مشعل باشد اگر
اقلام اهل انشاء در تفصیل این مقام از اول لا
اول الی آخر لا آخر بتجری مشغول شوند هرآینه
از عهده ذکر و ثنای آن بر نیایند یک تجلی از
آن نار بر طور اشراق نمود دیده شد آنچه دیده
شد و شنیده شد آنچه شنیده شد تعالی من
خلقها و اظهرها و انطقها و بعد از ادراک
ایبعد حرارت آنرا و اصغاء زفیرها اقبلت الی
الأفق الأعلى و عرضت تلقاء الوجه اذا نطق
لسان الکبریا بما عجز عن ذکره و عرفانه من
فی ملکوت الانشاء در آخر بیانات منزل آیات
اینکلمات عالیات از سماء مشیت الهی نازل قوله
جل کبریائه

- 5 In the name of the Wronged One, the Prisoner

5 بنام مظلوم مسجون

- 6 O Abu'l-Hasan! Fix thy gaze upon this hallowed, exalted, blessed and perfect Word, which is as a pearl from the ocean of knowledge of the Best-Beloved of all creation: "Aid ye your Lord, the All-Possessing, the Most High, through goodly character and deeds." O Abu'l-Hasan! Convey the Word of the Friend to His friends, that perchance they may drink of the life-giving waters concealed therein. The Supreme Pen hath, throughout the nights and days, counselled the loved ones

6 ای ابوالحسن باینکلمه مقدسه منیعہ مبارکہ
تأمه که از لآلی عمان علم محبوب امکانست ناظر
باش ان انصروا ربکم الغنی المتعال بالأخلاق و
الأعمال یا ابالحسن کلمه دوست را بدوستان
برسان که شاید از کوثر حیوان که در او مستور
است بیاشامند قلم اعلی در لیالی و ایام اولیای
حق را بکلمات طیبه و اعمال حسنه مرضیه

of God to manifest goodly utterances and praiseworthy, well-pleasing deeds. If those who claim relationship with God, exalted be His glory, were to act in accordance with that which hath been enjoined, assuredly would its influence and fragrance encompass the world and illumine the embodiments of idle fancies and vain imaginings with the lights of certitude. Say: The intoxication of selfish desire hath withheld men from the Lord of all being and the Supreme Horizon. All were created for this Most Great Day, yet they remain veiled from it. Say: Strive ye, and let not this time slip from your grasp. I swear by the Divine Ocean of knowledge that these days have neither peer nor likeness.

وصیت فرموده اگر نفوسیکه خود را بحق جلّ جلاله نسبت میدهند عمل نمایند بآنچه امر شده البته اثر آن و عرف آن عالم را احاطه نماید و هیاکل ظنون و اوهام را بانوار یقین منور سازد بگو سکر هوی ناس را از مالک وری و افق اعلی منع نموده کل از برای این یوم اعظم خلق شده‌اند ولکن از او محجوبند بگو جهد نمائید وقت را از دست مدهید قسم بدریای علم الهی این ایام را شبه و نظیر نبوده و نیست

- 7 In all things hold fast unto wisdom and take firm hold of consultation. God hath manifested Himself in such wise that no fair-minded soul hath any cause to hesitate. Should anyone observe with an eye of fairness that which hath streamed forth in this Revelation from the Supreme Pen in Adrianople, Baghdad and the Most Great Prison, and ponder thereon, he would proclaim the blessed words "The Truth hath appeared!" All previous Books bear witness to this Most Holy, Most Exalted Day, and all the Prophets and Messengers have testified to the greatness of this Most Great Day. Nevertheless, all remain heedless save whom God willeth. Reflect upon the followers of the Bayan. By Him Who hath set all things in motion through the movement of His Most Exalted Pen, they have no knowledge of the source of their vain imaginings and idle fancies to which they cling. Say: O ye that are bereft of vision! Consider with fairness and insight the divine verses and heavenly manifestations, and ponder upon them. Should anyone, detached from all else, gaze upon that which hath been revealed, he would surely perceive the fragrance of divine revelation and distinguish it from aught else.

7 در جمیع امور بحکمت تمسک نمائید و بمشورت تشبث حق بشأنی ظاهر شده که از برای هیچ منصفی مجال توقف نبوده و نیست اگر نفسی ببصر انصاف در آنچه در این ظهور در زوراء و ارض سر و سجن اعظم از قلم اعلی جاری شده مشاهده نماید و تفکر کند بکلمه مبارکه قد ظهر الحق ناطق شود جمیع کتب قبل شاهد و گواهد است از برای این یوم امع اقدس و جمیع نبیین و مرسلین بعظمت این یوم اعظم شهادت داده‌اند معذلک کل غافلند الا من شاء الله در اهل بیان تفکر نما فوالذی حرک الأشياء بحركة قلبه الاعلی که از مطلع اوهام و ظنون که باو تشبث نموده‌اند اطلاع نداشته و ندارند بگو ای بی‌بصران بانصاف و بصیرت در آیات الهی و ظهورات ربانی نظر کنید و تفکر نمائید اگر نفسی منقطعاً عما کان و ما یکون در آنچه نازل شده نظر نماید البته نفحات وحی را بیابد و از دوشش تمیز دهد

- 8 O Abu'l-Hasan! We make mention at this moment of God's loved ones and His friends in that land who have quaffed the choice wine, turning away from the cawing that hath been raised from the direction of vain imaginings, without any clear proof or evidence. We give them the glad-tidings of Our manifestation, Our remembrance and Our utterance, even as We gave them glad-tidings aforetime in the Scriptures and Tablets. Say: The Wronged One calleth you to the Dayspring of certitude and giveth you to drink of the sealed wine from the hands of His grace and favors. O My loved ones! Turn not your gaze toward the world and all that is therein. Ask ye God, the Lord of all being and the Sovereign of the throne on high and of earth below, to aid you to act in accordance with that which

8 یا ابالحسن انا نذکر فی هذا الحین اولیاء الله و احبائه فی هناک الذین اخذوا الریحق معرضین عن النعیق الذی ارتفع من شطر الاوہام من دون یمنه و برهان انا نبشّرم بظهوری و ذکرى و بیانی کما بشّرناهم من قبل فی الزبر و الألواح قل انّ المظلوم یدعوکم الی مطلع الایقان و یستقیم الریحق المختوم من ایدى العنایة و اللطاف یا حبائى لا تلتفتوا الی الدنیا و ما فیها فاسئلوا الله مولی الوری و مالک العرش و الثرى بأن یؤیدکم علی العمل بما یبقی به ذکرکم بدوام اسمائه الحسنی لا اله الا هو العزیز الوهاب انا نوصیکم بما وصیناکم به من

will cause your mention to endure throughout the eternity of His most excellent names. There is none other God but Him, the Mighty, the All-Bountiful. We counsel you with that which We counselled you before, and We command you to do that which will draw you nigh unto God, the Lord of all mankind. Glory be upon you and upon My handmaidens whom the Most Great Veil hath not kept back from the Lord of Destiny Who speaketh from the Most Great Prison. The Kingdom is God's, the Lord of all Lords.

قبل و تأمرکم بما یقرّبکم الى الله مولى الأنام البهّاء
علیکم و علی امائی اللّائی ما منعهنّ الحجاب الأكبر
عن مالک القدر الذی ینطق فی السّجن الأعظم
الملک لله ربّ الأرباب

- 9 Blessed art thou, nay, a hundred thousand times blessed art thou and the friends of God, for ye are drinking the choice wine from the chalices of the utterance of the All-Merciful. One drop thereof is more precious in the estimation of the Concourse on High than the blessings of both worlds. How far are these minds and souls from comprehending a station the praise of which hath been uttered by the tongue of the Lord of all names! The likes of us weak ones are unable to traverse this field save through the special assistance of God, exalted be His glory. Verily, He aideth whomsoever He willeth, and He is the All-Powerful, the Almighty.

9 هنیئاً لک بلکه صدھزار هنیئاً از برای شما و
دوستان حقّ چه که کوثر عنایت را از کؤوس
بیان رحمن میاشامید بکقطره آن نزد ملاّ اعلی
اعزّ از نعمت دارین است کجا این عقول و نفوس
قادر بر ادراک مقامیست که ثناء آن از لسان
مالک اسماء ظاهر امثال ما ضعفا قادر بر سیر در
این مضممار نبوده و نیستیم مگر باعانت مخصوصه
حقّ جلّ جلاله آنه یؤید من یشاء و هو المقتدر
القدير

- 10 Concerning what you wrote about the friends of the land of Za, it was presented at the Most Holy, Most Exalted Presence. This is what the Tongue of Grandeur spoke forth from His Most Glorious Horizon - glorified be His majesty: "Our gaze of loving-kindness hath been directed towards the servants and handmaidens of that land. Blessed are they who, for the sake of God, show love unto those who are related to Abu-Basir - he who proclaimed this Most Great Name and offered up his spirit in the path of God, the Protector, the Self-Subsisting - and likewise unto those who are related to Jinab-i-Ashraf, upon him be the glory of God, who drank what they drank from the choice wine of steadfastness and certitude in the Cause of the All-Merciful. These are My loved ones who dwell beneath the canopies of My grace. Upon them be My glory and the glory of all who are in the heavens and the earth." God willing, may the friends of that land attain unto that which God loveth.

10 اینکه در باره اولیای ارض زاء نوشته بودید
در ساحت اعزّ ارفع اعلی عرض شد هذا ما
نطق به لسان القدم فیمنظره الأبهی قوله جلّ
کبریائه لحاظ عنایت بعباد و اماء آن ارض بوده
طوبی از برای نفوسیکه لله بمنتسبین ابابصیر الذی
نطق بهذا الاسم الأعظم و انفق روحه فی سبیل
الله المهیم القیوم محبت نماید و همچنین بمنتسبین
جناب اشرف علیه بهّاء الله الذین شربوا ما شربوا
من رحيق الاستقامة و الايقان فی امر الرحمن
اولئک اولیائی و تحت قباب فضلی علیهم بهائی
و بهّاء من فی السموات و الأرضین انشاء الله
دوستان آن ارض به ما یحبّه الله فائز شوند انتی

- 11 As for what you wrote concerning the garden, it hath been accepted. However, according to His command, it must remain in their possession and they should use its proceeds until such time as the Command is revealed from the presence of the Wise Ordainer. And if you wish to know about earthly matters, the Tongue of Grandeur uttereth decisive verses night and day, and this evanescent servant is occupied with recording them. I beseech God - exalted be His glory and great be His bounty - to grant success and aid in this momentous task. Verily, He is the All-Bountiful, the Most Generous.

11 و اینکه در باره بستان نوشته بودید بطراز قبول
فائز شد ولكن حسب الأمر باید در تصرف
خودشان بماند و منافع آنرا صرف نمایند الى ان
یظهر الأمر من لدن امر حکیم و اگر از امورات
ارض مقصود بخواید لسان عظمت در لیالی و
ایام بآیات محکمات ناطق و این خادم فانی بتجیر
آن مشغول از حقّ جلّت عظمت و کبریت عنایت
سائل و أمل که توفیق عنایت فرماید تا بر این امر
خطیر مؤید شود آنه هو الفضل الکرم

- 12 Some time ago, Jinab-i-Aqa Muhammad-Sadiq, upon him be the glory of God, arrived in the Holy Land. He saw, heard, drank, and attained. He came with the utmost joy and departed with the utmost joy after receiving permission. His letter arrived from the great city, from whence he intended to return to his home. I beseech God - exalted be His glory - to illumine that community and the people of that region with the lights of the Countenance of the Beloved of all creation, that all may gaze toward the Supreme Horizon and act according to that which God hath revealed in the Book.
- چندی قبل جناب آقا محمد صادق علیه بهاء الله بارض اقدس وارد شدند دیدند و شنیدند و نوشیدند و فائز شدند بکمال روح و ریحان آمدند و بکمال روح و ریحان بعد از اذن راجع شدند و از مدینه کبیره هم مکتوبشان رسید و از آنجا اراده حرکت بجلّ خود داشتند از حقّ جلّ جلاله میطلب آنطایفه و اهالی آن دیار را جمیعاً بانوار وجه محبوب امکان منور فرماید تا کل بافق اعلی ناظر شوند و به ما انزاله الله فی الکتاب عامل
- 13 This Persian verse was revealed from the Most Exalted Pen in previous years. He spoke, and His sweetest utterance is:
- این بیان پارسی از قلم اعلی در سنین قبل نازل قال و قوله الأعلی
- 14 O Baha'u'llah, when Thy fire blazed forth It consumed the very existence of Thy lovers With but one spark cast upon hearts Thou didst raise a thousand Sinais in breasts
- ای بهاء الله چو نارت برفروخت خرمن هستی عشاقان بسوخت یکشمر از نار بر دها زدی صدهزاران سدره بر سینا زدی
- 15 The Kawthar of love is concealed in these resplendent words. Outwardly, the word "fire" is mentioned, but inwardly it is light upon light. The flame of love is manifest and evident in the Sadratu'l-Bayan. God willing, hearts and souls shall be ignited by that fire and illumined by that light. In these days, and previously, several letters and missives arrived from Aqa Muhammad Hasan, upon him be the Glory of God, wherein were mentioned the names of certain devoted, assured and enkindled souls. For each one, a Most Glorious Tablet was revealed from the Supreme Horizon - some in the blessed handwriting of the Greater Branch (may my spirit, my being, and my essence be a sacrifice for the dust of His footsteps), and some written by this servant were sent.
- کوثر محبت در اینکلمات باهرات مستور ظاهر لفظ نار مذکور و باطن نور اندر نور شعله محبت در سدره بیان ظاهر و باهر انشاء الله افئده و قلوب از آن نار مشتعل شوند و از آن نور منور در این ایام و قبل از جناب آقا محمد حسن علیه بهاء الله چند نامه و مکتوب رسید و اسامی بعضی از نفوس مقبله مطمئنه مشتعل در آن مذکور مخصوص هر یک لوح ایهی از افق اعلی نازل بعضی بخط مبارک حضرت غصن الله الاکبر روحی و ذاتی و کینونتی لثراب قدومه القداء و برخی بخط این خادم نوشته ارسال شد
- 16 In all conditions, all the friends who have truly partaken of the Most Pure Wine and are focused on the Greatest Scene must observe wisdom. The matter of wisdom is mentioned and accepted before God to such a degree that this year the Most Great Festival of the Birth was not celebrated. He said: "We have prohibited this festival to exalt the station of wisdom and to elevate its rank." From this comprehensive, decisive and blessed word, the significance of wisdom becomes clear and evident. And these holy, sublime, blessed and revealed Tablets that were specifically revealed and sent for the friends of that land - if wisdom does not permit, let them remain with His Holiness Afnan (upon him be all the Most Glorious Glory). Great effort must be made to preserve the Tablets and Divine verses. It seems some have been negligent in this matter, as evidenced by the fact that when some friends were arrested in certain lands, their writings were discovered before
- در جمیع احوال جمیع دوستان که فی الحقیقه از ریح اطر نوشیده اند و بمنظر اکبر ناظرند باید بحکمت ناظر باشند امر حکمت بشأنی لدی الحق مذکور و مقبول است که عید مولود اعظم در این سنه گرفته نشد فرمودند این عید را منع نمودیم ارتفاعاً لشأن الحکمة و اعلاءً لمقامها از اینکلمه محکمه جامعه مبارکه شأن حکمت واضح و مشهود میشود و این الواح مقدسه ممنعه مبارکه منزله که مخصوص دوستان آن ارض نازل شده و ارسال گشته اگر حکمت اقتضا ننماید نزد حضرت افنان علیه منکّل بهاء اباه بماند و در حفظ الواح و آیات الهی باید سعی بلیغ مبذول شود گویا بعضی در اینفقره اهمال نموده و مینمایند چنانچه بعضی از دوستانرا که

they themselves were apprehended. In any case, mention of the Land of the Prison, as well as the Tablets, must remain concealed. Complete concealment is what behooveth us, and He is the Preserver, the Helper, the Mighty, the Great.

- 17 This servant's request is that you convey greetings to all the friends of that land on behalf of this evanescent servant, and remind them of what has been mentioned, so that all may hold fast to the firm and strong cord and become detached from all else but God. These days and nights, these months and years, these hours and minutes - all have passed and are passing. God willing, may vision be fixed upon the Greatest Scene and may all our pillars attain to that which was ordained in the Book. Glory be upon you and upon those who have found and recognized the breeze that wafted in the dawn of God's Day - our Beloved and your Beloved, our Goal and your Goal, and the Goal of all who are in the heavens and the earth. And praise be to God, the Lord of the worlds.

- 18 The servant 22 Muharram 1299

- 19 Another matter: A letter was received mentioning that a mule belonging to His Holiness Afnan (upon him be all Glory) was sold by Jinab-i-Amin (upon him be the Glory of God, His light and His favors) to Muhammad Bey (upon him be the Glory of God). A letter from the servant arrived requesting that the payment be sent. What kind of situation is this? This payment had no connection to the Holy Threshold that it should be requested. The property belongs to His Holiness Afnan and the payment should reach him. Now, since Jinab-i-Bey does not have the funds available, as commanded, do not request it and pay it from the Huququ'llah. As commanded, convey wonderful greetings to your relatives on behalf of God, exalted be His Glory, and give each the glad tidings of His special favors. This is from God's grace upon you and upon those with you - know this and be among the thankful ones.

در بعضی از بلاد گرفته‌اند نوشتجات ایشان قبل از ایشان بدست آمده باری ذکر ارض سین و همچنین الواح باید مستور باشد کمال السّر هذا ما ينبغي لنا و هو الحفاظ النصار العزيز العظيم

- 17 استدعای این‌عبد آنکه جمیع دوستان آن ارض را از قبل اینفانی خادم تکبیر برسانید و آنچه ذکر شد متذکر دارید تا کل بجبل محکم متین تمسک جویند و از ما سوی الله فارغ و آزاد گردند این الایام واللیالی این الشهور والسین و این الساعات والدقائق جمیع گذشته و میگذرد انشاء الله بصر بمنظر اکبر متصل شود و ارکان به ما امر فی الکتاب فائز گردد البهاء علیک و علی الذین وجد وعرف التسمه الّتی سرت فی فخریوم الله محبوبنا و محبوبکم و مقصودنا و مقصودکم و مقصود من فی السموات والأرضین والحمد لله رب العالمین

- 18 خادم فی ۲۲ محرم سنة ۱۲۹۹

- 19 فقره دیگر آنکه مکتوبی رسید و در آن مذکور که قاطری از مال حضرت افنان علیه منکّل ۹ [بهاء] ابهاء جناب امین مرفوع علیه ۹ ۶۶ [بهاء الله] ونوره والطفه بجناب محمد بیک علیه ۹ ۶۶ [بهاء الله] فروخته‌اند و خطی از خادم رسیده که وجه را روانه نمایند این چه حکایتی است این وجه دخلی بساحت اقدس نداشته که مطالبه شود مال مال حضرت افناست و وجه هم باید بایشان برسد حال چون نزد جناب بیک وجه موجود نیست حسب الامر شما مطالبه نکنید و از حقوق الله ادا نمائید حسب الامر منتسبین خود را از قبل حق جلّ جلاله تکبیر بدیع برسانید و هر یک را بعنایت مخصوصه بشارت دهید هذا من فضل الله علیک و علی من معک ان اعرف و کن من الشاکرین انتهى

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BH01453

To: Aqa Siyyid Ali

Date: 1299-01-22 [1881-Dec-14]

- 1 He is God, exalted be His glory, the Grandeur and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who sent forth the Messengers, revealed the Books, made manifest the proof and evidence, and sealed Messengership and Prophethood with Him Who was named Muhammad in the Kingdom of Creation, Ahmad in the Concourse on High, and the All-Praised One in the tabernacle of grandeur and glory. He is the One through Whom truth was distinguished from falsehood. There is none other God but Him, the One, the Single, the Mighty, the Help in Peril. 2 الحمد لله الذي ارسل الرسل و انزل الكتب و اظهر الحجّة و البرهان و ختم الرسالة و النبوة بمن سمي بمحمد فيملكوت الانشاء و بأحمد في الملأ الأعلى و بالمحمود في سرادق العظمة و الكبرياء انه هو الذي به فرق بين الحقّ و الباطل لا اله الا هو الواحد الفرد العزيز المستعان
- 3 Glorified art Thou, O my God! I beseech Thee by Thy Name through which the ships of Thy wisdom sailed upon the ocean of Thy knowledge, and the spheres of the heaven of Thy decree revolved by the Pen of Thy ordainment, to assist Thy loved ones and Thy friends even as Thou didst assist those who are nigh unto Thee among Thy creation and the sincere ones among Thy creatures. Then inscribe for them that which shall profit them in every world of Thy worlds. O my Lord! Thou beholdest them soaring in the atmosphere of Thy nearness and sailing upon the sea of Thy bounty. I beseech Thee not to disappoint them at the door of Thy mercy. Verily, Thou art the Ordainer, the Giver, the Mighty, the Generous. 3 سبحانك يا الهى اسئلك باسمك الذي به سرت سفائن حكمتك على بحر علمك و دارت افلاك سماء تقديرك من قلم تدبيرك بأن تؤيد اوليائك و احبائك على ما ايدت به المقربين من خلقك و المخلصين من بريتك ثم اكتب لهم ما ينفعهم فيكلّ عالم من عوالمك اى ربّ تراهم طائرين فيهواء قريب و سائرين في بحر فضلك اسئلك بأن لا تحييبهم من باب رحمتك انك انت المقضى المعطى العزيز الكريم
- 4 To continue: the melodies of the birds of your knowledge upon the branches of the tree of your certitude in the Cause of God—our Beloved and your Beloved, our God and your God, our Goal and your Goal, and the Goal of all who are on earth—attracted me. When I read and presented it, and after my supplications were complete, the Tongue of Grace spoke, God willing, that which God loveth and is pleased with. May they attain! Praise be to God, they have drunk from the cup of bounty and have been and are circumambulating around the will of the Lord of Names. In these days, the tyranny of oppressors is evident from all directions. The standard of Islam lieth prostrate upon the earth due to the transgressions of the transgressors, and its throne is shattered. All the friends must, at all times, beseech the Exalted Truth, glorified be His majesty, for the exaltation of the Cause, that perchance all may attain to the Cause of God and His religion. 4 و بعد اجتذبتني نغمات طيور عرفانكم على اغصان دوحة ايقانكم في امر الله محبوبنا و محبوبكم و الهنا و الهكم و مقصودنا و مقصودكم و مقصود من على الأرض فلما قرأت حضرت و عرضت و بعد ما تمت عرايضي نطق لسان الفضل انشاء الله به ما يحبه الله و يرضى فائز باشند لله الحمد از كأس عنایت آشامیدند و طائف حول اراده مالک اسماء بوده و هستند این ایام ظلم ظالمین از جمیع اطراف مشهود علم اسلام از تعدیات معتدین بر ارض مطروح و عرشش مکسور باید جمیع اولیا در لیلی و ایام از حقّ منیع جلّ جلاله ارتفاع امر را طلب نمایند که شاید کلّ بامر الله و دینه فائز شوند
- 5 That which you had written was heard. God willing, the waters of the world shall not prevent you from the Kawthar of God, 5 آنچه نوشته بودید اصغا شد انشاء الله مياه عالم شما را از کوثر الله منع نمینماید و ذهب شما را از

and gold shall not make you heedless of the divine path. We beseech God, the Lord of the Throne and earth, the Master of the hereafter and the former times, to assist His loved ones, His friends, and His chosen ones in that whereby the standards of guidance may be raised among all creation and the banners of proof and evidence upon the hills of contingent being. Verily, He is the Omnipotent over whatsoever He willeth. All things are captive in His grasp, and this is indeed easy for Him. There is none other God but Him, the Omnipotent, the Powerful.

- 6 Regarding what was written about Haji Muhammad Husayn and Aqa Mirza Mihdi, upon them be the Glory of God, it was presented. He said that if they wish to remain in the land of A and S, there is and was no objection. Let them occupy themselves, trusting in God, the Protector, the Self-Subsisting. Verily, He sendeth down from the heaven of grace whatsoever He willeth, and He is the Commander, the All-Wise. God willing, may they walk and conduct themselves with perfect joy and fragrance and with complete wisdom.

- 7 The envelopes which were sent have arrived. God willing, may the Truth, exalted be His glory, assist this evanescent one to present the response. And regarding what you had written about Haji 'Abdu'llah and the land of Kha, that was and is the expedient course, conforming to and associated with wisdom. Furthermore, the honored beloved Aqa Siyyid 'Abdu'l-Baha, upon him be the Glory of God, has written a letter to this evanescent one and sent supplications. From some conditions, I present glorification and greetings to his service, and afterward his response, along with the response to the supplications, God, the All-Merciful willing, will be sent. At present there is no more opportunity than this.

- 8 To the spiritual beloved, Aqa Muhammad, upon him be the Glory of God, and other friends and gentlemen, mention of evanescence and nothingness is presented. God willing, as long as the horizon of the world is illumined by the Most Great Luminary, may they pass their days in perfect joy and gladness and spirit and fragrance, and be occupied with the mention of the Peerless Friend. I testify that you have profited in your trade and attained the fruits of your existence. The servant beseeches his Lord to protect you and grant you the good of this world and the next. There is none other God but Him, the Omnipotent, the Exalted, the Mighty, the Beautiful. The Glory, perfumed with the fragrance of the Beloved, be upon you and upon those with you and upon those who love you in

مذهب الهی غافل نمیکند نسل الله الہ العرش و الثری و مولی الآخرة و الأولى بأن يؤید احبائه و اولیائه و اصفیائه علی ما ترتفع به اعلام الهدایة بین البریة و رایات الحجّة و البرهان علی اتلال الامکان انه هو المقتدر علی ما یشاء کلشیء فی قبضته اسیر و انّ ذلك علیه سهل یسریر لا اله الا هو المقتدر القدير انتهى

- 6 اینکه در باره جناب حاجی محمد حسین و جناب آقا میرزا مهدی علیهما ۶۶ ۹ [بهاء الله] مرقوم داشتند عرض شد فرمودند اگر میل توقف در ارض الف و سین داشته باشند بآسی نبوده و نیست مشغول شوند متوکلاً علی الله المهیمن القیوم انه یزل من سماء الفضل ما اراد و هو الامر الحکیم انشاء الله بکمال روح و ریحان و با کمال حکمت سالک شوند و رفتار نمایند انتهى

- 7 پاکتهای مرسله رسید انشاء الله حقّ جلّ جلاله اینفانی را بر عرض جواب تأیید فرماید و آنچه در باره جناب حاجی عبدالله و ارض خانوشته بودید مصلحت همان بوده و هست و بحکمت مطابق و مقرون عرض دیگر آنکه جناب محبوب مکرم آقا سید عبدالهاء علیه ۶۶ ۹ [بهاء الله] دستخطی باینفانی مرقوم داشته اند و عراضی ارسال داشته اند از بعضی حال خدمت ایشان تکبیر و سلام معروض میدارم و از بعد جواب ایشان مع جواب عراض انشاء الله الرحمن ارسال میشود حال زیاده بر این فرصت نه

- 8 خدمت محبوب روحانی جناب آقا محمد علیه ۶۶ [بهاء الله] و سایر دوستان و آقایان ذکر فنا و نیستی عرض میشود انشاء الله تا افق عالم از نیر اعظم روشنست در کمال فرح و بهجت و روح و ریحان ایام بگذرانند و بذکر دوست یگا مشغول باشند اشهد انکم ربّتم فی تجارتکم و فرتم بثمرات وجودکم یسئل الخادم ربّه بأن یحفظکم و یرزقکم خیر الدنیا و الآخرة لا اله الا هو المقتدر المتعالی العزیز الجمیل البهاء المعطر من عرف المحبوب علیکم و علی من معکم و علی من یحبکم فی الله ربّ العالمین و الحمد لله ربّ العالمین

God, the Lord of the worlds. And praise be to God, the Lord of the worlds.

BH01981

To: *Haji Siyyid Abul-Fadl*

Date: 1299-01-22 [1881-Dec-14]

- 1 He is the Remembering, the All-Knowing, the All-Informed 1 هو الذّاكر العليم الخبير
- 2 O Abu'l-Fadl! Harken unto what the Wronged One mentions to thee from the direction of the Prison, and calls thee to God, the Single, the All-Informed. This is a Day wherein none is mentioned save God alone, as testified by the Tongue of Grandeur in His Mighty Book. Blessed is the soul that hath not been veiled by the doubts of the divines nor been prevented by the intimations of those who have disbelieved in God, the Lord of the worlds. Verily those who have violated the Covenant of God and His testament have no portion of this Sea, from whose waves is heard: "There is no God but Him, the Single, the All-Informed." Bear thou witness to that which God hath witnessed, detached from all who are on earth. Thus doth He Who speaketh at all times teach thee that there is no God but Him, the Mighty, the Praiseworthy. 2 يا ابا الفضل ان استمع ما يذكرک به المظلوم من شطر السّجن و يدعوک الى الله الفرد الخبير هذا يوم لا يذكر فيه الا الله وحده قد شهد بذلك لسان العظمة في کتابه العظيم طوبى لنفس ما حجبته شبهات العلماء و ما منعتهم اشارات الذين كفروا بالله رب العالمين ان الذين نقضوا ميثاق الله و عهده ليس لهم نصيب من هذا البحر الذى يسمع من امواجه انه لا اله الا هو الفرد الخبير ان اشهد بما شهد الله منقطعاً عنّ على الارض كذلك يعلمک من ينطق في کل حين انه لا اله الا هو العزيز الحميد
- 3 Harken in the Persian tongue: This Day is the Day whose mention hath been recorded and inscribed in all the divine Books, and that which is specially reserved for this Most Great Revelation hath been repeatedly revealed from the Most Exalted Pen in the Crimson Book. Every soul must behold with his own eyes and none hath any excuse today regarding that which proceedeth from the Ancient Tongue. The Point of the Bayan - may the spirit of all else be sacrificed for His sake - declareth: "I have taken an essence in His mention, which is that He cannot be indicated by any indication, nor by what hath been revealed in the Bayan." Were anyone to meditate on this decisive utterance, he would attain unto a drop from the ocean of knowledge. By the life of God! All the seas of the earth together cannot equal that drop, yet most of the people are heedless. 3 بلسان پارسی اصغاً ثما اين يوم يومیست که ذکرش در جمیع کتب الهی مذکور و مسطور است و امریکه مخصوص باین ظهور اعظم است از قلم اعلى در صحیفهء حمرا مرّة بعد مرّة نازل باید هر نفسی بچشم او باو نظر نماید و بآنچه از لسان قدم ظاهر میشود هیچ عذرى اليوم مسموع نبوده و نیست نقطهء بیان روح ما سواء فداه میفرماید قد اخذت جوهره فی ذکره و هو انه لا یشار باشارتی و لا بما نزل فی البیان اگر نفسی در این کلمهء محکمه تفکر نماید بقطرهءى از بحر عرفان فائز شود لعمر الله معادلهء بآن قطره نمینماید بحور ارض کلّها ولكنّ الناس اکثرهم من الغافلين
- 4 Say: O people of the earth! He Who was promised in the Books of God hath come. Cast aside what ye possess and take hold of 4 بگو ای اهل ارض قد اتى من کان موعوداً فی کتب الله دعوا ما عندکم و خذوا ما امرتم به

what ye have been commanded by an All-Knowing Ordainer. Say: He hath no need of mention of the past or future to prove His Cause, and when He citeth certain expressions of the past and utterances of the chosen ones in certain instances, this is a grace from Him, for He is verily the All-Bountiful, the Generous. None hath ever been acquainted with the root of this Cause. By the life of God! Whosoever hath claimed such knowledge is recorded among the liars in the Clear Tablet. Thou thyself art aware that every matter hath appeared from this Dawning-Place and unto it doth return. Beseech ye God - exalted be His glory - to grant the servants sight and bestow upon them a portion from the ocean of fairness, that all the peoples of the earth may become aware and bear witness unto that which God hath ordained. God willing, thou shouldst summon the people of the contingent world to the horizon of the All-Merciful with the utmost joy and fragrance, wisdom and utterance.

5 Say: Beware, O people of the earth, lest the veils of names prevent you from the Creator of the heavens. Cast behind you your vain imaginings, then approach with radiant faces the Most Exalted Horizon, and be not of the heedless ones.

6 Say: Know ye the value of this wondrous Day. This is a Day wherein man is able to acquire that which shall endure throughout the kingdoms of earth and heaven. We counsel all to steadfastness supreme, for the hateful ones and the treacherous lie in wait. Therefore ask thou God to protect His servants from the evil of those who have turned away from God, the Almighty, the Self-Subsisting, the All-Compelling. Praise be to God, the Lord of what was and what shall be.

من لدن آمر علیم بگو او در اثبات امرش محتاج بذکر قبل و بعد نبوده و اینکه بعضی از عبارات قبل و بیانات اصفیا را در بعضی از مقامات ذکر مینماید هذا فضل من عنده انه هو الفضل الکريم از اصل این امر احدی مطلع نبوده لعمر الله هر نفسی ادعای اطلاع نموده از کاذبین در لوح مبین مذکور و مسطور است خود آنجناب مطلع است که هر امری از این مطلع ظاهر و باین مطلع راجع بوده از حق جلّ جلاله بخواهید عباد را بصر عطا فرماید و از بحر انصاف نصیب عنایت نماید تا جمیع اهل ارض آگاه شوند و بآنچه حق فرموده گواهی دهند انشاء الله باید آنجناب بکمال روح و ریحان و حکمت و بیان اهل امکانرا بافق رحمن دعوت نمایند

5 قل اياكم ياملا الأرض ان تمنعكم حجاب الأسماء عن فاطر السماء ضعوا الأوهام عن ورائكم ثم اقبلوا بوجوه نوراء الى الأفق الأعلى ولا تكونوا من الغافلين

6 بگو قدر این یوم بدیع را بدانید این روزیست که انسان قادر است بر اینکه تحصیل نماید امری را که بدوام ملک و ملکوت باقی و پاینده ماند جمیع را وصیت مینمائیم باستقامت کبری چه که ناعقین و خائنین در کمین بوده و هستند فاسئل الله بأن يحفظ عباده من شر الذين اعرضوا عن الله المقتدر المهيمن القيوم الحمد لله مالک ما کان و ما یكون

BLIB_Or15715.290d

BH02718

To: Mulla Hasan, in Yazd

Date: 1299-01-22 [1881-Dec-14]

1 He is the Guardian over all names!

2 O Hasan! Give thanks for Our having shown thee the fire of Our Lote-Tree, and for Our having witnessed thy burning in the love of God, the Lord of all worlds. The Dawning-Place of

1 هو المهيمن على الأسماء

2 يا حسن ان اشكر بما اريناك نار سدرتي و رأينا اشتعالك في حب الله رب العالمين قد اقبل

Utterance hath turned toward thee from the horizon of the All-Merciful and speaketh that which He spoke before the creation of contingent things. Verily, there is none other God but Him, the All-Knowing, the All-Informed. We have heard thy call and have answered thee with an utterance whereby the Concourse on High and the dwellers of the Most Exalted Paradise have been enraptured. Thy Lord, verily, is the Expositor, the Mighty, the Praiseworthy.

اليك مطلع البيان من افق الرحمن و ينطق بما
نطق قبل خلق الامكان انه لا اله الا هو العليم
الخبير قد سمعنا ندائك اجبتناك ببيان انجذب
به الملائة الاعلى وسكان الجنة العليا ان ربك هو
المبين العزيز الحميد

- 3 Render thanks unto God for having aided thee to recognize the Dayspring of His Cause and the Source of His greatest signs, and for having given thee to drink of the Water of Life from the hands of His mercy which hath preceded all who are in the heavens and on earth. Be thou steadfast in the Cause in such wise that neither the tempests of the divines nor the storms of rulers shall move thee. Thus doth He command thee Who is attested by the Books of God, the Most High, the Most Great.

3 ان احمد الله بما ايدى على عرفان مشرق امره
و مطلع آياته الكبرى و سقاك كوثر الحيوان
من ابدى رحمته التي سبقت من في السموات
و الارضين كن قائماً على الامر على شأن لا
تتردد قواصف العلواء ولا عواصف الامراء
كذلك يا امرئ من شهد له كتب الله العلي
العظيم

- 4 Be thou firm in the Cause and vocal in praise of thy Lord Who created thee, caused thee to know Him, raised thee up and gave thee utterance through this Remembrance, before which, when it appeared, all remembrances from every direction bowed down in submission. Verily thy Lord is the All-Remembering, the Most Generous.

4 كن ثابتاً على الامر و ناطقاً بثناء ربك الذي
خلقك و عرفك و اقامك و انطقك بهذا
الذكر الذي اذا ظهر خضعت له الذاكر من كل
الجهات ان ربك هو الذاكر الكريم

- 5 Blessed art thou for having turned to the Most Sublime Horizon and directed thyself toward the countenance of thy Lord, the Lord of Names, and hastened to the ocean of certitude, detached from idle fancies and holding fast to My strong cord. O Hasan! We bear witness that thou hast done well, even as God did well unto thee. This is a word that cannot be equaled by all the treasures of the earth. Rejoice and say: "Praise be unto Thee, O God of all worlds!"

5 طوبى لك بما اقبلت الى الأفق الأعلى و توجهت
الى وجه ربك مالك الاسماء و سرعت الى
بحر الايقان منقطعاً عن الأهام و متمسكاً بجبل
المتين يا حسن نشهد أنك احسنت كما احسن
الله اليك هذه كلمة لا تعادلها خزائن الأرض ان
افرح و قل لك الحمد يا اله العالمين

- 6 Hold fast under all conditions to wisdom, lest there appear that which would disturb the hearts of them that have turned to God. Make wisdom the standard before thy face. Thus hath it been sent down from the Pen of Command in the tablets of thy Lord, the Almighty, the All-Powerful. Should a crier appear in your land, leave him to himself and put your trust in God, the Lord of this wondrous Day.

6 تمسك في كل الأحوال بالحكمة لئلا يظهر ما
يضطرب به افئدة المقبلين ان اجعل الحكمة امام
وجهك كذلك نزل من قلم الامر في الواح
ربك المقتدر القدير اذا ظهر ناعق في ارضكم
دعوه بنفسه و توكلوا على الله مالك هذا اليوم
البديع

- 7 Convey My greetings to the faces of My loved ones and remind them of that which hath streamed forth from the vessel of Mine utterance, the Mighty, the Impregnable. Say: This is the Day of arising, did ye but know it, and this is the Day of goodly character - cleave ye unto it and be not of them that comprehend not. Aid your Lord through goodly deeds and through that which befiteth this Day, whose mention hath

7 كبر من قبلي على وجوه احبائي و ذكرهم بما رشح
من اناء بياني العزيز المنيع قل هذا يوم القيام لو انتم
تعرفون و هذا يوم الاخلاق تمسكوا بها ولا تكونوا
من الذين لا يفقهون ان انصروا ربكم بالأعمال
الطيبة و بما ينبغي لهذا اليوم الذي تزينت بذكره

adorned the Books of the Messengers. Verily, thy Lord is the Counselor, the Compassionate, the Forgiving, the Merciful.

- 8 At the end of this Book We make mention of thy wife and give her the glad-tidings of My mercy and My loving-kindness, that she may be among the thankful ones preserved in a guarded Tablet. The Glory be upon thee and upon her and upon whosoever hath remembered thee out of love for God, the Lord of the Exalted Throne.

كتب المرسلين أنّ ربك هو الناصح المشفق الغفور
الرحيم

8 أنا نذكر في آخر الكتاب ضلعك ونبشّرها برحمتي
وعنايتي لتكون من الشاكرات في لوح حفظ
البهاء عليك وعليها وعلى من ذكرك حباً لله
رب الكرسی الرفيع

BLIB_Or15713.089, BLIB_Or15715.302b

BH02838

To: Shaykh Muhammad, in Yazd

Date: 1299-01-22 [1881-Dec-14]

- 1 In His Name, the Most Ancient, the Most Great
- 2 We make mention from My Most Exalted Pen of him who was named Muhammad in the Kingdom of Creation, whom We mentioned before as a favor from Us, and verily I am the All-Knowing Rememberer. Blessed is he who has attained unto My days, turned his face toward My countenance, and uttered My beautiful praise. Today every possessor of insight has attained this Most Great Bounty, and every possessor of hearing has attained the hearing of his Lord's call, the Expositor, the All-Wise. Happy the lands from which the fragrance of the Garment has been wafted, and the city over which have blown the breezes of the dawn of My wondrous Day. Happy the soul that has taken the chalice of immortality in My Most Glorious Name and drunk therefrom through My mention, the Mighty, the Bountiful. We have previously counseled the friends of God and His servants with the wisdom whereby We took the covenant from those who have turned to God, the Peerless, the All-Informed. Blessed art thou, O Muhammad, in that thou hast shattered the idols of vain imaginings through the name of thy Lord, the Lord of all mankind, and drunk from the ocean of certitude. We have made mention of thee in such wise as nothing on earth can equal. He Who speaks bears witness to this, that there is none other God but Me, the Reckoner, the Mighty, the All-Praised. We counsel thee with wisdom lest there occur that which God abhors and the clamor of those who have denied the Day of Judgment be raised. Hold fast to

1 بسمي الأقدم الأعظم

2 أنا نذكر من قلبي الأعلى من سمي بمحمد في ملكوت
الانشاء وذكرناه من قبل فضلاً من لدنا وانا
الذاكر العليم طوبى لمن فاز بأيامى وتوجه الى
وجهى ونطق بثنائى الجليل قد فاز اليوم كل
ذى بصر بهذا الفيض الأعظم وكل ذى سمع
باصغاء نداء ربه المبين الحكيم هنيئاً لدار توضع
منها عرف القميص ولمدينة مرت عليها نسائم فجر
يومي العزيز البديع هنيئاً لنفس اخذت قدح البقاء
باسمى الأبهى وشربت منه بذكرى العزيز الكريم و
وصينا من قبل اولياء الله وعباده بالحكمة التى بها
اخذنا العهد عن الذين اقبلوا الى الله الفرد الخبير
طوبى لك يا محمد بما كسرت اصنام الأوهام
باسم ربك مالک الأنام وشربت من بحر اليقين
أنا ذكرناك بما لا يعادله ما على الأرض يشهد
بذلك من ينطق أنه لا اله الا انا المحصى العزيز
الحميد نوصيك بالحكمة لئلا يحدث ما يكرهه الله و
لا يرتفع ضوضاء الذين كفروا بيوم الدين تمسك
بجبل الحكمة في كل الأحوال أنه يشهد ويرى و
هو السميع البصير

the cord of wisdom in all circumstances. Verily He witnesses and sees, and He is the All-Hearing, the All-Seeing.

- 3 Beware lest the affairs of men grieve thee. Behold and then remember what befell God's Messengers and His chosen ones when He sent them with a manifest sovereignty. Among the people were those who turned away from them and opposed them, and those who pronounced sentence of death upon them. Thus did their desires command them, without any clear proof from God, the Lord of all worlds. We summoned them to the Supreme Horizon while they imprisoned Us in this mighty fortress. We desired for them the good of this world and the next while they left Us in this remote prison. We opened unto them the gates of blessings while they prevented Us from the bounty which God created through My Name, the Bestower, the Invincible.

- 4 We make mention of My loved ones in that place and send Our greetings upon them, and counsel them to manifest supreme steadfastness and that which befits this Day which God proclaimed through the tongues of the Messengers. Glory be upon thee and upon those who have clung to the hem of wisdom and turned to the Most Great Ocean on this momentous Day.

3 إياك ان تحزنك شؤون الخلق ان انظر ثم
أذكر ما ورد على سفراء الله واصفيائه اذ ارسلهم
بسلطان مبين من الناس من اعرض عنهم و
اعترض عليهم ومنهم من افق على سفك دمائهم
كذلك امرتهم اهوائهم من دون بينة من لدى
الله رب العالمين انا دعوانهم الى الأفق الأعلى
و هم حبسوننا في هذا الحصن المتين انا اردنا
لهم خير الآخرة والأولى و هم تركونا في هذا
السجن البعيد قد فتحنا عليهم ابواب البركات و
هم منعونا عن النعمة التي خلقها الله باسمي المنعم
المنيع

4 و نذكر احبائي في هناك و نكبر عليهم ونوصيهم
بالاستقامة الكبرى و بما ينبغي لهذا اليوم الذي
بشّر به الله بألسن المرسلين البهاء عليك و على
الذين تشبثوا بذيل الحكمة و على الذين اقبلوا الى
البحر الأعظم في هذا اليوم العظيم

BLIB_Or15713.090

BH03164

To: Ali, in Yazd

Date: 1299-01-22 [1881-Dec-14]

- 1 In My Name, the Witness, the All-Hearing!
- 2 O Ali! We have desired to make mention of thee and those who have believed, on a Day which was inscribed in the Books of God, the Lord of the worlds. This is a Day whereon the atoms cry out: "The Revealer of verses hath come, and sovereignty belongeth unto God, the Goal of them that know!" God took the covenant of this Day from all who are in the heavens and on earth, yet when He appeared in truth the people turned away, save those who shattered the idols of vain desire through the power of the Name of the Lord of all mankind and turned with radiant countenance toward the Supreme Horizon.

1 بسمي الشاهد السميع

2 يا علي انا اردنا ان نذكرك و الذين آمنوا في يوم
كان مسطوراً في كتب الله رب العالمين هذا يوم
فيه تنادى الذرات قد اتى منزل الآيات والملك
الله مقصود العارفين قد اخذ الله عهد هذا اليوم
عمن في السموات والأرضين و اذا ظهر بالحق
اعرض عنه العباد الا من كسر اصنام الهوى باسم
مالك الوري و اقبل الى الأفق الأعلى بوجه منير

- 3 How many learned ones lamented in separation, yet when the ocean of union surged they turned away and waxed proud before God, the Beloved of the sincere ones. Say: By God! The Hidden One hath appeared and hath spoken that which caused the Concourse on High and the dwellers of the Most Exalted Paradise to be attracted. Blessed is he who hath recognized and found the fragrance of God, the Mighty, the Praised One.
- 4 O Ali! The Euphrates of thy Lord's mercy hath flowed from My Most Exalted Pen - take thou, in My Name, and drink therefrom through My firm and wise command. We give thee and those who have believed there glad tidings of a favor from Us and a bounty from Our presence. Verily thy Lord is the All-Bountiful, the Most Generous.
- 5 We further counsel you regarding that which hath been sent down in the Book from the presence of One mighty and powerful. Beware lest the conditions of the Pharaohs frighten you or the doubts of the oppressors who have adorned their heads with turbans and disbelieved in God, the Lord of the Day of Judgment, sadden you. They reached the heights of glory in this vain life through My Name, yet when I manifested My Self they pronounced judgment against it with evident tyranny.
- 6 O loved ones of the All-Merciful in all lands! The Wronged One counseleth you from the precincts of the Prison to remain steadfast in this Cause, whose greatness hath been testified to by the tongues of the dwellers of the most exalted Paradise and whose sovereignty hath been witnessed by every truthful and discerning one. Hold fast unto it in the name of your Lord, the Lord of Names, and say: "Praise be unto Thee, O Creator of the heavens, for having made known unto us the Dayspring of Thy Cause, the Source of Thy Revelation, and the Dawning-Place of Thy exalted Word, at Whose appearance the Dove cooed upon the branches."
- 7 This is a Day whereof God gave glad tidings aforetime - the Day whereon all people shall stand before the Lord of the worlds. Thus hath the gate of inner meanings been unlocked by the Key of utterance, as the All-Merciful walked in the most exalted station and called all to His straight path.
- 3 كم من عالم ناح في الفراق واذا ماج بحر الوصال
اعرض واستكبر على الله محبوب المخلصين قل
تالله قد ظهر المبكون ونطق بما انجذب به الملائ
الأعلى وسكان الجنة العليا طوبى لمن عرف و
وجد عرف الله العزيز الحميد
- 4 يا علي قد جرى فرات رحمة ربك من قلبي الأعلى
خذ باسمي ثم اشرب منه بأمرى المبرم الحكيم انا
نبشركم والذين آمنوا في هناك بفضل من عندنا
وعناية من لدنا ان ربك هو الفضال الكريم
- 5 ثم نوصيكم بما نزل في الكتاب من لدن مقتدر
قدير اياكم ان تخوفكم شئون الفراعنة او تحزنكم
شبهات الجبابرة الذين زينوا الرؤوس بالعمائم و
كفروا بالله مالک يوم الدين قد بلغوا الى غاية
العزة في الحياة الباطلة باسمي فلما اظهرت نفسي
افتوا عليها بظلم مبين
- 6 يا احباء الرحمن في البلدان يوصيكم المظلوم من
شطر السجن بالاستقامة على هذا الامر الذي
شهدت بعظمته السن اهل الفردوس الأعلى و
بسلطانه كل صادق منصف بصير تمسكوا بها باسم
ربكم مالک الأسماء و قولوا لك الحمد يا فاطر
السماء بما عرفتنا مشرق امرک ومصدر وحيک
و مطلع كلمتك العليا التي اذا ظهرت هدرت
الحمامة على الأغصان
- 7 هذا يوم بشر الله به من قبل يوم يقوم الناس لرب
العالمين كذلك فتح باب المعاني بمفتاح البيان اذ
كان الرحمن يمشي في اعلى المقام ويدع الكل الى
صراطه المستقيم

INBA18:293b, BLIB_Or15713.091

BH03300

To: Mulla Ali Akbar, in Yazd

Date: 1299-01-22 [1881-Dec-14]

- 1 In the Name of the All-Hearing, the All-Seeing! O 'Ali-Akbar! The Lord of Destiny makes mention of thee at this hour when sorrows have encompassed Him from those who have disbelieved in God, the Protector, the Self-Subsisting. We have manifested Our Self and summoned all unto the Dayspring of Revelation Who speaks forth at all times that there is none other God but Me, the Truth, the Knower of things unseen.

بِسْمِهِ السَّمِيعِ الْبَصِيرِ يَا عَلِيَّ قَبْلَ اكْبَرِ يَذْكُرُ
مَالِكُ الْقَدَرِ فِيهِذَا الْحَيْنِ الَّذِي احَاطَتْهُ الْأَحْزَانُ
مَنْ الَّذِينَ كَفَرُوا بِاللَّهِ الْمُهَيِّمِ الْقَيُّومِ أَنَا أَظْهَرْنَا
نَفْسَنَا وَدَعَوْنَا الْكُلَّ إِلَى مَشْرِقِ الْوَحْيِ الَّذِي يَنْطِقُ
فِي اللَّيَالِي وَالْأَيَّامِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَقُّ عَلَامُ
الْغُيُوبِ
- 2 My Revelation had been mentioned by the Most Exalted Pen in the Scriptures and Tablets, yet when He appeared in truth, those who followed the dawning-places of idle fancies turned away. Blessed is he who hath hearkened to the call of his Lord and drunk the living waters from the cup of his Lord's utterance, the Most Merciful, Who hath come with the standards of verses and summoned all unto His outstretched path. How many a learned one awaited My days and how many a mystic bowed before My Name, yet when I manifested My Self they turned away until they pronounced their verdict against the Mighty, the All-Loving. Thus have We opened before thy face the gate of utterance with the key of His Name, the Mighty, the Beloved.

قَدْ كَانَ ظَهْوِي مَذْكُورًا مِنَ الْقَلَمِ الْأَعْلَى فِي الزَّبْرِ
وَالْأُلُوحِ وَإِذَا ظَهَرَ بِالْحَقِّ اعْرَضَ عَنْهُ الَّذِينَ
اتَّبَعُوا مَطَالِعَ الظُّنُونِ طُوبَى لِمَنْ لَمَقْبَلِ سَمْعِ نِدَاءِ رَبِّهِ وَ
شَرِبِ كُوْثَرَ الْحَيَوَانِ مِنْ كَأْسِ بَيَانِ رَبِّهِ الرَّحْمَنِ
الَّذِي أَتَى بِرَايَاتِ الْآيَاتِ وَدَعَا الْكُلَّ إِلَى صِرَاطِهِ
الْمَمْدُودِ كَمْ مِنْ عَالَمٍ انتَظَرَ أَيَّامِي وَكَمْ مِنْ عَارِفٍ
خَضَعَ لِاسْمِي فَلَمَّا أَظْهَرْتُ نَفْسِي اعْرَضُوا إِلَى
أَنْ افْتَوُوا عَلَى الْعَزِيزِ الْوُدُودِ كَذَلِكَ فَتَحْنَا عَلَى
وَجْهِكَ بَابَ الْبَيَانِ بِمِفْتَاحِ اسْمِهِ الْعَزِيزِ الْمَحْبُوبِ
- 3 O 'Ali! The shrill voice of the Most Exalted Pen is raised to such a degree that the tongues of the world and the pens of nations are powerless to make mention of it. Blessed is the ear that hath gained the honor of hearing His call and blessed is the tongue that hath been moved to make mention of Him. The whole world speaketh His Name yet is veiled from Him, turneth toward His countenance yet is debarred from Him, maketh mention of His Name yet is heedless of His Command. This is the Most Great Talisman.

يَا عَلِيَّ صَرِيرُ قَلَمِ أَعْلَى بِشَأْنِي مَرْتَفَعَتْ كَمَا السِّنْ
عَالَمٌ وَأَقْلَامٌ أَمَّ مِنْ ذِكْرِهِ عَاجِزٌ طُوبَى لِمَنْ لَمْ يَرَى
صَاحِبَ سَمْعِي كَمَا بَدَأَتْ فَائِزٌ شَدِيدٌ وَازْ بَرَى
صَاحِبَ لِسَانِي كَمَا بَدَأَتْ نَاطِقٌ كُتِبَتْ جَمِيعُ
عَالَمٌ بِاسْمِهِ نَاطِقٌ وَازْ أَوْ مَحْبُوبٌ وَبُوجْهِشِ
مُتَوَجِّهٌ وَازْ أَوْ مَمْنُوعٌ بِاسْمِهِ ذَاكَرٌ وَازْ
رَسْمِشِ غَافِلٌ أَيْنَسْتُ طَلَسْمِ اعْظَمُ
- 4 God willing, thou shouldst, with the utmost wisdom and utterance, guide those who thirst in the wilderness of heedlessness to the heavenly springs of divine revelation and summon them. Upon thee be wisdom, upon thee be wisdom. People are observed to be as infants - they need an educator and one who will remind them. Blessed is the soul that ariseth for the sake of God to serve the Cause, that perchance those who slumber may be awakened by this sweet spiritual breeze that wafteth at the dawn of this divine Day, and become aware.

إِنْ شَاءَ اللَّهُ بَايْدَ أَنْجَنَابٍ بِكَمَالِ حِكْمَتِي وَبَيَانِ
تَشَنُّغَانِ بَادِيَةِ هَايِ غَفَلَتِ رَا بِسَلْسَبِيلِ وَحْيِ الْهَيِ
دَلَالَتِ نَمَائِدِ وَدَعْوَتِ كُنْدِ عَلَيْكَ بِالْحِكْمَةِ
وَعَلَيْكَ بِالْحِكْمَةِ نَاسِ بِمَثَابَةِ رَضِيعِ مَشَاهِدِهِ
مَيِ شُونَدِ مَرَبِّي لِأَزَمِ دَارَنْدِ وَمَذْكُورِ طُوبَى لِمَنْ لَمْ يَرَى
نَفْسِي كَمَا لَوْجُهُ اللَّهُ بِخِدْمَتِ أَمْرِ قِيَامِ نَمَائِدِ كَمَا شَائِدِ
نَائِمِينَ مِنْ أَيْنِ نَسِيمِ خُوشِ رُوحَانِي كَمَا دَرِ فُجْرِيَوْمِ
الْهَيِ دَرِ مَرُورِ اسْتِ بَيَادَارِ شُونَدِ وَآكَاهِ گَرْدَنْدِ

5 We convey Our greetings to all who have turned towards Us and enjoin upon them that which is befitting and meet. Blessed is he who hath heard and acted, and woe unto the heedless. The glory be upon you from God, the Lord of the worlds.

5 جميع مقبلين را تكبير ميرسانيم و بآنچه لايق و سزااست امر مينمائيم نعيماً لمن سمع و عمل و ويل للغافلين البهاء عليكم من لدى الله رب العالمين

BLIB_Or15715.302c

BH05424

To: Karbalai Aqa Husayn, in Jadhba

Date: 1299-01-22 [1881-Dec-14]

In His name, the All-Seeing, the All-Knowing, the All-Informed!

He Who is the Desired One beareth witness from the Most Great Prison to that which the Tongue of Grandeur hath witnessed in the eternity of eternities. O Husayn! The Wronged One remembereth thee on the Day whereof the All-Merciful hath made mention in the Qur'an: "The Day when all mankind shall stand before the Lord of the worlds." By God, the True One! The Qur'an crieth out amidst all created things: "He Who was promised in the Books of God, the Lord of the worlds, hath come!" And the Gospel proclaimeth: "The Glorious One hath come! The Kingdom is God's, the Mighty, the Beautiful!" Verily, the Bayan circleth round the Throne, while they that claim to be its followers have violated God's Covenant and Testament, save those whom the hand of thy Lord's loving-kindness hath preserved, the Powerful, the Mighty. Say: O people of the Bayan! By what proof did ye believe in the All-Merciful, and by what evidence did ye turn away from Him Who, when He appeared, caused the Spirit to proclaim before His face: "The Hidden One hath appeared with manifest sovereignty!" We, verily, send Our greetings from this spot unto the loved ones of the All-Merciful in that land, and We remind them of that which beseemeth the days wherein the Tongue of Grandeur hath spoken: "There is none other God but Me, the Manifest, the Speaking One, the All-Knowing." We counsel them to remain steadfast in this Cause, through which the feet of all peoples have slipped save such as have clung to the hem of My luminous robe. The glory of God be upon thee and upon those who are with thee and upon those who have attained unto this wondrous Remembrance.

هو الشاهد العليم الخبير

شهد المقصود في السجن الأعظم بما شهد لسان القدم في ازل الآزال يا حسين يذكرك المظلوم في يوم اخبر به الرحمن في الفرقان يوم يقوم الناس لرب العالمين تالله الحق ان الفرقان ينادي بين الامكان قد اتى من كان موعوداً في صحف الله رب العالمين

و الانجيل يقول قد اتى الجليل الملك لله العزيز الجليل ان البيان يطوف حول العرش و الذين ينسبون اليه انفسهم قد نقضوا ميثاق الله و عهده الا من حفظته يد عناية ربه القوى القدير قل يا ملا البيان باي امر آمنت بالرحمن و باي حجة اعرضتم عن الذي اذا ظهر نطق الروح امام الوجه قد ظهر المكنون بسلطان مبين انا نكبر من هذا المقام على احباء الرحمن في هناك و نذكرهم بما ينبغي لآيام فيها نطق لسان العظمة انه لا اله الا انا الظاهر الناطق العليم و نوصيهم بالاستقامة الكبرى في هذا الامر الذي به زلت اقدام الوري الا من تشبث بذيلي المنير البهاء عليك و على من معك و على الذين فازوا بهذا الذكر الحكيم

BLIB_Or15713.214a

BH05871*To: Karbalai Aqa Rida, in Jadhba**Date: 1299-01-22 [1881-Dec-14]*

- 1 In the Name of Him Who shineth from the horizon of eternity! 1 بِسْمِ الْمَشْرِقِ مِنْ افقِ الْبَقَاءِ
- 2 This is a Book which the Lord of Names hath sent down unto him who hath hearkened unto the Call and turned unto the Most Exalted Horizon and witnessed what God, the Lord of creation, hath witnessed. Say: O peoples of the earth! Do ye deny Him Who hath come with that wherewith every Prophet and every Messenger came from God, the Help in Peril, the Self-Subsisting? 2 كِتَابِ انْزَلَهُ مَالِكُ الْأَسْمَاءِ لِمَنْ سَمِعَ النَّدَاءَ وَاقْبَلِ إِلَى الْأَفْقِ الْأَعْلَى وَشَهِدْ بِمَا شَهِدَ اللَّهُ مَالِكُ الْوُجُودِ قُلْ يَا مَلَأَ الْأَرْضِ أَتَنْكُرُونَ مَنْ أَتَى بِمَا أَتَى بِهِ كُلُّ نَبِيٍّ وَكُلِّ رَسُولٍ مِنْ لَدَى اللَّهِ الْمُهَيَّمِنِ الْقَيُّومِ
- 3 Say: Verily the proof, by its very essence, proclaimeth between earth and heaven, and the evidence crieth out through this Name whereby the mountains were scattered, the seas were made to boil, and the trees did speak: "The Kingdom belongeth unto God, the Lord of what hath been and what shall be!" Rejoice thou at My remembrance of thee. By God! The treasures of the earth and whatsoever the kings possess of hoards and riches cannot equal it. Take hold of the Book with the power of thy Lord and say: "I testify that there is none other God but Him, and that He Who speaketh hath appeared in truth and is encompassed by the evidence from God, the Mighty, the Loving." Say: He needeth not, for the proof of His Cause, any mention from among all mentions, nor any tablet from among all tablets. He Who possesseth the Hidden Book doth testify to this. The splendor from Us be upon those who have turned unto the Path and have cast behind them the vain imaginings and idle fancies of men. 3 قُلْ إِنَّ الْحُجَّةَ بَكِينُونَهَا تَنَادَى بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَالْبَرِّهِانِ يَصْبِيحُ بِهَذَا الْأَسْمِ الَّذِي بِهِ نَسَفَتِ الْجِبَالُ وَتَجَرَّتِ الْبَحَارُ وَنَطَقَتِ الْأَشْجَارُ الْمَلِكُ اللَّهُ رَبِّ مَا كَانَ وَمَا يَكُونُ إِنْ أَفْرَحَ بِذِكْرِي آيَاكَ تَاللَّهِ لَا تَعَادِلُهُ خَزَائِنُ الْأَرْضِ وَلَا مَا عِنْدَ الْمُلُوكِ مِنَ الدَّفَائِنِ وَالْكُنُوزِ خُذِ الْكِتَابَ بِقُوَّةِ رَبِّكَ وَقُلْ أَشْهَدُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِي يَنْطِقُ أَنَّهُ قَدْ ظَهَرَ بِالْحَقِّ وَيُطَوِّفُهُ الْبَرِّهِانُ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْوَدُودِ قُلْ أَنَّهُ لَا يَحْتَاجُ فِي اثْبَاتِ أَمْرِهِ بِذِكْرٍ مِنَ الْأَذْكَارِ وَلَا بَلُوحٍ مِنَ الْأَلْوَابِ يُشْهَدُ بِذَلِكَ مِنْ عِنْدِهِ كِتَابٌ مَكْنُونُ الْبَهَاءِ مِنْ لَدُنَّا عَلَى الَّذِينَ أَقْبَلُوا إِلَى الصِّرَاطِ وَنَبَذُوا مَا عِنْدَ النَّاسِ مِنَ الْأَوْهَامِ وَالظُّنُونِ

BLIB_Or15713.260a

BH07893*To: Siyyid Isma'il, in Yazd**Date: 1299-01-22 [1881-Dec-14]*

- 1 He is the Most Great, the Most Ancient, the Most Glorious! 1 هُوَ الْأَعْظَمُ الْأَقْدَمُ الْأَبَى
- 2 O Isma'il! This Wronged One raises His call and laments for Himself. In the days when all the people of the Bayan were 2 يَا إِسْمَاعِيلَ إِنَّ مَظْلُومٌ نَدَا مِئْمَايِدَ وَبَرِّ خُودِ نُوحِهِ مَيَكُنْدُ دَرِ آيَا مِيَكِهْ جَمِيعِ أَهْلِ بَيَانِ اَزْ سَطُوتِ أَمْرِهِ

veiled behind a barrier due to the might of princes and the opposition of divines, this Wronged One arose to promote the Cause - an arising that caused the limbs of all names to tremble. And in the midst of trials and tribulations, He summoned all beings, from kings to subjects, from those below to those above, to the highest horizon. But when the Cause became manifest and the Sun of Revelation dawned from the horizon of power, the buzzing of flies appeared and each of the ungodly, clinging to murmuring and croaking and buzzing, said that which they said. Verily, He has recorded all things in a clear Book. Beseech and implore God, exalted be His glory, that He may preserve thee from the doubts of the people of the Bayan who clung to it while turning away from its Revealer, its Messenger and its Creator. Verily, He is the Almighty, the Powerful.

و اعراض علما خلف حجاب بودند اين مظلوم بر امر قيام نمود قيامي كه فرائض اسماء از او مرتعد مشاهده ميشد و در بجزبحة بلایا و رزایا جميع عباد را از ملوك و مملوك و دون آن و فوق آن بافق اعلى دعوت مينمود و چون امر ظاهر و شمس ظهور از افق اقتدار مشرق طنين ذباب ظاهر و هريك از مشركين بنعيب و نعيق و طنين متمسك گفتند آنچه را گفتند انه احصى كل شئ في كتاب مبین از حق جلّ جلاله سائل و آمل باش تا ترا از شبهات اهل بيان الذين تمسكوا به و اعرضوا عن منزله و مرسله و موجد حفظ فرماید انه هو المقتدر القدير

BLIB_Or15706.262, BLIB_Or15715.095c

BH08870

To: Muhammad Ismail, in Yazd

Date: 1299-01-22 [1881-Dec-14]

- 1 He is the One Who has power over all who are in the heavens and on earth.
- 2 God beareth witness that there is none other God but Him, and He Who hath come with the truth is indeed the Hidden Mystery and the Treasured Secret. Whoso turneth unto Him hath turned unto God from time immemorial, and whoso turneth away is accounted among the idolaters in the perspicuous Book. Most strange it is that some, on the Day of Return, pass by the life-giving Kawthar and set their faces toward the mirage. They have lost indeed who denied the signs of God and clung to the cords of fancy and vain imaginings. Say: O people of the earth! The Sun of certitude hath risen, and the Ocean of knowledge surgeth, and the heaven of grace is uplifted. Cast away what ye possess, then turn toward the Most Sublime Horizon - the Station wherein the Lord of Names proclaimeth: "There is none other God but Me, the All-Knowing, the All-Wise."

1 هو المقتدر على من في السموات والأرض

2 شهد الله انه لا اله الا هو و الذي اتى بالحق انه هو الغيب المكنون و السر المصون من اقبل اليه قد اقبل الى الله في ازل الآزال و الذي اعرض انه من المشركين في كتاب مبین بسیار عجب است كه بعضی در يوم مآب كوثر حيوانرا ميگذارند و بسراب توجه مينمايند قد خسر الذين انكروا آيات الله و تمسكوا بحبال الظنون و الأوهام بگو ای اهل ارض آفتاب يقين مشرق و بحر علم موج و سماء فضل مرتفع دعوا ما عندكم ثم اقبلوا الى الأفق الأعلى المقام الذي ينطق فيه مالک الأسماء لا اله الا انا العليم الحكيم

BLIB_Or15706.259, BLIB_Or15715.094d

BH09697

To: Muhammad Karim, in Yazd

Date: 1299-01-22 [1881-Dec-14]

1 He is the Expounder, the All-Knowing!

2 O Muhammad-Qabli-Karim! We have heard thy call. God willing, thou shalt be watchful of the truth at all times, and act according to that which exalteth the Cause. We have enjoined wisdom upon all the friends, yet some have not hearkened with accepting ears unto the divine counsel. That which is acceptable in the sight of God this day hath been and shall ever be obedience to God, exalted be His glory. Nevertheless, some have turned away from His good-pleasure and clung to their own desires. It behooveth them to repent and return unto God, the Forgiving, the Generous. Any deed that causeth tumult and perturbation among heedless souls is not acceptable before the Wronged One. Say: Hold fast unto that which ye have been commanded in My Mighty Book.

1 هو المبین العليم

2 یا محمد قبل کریم ندایت را شنیدیم انشاء الله در لیلی و ایام بحق ناظر باشی و به ما یرتفع به الأمر عامل جمیع دوستانرا بحکمت امر نمودیم ولكن بعضی نصح الهی را بسمع قبول اصغا ننودند امریکه الیوم لدى الله مقبول است اطاعت حق جلّ جلاله بوده و خواهد بود مع ذلك بعضی از رضای او چشم پوشیدند و برضای خود تمسک نمودند لهم ان يتوبوا و يرجعوا الى الله الغفور الکریم هر عملیکه سبب ضوضا و انقلاب نفوس غافله شود لدى المظلوم مقبول نه قل تمسکوا بما امرتم به فی کتابی العظیم

BLIB_Or15706.261, BLIB_Or15715.095b

BH09254

To: Muhammad Sadiq, in Yazd

Date: 1299-01-22 [1881-Dec-14]

1 He is the One mentioned in the heart of Ha by his faithfulness!

2 We have seen thy turning unto Us and have made mention of thee from My Most Exalted Pen, and We have heard thy call and have called unto thee from this luminous Spot, from the Divine Lote-Tree: "Verily, there is none other God but Me, the Mighty, the All-Knowing." I created all peoples for this Most Great Day, but when He appeared they turned away and denied God, the Lord of Lords. Blessed is he whom the doubts of the divines have not withheld, and blessed is he whom the might of those who disbelieved in the Beginning and the Return hath not caused to slip. Hold thou fast unto the cord of steadfastness and take hold of the hem of God, the Lord of all men. Blessed art thou, inasmuch as the Pen of the Wronged

1 هو المذكور فی الکبد الهاء بالوفاء

2 انا رأينا اقبالک ذکرناک من قلبی الاعلى و سمعنا ندائک نادیناک من هذه البقعة النوراء من سدرة المنتهى انه لا اله الا انا العزيز العلام قد خلقت الأمم لهذا اليوم الأعظم فلما ظهر اعرضوا و كفروا بالله ربّ الأرباب طوبى لمقبل ما منعتة شبهات العلماء و لقاء ما زلته سطوة الذين كفروا بالبدء و المآب تمسک بجبل الاستقامة و تشبث بذیل الله مالک الرقاب طوبى لك بما تحرك

One hath moved at the mention of thy name, while imprisoned in the Most Great Prison in the hands of those who were heedless of God, the Lord of the Day of Return.

على اسمك قلم المظلوم اذ كان في السّجن الأعظم
بين ايدي الذين غفلوا عن الله مالک يوم المآب

BLIB_Or15706.260, BLIB_Or15715.095a,
BLIB_Or15734.1.089c, AKHA_125BE
#01 p.a

BH09676

To: *Siyyid Ali, in Yazd*

Date: 1299-01-22 [1881-Dec-14]

1 He is the Rememberer and the Remembered

1 هو الذاکر و المذکور

2 O Ali! Harken unto My call from the precincts of My prison, and I am the Wronged One, the Stranger. We have summoned all people unto God - among them are those who have turned away and those who have turned towards His straight path. Blessed is the soul that hath cast the world behind it and acted according to that which was commanded by the All-Knowing, the All-Wise. We have heard thy call and make mention of thee in this wondrous and glorious Tablet. Preserve it as thou wouldst preserve thine eyes. Verily it shall be with thee in all the worlds of thy Lord. Thy Lord is, in truth, the Witness, the Supporter, the Almighty, the Powerful. Glory be upon him who hath drunk the choice wine of supreme steadfastness from the hand of the bounty of his Lord, the Lord of all mankind. Woe unto the heedless ones. Praise be to God, the Lord of the worlds.

2 يا على ان اسمع ندائی من شطربجنى وانا المظلوم
الغريب قد دعونا الكل الى الله من الناس من
اعرض و منهم من اقبل الى صراطه المستقيم
طوبى لنفس دعت الدنيا عن ورائها و عملت بما
امرت به من لدن عليم حكيم انا سمعنا ندائك
ذكرناك بهذا اللوح العزيز البديع ان احفظه كما
تحفظ عينيك انه يكون معك في كل عالم من
عوالم ربك ان ربك هو الشاهد المؤيد المقتدر
القدير البهاء على من شرب رحيق الاستقامة
الكبرى من يد عطاء ربه مولى الورى و ويل
للغافلين الحمد لله رب العالمين

BLIB_Or15706.264, BLIB_Or15715.095d,
BLIB_Or15734.1.099a

BH09907*To: Muhammad Ali, in Yazd**Date: 1299-01-22 [1881-Dec-14]*

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 How wonderful, how wonderful that thou hast passed beyond vain imaginings and turned with devotion to the ocean of certitude! How wonderful, how wonderful that thou hast broken the idols with the arm of assurance and set thy face toward the Best-Beloved of the worlds! How wonderful, how wonderful that thou hast lifted thy gaze from the stagnant pool and attained unto the living waters of Kawthar! All these blessings have been and shall ever be from the bounties of the Self-Sufficing, the Most High. However, this Wronged One counseleth thee with a word which is, in the sight of God, more precious than all the treasures of earth, and it is this: Hold thou fast, with complete detachment from all else save Him, unto the Most Great Steadfastness. Thus doth the Lord of Names command thee, and those who have believed in God, the Peerless, the All-Knowing, the All-Wise.

1 هو الأقدس الأعظم العلى الأبهى

2 عجب عجب که از او هام گذشتی و بجریقین اقبال نمودی عجب عجب که اصنام را بعضد اطمینان شکستی و بمحبوب عالمیان توجه کردی عجب عجب از غدیر منتن نظر برداشتی و بکوثر حیوان رسیدی جمیع این امور از عنایات غنی متعال بوده و خواهد بود ولكن اینمظلوم ترا وصیت مینماید بکلمه‌ئی که اعتر است عندالله از خزائن ارض و هی هذه تمسک بالاستقامة الكبرى منقطعاً عن الوری كذلك یا امرک مولی الأسماء ثم الذین آمنوا بالله الفرد العليم الحکیم

BLIB_Or15706.256, BLIB_Or15715.094b

BH01421*To: Muhammad Mustafa Baghdadi et al., in Beirut**Date: 1299-01-23 [1881-Dec-15]*

- 1 In the Name of God, the One, and blessings and peace be upon Him after Whom there shall be no Prophet.
- 2 Praise be to God Who sent down the Book and guided all thereby to the straight path, and made the Kaaba the circling-place of the world that His remembrance might endure among the nations, and that all might know who follows God's command and who follows his own desires without clear proof or Book. And blessings and peace be upon Him from Whose garment every believer in creation found the fragrance of the All-Merciful, and through Whom was raised the standard of unity among religions - He Who was named with the Most Beautiful Names in the Kingdom of Names and as Muhammad in the

1 بسم الله وحده و الصلوة و السلام على من لا نبی بعده

2 الحمد لله الذى انزل الكتاب و هدى الكل به الى سواء الصراط و جعل الكعبة مطاف العالم لبقاء ذكره بين الأمم و ليعلم الكل من يتبع امر الله و من يتبع هواه من دون بينة و لا كتاب و الصلوة و السلام على الذى وجد كل موحد من قيضه رائحة الرحمن فى الامكان و به نصب علم التوحيد بين الأديان الذى سمى بالأسماء الحسنی فيملكوت

realm of creation - and upon those who followed Him in what God, the Revealer of verses, commanded them.

- 3 My spirit be a sacrifice for your steadfastness! I detected the fragrance of your expression from letters you sent to the loved ones. When I found them, I reflected within myself and became aware of my negligence, for days and nights had passed without my outwardly mentioning what would bring me to your remembrance. Yet God knows that this servant lost opportunities and times, as though they had become like patience in the hearts of lovers or like the phoenix in distant lands. Therefore my excuse is acceptable to the noble ones. This servant asks his Lord to prescribe for your honor what befits His loftiness, greatness and glory.
- 4 I presented what you sent regarding Abdullah, upon him be the glory of his Lord, before my Master's face. He mentioned you and spoke concerning you that from which I found the fragrances of grace and favors, and commanded me to write to your honor what I heard. He said - and His words are the sweetest - "Praise be to God Who made him steadfast in goodness and sanctified from the people of hesitation by whom the standard of Islam was reversed and through whom covenants were broken. We beseech Him, exalted be He, to assist us and him in His remembrance and praise, and in steadfastness in His Cause and in arising to what He has commanded us in His perspicuous Book." Thus did it end.
- 5 As for what you mentioned regarding Jasim, upon him be the glory of God, this servant gives him glad tidings of his Lord and Master's grace. When I presented it, He said - and His words are the beloved ones - "O Jasim! We make mention of you and remember your days and your presence with Us, and We beseech Him, exalted be He, to strengthen you and assist you and send down upon you from the heaven of His bounty a blessing from His presence. Verily He ordains and answers, and He is the Forgiving, the Generous. Be assured of God's grace and care, for nothing escapes His knowledge. He does what He wishes and ordains what He desires, and He is the Mighty, the Praiseworthy. And We remember Nasir and Abbas and pray for their success and support from the presence of the Helper, the Wise. We send greetings upon him and upon Abdul-Karim and upon those with you. Upon you be the peace of God and His mercy and His care." Thus did it end.
- 6 This servant sends greetings to them and shows them his humility and submissiveness for the sake of God, Lord of the worlds. Remember the beloved Jasim and remember when he

الأسماء و بمحمد في ناسوت الانشاء و على الذين اتبعوه فيما امرهم به من لدى الله منزل الآيات

3 روحى لاستقامتكم الفدا قد وجدت عرف بيانكم من رسائل ارسلتموها الى الاحياء فلها وجدت تفكرت في نفسى واطلعت بغفلتى لانه قد قضت ايام و لىالى و ما ذكرت في الظاهر ما يذكرنى عند حضرتكم ولكن علم الله ان الخادم فقد الفرصة و الاوقات كانتا صارت كالصبر في قلوب العشاق او العناء في اطراف البلاد لذا عذرى عند الكرام مقبول يسئل الخادم ربه بان يكتب ل حضرتكم ما ينبغي لعلوه و عظمتهم و كبريائهم

4 و عرضت ما ارسلتموه لجناب عبدالله عليه ٩ [بهاء] ربه تلقاء وجه مولاي قد ذكرتم و نطق فيكم ما وجدت منه نفحات العناية و اللطاف و امرنى بان اكتب ل حضرتكم ما سمعته قال و قوله الاحلى الحمد لله الذى جعله مستقيماً على المعروف و مقدساً عن اهل الوقوف الذين بهم نكس علم الاسلام و نقض بهم العقود نسله تعالى بان يوفقنا و اياه على ذكره و ثنائه و الاستقامة على امره و القيام على ما امرنا به في كتابه المبين انتهى

5 و اما ما ذكرتموه في جناب جاسم عليه ٩ ٦٦ [بهاء] الله ان الخادم يبشره بعناية سيده و مولاه فلها عرضت قال و قوله المحبوب يا جاسم انا نذكرك و نذكر ايامك و حضورك عندنا و نسله تعالى بان يؤيدك و يوفقك و ينزل عليك من سماء فضله بركة من عنده انه يقضى و يجيب و هو الغفور الكريم ان اطمئن بفضل الله و عنايته انه لا يعزب عن علمه من شئ يفعل ما يشاء و يحكم ما يريد و هو العزيز الحميد و نذكر الناصر و العباس و ندعوله التوفيق و التأييد من لدن مؤيد حكيم نسلم عليه و على عبدالكريم و على من معكم عليكم سلام الله و رحمته و عنايته انتهى

6 ان الخادم يسلم عليهم و يظهر لهم خضوعه و خشوعه لوجه الله رب العالمين اذكر جناب الحبيب الجاسم و اذكر اذ توجه الى حضرتكم

turned toward your presence and wept - God knows he is before my eyes. I ask God to unite his gathering and to open before his face the gates of blessings and goodness. Verily He is the Guardian of the doers of good. Praise be to God, Lord of the worlds.

و ابكى علم الله أنه امام العين اسئل الله ان
يجمع شمله و يفتح على وجهه ابواب البركات و
الخيرات أنه ولي المحسنين الحمد لله رب العالمين

- 7 This servant hopes that you will convey to my heart's beloved, the Observer, upon him be the glory of God, the degrees of my sincerity and humility, and present to him what he sent. And this servant sends greetings to Mihdi, upon him be the glory of God, who is in His service. I ask God, exalted be He, to open the gates of joy and delight upon the faces of His friends, chosen ones and loved ones who left their homes to circumambulate His House and to traverse between Safa and Marwa. Verily He is the Lord of creation and the Maker of light and darkness. There is no God but He, the Single, the One, the Exalted, the Mighty, the Wise.

7 يرجو الخادم من حضرتكم بأن تبلغوا الى محبوب
قلبي جناب الناظر عليه ٩ ٦٦ [بهاء الله] مراتب
خلوصي و خضوعي و اعرض لحضرته ما ارسله
ويسلم الخادم على جناب مهدي عليه ٩ ٦٦ [بهاء
الله] الذي في خدمته و اسئل الله تعالى بأن يفتح
ابواب البهجة و السرور على وجوه اوليائه واصفيائه
واحبابه الذين تركوا الأوطان لطواف بيته و
السعي بين الصفا و المروة أنه لمولى البرية و جاعل
النور و الظلمة لا اله الا هو الفرد الوتر المتعالي
العزیز الحكيم

- 8 Peace and praise be upon your honor and upon those with you and upon those who held fast to goodness and upon every steadfast, upright believer. And praise be to God, Lord of the worlds.

8 و السلام و الثناء على حضرتكم و على من معكم
و على الذين تمسكوا بالمعروف و على كل مؤمن
ثابت مستقيم و الحمد لله رب العالمين

- 9 The servant, on the 23rd of Muharram the Sacred, year 1299

9 خادما في ٢٣ محرم الحرام سنة ١٢٩٩

- 10 Then I present to your honor that Mirza Maqsud, upon him be success and support, has mentioned your honor during his presence and showed to you his love, affection and sincerity, and wrote to you on the day of his return what indicates his state regarding love and affection. The servant at that time sent to your honor that you might witness it and remember him and pray for him and for me and for all what is best for us in the beginning and the end.

10 ثم اعرض لحضرتكم ان جناب ميرزا مقصود عليه
التوفيق و التأييد قد ذكر حضرتكم ايام حضوره
و اظهر لجنابكم حبه و وده و خلوصه و كتب
اليكم يوم رجوعه ما يدل على ما هو عليه في المحبة
و الوداد و الخادم حينئذ ارسل الى حضرتكم
لتشاهدوه و تذكروه و تدعوه و لي و لكل ما
هو خير لنا في المبدء و المآب

KSHK#20x

BLIB_Or15700.218, BLIB_Or15711.128,
MMUH#06x

BH00164

To: *Haji Mirza Husayn Shirazi (Khartum)*

Date: 1299-02-06 [1881-Dec-28]

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

2 All praise that is sanctified beyond expression of proof befiteth the Lord of Mercy, through Whose light the world of creation is illumined, and by Whom the branches and leaves of the divine Lote-Trees are moved to song and melody. He is that Sun by Whom the hearts and minds are enlightened, through Whom truth was made manifest, through Whom He did try His servants, and through Whom He adorned the realm of doubt and perturbation with the ornament of certitude and assurance. Notwithstanding all this praise and glorification, were men possessed of true vision, the Manifestation of Truth from the horizon of the heaven of the Divine Will would itself suffice. Exalted, immeasurably exalted, is He Who hath revealed Him and made Him a proof and criterion unto all that dwell in the heavens and on earth. All praise be to God, the Lord of all worlds, and glory and radiance rest upon those whom neither the tempests of the learned nor the hurricanes of the mystics could move, who arose amidst mankind and spoke forth with that wisdom which descended from the Lord of eternity. These are servants through whom the countenance of inner meanings smiled and the nightingale sang upon the branches. The Kingdom is God's, the Lord of all religions. These are servants unto whose station the Books of God have testified aforetime, and whose rank and merit His servants have acknowledged - honored servants who speak not till He hath spoken, and who do as bidden.

3 O beloved of My heart and he who is mentioned in My soul! The melody of thy words of praise hath transported Me - thou who art Our purpose and thine own purpose. When I perceived therein that ardor which is born of naught save the love of God and His Cause, I turned toward the Most Exalted Horizon and appeared before the Divine Lote-Tree and presented that which was contained therein. Thereupon the Tongue of the All-Merciful spoke forth in the Kingdom of Utterance, saying, exalted be His glory:

4 In My Name, the Most Mighty, the Most Great

5 O Husayn! God willing, mayest thou be blessed through divine grace and act in accordance with that which befiteth the

1 بِسْمِ رَبِّنا الْأَعْظَمِ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از بیان برهان حضرت رحمن را لایق و سزااست که از انوارش عالم امکان منیر و اغصان و اوراق سدرات وجود در ترقّی و تغنی اوست آفتابیکه روشنی افنده و قلوب منوط باوست باو ظاهر شد و باو امتحان فرمود و باو عالم ظنون و اضطراب را بطراز اطمینان و ایقان مزین نمود مع جمیع این مدح و ثنا اگر خلق صاحب بصر بودند ظهور حق بنفسه از افق سماء مشیت کفایت مینمود تعالی تعالی من اظهره و جعله حجّة و میزانا لمن فی السّموات و الأرضین و الحمد لله ربّ العالمین و التّکبیر و البهاء علی الذّین ما حرّکتهم عواصف العلّاء و لا قواصف العرفاء قاموا بین العالم و نطقوا بالحکمة الّتی نزلت من لدن مالک القدام اولئک عباد بهم ابتسم ثغر المعانی و نطق العندلیب علی الاغصان الملک لله مالک الأدیان اولئک عباد شهدت لهم کتب الله من قبل و اعترف بشأنهم و مقامهم عباد مکرمون الذّین ما سبقوا بالقول و هم بأمره يعملون

3 یا حبیب فؤادی و المذكور فی قلبی قد طیرنی صغیر طیر ثنائک مقصودنا و مقصودک فلما سمعت و وجدت ما فیهِ من الحرارة الّتی لم تحدث الا فی حبّ الله و امره اقبلت الی الأفق الأعلى و حضرت لدى السّدرۃ المنتهی و عرضت ما فیهِ اذا نطق لسان الرّحمن فی ملکوت البیان قال جلّ کبریائه

4 بِسْمِ الْأَعَزِّ الْأَعْظَمِ

5 یا حسین انشاءالله بعنایت الهی فائز باشی و به ما ینبغی لأیّام الله عامل دوستانیکه عرف قیص

Days of God. Convey My greetings to those friends who have truly inhaled the fragrance of My robe and are illumined by the lights of the sun of steadfastness, and say: No day hath been or is greater than this Day - a truth that hath shone forth like unto the sun from the horizons of all divine Books, Tablets and Scriptures. For the True One, exalted be His glory, hath attributed this Day unto Himself, and though all things are attributed unto Him, He hath specially designated this Day and named it after His own Name, as it is known in the Books as the Day of God. Were steadfast and upright souls to ponder this matter, by My life, they would find themselves cleansed of the dust of the world with all its sorrows and afflictions. Where is the detached heart that may taste the sweetness of divine utterance? And where are the pure ears that may truly hearken unto His Word? Though most souls are adorned with outer life, they are seen to lie in the graves of their own temples. They have taken discomfort for comfort, called conjecture knowledge, and taken every foolish one as their lord and master, occupied and rejoicing therein. Woe unto them and destruction be upon them! The decayed bones were quickened by the divine fragrances, yet the leaders of the earth, who count themselves guides, teachers and mentors, remain cast aside in perishing graves, deprived. Beseech thou God that He may grant people a portion from the ocean of awareness, that they may gather with utmost joy and delight beneath the divine Lote-Tree and utter "Praise be unto Thee, O God of existence, in both the seen and unseen realms."

- 6 In addition to these utterances which have descended from the heaven of loving-kindness as verses specifically revealed for your honor, a Most Holy Tablet was also revealed and sent so that the ear might attain true blessing through hearing it and the eye might be illumined by beholding the lights of His countenance. Likewise, a Most Holy Tablet was specifically revealed for his honor Akhtar, upon him be 9 66 [Baha'u'llah]. God willing, they will attain unto it and perceive the fragrance of the divine garment from the Divine Tablet - a perception that the limitations of the world and its conditions cannot prevent, and which forgetfulness has no power to affect. Although the reply to that spiritual friend was delayed, your honor is aware of the details of matters and cognizant of the binding and essential occupations of this evanescent servant. Were I to seek forgiveness from your honor with a hundred thousand tongues, I would still consider it insufficient. However, the Beloved of the worlds bears witness that in these days this evanescent one

را فی الحقیقه یافته‌اند و بانوار آفتاب استقامت منورند از قبل حق تکبیر برسان و بگو یومی اعظم از این یوم نبوده و نیست و این معنی کلمه‌ایست که بمثابه آفتاب از آفاق کتب و صحف و زیر الهی مشرق و لائح است چه که حق جلّ جلاله این یوم را بخود نسبت داده مع آنکه کلّ باو منسوب و لکن این یوم را مخصوص فرموده و باسم خود نامیده چنانچه در کتب به یوم الله معروف اگر نفوس ثابته مستقیمه در این فقره تفکر نمایند لعمری خود را مطهر از غبار دنیا که کدورات و احزان آن است مشاهده کنند کو قلب فارغ تا حلاوت بیان را بیابد و کجا آذان طاهره که باصغای حقیقی فائز شود اکثر نفوس مع آنکه بطراز حیات ظاهره مزینند در قبور هیاکل مشاهده میشوند زحمت را راحت دانسته‌اند و نام ظنون را علوم گذاشته‌اند هر بی‌خردی را سید و مولای خود قرار داده‌اند و بآن مشغول و مسرورند تباً لهم و بحقاً لهم عظم رمیم از نفعه قیص الهی برخاست و لکن رؤسای ارض که خود را هادی و معلّم و مرشد می‌شمرند در قبور فانیه مطروح و بی‌نصیب مانده‌اند از حق بطلب تا ناس را از دریای آگاهی قسمت عطا فرماید تا بکمال سرور و ابتهاج در ظلّ سدره الهیه جمع شوند و به لک الحمد یا اله الوجود من الغیب و الشهود ناطق گردند انتهی

- 6 علاوه بر این بیانات که از سماء عنایت منزل آیات مخصوص آنجناب ظاهر شده یک لوح امنع اقدس هم نازل و ارسال شد تا گوش از اصغاء آن بنعمت حقیقی فائز شود و چشم از مشاهده آن بانوار وجه روشن گردد و همچنین یک لوح امنع اقدس مخصوص جناب اختر علیه ۹ ۶۶ [بهاء الله] نازل انشاء الله بآن فائز شوند و عرف قیص را از لوح الهی بیابند یافتنیکه حدودات دنیا و شئون آن او را منع ننماید و فراموشی قادر بر تصرف نباشد اگرچه جواب آنجیب روحانی در عهده تعویق ماند و لکن خود آنجناب از تفصیل امور مطلعند و از شغلهای لازمه لازمه این خادم فانی آگاه بصد هزار لسان اگر از آنجناب معذرت بطلبم باز قلیل می‌شمرم و لکن محبوب عالمیان شاهد و

finds no opportunity even to speak, let alone reply to the letters of the friends. The purpose in mentioning these matters is that if there be delay in this evanescent one's reply, it is not due to negligence or, God forbid, lack of sincerity. Rather, the realm of this evanescent one's occupations has been struck by such a famine that truly not a grain of leisure can be found therein, save through divine confirmations. On one hand, he is occupied in the presence with the writing of revealed verses, and likewise with making copies thereof a second time, for the original revelation is such that most souls are unable to read it, hence copies are made.

گواه است که این فانی این ایام فرصت نطق ننماید تا چه رسد بجواب دستخطهای آقایان از عرض این مطالب مقصود آنکه اگر در جواب اینفانی تأخیر رود این از غفلت یا نغوذ بالله عدم خلوص نبوده و نیست بلکه عالم اشغال این فانی را فقط احاطه نموده فی الحقیقه یک حبه فرصت در او یافت نمیشود مگر بتأییدات الهی از یک طرف در حضور تبحر آیات منزله مشغول و هم چنین اخذ سواد آن مرّة آخری چه که اصل تنزیل بقسمی است که اکثر نفوس از قرائت آن عاجزند لذا صورت آن اخذ میشود

- 7 And likewise there are replies to letters from friends and believers which arrive from all directions like torrential rain. In any case, I beseech and hope that all the friends will pray to God, exalted be His glory, for confirmation for this evanescent one, that perchance he may be assisted in this most great and mighty cause. Verily our Lord, the All-Merciful, is the Powerful, the Mighty.

7 و هم چنین جواب نامه های دوستان و آقایان که از جمیع اطراف بمثابه غیث هاتل میرسد باری از جمیع آقایان سائل و آلم که از حقّ جلّ جلاله از برای این فانی تأیید طلب نمایند که شاید این فانی بر این امر اعظم اکبر موفق شود ان ربنا الرحمن هو المقتدر القدير

- 8 Concerning what you wrote about the envelope sent from the direction of K, it arrived and its details were submitted to the Most Holy Court, and an answer was revealed and sent to K. God willing, upon its arrival, a new and wondrous life will be attained by all. Today is a day when the breezes of life are wafting and passing from all directions. Blessed is he who has found, and woe unto the heedless and the deniers.

8 اینکه در باره پاکت مرسوله از شطر ک مرقوم داشتید رسید و تفصیل آن بساحت اقدس عرض شد و جواب نازل و بشطر ک ارسال گشت انشاء الله یرسیدن آن زندگانی جدید بدیع از برای کل حاصل شود امروز روزی است که نفحات حیات از جمیع جهات در هبوب و مرور است طوبی لمن وجد و ویل للغافلین و المنکرین

- 9 And concerning what was mentioned that the friends of God, exalted be His glory, in the land of [Sh] are blessed with the bounties and favors of recognition and certitude, this matter was submitted to the Most Holy, Most Exalted Court. This is what the tongue of our Lord, the All-Bestowing, spoke in reply, exalted be His glory:

9 و اینکه ذکر شده بود اولیای حقّ جلّ جلاله در ارض [ش] بنعمت و آلاء عرفان و ایقان متنعمند این فقره در ساحت امنع اقدس اعلی عرض شد هذا ما نطق به لسان ربنا الوهاب فی الجواب قوله عزّ کبریا

- 10 O Husayn! That land is blessed and is as the sight unto the body of the earth. Soon will its station be made manifest and evident unto all the worlds. Blessed is it and blessed is he who recognizeth its station and glory. We have adorned steadfast souls with such an ornament that the mention thereof and its station shall never be erased from the book of the world. Their names and that which hath been ordained for them have been inscribed by My Most Exalted Pen in the Crimson Book. Were this station to be revealed, even to the extent of a needle's eye, thou wouldst behold the earth transformed into another earth. By the life of God! This matter is concealed, and it

10 یا حسین آن ارض مبارکست و بمنزله بصر است از برای هیکل زمین و زود است مقامش بر عالمیان ظاهر و هویدا شود طوبی لها و لمن یعرف مقامها و شأنها نفوس مستقیمه را بطرازی مزین نمودیم که ذکر آن و مقام آن از دفتر عالم محو نشده و نخواهد شد قد نزلت اسمائهم و ما قدر لهم من قلبی الأعلی فی الصّحیفه الحمراء اگر این مقام کشف شود و اقلّ از سمّ ابره ظاهر گردد ارض را غیر ارض مشاهده نمائی لعمر الله انّ الأمر مستور لا ینبغی الكشف الا علی قدر مقدور و حدّ محدود طوبی از برای نفوسیکه در آن ارض ساکنند و

behooveth not to reveal more than what is prescribed and determined. Blessed are they who dwell in that land and who are adorned with divine love. God willing, may they all drink of the Most Glorious Wine from the white hand and arise to serve the Cause with perfect wisdom. In all matters, observe wisdom and hold fast unto it. This firm command hath been revealed and established in most Tablets, lest that should appear which would disturb the hearts of My loved ones and chosen ones. God willing, mayest thou at all times drink from the cup of glorification of the Lord of Destiny. The glory shining forth from the horizon of My loving-kindness be upon thee and upon them and upon those who have acknowledged that which My swift-moving and active Pen hath spoken.

بجبت الهی فائز و مزین انشاء الله کلّ از ید بیضا
رحیق ابهی را بیاشامند و بکمال حکمت بر خدمت
امر قیام کنند در جمیع امور بحکمت ناظر باش
و باو متمسک این حکم محکم در اکثر الواح نازل
و ثابت لثلا یظهر ما تضطرب به افئدة اولیائی و
احیائی انشاء الله از قدح تکبیر مالک تقدیر در
کلّ حین بیاشامی البهآ المشرق من افق عنایتی
علیک و علیهم و علی الذین اعترفوا بما نطق به قلبی
المتحرک السریع

- 11 Concerning what thou didst write about Aqa Siyyid A. and Aqa Ghulam H. and M.N., upon them be the Glory of God, being present and requesting mention from the Most Holy Court - this matter was presented before the Throne. Unique and sublime verses were revealed for each one. At the end, the Tongue of the All-Merciful spoke these exalted words: "O servant in attendance! If those souls who have today turned to the horizon of revelation and have attained unto divine mention were to become aware and conscious of this most mighty, most noble, most exalted station, they would assuredly soar on the wings of attraction and yearning in the atmosphere of the love of the Day-Star of the horizons, to such extent that they would behold all else in the lowliest station. O servant in attendance! Write: Blessed is the soul whose name hath been mentioned before God, the Lord of Names, and blessed is the servant for whose mention the tongue of the All-Merciful hath moved in the Kingdom of utterance." The Bab - may my soul be sacrificed for all else but Him - hath said that all exist that they might be mentioned once in His presence. The world's lack of capacity hath veiled this greatest station from eyes. Verily thy Lord is the All-Wise, the All-Knowing. The glory be upon the people of Baha from God, the Creator of heaven."

11 و اینکه مرقوم داشتید که جناب آقا سیّد
ع و جناب آقا غلام ح و جناب من علیهم
بهآ الله حاضرند و استدعای ذکر در ساحت
اقدس نموده اند اینقره تلقاء عرش عرض شد
مخصوص هر یک آیات بدیعه منیعه نازل در
آخر بیان لسان حضرت رحمن باین کلمه علیا
ناطق قوله تعالی یا عبد حاضر اگر نفوسیکه
الیوم بافی ظهور توجه نموده اند و بذکر الهی فائز
گشته اند بر این مقام اعتر اشرف اعلی مطلع شوند
و آگاهی یابند هرآینه باجنحه جذب و اشتیاق
در هواء محبت نیر آفاق طیران نمایند بشأنیکه
ما سوی الله را در پست ترین مقامی مشاهده
کنند ای عبد حاضر بنویس طوبی لنفس ذکر
اسمها لدی الله مالک الأسماء و طوبی لعبد
تحرک لسان الرحمن فی ملکوت بیان علی ذکره
حضرت مبشّر روح ما سواه فداء میفرماید کلّ
از برای آن است که یک مرتبه در ساحت او
ذکر شوند عدم استعداد عالم این مقام اعظم را از
ابصار ستر نموده آن ربّک هو الحکیم العلیم البهآ
علی اهل البهآ من لدی الله فاطر السماء انتهى

- 12 Furthermore, the acceptance, sincerity, mention, praise and glorification from this evanescent one for their service depends upon the grace of that Beloved.

12 و دیگر اقبال و اخلاص و ذکر و ثناء و تکبیر
از این فانی محض خدمت ایشان منوط بعنایت
آنحییب است

- 13 Regarding thy question about the passage in the most holy Tablet which states "Masih in Ray," the intention was His Holiness Haji Mirza Masih-i-Nuri, upon him be the Glory of God and His mercy. Many times have I heard mention of him from the Ancient Tongue. During the journey when the Desired One of all worlds proceeded toward Khurasan, he was in attendance. He bore hardships in the path of God, and during the

13 اینکه از فقره لوح امنع اقدس که میفرماید
المسیح فی الرّی سؤال نمودید مقصود حضرت
حاجی میرزا مسیح نوری علیه بهآ الله و
رحمته بوده بکرات ذکر ایشان را از لسان قدم
اصغا نموده ام در سفریکه مقصود عالمیان بشرط
خراسان توجه فرمودند ایشان همراه بودند در

nights and days he would drink from the waters of reunion and was engaged in service. Later he ascended, and he is buried between the shrine of 'Abdu'l-'Azim and Shahzadih Hamzih. Once these words were heard from the Tongue of Grandeur: "Azim and Hamzih, upon them be My glory, have attained the presence of the one who attained My presence."

- 14 As to what was asked concerning the blessed passage which flowed and was revealed from the Pen of the Beloved of all creation - may the spirit of all else be sacrificed for Him - wherein He says "Verily paradise is true" up to His exalted words, just as what has outwardly appeared in the paradise of the shrine of the Eighth Imam is naught but what the Messenger of God spoke concerning him being the tenth successor.

- 15 O my beloved! The Kingdom of utterance is seen to have neither beginning nor end. That first station is where the Tongue of Eternity spoke saying "I am the Beloved of the worlds." That Most Great, Most Exalted station possesses ranks and stations that none except the Self of Truth - glorious is His majesty and universal His bounty - has known or will know, has enumerated or will enumerate. In one station they have taken the Primal Will itself, which is the Manifestation and Source of God's Command, glorious is His majesty, as the first, and the blessed Fatima - God's blessings be upon her - as the third; by this reckoning the Eighth Imam becomes the tenth. He has spoken the truth, to this testifies my Beloved and your Beloved and the Beloved of all in the heavens and earths. And in another station, the Essential Being of Eternity, which is the station of "there is no God but Him," is mentioned as first and the Point of the Qur'an as second; by this reckoning the Eighth Imam becomes the eleventh. And in yet another station, they have mentioned the Prince of Believers - God's blessings be upon him - as the first of the successors; thus he becomes the eighth Imam. And in one station he is the eighth, in another the tenth, and in another the eleventh. And all these three stations are adorned with the ornament of true authenticity. Likewise, that Holy Being - may the spirit of all else be sacrificed for Him - is Himself the Primal Will in the Dispensation of the Qur'an and possesses two stations and two ranks, meaning He holds both Prophethood and absolute Successorship. In this case, He Himself is the first of the successors - He is the first successor and Imam Rida is the tenth successor. This is the intent of the statement of the Point of the Bayan - may the spirit of all in the kingdom of command and creation be sacrificed for Him.

سبیل الهی حل شدائد نمودند و در لیالی و ایام از کوثر وصال میآشامیدند و بخدمت قائم بودند و بعد صعود نمودند و مابین حضرت عبدالعظیم و شاهزاده حمزه مدفونند وقتی از اوقات این کلمه از لسان عظمت اصفا شد عظیم و حمزه علیهما بهائی بلقاء من فاز بلقائی فائز شدند انتهى

- 14 و اینکه سؤال نموده بودند از فقره مبارکه که از قلم محبوب امکان روح ما سواه فداه در بیان جاری و نازل قوله تعالى انّ الجنة حقّ الی قوله عزّ و جل چنانچه آنچه بظاهر در جنت تربت امام ثامن ظاهر شده نیست الاّ بآنچه رسول خدا فرموده که اوست وصیّ عاشر من انتهى

- 15 یا حبیبی ملکوت بیان لا اوّل و لا آخر مشاهده میشود و آن اوّل مقامیست که لسان قدم بآنا محبوب العالم نطق فرموده آتّمقام اعظم اعلی دارای مراتب و مقاماتییست که احدی جز نفس حق جل جلاله و عم نواله بآن آگاه نبوده و نخواهد بود و احصای آن نموده و نخواهد نمود در مقامی نفس مشیت اولیه را که مظهر و مصدر امر الله جلّ جلاله است اوّل گرفتهاند و حضرت فاطمه صلوات الله علیها را ثالث باین حساب امام ثامن عاشر میشود قد نطق بالحقّ یشهد بذلک محبوبی و محبوبک و محبوب من فی السموات و الارضین و در مقامی کینونت قدم که مقام لا اله الاّ هو است اوّل ذکر میشود و نقطه فرقان ثانی باین حساب امام ثامن حادی عشر میشود و در مقام دیگر اوّل اولیا حضرت امیر صلوات الله علیه را ذکر نمودهاند امام ثامن میشود و در مقامی ثامن و در مقامی عاشر و در مقامی احدی عشر بوده و هستند و این هر سه مقام بطراز صحت حقیقی مزین است و هم چنین آنحضرت روح ما سواه فداه نفس مشیت اولیهاند در کور فرقان و صاحب مقامین و رتبتین یعنی دارای نبوت و ولایت مطلقهاند در این صورت اوّل اولیا خود آنحضرتند اوست ولی اوّل و حضرت رضا ولی عاشر و این است مقصود از بیان نقطه بیان روح من فی ملکوت الامر و الخلق فداه

- 16 All these statements that have been mentioned are each correct in their own station and will remain so. Now if it is said that the eighth is the eighth, or the eighth is the tenth, or the eighth is the eleventh - all are correct and there is no doubt in it. However, today is sanctified above these mentions, and in the Most Holy Court there is not and has never been any mention of successorship or the like thereof or above it or above above it. The Exalted One, in consideration of the weakness of the servants at the beginning of His Manifestation, showed forbearance in His utterances and spoke with wisdom. Thus in one place He says that if anyone attributes to this servant prophethood or successorship or anything above that or similar to it, he is of the calumniators and I am innocent of him.
- 17 Such themes as these are abundant in the utterances of that Sacred Being. Even in one station He declareth: "Should any soul attribute unto Me a specific, divinely-ordained Bab-hood, he hath spoken falsely." Yet thereafter He hath mentioned all these stations in their proper place. For instance, He saith: "This is that same Point of the Qur'an Who in this cycle hath appeared as the Point of the Bayan." This is the station of Prophethood. And in the station of Divine Successorship He declareth: "Verily, I am He Who standeth up for the Truth, of Whose appearance ye have been given promise." Yet in another station They have denied all these stations and have spoken of other stations, as is clear and evident to those possessed of true vision. And in one station They say that were it not for the weakness of the people, no mention would have been made of Will.
- 18 Were this evanescent servant to attempt to describe these stations in detail, time and opportunity would not suffice. There is no doubt that these utterances were made with wisdom, for had They spoken a different word at the beginning of the Revelation - that is, had They declared at first what They later proclaimed - the fire of rejection and denial would have brought about at the beginning what it later accomplished. Reflect upon the oppression of the oppressors, the rejection of the rejectors, and the denial of the deniers. To such an extent did the rejectors and deniers, who were the divines of the age, rise in opposition that that Essence of Being referred to Himself as "the servant of the Remnant of God", yet even with this these base people were not satisfied and perpetrated that which pen, tongue, page and ink are powerless to describe.
- 19 Verily, when mention was made of the matter of vicegerency, this servant was moved to set down some of the fruits of this Tree, that the friends of God might become aware, and might
- 16 جمیع این بیانات که ذکر شد هر یک در مقام خود صحیح بوده و خواهد بود حال اگر گفته شود ثامن ثامن است و یا ثامن عاشر است و یا ثامن احدی عشر است جمیع صحیح و لا شک فیه ولکن امروز مقدس از این اذکار است و در ساحت اقدس ذکر وصایت و امثال آن و فوق آن و فوق فوق آن نبوده و نیست حضرت اعلی نظر بضعف عباد در اول ظهور در بیانات مدارا نموده اند و بحکمت تکلم فرموده اند چنانچه در مقامی میفرمایند اگر کسی نسبت نبوت یا ولایت یا فوق آن یا شبه آن باین عبد راجع نماید از مفترین است و انا بری منه
- 17 امثال این مضامین در بیانات آنحضرت بسیار است حتی در مقامی میفرمایند اگر کسی بایست مخصوصه منصوصه بمن نسبت دهد اقتراف گفته و بعد جمیع این مراتب را در مقام خود ذکر فرموده اند مثل آنکه میفرمایند این همان نقطه فرقان است که در این کور بنقطه بیان ظاهر این مقام نبوت و در مقام ولایت میفرمایند اِنِّی اَنَا قَائِمُ الْحَقِّ الَّذِی اَنْتُمْ بظهوره توعدون و در مقامی نفی جمیع این مراتب را فرموده اند و بمقامات دیگر ناطق شده اند چنانچه نزد صاحبان بصر حقیقی معلوم و واضح است و در مقامی میفرمایند اگر ناس ضعیف نبودند ذکر مشیت نمیشد
- 18 اگر این خادم فانی بخواهد این مراتب را بتفصیل ذکر نماید وقت و فرصت مساعدۀ نماید و شکی نبوده و نیست که این بیانات از روی حکمت بوده چه اگر در اول ظهور بکلمه آخری نطق میفرمودند یعنی آنچه در آخر فرموده اند اول میفرمودند شراره نار اعراض و انکار در اول وارد می آورد آنچه را که در آخر وارد آورد در ظلم ظالمین و اعراض معرضین و انکار منکرین تفکر نمائید بشأنی معرضین و منکرین که علمای عصرند بر اعراض قیام نمودند که آنجوهر وجود خود را بعبد بقیه الله نامیدند و این خلق دنی بآنها راضی نشدند و عمل نمودند آنچه را که قلم و لسان و صفحه و مداد از ذکر آن عاجز است
- 19 باری چون ذکر وصایت شد ایبعد اراده نمود بعضی از ائمار این شیر را ذکر نماید تا دوستان الهی آگاهی یابند و بآنچه از قلم اعلی جاری شده

bear witness unto that which hath flowed from the Most Exalted Pen. From this single word—vicegerency—strange things have appeared in the realms of earth and heaven; and until this hour no soul hath truly fathomed its reality, nor apprehended its signs and fruits. This is the word that laid Islam waste; and this is the word that caused the Primal Point to be suspended in mid-air.

20 At one time this exalted utterance was heard from the Tongue of the Lord of Names. Exalted be His glory: "Through it the back of Islam was broken, its throne was cast down, its banners were reversed, and its unity was scattered." Ended.

21 Consider the party that clung unto this word, and that came to be called the Imamiyyih. They hanged that guileless Essence of being—He from whose word the successors and the saints were created—and with bullets of rancor and hatred they martyred Him. The curse of God be upon the wrongdoing people! Those who deemed themselves the best of parties were, in the end, beheld as the basest among the peoples of the world. All of that faction arose to shed the most pure blood. All the divines and leaders pronounced the decree, and the rest carried it out—save a few who were unknown, who held no authority. Yet even those few, after acknowledging and confessing the claim to Qa'imhood, rose up in utter aversion, and strove with all endeavor to sever the Blessed Lote-Tree.

22 Strange it is that despite all these events which all have seen with their own eyes and heard with their own ears, now again a group of the creeping things of the earth have clung to former vain imaginings and have barred and continue to bar people from God's straight path. Reflect upon the Four Gates, what they said and what they did. They cut down the very Tree with the sword of ignorance and falsehood, yet these people lacking insight still consider them leaders. Ponder well: Where is that which they spoke of and informed the people about His station? Where is the rememberer and where is the remembered? Where are the cities and where are the dwellings? Where is the father and where are the sons?

23 Some time ago this Most Holy Tablet was sent down from the heaven of divine will. This servant makes mention of it so that certain matters may become clear and evident to the friends of God, and all may become somewhat informed about that which has become a veil for people and deprived them of the living waters. His word, exalted be His glory:

24 In the Name of the One True God

گواهی دهند از این لفظ وصایت امور غریبه در ملک و ملکوت ظاهر و تا این حین نفسی بحقیقت آن پی نبرده و آثار و اثمار آن را ادراک ننموده این کلمه ایست که اسلام را بر باد داد و این کلمه ایست که نقطهء اولی را بر هوا آویخت

20 وقتی از اوقات این کلمهء علیا از لسان مالک اسماء اصغا شد قوله عزّ اجلاله بها انکسر ظهر الاسلام و ثلّ عرشه و نکست اعلامه و تشتت شمله انتی

21 در حزیکه باین کلمه متمسک بودند و به امامیه نامیده میشدند مشاهده نمائید سازج وجودی را که اوصیا و اولیا از کلمهء او خلق شده آویختند و برصاص غل و بغضا شهید نمودند الا لعنة الله علی القوم الظالمین نفوسیکه خود را بهترین احزاب میشمرند بالأخره از پستترین امم عالم مشاهده گشتند جمیع این حزب در سفک دم اطهر قیام نمودند جمیع علما و رؤسا فتوی دادند و سایرین عمل نمودند مگر معدودی که معروف نبودند و ریاست نداشتند و از آن معدود هم بعد از قبول و اذعان از کلمهء قائمیت بکمال اعراض برخاستند و بر قطع سدرهء مبارکه جهد بلیغ نمودند

22 عجب است مع جمیع این امور که کلّ بچشم خود دیده اند و بگوش خود شنیده اند حال تازه جمعی از خراطین ارض باوهامات قبل تمسک جسته اند و ناس را از صراط مستقیم الهی منع نموده و مینمایند در ابواب اربعه تفکر نمائید که چه گفتند و چه کردند اصل سدره را بسیف جهل و کذب قطع نمودند و این ناس بی بصر ایشان را مقتدا میشمرند درست تفکر نمائید این ما نطقوا به و اخبروا الناس بمقامه این الذاکر و این المذکور این المدن و این الدیار این الأب و این الأبناء

23 چندی قبل این لوح اقدس از سماء مشیت نازل این عبد ذکر مینماید تا بعضی از امور بر دوستان الهی واضح و مبرهن شود و کلّ فی الجمله مطلع شوند بر آنچه سبب حجاب ناس گشته و ایشان را از کوثر حیوان محروم نموده قوله عزّ کبریائه

24 بنام خداوند یگنا

- 25 Say: O friends! The falsehood of the past hanged the Beloved of the future and martyred Him with the bullets of tyranny. Reflect upon those lying, treacherous souls who appeared among the people in the name of truthfulness, trustworthiness, asceticism and piety, that ye may be preserved from the terror of this Most Great Day. One made mention of Jabulqa, another referred to Jabulsa. Another lying one arranged an imaginary form and established for it a seat upon the throne of vain imaginings. One unjust one made mention of the Sacred Region, and another unjust one attributed words to Him. These reprehensible, false matters became the cause and reason for the sovereign of the city of oneness to be martyred with complete tyranny. Should the hand of divine power rend asunder all veils, ye would observe new matters and hear novel words.
- 26 Now He utters one word that perchance it may become a barrier between truth and falsehood, and that word is this: Purify your ears from that which is spoken by those who attribute themselves to the Bayan yet deny its Revealer, its Sovereign and its Sender. For these veiled souls walk exactly in the footsteps of those souls. Blessed is the eye that seeth and perceiveth - such a one is accounted before God as the mightiest and most powerful among men. Harken unto that which My Herald spoke before. He said, and His word is the truth: "A year-old seed on the day of His manifestation is mightier than the entirety of the Bayan." Out of pure kindness and mercy have these mentions flowed from the Pen of the Unconstrained One. Preserve them and say: Praise be unto Thee, O God of the worlds.
- 27 The fire of falsehood of those rejected souls consumed the world, and differences in religion became the cause of the weakening of the religion of God and His Cause. In that false region which they called sacred, no Qa'im entered or left, yet a hundred thousand intrigues, corruptions and different imaginary forms emerged from it. The fruit of that region and other vain imaginings was that which was mentioned and which ye have seen and heard.
- 28 Say: O people of the Bayan! Have mercy upon the servants. The fire of the past is not yet extinguished; ye kindle another fire. Fear God, O people, and follow not vain imaginings and idle fancies. Follow Him Who guideth you to His straight path and directeth you to the horizon of certitude. This blessed word was revealed from the tongue of the Ancient of Days, His word, exalted be His glory: Blessed are those souls who have sanctified and purified their hearts from the vain imaginings
- 25 بگو ای دوستان کذب قبل محبوب بعد را آویخت و برصاص ظلم شهید نمود تفکر در نفوس کاذبه خائنه که باسم صدق و امانت و زهد و ورع مابین ناس ظاهر بودند نمائید تا از فزع این یوم اکبر محفوظ مانند یکی ذکر جابلقا نمود و دیگری به جابلسا اشاره کرد کاذب دیگر هیکل موهومی ترتیب داد و بر عرش ظنون مقرر معین نمود بی انصافی ناحیه مقدسه ذکر کرد و بی انصاف دیگر کلماتی باو نسبت داد و این امور منکره کاذبه سبب و علت شد که سلطان مدینه احدیه را بتمام ظلم شهید نمودند اگر ید قدرت الهی جمیع حجابات را خرق نماید امور تازه مشاهده نمائید و کلمات بدیعه اصغا کنید
- 26 حال یک کلمه میفرماید که شاید آن کلمه سدّی شود مابین صدق و کذب و آنکلمه این است طهروا اذانکم عما یتکلّم به الدّین ینسبون انفسهم الی البیان و یکفرون بمنزله و سلطانه و مرسله چه که این نفوس محتجبه بعینه بر قدم آن نفوس حرکت مینمایند طوبی از برای چشمیکه به بیند و ادراک نماید او از اقوی الناس و اقدرهم لدی الحق مذکور است ان استمعوا ما نطق به مبشری من قبل قال و قوله الحق نطفه یکساله یوم ظهور او اقوی است از کلّ بیان محض عنایت و شفقت این اذکار از قلم مختار جاری ان احفظ و قل لک الحمد یا اله العالمین انتهی
- 27 باری نار کذب آن نفوس مردوده عالم را سوخت و اختلاف مذهب سبب ضعف دین الله و امره گشت در آن ناحیه کذب که بمقدسه نامیدند قائمی داخل نشد و خارج نه ولكن صدهزار دسیسه و فساد و هیاکل اوهام مختلفه از آن بیرون آمد ثمره آن ناحیه و اوهامات دیگر آن شد که ذکر شد و دیده و شنیده اید
- 28 بگوئید ای اهل بیان بر عباد رحم کنید نار قبل هنوز خاموش نشده نار دیگر میفرزید اتقوا الله یا قوم ولا تتبعوا الظنون و الاوهام ان اتبعوا من یرشدکم الی صراطه المستقیم و یدیکم الی الأفق البقین این کلمه مبارکه از لسان قدم ظاهر قوله عزّ کبریائه طوبی از برای نفوسیکه قلب را از ظنون و اوهام قبل مقدس و مطهر کردند و بخاتم الملك یومئذ لله مزین نمودند انتهی

and idle fancies of the past and adorned them with the seal
"The Kingdom is God's this day."

29 Once this word was heard from the tongue of the Ancient of Days: The Bab - may the spirit of all else be sacrificed for Him - expressed agreement with the people of the Furqan (Muslims) in most matters, that He might attract those heedless souls to the direction of awareness. And this agreement was manifested to such an extent that in some instances mention of the four well-known gates flowed from that blessed Pen. However, this Most Great Revelation rent asunder the veils with the finger of power, despite those who denied God and His sovereignty and turned away from the Day which was illumined by the lights of His countenance.

30 O spiritual friend! Beseech God to sanctify the people of Baha from these sacred mentions. Say: Today is God's Day, wherein none is mentioned but Him. Leave these names and foundations and mentions to those who are veiled and heedless. Today, turn ye unto the rustling of the Divine Lote-Tree. The friends of God must exert their utmost effort in safeguarding the Cause, lest such vain imaginings emerge and become the cause of conflict, contention, discord, revolution and differences in the world. Say: O people of Baha! Reflect upon that which hath flowed and continueth to flow from the Most Exalted Pen, that perchance the fabrications of mendacious souls may not debar you from the Lord of Oneness and deprive you of the living waters that stream from the right hand of the throne of the All-Merciful. In former Books He saith: "The Lord alone shall be exalted in that Day." This is the Day of which the Qur'an hath given tidings and which it hath announced in these blessed words: "The Day when mankind shall stand before the Lord of the worlds." Since the verses of former Books and the Qur'an have repeatedly flowed from the Most Exalted Pen, this servant hath been content with brevity.

31 The opposers among the people of the Bayan still know not what hath come to pass. By God, besides Whom there is none other God! They have not attained unto a drop from the ocean of utterance nor become aware of a single word from the Mother Book. They speak according to their own desires and say that which the ancients never said. It is not known what they have understood from the Great Announcement, nor how they have interpreted "the heaven will bring forth evident smoke." They have perished who followed them without clear proof or an illuminating Book. Recently they have gathered to cling to that which the rebellious and transgressing party had clung. Beseech God, exalted be His glory, to purify the

29 وقتی اینکله از لسان قدم اصغا شد فرمودند حضرت اعلی روح ما سواه با حزب فرقان در اکثری از مطالب موافقت اظهار فرمودند تا آن نفوس غافله را بشطر آگاهی جذب نمایند و بشأنی این موافقت ظاهر شد که در بعض مقامات ذکر ابواب اربعه معروفه از آن قلم مبارک جاری شده ولیکن این ظهور اعظم باصبع قدرت حجاب را خرق نمود رغماً لأنف اللّٰین انکروا الله و سلطانه و اعرضوا عن يوم کان بأنوار الوجه منيراً انتی

30 ای حبیب روحانی از حقّ بطلبید اهل بها را از این اذکار مقدّس فرماید بگوئید امروز یوم الله است لا یذکر فیہ الا هو این اسامی و اساسها و اذکار را از برای محتجبین و غافلین بگذارید امروز بحفیف سدره منتهی توجه نمائید اولیای حق باید در حفظ امر جهد کامل مبذول دارند تا امثال آنمخرفات بمیان نیاید و سبب نزاع و جدال و نفاق و انقلاب و اختلاف عالم نگردد بگوئید ای اهل بها در آنچه از قلم اعلی جاری شده و میشود تفکر نمائید که شاید جعلیات نفوس جعلیه شما را از مالک احدیه منع ننماید و از بحر حیوان که از یمین عرش رحمن جاریست محروم نسازد در کتب قبل میفرماید یسمو الربّ وحده فی ذلک الیوم اینست آن روزیکه فرقان از او خبر داده و بکلمه مبارکه یوم یقوم الناس لربّ العالمین نطق فرموده چون آیات کتب قبل و فرقان مکرراً از قلم اعلی جاری شده این عبد باختصار قناعت نمود

31 هنوز معرضین اهل بیان نمیدانند چه خبر است والله الذی لا اله الا هو یقطره فی از بحر بیان فائز نشده اند و بکلمه فی از ام الکتاب آگاه نگشته اند ینطقون بأهوائهم و یقولون ما لا قاله الاولون معلوم نیست از نبأ عظیم چه ادراک نموده اند و یأتی السّماء بدخان مبین را چه معنی کرده اند قد خسر الذّین اتبعوهم من دون بیّنه و لا کتاب منیر تازه جمع شده اند که بآنچه آنحزب طاغیه باغیه متشبّث تشبّث نموده اند از حقّ جلّ جلاله بطلبید عالم اذکار را از اذکارشان مطهر فرماید و

world of remembrance from their mentions and to sanctify the world of existence from their presence. Were this evanescent servant to relate what he heard from the tongue of the Ancient Beauty and witnessed with his own eyes, that which is now concealed would become manifest. However, the matter is in His hands, and I may not utter a word except by His leave. What hath been presented regarding these matters is intended that perchance some of the people of the earth might become aware of that of which they are now heedless and unaware.

32 This evanescent servant beseecheth God, exalted be His glory, to confirm all in that which is the cause and source of humility, submissiveness, resignation and contentment. The Word of Truth was cast upon all who are on earth from God, but pride, heedlessness and vainglory deprived the people. Reflect upon that which hath been mentioned. For instance, successorship is considered one of the highest stations, yet the rebellious and transgressing party, claiming to understand this station, count themselves, in their fancy, as the most exalted among the parties of the world. And this pride and transgression caused them to martyr that Holy Being through Whose word hundreds of thousands of successors have been and continue to be created. In brief, the excellence of this word hath been concealed due to the deeds of that oppressive party, while its evil consequences are beyond count and reckoning, as some have been mentioned.

33 And further, if it be in accordance with wisdom, convey to the friends and loved ones and honored ones and chosen ones of God who are present in that land mention of the evanescence and nothingness and sincerity of this evanescent one. At this moment, this blessed word was heard from the rustling of the Divine Lote Tree: "It hath been sent down aforetime that God is with those who are patient." I beseech Him, exalted be His glory, not to deprive the rulers of the earth from the splendors of the lights of the Sun of Justice, and to adorn the temples of all with the ornament of equity and fairness, and not to withhold from those on earth the outpourings of the True Bestower. Verily, He is powerful over all things. The glory shining forth from the horizon of the loving-kindness of our Lord, the All-Merciful, be upon you and upon those who have followed His straight path. Praise be to God, the Lord of the worlds.

34 The servant 6 Safar 1299

KFPT#03.5x

عالم وجود را از وجودشان مقدّس نماید اگر این خادم فانی آنچه از لسان قدم اصغا نمود و بچشم مشاهده کرد عرض نماید واضح میشود آنچه اليوم مستور است ولكن الامر بيده وليس ان اتكلم بحرف الا بعد اذنه و در این مقامات آنچه عرض شد مقصود آنکه شاید بعضی از اهل ارض آگاه شوند آنچه را که اليوم از آن بیخبر و غافلند

32 از حقّ جلّ جلاله این خادم فانی سائل و آمل که جمیع را مؤیّد فرماید بر آنچه سبب و علتّ خضوع و خشوع و تسلیم و رضا است کلمه حقّ بر جمیع من علی الأرض من لدی الله القاء شد ولكن کبر و غفلت و غرور ناس را محروم نمود در آنچه ذکر شد تفکّر فرمائید مثلاً وصایت یکی از مقامات عالیّه محسوب و لكن حزب طاغیّه باغیّه بادرک این مقام علی زعمهم خود را اعلیّ الأحزاب عالم میشمرند و این کبر و طغیان سبب شد ذات مقدّسیرا که صد هزار وصی بکلمه او خلق شده و میشود شهید نمودند باری حسن اینکلمه نظر باعمال آن فرقهء ظالمه مستور و لكن قبایحش لایعدّ و لایحصی چنانچه بعضی از آن ذکر شد

33 و دیگر آنکه خدمت دوستان و محبوبان و آقایان و اولیای الهی که در آن ارض تشریف دارند اگر موافق حکمت باشد ذکر فنا و نیستی و خلوص این فانی را برسانید در این حین این کلمه مبارکه از حقیف سدرهء منتبی استماع شد قد نزل من قبل انّ الله مع الصّابرين از حقّ جلّ جلاله میطلب امرای ارض را از اشراقات انوار آفتاب عدل محروم ننماید و هیاکل کل را بطراز داد و انصاف مزین فرماید و من علی الأرض را از فیوضات فیاض حقیقی محروم نسازد انه علی کلّ شیء قدیر البهاء اللّاع من افق عنایة ربّنا الرحمن علیکم و علی الذّین سلکوا صراطه المستقیم الحمد لله ربّ العالمین

34 خادم فی ۶ صفر سنة ۱۲۹۹

BLIB_Or15704.171, MAS7.126x, PZHN
v4#1 p.139x, QMSI1.191-192x, RAHA.127-
128x, YIK.009-018

BH03903

To: Muhammad Taqi, in Zirak

Date: 1299-02-06 [1881-Dec-28]

- 1 He is the One dawning from the horizons of the Dawning-Places of Remembrance
- 2 This is a Book sent down in truth from the Wronged One to him who hath believed in the Self-Subsisting, the Guardian. Thou hast attained unto the recognition of the Revelation on a Day whereon the Speaker on Sinai hath proclaimed: "There is none other God but Me, the Lord of the unseen and the seen." Thy letter was presented and the servant who standeth before the Throne laid it before Us. We testify that it attained unto the hearing at the Most Exalted Horizon - the station wherein the Lord of all beings speaketh and around which circle the Concourse on High, at eventide and at dawn. Rejoice thou in that We have answered thee through this Tablet from which all who possess spiritual perception detect the fragrance of God, the Mighty, the Loving. Be thou steadfast in the Cause and speak forth in remembrance of thy Lord, the Possessor of all being.
- 3 We make mention of My loved ones in that land and give them the glad-tidings of My favor and My loving-kindness, and of that which hath been ordained for them in the Crimson Book by My Most Exalted Pen. Verily their Lord, the All-Merciful, is the All-Forgiving, the All-Kind. O My loved ones in that land! Harken unto the call of the Wronged One from the precincts of the Prison. He remembereth you with that which shall never perish, so long as the kingdom of earth and heaven endureth. Be ye in such wise that neither the veils of the divines prevent you from the Lord of all names, nor the doubts of those who have denied the Truth, the Knower of things unseen. We hear your call and behold your turning toward the Face after the passing away of all things. Verily, He heareth and seeth from His praiseworthy station. Beware lest the affairs of the world sadden you. Leave behind what the people possess of idle fancies and vain imaginings, and take hold of that which ye have been commanded in My Preserved Tablet. Thus have We illumined your hearts with the lights of verses and adorned your temples with My remembrance, the Mighty, the Inaccessible. The glory be upon you and upon those who have believed in God when He appeared in truth and who have quaffed from the hand of His bounty His choice sealed wine.

1 هو المشرق من آفاق مشارق الأذكار

2 كتاب نزل بالحق من لدى المظلوم الى الذي آمن بالمهيمن القيوم قد فزت بعرفان الظهور في يوم فيه نطق مكلّم الطور انه لا اله الا انا مالك الغيب والشهود قد حضر كتابك وعرضه العبد الحاضر لدى العرش نشهد انه فاز بالاصغاء في الأفق الأعلى المقام الذي فيه ينطق مولى الورى ويطوفه الملاء الأعلى في كلّ اصيل و بكور ان افرح بما اجبتاك بهذا اللوح الذي يجد منه كلّ ذى شئ عرف الله العزيز الودود كن مستقيماً على الأمر و ناطقاً بذكر ربك مالك الوجود

3 انا نذكر احبائى في هناك و نبشّرههم بفضلى و عنايتى و ما قدّر لهم في الصحيفة الحمراء من قلبى الأعلى انّ ربهم الرحمن هو الغفور العطوف يا احبائى في هناك ان استمعوا نداء المظلوم من شطر السجن انه يذكركم بما لا يأخذه الفناء بدوام الملك و الملكوت كونوا في كلّ الأحوال على شأن لا تمنعكم حجاب العلماء عن مالك الأسماء ولا شبهات الذين كفروا بالحقّ علام الغيوب انا نسمع ندائكم و نرى توجّهكم الى الوجه بعد فناء الأشياء انه يسمع و يرى في مقامه المحمود ايّاكم ان تحزنكم شؤونات الدنيا دعوا ما عند الناس من الظنون و الأوهام و خذوا ما امرتم به في لوحى المحفوظ كذلك نورنا قلوبكم بأنوار الآيات و زيننا هياكلكم بذكرى العزيز المنوع البهاء عليكم و على الذين آمنوا بالله اذ ظهر بالحقّ و شربوا من يد عطائه رحيقه المختوم

BLIB_Or15715.297a

BH07485*To: Aqa Siyyid Ibrahim, in Bajistan**Date: 1299-02-06 [1881-Dec-28]*

- 1 He is the Silent Speaker! Verily the Bayan crieth out through this Name and circleth round the will of its Lord, yet the people are in manifest doubt. We have sent it down for My remembrance, that through it My Cause might be established amongst My servants and My sovereignty be made manifest amidst My creation, yet the idolaters turned away from God, the Lord of all worlds. Say: Die in your wrath! Verily it circleth in this station and saith: Woe unto him who hath turned away from the One, the All-Knowing!
- 2 By God's life! The Lord of Names hath sent Me down for His Most Glorious Beloved - to this all things bear witness, if ye be of those who know. Were it not for Him, the Bayan would not have been revealed, nor would the All-Merciful have sent it down upon the Prophets and Messengers.
- 3 Hold fast, O servants, to the cord of guidance - and verily this is that Cord which speaketh and writeth in this secure station. He who hath an ear hath heard the call of God, and he who hath not heard is counted among the dead. This is the Day of thanksgiving and the Day of praise - give thanks unto the Lord for this supreme bounty.

1 هو الصّامت التّاطق أنّ البيان ينادى بهذا الاسم ويطوف حول ارادة ربّه ولكنّ القوم في وهم مبين أنا انزلناه لذكرى ليثبت به امرى بين عبادى و يظهر سلطانى بين خلقى ولكنّ المشركين به اعرضوا عن الله ربّ العالمين قل موتوا بغيظكم أنّه يطوف في هذا المقام ويقول تيّاً لمن اعرض عن الفرد الخبير

2 لعمر الله قد انزلني مالک الأسماء لمحجوبه الأبهى يشهد بذلك كلّ الأشياء ان انتم من العارفين لولاه ما نزل البيان ولا ما انزله الرحمن على النّبیین والمرسلين

3 تمسکوا يا عباد بحبل الرّشاد و أنّه هذا الحبل الذی ينطق و يكتب في هذا المقرّ الأمين من كان له اذن سمع نداء الله و الذی لم یسمع أنّه من المیتين هذا يوم الشّکر و هذا يوم الثّناء ان اشکروا ربّ بهذا الفضل العظيم

BLIB_Or15696.004b, BLIB_Or15734.2.039b,
ASAT2.105x

BH08629*To: Mulla Ali Asghar Qaini, in Birjand**Date: 1299-02-06 [1881-Dec-28]*

- 1 He is the Most Ancient, the Most Great!
- 2 The Tongue of Grandeur hath spoken this word: "And from water We made all things living." That water in these days floweth from the Most Exalted Pen. By the life of God! This is that Kawthar whose description was sent down aforetime in the divine Books, and this is that Choice Wine for which the divines and mystics waited. This water hath been called by

1 هو الأقدم الأعظم

2 از قبل لسان عظمت باينکلمه ناطق و من الماء کلّ شيء حیّ آن آب درين ايام از قلم اعلى جارى لعمر الله اوست آن کوثریکه وصف آن در کتب الهی از قبل نازل شده و اوست آن حقیقیکه علما و عرفا منتظر او بودند این ماء بجمع اسماء نامیده شده مرّة تراه کالتار على شأن یسمع لهیبا

all names - at times thou seest it as fire, in such wise that its roaring flame is heard; at other times thou beholdest it as light, kindled and shining. O people of Baha! God willing, through the bounty of the Lord of Names, ye shall attain unto it and drink therefrom. Whosoever attaineth unto it hath attained unto everlasting life. Blessed are they that know, and woe unto the heedless! Praise be to God, the Speaker, the Rememberer, the Mighty, the Trusted One!

و اخرى تراه كالنور يوقد و يضيء اى اهل بها
انشاء الله بعنايت مالک اسماء بان فائز شويد و از
او بياشاميد هر نفسى بان فائز شد او بجايت باقيه
فائز است طوبى للعارفين و ويل للعافلين الحمد لله
الناطق الذاکر العزيز الامين

BLIB_Or15715.261d

BH08914

To: *Ustad 'Ali Akbr, in Faran*

Date: 1299-02-06 [1881-Dec-28]

In the Name of the Most Holy, the Most Great! We have sent down unto thee that which will gladden thy heart and the hearts of those who have turned to the most exalted Station. Verily, He, from within the Most Great Prison, summoneth the peoples unto God, the Revealer of verses. Among the people are they who have heard and responded, and they who have heard and turned away from God, the Lord of lords. This is a Day wherein the Most Great Ocean hath surged, and the atoms have cried out: The Kingdom is God's, the Almighty, the All-Bountiful! O people! Take hold of the Book of God with His power and follow not every doubting pretender. The Cry hath been raised, the angels have descended, and the mountains have passed away. Blessed the eye that hath seen, blessed the ear that hath heard, and blessed the heart that hath turned unto the Dayspring of lights! Say: Praise be unto Thee, O my God, for having made me to turn unto Thee when most of Thy servants had turned away from Thee.

بسمى الأقدس الأعظم
قد اتزلنا لك ما يفرح به قلبك و قلوب الذين
اقبلوا الى اعلى المقام انه فى السجى الأعظم يدع
الأمم الى الله منزل الآيات من الناس من سمع
و اجاب و منهم من سمع و اعرض عن الله
رب الأرباب هذا يوم فيه [ماج] البحر الأعظم
و صاحت الذرات الملك لله العزيز الوهاب يا
قوم خذوا كتاب الله بقوة من عنده و لا تتبعوا
كل متوهم مرتاب قد ارتفعت الصيحة و نزلت
الملائكة و مرت الجبال طوبى لعين رأته و لأذن
سمعت و لقلب اقبل الى مطلع الأنوار قل لك
الحمد يا الهى بما جعلتنى مقبلاً اليك اذ اعرض
عنك اكثر العباد

BLIB_Or15696.005a, BLIB_Or15734.2.042a

BH08986*To: Ghulam Rida, in Sarchah**Date: 1299-02-06 [1881-Dec-28]*

- 1 He is the Most Ancient, the Most Great هو الأقدم الأعظم 1
- 2 A Book which the All-Bountiful hath sent down, one that proclaimeth unto the world the advent of the Most Great Name. Blessed is he that attaineth thereto, and woe betide the heedless! 2 كتاب انزله الكريم انه يبشر العالم بظهور الاسم الاعظم طوبى لمن فاز ويل للغافلين
- 3 It guideth mankind unto the straight Path of God, and draweth them nigh unto the Mighty, the All-Knowing. Verily, it is the Summoner among His servants, and the Herald crying out betwixt the heavens and the earth. 3 انه يهدي الناس الى صراط الله ويقرّبهم الى العزيز العليم وانه هو المنادى بين العباد وهو الصّاح بين السموات والأرضين
- 4 Whoso hath purified his heart, lo, in that very instant is he enraptured thereby; the melody of God taketh such hold upon him that he beholdeth himself severed from all that dwell in the realm of being. 4 انّ الذي طهر قلبه انه يجذب في الحين ويؤثر فيه لحن الله على شأن يرى نفسه منقطعة عن العالمين
- 5 And whoso ariseth in response to this Call, he, verily, is of the companions of the All-Compelling in a Guarded Tablet. 5 انّ الذي قام من النداء انه من اصحاب القيوم في لوح حفيظ
- 6 Say: The seal hath been broken, and the choice Wine hath flowed. Happy the share of the drinkers thereof! 6 قل قد فتح الختم وجرى الرّحيق هنيئاً للشاربين
- 7 We beseech God to vouchsafe unto thee and unto My loved ones a portion of that which He hath sent down of the tokens of His bounty. Verily, He is in truth the Bestower, and verily He is the Mighty, the All-Bounteous. 7 نستل الله ان يرزقك واحبائى ما انزله من ساء فضلى انه هو المعطى بالحق وانه هو العزيز الكريم
- 8 And praise be unto God, the Lord of all the worlds. 8 والحمد لله ربّ العالمين

BLIB_Or15696.052b

BH01872*To: Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa**Date: 1299-02-08 [1881-Dec-30]*

- 1 May the honored and esteemed Nazir, upon him be 96 1 سرور معظم مكرم جناب ناظر عليه ٩٦ [بهاء الله] وفضله ملاحظه فرمايد ١٥٢
- 152 2 بسم الله وحده والصلوة على من لا نبي بعده

2 In the Name of God alone, and blessings upon Him after Whom there shall be no Prophet.

3 Praise, sanctified above the mention of all created things, be-fitteth the Dawning-Place of verses, Who through the Pen of Destiny hath undertaken the conquest of the world and hath, willingly or unwillingly, granted all kings and subjects refuge and station beneath the shade of one of His names. He hath promised His loved ones in all times the infinite bounty which is the station of reunion and presence, and hath chastised the deniers with the supreme retribution. His is the praise and favor in all conditions, and He is the Self-Subsisting, the Most High. And blessings and peace be upon the Dawning-Places of His Revelation, the Day-Springs of His Cause, the Sources of His wisdom, and the Treasuries of His knowledge, and upon Him Whose shoulder was adorned with the Seal of Prophet-hood among all creatures, and upon those who arose to serve His Cause and traversed the lands to exalt His Word until the banner of Divine Unity and the standard of detachment were raised upon the hills of the world - they are honored servants whom God hath described as those who speak not until He hath spoken and who act by His command.

4 Thereafter, this evanescent servant submitteth that your exalted letter, adorned with the mention and praise of God, exalted be His glory, and beautified with gratitude and thanks-giving to the Beloved of the world, may His favors be universal, did water the withered spirit and bestow the rains of joy. God willing, may this bounty not be prevented from being received, and may the waters of the world not extinguish this fire of love. At all times this evanescent one uttereth "Is there any more?" After perusal and experiencing happiness and joy, expressions of gratitude and praise were submitted. They said: "God willing, may they be the manifestation of divine bounty and likewise grateful and thankful." End quote. Many favors were shown, beyond reckoning, but this servant, in consideration of wisdom, hath sufficed with what was mentioned. I swear by the Sun of divine favor that in every word is concealed a world of meanings and an ocean of grace is hidden. How can this servant or any other be capable of expression or worthy of utterance? The Command is in His hand - He commandeth and judgeth, and He is the One, the All-Wise.

5 This evanescent servant conveyeth greetings and salutations to Aqa Mihdi, upon him be 96 [Baha'u'llah], and to all who serve His Holiness.

6 The servant, on 8 Safar 1299.

3 حمد مقدس از ذکر کائنات مطلع آیات را لایق و سزااست که از قلم تقدیر بتسخیر عالم پرداخت و طوعاً و کرهاً جمیع ملوک و مملوک را در ظل اسمی از اسماء خود مأوی بخشید و مقام عطا فرمود دوستان را در کل احیان بنعمت بیتی که مقام وصل و لقاست وعده فرمود و منکرانرا بنقمت کبری معذب نمود له الحمد و المنة فی کل الأحوال و هو الغنی المتعال و الصلوة و السلام علی مطالع وحیه و مشارق امره و مصادر حکمه و مخازن علمه و علی من تزیّن کتفه بخاتم النبوة بین البریة و علی الذین قاموا علی امره و داروا البلاد لاعلاء کلمته الی ان رفعت رایة التوحید و علم التجرید علی اتلال العالم اولئک عباد مکرمون الذین وصفهم الله بأنهم لا یسبقونه بالقول و هم بأمره یعملون

4 و بعد عرض این خادم فانی آنکه نامهء عالی که مطرز بذکر و ثنای حق جلّ جلاله و مزین بحمد و شکر محبوب عالم عمّ نواله بود روان یابسه را سقایه نمود و امطار سرور مبذول داشت انشاء الله این عطا را منع اخذ ننماید و این نار محبت را میاه عالم نیفسرد در کل حین ایفانی به هل من مزید ناطق بعد از اطلاع و فرح و ابتهاج مراتب شکر و ثنا عرض شد فرمودند انشاء الله مظهر نعمت الهی باشند و همچنین حامد و شاکر انتهی اظهار عنایت بسیار و از حصر خارج ولكن اینعید نظر بحکمت بآنچه ذکر شد کفایت نمود قسم بآفتاب عنایت الهی که در هر لفظی عالم معانی مستور و بحر فضل مکنون کجا این عبد و غیر او قادر بر بیانست و یا لایق اظهار الأمر بیده یأمر و یحکم و هو الواحد الحکیم

5 این خادم فانی خدمت جناب آقا مهدی علیه ۹۶ [بهاء الله] و هر که خدمت آنحضرتست تکبیر و سلام میرساند

6 خادم فی ۸ صفر ۱۲۹۹

7 I submitted the expressions of mention, praise, gratitude and thanksgiving which that honor had shown regarding the Sanctuary. They showed infinite kindness. Aqa Mirza Shu'a'u'llah, in evening and morn, in setting and dawning, in absence and presence - nay, in all times and seasons and hours and minutes - is engaged in mentioning, crying out and calling to mind that honor. At all times a tablet is in his blessed hands; sometimes he sayeth "This letter is from the honored Nazir written for me," and then in the sweetest melody he uttereth - that is, he readeth what is in the letter - "Nazir" with a very prolonged extension, and "Karbila'i Mihdi and Fati." At times with tablet in hand he sayeth "I have written this letter to the honored Nazir" and in another sweet tone he singeth. The point is that most of his mention and thought is the mention and thought of that honored one. There is no further opportunity to relate in full the details of their kindness; the completion of that will be in person, God willing.

7 مراتب ذکر و ثنا و اظهار شکر و حمد آنحضرت که نسبت بحرم اظهار شده بود عرض نمود عنایت بمنتهی اظهار فرمودند آقای آقا میرزا شعاع الله در عشی و اشراق و اصیل و بکور و غیاب و حضور بل در جمیع اوان و احیان و ساعات و دقائق بذکر آنحضرت ذاکر و صائح و منادی هستند همیشه اوقات ورقهائی در دست مبارکشان گاهی میفرمایند این کاغذ جناب ناظر است از برای من نوشته اند و بعد باهنگ خوش احلی میفرمایند یعنی ما فی المکتوب را میخوانند ناظر بمد بسیار ممدود و کربلائی مهدی و فاطی هنگامی ورقه در دست میفرمایند این کاغذ را بجناب ناظر نوشته ام و بنوای خوش دیگر ترنم مینمایند مقصود آنکه اکثر ذکر و فکرشان ذکر و فکر آنحضرت است پیش از این مجال نه که تفصیل مراتب عنایتشان بتمامه ذکر شود اتمام آن در حضور انشاء الله خواهد شد

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BH00013

To: Mirza Ali Muhammad Yazdi (Varqa) et al., in Iran

Date: 1299-02-09 [1881-Dec-31]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Praise be to Him Who has rent asunder the veils on the Day of Return, Who has shattered the idols of vain imaginings in the name of the Lord of all Days, and who has arisen to serve the Cause in such wise that the might of the oppressors of the earth - they who have adorned their heads with turbans and have taken control of God's servants in the name of their Lord, the Creator of all things - could not deter him. They would enter mosques and temples to make mention of God and to recite what He had revealed unto His Beloved and Chosen One. Yet when the horizon of the world was illumined and there shone forth from it the Sun of His Most Great Name - through which the Cause of every Prophet was established and the Mission of every Messenger was fulfilled - they turned away from Him, denied Him, cast His Cause behind their backs, broke His Covenant, and perpetrated that which caused the

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الْبَهَاءِ لِمَنْ خَرَقَ الْأَعْجَابَ فِي يَوْمِ الْمآبِ وَ كَسَّرَ أَصْنَامَ الْأَوْهَامِ بِاسْمِ مَالِكِ الْأَيَّامِ وَ قَامَ عَلَى خِدْمَةِ الْأَمْرِ عَلَى شَأْنِ مَا خَوْفَتَهُ سَطْوَةُ جَبَابِرَةِ الْأَرْضِ الَّذِينَ زَيَّنُوا رُؤُوسَهُمْ بِالْعِمَائِمِ وَ اخَذُوا زِمَامَ الْعِبَادِ بِاسْمِ رَبِّهِمْ مَالِكِ الْإِبْجَادِ كَانُوا أَنْ يَدْخُلُوا الْمَسَاجِدَ وَ الْمَعَابِدَ لِذِكْرِ اللَّهِ وَ تَلَاوَةِ مَا أَنْزَلَهُ عَلَى حَبِيبِهِ وَ صَفِيهِ فَلَمَّا أَنْ أَرَأَوْا الْعَالَمَ وَ اشْرَقَتْ مِنْهُ شَمْسُ اسْمِهِ الْأَعْظَمِ الَّذِي بِهِ ثَبَتَ أَمْرُ كُلِّ نَبِيٍّ وَ تَحَقَّقَتْ رِسَالَةُ كُلِّ رَسُولٍ أَعْرَضُوا عَنْهُ وَ انْكَرَوْهُ وَ نَبَذُوا أَمْرَهُ وَ نَقَضُوا عَهْدَهُ وَ ارْتَكَبُوا مَا نَاحَتْ بِهِ الذَّرَاتُ وَ انْصَعَقَتِ الْحَوْرِيَّاتُ فِي الْغُرَفَاتِ

atoms to lament and the Maids of Heaven to swoon in their chambers.

- 3 By God! Through their deeds, the eyes of the denizens of the most exalted Paradise and the supreme Heaven have shed tears. They took pride in His Name amongst the people, yet after His manifestation they visited upon Him that which the Kingdom of Utterance is powerless to describe. They denied the Day of God, whose mention had adorned the Books, the Psalms, the Scrolls and the Tablets. This servant and all things bear witness to their heedlessness, their ignorance and their error. These are they against whom the word of punishment in the Book has been fulfilled. Sufficient unto them is what God hath revealed in the Qur'an: "And We had given them ears and eyes and hearts; but their ears and eyes and hearts availed them nothing, since they denied the signs of God; and that which they had mocked at encompassed them." They have taken the book of their own selves and cast the Mother Book behind their backs. By God! They are the idols, the sources of superstition, the wellsprings of vain imaginings, and they are the oppressors and pharaohs of the earth. They have clung to self and passion, turning away from the Lord of all mankind, relying upon their pens while turning away from what hath been sent down from the Supreme Pen.

- 4 Glory be unto Thee, O Thou through Whose verses those in the graves were stirred, and through the fragrance of Whose raiment the Mountain was caused to soar when the Light shone forth from the horizon of Revelation! I beseech Thee by the lamp of Thy Cause and the waves of the ocean of Thy utterance to aid Thy loved ones to make mention of Thee and to praise Thee, and to arise to serve Thee. Then protect them, O my God, through Thy power and might, from those who have denied Thy truth, rejected Thy proof, and disputed Thy signs. Then make them, O my God, the emblems of Thy victory in Thy lands and the standards of Thy glory in Thy realms. Furthermore, I beseech Thee, O Beloved of the world and the Manifest One through the Most Great Name, to assist him who hath turned toward Thy most exalted horizon and hath arisen to serve Thy Cause amongst mankind. O Lord! Thou seest him as one who aideth Thy Faith, who standeth firm on Thy path, and who uttereth Thy Name amongst Thy servants. Strengthen him with such confirmation that the conditions of the world and the clamor of the nations will not hold him back. Thou art He in Whose grasp are the reins of power and might, and around Whose will revolve the Manifestations of grandeur and authority. There is no God but Thee, the Almighty, the Most Exalted, the All-Powerful, the All-Seeing.

3 لعمر الله باعمالهم ذرفت عيون اهل الفردوس
الأعلى و الجنة العليا باسمه افتخروا بين الناس و
وردوا عليه بعد ظهوره ما عجز عن ذكره ملكوت
البيان قد انكروا يوم الله الذي تزين بذكره الكتب
و الزبر و الصحف و الألواح يشهد الخادم و كل
الأشياء بغفلتهم و جهلهم و ضلالتهم اولئك الذين
حققت عليهم كلمة العذاب في الكتاب يكفيم ما
انزله الله في الفرقان قوله تعالى و جعلنا لهم سمعاً و
ابصاراً و افئدة فم اغنى عنهم سمعهم و لا ابصارهم
و لا افئدتهم من شيء اذ كانوا يجحدون بآيات الله
و حاق بهم ما كانوا به يستهزئون قد اخذوا كتاب
انفسهم و نبذوا ام الكتاب عن ورائهم لعمر الله
هم الأصنام و مطالع الظنون و مشارق الأوهام و
هم جبايرة الأرض و فراعنها قد تمسكوا بالنفس
و الهوى معرضين عن مولى الورى متكئين على
اقلامهم معرضين على ما نزل من القلم الأعلى

4 سبحانه يا من بآياتك اهتز من فى القبور و
بنفحات قيصك طار الطور عند اشراق النور من
افق الظهور اسئلك بسراج امرک و امواج بحر
بیانک بأن تؤید اولیائک علی ذکرک و ثنائک
و علی القيام علی خدمتک ثم احفظهم یا الهی
بقدرتک و قوتک عن الذین انکروا حقک و
جاحدوا برهانک و جادلوا بآیاتک ثم اجعلهم یا
الهی اعلام نصرک فى بلادک و رایات عزک
فى دیارک ثم اسئلك یا محبوب العالم و الظاهر
بالاسم الأعظم بأن توقف من اقبل الى افقک
الأعلى و قام علی خدمة امرک بین الورى ای
رب تراه ناصراً لدينک و قائماً علی صراطک و
ناطقاً باسمک بین عبادک ایده بتأيید لا توقفه
شئون العالم و لا زماجیر الأمم انت الذى فى
قبضتک زمام القوة و الاقتدار و يطوف حول
مشیتک مظاهر العظمة و الاختیار لا اله الا انت
المقتدر المتعالی العزیز البصیر

5 And now, O beloved of my heart and desire of my soul, the trilling of the bird of your utterance hath informed me, the warbling of the nightingale of your praise hath attracted me, and the wine of your remembrance hath intoxicated me in such wise that I desired to soar on the wings of longing to a station which God hath sanctified from the mention of all who dwell on earth. When I attained and was blessed with the lights of the Sun of Glory, I presented what was in your letter before Him Who hath sent down the Mother Book through a movement of His Most Exalted Pen in the kingdom of creation. And after its contents were blessed by the hearing of the Lord of all mankind, the Tongue of Grandeur spoke, saying, exalted be His glory:

6 O Varqa! O thou who gazest toward the Most Exalted Horizon! Say:

7 Praise be unto Thee, O my God, Who art sanctified above my mention and utterance and above that which Thy creatures express in Thy kingdom and Thy servants speak in Thy land. I thank Thee for having caused me to traverse the realms of inner meaning until I reached its pole - the station which was named the Luminous Spot and the White Land, and which Thou didst name in another station the Land of Resurrection. Therein didst Thou show me Thy Beauty and give me to drink the choice wine of Thy utterance, and taught me that which drew me away from myself and caused me to forget all else but Thee. I beseech Thee by this supreme gift and this mighty favor to preserve for me this most exalted station. Verily Thou art the Lord of the latter and the former. This evanescent one beareth witness, O my God, to Thy permanence, this weak one to Thy power and might, and this poor and loving one to the effulgences of the light of the Sun of Thy Beauty. Thou art He Who, O my God, my Lord, my Support and my Desire, through one letter of Thy most exalted Word, didst manifest Thyself on Sinai's Mount, whereupon the branches and leaves, and beyond them the atoms, spoke as spoke the Tree on the Mount of Knowledge from the presence of the All-Merciful. And Thou didst manifest Thyself through another letter unto the Kingdom of Utterance, whereupon the Torah, the Gospel and the Qur'an were sent down. And through one drop from the Euphrates of Thy mercy flowing from Thy Most Exalted Pen hath appeared the Kawthar of life in all existence. Exalted is Thy power and great is Thy sovereignty!

8 I beseech Thee, O Thou Who art the Quickening Pulse beating in the body of the world through Thy Most Great Finger, to draw me near unto Thee in all conditions and remind me of the days wherein I drank the Kawthar of Thy reunion from the

5 و بعد يا حبيب قلبي و محبوب فؤادي قد خبرني
صغير طير بيانكم و اجتذبتني تغرد عندليب ثنائكم
و اخذني سكر رحيق ذكركم على شأن اردت ان
اطير بأجنحة الاشتياق الى مقام قدسه الله عن
ذكر من في الآفاق فلها حضرت و فزت بأنوار
شمس العزّ عرضت ما في كتابكم عند من نزل ام
الكتاب بحركة من قلبه الأعلى في ملكوت الانشاء
و بعدما فاز ما فيه باصغاء مولى الورى اذا نطق
لسان الكبرياء قوله جل كبريائه

6 يا ورقاء يا ايها الناظر الى الأفق الأعلى قل

7 لك الحمد يا الهى و المقدس عن ذكرى و بياني
و عما تفوه به خلقك في مملكته و نطق به
عبادك في ارضك بما جعلتني سائرا في ديار
المعاني الى ان بلغت قطبها المقام الذى سمي بالبقعة
التوراء و الأرض البيضاء و سميتها في مقام آخر
بالأرض المحشر و اريتني فيها جمالكم و سقيتني
رحيق بيانكم و عرّفتني ما اخذني عنى و انساني
ما دونك استلكت بهذه الموهبة الكبرى و العطية
العظمى بأن تحفظ لى هذا المقام الأعلى انك
انت مولى الآخرة و الأولى يشهد هذا الفاني يا
الهى ببقائك و هذا الضعيف بقدرتك و قوتك
و هذا العاشق المسكين باشرافات انوار شمس
جمالكم انت الذى يا الهى و سيدى و سندى
و منأى تجليت بحرف من كلمتك العليا على
طور السيناء اذا نطقت الأغصان و الأوراق و
عن ورائها الذرات بما نطقت به السدرة في طور
العرفان من لدى الرحمن و تجليت بحرف اخرى
على ملكوت البيان اذا نزلت التورية و الانجيل و
الفرقان و بقطرة من فرات رحمتك الجارية من
قلبك الأعلى قد ظهر كوثر الحيوان فى الامكان
تعالت قدرتك و عظمت سلطنتك

8 اسئلك يا ايها الضارب التابض فى جسد العالم
باصبعك الأعظم بأن تقرّبنى فى كلّ الأحوال
اليك و تذكرنى الأيام التى مصصت كوثر

perspiration of Thy grace and bounty. Thou art He Who, O my God, called me unto Thee and caused me to enter the pavilions of Thy greatness and established me before Thy presence in Thy service, remembrance and praise. O Lord! Thou seest and knowest that my joy is in Thy remembrance and my turning unto Thee, and my gladness in Thy grace and loving-kindness. Send down, then, upon me from the clouds of Thy mercy that which will cause me to smile in Thy days. Verily Thou art the Possessor of bounty and bestowal, and within Thy grasp is the kingdom of names. There is none other God but Thee, the Omnipotent, the All-Knowing, the All-Wise.

وصالك من عرق فضلك و عطائك انت
الذي يا الهى دعوتنى اليك و ادخلتنى فى قباب
عظمتك و اقتنيتى تلقاء الوجه على خدمتك و
ذكرك و ثنائك اى رب ترى و تعلم ان فرجى
فى ذكرك و اقبالى اليك و بهجتى فى فضلك و
عنايتك فأنزل على من سحاب رحمتك ما يجعلنى
متبسماً فى ايامك انتك انت مالك الجود و
العطاء و فى قبضتك ملكوت الاسماء لا اله الا
انت المقتدر العليم الحكيم انتهى

- 9 Blessed art thou, O beloved of my heart! Thou hast drunk the water of loving-kindness and life from the cups of the favors of my Beloved and thy Beloved and the Beloved of all who are in the heavens and the earth, in such wise that the atoms should say: "Blessed art thou and happy art thou, O thou who hast attained unto this supreme grace!"

9 هنيئاً لحضرتك يا حبيب فؤادى قد شربت ماء
العناية و الحيوه من كؤوس الطاف محبوبى و
محبوبك و محبوب من فى السموات و الارض
على شأن ينبغى ان تقول الذرات هنيئاً لك و
مرئياً لك يا من فزت بهذا الفضل العظيم

- 10 As to what thou didst write concerning that Mirza 'Abdu'llah had borne the troubles of that Beloved One and sought recompense - these matters were presented at the Most Holy and Exalted Threshold. This is what the Tongue of God spoke, exalted be His glory: "O Dove of the Lord of Names! My favors concerning him have flowed from the Most Exalted Pen such that nothing in the world can equal it. This is the essence of recompense which hath been and is beloved in the presence of God, exalted be His glory. But outward favors shall also reach him, God willing. Give him the glad tidings of that which My tongue hath spoken, and I am the Ordainer, the All-Wise."

10 اينكه مرقوم داشته بوديد كه جناب آقا ميرزا
عبدالله ۹۶۹ [بهاء الله] زحمات آن محبوب را
حمل نموده اند و طلب مكافات نموديد از حق جل
جلاله در باره ايشان اين مراتب در ساحت
امنع اقدس اعلى عرض شد هذا ما نطق به
لسان الله قوله عز وجل يا ورقاء مالك اسماء
ميفرمايد عنايتى در باره او از قلم اعلى جارى
شده كه ما فى العالم معادله بآن نمينايد اينست
اصل مكافات كه نزد حق جل جلاله محبوب
بوده و هست ولكن عنايات ظاهره هم انشاء الله
ميرسد بشره من قبلى بما نطق به لسانى و انا الامر
الحكيم انتهى

- 11 As for what thou didst write concerning the apple of thy eye, Mirza Ruhu'llah, it was presented. This is what was revealed from the Kingdom of Will and Utterance, exalted be His grandeur: "O Dove! Thou shouldst recite in his right ear three times: 'Thou hast come by God's command and appeared for His remembrance and wast created for His service, the Mighty, the Beloved.' We mentioned him before when his [mother] cried out, and at this time too, and I am the All-Bountiful, the Manifest. Make mention on My behalf to his mother and give her the glad tidings of that which the Wronged One hath spoken in His mighty prison."

11 اينكه در باره قره عين ميرزا روح الله مرقوم
داشتيد عرض شد هذا ما نزل من ملكوت
المشيّة والبيان قوله جل كبريائه يا ورقاء لك ان
تقرء فى اذنه اليمنى ثلاث مرات قد جئت بأمر الله
و ظهرت لذكره و خلقت لخدمته العزيز المحبوب
انا ذكرناه من قبل اذ استغاثت [امه] و فى هذا
الحين و انا الفضال المبين ان اذكر من قبلى امها
و بشرها بما نطق به لسان المظلوم فى سجنه العظيم
انتهى

- 12 Know that concerning what you wrote about certain prayers and supplications that have been revealed with 'make him' (va aj'alahu), whether it would be considered alteration if recited as 'make me' (va aj'alni) which refers to the speaker - it is

12 و اينكه مرقوم فرموده بوديد در بعض ادعیه
و مناجات منزله نازل و اجعله اگر در مقام
رجا و اجعلنى كه اضافه بقتال است تلاوت
شود از تحريف محسوب يا نه عرض ميشود اين

submitted that this is not an alteration and both forms are permissible. Similarly, regarding the blessed words "Say: O God" and "Say: Praise be to God," both the omission and inclusion of the word "Say" are correct. However, its inclusion is preferred due to the nobility of the blessed word which has issued from the mouth of the Lord of Oneness, while its omission is permitted as it makes more evident the station of servitude and dedication in this regard.

- 13 Concerning what you wrote about Jinab-i-Aqa Mirza Ghulam-'Ali, upon him be Baha'u'llah, and the extent of his acceptance, steadfastness, sincerity and service - this detail was submitted before the Divine Throne. He, exalted be His grandeur, said: "Praise be to God, he is aflame with the fire of love and adorned with the light of recognition. The Kawthar of reunion, which is the most precious of the world's jewels and more exalted than the water of life - praise be to God, he hath attained unto its preservation and manifested its fruit. God willing, may these effects be ever manifest from him. Blessed is the soul that hath attained His presence and hath arisen as befiteth this station. From this station We send Our greetings upon him and upon My loved ones there who have cast away the world and taken hold of that which they were commanded by God, the Lord of eternity."

- 14 And concerning what you wrote about Jinab-i-Aqa Yusuf (from the people of Naraq), upon him be Baha'u'llah, it was submitted before the Most Holy, Most Exalted Presence. This is what was revealed from the heaven of the will of our All-Wise Lord:

- 15 He is the Most Great, the Most Holy, the Most Glorious

- 16 O Yusuf! The Wronged One remembereth thee with such an accent that were all existence, both seen and unseen, to hear it, they would assuredly abandon life and immortality, hastening to the place of sacrifice in this Path, which, when it appeared, the Straight Path proclaimed: "The Promised One hath come with His manifest, clear, and evident Path!" By God! Thou wert created for this Day, that I might circle round this Path and announce before it unto the people this Revelation, concerning which God took a covenant from the Prophets and Messengers. O Yusuf! The garment hath been stirred by the breeze of thy Lord's will, whereby the divine breeze hath wafted over all lands and the fragrance of the All-Merciful hath been diffused throughout the heavens and the earth. We made mention of thee before, and at this time when the Wronged One is established upon the throne of His Great Name. We counsel thee and those who have believed to that which causeth

فقره تحریف نیست و هر دو قسم جایز است و هم چنین در کلمه مبارکه قل اللهم و قل لک الحمد حذف کلمه قل و ذکر آن هر دو صحیح است اما ذکر نظر بشرافت کلمه مبارکه که از فم مالک احدیه ظاهر شده و حذف آن جایز چه که ظهور عبودیت و اختصاص در این مقام اظهر است

- 13 اینکه در باره جناب آقا میرزا غلامعلی علیه ۹۶ [بهاء الله] مرقوم داشتید و مراتب اقبال و استقامت و خلوص و خدمتشان را این تفصیل لدی العرش معروض قال جلت عظمتہ الحمد لله بجزارت محبت مشتعلند و بنور معرفت مزین کوثر وصال که اثمن جواهر عالم است و اغلی از ماء حیوان الحمد لله بحفظ آن فائز شده و ثمره آن را ظاهر نموده انشاء الله همیشه ایام این آثار از او ظاهر باشد طوبی از برای نفسیکه بلقا فائز شد و به ما یلیق لهذا المقام قیام نمود انا نکبر من هذا المقام علیه و علی احبائی فی هناک الذین نبذوا العالم و اخذوا ما امروا به من لدی الله مالک القدم انتهى

- 14 و اینکه در باره جناب آقا یوسف (من اهل نراق) علیه ۹۶ [بهاء الله] مرقوم داشتید بساحت امنع اقدس اعلی عرض شد هذا ما نزل من سماء مشیة ربنا الحکیم

- 15 هو الأعظم الأقدس الأبهی

- 16 یا یوسف یدکرک المظلوم بلحن لو یسمعه کل الوجود من الغیب و الشهود لیدعن الحیوة و البقاء مسرعین الی مقر الفداء فی هذا السبیل الذی اذا ظهر نادى الصراط المستقیم قد اتى الموعد بصراطه الظاهر الواضح المبین تالله قد خلقت لهذا الیوم لأطوف حول هذا الصراط و ابشر الناس امامه بهذا الظهور الذی به اخذ الله عهده عن النبیین و المرسلین یا یوسف قد اهتز القميص من نسمة ارادة ربک و به سرت نسمة الله علی البلدان و تضوی عرف الرحمن بین السموات و الأرضین انا ذکرناک من قبل و فی هذا الحین الذی استوی المظلوم علی عرش اسمه العظیم انا نوصیک و الذین آمنوا بما تطلع به شمس الأخلاق من افق قلب سلیم یا اولیائی ان انصروا الرحمن

the sun of virtues to shine forth from the horizon of a pure heart. O My loved ones! Aid the All-Merciful through goodly deeds - this is a word We have revealed in numerous Tablets, as beareth witness He Who hath spoken in every instance that there is none other God but Me, the All-Commanding, the All-Knowing. Glory be upon the people of Baha who have drunk the wine of immortality from the cup of the bounty of their Lord, the Generous.

بالأخلاق المرضية هذه كلمة انزلناها في الواح شتى يشهد بذلك من نطق في كل شأن أنه لا اله الا انا الأمر العليم البهاء على اهل البهاء الذين شربوا رحيق البقاء من كأس عطاء ربهم الكريم انتهى

- 17 God willing, may all attain to that which is befitting. The essence of the world is seen speaking with one tongue, crying out at the highest pitch "The Lord of Heaven hath come!", yet none attaineth unto hearing save whom God willeth. Strange that one should himself speak yet himself be heedless. Glory be unto Him Who hath commanded me to silence and to veil His mighty and glorious Cause, even though revelation hath reached such a degree that tongues and pens are powerless to describe it. Again, glory be unto Him Who hath appeared and revealed what He desired, and spoken and caused all things to speak that He is the Omnipotent, the All-Knowing, the All-Informed. The Sun of Truth is manifest in the utmost brilliance and the Divine Lamp shineth with perfect radiance, yet all remain veiled and deprived. This evanescent servant beseecheth, and do ye also beseech, that He may heal through the medicine of His grace the chronic diseases of the people which have afflicted them through ignorance. Verily He is the Healer, the Wise. Praise be to God, for He is the Omnipotent, the Forgiving, the Merciful.

17 انشاء الله كل بما ينبغي فائز شوند كينونت عالم يك لسان مشاهده ميشود و بأعلى النداء بكمهه قد اتى مالك السماء ناطق ولكن احدى باصغاء فائز نه الا من شاء الله عجب در اينكه خود او گويا و خود او غافل سبحان من امرنى بالصمت و ستر امره العزيز العظيم مع انكه كشف بمقامى رسیده كه السن و اقلام از ذكر آن عاجز است ايضا سبحان من ظهر و اظهر ما اراد و نطق و انطق كلشي بأنه هو المقتدر العليم الخبير آفتاب حقيقت بكمال ظهور ظاهر و مشرق و سراج الهى بكمال نور روشن و مجلى مع ذلك كل محجوب و محروم از حق اين خادم فاني ميطلب و هم بطلبيد كه امراض مزمنه ناس را كه از جهل و نادانى عارض شده بدرىاق عنايت خود معالجه فرمايد انه هو المبرء الحكيم الحمد لله اذ هو المقتدر الغفور الرحيم

- 18 Concerning what you wrote about Aqa 'Ali-Muhammad, son of Haji Ahmad-i-Milani, upon them be the glory of God - what you had requested was specially granted for him and sent through his brothers. At this moment when this servant is engaged in writing this letter, the Most Great Branch - may my spirit, my being, and my essence be a sacrifice for the dust of His most pure footsteps - is not present, having gone to the outskirts of this city. God willing, after His return and when I attain His presence, this evanescent servant will show to His blessed sight the new writing which you had sent, and I will present whatever you had written.

18 و اينكه در باره جناب آقا علي محمد ابن جناب حاجي احمد ميلاني عليهما بهاء الله مرقوم داشتيد آنچه خواسته بوديد مخصوص ايشان عنايت شد و بتوسط اخويشان ارسال گشت و حال در اين حين كه اين عبد بتحرير اين مكتوب مشغول است حضرت غصن الله الاكبر روى و ذاتى و كينونتى لثراب قدومه الاطهر فداء تشریف ندارند باطراف اين مدينه تشریف برده اند انشاء الله بعد از حضور و شرفيائى اين خادم فاني خط جديد كه ارسال فرموده بودند بنظر مباركشان ميرسانم و آنچه مرقوم داشته بوديد معروض ميدارم

- 19 As for your mention of Aqa Faraj Aqa and his degrees of sincerity, God willing may he ever be assisted to serve the Beloved of all creation and be confirmed in His praise and glorification. Regarding what was inquired about the trust, it arrived complete and perfect. The servant beareth witness to this, and behind him He Who created him, fashioned him, and caused

19 و اينكه ذكر جناب آقا فرج آقا و مراتب خلوص او را ذكر فرموديد انشاء الله در كل احيان بخدمت محبوب امكان موفق باشند و بذكر و ثنائش مؤيد و اينكه در باره امانت استفسار رفته بود تمام و كمال رسيد ان الخادم يشهد بذلك و عن ورائه من خلقه و فطره و انطقه

him to speak His beautiful praise. And since you mentioned him, and this servant also wished that mention of him be made in the Most Holy, Most Exalted Presence, therefore these details were presented before His countenance on the seventh night of the month of Safar, and these manifest verses and perfect words were revealed from the heaven of grace. His word, exalted be His glory:

20 He is the Manifest, the Hidden

21 O Faraj! We have mentioned thee before with a mention that all the books of the world cannot equal. Verily thy Lord is He Who keepeth count, the All-Knowing. Rejoice in that thou hast been mentioned time after time, and the face of the Wronged One hath turned toward thee from this mighty Prison. Wert thou to discover what hath been ordained for thee from My Most Exalted Pen, thou wouldst soar upon the wings of joy and ecstasy in this atmosphere from whose rushing winds is heard what the Manifestation heard on Sinai. Verily thy Lord is the True One, the Trustworthy. Blessed art thou for having turned and heard the call of God when it was raised betwixt earth and heaven. By My life! All that eyes see and minds comprehend shall perish, but there shall endure for thee what hath been revealed from this Perspicuous Pen. Say: Praise be unto Thee, O Thou Who hast enabled me to turn to Thy horizon, caused me to hear Thy call, and adorned me with the ornament of certitude while the divines of the age were in grievous doubt. Be content with what hath been ordained for thee, and steadfast in this Cause which, when it appeared, caused the feet of the mature to slip.

22 We make mention of him who was named Muhammad, who traversed land and sea until he attained the Most Great Sea upon this shore wherefrom was raised the call of the Prophets and Messengers. He presented himself and stood before the Gate, heard the call of the Wronged One, and drank from the hand of His bounty the choice sealed wine. Thus have We made mention of him as a token of Our grace, for verily I am the All-Bountiful, the Most Generous. The glory rest upon thee and upon him and upon whosoever hath inhaled this mighty, wondrous fragrance.

23 Indeed, His Excellency Haji Aqa Muhammad attained the presence and was honored with the glory of meeting, and time after time outside the prison land he was blessed with that which was intended, namely visiting the Beloved of the worlds.

24 And concerning what was written about His Excellency Haji Ali Asghar and his pupil, upon them be the glory of God, after being presented, the Sun of favor dawned and the Most Great,

بثائه الجليل و چون ذکر ایشانرا نمودید و این عبد هم دوست داشت که ذکرى از ایشان در ساحت امنع اقدس اعلى عرض شود لذا این تفصیل در کلیل هفتم شهر صفر تلقاء وجه عرض شد و این آیات باهرات و کلمات تأمات از سماء عنایت منزل نازل

20 قوله جلت عظمته هو الظاهر المستور

21 يا فرج قد ذكرناك من قبل بذكر لا تعادله كتب العالم ان ربك هو المحصى العلم ان افرح بما ذكرت مرة بعد مرة و توجه اليك وجه المظلوم من هذا الحصن المتين لو تطلع بما قدر لك من قلبى الأعلى لتطير بأجنحة الفرح والابتهاج في هذا الهواء الذى يسمع من هزيز ارياحه ما سمعه طلعة الظهور في الطور ان ربك هو الصادق الأمين طوبى لك بما اقبلت و سمعت نداء الله اذ ارتفع بين السموات والأرضين لعمرى سيفنى ما تراه العيون و تدركه العقول و يبقى لك ما نزل من هذا القلم المبين قل لك الحمد يا من أيدتنى على الاقبال الى افكك و اسمعنى ندائك و زينتنى بطراز اليقين اذ كان علماء العصر في وهم عظيم كن راضياً بما قدر لك و مستقيماً على هذا الأمر الذى اذا ظهر زلت اقدام البالغين

22 و نذكر من سمي محمد الذى قطع البر والبحر الى ان فاز بالبحر الأعظم في هذا البر الذى ارتفع فيه نداء النبيين والمرسلين قد حضر و قام لدى الباب و سمع نداء المظلوم و شرب من يد عطائه رحيقه المختوم كذلك ذكرناه فضلاً من عندنا و انا الفضل الكريم البهاء عليك و عليه و على من وجد هذا العرف العزيز البديع انتى

23 بلى جناب حاجى آقا محمد عليه ٩٦٩ [بهاء الله] وارد شدند و بشرف لقا فائز و مفتخر و مرة بعد مرة در خارج ارض سبحن به ما هو المقصود يعنى بزيارت محبوب عالميان مرزوق گشتند

24 و اينكه در باره جناب حاجى على اصغر و شاگرد ایشان عليهما بهاء الله مرقوم داشتند بعد از عرض آفتاب عنایت مشرق و لوح اقدس

Most Holy Tablet was revealed. God willing, they shall be blessed with its honor. His word, exalted be His grandeur:

25 In My Name, the Hearing, the All-Seeing

26 O Ali before Asghar! The Lord of Eternity hath appeared, yet the peoples remain veiled from Him. The Sun of Truth hath risen, yet eyes are deprived of beholding it. The river of mercy floweth, yet the people are forbidden therefrom. The Most Exalted Pen moveth and speaketh, yet all are heedless of its sound save whom God willeth. Whosoever today hath attained the recognition of the Lord of existence is among those souls whose mention was recorded by the divine Pen in previous Books. Give thanks to the Beloved of the worlds that He enabled thee to accept His grace and bounty. All the peoples of the world, whether learned ones, mystics or rulers, eagerly longed for this most mighty, most luminous Day, yet when the Sun of Manifestation shone forth and the Call was raised, they failed to turn and hearken. The greatest cause that held back the peoples were and are the divines of the age. The Messenger lamenteth on account of the oppression of those heedless souls, while those foolish ones remain absorbed in and delighted with their own vain imaginings. The heedlessness of these souls hath caused the heedlessness of the world, and their tyranny hath occasioned the tyranny of the nations. However, the Finger of Power shall rend asunder the veils, as indeed it hath done.

27 And We make mention of Muhammad before Husayn that he may rejoice in the remembrance of God, the Protecting, the Self-Subsisting. God willing, mayest thou be adorned with the ornament of trustworthiness and manifest divine qualities. Praiseworthy attributes are as lights for the horizon of the heaven of man. Whosoever attaineth unto them, his light shall shine and his relationship to God, exalted be His glory, shall become evident and manifest. God willing, may all attain to that which causeth the exaltation of the Cause. Verily, He ordaineth that whereby the station of man is exalted in the contingent world. To this testifieth every fair-minded, perceiving one.

28 Praise be to God that the fresh divine table and the enduring, eternal bounty descendeth and floweth continuously from the heaven of oneness. Should anyone reflect even slightly, he would become aware of the ocean of the compassion of God, exalted be His glory. Night and day the tongue of grandeur is occupied with the mention of His friends and speaketh to counsel His enemies. He hath invited all the peoples of the world to the most exalted horizon with utmost kindness and mercy. However, blessed is he who hath heard and turned, and

اعظم نازل انشاءالله بشرفیابی آن مرزوق گردند
قوله عز کبریائه

25 بسمی السامع البصیر

26 یا علی قبل اصغر مالک قدم ظاهر و امم از او
محبوب و آفتاب حقیقت مشرق ولكن ابصار از
او محروم فرات رحمت جاری و ناس از آن ممنوع
قلم اعلی متحرک و ناطق و کل از صریرش غافل
الا من شاء الله هر نفسی الیوم بعرفان مالک
وجود فائز شد او از نفوسی است که ذکرشان
از قلم الهی در کتب قبل ثبت شد شکر کن
محبوب عالمیان را که تو را مؤید فرمود بر قبول
فضل و عطایش جمیع اهل دنیا از علما و عرفا و
امرا بجان مشتاق این یوم اعتر انور بودند و چون
آفتاب ظهور اشراق نمود و ندا مرتفع شد باقبال و
اصغا فائز نگشتند و علت اعظم که امم را منع
نمود علای عصر بوده و هستند رسول از ظلم
آن نفوس غافله بنوحه مشغول و آن همج رعاع
باو هام خود معتکف و مسرور غفلت این نفوس
سبب غفلت اهل عالم شده و ظلمشان علت ظلم
امم و لکن اصبع قدرت احجاب را خرق فرماید
چنانچه نمود

27 و نذکر محمد قبل حسین لیفرح بذكر الله المہمین
القیوم انشاءالله بطراز امانت مزین باشی و
باخلاق الهی ظاهر صفات مرضیه بمنزله انوار
است از برای افق سماء انسان هر نفسی بان
فائز شد نورش بتابد و نسبتش بحق جل جلاله
ظاهر هویدا شود انشاءالله کل فائز شوند بآنچه
سبب ارتفاع امر است آنه یحکم بما یرتفع به شأن
الانسان فی الامکان یشهد بذلک کل منصف
بصیر انتهى

28 الحمد لله مائده طریه الهیه و نعمت باقیه دائمه
از سماء احدیه من غیر تعطیل جاری و نازل
هر نفسی فی الجمله تفکر نماید از دریای شفقت
حق جل جلاله آگاه شود در لیلی و ایام لسان
عظمت بذكر دوستانش مشغول و بنصح اعدایش
متکلم عموم اهل عالم را بکمال شفقت و مرحمت
باقی اعلی دعوت فرموده اند و لکن طوبی لمن سمع
و اقبل و ویل للغافلین و الحمد لله رب العالمین

woe unto the heedless. And praise be to God, the Lord of the worlds.

- 29 And concerning what thou didst mention about the son of his excellency who ascended unto God, who was named Rida, the Spirit in the Book of Names, it was presented and this Most Holy, Most Exalted Tablet was revealed for him from the heaven of the will of the Beloved of all creation. His word, exalted be His grandeur.
- و اینکه در بارهٔ ابن جناب من صعد الى الله الذى سَمِيَ برضا الروح في كتاب الأسماء ذكر فرمودید عرض شد و این لوح اقدس مخصوص ایشان از سماء مشیت محبوب امکان نازل قوله عز کبریائه
- 30 In My Name, the One Who Shineth from the Horizon of Utterance
- بِسْمِ المشرق من افق البیان
- 31 This is a Remembrance revealed by the All-Merciful for one who has turned to His Face on a day when the world's unity was shattered and lamentation rose between the heavens and earth, that he may rejoice in My remembrance, which God has made the choice wine of life for all creation, the Most Great Spirit among the nations, and the supreme gift to humanity. Exalted is the Lord of Religions Who has come from the heaven of grace with manifest justice.
- ذكر انزله الرحمن لمن اقبل الى الوجه في يوم فيه تشئت شمل العالم و ارتفع العويل بين السموات و الأرضين ليفرح بذكرى الذى جعله الله رحيق الحيوان لأهل الامكان و روح الأعظم بين الأمم و العطية الكبرى للورى تعالى مالک الأديان الذى اتى من سماء الفضل بعدل مبين
- 32 O Hadi! We sent forth the Qaim, but all the divines of the age denied Him, save those whom God, the Lord of the worlds, willed. When successive years had passed, We manifested Our Self with Our Name, the Self-Subsisting, yet the people turned away until they pronounced judgment against Us with such tyranny as caused the Faithful Spirit to lament. They seized Us time after time and imprisoned Us repeatedly - once in the land of Ta, again in Mim, yet again in Ta, and in the Land of Mystery, and in this Great Prison. In all these circumstances We give thanks to God and have accepted what befell Us at the hands of those who were heedless of God, the Almighty, the Powerful.
- يا هادى قد ارسلنا القائم انكره علماء العصر كلها الا من شاء الله رب العالمين فلما مضت سنين متواليات اظهرنا نفسنا باسمنا القيوم ولكن القوم اعرضوا الى ان افتوا علينا بظلم ناح به الروح الأمين قد اخذونا مرة بعد مرة و حبسونا كرامة بعد كرامة تارة في ارض الطاء و اخرى في الميم و مرة اخرى في الطاء و في ارض السر و هذا السجن العظيم انا نشكر الله في كل ذلك و قبلنا في سبيله ما ورد علينا من الذين غفلوا عن الله المقتدر القدير
- 33 We make mention of thy father, through whom the lips of mystical knowledge smiled throughout all possibility and who attained the presence of God, the All-Knowing, the All-Wise. We have remembered him in such wise as nothing on earth can equal, and We remember him throughout the everlasting dominion of the kingdom, for We are indeed the Compassionate, the Generous.
- انا نذكر اباك الذى به ابتسم ثغر العرفان في الامكان و فاز بقاء الله العليم الحكيم انا ذكرناه بما لا يعادله شيء في الأرض و نذكره بدوام الملك و المكوت و انا المشفق الكريم
- 34 O Rida! Rejoice that the Lord of Names makes mention of thee from the prison with such remembrance as draws to it the Concourse on High, the dwellers of Paradise, and those who circle round the Throne at morn and eventide. Blessed is he who turns to thee and visits thee, as ordained by My Most Exalted Pen, and stands before thy noble resting place. Thou art he who turned to God's horizon and set thy face toward
- يا رضا ان افرح بما يذكرک مالک الأسماء من شطر السجن بذكر يجذب منه الملائ الأعلى و سگان الفردوس و الذين طافوا العرش في البكور و الأصل طوبى لمن اقبل اليک و زارك بما نزل من قلبى الأعلى و حضر تلقاء قبرک الشريف انت الذى اقبلت الى افق الله و توجهت اليه في يوم فيه اعرض عنه كل غافل بعيد

Him on a day when every heedless and remote soul turned away.

- 35 The first remembrance uttered by the tongue of the Ancient of Days among the nations is upon thee, O thou who speaks in remembrance of God and who has turned thy face to Him after the passing of all things. I bear witness that thou didst drink the sealed wine from the hand of His Name, the Self-Subsisting, cast vain imaginings behind thee, and took firm hold of certitude through the power proceeding from God, the Strong, the Mighty, the Glorious, the Praiseworthy. Blessed art thou, for thy head hath been adorned with the crown of acceptance and thy temple with the ornament of God's favor in His wondrous Day. Glory and remembrance and spirit and peace and the fragrant breezes wafting from the garment of thy Lord's mercy be upon thee, O thou who hast attained the favor of thy Lord when He came with manifest sovereignty.

- 36 As to thy mention of the people of Saysan and the enkindled souls, God willing, may they all attain His grace. This prayer has now been answered. A most mighty and holy Tablet has been revealed specifically for those accepted and assured souls, who have previously also been blessed with divine Tablets. His word, exalted be His glory and majesty:

- 37 In the Name of the All-Seeing, the Peerless One

- 38 I announce to the beloved ones of Saysan glad tidings through the bounty of the All-Merciful. All are and have been beneath the gaze of His grace and have taken up their abode in the shadow of the lofty divine Tree. Reflect upon God's bounty: the divines of the world who counted themselves the most learned, knowledgeable, understanding and exalted among all peoples have not attained to a drop from the ocean of utterance nor been honored with mention before the All-Merciful. Yet those souls have, through God's grace - exalted be His glory - attained to such a station that the Supreme Pen in the Most Great Prison is engaged in their mention. Exalted be this most high and resplendent station, and exalted be this most great and sublime mention! Who can fulfill the obligation of gratitude to God? By the Sun of Truth that shineth from the horizon of this Prison, if a soul possessed tongues numbering as the atoms and offered praise and thanksgiving from the beginning that hath no beginning to the end that hath no end, it would not equal a single "O My servant" issuing from the Dayspring of utterance. And now the tongue of the All-Merciful speaketh "O My loved ones in Saysan." God willing, may all regard this station as mighty and strive to become aware of its greatness. And if they truly attain to this

35 أول ذكر نطق به لسان مالك القدم بين الأمم عليك يا أيها الناطق بذكر الله والمتوجه الى الوجه بعد فناء الأشياء أشهد أنك شربت الرحيق المختوم من يد اسمه القيوم ونبتت الأوهام عن ورائك واخذت الايقان بقوة من لدى الله القوى الغالب العزيز الحميد طوبى لك بما تزين رأسك باكليل القبول و هيكل بطراز عناية الله في يومه البديع البهاء والذكر والروح والسلام والتفحات المتصوغة من قيص رحمة ربك عليك يا من فزت بعناية ربك اذ اتى بسلطان مبين انتهى

36 اينكه ذكر اهل سيسان و نفوس مشتعلۀ نمودید انشاء الله کلّ بعنایت حقّ فائز شوند و این دعا این حین باستجابات فائز گشت یک لوح امنع اقدس مخصوص آن نفوس مقبله موقه نازل و از قبل هم بالواح الهی فائز گشته اند قوله تعالى شأنه و جلّ کبريائه

37 بنام بینای یگا

38 اولیای سیسان را بعنایت رحمن بشارت میدهم جمیع تحت لحاظ مرحمت بوده و هستند و در ظلّ سدره باسقه ربّانیّه مقررّ گردیده اند در فضل الهی تفکر نمایند علمای دنیا که خود را اعلم و اعرف و افقه و اعلاّی اهل عالم میشمردند بقطره ای از بحر بیان فائز نشدند و بذکری لدی الرحمن مفتخر نگشتند و لکن آن نفوس از عنایت حقّ جلّ جلاله بمقامی فائز گشتند که قلم اعلی در سجن اعظم بذکرشان مشغول تعالی هذا المقام الأسمی الأسنی و تعالی هذا الذکر الأعظم الأعلی که تواند از عهده شکر الهی برآید قسم بآفتاب حقیقت که از افق سجن طالع است اگر نفسی بعدد ذرات دارای لسان باشد و از اول لا اول له الى آخر لا آخر له شکر و ثنا گوید هرآینه بیک یا عبدی که از مطلع بیان ظاهر شود معادله نماید و حال لسان رحمن به یا احبائی فی سیسان ناطق است انشاء الله کلّ یتقّم را عظیم شمرند و جهد نمایند تا بعظمتش

station, they will find themselves detached from the world and all therein.

- 39 O friends! The Beloved of all creation maketh mention of you and hath designated for each one a station in the Kingdom of grace. Rejoice in what God announceth unto you. He is verily the Forgiving, the Merciful. We have mentioned you before in verses which none hath comprehended save God, the Numberer, the All-Knowing. We bid you observe wisdom and guide you to His straight path. Hold fast to the cord of wisdom and deal with the servants lest the clamor of those who are heedless of My mighty Cause be raised. The glory be upon you and upon My handmaidens there who have heard and responded to that which hath been raised from My luminous horizon.

- 40 That which was revealed aforetime specifically for the friends of God in Saysan is such that its fragrance shall never be cut off from the world. Praise be to God, the cloud of bounty is raised up in such wise that it encompasseth every atom, how much more those souls who have turned to God and are at peace, who have drunk from the chalice of certitude and attained the station of assurance. They have a station with their Lord, the All-Knowing, the All-Wise. This servant, with the utmost humility and contrition, conveyeth his greetings to each one of them as an expression of his sincerity toward them and proclamation of his love for them.

- 41 As to what was written regarding the mention of the friends of God and their gathering in the house of Aqa Muhammad Hasan - upon them and upon him be the glory of God - these matters were presented before the Beloved of the worlds. This most mighty and holy Tablet hath risen and shone forth from the horizon of the will of the Lord of Oneness specifically for those souls and the owner of that house. God willing, may they be illumined by its lights and drink from the ocean of its meanings. He is verily the All-Bountiful, the Generous. His word - exalted be His grandeur:

- 42 In My Name, the Expositor, the All-Knowing

- 43 The Tongue of Grandeur gives glad tidings to those who have gathered for the remembrance of God and have drunk, in His name, from the Kawthar of praise. These are sincere servants upon whom the denizens of the supreme Paradise pray, and behind whom stand the near-stationed angels. Blessed is the ear that has attained to the hearing of My verses and blessed the house wherein My forbidden remembrance is raised. We created the servants for My remembrance, My praise and the service of My Cause; yet when I manifested My Self, they

آگاه شوند و اگر فی الحقیقه باین مقام فائز گردند خود را از عالم و عالمیان فارغ مشاهده نمایند

- 39 ایدوستان محبوب امکان شما را ذکر مینماید و مخصوص هر یک در ملکوت فضل مقامی معین فرموده ان افرحوا بما یبشّرکم الله به انه هو الغفور الرحیم قد ذکرناکم من قبل بآیات ما اطلع بها الا الله المحصى العلیم انا نأمرکم بالحکمة و نهديکم الى صراطه المستقیم تمسکوا بحبل الحکمة و داروا مع العباد لئلا یرتفع ضوضاء الذین غفلوا عن امری العظیم البهاء علیکم و علی امائی فی هناک اللائی سمعن و اجبن ما ارتفع من افقی المنیر انتهى

- 40 مخصوص دوستان الهی در سیسان از قبل نازل شده آنچه عرفش از عالم منقطع نشود الحمد لله غمام فضل بشائی مرتفع است که هر ذره از ذرات را احاطه نموده تا چه رسد بنفوس مقبله مطمئنه که از کأس ایقان نوشیده اند و بمقام اطمینان فائز گشته اند لهم مقام عند ربهم العلیم الحکیم ایخادم بکمال عجز و انکسار خدمت هر یک از ایشان تکبیر میرساند اظهاراً خلوصی لهم و اعلاناً لحیّ ایاهم

- 41 اینکه در ذکر احبای الهی و اجتماع ایشان در بیت جناب آقا محمد حسن علیهم و علیه بهاء الله مرقوم داشتند این مراتب در پیشگاه حضور محبوب عالمیان عرض شد این لوح اقدس مخصوص آن نفوس و صاحب بیت از افق اراده مالک احدیه ظاهر و مشرق انشاء الله از انوارش منور شوند و از دریای معانیش بیاشامند انه هو الفضل الکریم قوله عزّ کبریاؤه

- 42 بسمی المبین العلیم

- 43 لسان العظمة یبشّر الذین اجتمعوا لذكر الله و شربوا باسمه کوثر الثناء اولئک عباد مخلصون یصلّین علیهم الملائه الفردوس الاعلی و عن ورائهم ملائکة مقربون طوبی لأذن فازت باصغاء آیاتی و لبیت ارتفع فيه ذکرى الممنوع قد خلقنا العباد لذكری و ثنائی و خدمة امری فلما اظهرت نفسی اعرضوا عنی الا من شاء الله المهیمن القیوم یا احباء الرحمن قوموا علی الذکر و الثناء علی شأن

turned away from Me, save whom God, the Sovereign, the Self-Subsisting, willed. O loved ones of the All-Merciful! Arise for remembrance and praise in such wise that the world shall not withhold you. Thus doth the Lord of Names make mention of you. He, verily, is the Compassionate, the Mighty, the Loving. Rejoice in that ye have been mentioned in the presence of the Wronged One and in that this irrevocable Book hath been sent down unto you. Glory be upon you and upon those whom the might of the divines hath not deterred from God, the Lord of all that was and that shall be.

لا تمنعكم الدنيا كذلك يذكركم مالک الأسماء
أنه هو المشفق العزيز الودود ان افرحوا بما ذكرتم
لدى المظلوم و نزل لكم هذا الكتاب المحتوم البهاء
عليكم و على الذين ما خوفتم سطوة العلماء عن
الله رب ما كان و ما يكون انتهى

- 44 The names of those assured souls whom you mentioned and who were present in that house for the remembrance of God were submitted, and each, by God's grace and favor, attained His true bounties. He giveth and withholdeth, and He is the Omnipotent, the All-Powerful. Moreover, praise and thanks be to God that mention hath been and is being made of J.B, upon him be the Glory of God. The gaze of favor is directed towards him. In these days, this evanescent one repeatedly heard mention of him from the Tongue of Grandeur. God willing, may he be assisted in accordance with the wisdom sent down. The servant beareth witness that he hath attained to turning unto God, to His love, His service, His remembrance and His praise, and assuredly they shall attain the recompense of these deeds. Verily our Lord, the All-Merciful, is the Forgiving, the Generous, the Benevolent, the Merciful, the Bestower, the Compassionate, the All-Hearing, the All-Seeing.

44 اسامی آن نفوس مطمئنّه که آنجناب ذکر نمودند
و در آن بیت لأجل ذکر الله حاضر شدند عرض
شد و هریک بفضل الله و منه بفیوضات حقیقی
فائز گشتند يعطی و يمنع و هو المقتدر القدير ثم
الحمد لله و المنة که ذکر جناب ع ب عليه بهاء
الله شده و میشود لحاظ عنایت بایشان متوجه
در همین ایام این فانی مکرر ذکرشانرا از لسان
عظمت استماع نمود انشاء الله مؤید شوند بحکمت
منزله یشهد الخدام بأنه فاز بالاقبال الى الله و حبه
و خدمته و ذكره و ثنائه و اليته بمكافات این اعمال
فائز خواهند شد ان ربنا الرحمن هو الغفور الكريم
و هو العطوف الرحيم و هو المعطى المشفق السميع
البصير

- 45 And in another letter you mentioned the elevated Jinabi-Dhabih, upon him be the Glory of God and His mercy. A special Tablet was revealed for Aqa Mirza Ghulam-Ali, upon him be the Glory of God, wherein mention of him who ascended flowed from the Supreme Pen. May he ever be and continue to be the recipient of God's favors. His word, exalted be His grandeur:

45 و در مراسله دیگر آنجناب ذکر مرفوع جناب
ذبیح علیه بهاء الله و رحمته بود لوحی مخصوص
جناب آقا میرزا غلامعلی علیه ۹۶ [بهاء الله]
نازل و ذکر من صعد در او از قلم اعلی جاری
انشاء الله لمیزل و لايزال بعنايت حق فائز باشند
قوله جل کبريائه

- 46 He is the Most Ancient, the Most Great, the Most Glorious

46 هو الأقدم الأعظم الأبهى

- 47 The inner meanings have soared for a thousand years to attain to the station of this Word which the Tongue of God, the Sovereign, the Self-Subsisting, hath uttered. The Spirit hath soared through centuries which none can reckon save God, to visit this Body that walketh in the Supreme Paradise which hath been named, by the Tongue of God, the Lord of the seen and unseen, as the Most Great Prison. God hath testified unto His own Self that He hath appeared in truth and speaketh in this Castle wherein all matters have been confined to the mention of this Most Great Remembrance through which the

47 قد طار المعاني الف سنة ليصل الى مقام هذا
اللفظ الذى تفوه به لسان الله المهيمن القيوم قد
طار الروح فى قرون لا يحصيا الا الله ليزور هذا
الجسم الذى يمشى فى الفردوس الأعلى الذى
سمى بالسجن الأعظم بلسان الله مالک الغيب
و الشهود شهد الله لنفسه انه ظهر بالحقی و ينطق
فى هذا القصر الذى اقتصر فيه الأمور بذكر
هذا الذكر الأعظم الذى به ظهر الفزع الأكبر فى
العالم و ناه كل غافل محجوب

great terror hath appeared in the world and every heedless and veiled one hath lamented.

- 48 O servant! The Lord of all beings makes mention of thee and calls to thy remembrance the time when thou didst stand before His presence at the gate which was opened by the finger of might unto all who are in the heavens and on earth. Thus does the Ancient Beauty speak from this exalted station. Look thou and remember when thou didst hear the call of thy Lord, and He conversed with thee with loving-kindness and grace. Verily thy Lord is the Mighty, the Loving. We make mention of thy father who attained the ornament of certitude and testified to that which God had testified, and uttered that which was inscribed in the Preserved Tablet. We bear witness that he hesitated not in this Cause, and when he heard the call from the direction of his Lord, the Lord of Names, he said: "Here am I, here am I, O God of the seen and unseen!" He heard and responded and submitted when the Command came to him from the Dawning-Place of the revelation of his Lord, the Lord of existence. We have adorned the heaven of his heart with the luminary of My love, the Mighty, the Beloved. He attained the pure wine when Iraq was Our Greatest Scene. He took and drank in My Blessed Name, the Mighty, the Inaccessible. Once he attained in Iraq and again when the heedless expelled Us from the Land of Mystery. Thus does the Ancient Beauty speak before the face of the world, but most of the people understand not.

- 49 O Dhabih! Thy Lord makes mention of thee and of what befell thee in this path wherein the Guide Himself was guided by what was attributed to God, the All-Knowing, the All-Informed. I testify that thou didst believe in God when He appeared with the truth, and neither the veils of learning nor the imaginings of those who denied God, the Lord of the worlds, held thee back. Thou didst cast away what was with the people and took what was with God, thy Lord and the Lord of the glorious throne. Thou didst turn away from the people, turning unto My Self-Subsisting Name, and abandoned all else in thy longing for the presence of God, the Mighty, the Praiseworthy. Thou art he whom neither the howling of wolves frightened nor the barking of those who turned away from the truth, clinging to their vain imaginings - verily they are in manifest loss.

- 50 O Dhabih! The Goal of the world has turned toward thee and makes mention of thee with that which quickeneth every mouldering bone. He remembers thee and remembers thy days and what thou didst utter on this mighty, wondrous path. Thou art he who took hold of the Book with the power of thy Lord and cast aside the book of the wicked in the lowest depths of

48 يا غلام يذكرک مولی الأنام و يذكرک اذ كنت لدى الوجه قائماً لدى باب فتح باصبع القدرة على من فى السموات والأرض كذلك نطق جمال القدم فى هذا المقام المرفوع ان انظر ثم اذكر اذ سمعت نداء ربك وتكلم معك بالشفقة والعناية ان ربك هو العزيز الودود و تذكر اباك الذى فاز بطراز الايقان و شهد بما شهد الله و نطق بما نزل فى لوح المحفوظ نشهد انه ما توقف فى هذا الأمر و اذا سمع النداء من شطر ربه مالك الأسماء قال ليلىك يا اله الغيب والشهود قد سمع و اجاب و خضع اذ اتاه الأمر من مشرق و حي ربه مالك الوجود انا زينا سماء قلبه بنير حبي العزيز المحبوب قد فاز بالرحيق الأطهر اذ كان العراق منظرى الأكر اخذ و شرب باسمى المبارك العزيز الممنوع مرة فاز فى العراق و اخرى اذ اخرجنا الغافلون من ارض السر كذلك ينطق جمال القدم امام وجه العالم ولكن الأمم اكثرهم لا يفقهون

49 يا ذبيح يذكرک مولاک بما ورد عليك فى هذا السبيل الذى يطوفه الدليل بما نسب الى الله العليم الخبير اشهد انک آمنتم بالله اذ ظهر بالحق و ما منعتک حجاب العلوم و لا ظنون الذين كفروا بالله رب العالمين قد نبذت ما عند الناس و اخذت ما عند الله ربك و رب العرش العظيم و اعرضت عن القوم مقبلاً الى اسمى القيوم و تركت الشئون شوقاً للقاء الله العزيز الحميد انت الذى ما خوفک عوى الذباب و لا قباح الذين اعرضوا عن الحق متمسكين بأوهامهم الا انهم فى خسران مبين

50 يا ذبيح قد اقبل اليک مقصود العالم و يذكرک بما حى به كل عظم رميم يذكرک و يذكر ايامک و ما نطقت فى هذا الصراط العزيز البديع انت الذى اخذت الكتاب بقوة ربك و تركت الكتاب السجين فى اسفل الحميم انت الذى اعترفت بما

hell. Thou art he who acknowledged what God had acknowledged and drank the wine of steadfastness on a day wherein the limbs of all names trembled and all who dwell in the kingdom of creation were shaken. Verily thy Lord is the Rememberer, the Compassionate, the Generous. Thou didst hear for God's sake the taunts of every oppressor and didst bear from the aggressors that which caused every just and discerning one to weep. Blessed art thou and blessed is he who draws nigh unto thee and makes mention of thee with that which the Most Great Remembrance hath uttered, through whose name the gate of heaven was opened and the sea of names surged and the fragrance of God, the Forgiving, the Merciful, was wafted. The peace that shone forth from the horizon of the Abode of Peace and the glory that dawned and gleamed from the horizon of eternity be upon thee and upon him who speaks in remembrance and praise of thee and visits thy grave, by the command of a mighty and powerful Ordainer.

اعترف به الله و شربت رحيق الاستقامة في يوم فيه ارتعدت فرائص الأسماء و اضطرب من في ناسوت الانشاء ان ربك هو الذاكر المشفق الكريم قد سمعت في الله ثمانية كل ظالم و حملت من المعتدين ما ناح به كل منصف بصير طوبى لك و لمن يتقرب اليك و يذكرك بما تفوه به الذكر الأعظم الذي باسمه فتح باب السماء و ماج بحر الأسماء و هاج عرف الله الغفور الرحيم السلام الذي كان مشرقاً من افق دارالسلام و البهاء الذي طلع و لاح من افق البقاء عليك و على من نطق بذكرك و ثنائك و زار قبرك امراً من لدن أمر قدير انتهى

- 51 Is there any tongue in the world worthy of thanksgiving or deserving of praise? Even if all the oceans with their waves, the whole world with its winds, the trees with their branches and leaves and fruits, the earth with its grass and all that is upon it of hills and mountains and thickets, and the heavens with all that is therein of suns and stars and moons, were to speak in praise of the Beloved of all horizons, they would surely confess their shortcoming and acknowledge their failure to attain. Not an atom's weight of deeds is lost or will be lost in the Most Holy Court.

51 آیا لسانی در عالم موجود هست که قابل شکر باشد و یا لایق ثنا اگر جمیع بحور بامواج و تمام دنیا باریاح و اشجار باغضان و اوراق و اثمار و ارض بکلاً و ما فيها و عليها من الأتلال و الجبال و الغياض و السماء و ما فيها من الشمس و الكواكب و الأقمار بذكر محبوب آفاق ناطق شوند هرآینه بقصور معتزفند و بعدم بلوغ مقر ذرهئی از اعمال در ساحت اقدس ضایع نشده و نخواهد شد

- 52 O beloved of my heart! Reflect upon the oceans of mercy, compassion and bounty of God, exalted be His glory. If a soul has uttered or utters one word for the sake of God, its recompense has been and will be recorded by the Supreme Pen in the most excellent manner. There are many matters which this servant, due to lack of permission, has veiled. One of the mirrors of divine knowledge is the manifestation of the Name "Swift to Account." God is Most Great! The mention of this station is most mighty and great. That mirror, moment by moment, reflects the movements, stillness, utterances, gestures, signs and manifestations of the world.

52 یا محبوب فؤادی در دریاهاى رحمت و شفقت و عنایت حق جلّ جلاله تفکر نمائید اگر نفسی یک کلمه فی الله تکلم نموده و یا نماید مکافات آن از قلم اعلیٰ بهترین وجهی شده و میشود بسیار امور است که این عبد نظر بعدم اذن ستر نموده یکمرآت از مرآیای علم الهی مظهر اسم سریع الحساب است الله اکبر از ذکر این مقام بسیار عظیم و بزرگ است و آن مرآت آناً فاناً از حرکات و سکنات و بیانات و اشارات و دلالات و ظهورات عالم حکایت مینماید

- 53 At one time, out of pure grace, this evanescent servant was summoned to His presence, and by His command, less than that was revealed to this servant - I was nearly struck with thunderous awe. This word is not of suppositions and imaginings, but rather is the manifestation of the countenance of certitude. There is no power nor strength except through Him. What more can be said of the mirrors above that? All matters

53 وقتی از اوقات این عبد فانی را محض عنایت احضار فرمودند و حسب الأمر اقلّ من آن از برای این عبد کشف شد کاد ان اکون منصعقاً این کلمه از ظنون و اوهام نبوده و نیست بلکه مظهر طلعت یقین است لا حول و لا قوّة الا به دیگر از مرایای فوق آن چه ذکر شود کل امر فی قبضة قدرته و معلق باذنه و ارادته و مشیتة از

are in the grasp of His power and dependent upon His leave, His will and His desire. This evanescent servant beseeches God, exalted be His glory, not to leave him to himself in any condition and to keep him steadfast through His grace. Verily, He is my Protector in this world and the next.

- 54 Praise be to God! All that your honor sought from the Goal of the worlds was granted, one after another. This is attested by what was revealed concerning him whose mention you desired, from God, the Single, the All-Informed. That beloved one should convey to His Honor Aqa Mirza Ghulam-'Ali, upon him be the Glory of God, and to those who have ascended, what has been revealed. The mention of glorification from this evanescent one to them is dependent upon the grace of that beloved one. And concerning what you wrote about His Honor Aqa Muhammad-Rida, upon him be the Glory of God, son of him who circumambulated the Throne and attained the presence - the Kawthar of reunion in numbered months - blessed be he and may it be wholesome unto him! The Tongue of Grandeur has testified to his humility and submissiveness before God, the Self-Sufficient, the Most High. These details were presented in the presence of Him from Whose knowledge nothing is hidden, and these wondrous, sublime, decisive and comprehensive verses were revealed from the horizon of grace of the King of Oneness. His word, exalted be His grandeur:

- 55 In the name of the One, the Seeing God

- 56 The lights of the Manifestation have encompassed the world to such an extent that every stone of Sinai cries out with the same cry as did the Burning Bush, yet the people of the earth have not succeeded in hearing it, save for a few souls who have drunk of the wine of immortality in the name of Baha and have become purified and cleansed from the dust of the world. Every person of insight in the past has been occupied with the mention of this most exalted, most mighty, most holy Day, beseeching from God, exalted be His glory, the blessing of attaining His presence. But since the understanding of the people and their power of recognition were tainted with idle fancies and vain imaginings, they remained deprived of the Dawning Place of the hidden Mystery and the treasured Secret, and were forbidden from the lights of the Sun of certitude.

- 57 Give thanks to the Beloved of the world that He assisted thee to turn unto a Cause from which the learned of the age have turned away. Blessed are they whom the might of the Pharaohs—namely, the divines—did not prevent from the most pure wine, nor deprive of the most great prospect. Remember those days when the Exalted Name was circumambulating

حقّ جلّ جلاله اینخادم فانی سائل است که او را در کلّ احوال باو نگذارد و بعنایتش مستقیم دارد آنه ولیّی فی الآخرة و الأولى

54 الحمد لله آنچه آنجناب از مقصود عالمیان خواستند واحداً بعد واحد باجابت فائز شد یشهد بذلک ما نزل فیمن اردت ذکره من الله الفرد الخبير آن محبوب باید آنچه در باره جناب آقا میرزا غلامعلی علیه بهاء ۶۶ [الله] و من صعد نازل شده باو برسانند ذکر تکبیر هم از قبل فانی بایشان بسته بمرحمت آن محبوب است و اینکه در باره جناب آقا محمد رضا علیه ۶۶ ۹ [بهاء الله] ابن من طاف العرش و فاز باللقاء کوثر الوصال فی اشهر معدودات مرقوم داشتید هنیئاً له و مریئاً له قد شهد لسان العظمة لخضوعه و خشوعه لله الغنی المتعال این تفصیل در ساحت من لا یعزب عن علمه من شیء عرض شد و این آیات بدیعه منیعه محکمه جامعه از افق فضل مالک احدیه نازل قوله جل کبریائه

- 55 بنام یگنا خداوند بینا

56 عالم را انوار ظهور احاطه نموده بشأنی که حصاة طور بأعلى النداء بما نطقت به السدرة ندا مینماید مع ذلک عباد ارض باصغای آن فائز نشده اند مگر نفوس معدوده که باسم بها از رحیق بقا آشامیده اند و از غبار دنیا طاهرو پاکیزه گشته اند هر صاحب بصری که از قبل بوده بذکر این یوم امنع اعزّ اقدس مشغول و از حقّ جلّ جلاله لقایش را سائل و آمل و چون ادراک عباد و قوه عرفانشان باوهام و ظنون آلوده بود از مطلع غیب مکنون و سر مخزون محروم ماندند و از انوار آفتاب یقین ممنوع گشتند

57 حمد کن محبوب عالم را که تو را مؤید فرمود باقبال بر امریکه علمای عصر از آن اعراض نمودند طوبی از برای نفوسیکه سطوت فراعنه که ارباب عمام باشند ایشانرا از رحیق اطهر بازداشت و از منظر اکبر محروم نساخت ذکر کن ایامی را که اسم مرفوع طائف حول بود و

and engaged in service. Blessed be he and his days. Verily, he did not violate God's Covenant and His Testament. He was recorded by the Pen of Command as one of the faithful. Be not grieved by the world and its conflicts and conditions. That which endureth not is unworthy of mention and attention. God willing, strive after that which is worthy and befitting. Great is this Day and mighty His Cause. Not every blind one is capable of beholding, nor every deaf one worthy of hearing. Know thou the value of the station thou hast attained, and preserve it in the name of the Preserver. Blessed is he who remaineth steadfast in this mighty Cause. We have mentioned thee before, and thy father. Verily thy Lord is the All-Bountiful, the Generous. Glory be upon thee and upon those who have preceded others in recognizing God, the Lord of this luminous Day.

- 58 Praise be to God! The Sun of loving-kindness hath risen, and He hath bestowed upon each of the friends and loved ones who are turned toward the Most Exalted Horizon a portion and share of His light. He is verily the All-Bountiful, the Generous, the Bestower, the Munificent.

- 59 As to their request for permission to visit—in these days this land is somewhat disturbed, and this inner turmoil was previously revealed from the Most Exalted Pen and foretold. He is verily the All-Knowing, the All-Informed. Therefore, turning hither is not permitted. The Command is in His hands. He writeth for whomsoever He willeth the reward of attaining His presence. He is the All-Bountiful, the Mighty, the Wise. This evanescent one conveyeth greetings and salutations to the one mentioned, upon him be the glory of God, and beseecheth God that he may ever be found in the gathering of the people of Baha with a luminous countenance and an illumined heart, giving voice to the praise of the peerless Friend.

- 60 As regards what you wrote about Jinab-i-Aqa 'Ali-i-Milani, who attained permission and returned with permission - in truth he is enkindled with the fire of the love of God. A few days ago, this evanescent one heard mention of him from the blessed tongue of the Truth, exalted be His glory. The servant testifies that he attained the presence and drank the wine of immortality. Blessed is he for what he drank, and blessed am I for mentioning him out of love for God, our Lord and your Lord, our Beloved and your Beloved, and the Beloved of all who are in the heavens and the earth. Some time ago, a Most Holy, Most Exalted Tablet was specifically revealed and sent to him, that it might bring joy to the eyes of the people in the cities of names who have held fast to the cord of the favor of their Lord, the Most Exalted, the All-Glorious.

بخدمت مشغول طوبی له و لایامه انه ما نقض میثاق الله و عهده قد کان من اهل الوفاء من قلم الأمر مسطورا از دنیا و اختلافات و شئون آن محزون مباش آنچه نباید لایق ذکر و توجه نبوده و نیست انشاء الله در صدد آن باش که قابل و لایق است امروز بزرگ است و امرش عظیم هر کوری قابل مشاهده نه و هر بی سعی لایق اصغاء نه قدر مقامیکه بآن فائز شدی بدان و باسم حافظ حفظش نما طوبی لمن تمسک بالاستقامة فی هذا الأمر العظیم انا ذکرناک من قبل و اباک ان ربک هو الفضل الکریم البهاء علیک و علی الذین سبقوا العباد فی عرفان الله مالک هذا اليوم المنیر انتی

- 58 الحمد لله آفتاب عنایت مشرق و دوستان و آقایان که بافق اعلی متوجهند هریک را از انوار خود قسمت و نصیب عطا فرموده انه هو الفیاض البازل المعطى الکریم

- 59 و اینکه طلب اذن نموده بودند این ایام این ارض فی الجمله مضطرب است و اضطراب باطنی از قبل از قلم اعلی جاری شده و خبر داده انه هو العلیم الخیر لذا توجه جایز نه الأمر بیده یکتب لمن اراد اجر لقائه و هو الفضل العزیز الحکیم این فانی خدمت جناب مذکور علیه بهاء الله تکبیر و سلام میرساند و از حق میطلبد که ایشان لازال در انجمن اهل بها بوجه منیر و قلب منیر بنمای دوست یگا گویا باشند

- 60 و اینکه در باره جناب آقا علی میلانی الذی فاز بالاذن و رجع بالاذن مرقوم داشتید فی الحقیقه جناب ایشان بنار محبة الله مشتعلند چند یوم قبل از لسان مبارک حق جلّ جلاله ذکرش را این فانی استماع نمود یشهد الخادم انه فاز باللقاء و شرب ریحیق البقاء هنیئاً له بما شرب و لی بما اذکره حباً لله ربنا و ربکم و محبوبنا و محبوبکم و محبوب من فی السموات و الأرض لوح امنع اقدس هم چندی قبل مخصوص ایشان نازل و ارسال شد لتقرّبه عیون اهل مدائن الأسماء الذین تمسکوا بحبل عنایة ربهم العلی الأبهی

- 61 As for the aforementioned one's request for mention and favor from the Truth, exalted be His glory, on behalf of Jinab-i-Aqa Muhammad Ja'far and Aqa Muhammad Husayn and his sister - this request was granted by the True Desired One, may the spirit of all in the kingdom of command and creation be sacrificed for Him. Verily He is the Answerer of every supplicant, the Giver to every seeker, the Helper of every weak one, the Haven of every stranger, and the Goal of every wayfarer.
- 62 This is what was sent down from the Kingdom of Utterance to him who was named Muhammad Ja'far. His word, exalted be His grandeur:
- 63 In My Most Holy, Most Glorious Name
- 64 This is a Book sent down by the All-Bountiful to him who answered his Lord when He came with the truth to guide all to His straight path. Verily He has appeared with grace and manifested with justice what He desired. He is, in truth, the All-Knowing, the All-Wise. Those who have heard and responded, they are indeed of the people of this noble scene. The Concurrence on High pray for them and those who circle round the will of their Lord, the All-Informed.
- 65 How many a servant has attained this most exalted station, and how many a servant has denied and turned away from God, the One, the Single, the Mighty, the Praiseworthy. Blessed art thou, O Ja'far, for having desired to drink the most pure wine from the hand of the Lord of Destiny, Who speaks from His most great scene: "Verily there is no God but Me, the Manifest, the Speaking, the All-Hearing, the All-Seeing."
- 66 When thou dost find My fragrance from My utterance and the wine of My verses intoxicates thee, turn thy face toward My prison and say:
- 67 "I testify that Thou hast manifested what was hidden in the treasury of the Unseen, and made clear what was concealed in knowledge and inscribed in the Books of God, the Lord of the worlds. My spirit be a sacrifice for Thy prison, O Thou Wronged One, the Stranger. My soul be a sacrifice for Thy sorrow, O Thou Who hast borne hardships in Thy straight path. I beseech Thee to assist me to be steadfast in this Cause whereby the feet of the mystics have slipped. Praise be to God, the Lord of the worlds."
- 68 And this is what was sent down from the Heaven of Proof to him who was named Muhammad Husayn. His word, exalted be His majesty:
- 69 In My Name, the One Who Rules over all names
- 61 واینکه جناب مذکور استدعای ذکر و عنایت از حقّ جلّ جلاله در بارهٔ جناب آقا محمد جعفر و آقا محمد حسین و اخت خود نموده بودند این طلب را مطلوب حقیقی روح من فی الملکوت الأمر و الخلق فداء امضا فرمود انّه مجیب کلّ سائل و معطی کلّ آمل و معین کلّ ضعیف و وطن کلّ غریب و مقصد کلّ قاصد امین
- 62 هذا ما نزل من ملکوت البیان لمن سمّی بمحمد جعفر قوله جلّ کبریائه
- 63 بسمی الأقدس الأبهی
- 64 کتاب اتزله الوهاب لمن اجاب مولاه اذ اتی بالحقّ لیهدی کلّ الی صراطه المستقیم انّه ظهر بالفضل و اظهر بالعدل ما اراد انّه هو العليم الحکیم انّ الدّین سمعوا و اجابوا انّهم من اهل هذا المنظر الکريم یصلّین علیهم الملائ الأعلی و الدّین طافوا حول ارادة ربّهم الخبیر
- 65 کم من عبد فاز بهذا المقام الأعلی و کم من عبد انکر و اعرض عن الله الفرد الواحد العزیز الحمید طوبی لک یا جعفر بما اردت ان تشرب الرّحیق الأظہر من ید مالک القدر الذی ینطق فی منظره الأكبر انّه لا اله الا انا الظاهر الناطق السميع البصیر
- 66 انک اذا وجدت عرفی من بیانی و اخذک سکر رحیق آیاتی ولّ وجهک شطر سجّنی و قل
- 67 اشدّ انک اظهرت ما کان مکنوناً فی کثر الغیب و بینت ما کان مستوراً فی العلم و مستوراً فی کتب الله ربّ العالمین روحی لسجّنی الفداء یا ایها المظلوم الغریب نفسی لحزنک الفداء یا من حملت الشّدائد فی سبیلک المستقیم استلک بأن تؤیّدنی علی الاستقامه علی هذا الأمر الذی به زلت اقدام العارفين الحمد لله ربّ العالمین انتی
- 68 و هذا ما نزل من جبروت البرهان لمن سمّی بمحمد حسین قوله عزّ اجلاله
- 69 بسمی المهيمن علی الاسماء

70 The Book hath been sent down by the Lord of the Throne and of earth unto him who hath turned unto the Dayspring of Revelation, that he may rejoice and be of them that are thankful. O Muhammad-Qabl-i-Husayn! Harken unto the call of the Wronged One, from Whom His servants have turned away and against Whom every remote scholar hath objected. He calleth at all times them that are in the contingent world unto the All-Merciful, yet most of the people are in manifest error. They have cast their God behind their backs, turning instead unto those who have followed without any clear proof from God, the Lord of all worlds. Grieve not at anything, place thy trust in all matters in the Strong, the Almighty. He is with those who have believed - He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. Not a thing escapeth His knowledge, nor can the power of the mighty weaken Him. He is, verily, the Omnipotent, the Almighty.

71 O people of Baha! Abandon that which leadeth you to extinction. Take the cup of immortality in My Most Generous Name. Thus have We illumined the horizon of the Book with the mention of God, the Lord of all men, and have sent down that which delighteth the eyes of them that are nigh. Glory be upon the people of Baha, who have not broken God's Covenant and His Testament, and who have been so inebriated with the choice wine of their Lord's utterance that they have cast the world and its peoples behind their backs, turning unto the ocean of light in this Revelation, at whose appearance all faces prostrated themselves before God, the Lord of all worlds.

72 And this is what was sent down from the Kingdom of Grace to His sister:

73 In the name of the Beloved of all worlds

74 O handmaiden of God! If thou didst know the value of this blessed word, thou wouldst forsake the world out of joy and occupy thyself with the mention of the Peerless One. How many kings and queens of the world who, throughout the nights and days, beseeched God, exalted be His glory, to grant them the presence of the Dawning-Place of His verses, yet remained deprived of Him on the day of His appearance. They neither perceived the fragrance of His raiment nor hearkened unto His call, returning to their abodes in complete heedlessness.

75 O handmaiden of God! Thy mention hath been made in the Most Holy Court, and the Wronged One of the horizons hath remembered thee with these brilliant words. Know thou thy station and recognize the rank of this Cause, and beseech God, exalted be His glory, at all times to adorn thee with the ornament of steadfastness and to keep thee sanctified and pure

70 کتاب انزل مالک العرش و الثرى لمن اقبل الى مشرق الوحي ليفرح ويكون من الشاكرين يا محمد قبل حسين ان استمع نداء المظلوم الذى اعرض عنه عبادته و اعترض عليه كل عالم بعيد انه ينادى في كل الاحيان من في الامكان الى الرحمن ولكن القوم اكثرهم في ضلال مبين قد نبذوا المهمل عن ورائهم مقبلين الى الذين اتبعوا من دون بينة من الله رب العالمين لا تحزن في شيء توكل في كل الأمور على القوي القدير انه مع الذين آمنوا يشهد ويرى وهو السميع البصير لا يعزب عن علمه من شيء ولا تضعفه قدرة الأقوياء انه هو المقتدر القدير

71 يا اهل البهاء دعوا ما يدعوكم الى الفناء خذوا كأس البقاء باسمي الكريم كذلك نورنا افق الكتاب بذكر الله مالک الرقاب و انزلنا ما قرأت به عيون المقربين البهاء على اهل البهاء الذين ما نقضوا ميثاق الله و عهده و اخذهم سكر رحيق بيان ربهم على شأن نبذوا العالم و الأمم عن ورائهم مقبلين الى بحر النور في هذا الظهور الذى اذا ظهر سجدت الوجوه لله رب العالمين انتهى

72 و هذا ما نزل من ملكوت الفضل لأخته

73 بنام محبوب عالميان

74 ای کنیز الهی اگر قدر این کلمه مبارکه را بدانی از شوق ترک عالم گوئی و بذكر عالم یگا مشغول گردی چه مقدار از ملوک و سلاطین و از ملکه های عالم که در لیالی و ایام از حق جلّ جلاله لقای مطلع آیاترا مسئلت مینمودند و در یوم ظهور از او محروم ماندند نه عرف قیصش را یافتند و نه ندایش را اصغاء نمودند با غفلت تمام بمقر خود راجع گشتند

75 ای امة الله ذکرت در ساحت اقدس مذکور و مظلوم آفاق باین کلمات دریات تو را ذکر نموده قدر خود را بدان و مقام این امر را بشناس و از حق جلّ جلاله در جمیع احیان بخواه تا تو را بطراز استقامت مزین فرماید و از شبهات و

from the doubts and allusions of the people. Verily thy Lord is the One with power over whatsoever He willeth, and in His grasp are the reins of all who are in the kingdoms of creation. He is, verily, the Overseer, the Omnipotent, the Almighty.

- 76 Furthermore, let that beloved one convey these Tablets in whatever manner he deemeth advisable, that they may become the cause of joy, tranquility and steadfastness. Verily, He guideth whom He willeth unto His presence, the Mighty, the Wondrous, and sendeth down for whomsoever He willeth that which draweth him nigh unto Him, and He is the Forgiving, the Generous. All the letters of that beloved one, adorned with supplications to God, glorified and exalted be He, reached the Most Holy and Most Glorious Court, and all that was requested was presented before the Presence of the Desired One of all worlds. This is what the Tongue of Grandeur hath spoken, exalted be His majesty:

- 77 O Varqa! O you who speak in praise of the Lord of Names! Give praise to the Beloved of the worlds, in that you have attained to that which was the purpose of the world's existence. You have heard and turned to God and won the presence of God, the Lord of the worlds. All existence is for this: that souls might attain to the word of acceptance from the Supreme Pen. With a hundred thousand tongues must thanks be rendered for your attainment to this station. Preserve this bounty and be of the thankful ones. The glances of God's favor have been and will ever be directed towards you.

- 78 God willing, you shall at all times achieve that which He loves and with which He is well-pleased. Convey My greetings to the friends of God in every land and place you visit, and make them aware of what befits this Most Holy and Most Luminous Day, that perchance the doubts and imaginings of the divines and the world's distractions may not withhold God's loved ones from the Most Pure Nectar. We enjoin upon all goodly deeds and spiritual qualities, that the fragrance of deeds may enlighten the world and reveal the purpose of the appearance of the True One, exalted be His glory, and likewise that the fragrance of virtues may gladden and bring joy to the Concourse on High. Say: Today the Tree of Fire is ablaze, speaking, and manifest at the heart of the seas. Strive that you may not be deprived of the lights of His manifestation. Man must not be seen as inferior to dry kindling—a single flame can set alight a whole wilderness of wood, yet now an entire world of fire appears before all faces, and an ocean of light is manifest and visible from the light of His countenance. Harken to the call of the Peerless Friend and with perfect steadfastness and certitude hold fast to His mention, praise, and the teaching of His

اشارات قوم مقدس و مطهر دارد آن ربّی
لهو المقتدر علی ما یشاء و فی قبضته زمام من
فی ملکوت الانشاء انه هو المهيمن المقتدر القدير
انتهی

- 76 دیگر آن محبوب هر قسم مصلحت میدانند این
الواح را برسانند تا سبب و علت فرح و سکون و
استقامت گردد آنکه یهدی من یشاء الی لقائه العزيز
البدیع و ينزل لمن یشاء ما یقر به الیه و هو الغفور
الکریم جمیع دستخطهای آن محبوب که مطرّز
بمناجات با حقّ سبحانه و تعالی بود در ساحت
امنع اقدس فائز شد و جمیع آنچه استدعا شده
بود در پیشگاه حضور مقصود عالمیان معروض
گشت هذا ما نطق به لسان القدم قوله عزّ اجلاله

- 77 یا ورقاء یا ایها الناطق بثناء مالک الأسماء حمد
کن محبوب عالمیان را که فائز شدی بآنچه که
مقصود از وجود عالم بود قد سمعت و اقبلت و
فرت بقاء الله ربّ العالمین جمیع از برای آن است
که بکلمه رضا از قلم اعلی فائز شوند بصد هزار
لسان باید تدارک این شکر را نمود چه که فائز
شدی بانتمقام ان احفظ و کن من الشاکرین
لحاظ عنایت حقّ بتو بوده و خواهد بود

- 78 انشاء الله در جمیع احیان به ما یحبّ و یرضی فائز
باشی دوستان الهی را در هر دیار و مقام که
ملاقات نمودی تکبیر برسان و به ما ینبغی لهذا
الیوم الأقدس الأنور آگاه نما که شاید شباهت و
ظنونات علما و الوان دنیا اولیای حقّ را از رَحیق
اطهر منع نماید و جمیع را باعمال طیبیه و اخلاق
روحانیّه امر مینمائیم تا عرف اعمال عالم را آگاهی
بخشد و مقصود از ظهور حقّ جلّ جلاله را بیابد
و هم چنین عرف اخلاق ملأ اعلی را مسرور
نماید و بهجت عطا کند بگو امروز سدره نار
در قطب بحار مشتعل و ناطق و مجلی جهد نمائید
تا از انوار ظهور محروم نمانید انسان نباید از حطب
یاس پست تر مشاهده شود یک پیدا حطب را
یکجاذبه مشتعل نماید و حال یکعالم نار امام وجوه
ظاهر و دریای نور از نور جبین لائغ و مشهود
باشنود ندای دوست یگنا را و بکمال استقامت
و اطمینان بذکر و ثنا و تبلیغ امرش که اعظم

Cause, which is the greatest of all deeds. In all circumstances you must be mindful of wisdom. O Warqa! O you who circle round Me, who gaze upon My face and speak My praise! We, from this station, send Our greetings and peace upon you and upon those who hearken to your words concerning the Cause of God, the All-Compelling, the Self-Subsisting.

اعمال است متمسک شوید و در جمیع احوال باید بحکمت ناظر باشید یا ورقاء یا ایها الطائف حولی و الناظر الی وجهی و الناطق بثنائی انا نکبر و نسلم من هذا المقام علیک و علی الذین یسمعون قولک فی امر الله المهیمن القیوم انتی

79 In regard to what you had mentioned concerning the honored Aqa Mirza Mihdi and Aqa Mirza Sulayman, upon them be the glory of God, this is what God hath revealed for him who is named Mihdi, upon him be Baha'u'llah:

79 و اینکه در باره جناب آقا میرزا مهدی و آقا میرزا سلیمان علیهما بهاء الله ذکر نموده بودید هذا ما انزله الله لمن سمی بمهدی علیه ۶۶ ۹ [بهاء الله]

80 He it is who rideth upon the Clouds

80 هو الرّاكب علی السّحاب

81 Glorified be He Who hath manifested whatsoever He desired and made known unto all His clear and straight pathway, and guided His servants unto the Dayspring of knowledge, and sent down for them that whereby the fragrance of divine recognition hath been diffused throughout all creation. Verily, He is the Ancient Revealer, the Speaker of Sinai Who calleth and summoneth mankind unto that which He willeth. And I am the Ruler over whatsoever I desire.

81 سبحان من اظهر ما اراد و عرّف الكلّ سبيله الواضح المستقیم و هدی العباد الی مشرق العلم و انزل لهم ما فاح به عرف العرفان فی الامکان انه لهو المنزل القدیم مکلم طور ینادی و یدعو الناس الی ما اراد و انا الحاکم علی ما ارید

82 O Mihdi! Glorify the Name of thy Lord, then make mention of Him with the supplications of the sincere ones. Blessed are they who have humbled themselves before the verses of their Lord, and well is it with thee for having quaffed from the Kawthar of My love, the Mighty, the Wondrous. Verily, We made mention of thee aforetime, and in this luminous Tablet. Be thou steadfast in the Cause and eloquent in this Most Great Name. Blessed art thou and thy father who sought the Object of his quest and ascended unto God, the Lord of all the worlds. We were present at the time of his ascension, and We are the Hearer, the Answerer. Beware lest the affairs of the people sadden thee. Place thy trust in all matters upon the True One, the Sovereign of this Impregnable Day. We shall confirm thee in the service of the Cause and enable thee to achieve that which thou hast purposed in the days of God, the All-Knowing, the All-Informed. Upon thee be glory, and upon every sincere soul who turneth towards Him with uprightness. End.

82 یا مهدی سبّح باسم ربّک ثم اذکره بربوات المخلصین طوبی للذین خضعوا لآیات ربهم و هنیئاً لک بما شربت کوثر حیّ العزیز البدیع انا ذکرناک من قبل و فی هذا اللوح المنیر کن مستقیماً علی الأمر و ناطقاً بهذا الاسم العظیم طوبی لک و لأبیک الذی قصد المقصود و صعد الی الله ربّ العالمین انا کنا حاضراً حین صعوده و انا السّامع المحیب ایاک ان تحزنک شئوننا الخلق توکل فی کلّ الأمور علی الحق مالک هذا الیوم المنیع انا نؤیدک علی خدمة الأمر و نوفّقک علی ما قصده فی ایام الله العلیم الخبیر البهاء علیک و علی کلّ مقبل مستقیم انتی

83 And this is what the All-Merciful hath revealed for him who is named Sulayman – He speaketh, exalted be His grandeur:

83 و هذا ما انزله الرحمن لمن سمی بسلیمان قوله عزّ کبریاؤه

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

84 هو الأقدس الأعظم الأبهی

85 O Sulayman! The days draw near to their end, and the people of the earth are seen to be in manifest heedlessness and evident error. The tongue of morn speaketh "The Truth hath come," and the Day proclaimeth "I am the Day of God," and all things declare "The Mother Book hath been sent down." Few are the

85 یا سلیمان ایام نزدیک بآخراست و اهل ارض در غفلت مبین و ضلالت آشکار مشاهده میشوند لسان صبح به قد اتی الحق ناطق و یوم به انا یوم الله ذاکرو اشیاء به قد نزل امّ الکتاب قائل

ears that attain unto the call, and few the hearts that are adorned with the love of God, the Lord of Names. Morning and evening, the peoples of the earth, of diverse faiths, turn to mosques, temples, shrines and churches for the remembrance of God, yet remain heedless of Him Who is remembered. The One remembered standeth before their eyes, yet they remain veiled and recognize Him not. They hear, yet comprehend not. All this heedlessness and error and ignorance that hath encompassed the world - its primary cause hath been and is the divines of the earth, for they have devised vain imaginings and through countless wiles and promptings have instilled these into the minds of the ignorant of the earth. So long as these imaginings persist, they remain deprived of the splendors of the Sun of certitude. Thus both they and their hapless followers are forbidden the outpouring grace and deprived of that which profiteth them. Were the rulers of the earth truly obedient to these heedless souls, the Truth and its evidences would not be found in the world save with those souls who are sanctified from the doubts, veils and imaginings of men. They are honored in the name of Truth, yet in the abasement of Truth they cling to diverse means. Would that they were content with this! Nay, by My life! Every possessor of insight witnesseth the traces of the oppression of those heedless ones.

گوشیکه فائز شود بندا و قلبیکه مزین گردد بحبّ الله مالک الأسماء قليل بوده و هست در صبح و شام اهل ارض از احزاب مختلفه بمساجد و معابد و هیاکل و کنائس لذكر الله توجه مینمایند و از مذکور غافل در حین ذکر مذکور امام عیون قائم و لکن از او محتجب می بینند و نمی شناسند می شنوند و ادراک نمی نمایند جمیع این غفلت و ضلالت و نادانی که عالم را فرا گرفته سبب و علت اولیه آن علمای ارض بوده و هستند چه که اوهاماتی ترتیب داده اند و آن را در اذهان جهال ارض بصد هزار حیل و وسوس داخل نموده اند تا آن اوهام باقی از اشراقات انوار آفتاب یقین محرومند لذا خود و عباد بیچاره از فیض فیاض ممنوع و از مایه نعم محروم و امرای ارض اگر فی الحقیقه مطیع آن نفوس غافله بودند حق و آثارش در عالم یافت نمی شد مگر نزد نفوسیکه از شبهات و حجیات و اوهام عباد مقدس بوده و هستند باسم حق معززند و در ذلت حق باسباب مختلفه متمسک و متشبث کاش باین اکتفا مینمودند لا ونفسی الحق هر صاحب بصری آثار ظلم آن نفوس غافله را مشاهده مینماید

86 Blessed is the learned one who hath recognized Him Who is the Known. Strange that despite such deeds, they reject the divines of other lands and regions, counting themselves the saviors, guides, most learned and most God-fearing. Perdition betide them and those who follow them without proof, evidence, testimony or sign! O Sulayman! Praise the Beloved of all creation, Who aided thee to recognize this bounty the like of which heaven hath not witnessed nor earth borne. Rejoice thou and be of the thankful. Praise be to God, the Lord of the worlds.

86 طوبی لعالم عرف المعلوم عجب در اینکه مع این اعمال علمای این اراضی و اطراف را قبول ندارند و خود را ناجی و هادی و افقه و اتقی می شمردند تباً لهم وللذین اتبعوهم من دون حجة و یبنة و برهان و دلیل یا سلیمان حمد کن محبوب امکان را که تو را تأیید فرمود بر عرفان این فضلیکه آسمان شبه آن را ندیده و ارض نظیر آن را حمل ننموده ان افرح و کن من الشاکرین الحمد لله رب العالمین انتهى

87 These two most holy, most exalted Tablets were revealed from the heaven of favor for two brothers. God willing, may they attain His presence, perceive their fragrance, and arise to accomplish that which God hath willed.

87 این دو لوح اقدس مخصوص دو برادر از سماء عنایت نازل انشاء الله بقلای آن فائز شوند و عرف آن را بیابند و به ما اراده الله قیام نمایند

88 At one time this exalted word shone forth from the Dayspring of the Kingdom of utterance - exalted be His glory:

88 وقتی از اوقات این کلمه علیا از مشرق ملکوت بیان ظاهر قوله جلّ جلاله

89 The essence of knowledge hath appeared as a bird, singing between earth and heaven this most exalted word in the sweetest of melodies: "O people of the world! Set aside your wishes and desires, and take what God, your Beloved and your Goal, hath willed."

89 کینونت عرفان بمثابة طیر ظاهر و بابدع الحان بین ارض و سماء باین کلمه علیا ناطق یا اهل الامکان ضعوا مشیائکم و ارادتکم و خذوا ما اراده الله محبوبکم و مقصودکم انتهى

- 90 May God grant that all the friends, chosen ones and pure ones of God attain to this most exalted station. انشاء الله جميع دوستان و اوليا و اصفیای حق باین مقام اعلی فائز شوند
- 91 Concerning what thou didst write about Aqa Mirza Muhammad-Taqi, upon him be the Glory of God, mention of him and his circumstances were submitted in the Most Holy, Most Exalted, Most Glorious Presence. A Tablet hath dawned from the horizon of grace. God willing, may he attain unto its presence and be sustained by the Kawthar of the utterance of the All-Merciful. His words, exalted be His grandeur: و اینکه در باره جناب آقا میرزا محمد تقی علیه بهاء الله مرقوم داشتید ذکر ایشان و تفصیل ایشان در ساحت امنع اقدس اعتراف اعلی عرض شد یک لوح از افق فضل اشراق نمود انشاء الله بزیارتش فائز شوند و بکوثر بیان رحمن مرزوق گردند قوله عز کبریا
- 92 In the Name of the Peerless Friend بنام دوست یگا
- 93 Today the teaching of God's Cause is the greatest of all deeds and ever shall be, but it must be done with such wisdom as has been decreed by the Most Exalted Pen. The Truth, exalted be His glory, hath appeared for the reformation of the world, that all upon earth may be seen as one soul. He hath commanded all to speak in one language and to adopt one script, that the whole earth may be regarded as one homeland. We have uttered this exalted Word so that the rays of the Sun of Justice may illumine all the differing parties and lead them to the station of unity. Glory is not to him who loveth his country, but to him who loveth the world. Should anyone hearken to the song of this Bird of Inner Meanings, which wingeth its flight in this luminous atmosphere, he will be adorned with the ornament of supreme detachment. This is the true meaning of liberty, but most people are unaware of it. امروز تبلیغ امر الهی از اعظم اعمال بوده و هست ولكن بحکمتیکه حکم آن از قلم اعلی جاری حق جل جلاله از برای اصلاح عالم آمده تا جميع من علی الأرض بمثابه یک نفس مشاهده شوند جميع را تکلم بیک لسان امر فرموده و هم چنین بنوشتن یک خط تا جميع ارض یکوطن کل محسوب شود وقتی باینکله علیا نطق نمودیم تا انوار آفتاب عدل جميع احزاب مختلفه را منور فرماید و بمقام اتحاد کشاند لیس الفخر لمن یحب الوطن بل لمن یحب العالم اگر نفسی صغیر این طیر معانی را که در این هوای بافضای نورانی طیران مینماید اصغا کند بطیراز فراغت کبری مزین شود اینست معنی حریت حقیقی ولكن الناس اکثرهم لا یشعرون
- 94 For the teaching of the Cause, conditions have been revealed in God's Book. The peoples of the earth are seen as children; therefore one must first speak to them with mild and gentle words which are like milk, that through education they may attain to maturity, which is the station of recognition of God. We have formerly said that one word is like milk and another like a sword. Blessed is he who acteth with wisdom and depositeth the Word of God in blessed and goodly soil. و از برای تبلیغ امر هم شرایطی در کتاب الهی نازل اهل ارض بمثابه طفل مشاهده میشوند باید بیانات خفیفه لطیفه که بمثابه لبن است در اول تکلم نمود تا بایادی تربیت بعد بلوغ که مقام عرفان الله است فائز شوند از قبل فرمودیم یک کلمه بمثابه شیر است و اخری مانند شمشیر طوبی از برای حکیمی که بحکمت عمل نماید و کلمه الله را در ارض طیبه مبارکه ودیعه گذارد
- 95 Thy mention hath been made before the Wronged One, both before and after, and the glance of His favor is directed towards thee. God willing, thou shalt drink from the ocean of wisdom and knowledge and engage in that which is acceptable this day. As this land is somewhat in motion, We have therefore paused in giving permission. He verily ordaineth for whomsoever He willeth and prescribeth for whomsoever He desireth the reward ذکرت از قبل و بعد نزد مظلوم مذکور و لحاظ عنایت بتو متوجه انشاء الله از دریای حکمت و دانائی بیاشامی و بآنچه الیوم مقبول است مشغول گردی چون این ارض فی الجمله در حرکت است لذا در اذن توقف نمودیم انه یقدر لمن اراد و یکتب لمن یرید اجر لقائه العزیز البدیع ان احمد

of His presence, the Mighty, the Wondrous. Give thanks unto God for having made thee attain unto this Most Great, this Impregnable Tablet, and for having revealed for thee that which shall not change throughout the duration of the names of God, the Lord of all worlds. The end.

96 And as for what thou didst write concerning his attaining the presence of His Holiness the King of Martyrs, may my spirit be a sacrifice for his sacred dust, and his companionship with him - how pleasing and delightful this is for him! Praise be to God that he hath been blessed with that which God desired and hath attained the presence of him who loved God and whom God loved. This evanescent servant conveyeth his greetings to him and giveth him the glad tidings of the favor of God, exalted be His glory.

97 And concerning what thou didst write about His Honor Mirza Jalil, upon him be the Glory of God, the Mighty, the Beautiful King - some time ago a Most Holy, Most Exalted Tablet was revealed specially for him and was sent with the son of His Honor Haji Ahha, upon him be the Glory of God, and this is yet another bounty upon you both. Verily our Lord, the All-Merciful, is the Compassionate, the Responsive. His word, exalted be His grandeur:

98 He is the One Who speaketh in the Kingdom of Utterance

99 Today is the Day of mention and utterance, and today is the Day in which its proof and essence calls out between the worlds, saying: O people of earth! If you are thirsty, the Choice Wine has been unsealed and flows forth from the Finger of the Self-Subsisting - deprive not yourselves of it. If you seek the Manifestation, the Hidden and Treasured Lord is visible and evident. If you seek verses, the horizons are filled with them. If you seek proofs, they have appeared in such wise that none deny them save every sinful transgressor. Say: O friends! The Sun of Truth has risen from the horizon of the world and the Ocean of Knowledge is manifest before all faces. Deprive not yourselves and withhold not yourselves from God's infinite bounties. Today is the Day of sight, for the Face of God is risen and manifest from the Most Exalted Horizon. It is the Day of hearing, for the Call of God, exalted be His glory, is raised. O people of Baha! The Crimson Ark awaits you in the midst of the Most Great Sea. Turn ye unto it, then embark upon it in the Name of God, the Lord of Names and Creator of Heaven. O Jalil! God willing, thou shalt kindle cold souls with the fire of the Friend, and bestow upon the thirsty ones the Living Waters in the name of the True One. Arise with

الله بما جعلك فائزاً بهذا اللوح العظيم المنيع و
انزل لك ما لا يتغير بدوام اسماء الله رب العالمين
انتهى

96 و اینکه در باره ایشان مرقوم داشتید که بلقاي
حضرت سلطان الشهداء روحی لترتبه الفداء و
مؤانست با ایشان فائز بوده اند هنيئاً له و مريثاً
له الحمد لله بما اراده الله موفق شده اند و بلقاي
من احب الله و يحبه الله رسیده اند این خادم
فانی خدمتشان عرض تکبیر میرساند و بشارت
میدهد ایشانرا بعنایت حق جل جلاله

97 و اینکه در باره جناب آقا میرزا جلیل علیه
۹ ۶۶ [بهاء الله] الملك العزيز الجليل مرقوم
داشتید چندی قبل لوح اقدس مخصوص
ایشان نازل و بهمراهی ابن جناب حاجی احاء
علیه ۹ ۶۶ [بهاء الله] ارسال شد و هذه مرة
اخری فضلاً على جنابكم و عليه ان ربنا الرحمن
لهو المشفق المحيى

98 قوله عزّ كبريائه هو الناطق في ملكوت البيان

99 امروز روز ذکر و بیان است و امروز روزی است
که برهان و کینونت آن مابین عالم ندا مینماید
و میگوید ای اهل ارض اگر تشنه‌اید رحيق
مختوم از اصبع قیوم گشوده و جاری خود را
از او محروم مسازید اگر طالب ظهورید حضرت
غیب مکنون ظاهر و مشهود و اگر طالب آیاتید
قد ملئت منها الآفاق و اگر بینات میطلبید آنها
ظهورت علی شأن لا ینکرها الا کل معتد اثم بگو
ایدوستان آفتاب حقیقت از افق عالم مشرق و
بجر علم امام وجوه ظاهر خود را محروم ننمائید و
از فیوضات نامتناهی الهی ممنوع مسازید امروز
روز بصر است چه که وجه الله از افق اعلی
مشرق و ظاهر و یوم سمع است چه که ندای
حق جلّ جلاله مرتفع ای اهل بها سفینه همراه
در خلیج بحر اعظم منتظر شما است توجهوا الیه
ثم اركبوا علیها باسم الله مالک الأسماء و فاطر
السماء ای جلیل انشاء الله از نار خلیل نفوس
افسرده را مشتعل نمائی و عباد تشنه را باسم حق
کوثر زندگانی عطا کنی باستقامت تمام بر خدمت

perfect steadfastness to serve the Cause of the Lord of all beings, and with His mention, conquer hearts and souls, that all may attain to that for which the worlds were created. Say:

- 100 Glory be to Thee, O my God, my Beloved, my Purpose, the Master of my destiny, and the Sovereign over my spirit, my soul, my essence and my frame! I beseech Thee by the ocean of Thy utterance and the lights of the Sun of Thy countenance to [...] make my mention and my call effective in the hearts of Thy servants and a living water for the dead among the people of Thy realm. Move them, O my God, by the hands of Thy grace, then grant them the sweet flowing waters of Thy knowledge. O Lord! Thou art He Whose grace hath preceded all, Whose generosity hath encompassed all, and Whose mercy hath embraced all. Take the hands of Thy servants through Thy loving-kindness, then deliver them from the depths of self and passion. Verily Thou art the Lord of all creation and the Master of the hereafter and the former times. There is no God but Thee, the All-Forgiving, the Most Generous.

- 101 God willing, through this Most Holy, Most Exalted Tablet, the dead in the valley of heedlessness shall be quickened and attain unto new life. Whosoever speaks for God's sake with moderation this day, assuredly his utterance will be effective, his mention prevailing, and his will victorious. Every matter is difficult for us but not difficult for God. Convey my greetings to his honor and express my complete sincerity, and I beseech the Exalted Truth to manifest through him that which shall be eternally remembered and preserved in the book of the world. Verily He is the Powerful, the Mighty. There is no God but Him, the All-Knowing, the All-Wise.

- 102 Concerning what was written about the friends attaining the presence of his honor Aqa Mirza 'A.B., upon him be the Glory of God, on Friday - blessed are the people of Baha whom the heat of the love of God has so seized that the near ones behold the radiance of the All-Merciful in their faces and hear His beautiful praise from their tongues. This matter was presented in the Most Holy, Most Exalted Court, and these blessed, decisive words were sent down from the heaven of favor - His words, exalted be His grandeur:

- 103 They who in this day speak forth the praise of God and remain firm and steadfast in His Cause - upon them shall the Concourse on high send down their blessings both at eventide and at dawn. Blessed is the house that hath been illumined with the light of My remembrance, and wherein the voice of My loved ones hath been raised - they who have cast behind them all else save Me and followed that which was ordained

امر مالک انام قیام نما و بذکرش افتد و قلوب را مسخر کن تا کلّ فائز شوند بآنچه سبب و علت خلقت عالمیان است

100 قل سبحانک یا الهی و محبوبی و مقصودی و مالک ناصیتی و المہيمن علی روحی و نفسی و ذاتی و هیکی استلک بقلزم بیانک و انوار شمس وجهک بأن [۰۰۰] ذکرى و ندائی مؤثراً فی افتد عبادک و کوثرأ حیواناً لأموات اهل مملکتک حرکهم یا الهی بأیادی فضلک ثم ارزقهم سلسیل عرفانک ای رب انت الذی سبق فضلک و احاط کریمک و وسعت رحمتک خذ ایادی عبادک بعنایتک ثم انقذهم من غمرات النفس و الهوی انتک انت مولی الوری و مالک الآخرة و الأولى لا اله الا انت الغفور الکریم انتہی

101 انشاء الله باین لوح امنع اقدس مردگان وادی غفلت زنده گردند و بحیوة تازه فائز شوند هر نفسی الیوم الله باعبدال تکلم نماید البتہ بیانش مؤثر و ذکرش مہيمن و ارادہ اش غالب شود کلّ امر عزیز علینا و لیس علی الله بعزیز خدمت جناب ایشان تکبیر میرسانم و کمال خلوص اظهار میدارم و از حقّ منیع میطلبم تا از ایشان ظاهر فرماید آنچه را کہ ذکرش بطراز خلود فائز شود و در دفتر عالم مخلّد بماند انه هو المقتدر القدیر لا اله الا هو العليم الحکیم

102 اینکه مرقوم داشته بودند در یوم جمعه بیت جناب آقا میرزا عبّ علیہ بہاء الله بحضور دوستان فائز شد نعیماً لأهل البہاء الذین اخذتهم حرارة محبة الله علی شأن یرون المقریون من وجوہهم نضرة الرحمن و یسمعون من السنہم ثنائہ الجمیل این فقرہ در ساحت امنع اقدس عرض شد و این کلمہء محکمہء مبارکہ از سماء عنایت نازل قوله عزّ کبریائہ

103 نفسیکہ الیوم بذکر الله ناطقند و بر امر الهی ثابت و مستقیم یصلین علیہم المأی الا علی فی العشی و الاشراق طوی لبیت تنور بانوار ذکرى و ارتفع فیہ نداء اولیائی الذین نذبوا سوائی و اتبعوا ما امروا به فی کتابی المنیر جناب عبّ علیہ بہائی الحمد لله بذکر

in My perspicuous Book. His honour A.B., upon him be My glory, hath attained, praise be to God, unto the mention of the Truth, the grace of the Truth, and service to the Truth. This station is, in the sight of God, more exalted than what hath been witnessed. May he, God willing, ever remain steadfast therein, but with wisdom.

حقّ و عنایت حقّ و خدمت حقّ فائزند این مقام
عندالله افضل است از آنچه دیده شده انشاءالله
همیشه بآن فائز باشند و لکن بحکمت

- 104 O Varqa! O thou who gazest toward the Most Sublime Horizon! In all circumstances hold fast to wisdom and cleave thereunto. The gatherings of friends, when they exceed the bounds of moderation, will become a cause of agitation among souls, for until this time the people of the earth, their divines, and their rulers have not been informed of the purpose of God, exalted be His glory. Through the instigation of certain ignorant ones who consider themselves learned men of the earth, they have regarded and continue to regard the Source of Divine Revelation and the Dawning-Place of inspiration as the cause and origin of sedition and the fountainhead of mischief. For this reason, they have considered the gatherings of the friends of God as a means of disrupting people and scattering what they possess. Therefore, in all matters one must observe moderation, owing to the weakness of heedless souls. I swear by the reality of the Lote-Tree beyond which there is no passing that were they to gain awareness even less than a needle's eye and become cognizant, all would soar on the wings of longing and yearning and hasten toward their Ultimate Goal, the Most Exalted Summit and the Supreme End.

104 یا ورقآء یا ایها الناظر الی الأفق الأعلى در جمیع
احوال بحکمت تمسک نما و متشبث شو اجماع
دوستان که از حد اعتدال تجاوز نماید سبب
اضطراب نفوس خواهد شد چه که اهل ارض
و علما و امرای آن تا این حین از اراده حق جلّ
جلاله اطلاع نیافته اند و باغواى بعضی از جهلا
که خود را علمای ارض میدانند مطلع وحی
و مشرق الهام را سبب و علت فتنه و مصدر
فساد دانسته و میدانند باین جهت اجماع دوستان
الهی را سبب تفریق نفوس و تشّت ما عندهم
شمرده اند لذا باید در جمیع امور باعتدال ناظر بود
لضعف نفوس غافله قسم بحقیقت سدره متّی
که اگر اقلّ از سمّ ابره اطلاع یابند و عارف
شوند کلّ بأجنحه شوق و اشتیاق طیران نمایند
و قصد مقصد اقصی و ذروه علیا و غایت قصوی
کنند

- 105 Greed hath deprived the people of the world from the All-Possessing Lord. They know not what hath come to pass and what tidings have appeared, for they have neither sought nor do they seek enlightenment. In one of Our Tablets We have stated that the eyelid, thin as it is, can deprive the physical eye from beholding the world and all that is therein. Consider then what the veil of greed will do when it descends upon the heart. The fire of fancy hath consumed the world; conjectures and idle fancies have darkened man's realm of perception. The rulers of the earth are not, in truth, opposed to anyone's religion or faith today, but when they observe any gathering that might lead to the association and coming together of people, they exercise the utmost caution and restraint, for various forms of mischief and sedition have arisen from such matters in the past. Now, when they witness people's inclination toward this Cause, they make comparisons with the past and arise to obstruct and prevent it.

105 از اهل عالم را از حضرت بی نیاز محروم نموده
نمیدانند چه شده و چه خبر است چه که طالب
آگاهی نبوده و نیستند در یکی از الواح فرمودیم
چشم سر را پلک بآن نازکی از دیدن جهان و
آنچه در او است بی بهره نماید دیگر اگر پرده آزر
چشم دل فرود آید چه خواهد نمود عالم را آتش
پندار تمام نموده ظنون و اوهام عالم شعور انسانی
را تیره و تار کرده امرای ارض الیوم بمذهب
و ملت کسی فی الحقیقه متعرض نبوده و نیستند
ولکن از محلی که او را سبب اجماع و مراوده
ناس مشاهده مینمایند کمال احتراز داشته و دارند
چه که از امثال این امور در ارض از قبل انواع
فتنه و فساد ظاهر شده و حال چون در ظاهر
توجه ناس را باین امر مشاهده مینمایند قیاس بما
قبل نموده بسد و منع قیام میکنند

- 106 Implore God to enable those souls to partake of a drop from the ocean of knowledge and to illumine them with a ray from the Sun of wisdom, that all may become sanctified from their

106 از حقّ بخواه آن نفوس را بقطره‌ئی از دریای
معرفت فائز فرماید و بنوری از انوار آفتاب
حکمت منور دارد تا کلّ از ارادات خود

own desires and arise to carry out the Divine Will, that they may not compare this Cause, which is the Source of life to the world and the Dawning-Place of its cultivation, with past events, and that they may distinguish between corruption and righteousness. God, exalted be His glory, is able to raise up one among the rulers who will become informed and enlighten others. The tongue of wisdom declareth: Grant unto each day that which befiteth it; observe the requirements of every hour. Verily, He doeth what is right and guideth to the straight path. The Command is God's, the Mighty, the Beauteous.

- 107 O Varqa! I have said before: "Believe not every speaker, nor trust every newcomer" and the like. Nevertheless, some of the friends accept anyone upon mere claim and consider him trustworthy. This hath been and will continue to be an error. Although, praise be to God, the gatherings, meetings, and assemblies of the loved ones are sanctified and free from sedition and mischief, yet knowledge of such gatherings and the coming and going of God's friends is a matter that stirreth up the hearts and thoughts of the heedless ones. Since they are unaware of the fundamental nature of the Cause, they become agitated by such matters.

- 108 Since those who are heedless are unaware of the essence of the Cause, they become disturbed by these matters and strive with all their might to extinguish the divine light, though they were and are powerless to do so. Thus have We cast upon thee that which telleth of My grace, My mercy, My loving-kindness, My tenderness and My bounties, that thou mayest thank thy Lord, the Compassionate, the Generous.

- 109 God willing, through the attention of that beloved one, these matters in those lands shall be adorned with the ornament of rectification. Great care must be taken in preserving the divine Tablets, and supreme effort is obligatory. Likewise, in concealing the epistles and Tablets that are sent from the Most Holy Court to various regions, effort must be made to the utmost degree. For if some weakling or hypocrite should become aware and make mention of it, harm might come to the Most Holy Court or to the friends of God in various regions. In any case, the concealment and secrecy of these matters is necessary and is counted as prudence. God willing, that beloved one, through the loving-kindness of the Beloved of the worlds, is assisted and confirmed in service to the Cause. Verily, He is the Protector of the sincere ones.

- 110 As for thy question regarding the passage about interpretation [ta'wil] that was revealed by the Most Exalted Pen in the Kitab-i-Aqdas, it was presented at the Most Holy and Most Exalted Court. This is what the Tongue of Grandeur spoke:

مقدس شده باراده الهی قیام نمایند و این امر را که مطلع زندگانی عالم و مشرق عمار آن است قیاس بامورات قبل نمایند و فساد و صلاح از هم امتیاز دهند حق جل جلاله قادر است بر اینکه نفسی از امرا را مبعوث فرماید تا مطلع شود و سائرین را آگاه نماید لسان حکمت میفرماید هر یومی را بما یوافقه عطا نمائید مقتضیات هر حین مشاهده کنید آنه یفعل الحق و یهدی السبیل و الأمر لله العزیز الجلیل

107 یا ورفاء از قبل گفته‌ام لا تصدقوا کلّ قائل ولا تطمئنوا من کلّ وارد و امثال آن مع ذلک بعضی از دوستان بمجرد ادعاء نفسی قبول مینمایند و او را محرم می‌شمردند و این خطا بوده و خواهد بود اگرچه الحمد لله محافل و مجالس و اجماع احباء مقدس و منزّه است از فتنه و فساد و لکن اطلاع بر جمعیت و آمد و شد دوستان الهی امری است مهیج افنده و افکار غافلین

108 چون از اصل امر مطلع نیستند لذا از این امور مضطرب میشوند و در اطفای نور الهی بقدر قوه کوشش مینمایند اگرچه قادر نبوده و نیستند کذلک القینا علیک ما یحیی عن فضل و رحمی و عنایتی و شفقتی و مواهبی لتشکر ربک المشفق الکریم انتی

109 انشاءالله این امور بتوجه آن محبوب در آن اراضی بطراز اصلاح مزین شود در حفظ الواح الهی سعی بلیغ لازم و جهد منیع واجب و هم‌چنین در ستر رسائل و الواح که از ساحت اقدس باطراف میرود باید بقدر قوه اهتمام نمود چه اگر ضعیفی و یا منافقی اطلاع یابد و ذکر نماید شاید ضرر آن بساحت اقدس راجع شود و یا باولیای حق در اطراف در هر حال ستر و کتمان این امور لازم و از حزم شمرده میشود انشاءالله آن محبوب از عنایت محبوب عالمیان موفق و مؤیدند بر خدمت امر آنه ولی المخلصین

110 و اینکه در فقره تأویل که در کتاب اقدس از قلم اعلی نازل شده سؤال [نمودید] در ساحت امع اقدس عرض شد هذا ما نطق به لسان العظمة

- 111 The purpose of interpretation is that they should not deprive themselves of the outward meaning nor remain veiled from the intended meaning. For instance, if from the heaven of Divine Will it is revealed "wash your faces", they should not interpret it to mean that the intent of washing is to wash the inner face and that it must be cleansed with the water of knowledge, and similar interpretations. Often it happens that due to such interpretations, a person's face remains soiled and unclean while in their imagination they have fulfilled God's command, whereas in this instance it is clear and evident that it means washing the face with physical water.
- 112 Some divine words can be interpreted, that is, interpretations that do not cause doubts and delusions and do not deprive one of the divine purpose. Reflect on what the All-Merciful has revealed in the Qur'an, His exalted Word: "And whoever has been given wisdom has certainly been given much good." Some maintain that by wisdom is meant the divine laws revealed in the Book. Others hold that this wisdom refers to medical science, and whoever attains it has attained much good, as it pertains to humanity and knowledge of bodies, and this science is nobler than other sciences, as the tongue of wisdom has previously uttered this supreme word: "Knowledge is of two kinds: knowledge of bodies and knowledge of religions." Knowledge of bodies is given precedence in this blessed word, and in truth it is precedent, for the manifestation of truth and divine laws have all been and will be for the education of humanity, its advancement, and the preservation of the people of the world and the like. Therefore, whatever causes and leads to the preservation, health and well-being of human existence has been and will be precedent.
- 113 This point is clear and evident. Some believe that wisdom is the knowledge of the realities of things, and whoever attains this station will possess lofty stations. Some hold that wisdom is acting upon that which benefits humanity; whoever succeeds in this has much good. Many believe that wisdom is that which preserves man from what debases him and guides him to what exalts him. Some maintain that wisdom is the science of association with people and treating servants of God with moderation. Others have said that wisdom is theology according to the principles of previous philosophers. Likewise, they have said wisdom is the knowledge of substances and accidents, as well as astronomy and the like. Some have said wisdom is the knowledge of livelihood in this world. Some assert that wisdom
- مقصود از تأویل اینکه از ظاهر خود را محروم ننمایند و از مقصود محتجب نمانند مثلاً اگر از سماء مشیت فاغسلوا وجوهکم نازل شود تأویل نمایند که مقصود از غسل غسل وجه باطن است و باید بآب عرفان او را غسل داد و ظاهر نمود و امثال آن بسا میشود نفسی باین تأویلات وجهش با کمال ذفر و وسخ آلوده میماند و بخیال خود باصل امر الله عمل نموده و حال اینکه در این مقام واضح و معلوم است که شستن روست بآب ظاهر
- بعض کلمات الهی را میتوان تأویل نمود یعنی تأویلاتی که سبب و علت ظنون و اوهام نشود و از مقصود الهی محروم نماند در ما انزله الرحمن فی الفرقان تنفّر نما قوله تعالى و من یؤت الحکمة فقد اوتی خیراً کثیراً بعضی برآند که مقصود از این حکمت احکام الهیه است که در کتاب نازل و برخی برآند که این حکمت علم طب است و هر نفسی بآن فائز شد بخیر کثیر فائز است چه که این متعلق بانسان است و علم ابدان و این علم اشرف از سایر علوم است چنانچه از قبل لسان حکمت باینکلمه علیا نطق نموده العلم علان علم الأبدان و علم الأبدان علم ابدان را در کلمه مبارکه مقدم داشته و فی الحقیقه مقدم است چه که ظهور حق و احکام الهی جمیع از برای تربیت انسان و ترقی او و حفظ اهل عالم و امثال آن بوده و خواهد بود لذا آنچه سبب و علت حفظ و صحت و سلامتی وجود انسان است مقدم بوده و خواهد بود
- و این فقره واضح و مشهود است و بعضی برآند که حکمت معرفت حقایق اشیاء است که هر نفسی باینمقام فائز شود دارای مقامات عالیّه خواهد بود و حزبی برآند حکمت عمل به ما ینتفع به الانسان است هر که باینمقام موفق شود او دارای خیر کثیر است و جمهوری برآند که حکمت آن است که انسانرا از ما یدله حفظ مینماید و به ما یعزه هدایت میکند و شرذمهائی برآند که حکمت علم معاشرت با خلق است و مدارای با عباد علی شأن لا یجتاوز حد الاعتدال و بعضی گفتهاند که حکمت علم الهیات است که از قواعد حکمای قبل است و هم چنین گفتهاند حکمت علم جواهر

is the knowledge of principles. Some souls maintain that wisdom pertains to matters of justice, which is and will be giving each their due right. Some believe it is the knowledge of the elixir - whoever attains it has attained much good. Some hold it to be geometry and similar sciences. Each group, according to their understanding, has presented proofs and evidence for each of what has been mentioned, which if detailed would add to weariness. Glory be to Him Who spoke this supreme word: "The beginning of wisdom is the fear of God," for the fear and awe of God restraineth man from whatsoever causeth abasement and degradation of the human station, and aideth him in that which leadeth to elevation and glory. The wise man avoideth shameful deeds, for he beholdeth punishment in their wake. The pavilion of world order is upheld upon two pillars: Reward and Punishment. Some time ago this blessed verse shone forth from the Dayspring of utterance: "Justice hath a mighty force. It is none other than reward and punishment for men's actions. By these two are the tent of order raised up in the world, and every transgressor restraineth his own self, through fear of retribution." Thus hath spoken the Lord of Names; He, verily, is the All-Knowing, the All-Informed.

و اعراض است و هم چنین علم هیئت و امثال آن و برخی گفته اند حکمت علم بمعاش است در دنیا و شردمهئی قائلند بر اینکه حکمت علم باصول است و نفوسی برآند که حکمت در شئون عدل است و آن اعطاء کلّ ذی حقّ حقّه بوده و خواهد بود و برخی برآند که علم اکسیر است هر نفسی بآن فائز شد بخیر کثیر فائز است و بعضی برآند که علم هندسه و امثال آن است و هر حزبی هم بقدر ادراک خود برهان و دلیل از برای هر یک از آنچه ذکر شد گفته اند که اگر بتفصیل این مقامات ذکر شود بر کسالت پیفزاید سبحان من نطق بهذه الكلمة العليا رأس الحکمة مخافة الله چه مخافة الله و خشيته انسانا منع مینماید از آنچه سبب ذلّت و پستی مقام انسان است و تأیید مینماید او را بر آنچه سبب علوّ و سمو است انسان عاقل از اعمال شنیعه اجتناب مینماید چه که مجازات را از پی مشاهده میکند خیمه نظم عالم بدو ستون قائم و برپا مکافات و مجازات چندی قبل این آیه مبارکه از مشرق فم الهی اشراق نمود للعدل جند و هی مجازات الأعمال و مکافاتهما و بهما ارتفع خبآء النظم فی العالم و اخذ کلّ طاغ زمام نفسه من خشية الجزآء کذلک نطق مالک الأسماء انه هو الناطق العليم

114 In the past, certain souls have called themselves people of the Path, as evidenced by their traces that exist in the world today. Various groups have each adopted a path, whereby Islam became divided and channels branched off from the Most Great Ocean, until at length there befell the religion of God that which did befall it. Islam, with all its mighty power, was transformed through the deeds and actions of those who claimed adherence to it into utter weakness, as all have observed and continue to observe. Some souls who call themselves dervishes have interpreted all divine laws and commandments. If it be said that prayer is among God's binding ordinances, they say "prayer means supplication and we came into being with supplication, thus we have performed the true prayer, while this poor one is deprived of the outer form, let alone its inner meaning." The vain imaginings of heedless souls have exceeded all reckoning.

114 از قبل بعضی نفوس خود را اهل طریقت نامیده اند چنانچه آثار آن نفوس حال در ارض موجود است طوائف مختلفه هر یک طریقی اخذ کرده اند اسلام از آن نفوس متفرق شد و از بحر اعظم خلیجها خارج نمودند تا آنکه بالأخره بر دین الله وارد شد آنچه وارد شد اسلام با آن قوت عظیمه از اعمال و افعال منتسبین او بکمال ضعف مبدل شد چنانچه مشاهده نموده و مینمایند بعضی از نفوس که خود را دراویش مینامند جمیع احکام و اوامر الهی را تأویل نمودند اگر گفته شود صلوة از احکام محکمه الهی است میگویند صلوة بمعنی دعا است و ما در حین تولّد بدعا آمده ایم و صلوة حقیقی را عمل نموده ایم و این بیچاره از ظاهر محروم است تا چه رسد بباطن اوهامات نفوس غافله زیاده از حدّ احصا بوده و هست

- 115 In brief, through indolence and sloth they have interpreted all divine commandments which are as an impregnable fortress for the preservation and security of the world, and having secluded themselves in their convents, they have chosen no occupation save eating and sleeping. In matters of knowledge they affirm whatever is said, yet thus far no trace of the warmth of the love of God hath been witnessed from them, save for a very few who have tasted the sweetness of the Word and have to some extent become aware of the purpose of the Revelation. Some of these interpretations mentioned regarding wisdom are each correct in their proper place, as they do not conflict with the fundamental divine laws. The verses that pertain to divine commands and prohibitions, such as those concerning worship, indemnities, crimes and the like - their outward meaning was and is intended to be acted upon.
- 116 However, the divine verses that were revealed concerning the Resurrection and the Hour, both in previous Books and in the Qur'an, are mostly to be interpreted, "and none knoweth its interpretation save God." These matters are clearly and evidently set forth in the Book of Certitude. Whosoever pondereth thereon will become aware of that which hath been hidden from the eyes of all. Consider what the All-Bountiful hath revealed in the Book, these words of the Almighty: "It is not for the sun to overtake the moon, nor doth the night outstrip the day." This blessed verse has been interpreted and explained by the divines of the past and present, each finding its meaning according to their own understanding. But this station is beyond knowledge, and these are ranks of conjecture and fancy. One who is called the Sultan of Interpreters, namely Qadi Baydawi, said this verse was revealed to refute the sun-worshippers. Observe how far this is from the source of knowledge, despite his supposed erudition in the eyes of men. The reins of all knowledge are in the grasp of divine power - He bestows it upon whomsoever He willeth.
- 117 In the books of old, most of what flowed from the Supreme Pen concerning this Revelation is allegorical. For instance, it is said "The valleys shall melt like wax before the Lord," and likewise "His tent shall be raised upon the mountains" as indeed it has been, and in another place "His is a tent whose cords shall not be severed, whose stakes shall not be uprooted, and which shall not be moved from place to place." These passages are allegorical. The fair-minded person understands which station calls for interpretation and which for literal acceptance of the text.
- 115 باری از تنبلی و کسالت جمیع اوامر الهی را که بمثابهء سد محکم است از برای حفظ عالم و امنیت آن تأویل نمودند و در تکلیا ازوا جسته جز خورد و خواب شغلی اختیار ننموده‌اند و در معارف آنچه گفته شود تصدیق مینمایند و لکن اثر حرارت محبة الله تا حال از ایشان دیده نشد مگر معدود قلیلی که حلاوت یازا یافتند و فی الجمله بر مقصود از ظهور آگاه گشتند بعضی از این تأویلات که در بیان حکمت ذکر شد هر یک در مقام خود صحیح است چه با اصول احکام الهی مخالف نیست آیاتیکه در اوامر و نواهی الهی است مثل عبادات و دیات و جنایات و امثال آن مقصود عمل بظاهر آیات بوده و خواهد بود
- 116 و لکن آیات الهی که در ذکر قیامت و ساعت چه در کتب قبل چه در فرقان نازل شده اکثر مأول است و لا یعلم تأویله الا الله این مراتب در کتاب ایقان واضح و مبرهن است هر نفسی در آن تفکر نماید آگاه شود بر آنچه از نظر کل مستور بوده انظر فیما انزل الوهاب فی الکتاب قوله تعالی لا الشمس ینبغی لها ان تدرک القمر و لا اللیل سابق النهار این آیهء مبارکه را علما از قبل و بعد تفسیر و تأویل نموده‌اند و هر یک باعتقاد خود معنی آن را یافته‌اند و لکن این مقام العلم و این مراتب الظنون و الأوهام نفسیکه او را سلطان المفسرین مینامند یعنی قاضی بیضاوی گفته این آیه رداً لعبدة الشمس نازل گشته مشاهده نمائید چه مقدار بعید است از منبع علم مع تجربه علی زعم الناس زمام علوم در قبضهء قدرت الهی است عطا میفرماید بهر که اراده نماید
- 117 در کتب قبل هم آنچه در ذکر این ظهور از قلم اعلی جاری شد اکثر مأول است مثلاً میفرماید تذوب الودیان کالشمع قدام الرب و هم چنین میفرماید خیمهء او بر جبال مرتفع میشود چنانچه شده و در مقامی دیگر میفرماید خیمه‌ایست از برای او که طنابهای او بریده نشده و نمیشود میخهایش کنده نشده و نمیشود و از جائی بجائی نقل نمیشود این فقرات مأول است انسان منصف ادراک مینماید که چه مقام مقام تأویل است و چه مقام حکم بر ظاهر تنزیل

- 118 In any case, that which today can purify mankind from defilement and lead them to true tranquility is the religion of God, the Faith of God, and the Cause of God. Thus have the rains of utterance poured down from the heaven of knowledge as a bounty upon thee. Give thanks and say: "Praise be to Thee, O Beloved of the mystics! Glory be to Thee, O Desire of the worlds! Thanks be to Thee, O Thou in Whose grasp lies the kingdom of the heavens and the earth!" End.
- 119 From what hath been revealed from the Kingdom of the All-Merciful's utterance, it is clear and evident that certain divine verses concerning association, conduct, behavior, transactions, ordinances and the like - were their meaning to depart from the literal sense, God's Cause would be suspended and impeded. To this every discerning scholar beareth witness. Beseech ye God to adorn the people of the world with the ornament of fairness. They profess belief in minor matters, limited miracles, and counted verses, while turning away from their oceans. Man is bewildered. Glorified be He Who hath concealed from them and revealed to us!
- 120 As to thy question regarding pure water and the limit of what constitutes "used" water, it was submitted before the Throne. This is what God hath pronounced: A small amount of water, such as one, two or three cups, in which hands and face are washed, is considered "used." However, if it reaches the amount of a kurr, washing one or two faces does not change it, and there is and has been no objection to its use. If one of the three qualities appears therein - that is, if the color of the water changes even slightly - it is considered used. O thou who drinkest from the cup of My loving-kindness! The intention is cleanliness. Thou art aware of the pools [of Persia] - the more effort is expended on cleanliness, the more beloved it is in the sight of God. End.
- 121 Concerning what you wrote about the mention that some of the friends of God rise before sunrise and engage in the remembrance of God, exalted be His glory, while this remembrance pertains to the day, and the day during the Fast is defined from sunrise to sunset - this matter was presented before the Most Holy Presence of Him from Whose knowledge nothing escapes. This is what the Truth, exalted be His glory, has pronounced: The day is indeed defined from sunrise to sunset in the exposition, but for those souls who rise before sunrise out of love for God and engage in remembrance - this is beloved and acceptable before the Throne. No reiteration is necessary. Similarly, in the Mashriqu'l-Adhkar, the friends of God, adhering to what was revealed in the Kitab-i-Aqdas, turn to the Mashriqu'l-Adhkar at dawn and engage in the remembrance
- باری الیوم آنچه ناس را از آرایش پاک نماید و باسایش حقیقی رساند آن مذهب الله و دین الله و امر الله بوده کذلک انهمر غیث البیان من سماء العرفان فضلاً علیک اشکر و قل لک الحمد یا محبوب العارفین و لک الثناء یا مقصود العالمین و لک الشکر یا من فی قبضتک ملکوت ملک السموات والأرضین انتهى
- از آنچه از ملکوت بیان رحمن نازل معلوم و واضح است که بعضی از آیات الهیه که در معاشرت و آداب و سلوک و معاملات و حدودات و امثال آن نازل اگر حکم از ظاهر آن خارج شود امر الله معطل و معوق ماند یشهد بذلک کل عالم بصیر از حق بطلبید اهل عالم را بطراز انصاف مزین فرماید بامورات جزئی و خارق عادات محدوده و آیات معدوده اظهار ایمان مینمایند و از دیرایهای آن معرض مشاهده میشوند انسان متحیر است جل من ستر عنهم و کشف لنا
- و اینکه از ماء بکر و حدّ مستعمل آن را سؤال نمودید تلقاء عرش عرض شد هذا ما نطق به الله آب قليل مثل یک کأس یا دو مقابل یا سه مقابل آن دست و رو در آن شستن از مستعمل مذکور ولكن اگر بحدّ کر برسد از تغسیل یک وجه یا دو وجه تغییر نینماید و در استعمال آن باسی نبوده و نیست و اگر یکی از اوصاف ثلاثه در او ظاهر شود یعنی فی الجمله لون آب تغییر نماید از مستعمل محسوب است یا ایها الشارب عن کأس عنایتی مقصود لطافت است از حوضهای [عجم] مطلّعی هر قدر همت بر لطافت مصروف شود عندالله محبوب است انتهى
- و اینکه در باره ذکر مرقوم داشتید که بعضی از دوستان الهی قبل از طلوع برمیخیزند و بذکر حق جلّ جلاله مشغول میگردند و حال آنکه این ذکر مال یوم است و تحدید یوم در ایام صیام من الطلوع الی الأفول شده این فقره هم در ساحت اقدس من لا یعزب عنّ علیه من شیء عرض شد هذا ما نطق به الحق جلّ جلاله یوم فی الحقیقه در بیان من الطلوع الی الأفول است ولكن نفوسیکه قبل از طلوع حباً لله برمیخیزند و بذکر مشغول میشوند این لدی العرش محبوب است و مقبول دیگر اعاده لازم نه و همچنین در مشرق الأذکار دوستان الهی متمسکین بما نزل

of the Beloved of the worlds. For them too, if they engage in remembrance at sunrise and for an hour after sunrise, it is acceptable. The Truth has desired comfort for the servants in all conditions, and His remembrance, if it proceeds from one who remembers with complete joy and fragrance, has been and will always be beloved and acceptable. Blessed is the soul that breathes with love for its Lord, and blessed is the servant whom the fragrances of the love of God have awakened. End.

فی کتاب الأقدس در اخبار توجّه بمشرق الأذکار
مینمایند و بذکر محبوب عالمیان مشغول میشوند
ایشانم اگر در طلوع و بعد از طلوع بساعتی
بذکر مشغول شوند مقبولست حقّ در جمیع احوال
راحت عباد را خواسته و ذکرش اگر بتمام روح
و ریحان از ذاکری ظاهر شود محبوب و مقبول
بوده و خواهد بود طوبی ل نفس تنفست بحب
مولاه و طوبی لعبد ایقظته نفحات محبة الله انتهى

- 122 Regarding what you wrote mentioning Aqa Khalil-i-'Attar, upon him be the Glory of God, and the ascension of his brother, this is what God revealed for him. His words, exalted be His grandeur:

اینکه در ذکر جناب آقا خلیل عطار علیه بهاء الله
و صعود اخیه مرقوم داشتید هذا ما انزله الله له
قوله جلّ کبریاؤه

- 123 In My Name, the Most Ancient, the Most Great

بسمی الأقدم الأعظم 123

- 124 This is a Book sent down in truth for him whom the attraction of the utterance of the All-Merciful seized and who answered his Lord when He came with a mighty command, and who calls out on the Day of God to all else. Blessed is he who hath heard and listened, and he whose heart hath turned to Him with evident joy. Verily, the Sun, despite its radiance, deriveth light from His light, yet most of the people are heedless. All that was hidden behind the veils of the Unseen hath been revealed, and all that was recorded in the Books of God, the Lord of the worlds, hath appeared. Among the people are those who have found the fragrance of My garment and hastened to the ocean of My grace, and among them are those who turned away and objected to what was sent down from the kingdom of My wondrous utterance. How many a learned one hath violated God's Covenant and His testament, and how many a heedless one hath heard the call from the Supreme Horizon and turned with his heart to God, the All-Knowing, the All-Informed.

کتاب نزل بالحق لمن اخذه جذب بیان الرحمن و
اجاب مولاه اذ اتى بأمر عظیم و ینادی يوم الله
فیما سواه طوبی ل ذی سمع و لذی قلب اقبل
الیه بفرح مبین ان الشمس مع اشراقها تقبّس من
نوره ولكن القوم اکثرهم من الغافلين قد ظهر
کل ما کان مستوراً فی حجب الغیب و برز ما کان
مستوراً فی کتب الله رب العالمین من الناس من
وجد عرف قبضی و سرع الى بحر عنایتی و منهم
من اعرض و اعترض علی ما نزل من ملکوت
بیانی البدیع کم من عالم نقض میثاق الله و عهده
و کم من غافل سمع النداء من الأفق الأعلى و
اقبل بقلبه الى الله العليم الخبير

- 125 O Khalil! We have mentioned thee before and sent unto thee that which told of My manifestation, My power, My mercy, My compassion, and My grace that hath encompassed all who are in the heavens and on earth. Grieve not for what hath befallen thee. He who believed in God, the Lord of this luminous Day, hath attained unto the Supreme Companion. We make mention of him as a favor from Us unto thee and unto him, and I am verily the All-Bountiful, the Most Generous. Blessed is he for having attained unto acceptance while most of My servants whom We created for the service of My Cause, the Firm, the Impregnable, turned away from Me. Verily thy Lord forgave thy brother at the time of his ascension, purified him from sins, and admitted him to a station whose description hath exhausted the tongues of the knowing ones. We send

یا خلیل انا ذکرناک من قبل و ارسلنا الیک ما
حکی عن ظهوری و اقتداری و رحمتی و شفقتی
و فضلی الذی احاط من فی السموات و الأرضین
لا تحزن عما ورد علیک قد فاز برفیق الأعلى من
آمن بالله مالک هذا اليوم المنیر انا ذکرناه فضلاً
من عندنا علیک و علیه و انا الفضل الکریم طوبی
له بما فاز بالاقبال اذ اعرض عني اکثر عبادی
الذین خلقناهم لخدمة امری المحکم المتین ان ربک
غفر اخاک حين صعوده و طهره عن الآثام و
ادخله فی مقام عجزت من اوصافه السن العارفين
انا نکبر من هذا المقام علی احبائي فی هناک
الذین شربوا رحيق بیانی و فازوا بما جرى من

from this station Our greetings unto My loved ones there who have drunk the choice wine of My utterance and have attained unto that which hath flowed from My Most Exalted Pen. Verily thy Lord is the Forgiving, the Merciful. The Glory from God, the Lord of Names, be upon thee and upon those whose names were sent down in My Preserved Tablet. End.

قلبی الاعلیٰ ان ربک هو الغفور الرحیم البهاء من
لدى الله مالک الأسماء علیک و علی الذین نزلت
اسمائهم فی لوحی الحفیظ انتہی

- 126 Praise be to God! The Sun of generosity has risen, the Ocean of favor is manifest, and the Euphrates of utterance flows unceasingly. This evanescent one beseeches the True One and hopes that He will not deprive any soul on earth of the fragrant breezes of this most holy and transcendent Day, and will aid all to achieve that which He loves and is pleased with. Verily, He is the Powerful, the Mighty.

126 الحمد لله آفتاب کرم مشرق و بحر عنایت ظاهر
و فرات بیان من غیر تعطیل جاری و ساری این
فانی از حق سائل و آمل است که جمیع من علی
الأرض را از نفحات این یوم اقدس محروم
نفرماید و به ما یحب و یرضی موفق نماید آنه هو
المقتدر القدیر

- 127 Convey greetings on behalf of this evanescent one to all the friends and say: These days are unlike other days, and this time unlike times past and future. Strive that ye may receive your portion of the lights of the divine dawn. Verily, He is the One with power over whatsoever He willeth. There is no God but He, the Mighty, the Great.

127 خدمت جمیع دوستان از جانب این فانی تکبیر
برسانید و بگوئید این ایام غیر ایام است و این
زمان غیر ازمنه قبل و بعد جهد نمائید تا از انوار
جفر الهی قسمت برید آنه هو المقتدر علی ما یشاء
لا اله الا هو العزیز العظیم

- 128 Blessings be upon you and upon those with you, and upon those who have turned with illumined hearts unto God, our Lord and your Lord, our Goal and your Goal, and the Goal of all who are in the heavens and on earth.

128 البهاء علی حضرتکم و علی من معکم و علی الذین
اقلوا بقلوب نوراء الی الله ربنا و ربکم و مقصودنا
و مقصودکم و مقصود من فی السموات و الارضین

- 129 After the completion of the letter and attendance in the Most Holy Court, the Tongue of the Beloved uttered these blessed supreme words: "O Varqa! Upon thee be My glory, My mercy and My favor!" Some mention was made of wisdom and its meanings, but the wisdom of today consists in such conduct, deeds and words as will guide people to the highest horizon without raising any clamor or causing any mischief or corruption. Verily, the people are in a strange sleep and manifest doubt, worshipping suppositions while understanding not, and hastening toward vain imaginings while perceiving not. The heedless must be awakened with kindness and compassion and guided to the ocean of grace. Some ignorant ones who soar on the wings of passion and desire and are aflame with the fire of hatred lie in wait to find some pretext to object against the Truth, exalted be His glory, and His loved ones. End.

129 و بعد از اتمام مکتوب و حضور در ساحت
اقدس لسان محبوب باین کلمه مبارکه علیا
ناطق یا ورقاء علیک بهائی و رحمتی و عنایتی ذکر
حکمت و معانی آن فی الجمله اظهار شد و لکن
حکمت امروز آداب و اعمال و اقوالی است
که ناس را بافق اعلیٰ هدایت نماید من دون
آنکه ضوضائی مرتفع شود و یا فتنه و فساد
ظاهر گردد ان الناس فی نوم عجیب و ریب
مبین یبعدون الظنون و لا یفقهون و یسرعون
الی الأوهام و لا یسرعون باید بدارا و رأفت
غافلین را آگاه نمود و بدریای عنایت هدایت
کرد بعضی از جهال که بأجنحه نفس و هوئی
طائرند و بنار بغضا مشتعل بر مرصده مترصدند
که دست آویزی بیابند و بر حق جلّ جلاله و
اولیای او اعتراض نمایند انتہی

- 130 God willing, may all divine friends be adorned with the ornament of wisdom, and may there appear from each one that which betokens and indicates the exaltation of the Cause. May God grant fairness and the eye of grace to the divines of the age, that they may behold the lights of the Sun of Truth shining

130 انشاء الله جمیع دوستان الهی بطراز حکمت مزین
شوند و از هریک ظاهر شود آنچه مشعر و مدلّ
بر ارتفاع امر است حق علمای عصر را انصاف
عطا فرماید و بصر عنایت نماید شاید انوار آفتاب
حقیقت را که در قطب زوال منیر و روشن

resplendent at its meridian and not remain deprived thereof. These souls have ever been and continue to be the cause of waywardness and error, save whom God willeth. The servant beseecheth his Lord to make them know and learn what they have ignored and draw them nigh unto Him through His grace. Verily, He is the Forgiving, the Merciful.

است مشاهده نمایند و از او محروم نمانند لازال
این نفوس سبب ضلالت و گمراهی بوده و هستند
آلا من شاء الله يسئل الخادم ربّه بأن يعرفهم و
يعلمهم ما غفلوا عنه ويقربهم اليه فضلاً من عنده
أنه هو الغفور الرحيم

- 131 Another matter concerns what you had written regarding the exalted departed, His Holiness the Father – he who attained unto the Divine Presence at the time of his ascension. During those days when the honored Abu'l-Hasan, upon him be Baha'u'llah, was present in the Most Holy Land, on one of the days when this servant and he were both in attendance before the Most Sacred Court in the Divine Presence, suddenly the Tongue of the Desire of the worlds spoke forth, and a Most Mighty and Sacred Tablet was revealed in mention of him, which was given to the aforementioned gentleman that he might convey it to that beloved one, so that they might be assured concerning His Holiness the Exalted One, upon him be all glory from Me.

131 عرض دیگر اینکه در بارهٔ مرفوع مرحوم
حضرت والد الذی فاز باللقاء حين الارتقاء
مرقوم [داشتید] در ایامیکه جناب ابوالحسن
علیه ۹۶۶ [بهاء الله] در ارض اقدس حضور
داشتند یومی از ایام این عبد و ایشان هر دو
در ساحت اقدس تلقاء وجه حاضر بخت لسان
مقصود عالمیان متکلم و یک لوح امنع اقدس
در ذکر ایشان نازل بجناب مذکور داده شد که
برسانند آن محبوب در بارهٔ حضرت مرفوع
علیه من کل بهاء ابهاه مطمئن باشند

- 132 In numerous instances mention of him hath been revealed in such wise as to cause the hearts of the mystic knowers to soar with joy. On several occasions his services and his steadfastness in the Cause of God were heard from the tongue of the Beloved of the worlds. He hath been mentioned with that which decay cannot touch, and He remembereth him with that toward which hearts and souls turn in adoration.

132 در مواقع متعدده ذکر ایشان نازل شده علی شأن
تطیر به افئدة العارفين مخصوص در چند مقام
خدمات ایشان و استقامت ایشان در امر الله
از لسان محبوب عالمیان شنیده شد قد ذکره بما
لا يأخذه الفناء و يذكره بما يتوجه اليه الأفئدة و
القلوب

- 133 At the conclusion of this epistle, this evanescent one maketh this brief submission: through the bounty of the Beloved may you attain unto success, and this is glad-tidings from Me unto you.

133 این فانی در آخر کاتب اینقدر عرض مینماید
بعنایت محبوب فائزید و هذه بشارة مني اليكم

BLO_PT#154, BLO_PT#155, WIND#115, VUJUDE.139-141x, VUJUDE.212-213x

INBA23:062, INBA41:132x, INBA41:329x,
BLIB_Or15698.279, BLIB_Or15720.274x,
BLIB_Or15733.001, BLIB_Or15740.213x,
Majlis934.255-266, AVK4.028.05x,
AVK4.073-074x, AVK2.143.09x,
AVK3.300.03x, AVK3.450.13x, AVK3.426.12x,
AVK3.472.01x, IQT.279-286x, AYI1.336x,
GHA.341ax, UAB.029bx, UAB.042ax,
MAS1.018.1x, MAS4.354bx, TSAY.472x,
TSAY.472-473x, ASAT2.119x, ASAT3.120x,
ASAT3.242x, ASAT4.286x, PYB#115
p.03x, VUJUD.095-096x, VUJUD.105x

BH02078

To: Muhammad Mustafa Baghdadi

Date: 1299-02-14 [1882-Jan-5]

1 Praise be to God alone, and blessings upon Him after Whom there shall be no Prophet. Praise be to God! The Light of Batha attracted many souls to the Name of God, glorified be His majesty, and enabled them to make pilgrimage to the House. The lovers from all regions, intoxicated by the blessed words "And a proclamation from God and His Messenger to all people on the day of the Greater Pilgrimage", turned with their whole being toward the direction of the Beloved. They attained the circumambulation of the House, visitation of the Stone, the running between Safa and Marwa, and the rites which whisper in the pure ear "Forget not the people of God." Praise be to Him, again praise be to Him, to the number of leaves and grains of sand, and to a number which cannot be counted by those who count.

2 My spirit be a sacrifice for your honor. This evanescent servant attained the honor of seeing your noble handwriting, and whatever was written therein was presented before the Countenance. They said: "Today the manifest religion has been weakened by the assault of the ungodly and the heedlessness of its people. It is incumbent upon steadfast, firm, well-grounded and content souls who are detached from all save God and are gazing toward and turned to the Most Exalted Horizon to supplicate God, glorified be His majesty, at all times for the protection of the manifest religion and to beseech the elevation of its station. Verily He originates and causes return, and He is the Mighty, the Praiseworthy."

3 Regarding what was written about Darvish Muhammad, permission has been granted. God willing, they may enter and after staying a few days return. And regarding what you wrote about the Prisoner (upon him be 9 66 [Baha'u'llah]), God willing may they be confirmed. Regarding what was written that they recite the Qur'an, I beseech God, glorified be His majesty, that all on earth may attain this most great bounty. Regarding what you wrote about Sa'id (upon him be 9 66 [Baha'u'llah]) and the request for a name for the newborn - may God bless - he has been named by the Beloved as Amanu'llah. Further, the two packets sent have arrived. God willing, it is hoped that an answer will be written later.

1 الحمد لله وحده و الصلوة على من لا نبي بعده
الحمد لله نور بطحا خلق كثيرى را باسم حق جلّ
جلاله جذب نمود و بزيارت بيت موفق فرمود
عشاق از اطراف آفاق از سكر كلمه مباركّه و
اذان من الله يوم الحج الأكبر بجان بشطر جانان
توجه نمودند بطواف بيت و زيارت حجر و سعى و
اعماليكه در گوش پاكي لا تنس اهل الله ميگويد
فائز گشتند حمداً له ثم حمداً له بعدد الأوراق و
الرمول و على عدد لا يحصيه المحصون

2 روحى لحضرتكم الفداء ابن عبد فاني بزيارت خطّ
شريف فائز و آنچه در او مسطور تلقاء وجه
عرض شد فرمودند امروز دين مابين از صدمه
مشرکين و غفلت اهلش ضعيف شده بر نفوس
مستقيمه ثابتّه راسخه راضيه که از غير الله
فارغند و بافق اعلى ناظر و متوجه لازم است که
در ليالى و ايام از حق جلّ جلاله حفظ دين
مبين را طلب نمايند و ارتفاع مقامش را مسئلت
کنند انه يبدء و يعيد و هو العزيز الحميد انتهى

3 اينکه در باره جناب درويش محمد مرقوم
داشتند اذن عنايت شد انشاء الله وارد شوند و
بعد از توقف ايام معدوده رجوع نمايند و اينکه
از جناب مسجون عليه ٩ ٦٦ [بهاء الله] مرقوم
داشتيد انشاء الله موفق باشند اينکه فرموده بودند
که تلاوت قرآن مينمايند از حق جلّ جلاله
ميطلب جميع من على الأرض باين فيض اعظم
فائز شوند اينکه در باره جناب سعيد عليه ٩
٦٦ [بهاء الله] و طلب اسم از براى مولود جديد
بارکه الله مرقوم فرموديد قد سئى لدى المحبوب
بأمان الله عرض ديگر دو پاكّت مرسله رسيد
انشاء الله اميد هست که از بعد جواب نوشته
شود

4 O beloved of my heart! Work is abundant and time is short. The Command is in the hand of God, the Mighty, the Beautiful. Convey greetings and salutations to the beloved friend Nasir (upon him be 9 [Baha] the Most Merciful). God willing may he be confirmed and assisted. Today which is Thursday morning that honored one Aqa Muhammad-Ibrahim (upon him be 9 66 [Baha'u'llah]) was present before the Countenance especially mentioning Nasir. Happy is he!

5 O apple of my heart's eye! Convey greetings and salutations to Husayn Effendi (upon him be 9 66 [Baha'u'llah]) and those with him. This servant intended to go to Arab Iraq, that is, to submit a petition in eloquent language to that Beloved. At one point it was observed that he had emerged from Persian Iraq. The Command belongs to God, the Ancient. This too was due to lack of time and extreme haste. If the petition submitted to that honored one, the name of whose bounty is upon him from all the Most Glorious Splendor, is observed, it will become clear to what degree work is pressing and how little time there is. Again the Command belongs to God, the One, the Unconstrained.

6 The servant. 16 Safar 1299.

4 يا محبوب فؤادی شغل بسیار و وقت قلیل الأمر
بید الله العزيز الجمیل خدمت حبيب جان جناب
ناصر عليه ٩ [بهاء] الرحمن تكبير و سلام میرسانم
انشاء الله موفق باشند و مؤید الیوم که یوم پنجشنبه
است صبح آن جناب آقا محمد ابراهیم عليه ٩
٦٦ [بهاء الله] لدى الوجه حاضر مخصوص ذکر
جناب ناصر را فرمودند هنیئاً له

5 قرهء عین فؤادی جناب حسین افندی عليه ٩
٦٦ [بهاء الله] و من عنده خدمت کلّ سلام و
تكبير میرسانم اینعبد اراده داشت به عراق عرب
برود یعنی بلغت فصیحی خدمت آنحبيب عریضه
عرض نماید یک وقت ملاحظه شد از عراق
عجم سر برآورده الأمر لله مالک القدم اینهم از
عدم فرصت و شدت تعجیل بوده اگر عریضه ئی
که خدمت جناب محبوبی اسم جود علیه منکّل
بهاء اباه عرض شده ملاحظه فرمایند معلوم
میشود که شغل بچه درجه و فرصت و وقت
بچه مقدار ایضاً الأمر لله الواحد المختار

6 خادم فی ١٦ صفر سنة ١٢٩٩

BLIB_Or15727b.302

BH01748

To: Aqa Muhammad Ali, in Istanbul

Date: 1299-02-22 [1882-Jan-13]

1 He is God, exalted and mighty is He

2 Praise be to God Who hath raised His House to such a station that the Concourse on High and the denizens of the Kingdom of Names have circumambulated it, and hath made it the point of adoration for the world and the sanctuary round which the peoples circle. Glorified is He Who hath, through the Word of His command, so attracted His servants that they hastened from every region, district and land, and neither the yellow wind nor crimson death prevented them from reaching the Most Great House of God. These are servants who have remained faithful to God's Covenant and His Testament, and have acted in accordance with what was enjoined upon them in

1 هو الله تعالى شأنه العظمة

2 الحمد لله الذي رفع بيته الى مقام زاره الملائ الأعلی
و اهل ملکوت الأسماء و جعله مقبل العالم و
مطاف الأمم سبحان من انجذب بكلمة امره
العباد على شأن سرعوا من الأسطار و الأقطار و
البلاد و ما منعهم الريح الأصفر و الموت الأحمر
عن بيت الله الأكبر اولئك عباد وفوا بميثاق الله
و عهده و عملوا بما امروا به فی کتابه و اصلي و
اسلم على سلطان الوجود و مالک الشهود الذي
به انار افق العالم و ظهرت العلوم و الحكم و على

His Book. And I pray and send greetings upon the Sovereign of existence and Lord of all that is seen, through Whom the horizon of the world was illumined and knowledge and wisdom were made manifest, and upon His family and companions who moved not except by His command and His will, and spoke not until after His leave.

- 3 And furthermore, for some time this evanescent servant hath desired to make mention of you and send an expression of sincere regard, even if by pen, since no other messenger is now available. Therefore he hath troubled you with these few words. God willing, may you be ever speaking in remembrance of God and standing firm in your love for the Prophets, the chosen ones, and the pure ones. This evanescent servant beseecheth God, exalted be His glory, to assist you and make you a recipient of His outpourings and blessings. Verily He is the One with power over whatsoever He willeth.

- 4 His honor Aqa Muhammad-'Ali always maketh mention of you. A few days ago what you had sent for the blessed garment arrived. Surely his honor himself will write the details to you. They have also written a letter to this evanescent one from the Green Land. God willing, a response will be sent next time for you to deliver. The purpose of what hath been and is mentioned is that through the key of utterance the doors of hearts may be unlocked and the life-giving breeze may waft from the direction of God's loving-kindness, exalted be His glory, that hearts and spirits may be refreshed by that sweet spiritual breath. God, exalted be His glory, hath made the pen a translator in such wise that it may express and convey the love that dwelleth in the hearts and souls of the friends. In truth it is a great sign, if properly considered. The connection of the world dependeth upon it. It is the harbinger, the herald, the interpreter, and the one who maketh known. If they deny it not, it may be said that he who possesseth hearing perceiveth its lamentation and cry. It is the cup-bearer of the wine of love and the manifestation of affection and fellowship. The divine Books have appeared through it and their mysteries are inscribed by it. Exalted is He Who hath favored it with that which the writer and His creation are powerless to describe, and taught it and made known to it what He desired. Verily He is the One Who is sought in the beginning and in the end. There is none other God but Him, the Lord of all creation.

- 5 Praise be to God that mention of you hath been and is before the Friend, and this sufficeth you. And the Lord of humanity, the Lord of the throne and earth, and the Lord of the hereafter and this world requesteth that you convey greetings and praise

آله و اصحابه الذين ما تحركوا الا بأمره و ارادته
و ما تكلموا الا بعد اذنه

3 و بعد مدت‌هاست این خادم فانی اراده نموده که آنجناب را ذکر نماید و عرض خلوصی بفرستد ولو بقلم باشد چه که قاصدی جز او حال موجود نه لذا باین چند کلمه مزاحم شد انشاء الله در جمیع احوال بذکر الله ناطق باشید و بر محبت انبیا و اولیا و اصفیا مستقیم این خادم فانی از حق جلّ جلاله مسئلت مینماید که آنجناب را مؤید فرماید و مہبط فیوضات و برکات خود نماید انہ لہو المقتدر علی ما یشاء

4 جناب آقا محمد علی ہمیشہ ذکر آنجناب را مینماید چند یوم قبل آنچه بجهة تن پوش مبارک ارسال داشتید رسید البتہ خود جناب مذکور تفصیل را بآنجناب مینویسند از ارض خضرا ہم مکتوبی باینفانی نوشته اند انشاء الله کرّہ بعد جواب آن ارسال میشود کہ آنجناب [برسانند] و مقصود از آنچه ذکر شدہ و میشود آنست کہ بمفتاح بیان ابواب قلوب مفتوح شود و نسیم حیوان از شطر عنایت حقّ جلّ جلالہ مرور نماید تا افندہ و ارواح از آن نسیم خوش روحانی تازه شود حقّ جلّ جلالہ قلم را در مقامی مترجم قرار فرمودہ تا محبتیکہ از دوستان در دل و جان است اظهار نماید و برساند فی الحقیقہ آیتی است بزرگ اگر درست ملاحظہ شود ربط عالم باوہست اوست هاتیف و اوست منادی و اوست مبین و اوست معرف اگر تکذیب ننمایند میتوان گفت صاحب سمع ضعیف و صریح او را استماع مینماید اوست ساقی کأس محبت و اوست مظهر الفت و مودت کتب الہی از او ظاہر شدہ و اسرارش باو مسطور تعالیٰ من فضلہ بما عجز عن ذکرہ الرّاقم و خلقہ و علمہ ما اراد انہ ہو المراد فی المبداء و المعاد لا الہ الا هو مولی العباد

5 الحمد لله ذکرتان نزد دوست بوده و هست و هذا یکفیکم ومولی الوری و ربّ العرش و الثری و مالک الآخرة و الأولى استدعا آنکه خدمت دوستان علیهم ۶۶۹ [بہاء الله] از قبل اینفانی

from this evanescent one to the friends - may the Glory of God rest upon them. God willing, may they at all times drink from the fountain of remembrance and receive their portion from the ocean of utterance. This is that which profiteth and forsaketh not its companion. That which cometh after is different, and tomorrow is another day. The Friend saith:

- 6 Dead are they in this gathering on the path of the Friend, O Messiah of the age, breathe forth then a warming breath!
- 7 Peace, praise and glory be upon you and upon those whom this world hath not prevented from the remembrance of God, the Lord of the worlds.

سلام و تکبیر برسانید انشاءالله در هر حین از کوثر ذکر بیاشامند و از بحر بیان قسمت برند اینست آنچه بکارآید و رفیق خود را تنها نگذارد آن بعد آن دیگر است و فردا روز دیگر حضرت دوست میفرماید

6 مردگانند در این انجمن اندر ره دوست ای مسیحای زمان هین نفسی گرم برآر

7 السلام و الثناء و البهاء علیک و علی الدین ما منعتهم الدنیا عن ذکر الله رب العالمین

BLIB_Or15704.381

BH06509

To: Ali Akbar Yazdi

Date: 1299-02-22 [1882-Jan-13]

- 1 He is God, exalted be His glory, the Most Great.
- 2 Praise be to the Sovereign All-Powerful Who is worthy and deserving, for in all His laws and commandments the purpose hath been the elevation of souls and their attainment unto their ultimate goal. Through His Most Exalted Word He hath adorned all things from sheer nothingness with the ornament of existence, and through another word He hath so attracted the hearts and minds of those who are ready that through the flame of their ardent longing the very essence of the lovers hath been set ablaze. Exalted, exalted is He Who hath manifested what He desired! Then He made it appear so that the station of nearness might become manifest and elevated, and His grace might be known and evident to all the peoples of the world. He bestowed thirst that the blessing of water might be made apparent. He granted illness that He might draw His loved ones unto Himself and they might know the value of health. He caused need that existence might be weighed in the balance of wisdom. In all conditions the friends of God are engaged in praise and thanksgiving and glorification, despite those who have turned away and objected without any proof or Book....

1 هو الله تعالى شأنه العظمة والكبرياء

2 حمد سلطان مقتدری را لایق و سزا که در جمیع احکام و اوامرش مقصود ارتقای نفوس و بلوغهم الی المقصود بوده از کلمه علیا اشیاء را از عدم بحت بات بطراز وجود مزین فرموده و بکلمه آخری قلوب و افئده مستعده را بشائی جذب نمود که از جذوه نار اشتیاقشان کینونت عشاق مشتعل تعالی من اظهر ما اراد بعد ظاهر فرمود تا مقام قرب ظاهر و مرتفع شود و فضلش بر عالمیان معلوم و واضح گردد عطش بخشید تا نعمت ماء جلوه نماید مرض عنایت فرمود تا دوست را بخود کشاند و قدر صحت را بداند محتاج نمود تا بمیزان حکمت وجود را بسنجد در جمیع احوال دوستان حق بحمد و شکر و ثنا ناطقند رغماً للذین اعرضوا و اعترضوا علیه من دون بینة و لا کتاب...

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*Lawh-i-Maqsud**To: Mirza Maqsud**Date: 1299-02-29 [1882-Jan-20]*

1 He is God, exalted is He, the Lord of Majesty and Power

2 A praise which is exalted above every mention or description becometh the Adored One, the Possessor of all things visible and invisible, Who hath enabled the Primal Point to reveal countless Books and Epistles and Who, through the potency of His sublime Word, hath called into being the entire creation, whether of the former or more recent generations. Moreover He hath in every age and cycle, in conformity with His transcendent wisdom, sent forth a divine Messenger to revive the dispirited and despondent souls with the living waters of His utterance, One Who is indeed the Expounder, the true Interpreter, inasmuch as man is unable to comprehend that which hath streamed forth from the Pen of Glory and is recorded in His heavenly Books. Men at all times and under all conditions stand in need of one to exhort them, guide them and to instruct and teach them. Therefore He hath sent forth His Messengers, His Prophets and chosen ones that they might acquaint the people with the divine purpose underlying the revelation of Books and the raising up of Messengers, and that every-one may become aware of the trust of God which is latent in the reality of every soul.

3 Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he would readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words 'The Kingdom shall be God's' may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelop all mankind. The One true God, exalted be His glory, hath wished nothing for Himself. The allegiance of mankind profiteth Him not, neither doth its perversity harm Him. The Bird of the Realm of Utterance voiceth

1 هو الله تعالى شأنه العظمة والافتدادر

2 حمد مقدّس از ذکر و بیان حضرت معبود و مالک غیب و شهودی را لایق و سزااست که از نقطهء اولی کتب لاتحصی پدید آورد و از کلمهء علیا خلق اولین و آخرین ظاهر فرمود و در هر قرنی از قرون و هر عصری از اعصار بمقتضیات حکمت بالغه سفیری فرستاد تا خلق افسرده را بماء بیان زنده نماید او است مبین و او است مترجم چه که ناس از ادراک آنچه در کتب الهی از قلم اعلی جاری شده و نازل گشته قاصر و عاجزند در هر حال مذکر و هادی و معرفّ و معلّم لازم لذا سفرا و انبیا و اصفیا فرستاد تا ناس را از مقصود از تنزیل کتب و ارسال رسل آگاه نمایند و کلّ عارف شوند بودیعهء ربّانیه که در ایشان بنفس ایشان گذاشته شده

3 انسان طلسم اعظم است ولکن عدم تربیت او را از آنچه با او است محروم نموده بیک کلمه خلق فرمود و بکلمهء آخری بمقام تعلیم هدایت نمود و بکلمهء دیگر مراتب و مقاماتش را حفظ فرمود حضرت موجود میفرماید انسان را بمثابهء معدن که دارای احجار کریمه است مشاهده نما بتربیت جواهر آن بعرصهء شهود آید و عالم انسانی از آن منتفع گردد انتهی اگر نفسی در کتب منزلهء از سماء احدیه بدیده بصیرت مشاهده نماید و تفکر کند ادراک مینماید که مقصود آن است جمیع نفوس نفس واحده مشاهده شوند تا در جمیع قلوب نقش خاتم الملک لله منطبع شود و شمس عنایت و اشراقات انجم فضل و رحمت جمیع را احاطه نماید حقّ جلّ جلاله از برای خود چیزی اخذ نموده نه از طاعت عالم باونفعی راجع و نه از ترک آن نقصی وارد در هر آن طیر ملکوت بیان باین کلمه ناطق جمیع را از برای تو خواستم

continually this call: 'All things have I willed for thee, and thee, too, for thine own sake'. If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: 'Thou shall see in it no hollows or rising hills.'

- 4 Blessing and peace be upon Him through Whose advent Batha is wreathed in smiles, and the sweet savours of Whose raiment have shed fragrance upon all mankind - He Who came to protect men from that which would harm them in the world below. Exalted, immensely exalted is His station above the glorification of all beings and sanctified from the praise of the entire creation. Through His advent the tabernacle of stability and order was raised throughout the world and the ensign of knowledge hoisted among the nations. May blessings rest also upon His kindred and His companions through whom the standard of the unity of God and His singleness was uplifted and the banners of celestial triumph were unfurled. Through them the religion of God was firmly established among His creatures and His Name magnified amidst His servants. I entreat Him - exalted is He - to shield His Faith from the mischief of His enemies who tore away the veils, rent them asunder and finally caused the banner of Islam to be reversed amongst all peoples.

- 5 Thy letter from which the fragrance of reunion was inhaled hath been received. Praised be God that following the firm decree of separation, the breeze of nearness and communion hath been stirred and the soil of the hearts is refreshed with the waters of joy and gladness. We offer thanksgiving unto God in all circumstances and cherish the hope that He - exalted be His glory - may through His gracious providence guide all who dwell on earth towards that which is acceptable and pleasing unto Him.
- 6 Behold the disturbances which, for many a long year, have afflicted the earth, and the perturbation that hath seized its peoples. It hath either been ravaged by war, or tormented by sudden and unforeseen calamities. Though the world is encompassed with misery and distress, yet no man hath paused to reflect what the cause or source of that may be. Whenever the True Counsellor uttered a word in admonishment, lo, they all denounced Him as a mover of mischief and rejected His claim. How bewildering, how confusing is such behaviour! No two men can be found who may be said to be outwardly

و تو را از برای خود اگر علمای عصر بگذارند و من فی الأرض رائحه محبت و اتحاد را بیابد در آن حین نفوس عارفه بر حریت حقیقی آگاه شوند راحت اندر راحت مشاهده نمایند آسایش اندر آسایش اگر ارض بانوار آفتاب این مقام منور شود اذاً یصدق ان یقال لا تری فیها عوجاً و لا امتاً

4 و الصلوة و السلام علی من ابتم بظهوره نجر البطحاء و تعطر بنفحات قیصه کل الوری الذی اتی لحفظ العباد عن کل ما یضرهم فی ناسوت الانشاء تعالی تعالی مقامه عن وصف الممکات و ذکر الکائنات به ارتفع خباء النظم فی العالم و علم العرفان بین الأمم و علی آله و اصحابه الذین بهم نصبت رایات التوحید و اعلام النصر و التفرید و بهم ارتفع دین الله بین خلقه و ذکره بین عبادہ اسأله تعالی بأن یحفظه عن شر أعدائه الذین خرقوا الأعجاب و هتکوا الأستار الی ان نکست رایة الاسلام بین الأنام و

5 بعد عرض میشود نامه آن جناب رسید و نفعه وصال از او متضوع الحمد لله بعد از حکم محکم فراق نسیم قرب و لقا مرور نمود و ارض قلب را بماء سرور و فرح تازه فرمود لله الحمد فی کل الأحوال انشاء الله حق جلّ جلاله عنایت فرماید و جمیع من علی الأرض را به ما یحب و یرضی هدایت نماید

6 مشاهده فرمائید سالها است نه ارض ساکن است و نه اهل آن گاهی بحرب مشغول و هنگامی بپلاهای ناگهانی معذب باساء و ضراء ارض را احاطه نموده معذک احدی آگاه نه که سبب آن چیست و علت آن چه اگر ناصح حقیقی کلمه فی فرمود آن را بر فساد حمل نموده اند و از او نپذیرفته اند انسان متحیر که چه گوید و چه عرض نماید دو نفس دیده نمیشود که فی الحقیقه در ظاهر و باطن متحد باشند آثار

and inwardly united. The evidences of discord and malice are apparent everywhere, though all were made for harmony and union. The Great Being saith: O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny. If the rulers and kings of the earth, the symbols of the power of God, exalted be His glory, arise and resolve to dedicate themselves to whatever will promote the highest interests of the whole of humanity, the reign of justice will assuredly be established amongst the children of men, and the effulgence of its light will envelop the whole earth. The Great Being saith: The structure of world stability and order hath been reared upon, and will continue to be sustained by, the twin pillars of reward and punishment. And in another connection He hath uttered the following in the eloquent tongue: Justice hath a mighty force at its command. It is none other than reward and punishment for the deeds of men. By the power of this force the tabernacle of order is established throughout the world, causing the wicked to restrain their natures for fear of punishment.

- 7 In another passage He hath written: Take heed, O concourse of the rulers of the world! There is no force on earth that can equal in its conquering power the force of justice and wisdom. I, verily, affirm that there is not, and hath never been, a host more mighty than that of justice and wisdom. Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. He verily is the ornament that adorneth the brow of peace and the countenance of security. There can be no doubt whatever that if the day-star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed.

- 8 The Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take

نفاق در آفاق موجود و مشهود مع آنکه کلّ از برای اتحاد و اتفاق خلق شده‌اند حضرت موجود میفرماید ای دوستان سرپرده یگانگی بلند شد بچشم بیگانگان یک دیگر را مبینید همه بار یک دارید و برگ یک شاخسار انتهی انشاء الله نور انصاف بتابد و عالم را از اعتساف مقدّس فرماید اگر ملوک و سلاطین که مظاهر اقتدار حق جل جلاله‌اند همت نمایند و به ما ینتفع به من علی الأرض قیام فرمایند عالم را انوار آفتاب عدل اخذ نماید و منور سازد حضرت موجود میفرماید خیمه نظم عالم بدو ستون قائم و برپا مجازات و مکافات

7 و در مقام دیگر بلغت فصیحی میفرماید للعدل جند و هی مجازاة الأعمال و مکافاتهما بهما ارتفع خبأ النظم فی العالم و اخذ کلّ طاع زمام نفسه من خشية الجزاء انتهی و در مقام دیگر میفرماید یا معشر الأمراء لیس فی العالم جند اقوی من العدل و العقل براسی میگویم جندی در ارض اقوی از عدل و عقل نبوده و نیست طوبی للملک بمشی و تمشی امام وجهه رایة العقل و عن ورائه کتبیة العدل انه غرة جبین السلام بین الأنام و شامة وجنة الأمان فی الامکان انتهی اگر فی الحقیقه آفتاب عدل از سحاب ظلم فارغ شود ارض غیر ارض مشاهده گردد و

8 در مقامی حضرت موجود در سبب و علت اولیّه سکون و راحت امم و عمار عالم میفرماید لابد بر این است مجمع بزرگی در ارض برپا شود و ملوک و سلاطین در آن مجمع مفاوضه در صلح اکبر نمایند و آن این است که دول عظیمه برای آسایش عالم بصلح محکم متشبث شوند و اگر ملکی بر ملکی برخیزد جمیع متفقاً بر منع قیام نمایند در این صورت عالم محتاج بههمات حربیه و صفوف عسکریه نبوده و نیست الا علی قدر یحفظون به ممالکهم و بلدانهم اینست سبب آسایش دولت

up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny.

و رعیت و مملکت انشاءالله ملوک و سلاطین که مرایای اسم عزیز الهیند باین مقام فائز شوند و عالم را از سطوت ظلم محفوظ دارند انتهى

- 9 Likewise He saith: Among the things which are conducive to unity and concord and will cause the whole earth to be regarded as one country is that the divers languages be reduced to one language and in like manner the scripts used in the world be confined to a single script. It is incumbent upon all nations to appoint some men of understanding and erudition to convene a gathering and through joint consultation choose one language from among the varied existing languages, or create a new one, to be taught to the children in all the schools of the world.

9 و هم چنین میفرماید از جمله اموری که سبب اتحاد و اتفاق میگردد و جمیع عالم یک وطن مشاهده میشود آن است که السن مختلفه بیک لسان منتهی گردد و هم چنین خطوط عالم بیک خط باید جمیع ملل نفسی معین نمایند از اهل ادراک و کمال تا مجتمع شوند و بمشاورت یکدیگر یک لسان اختیار کنند چه از السن مختلفه موجوده و چه لسان جدید تازه اختراع نمایند و در جمیع مدارس عالم اطفال را بآن تعلیم دهند انتهى

- 10 The day is approaching when all the peoples of the world will have adopted one universal language and one common script. When this is achieved, to whatsoever city a man may journey, it shall be as if he was entering his own home. These things are obligatory and absolutely essential. It is incumbent upon every man of insight and understanding to strive to translate that which hath been written into reality and action.

10 عنقریب جمیع اهل عالم بیک لسان و یک خط مزین در این صورت هر نفسی بهر بلدی توجه نماید مثل آن است که در بیت خود وارد شده این امور لازم و واجب هر ذی بصر و سمعی باید جهد نماید تا اسباب آنچه ذکر شد از عالم الفاظ و اقوال بعرصه شهود و ظهور آید

- 11 In these days the tabernacle of justice hath fallen into the clutches of tyranny and oppression. Beseech ye the One true God - exalted be His glory - not to deprive mankind of the ocean of true understanding, for were men but to take heed they would readily appreciate that whatever hath streamed from and is set down by the Pen of Glory is even as the sun for the whole world and that therein lie the welfare, security and true interests of all men; otherwise the earth will be tormented by a fresh calamity every day and unprecedented commotions will break out. God grant that the people of the world may be graciously aided to preserve the light of His loving counsels within the globe of wisdom. We cherish the hope that everyone may be adorned with the vesture of true wisdom, the basis of the government of the world.

11 الیوم هیکل عدل تحت مخالب ظلم و اعتساف مشاهده میشود از حقّ جلّ جلاله بخواهید تا نفوس را از دریای آگاهی بی نصیب نفرماید چه اگر فی الجمله آگاه شوند ادراک مینمایند که آنچه از قلم حکمت جاری و ثبت شده بمنزله آفتاب است از برای جهان راحت و امنیت و مصلحت کلّ در آن است والا هر یوم بلای جدیدی ارض را اخذ نماید و فتنه تازهئی برپا شود انشاءالله نفوس عالم موفق شوند و سرج بیانات مشفقانه را بمصاییح حکمت حفظ نمایند امید هست که کلّ بطراز حکمت حقیقی که اسّ اساس سیاست عالم است مزین گردند

- 12 The Great Being saith: The heaven of statesmanship is made luminous and resplendent by the brightness of the light of these blessed words which hath dawned from the dayspring of the Will of God: It behoveth every ruler to weigh his own being

12 حضرت موجود میفرماید آسمان سیاست بنیر این کلمه مبارکه که از مشرق اراده اشراق نموده منیر و روشن است ینبغی لکلّ آمران زن نفسه فی کلّ یوم بمیزان القسط و العدل ثمّ یحکم بین

every day in the balance of equity and justice and then to judge between men and counsel them to do that which would direct their steps unto the path of wisdom and understanding. This is the cornerstone of statesmanship and the essence thereof. From these words every enlightened man of wisdom will readily perceive that which will foster such aims as the welfare, security and protection of mankind and the safety of human lives. Were men of insight to quaff their fill from the ocean of inner meanings which lie enshrined in these words and become acquainted therewith, they would bear witness to the sublimity and the excellence of this utterance. If this lowly one were to set forth that which he perceiveth, all would testify unto God's consummate wisdom. The secrets of statesmanship and that of which the people are in need lie enfolded within these words. This lowly servant earnestly entreateth the One true God - exalted be His glory - to illumine the eyes of the people of the world with the splendour of the light of wisdom that they, one and all, may recognize that which is indispensable in this day.

النّاس و يأمرهم بما يهديهم الى صراط الحكمة و العقل انتهى اين است اسّ سياست و اصل آن حكيم آگاه از اين كلمه استخراج مينمايد آنچه سبب راحت و امنيت و حفظ نفوس و دماء و امثال آن است اگر صاحبان افتده از دريای معانی كه در اين الفاظ مستور است پياشامند و آگاه گردند كل شهادت ميدهند بر علو بيان و سوآن اين فانی اگر آنچه ادراك نموده عرض نمايد جميع گواهي دهند بر حكمت بالغه الهيه اسرار سياست در اين كلمه مكنون و آنچه ناس بآن محتاج در او مخزون اين خادم فانی از حق جلّ جلاله سائل و آمل كه ابصار عالم را بنور حكمت منور فرمايد تا كل ادراك نمايند آنچه را كه اليوم لازم است

- 13 That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.

13 امروز انسان کسی است كه بخدمت جميع من على الأرض قيام نمايد حضرت موجود ميفرمايد طوبى لمن اصبح قائماً على خدمة الأمم و در مقام ديگر ميفرمايد ليس الفخر لمن يحب الوطن بل لمن يحب العالم انتهى في الحقيقة عالم يك وطن محسوب است و من على الأرض اهل آن

- 14 Such exhortations to union and concord as are inscribed in the Books of the Prophets by the Pen of the Most High bear reference unto specific matters; not a union that would lead to disunity or a concord which would create discord. This is the station where measures are set unto everything, a station where every deserving soul shall be given his due. Well is it with them that appreciate the meaning and grasp the intent of these words, and woe betide the heedless. Unto this all the evidences of nature, in their very essences, bear ample testimony. Every discerning man of wisdom is well acquainted with that which We have mentioned, but not those who have strayed far from the living fountain of fairmindedness and are roving distraught in the wilderness of ignorance and blind fanaticism.

14 و مقصود از اتحاد و اتفاق كه در كتب انبيا از قلم اعلی ثبت شده در امور مخصوصه بوده و خواهد بود نه اتحادی كه سبب اختلاف شود و اتفاق بآن علت نفاق گردد اين مقام اندازه و مقدار است و مقام اعطاء كل ذي حق حقه است طوبى لمن عرف و فاز و يا حسرة للغافلين آثار طبيعت بنفسها بر اين شاهد و گواه و هر حكيم بينائی بر آنچه عرض شد مطلع و آگاه مگر نفوسى كه از كوثر انصاف محرومند و در هيماء غفلت و حيت جاهليه هائم

- 15 The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed

15 حضرت موجود ميفرمايد اى پسران انسان دين الله و مذهب الله از برای حفظ و اتحاد و اتفاق و محبت و الفت عالم است او را سبب و علت نفاق و اختلاف و ضغينه و بغضا نمنايد اينست راه مستقيم و اسّ محكم متين آنچه بر اين اساس

and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure. Our hope is that the world's religious leaders and the rulers thereof will unitedly arise for the reformation of this age and the rehabilitation of its fortunes. Let them, after meditating on its needs, take counsel together and, through anxious and full deliberation, administer to a diseased and sorely-afflicted world the remedy it requireth.

16 The Great Being saith: The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion. Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding.

17 At the outset of every endeavour, it is incumbent to look to the end of it. Of all the arts and sciences, set the children to studying those which will result in advantage to man, will ensure his progress and elevate his rank. Thus the noisome odours of lawlessness will be dispelled, and thus through the high endeavours of the nation's leaders, all will live cradled, secure and in peace.

18 The Great Being saith: The learned of the day must direct the people to acquire those branches of knowledge which are of use, that both the learned themselves and the generality of mankind may derive benefits therefrom. Such academic pursuits as begin and end in words alone have never been and will never be of any worth. The majority of Persia's learned doctors devote all their lives to the study of a philosophy the ultimate yield of which is nothing but words.

19 It is incumbent upon them who are in authority to exercise moderation in all things. Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence. Consider for instance such things as liberty, civilization and the like. However much men of understanding may favourably regard them, they will, if carried to excess, exercise a pernicious influence upon men.

20 If this point were to be expounded an elaborate explanation would be required which, it is feared, might become tedious. It is the ardent hope of this lowly one that God - exalted be His glory - may grant all men that which is good. For he who is endowed therewith is the possessor of all things. The Great Being saith: The Tongue of Wisdom proclaimeth: He that hath Me not is bereft of all things. Turn ye away from all that is on earth and seek none else but Me. I am the Sun of Wisdom and the Ocean of Knowledge. I cheer the faint and

گذاشته شود حوادث دنیا او را حرکت ندهد و طول زمان او را از هم نریزند انتهی امید هست که علما و امرای ارض متحداً بر اصلاح عالم قیام نمایند و بعد از تفکر و مشورت کامل بدریاق تدبیر هیکل عالم را که حال مریض مشاهده میشود شفا بخشند و بطراز صحت مزین دارند

16 حضرت موجود میفرماید آسمان حکمت الهی بدو نیر روشن و منیر مشورت و شفقت در جمیع امور بمشورت متمسک شوید چه که او است سراج هدایت راه نماید و آگاهی عطا کند انتهی

17 باید اول هر امری آخر آن ملاحظه شود و از علوم و فنون آنچه سبب منفعت و ترقی و ارتفاع مقام انسان است اطفال بآن مشغول گردند تا رائحه فساد از عالم قطع شود و کل بهمت اولیای دولت و ملت در مهد امن و امان مستریح مشاهده شوند

18 حضرت موجود میفرماید علمای عصر باید ناس را در تحصیل علوم نافع امر نمایند تا خود و اهل عالم از آن منتفع گردند علومی که از لفظ ابتدا و بلفظ منتهی گردد مفید نبوده و نخواهد بود اکثری از حکمای ایران عمرها بدرس حکمت مشغولند و عاقبت حاصل آن جز الفاظی نبوده و نیست انتهی

19 و در جمیع امور باید رؤسا باعتدال ناظر باشند چه هر امری که از اعتدال تجاوز نماید از طراز اثر محروم مشاهده شود مثلاً حریت و تمدن و امثال آن مع آنکه بقبول اهل معرفت فائز است اگر از حد اعتدال تجاوز نماید سبب و علت ضرر گردد

20 اگر این نقطه تفصیل شود بیان بطول انجامد و بیم آن است که سبب کسالت گردد از حق جل جلاله این فانی سائل و آمل که جمیع را خرد عطا فرماید و فی الحقیقه هر نفسی دارای او شد دارای کل است کذلک نطق لسان الصادق الامین حضرت موجود میفرماید زبان خرد میگوید هر که دارای من نباشد دارای هیچ نه از هر چه هست بگذرید و مرا بیایید منم آفتاب بینش و

revive the dead. I am the guiding Light that illumineth the way. I am the royal Falcon on the arm of the Almighty. I unfold the drooping wings of every broken bird and start it on its flight.

دریای دانش پژمردگان را تازه نمایم و مردگان را زنده کنم منم آن روشنائی که راه دیده بنمایم و منم شاهباز دست بی نیاز پر بستگان را بگشایم و پرواز پیاموزم

- 21 And likewise He saith: The heaven of true understanding shineth resplendent with the light of two luminaries: tolerance and righteousness.

21 و هم چنین میفرماید آسمان خرد بدو آفتاب روشن بردباری و پرهیزکاری انتهی

- 22 O my friend! Vast oceans lie enshrined within this brief saying. Blessed are they who appreciate its value, drink deep therefrom and grasp its meaning, and woe betide the heedless. This lowly one entreatheth the people of the world to observe fairness, that their tender, their delicate and precious hearing which hath been created to hearken unto the words of wisdom may be freed from impediments and from such allusions, idle fancies or vain imaginings as 'cannot fatten nor appease the hunger', so that the true Counsellor may be graciously inclined to set forth that which is the source of blessing for mankind and of the highest good for all nations.

22 یا حبیبی بحور مفصله در این کلمات مختصره مستور است طوبی لنفس عرفت و شربت و فازت و الحسرة للغافلین این فانی از اهل ارض انصاف طلب مینماید که فی الجمله گوش لطیف رقیق محبوب را که از برای اصغای کلمه حکمت خلق شده از شبهات و اشارات و ظنون و اوهام لایسمنه لایغنیه پاک و طاهر نمایند تا ناصح اقبال کند باظهار آنچه سبب برکت عالم و خیر امم است

- 23 At present the light of reconciliation is dimmed in most countries and its radiance extinguished while the fire of strife and disorder hath been kindled and is blazing fiercely. Two great powers who regard themselves as the founders and leaders of civilization and the framers of constitutions have risen up against the followers of the Faith associated with Him Who conversed with God. Be ye warned, O men of understanding. It ill beseemeth the station of man to commit tyranny; rather it behoveth him to observe equity and be attired with the raiment of justice under all conditions. Beseech ye the One true God that He may, through the power of the hand of loving kindness and spiritual education, purge and purify certain souls from the defilement of evil passions and corrupt desires, that they may arise and unloose their tongues for the sake of God, that perchance the evidences of injustice may be blotted out and the splendour of the light of justice may shed its radiance upon the whole world. The people are ignorant, and they stand in need of those who will expound the truth.

23 حال در اکثر ممالک نور اصلاح مخدود و خاموش و نار فساد ظاهر و مشتعل دو مملکت عظیمه که هر دو خود را رأس تمدن و محیی آن و مقنن قوانین میشمردند بر حزبی از احزاب که منسوب بحضرت کلیم است قیام نموده اند ان اعتباروا یا اولی الابصار اعتساف شأن انسان نبوده و نیست در کل احوال باید بانصاف ناظر باشد و بطراز عدل مزین از حق بطلبید بیادای عنایت و تربیت نفسی چند را از آلائش نفس و هوی مطهر فرماید تا الله قیام نمایند و لوجه تکلم کنند که شاید آثار ظلم محو شود و انوار عدل عالم را احاطه نماید ناس غافلند مبین لازم است

- 24 The Great Being saith: The man of consummate learning and the sage endowed with penetrating wisdom are the two eyes to the body of mankind. God willing, the earth shall never be deprived of these two greatest gifts. That which hath been set forth and will be revealed in the future is but a token of this Servant's ardent desire to dedicate Himself to the service of all the kindreds of the earth.

24 حضرت موجود میفرماید حکیم دانا و عالم بینا دو بصرند از برای هیكل عالم انشاء الله ارض از این دو عطیه کبری محروم نماند و ممنوع نشود انتهی آنچه ذکر شده و میشود نظر بحب خدمتی است که این عبد بجمع من علی الارض داشته و دارد

- 25 O my friend! In all circumstances one should seize upon every means which will promote security and tranquillity among the peoples of the world. The Great Being saith: In this glorious Day whatever will purge you from corruption and will lead you towards peace and composure, is indeed the Straight Path.
- 26 Please God, the peoples of the world may be led, as the result of the high endeavours exerted by their rulers and the wise and learned amongst men, to recognize their best interests. How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society?
- 27 This humble servant is filled with wonder, inasmuch as all men are endowed with the capacity to see and hear, yet we find them deprived of the privilege of using these faculties. This servant hath been prompted to pen these lines by virtue of the tender love he cherisheth for thee. The winds of despair are, alas, blowing from every direction, and strife that divideth and afflicteth the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appeareth to be lamentably defective. I beseech God, exalted be His glory, that He may graciously awaken the peoples of the earth, may grant that the end of their conduct may be profitable unto them, and aid them to accomplish that which beseemeth their station.
- 28 Were man to appreciate the greatness of his station and the loftiness of his destiny he would manifest naught save goodly character, pure deeds, and a seemly and praiseworthy conduct. If the learned and wise men of goodwill were to impart guidance unto the people, the whole earth would be regarded as one country. Verily this is the undoubted truth. This servant appealeth to every diligent and enterprising soul to exert his utmost endeavour and arise to rehabilitate the conditions in all regions and to quicken the dead with the living waters of wisdom and utterance, by virtue of the love he cherisheth for God, the One, the Peerless, the Almighty, the Beneficent.
- 29 No man of wisdom can demonstrate his knowledge save by means of words. This sheweth the significance of the Word as is affirmed in all the Scriptures, whether of former times or more recently. For it is through its potency and animating spirit that the people of the world have attained so eminent a position. Moreover words and utterances should be both impressive and penetrating. However, no word will be infused with these two qualities unless it be uttered wholly for the sake
- یا حبیبی در جمیع احوال انسان باید متشبث شود
باسبابی که سبب و علت امنیت و آسایش عالم
است حضرت موجود میفرماید آنچه در این روز
پیروز شما را از آلائش پاک نماید و باسایش رساند
همان راه راست بوده و خواهد بود
- انتهی انشاءالله از همت اولیا و حکمای ارض اهل
عالم به ما ینفعهم آگاه شوند غفلت تا کی اعتساف
تا کی انقلاب و اختلاف تا کی
- این خادم فانی متحیر است جمیع صاحب بصر و
سمعند ولكن از دیدن و شنیدن محروم مشاهده
میشوند حب این عبد بان جناب خادم را بر
آن داشت که بلین اوراق مشغول شود والا
فی الحقیقه اریاح یأس از جمیع جهات در عبور
و مرور است و انقلابات و اختلافات عالم یوماً
فیوماً در تزايد است آثار هرج و مرج مشاهده
میشود چه که اسبابی که حال موجود است
بنظر موافق نمیآید از حق جلّ جلاله میطلبم که
اهل ارض را آگاه نماید و عاقبت را بخیر منتهی
فرماید و بآنچه سزاوار است مؤید دارد
- اگر انسان بقدر و مقام خود عارف شود جز
اخلاق حسنه و اعمال طیبه راضیه مرضیه از
او ظاهر نشود اگر حکما و عرفای مشفق ناس
را آگاه نمایند جمیع عالم قطعه واحد مشاهده
گردد هذا حق لا ریب فیہ یسأل الخادم همه من
کل ذی همه ليقوم علی اصلاح البلاد و احیاء
الأموات بماء الحکمة و البیان حباً لله الفرد الواحد
العزیز المنان
- حکمت هیچ حکیمی ظاهر نه مگر بیان و این
مقام کلمه است که از قبل و بعد در کتب
ذکر شده چه که جمیع عالم از کلمه و روح آن
بمقامات عالیّه رسیده اند و باید بیان و کلمه مؤثر
باشد و هم چنین نافذ و باین دو طراز در صورتی
مزیّن که لله گفته شود و بمقتضیات اوقات و
نفوس ناظر باشد

of God and with due regard unto the exigencies of the occasion and the people.

- 30 The Great Being saith: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets.

30 حضرت موجود میفرماید آن بیان جوهر یطلب
النَّفوذ و الاعتدال اما النَّفوذ معلّق باللطافة و
اللطافة منوط بالقلوب الفارغة الصافية و اما
الاعتدال امتزاجه بالحكمة التي ذكرناها في الألواح
انتهى

- 31 Every word is endowed with a spirit, therefore the speaker or expounder should carefully deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. The Great Being saith: One word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world. Therefore an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility. And likewise He saith: One word is like unto springtime causing the tender saplings of the rose-garden of knowledge to become verdant and flourishing, while another word is even as a deadly poison. It behoveth a prudent man of wisdom to speak with utmost leniency and forbearance so the the sweetness of his words may induce everyone to attain that which befitteth man's station.

31 از برای هر کلمهئی روحی است لذا باید متکلم
و مبین ملاحظه نمایند و بوقت و مقام کلمه القا
فرمایند چه که از برای هر کلمه اثری موجود
و مشهود حضرت موجود میفرماید یک کلمه
بمثابه نار است و اخری بمثابه نور و اثر هر دو
در عالم ظاهر لذا باید حکیم دانا در اول بکلمهئی
که خاصیت شیر در او باشد تکلم نماید تا اطفال
روزگار تربیت شوند و بغایت قصوای وجود
انسانی که مقام ادراک و بزرگی است فائز
گردند و هم چنین میفرماید یک کلمه بمثابه ربیع
است و نهالهای بستان دانش از او سرسبز و
خرم و کلمه دیگر مانند سموم انتهی حکیم دانا
باید بکمال مدارا تکلم فرماید تا از حلاوت بیان
کلّ به ما ینبغی للانسان فائز شوند

- 32 O friend of mine! The Word of God is the king of words and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. No sooner had but a glimmer of its effulgent splendour shone forth upon the mirror of love than the blessed word 'I am the Best-Beloved' was reflected therein. It is an ocean inexhaustible in riches, comprehending all things. Every thing which can be perceived is but an emanation therefrom. High, immeasurably high is this sublime station, in whose shadow moveth the essence of loftiness and splendour, wrapt in praise and adoration.

32 ای حبيب من کلمه الهی سلطان کلمات است و
نفوذ آن لایحصى حضرت موجود میفرماید عالم را
کلمه مستخر نموده و مینماید او است مفتاح اعظم
در عالم چه که ابواب قلوب که فی الحقیقه ابواب
سما است از او مفتوح یک تجلی از تجلیاتش در
مرآت حب اشراق نمود کلمه مبارکه انا المحبوب
در او منطبق بحری است دارا و جامع هر چه
ادراک شود از او ظاهر گردد تعالی تعالی هذا
المقام الاعلی الذی کینونة العلو و السمو تمشی عن
ورائه مهلاً مکبراً انتهی

- 33 Methinks people's sense of taste hath, alas, been sorely affected by the fever of negligence and folly, for they are found to be wholly unconscious and deprived of the sweetness of His utterance. How regrettable indeed that man should debar himself from the fruits of the tree of wisdom while his days and hours pass swiftly away. Please God, the hand of divine power may

33 گویا ذائقه اهل عالم از تب غفلت و نادانی تغییر
نموده چه که از حلاوت بیان غافل و محروم
مشاهده میشوند بسیار حیف است که انسان
خود را از اثمار شجره حکمت ممنوع سازد ایام
و ساعات در مرور است ید قدرت و فضل

safeguard all mankind and direct their steps towards the horizon of true understanding.

34 Verily our Lord of Mercy is the Helper, the Knowing, the Wise.

35 I would like to add that thy second letter which had been sent from Jerusalem hath been received and that which thou hadst written and set forth therein was perused and read in His presence. He bade me write as follows:

36 O Maqsud! We have heard thy voice and perceived the sighing and lamentation thou didst raise in thy longing and eagerness. Praised be God! The sweet savours of love could be inhaled from every word thereof. Please God, this bounty may last for ever. The servant-in-attendance recited the verses thou hast composed. Thy name is often mentioned in the presence of this Wronged One and the glances of Our loving kindness and compassion are directed towards thee.

37 Great is the station of man. Great must also be his endeavours for the rehabilitation of the world and the well-being of nations. I beseech the One true God to graciously confirm thee in that which beseemeth man's station.

38 Be thou guided by wisdom under all conditions, inasmuch as persons who harbour evil motives have been and are still diligently engaged in intriguing. Gracious God! Unto that immeasurably exalted Being Who seeketh naught but to foster the spirit of love and fellowship amongst men, and to revive the world and ennoble its life, they have imputed such charges as the tongue and the pen are ashamed to recount.

39 We have remembered thee and make mention of thee now. We entreat Him - exalted is His glory - to protect thee with the hands of might and power and enable thee to recognize that which will serve thy best interests both in this world and in the next. He is the Lord of Mankind, the Possessor of the Throne on High and of the world below. No God is there besides Him, the Omnipotent, the Powerful. God grant that this Wronged One may observe fidelity. He hath not forgotten nor will He ever forget thee.

40 Thou hast mentioned thine intention to stay in Damascus until spring, then to proceed to Mosul, should the means be forthcoming. This lowly servant entreateth God - exalted is His glory - to provide such means as is deemed expedient, and to aid thee. He is Potent and Powerful.

انشاءالله جميع را حفظ فرمايد و باقى دانائى
كشاند

34 اَنْ رَبَّنَا الرَّحْمَنُ لَهُ الْمُؤَيَّدُ الْعَلِيمُ الْحَكِيمُ

35 عرض ديگر آنكه دست خط ثانی آن جناب كه
از قدس شریف ارسال داشته بودند رسید و آنچه
در او مذکور و مسطور مشاهده شد و تلقاء وجه
معروض گشت فرمودند بنویس

36 یا مقصود ندایت را شنیدیم ناله و حنیت را در
شوق و اشتیاق اصغاً نمودیم الحمد لله كه عرف
محبت از هر كلمه ساطع و متضوع بود انشاءالله
این مقام پاینده بماند قد انشد العبد الحاضر ما
انشأته مكرراً ذكراً نزد مظلوم مذکور و لحاظ
عنایت و شفقت بتو متوجه

37 انسان بزرگ است همتش هم باید بزرگ باشد
در اصلاح عالم و آسایش امم از حق میطلبیم شما
را مؤید فرماید بر آنچه سزاوار مقام انسان است

38 در جميع احوال بحکمت ناظر باشید چه كه
بعضی از ارباب غرض در صدد بوده و هستند
سیحان الله مقام مقدسی را كه جز محبت و
مودت و عمار و اصلاح از برای عالم و آدم
نخواسته باو نسبت داده اند آنچه را كه لسان و
قلم از ذكر آن نجل است

39 اَنَا ذُرْنَاكَ وَذَكْرَكَ وَنَسْأَلُهُ تَعَالَى بِأَنْ يَحْفَظَكَ
بِأَيَادِي الْقُدْرَةِ وَالْقُوَّةِ وَيَعْرِفَكَ مَا يَنْفَعُكَ فِي
الْآخِرَةِ وَالْأُولَى إِنَّهُ مَالِكُ الْعَرْشِ وَالتَّوْبَى وَ
مَوْلَى الْوَرَى لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْقَدِيرُ انشاءالله
این مظلوم از اهل وفاست شما را فراموش ننوده
و نمینماید

40 انتهی اینکه مرقوم داشته بودید كه اراده است
تا ربیع در شام باشند و اگر اسباب فراهم آید
بسمت حدبا توجه نمایند این خادم فانی از حق
جلّ جلاله میطلبد كه اسباب آنچه مصلحت
است فراهم آورد و عنایت فرماید او است قادر
و توانا

- 41 Although all the inhabitants of this region have been treated with the utmost kindness, yet no evidence of fellowship can be discerned from them. Thou shouldst observe much tact and wisdom, for they seek at all times to cavil at and deny the Cause. May the One true God grant them equity.
- 42 Concerning thine own affairs, if thou wouldst content thyself with whatever might come to pass it would be praiseworthy. To engage in some profession is highly commendable, for when occupied with work one is less likely to dwell on the unpleasant aspects of life. God willing thou mayest experience joy and radiance, gladness and exultation in any city or land where thou mayest happen to sojourn. This lowly servant will never forget that distinguished and kind friend. He hath remembered and will continue to remember thee. The decree lieth with God, the Lord of all worlds. I fain would hope He may vouchsafe divine assistance and grant confirmation in that which is pleasing and acceptable unto Him.
- 43 Every word of thy poetry is indeed like unto a mirror in which the evidences of the devotion and love thou cherishest for God and His chosen ones are reflected. Well is it with thee who hast quaffed the choice wine of utterance and partaken of the soft flowing stream of true knowledge. Happy is he who hath drunk his fill and attained unto Him and woe betide the heedless. Its perusal hath truly proved highly impressive, for it was indicative of both the light of reunion and the fire of separation.
- 44 Far be it from us to despair at any time of the incalculable favours of God, for if it were His wish He could cause a mere atom to be transformed into a sun and a single drop into an ocean. He unlocketh thousands of doors, while man is incapable of conceiving even a single one.
- 45 So heedless is this servant that with words such as these he seeketh to vindicate the supreme power of God - exalted be His glory. I implore pardon of God, the Most Great, for these assertions and affirm that this servant at all times recognizeth his grievous trespasses and misdeeds. He entreateth remission of his sins from the ocean of the forgiveness of his Lord, the Most Exalted, and beggeth for that which will make him wholly devoted to God and enable him to utter His praise, turn himself toward Him and to put his whole trust in Him. Verily He is the Potent, the Forgiving, the Merciful. Praised be God, the Almighty, the All-Knowing.
- 46 This lowly one hath read the descriptions of the dialogue with the traveller which thou hast recounted in thy letter to my
- 41 خلق این دیار مع آنکه کمال رأفت نسبت بهریک ظاهر شد مع ذلک آثار محبت از ایشان مشهود نه آن جناب باید کمال حکمت را ملاحظه فرماید در کل احوال در صدد اعتراض و انکار بوده و هستند حق انصاف عنایت فرماید
- 42 در امورات خود آن جناب هم هر چه پیش آید و موافق داند محبوب است انسان بشغلی مشغول باشد احب است چه که حین اشتغال ناملایمات روزگار کمتر احصا میشود انشاءالله در هر مدینه و دیار تشریف دارند با کمال روح و ریحان و فرح و سرور باشند خادم فانی در هر حال آن دوست مکرم مهربان را فراموش ننمایید ذاکر بوده و هست الامر لله رب العالمین انشاءالله حق توفیق عنایت فرماید و به ما یحب و یرضی تأیید نماید
- 43 اشعار آن جناب فی الحقیقه هر کلمه آن مرآت بود که مراتب خلوص و محبت آن جناب بحق و اولیائش در او منطبع هنبتاً لجنابک بما شربت ریح البیان و سلسبیل العرفان و هنبتاً لمن شرب و فاز و ویل للغافلین فی الحقیقه بعد از مشاهده بسیار مؤثر افتاد چه که هم حاکی از نور وصال بود و هم مشتعل بنار فراق
- 44 در هر حال از فضل بی منتهای الهی مأیوس نیستیم چه اگر بخواد ذره را خورشید مینماید و قطره را دریا و صدهزار باب میگشاید در صورتی که انسان گمان یکی از آن در خاطرش خطور نکرده
- 45 غفلت این خادم بمقامی رسیده که از برای حق جلّ جلاله باین کلمات اثبات قدرت مینماید استغفر الله العظیم عما ذکرک و اذکر انّ الخادم یعترف فی کلّ حین بجبراته العظمی و خطیئاته الکبری و یسأل العفو من بحر غفران ربّه و ما یجعله خالصاً لوجهه و ناطقاً بذکره و مقبلاً الیه و متکلاً علیه انه هو المقتدر الغفور الرحیم الحمد لله العزیز العلیم
- 46 عرض دیگر مکالمات سیّاحی که در عریضه‌ئی که خدمت حضرت مولائی روحی فداه ارسال

Lord, may my life be offered up for His sake. The explanations which were set forth awaken the people from the slumber of heedlessness. Indeed the actions of man himself breed a profusion of satanic power. For were men to abide by and observe the divine teachings, every trace of evil would be banished from the face of the earth. However, the widespread differences that exist among mankind and the prevalence of sedition, contention, conflict and the like are the primary factors which provoke the appearance of the satanic spirit. Yet the Holy Spirit hath ever shunned such matters. A world in which naught can be perceived save strife, quarrels and corruption is bound to become the seat of the throne, the very metropolis, of Satan.

داشتید این فانی تمام آن را مشاهده نمود مقصود از تعبیرات آن کلّ انتباه ناس بوده از نوم غفلت صدهزار عزازیل از اعمال خود انسان ظاهر میشود چه اگر ناس بتعلیمات الهی تمسک نمایند و رفتار کنند اثری از عزازیل در ارض نماند اختلافات ارض و نفاق و جدال و محاربه و امثال آن سبب و علت ظهور عزازیل است جبرئیل در امثال این امور داخل نشده و نخواهد شد عالمی که جز جدال و نزاع و فساد در او امری ظاهر نه او مقرر عرش عزازیل است و محل سلطنت او

- 47 How vast the number of the loved and chosen ones of God who have lamented and moaned by day and by night that haply a sweet and fragrant breeze might blow from the court of His good-pleasure and dispel altogether the loathsome and foul-smelling odours from the world. However, this ultimate goal could not be attained, and men were deprived thereof by virtue of their evil deeds, which brought upon them the retribution of God, in accordance with the basic principles of His divine rule. Ours is the duty to remain patient in these circumstances until relief be forthcoming from God, the Forgiving, the Bountiful.

47 چه مقدار از اولیا و اصفیا که شبها ناله نمودند و روزها بنوحه مشغول شدند که شاید یک نسیم خوش معطری از جهت اراده مرور نماید و روائح مکرههء منتنه را از عالم ببرد و زائل نماید و لکن مقتضیات اعمال غیر طیبیه و مجازات آن که از اس اساس سیاست الهی محسوب است سبب سدّ و منع شد و نگذاشت آنچه مقصود است ظاهر شود لنا ان نصبر فی کلّ ذلک حتّی یأتی الفرج من الله الغفور الکریم

- 48 Magnified be Thy Name, O Lord of all beings and Desire of all created things! I beseech Thee, by the Word which hath caused the Burning Bush to lift up its Voice and the Rock to cry out, whereby the well-favoured have hastened to attain the court of Thy presence and the pure in heart the dayspring of the light of Thy countenance, and by the sighing of Thy true lovers in their separation from Thy chosen ones and by the lamentation of them that long to behold Thy face before the dawning splendour of the light of Thy Revelation, to graciously enable Thy servants to recognize what Thou hast ordained for them by Thy bounty and Thy grace. Prescribe for them then through Thy Pen of Glory that which will direct their steps to the ocean of Thy generosity and will lead them unto the living waters of Thy heavenly reunion.

48 سبحانک یا اله الکائنات و مقصود الممکات اسألك بالکلمة الّتی بها نادت السّدره و صاحت الصّخرة و بها سرع المقرّیون الی مقرّ قربک و المخلصون الی مطلع نور وجهک و بضجیع العاشقین فی فراق اصفیائک و حنین المشتاقین عند تجلیات انوار شمس ظهورک بأن تعرف عبادک ما اردت لهم بحدک و کرمک ثم اکتب لهم من قلبک الاعلی ما یدیههم الی بحر عطائک و کوثر قربک

- 49 O Lord! Look not at the things they have wrought, rather look unto the loftiness of Thy celestial bounty which hath preceded all created things, visible and invisible. O Lord! Illumine their hearts with the effulgent light of Thy knowledge and brighten their eyes with the shining splendour of the day-star of Thy favours.

49 ای ربّ لا تنظر الیهم بأعمالهم فانظر الی سماء رحمتک الّتی سبقت الوجود من الغیب و الشّهود ای ربّ نور قلوبهم بأنوار معرفتک و ابصارهم بتجلیات شمس مواهبک

- 50 I entreat Thee, O Lord of Names and Creator of the heavens, by the blood spilt in Thy Path, and by the heads carried aloft

50 اسألك یا اله الأسماء و فاطر السّماء بالدماء الّتی سفکت فی سبیلک و الرّؤوس الّتی ارتفعت علی

on spears for the sake of Thy love, and by the souls that have melted in their separation from Thy loved ones, and by the hearts broken for the exaltation of Thy Word, to grant that the dwellers of Thy realm may unite together in their allegiance to Thine incomparable Word so that they may all acknowledge Thy unity and Thy oneness. There is no God but Thee, the Omnipotent, the Most Exalted, the Knowing, the Wise.

- 51 I fain would hope that He Who is the All-Sufficing, the Inaccessible, may heed the solicitation of this lowly servant, may attire the people of the world with the raiment of goodly deeds and purge them from evil inclinations. He is the Mighty, the Powerful, the All-Wise, the All-Perceiving. He heareth and seeth; He is the All-Hearing, the All-Seeing.

TB#11, BSW#02.15x, BSW#08.05x, GWB#110x, GWB#112x, GWB#117x, GWB#122x, ADJ.028ax, ADJ.088x, GPB.217x3x, GPB.218x5x, GPB.219x, PDC.186x, PDC.187x2x, PDC.190x, WOB.032x, WOB.041xx, WOB.198x, WOB.041x, WOB.162x, WOB.187x2x, WOB.198x2x, WOB.202-203x, DWN_v1#10-11 p.001-004, KSHK#20x

الرماح في حبك و بالأبجاد التي ذابت في هجر
اوليائك وبالقلوب التي قطعت ارباً ارباً لاعلاء
كلمتك بأن تجمع اهل مملكتك على كلمة واحدة
ليعترفن الكل بوحدايتك وفردانيتك لا اله الا
انت المقتدر المتعالى العليم الحكيم

51 انشاء الله غنى متعال عرض اين خادم فاني
را باستجابت مقرون فرمايد و عباد ارض را
بطراز معروف مزين نمايد و از شئون منكره
مقدس دارد او است قادر و او است توانا و
او است دانا و بينا يسمع و يرى و هو السميع
البصير معجون و رنگ كه ارسال داشتيد رسيد
اگرچه زحمت كشيده اند ولكن از حق جل
جلاله ميطلبم مطلع راحت واقع شود و انشاء الله
هميشه عرف دوستي و اتحاد در مرور باشد و
اثمار جنیه وصل و لقا از او در ظهور البهاء و
السلام على جنابك و على الذين نبذوا الاعتساف
و ظهوروا بالانصاف و الحمد لله رب الأرباب
خادم في ٢٩ صفر سنة ١٢٩٩

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Mil Yz A 2791 p06, GWBP#110 p.140x,
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p.020x, AVK3.171.04x, AVK3.210.04x,
AVK3.213.14x, AVK3.217.04x, AVK4.281.01x,
AYI1.335x, DWNP_v5#01 p.002bx,
UAB.010bx, UAB.011ax, UAB.013bx,
UAB.024bx, UAB.026ax, UAB.028bx,
UAB.030ax, UAB.033bx, UAB.037ax,
UAB.039dx, UAB.040bx, UAB.041ax,
UAB.045bx, UAB.050ax, UAB.050bx,
UAB.051bx, UAB.052ax, UAB.053bx,
DRD.011x, ASAT5.236x, ANDA#79
p.13x, TBP#11, MMUH#05x, OOL.B057

BH04058

To: Mullah Abdul-Ali, in Dahaj

Date: 1299-03-04 [1882-Jan-24]

In the Name of God, the All-Knowing

The Most Great Book declares: The world hath been and continues to be darkened by the breaths of the oppressors. The promised Truth is manifest and uttereth the most exalted call, yet all remain veiled and heedless save those souls whom the veils of idle fancies have not prevented from the dawns of the lights of certitude. The source and origin of tyranny have been the divines. Through the sentences pronounced by these haughty and wayward souls the rulers of the earth have wrought that which ye have heard. The Jewish divines pronounced sentence for the crucifixion of the Spirit (Christ), and the divines of the idolaters, the Torah and the Gospel for the murder of the Lord of all beings in the land of Sad. Consider how through the verdict of certain divines there befell the Twin Luminous Lights that which caused the Apostle to lament and the Chaste One to cry out. The reins of the heedless masses have been and are in the hands of the exponents of idle fancies and vain imaginings. These decree what they please. God, verily, is clear of them, and We, too, are clear of them, as are such as have testified unto that which the Pen of the Most High hath spoken in this glorious Station. Today steadfastness is accounted among the most meritorious of deeds. Hold ye fast unto it, O people of Baha, and be not of the heedless ones. Convey to the friends in that land the greetings of the Wronged One, and gladden them all with His remembrance, that haply they may attain unto and hold fast unto that which is everlasting and enduring. Say: Verily He heareth what your tongues utter and seeth what ye do. The glory from Us be upon the friends of God and His loved ones who have cast the world behind their backs and held fast unto the Most Great Name, which proclaimeth: "There is none other God but Me, the All-Uttering, the All-Knowing."

GPB.231x, PDC.131x

بنام خداوند دانا

کتاب اعظم میفرماید عالم از انفس نفوس ظالمه مکدر بوده و هست حق موعود ظاهر و باعلی البیان ناطق معذلک کل محجوب و غافل مگر نفوسیکه حجاب اوهام ایشانرا از اشراقات انوار یقین منع نموده مطلع و مبده ظلم علما بوده اند امرای ارض بفتوای آن نفوس مغروره غافله وارد آوردند آنچه را شنیده اید

علمای یهود بر صلب حضرت روح فتوی دادند و علمای اصنام و تورا و انجیل بر قتل سید عالم در ارض صاد تفکر نمائید بفتوای جمعی از علما بر نورین ترین وارد شد آنچه رسول نوحه نمود و بتول بصبیحه مشغول زمام ناس غافل در دست مظاهر ظنون و اوهام بوده و هست یحکمون ما یشاؤون ان الله بریء منهم و نحن برآء و الذین اعترفوا بما نطق به القلم الاعلی فی هذا المقام المحمود امروز استقامت از اعظم اعمال محسوب تمسکوا بها یا اهل البهآ و لا تكونوا من الغافلين دوستان آن ارض را از قبل مظلوم تکبیر برسان و جمیع را بذکر حق مسرور دار شاید برحیق استقامت فائز شوند و متمسک گردند بآنچه دائم و پاینده است قل انه یسمع ما تنطق به السنکم و یری ما انتم تعملون البهآ من لدنا علی اولیاء الله و احبائه الذین نبذوا العالم و تمسکوا بالاسم الاعظم الذی ینطق انه لا اله الا انا الناطق العلم

BLIB_Or15715.101a, BRL_DA#268

BH06009*To: Mirza Ali Akbar brother of Musa, in Dahaj**Date: 1299-03-04 [1882-Jan-24]*

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

1 بِسْمِ الظَّاهِرِ النَّاطِرِ السَّمِيعِ

2 The Day of God which was mentioned in the books, scriptures, psalms and tablets, and which was promised by the Supreme Pen, hath appeared with utmost brilliance, yet none hath recognized it save whom God hath willed. The Cause is mighty great. God willing, through the bounty of the True One, exalted be His glory, the people of that land shall not be deprived and shall receive their portion from the ocean of divine verses.

2 یوم الهی که در کتب و صحف و زیر و الواح مذکور بود و از قلم اعلی موعود بکمال ظهور ظاهر ولكن احدی عرف آنرا نیافت الا من شاء الله امر بسیار عظیم و بزرگست انشاء الله از عنایت حق جلّ جلاله اهل آن ارض محروم نمانند و از بحر آیات الهی قسمت و نصیب بردارند

3 This is a provision that will forever accompany man - the passage of time will not alter it, nor will worldly events affect it. Blessed is he who hath gained in the days of God, and woe unto him who hath lost and was among the heedless. God willing, thou shalt ever be aflame with the fire of the love of God and illumined by the light of His knowledge. Verily, He is with those who love Him and whom He loveth - to this testifieth His perspicuous Book which is with Him.

3 این زادیست که همیشه با انسان خواهد بود طول زمان او را تغییر ندهد و حوادث دنیا او را مس نماید طوبی لمن ربح فی ایام الله و ویل لمن خسر و کان من الغافلین انشاء الله در کلّ احیان بنار محبت الهی مشتعل باشی و بنور عرفانش منور انه مع من احبه و یحبه یشهد بذلك من عنده کتاب مبین

4 We send from this spot Our greetings unto thee and unto those who have believed in that land, and We give them the glad-tidings of God's mercy, His grace, His bounty and His favors. Verily, He is the Protector of those who do good. The Glory be upon thee and upon God's sincere servants. And praise be to God, the Lord of the worlds.

4 انا نکبر من هذا المقام علیک و علی الذین آمنوا فیناک و نبشّرهم برحمة الله و عنایته و فضله و الطافه انه ولیّ المحسنین البهّاء علیک و علی عباد الله المخلصین و الحمد لله ربّ العالمین

BLIB_Or15715.100c

BH07197*To: Aqa Siyyid Jafar, in Dahaj**Date: 1299-03-04 [1882-Jan-24]*

In the Name of the Wronged One, the Stranger

بِسْمِ الْمَظْلُومِ الْغَرِيبِ

The hidden and treasured Mystery hath appeared before all faces, calling aloud and saying: The Promised One hath come with such sovereignty that all the hosts of the earth combined cannot withstand Him. To this beareth witness every discerning soul. God testifieth that there is none other God but Him,

قد ظهر الكنز الخزون و المکنون امام الوجوه ینادی و یقول قد اتی الموعود بسلطان لا تقوم معه جنود الأرض کلّها یشهد بذلك کلّ عالم

and He Who hath come with the Mother Book is verily the One mentioned by the tongues of the Messengers. O Ja'far! Harken unto the Call from the direction of the Most Great Scene, wherein the Wronged One calleth and summoneth humanity unto the Lord of Destiny, through Whom every hidden matter hath been revealed and every wise remembrance hath come to light. Beware lest the affairs of the world hold thee back from the Lord of all mankind. Take hold of the Book of God with the power that proceedeth from Him, then read it among the sincere ones. Thus hath the Cock of the Throne crowed forth in this Station which hath been named with the Most Beautiful Names by One Who is the Mighty, the Ancient. Glory be upon the people of glory who were not prevented by the might of the world from His Straight Path. Upon them pray the Concourse on High and those who circle round the Throne, by the command of One Who is the Ordainer, the All-Wise.

بصير شهد الله أنه لا اله الا هو والذى اتى بأم
الكتاب أنه هو المذكور بألسن المرسلين

يا جعفر ان استمع النداء من شطر المنظر الأكبر
الذى فيه ينادى المظلوم ويدع البشر الى مالک
القدر الذى به ظهر كل امر مستتر وبرز كل
ذكر حكيم اياك ان تمنعك شئون الدنيا عن
مولى الورى خذ كتاب الله بقوة من عنده ثم اقرأه
بربوات المخلصين كذلك دلح ديك العرش فى
هذا المقام الذى سمي بالأسماء الحسنى من لدن
مقتدر قدیر البهاء على اهل البهاء الذين ما منعهم
سطوة العالم عن صراطه المستقيم يصلين عليهم الملائكة
الأعلى والذين طافوا العرش امراً من لدن امر
حكيم

BLIB_Or15713.285a, BLIB_Or15715.101b

BH07791

To: Karbala'i Muhammad, in B

Date: 1299-03-04 [1882-Jan-24]

He is the Speaker and I am the Hearer. Say: O people! By God, the Torah hath testified to Him to Whom even the pebbles have borne witness, and the Gospel crieth out unto the Glorious Lord, and the Qur'an proclaimeth the advent of the All-Merciful, and the Bayan circlet round the Throne. Yet the people remain wrapped in a thick veil. Verily, they who have turned away have in truth turned away from God throughout all ages. To this testifieth he who hath been granted insight from his Lord, the Mighty, the Wise. We have manifested the Cause in such wise that the world hath acknowledged it, and whoso harboureth rancour from thy Lord is in manifest opposition. They make mention of God at morn and eventide, yet deny Him through Whom the fountains of wisdom have gushed forth amongst all creatures and the kingdom of names hath appeared to all who are in heaven and on earth. Say: Every name that hath turned away from God in this Revelation is assuredly among the perishing ones. We have sent down concerning every matter that which hath brought solace to the

هو الناطق وانا السامع قل يا قوم تالله قد شهدت
التوراة لمن شهدت له الحصى والانجيل ينادى
للرب الجليل والفرقان يصيح قد اتى الرحمن و
البيان يطوف حول العرش ولكن القوم فى حجاب
غليظ ان الذين اعرضوا انهم اعرضوا عن الله
فى كل الأعصار يشهد بذلك من كان له بصائر
من ربه العزيز الحكيم قد اظهرنا الأمر على شأن
اعترف به العالم والذى فى صدره غل من ربك
أنه على اعتراض مبين يذكرون الله فى الغداة و
العشي وينكرون الذى به جرت ينابيع الحكمة بين
البرية وظهر ملكوت الأسماء لمن فى السموات
والأرضين قل كل اسم اعترض عن الله فى هذا
الظهور أنه من المالكين قد انزلنا فى كل شأن ما
قرت به عيون المقرين الحمد لله رب العالمين

BLIB_Or15696.004a, BLIB_Or15734.2.039a

eyes of them that are nigh unto God. Praise be to God, the Lord of all worlds.

BH07726

To: Muhammad Husayn ibn al-Shahid, in B

Date: 1299-03-04 [1882-Jan-24]

In the Name of the Bayan! The Day of God hath come and the Calamity hath appeared at the Gate, and sovereignty belongeth unto God, the Lord of Lords. They that have turned away and objected - these are the companions of the Fire, as recorded in the Books and Tablets. The countenance of the world hath smiled at the appearance of the Most Great Name, yet the people remain in heedlessness and error. Among them are those who cling to vain imaginings, and those who circle round the fly, and those who say "He is mentioned in the Bayan." Say: There is nothing fresh or withered but is recorded in a Book. By God! The Bayan hath been honored by My Name, and the horizon of the world hath been illumined by the Light that shineth from this Station. Every seeing one hath won the lights of the Countenance, and every hearing one this Call that hath been raised from God, the Lord of all beings. Say: O people! Arise from the slumber of passion and turn unto the Most Exalted Horizon - this is better for you, if ye be of the people of the Path. We have remembered thee that thou mayest thank God, thy Lord, the Cleaver of the Dawn.

بِسْمِ الْبَيَانِ قَدْ أَتَى يَوْمَ اللَّهِ وَالْقَارِعَةُ قَامَتْ
لَدَى الْبَابِ وَالْمَلِكُ لِلَّهِ رَبِّ الْأَرْيَابِ إِنَّ الَّذِينَ
اعْرَضُوا وَاعْتَرَضُوا أَوْلَئِكَ أَصْحَابُ النَّارِ فِي الزَّيْرِ
وَالْأُلُوحِ قَدْ ابْتَسَمَ ثَغْرِ الْعَالَمِ بِظُهُورِ الْأَسْمِ الْأَعْظَمِ
وَلَكِنَّ الْقَوْمَ فِي غَفْلَةٍ وَضَلَالٍ

مِنْهُمْ مَنْ تَمَسَّكَ بِالْوَهْمِ وَمِنْهُمْ مَنْ طَافَ حَوْلَ
[الذِّبَابِ] وَمِنْهُمْ مَنْ قَالَ أَنَّهُ ذَكَرَ فِي الْبَيَانِ قُلَّ
لَا رَطْبَ وَلَا يَابِسَ إِلَّا فِي كِتَابِ تَالِهَةٍ قَدْ تَشَرَّفَ
الْبَيَانُ بِاسْمِي وَأَنَارَ أَفْقَ الْعَالَمِ بِالنُّورِ الْمَشْرِقِ مِنْ
هَذَا الْمَقَامِ قَدْ فَازَ كُلُّ بَصِيرٍ بِأَنْوَارِ الْوَجْهِ وَ
كُلُّ سَمِيعٍ بِهَذَا النِّدَاءِ الَّذِي أَرْفَعُ مَنْ لَدَى اللَّهِ
مَالِكِ الْأَنْامِ قُلْ يَا قَوْمَ قُومُوا عَنْ رَقْدِ الْهَوَىٰ وَ
تَوَجَّهُوا إِلَى الْأَفْقِ الْأَعْلَىٰ هَذَا خَيْرٌ لَكُمْ إِنْ أَنْتُمْ
مِنْ أَهْلِ الصِّرَاطِ أَنَا ذَكَرْنَاكَ لِتُشْكِرَ اللَّهَ رَبَّكَ
فَالِقِ الْأَصْبَاحِ

BLIB_Or15696.004c, BLIB_Or15734.2.040

BH07466*To: Ali Asghar, in Iskandariyyih**Date: 1299-03-04 [1882-Jan-24]*

1 He is the Truth, there is no God but Him.

1 هو الحق لا اله الا هو

2 Praise be to God that through the grace of the True One, exalted be His glory, thou hast attained. Today it is incumbent upon all to beseech God, exalted be His glory, that perchance He may grant strength to the followers of His manifest Religion and protect them from the evil of the deniers and the turning away of those who have turned aside.

2 الحمد لله بعنايت حقّ جلّ جلاله فائز شدى امروز بر جميع لازم که از حقّ جلّ جلاله مسئلت نمايند که شايد متابعان دين مبين را قوت عطا فرمايد و از شر منكرين و اعراض معرضين حفظ نمايد

3 Say: Glory be unto Thee, O God of Names and Creator of heaven! I beseech Thee by the Word through which Thou didst create all contingent beings and brought forth all existing things, to assist me to be steadfast in Thy love. O my Lord! Thou seest me turning unto Thee and directing my face toward the horizon of Thy grace. Take hold of my hand through Thy power and might. O my Lord! I am the weak one who hath clung to the cord of Thy strength; preserve me through Thy bounty and sovereignty from whatsoever is unworthy of Thy presence. Then grant me, from the hands of Thy bestowal, the Kawthar of Thy good-pleasure. Verily Thou art the One with power over whatsoever Thou wilt. There is no God but Thee, the Forgiving, the Generous.

3 قل سبحانك يا اله الأسماء و فاطر السمّاء اسئلك بالكلمة التي بها خلقت الممكّات و ذرأت الموجودات بأن تؤيّدني على الاستقامة على حبك اى ربّ ترانى ناظراً اليك و مقبلاً الى افق فضلك خذ يدي يقدرتك و اقتدارك اى ربّ انا الضّعيف تمسكت بجبل قوتك فاحفظني بجودك و سلطانك عن كلّ ما لا ينبغى لحضرتك ثمّ ارزقني كوثر رضائك من ايادي عطائك انك انت المقتدر على ما تشاء لا اله الا انت الغفور الكريم

BLIB_Or15715.297c

BH07575*To: Mulla Muhammad Hasan, in Qariyyih**Date: 1299-03-04 [1882-Jan-24]*

He is the One Who stands supreme over His Cause

هو القائم على الأمر

Blessed is He Who hath come with mighty sovereignty, whereby the back of infidelity was broken and living waters gushed forth. He is the One through Whom the seas appeared and the rivers flowed and every lofty mountain was made manifest. There hath not been a day except that the verses of God, the Lord of the worlds, were sent down therein. How many months did We withhold the Pen, yet the tongue was speaking the verses of

تبارك الذى اتى بسلطان عظيم و انكسر منه ظهر الكفر و انفجر منه ماء معين انه لهُو الذى به ظهرت البحار و جرت الأنهار و برز كل جبل منبع ما من يوم الا و قد نزلت فيه آيات الله رب العالمين كم من شهور امسكنا القلم فيها

God, the Mighty, the Praiseworthy. And how many days was I silent while the Pen moved between the fingers of thy Lord, the Omnipotent. And in all conditions there was sent down from Our presence that which brought joy to the Concourse on High and caused every distant idolator to lament. Verily the seeing one beholdeth what hath appeared in creation and the hearing one heareth My call, the Mighty, the Wondrous. We have turned from Our most exalted horizon toward those who have sought the ultimate goal, and We have mentioned them as a favor from Us, and I am verily the All-Bountiful, the Ancient of Days.

ولكنّ اللسان كان ناطقاً بآيات الله العزيز الحميد
وكم من يوم كنت صامتاً والقلم كان متحرّكاً
بين اصبعي ربك القدير وفي كلّ الأحوال نزل
من عندنا ما استفرح به الملأ الأعلى وناح كلّ
مشرک بعيد أنّ البصير يرى ما ظهر في الابداع
والسميع يسمع ندائى العزيز البديع أنا توجّهنا من
افقنا الأعلى الى الذين قصدوا المقصد الأقصى و
ذكرناهم فضلاً من عندنا وانا الفضال القديم

BLIB_Or15696.036a, BLIB_Or15734.2.121

BH08344

To: Mulla Ali Asghar Qaini, in Birjand

Date: 1299-03-04 [1882-Jan-24]

1 He is the Manifest, the Speaker, the Witnessed One.

1 هو الظاهر الناطق المشهود

2 My Most Exalted Pen hath testified that there is none other God but Him, and the Tongue hath testified in its Most Glorious Station that the Promise hath been fulfilled and the Promised One hath come with manifest sovereignty. All things have testified to that which the Lord of Names hath testified, yet most of the people remain heedless. They hear the verses and deny them, and they behold the lights of the Countenance yet conceal them, having followed every doubting learned one. How many learned ones have veiled themselves, and how many ignorant ones have turned to God, the Lord of all worlds! Say: Glory be to Thee, O Thou through Whom the Dove of the Cause hath warbled upon the branches, and through Whose Name the religions have been raised up! I beseech Thee to make me steadfast in Thy Cause in such wise that neither the doubts of the learned nor the allusions of the mystics shall keep me back. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Forgiving, the Bountiful.

2 قد شهد قلبي الأعلى أنّه لا اله الا هو و شهد
اللسان في مقامه الأبهى قد ظهر الوعد و اتى
الموعود بسلطان مبین قد شهدت الأشياء بما شهد
به مالک الأسماء ولكن القوم أكثرهم من
الغافلين يسمعون الآيات و ينكرونها و يرون انوار
الوجه و يسترونها بما اتبعوا كل عالم مريب كم
من عالم احتجب و كم من جاهل اقبل الى الله
رب العالمين قل سبحانك يا من بك هدرت
حمامة الأمر على الأغصان و باسمك ارتفعت
الأديان اسئلك بأن تجعلنى مستقيماً على امرک
على شأن لا تمنعنى شبهات العلماء ولا اشارات
العرفاء انک انت المقتدر على ما تشاء لا اله الا
انت الغفور الكريم

INBA44:160a,

BLIB_Or15713.314b,

BLIB_Or15715.263d

BH09010*To: Mulla Mahmud, in Sarchah**Date: 1299-03-04 [1882-Jan-24]*

1 In His Name that hath dominion over all names

2 A book sent down in truth, giving glad tidings to all of a Book that speaks in the world and calls the peoples to God, the All-Possessing, the Self-Subsisting. We have observed your turning to Us and We have turned to you from this Station wherefrom the Tongue of Grandeur proclaims: "There is none other God but Me, the Mighty, the Loving." Be thankful unto God that thou hast been mentioned by My Most Exalted Pen in this praiseworthy station. The clamor has been raised and the Tablets of Fire have appeared - this is what We had formerly announced to all, as attested by honored servants. Cast aside vain imaginings to their people, then turn with the name of thy Lord, the Possessor of existence, to the horizon of certitude. Thus has the Tongue spoken in the Kingdom of utterance. Blessed is he who has heard, and woe unto every heedless and veiled one.

1 بِسْمِ الْمَهِيْمِنِ عَلَى الْأَسْمَاءِ

2 كِتَابٌ نَزَلَ بِالْحَقِّ وَيُبَشِّرُ الْكُلَّ بِكِتَابٍ يَنْطِقُ فِي الْعَالَمِ وَيَدْعُ الْأُمَمَ إِلَى اللَّهِ الْمَهِيْمِنِ الْقَيُّومِ أَنَا رَأَيْنَا أَقْبَالَكَ أَقْبَلْنَا إِلَيْكَ مِنْ هَذَا الْمَقَامِ الَّذِي يَنْطِقُ لِسَانُ الْعِظَمَةِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْوَدُودُ أَنْ أَشْكُرَ اللَّهَ بِمَا ذَكَرْتَ مِنْ قَلْبِي الْأَعْلَى فِي هَذَا الْمَقَامِ الْمَحْمُودِ قَدْ ارْتَفَعَ النَّعِيقُ وَظَهَرَتِ الْوَاحِ النَّارُ هَذَا مَا أَخْبَرْنَا الْكُلَّ بِهِ مِنْ قَبْلِ يَشْهَدُ بِذَلِكَ عِبَادُ مَكْرُمُونَ ضَعِ الْأَوْهَامَ لِأَهْلِهَا ثُمَّ أَقْبِلْ إِلَى أَفْقِ الْيَقِينِ بِاسْمِ رَبِّكَ مَالِكِ الْوُجُودِ كَذَلِكَ نَطْقُ اللَّسَانَ فِي مَلَكُوتِ الْبَيَانِ طَوْبِي لِمَنْ سَمِعَ وَوَيْلٌ لِكُلِّ غَافِلٍ مَحْجُوبٍ

INBA44:169,

BLIB_Or15715.263c,

BLIB_Or15734.1.097a

BH09554*To: Husayn ibn 'Ayn Ba**Date: 1299-03-04 [1882-Jan-24]*

1 He is the One Who ariseth through My Name, the All-Powerful

2 The Tongue of Grandeur speaketh, yet the people hear not. Verily the Spirit giveth glad tidings to the servants, yet the people turn not unto it. They have taken their idols and cast aside the Truth. The Knower of the unseen remindeth them through the Book of God, yet they perceive not. My Most Exalted Pen maketh them aware, yet they turn away from it. We have sent down verses in such measure that every learned enumerator hath failed to reckon them. Every day We have called them unto God, and every night We have revealed unto them that which hath caused the hearts of the mystics to soar. We behold those who follow vain imaginings and those who have drawn nigh unto God, the Peerless, the All-Informed. Each

1 هُوَ الْقَائِمُ بِاسْمِي الْقَدِيرِ

2 لِسَانُ الْعِظَمَةِ يَنْطِقُ وَلَكِنَّ النَّاسَ هُمْ لَا يَسْمَعُونَ إِنَّ الرُّوحَ يَبَشِّرُ الْعِبَادَ وَلَكِنَّ الْقَوْمَ لَا يَتَوَجَّهُونَ أَخَذُوا أَصْنَامَهُمْ وَنَبَذُوا الْحَقَّ عِلَامَ الْغُيُوبِ يَذْكُرُهُمْ كِتَابُ اللَّهِ وَهُمْ لَا يَشْعُرُونَ يَعْرِفُهُمْ قَلْبِي الْأَعْلَى وَهُمْ عَنْهُ مَعْرُضُونَ أَنَا أَنْزَلْنَا الْآيَاتِ عَلَى شَأْنِ عِجْزٍ عَنْ أَحْصَائِهَا كُلِّ مُحْصٍ عَلِيمٍ فِي كُلِّ يَوْمٍ دَعَوْنَاهُمْ إِلَى اللَّهِ وَفِي كُلِّ لَيْلٍ أَنْزَلْنَا لَهُمْ مَا طَارَتْ بِهِ أَفْتَدَةُ الْعَارِفِينَ أَنَا نَرَى الَّذِينَ اتَّبَعُوا الْأَوْهَامَ وَالَّذِينَ تَقَرَّبُوا إِلَى اللَّهِ الْفَرْدِ الْخَبِيرِ كُلِّ حَزْبٍ يَفْرَحُونَ بِمَا

faction rejoiceth in that which it possesseth, yet God is the All-Seeing, the All-Hearing, the Ordainer, the All-Wise. Praise be to God, the Lord of all worlds.

عندهم ولكن الله هو الناظر السامع المدبر الحكيم
الحمد لله رب العالمين

BLIB_Or15696.036b, BLIB_Or15734.2.122a

BH09527

To: Muhammad Rida Qaini, in Khurasan

Date: 1299-03-04 [1882-Jan-24]

- 1 He is the One dawning from the horizon of utterance.
- 2 This is a Book which the All-Merciful hath sent down for all who are in the realm of possibility, that it may draw them to a station where they hear in the rustling of its trees what the Son of Imran heard on the Mount of Knowledge. Verily, those who have heard the Call and responded - upon them shall the denizens of the Most Exalted Paradise send their blessings at eventide and at dawn. Beware lest the veils of names withhold you from their Owner and their Sovereign. Leave behind what ye possess and take what hath been given you from God, the Mighty, the All-Bountiful. Harken unto My call: verily the Wronged One remembereth thee from the precincts of the Prison and summoneth thee to the Dayspring of verses. Hold fast to the cord of steadfastness, then drink the choice wine of inner meanings in the name of thy Lord, the Master of all beings.

1 هو المشرق من افق البيان
2 كتاب انزله الرحمن لمن في الامكان ليجذبهم الى
مقام يسمع من حفيف اشجاره ما سمعه ابن عمران
في طور العرفان ان الذين سمعوا النداء واجابوا
يصلين عليهم اهل الفردوس الاعلى في العشى و
الاشراق اياكم ان تمنعكم حجاب الاسماء عن
مالكها وسلطانها دعوا ما عندكم وخذوا ما اوتيتكم
به من لدى الله العزيز الوهاب ان استمع ندائي ان
المظلوم يذكر من شطر السجن ويدعوك الى
مطلع الآيات تمسك بجبل الاستقامة ثم اشرب
رحيق المعاني باسم ربك مالك العباد

INBA44:141a, BLIB_Or15715.263b,
BLIB_Or15734.1.096c

BH00750

To: Aqa Muhammad Rida Nahhas (Nazareth) et al., in Haifa

Date: 1299-03-05 [1882-Jan-25]

- 1 He is God, exalted be His Station, His Grandeur and His Power
- 2 Praise be to God alone, and peace and blessings be upon Him through Whom was the beginning and in Whom was the end, Who was the Manifestation of these words "He is the First

1 هو الله تعالى شأنه العظمة والاقتدار
2 الحمد لله وحده والصلوة والسلام على الذي به
بدء ومنه ختم الذي كان مظهر هذه الكلمة هو

and the Last, the Manifest and the Hidden,” and upon His family and companions through whom was revealed the Path of God, the Protector, the Self-Subsisting, and through whom the tongue of the All-Merciful uttered the words “Verily we are God’s and to Him shall we return.”

- 3 To continue: the letter of that spiritual beloved has arrived, indicating several matters which that honored one had in mind. When these were presented before His Holiness [the Master] - may the souls of all in the invisible and visible worlds be sacrificed for His sake - He commanded: Write to him: “O Ghulam! Some of what thou hast said is correct and some incorrect. We do not accept all of it. The praiseworthy attributes, praise be to God, have been and are manifold. Hearken, that We may tell thee: Thou didst hear the call of the Herald, and didst turn toward the Friend’s sanctuary, and wert favored with an answer, and didst circumambulate, and wert honored with the remembrance of the Friend. Yes, man is prone to forgetfulness and error, but every dust is and shall be cleansed by the water of sanctification, and every transgression has been and shall be effaced by the water of forgiveness, for God, exalted be His glory, is the All-Bountiful, the All-Merciful, the All-Kind, the All-Forgiving, the All-Seeing, the Answerer of Prayer. God willing, from the boundless ocean of His generosity, He hath forgiven and will forgive thee and the friends. He is the All-Bountiful One before Whose generosity all the world and its treasures are mere nothingness and utter void. In any case, We have recorded as good deeds the two equal shortcomings which thou hadst written of. And as for morals, We beseech Him to adorn them with a spirit gentle, pure, holy, God-fearing and radiant. Verily He is the One with power over whatsoever He willeth, and in His grasp are the reins of the heavens and the earth. Say:

- 4 “Glory be unto Thee, O my God and the God of all things, my Sovereign and the Sovereign of all who are in the kingdom of names! I beseech Thee by the Name through which Thou didst change fire into light, and prison into paradise, and sorrow into joy, and grief into delight, and darkness into light, that Thou mayest ordain for me by Thy Most Exalted Pen that which will adorn me with the ornament of Thy will, O Lord of all names! Thou art He Who created me and sustained me and nurtured me by the hands of Thy tender mercy until I grew up in Thy kingdom and Thou didst cause me to know Thy straight path and Thy mighty and great highway. I beseech Thee, O my Lord, my Creator and my Provider, that Thou deprive me not of that which Thou lovest, nor withhold from me that which Thou hast chosen. Make me, then, in all conditions, content with Thy good-pleasure and clinging to the cord of Thy loving

الأول والآخِر والظاهر والباطن وعلى آله و
اصحابه الذين بهم ظهر صراط الله المهيمن القيوم
ونطق لسان الرحمن كلمة أنا لله وأنا إليه راجعون

3 و بعد مکتوب آنحبيب روحانی رسيد مشعر بر
مطالبی چند که در نظر آنجناب هست و چون
خدمت حضرت موجود ارواح من فی الغیب و
الشهود فداه عرض شد فرمودند بنویس باو یا
غلام بعضی از آنچه گفتی صحیح و بعضی غیر
صحیح جمیع را مسلم نمیداریم اوصاف حسنه
الحمد لله متعدّد بوده و هست بشنو تا بگوئیم
ندای منادی را شنیدی و بکعبه دوست توجه
نمودی و بجواب فائز شدی و طواف کردی
و بذکر دوست مشرف گشتی بلی انسان جایز
السّهو والنّسیان ولكن هر غباری از ماء تقدیس
پاک شده و میشود و هر عصیانی از ماء غفران
محو شده و خواهد شد چه که حق جلّ جلاله
کریم است رحیم است عطفوست غفور است
بصیر است مجیب انشاءالله از دریای بخشش
بیمتپایش شما و دوستان را آمرزیده و خواهد
آمرزید اوست کریمیکه جمیع عالم و خزائن آن
در نزد کرمش معدوم صرف و مفقود بحث
است باری دو مساوی قصوراتیکه نوشته بودی
حسنات ترا نوشتیم و اما الأخلاق اسئله تعالی
ان یزینها بروج لطیف نظیف مقدس تقی بهی
انه هو المقتدر علی ما یشاء و فی قبضته زمام
السّموات والأرض

4 قل سبحانک یا الهی و الهه الأشياء و سلطانی و
سلطان من فی ملکوت الأسماء اسئلك بالاسم
الذی به بدلت النار بالنور و السّجن بالجنة و
الحزن بالفرح و الغم بالسّرور و الظلمة بالنور ان
تکتب لی من قلبک الأعلى ما یجعلنی مزیناً بطراز
مشیتک یا مالک الأسماء انت الذی خلقتنی و
رزقتنی و ربّیتنی بأیادی عنایتک الی ان صرت
کبیراً فی ملکک و عرفنی سبیلک المستقیم
و صراطک العزیز العظیم اسئلك یا مالکی و
خالقی و رازقی ان لا تجعلنی محروماً عما تحبه و لا
ممنوعاً عما اخترته فاجعلنی فی کلّ الأحوال راضياً
برضائک و متمسکاً بجبل عنایتک ای ربّ انا

care. O Lord! I am the poor one, the lowly, the wretched, the abject, and Thou art the All-Sufficient, the All-Conquering, the All-Powerful, the Almighty, the All-Potent." End.

- 5 Mention of the group was made, and favor was manifest towards each one. God willing, may all be joyous and cognizant of the worth of their day and station. On behalf of this evanescent one, convey mention and greetings to each one. God willing, may they attain to God's grace, God's mercy, God's good-pleasure and God's favor.
- 6 Praise be to God, your letter brought a smile to the Beloved's face and was the cause of joy. As commanded, say to Jinab-i-Aqa Lutfu'llah, upon him be the Glory of God: "Dear father, he attained to God's favor and at the time of his ascension and advancement, God's grace encompassed him. By My life, verily he is in the highest companionship and beholds at every moment the favor of God, the Lord of the worlds." God, exalted be His glory, is great and generous - the world displays His bounty and the seas are a sign of His grace. We beseech Him to forgive you and remit your sins and adorn you with the ornament of His mercy which has preceded existence in both the unseen and visible realms. Be not grieved - this is the time for joy. Hold fast to the cord of His favor, be confident in His grace and stand firm in His love. These three became four - mention was multiplied but sanctified beyond number. Be grateful and among those who render thanks.
- 7 Praise befiteth and is worthy of the King of all worshipped beings Who, through a single revelation of the word "I am the Lord," made countless servants to appear. He bestowed favor, He created, He granted knowledge, He conferred understanding, and adorned all with the crown of wisdom that they might know Him and attain to His purpose. Blessed is the seeing, hearing one who saw and heard, and woe to the blind and deaf who were deprived and excluded. And blessings and peace be upon His chosen one and the best of His creation, the beginning of His Cause and the seal of His utterance, through whose Book books were ended and through whose presence messengers were concluded, and upon his family and companions whom God made lamps of guidance among creation and suns of justice in the kingdom - they through whom trembling seized the inhabitants of the realms of unbelief and earthquakes the people of misbelief and remoteness.
- 8 Further, some time ago your letter arrived and became the cause of countless sorrows. Details were submitted and He said:

الفقير المسكين البائس الذليل وانت الغنيّ الغالب
المقتدر العزيز القدير انتهى

5 ذکر جمع شده بود نسبت بهریک عنایت ظاهر
انشاء الله کلّ مسرور باشند و قدر یوم و مقام
خود را عارف از جانب اینفانی خدمت هریک
ذکر و سلام برسانید انشاء الله فائز شوند به فضل
حق و رحمت حق و رضای حق و عنایت حق

6 الحمد لله مکتوب شما مایه تبسم محبوب شد و
علت سرور حسب الامر بجناب آقا لطف الله علیه
بهاء الله بگوئید پدر جان بعنایت حق فائز بود و
در حین صعود و ارتقاء فضل حق او را احاطه
نمود لعمری انه فی الرفیق الاعلی و یری فیکلّ حین
عنایة الله رب العالمین حق جل جلاله بزرگست و
کرمست عالم نمودار جودش و دریاها آیه فضلش
نستله ان یغفرک و یکفر عنک سیئاتک و یرزیک
بطراز رحمته الّتی سبقت الوجود من الغیب و
الشهود محزون مباش هنگام سرور است بحبل
عنایتش متمسک باش و بفضلش مطمئن و بر
حبش مستقیم این سه را چهار نه تعدد ذکر شد
لکن از عدد مقدس اشکر و کن من الحامدین
انتهی

7 حمد سلطان معبودی را لایق و سزااست که از
یک تجلّی کلمه انا المولی عباد لایحصى ظاهر
فرمود عنایت فرمود خلق نمود عرفان عطا کرد
ادراک بخشید و جمیع را با کلیل خرد مزین
داشت تا او را بشناسند و آنچه مقصود است
فائز گردند طوبی از برای بینای شنوا که دید و
شنید و ویل للأعمی و اصم که محروم گشت و
ممنوع شد و الصلوة و السلام علی صفیه و خیره
خلقه و بدء امره و ختم بیانه الذی بکتابه انتهت
الکتاب و بوجوده انتهی الرسل و علی آله و اصحابه
الذین جعلهم الله سرج الهدایة بین البریة و شمس
العدالة فی المملكة هم الذین بهم اخذ الاضطراب
سکان دیار الکفر و الزلازل اهل الشّرك و البعد
و

8 بعد چندی قبل دستخط آنجناب رسید و سبب
احزان غیر محصیه گشت تفصیل عرض شد
فرمودند

- 9 O Rida! Has your ear not attained to the blessed word "Give glad tidings to the patient ones"? Have you not found and perceived the sweetness of patience and forbearance in the path of the Peerless Friend? He says "and the patient in adversity and affliction and in time of conflict." Hear the call of the Wronged One and be content with what He has ordained and give thanks for His consummate wisdom. None is aware - oftentimes from pain He brings forth a hundred thousand comforts, and from illness He produces health. Have you not seen how He transformed the prison into paradise? Have you not heard how He made poison sweeter and more pleasant than honey? Were it not that heedlessness encompassed some who are unaware of the ocean of knowledge and were occupied with their own doings, you would now behold all these regions illumined and honored with the light of glory, wealth, riches, comfort and grandeur. What was destined has come to pass, and command belongeth unto God, the Lord of all names. End.
- 10 Praise be unto God! Such bounty hath been observed and is being observed that it needeth not mention by this servant. If thou wert thirsty, thou hast attained unto the water of utterance; if thou wert hungry, thou hast gained access to the heavenly table; and if thou wert seeking, thou hast heard the call of the Sought One. God willing, thou shalt at all times gain access to the Kawthar of utterance and the table of the All-Merciful, and be freed and delivered from aught else but the Truth. The Glory be upon thee and upon Inayatu'llah and his mother and his sister, and upon all who seek to tread the Path. Praise be to God, the Mighty, the Beautiful!
- 11 This evanescent one's petition to your honour is this: that his honour Aqa 'Ali-Akbar, upon him be the glory of God, the Lord of Power, is present in that land. God willing, in whatsoever place or station he may be, may he be adorned with the ornament of health, certitude and tranquility. Convey my greetings to him and say that in these days, praise be to God, news of the well-being of the friends in your lands hath been received. All are joyous and occupied with the remembrance of God. Beseech God, exalted be His glory, that He may grant success unto all the peoples of the earth and bestow upon them a portion from the ocean of His generosity. In these days, observe justice like unto a sparrow and tyranny like unto a falcon. What power hath the sparrow to spread its wings and soar in his presence, let alone to learn and to teach? The Command is in the hand of God, the Lord of all worlds. Praise be to God, the Master of the Day of Judgment.
- یا رضا آیا گوش تو بکلمه مبارکه و بشر الصّابرين
فائز نشد و آیا حالات صبر و اصطبار را در سبیل
دوست یگانه یافتی و ادراک نمودی که میفرماید
و الصّابرين فی البأساء و الضراء و حین البأس بشنو
ندای مظلوم را و بآنچه مقدر فرموده راضی باش
و شکر ثمار حکمتهای بالغه او احدی مطلع نه بسا
میشود از رنج صدهزار راحت ظاهر میفرماید و
از مرض سلامتی بیرون میآورد آیا ندیدی بجن
را بجنّت مبدّل فرمود و آیا شنیدی سمّ را از
شهد شیرین تر و لطیفتر نمود اگر بعضی را که از
دریای آگاهی بخیر غفلت احاطه نینمود و بما
عملوا مشغول نمیگشتند حال جمیع این اطراف را
بنور عزّت و غنا و ثروت و راحت و عظمت
منور و معزز مشاهده مینمودی قضی ما امضی و
الأمر لله مالک الأسماء انتهى
- الحمد لله عنایت بمقامی مشاهده شده و میشود که
دیگر محتاج بذکر این بنده نه اگر تشنه بودی بماء
بیان رسیدی و اگر گرسنه بودی بمائده فائز شدی
و اگر طالب بودی ندای مطلوب را شنیدی
انشاء الله در کل احوال بکوثر بیان و مائده
رحمن فائز باشی و از غیر حقّ واری و آزاد
گردی الهاء علیک و علی عنایة الله و امه و اخته
و علی کلّ قاصد قصد السبیل الحمد لله العزیز الجمیل
- عرض اینفانی در خدمت آنجناب آنکه جناب آقا
علی اکبر علیه بهاء الله مالک القدر در آن ارض
تشریف دارند انشاء الله در هر محلّ و مقام که
هستند بطراز صحتّ و ايقان و اطمینان فائز باشند
عرض تکبیر از این فقیر خدمت ایشان برسانید
و بگوئید این ایام الحمد لله از دوستان اراضی شما
خبر سلامتی رسیده کلّ مسرورند و بذکر حقّ
مشغول از حقّ جلّ جلاله بطلید تا همه اهل
ارض را موفق فرماید و از دریای بخشش خود
قسمت عطا نماید این ایام عدل را بمثل صعوه
مشاهده کن و ظلم را چون شاهین دیگر صعوه
را چه مقدار است که با وجود او پر بگشاید
و طیران نماید تا چه رسد باینکه بیاموزد و تعلیم
نماید الأمر بید الله ربّ العالمین الحمد لله مالک
یوم الدین

- 12 The letters arrived tonight, and in haste, in the first chamber of the building, they live. What the hand of destiny shall bring forth tomorrow, God alone knoweth. However, this much we submit: that it was accepted before His presence. Blessed art thou, and he, and I.

12 حروف رسید امشب علی العجالة در صنفه اول
عمارت زنده دیگر تا دست قضا فردا چه نماید العلم
عندالله ولكن اینقدر عرض میشود که تلقاء
وجه مقبول افتاد هنیئاً لک و له ولی

BLIB_Or15700.222, BLIB_Or15711.234,
BLIB_Or15736.033x

BH00090

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

Date: 1299-03-19 [1882-Feb-8]

- 1 In the Name of our Lord, the Most Great, the Most Holy, the Most Exalted, the Most Glorious
- 2 Praise be unto Him Who hath illumined the world with the lights of His Most Great Name, that He might make known unto the peoples that which draweth them nigh unto Him through His grace. Blessed is the eye that hath beheld the lights, the ear that hath heard the mysteries, the face that hath turned towards Him, the heart that hath accepted Him, the tongue that hath spoken, the hand that hath grasped, and the foot that hath arisen to serve the Cause on this Day wherein every hidden thing hath been revealed, every treasured thing brought forth, every realm thrown into commotion, and every mighty foundation made to tremble. Glory and praise be upon those who have not broken the Covenant and who have traversed the horizons out of love for God, the Lord of the worlds. These are servants who have aided the Cause of God, who have spoken His praise and who have spread His firm and mighty Cause.
- 3 And further: it is submitted that thy letters dated the first of Dhi'l-Qa'dah, the fifth of Muharram, and the eighth of Muharram all arrived in one envelope. As they all testified to thy humility, submissiveness, steadfastness and service in the path of God, they brought the utmost joy and gladness. God willing, mayest thou ever remain occupied with the mention and praise of the Truth and steadfast in service. After being apprised of their contents, they were presented before the Most Holy and Most Exalted Presence, and after permission was granted, the details were submitted. His word, exalted be His grandeur:

1 بِسْمِ رَبِّنا الْأَعْظَمِ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى

2 حمداً لمن نور العالم بأنوار اسمه الأعظم ليعرف
الأمم ما يقربهم اليه فضلاً من عنده طوبى لعين
رأت الأنوار ولأذن سمعت الأسرار ولوجه توجه
ولقلب اقبل وللسان نطق وليد اخذت ولرجل
قام على خدمة الأمر في هذا اليوم الذي فيه ظهر
كل مكنون وبرز كل مخزون واضطرب كل
عالم و تززع كل بنيان متين التكبير والبهاء على
الذين ما نقضوا الميثاق وداروا في الآفاق حباً لله
رب العالمين اولئك عباد نصرنا امر الله ونطقوا
بثنائه ونشروا امره المحكم المتين

3 و بعد عرض میشود نامه های آنجناب که یکی
بتاریخ غره ذی قعدة و اخری پنجم محرم الحرام
و دیگری هشتم محرم الحرام آن بود هر سه در
یک پوسته رسید و چون جمیع از خضوع و
خشوع و استقامت و خدمت آنجناب فی سبیل
الله حاکی و ناطق بود کمال مسرت و بهجت
دست داد انشاءالله لازال آنجناب بذکر و ثناء
حق مشغول باشند و بخدمت قائم و بعد از
اطلاع بساحت امنع اقدس توجه نموده بعد از
اذن تفصیل عرض شد

4 He is the Dawning-Place from the horizon of utterance

5 O Abu'l-Hasan! Thy petitions have attained the honor of being heard. God willing, mayest thou ever remain steadfast, firm and upright. The Supreme Pen beareth witness to thy acceptance, recognition, obedience and service, and this testimony sufficeth. Be thou thankful unto thy Lord, the All-Seeing, the All-Informed. O Abu'l-Hasan! The face of the world is changing. For the sake of the religion of God, hardly anything remaineth among the people. They worship the idols of vain imaginings and are heedless of the Truth, exalted be His glory. Whosoever in this day hath attained unto recognition and steadfastness is reckoned among the people of truth and is mentioned by the Concourse on High; all others are as non-existent and as naught. Each day strange and wondrous tribulations appear, yet none taketh notice. In truth, divine wrath hath encompassed all. We beseech the True One to assist all and make them aware.

6 We make mention of My loved ones in that place who have clung to the hem of thy Lord's mercy, the All-Bountiful. Say: O people of Baha! Strive ye and hold fast unto that which is befitting this Day. Guide the people through deeds and conduct, and give them to drink of the water of true knowledge. In the watches of the night and throughout the day, the Supreme Pen is occupied with the mention of souls who have accepted the Faith. The comprehension of this station is hidden, for were the loved ones of God to catch its fragrance and become aware of its loftiness and sublimity, they would all assuredly arise to do that which God loveth. From this station We send Our glorification upon their faces and We bid them to that which will exalt the Cause of God, the Supreme, the Self-Subsisting. We make mention of My handmaidens who have attained unto My sealed wine. Upon them, both men and women, be the glory of God, the Lord of what was and what shall be. Convey My glorification to the handmaidens of God who are related to thee, give them the glad-tidings of the favors of God, exalted be His glory, and make them joyous.

7 Praise be to God! Through the grace of the True One, Who hath no peer or equal, thou art blessed. Thou didst mention those friends of God who, praise be to God, are illumined by the rays of the Sun of Truth and are steadfast and firm in the Divine Cause. This brought boundless joy, and when it was presented before the Ancient Beauty, He was seen to smile. In truth, if at all times they hold fast to unity and harmony, assuredly the light of concord will illumine the horizons and the flame of unity will ignite the hearts. Praise be to God, the river of mercy flows from the right hand of the Throne. God

4 قوله جلّ کبريائه هو المشرق من افق البيان

5 يا ابالحسن عرايضت بشرف اصغا فائز انشاء الله لازال قائم وثابت ومستقيم باشي قلم اعلى شهادت ميدهد بر اقبال واعتراف و طاعت و خدمت تو و اين شهادت كافست ان اشكر ربك الشاهد الخبير يا ابالحسن وجه عالم متغير است از برای مذهب الله و دين الله ما بين ناس قدری نمانده بر اصنام اوهام عاكفند و از حقّ جلّ جلاله غافل هر نفسی اليوم بعرفان و استقامت فائز شد او از اهل حقّ محسوب و از ملاً اعلى مذكور و مادونش معدوم و مفقود در هر يوم بلايى عجيبه و غريبه ظاهر مع ذلك احدى ملتفت نه فى الحقيقه قهر الهى احاطه نموده از حقّ ميطلبيم جميع را مؤيد فرمايد و آگاه نمايد

6 و نذكر احبائى فيناك الذين تشبّثوا بأذيال رحمة ربهم الكريم بگواي اهل بها جهد نمائيد و بآنچه اليوم سزاوار است متمسك شويد باخلاق و اعمال خلق را هدايت كنيد و كوثر عرفان بنوشانيد در ليالى و ايام قلم اعلى بذكر نفوس مقبله مشغول ادراك اين مقام مستور است چه اگر احبائى الهى عرف آنرا بيابند و بر علو و سمو آن مطلع شوند البته كلّ به ما يحبه الله قيام نمايند انا نكبر من هذا المقام على وجوههم و نأمرهم بما يرتفع به امر الله المهيمن القيوم و نذكر امائى اللائى فزن بر حقيقى المختوم البهاء عليهم و عليهم من لدى الله ربّ ما كان و ما يكون كنيزان حق را كه بآنجناب منسوبند تكبير برسان و بعنايات حق جلّ جلاله بشارت ده و مسرور دار انتهى

7 الحمد لله آنجناب بعنايت حقّ كه شبه و عدل از برای آن نبوده و نيست فائزند ذكر آقايان و دوستان حق را نموده بوديد كه الحمد لله از انوار آفتاب حقيقى منورند و بر امر الهى مستقيم و قائم اين فقره علت سرور بى اندازه شد و بعد از عرض جمال قدم متبسم مشاهده گشتند فى الحقيقه اگر در جميع اوقات متمسك با اتحاد و اتفاق شوند البته نور اتفاق آفاق را منور سازد و شعله اتحاد قلوب را برافروزد الحمد لله فرات

willing, the trees of existence have attained and will attain their portion. This is that water of which He saith, "And from water We made all things living." A hundred thousand thanks that thy letter brought that which caused joy, gladness and delight. Some time ago, a detailed letter was written and sent to thee and also to Aqa Muhammad-Hasan, upon him be 96 [Baha'u'llah], who was bearing the blessed Tablets. God willing, it hath arrived and its lights have encompassed all hearts.

رحمت از یمن عرش جاری انشاءالله اشجار وجود بقسمت خود فائز شده و میشوند اینست آن مائیکه میفرماید و من الماء کل شیء حی صد هزار شکر که نامه آنجناب حامل بود آنچه را که سبب مسرت شد فرح آورد و بهجت افزود چندی قبل مکتوب مفصلی خدمت آنجناب و همچنین خدمت جناب آقا محمد حسن عطا علیه ۹۶ [بهاء الله] که حامل الواح مبارکه بود نوشته ارسال شد انشاءالله رسیده و انوارش را قلوب را احاطه نموده

- 8 As to thy mention that Ibn-i-Ismu'llah-i-Asdaq, Aqa Mirza Asadu'llah, and Aqa Mirza Haydar-'Ali, upon them be the Glory of God, are engaged in serving the Cause and specifically intend to travel to various regions for teaching - when this was presented, He said: "Excellent is what they have done." May God, exalted be His glory, through His wondrous grace and bounty, make people ready to hearken unto the blessed Word, that they may hear from them and turn to the highest horizon. The Command is in His hands; He guideth whom He willeth through His grace, and He is the Mighty, the Powerful.

8 اینکه ذکر جناب ابن اسم الله الأصدق و جناب آقا میرزا اسدالله و جناب آقا میرزا حیدر علی علیهم بهاء الله را نمودید که بخدمت امر مشغولند و مخصوص تبلیغ اراده توجّه باطراف نموده اند اینتراتب عرض شد فرمودند نعم ما عملوا حقّ جلّ جلاله از بدایع فضل و کرمش ناس را مستعدّ فرماید از برای اصغاء کلمه مبارکه تا از ایشان بشنوند و بافق اعلی توجّه نمایند الامر بیده یهدی من یشاء فضلاً من عنده و هو المقتدر القدیر انتهى

- 9 Regarding thy mention of Aqa Mirza Husayn from the people of Ta and Fa, upon him be the Glory of God, God willing, may he be assisted and enkindled. The servant beseecheth his Lord to strengthen him to remain steadfast in what he was, and to grant him in every moment the Kawthar of His bounty that he may drink thereof and be in such wise that neither the ranks of words nor their ornamentations prevent him from God, the One, the Single, the All-Knowing, the All-Informed.

9 و اینکه ذکر جناب آقا میرزا حسین از اهل تاء و فاء علیه بهاء الله را نموده بودند انشاءالله موفق و مشتمل باشند یسئل الخدام ربّه بأن یوفقه علی الاستقامة علی ما کان علیه و یرزقه فیکلّ حین کوثر عطائه لیشرّب و یكون علی شأن لا تمنعه صفوف الکلمات و لا مزخرفاتها عن الله الفرد الواحد العلیم الخبیر

- 10 Concerning Haji Mirza Zaynu'l-'Abidin B. R., upon him be the Glory of God, thou didst write that he watcheth over the affairs of the friends. Excellent is what he hath done in the path of God. God willing, may he be assisted and confirmed. If thou shouldst meet him later, convey greetings to him on behalf of this evanescent one.

10 در باره جناب حاجی میرزا زین العابدین ب ر علیه بهاء الله نوشته بودید که مراقبت احوال دوستان مینمایند نعم ما عمل فی سبیل الله انشاءالله موفق و مؤید باشند اگر از بعد ملاقات شد از قبل این فانی خدمت ایشان تکبیر برسانید

- 11 Regarding what thou didst write about the Huququ'llah, the firm divine ordinance hath been revealed in the Book, and this matter dependeth upon the acceptance of the souls themselves, for God, exalted be His glory, looking to His previous mercy, hath informed all of what hath been prescribed in the Book. Blessed are they that act! Demanding it is not and hath never been beloved. Every matter should be accomplished with the utmost spirit and fragrance. From whomsoever accepteth with

11 اینکه در باره حقوق الهی نوشته بودید حکم محکم الهی در کتاب نازل شده و این فقره بسته باقبال خود نفوس است چه حق جلّ جلاله نظر برحمت سابقه کل را آگاه نموده بآنچه در کتاب فرض شده طوبی للعاملین مطالبه محبوب نبوده و نیست هر امری باید بروح و ریحان تمام شود هر نفسی بکمال رضا اقبال کرد و ادا نمود اخذ نمایند و من دون آن ان ربنا الرحمن لغنی عن

complete contentment and payeth it, accept it; otherwise, verily our Lord, the All-Merciful, is independent of all worlds. Today one must hold fast to that which causeth the exaltation, elevation and glory of the Cause. Thus hath spoken the True One, the Knower of things unseen, aforetime, and the servant heard it with his own ear. O my beloved! If people were to perceive the sweetness of the divine commandments and their fruits, surely all would act upon them with the utmost eagerness and yearning. We beseech God to assist all to do what He loveth and is pleased with. Verily, He is the Helper, the Confirmer, the All-Wise.

العالمین الیوم باید بآنچه سبب عزّت و ارتفاع و علوّ امر است تمسّک نمود کذلک نطق الحقّ علّام الغیوب من قبل و الخادم سمع بأذنه یا حبیبی اگر ناس حلاوت اوامر الهی و ثمرات آنرا ادراک مینمودند هرآینه کلّ یکمال شوق و اشتیاق بآن عامل میگشتند از حقّ میطلبیم کلّ را به ما محبّ و یرضی مؤیّد فرماید آنّه هو الناصر المؤیّد الحکیم

- 12 Concerning what you mentioned about Aqa 'Abdu'l-Karim, upon him be Baha'u'llah's glory, his sincerity and devotion were presented before the Most Holy and Most Exalted Presence. These decisive verses were revealed from the heaven of will - His word, exalted be His grandeur:

12 اینکه در باره آقا عبدالکریم علیه ۶۶ ۹ [بهاء الله] ذکر نموده بودید مراتب خلوص و اقبالشان در ساحت امنع اقدس عرض شد این آیات محکمات از سماء مشیت نازل قوله جلّ کبریاّته

- 13 He is the Expositor, the All-Knowing

13 هو المبین العلیم

- 14 Glorified be He Who hath appeared and hath manifested that which was recorded in the books of old by the Most Exalted Pen. He, verily, is the Powerful, the Mighty. We have mentioned those who have sought the ultimate goal and the highest summit, and We mention them as a token of Our grace. To this testifieth every fair-minded and perceiving one. O 'Abdu'l-Karim! Abu'l-Hasan hath mentioned thee in his letter. We have revealed for thee this wondrous Tablet. Blessed is the face that hath turned and the heart that hath advanced toward God, the Lord of the worlds. Be steadfast in the Path, firm in the Cause, and speak in praise of thy gracious Lord. Verily, He heareth the call and answereth, and He is the All-Bountiful, the All-Forgiving, the Merciful. Ask thou God to assist thee to remain steadfast in this mighty Cause and to aid thee to act in accordance with what He hath revealed in His wise Book - the Book at whose revelation the clouds have passed away, the breezes of revelation have wafted, the Bridge hath been set up, the Balance hath been established, and the nightingale hath warbled upon the branches. Dominion belongeth unto God, the Mighty, the Praised One.

14 سبحان الذی ظهر و اظهر ما کان مسطوراً فی کتب القبل من القلم الأعلى آنّه هو المقتدر القدیر انا ذکرنا الذین قصدوا الغایة القصوی و الذروة العلیا و نذکرهم فضلاً من لدنا یشهد بذلك کلّ منصف بصیر یا عبدالکریم قد ذکرک ابالحسن فی کتابه نزلنا لک هذا اللوح البدیع طوبی لوجه توجّه و لقلب اقبل الی الله ربّ العالمین کن قائماً علی الصراط و ثابتاً علی الأمر و ناطقاً ببناء مولاک الکریم آنّه یسمع النداء و یجیب و هو الفضال الغفور الرحیم فاسئل الله بأن یوفّقک علی الاستقامة علی هذا الأمر العظیم و یؤیّدک علی العمل بما انزله فی کتابه الحکیم الذی اذا ظهر مرّ السحاب و سرت نسّمات الوحی و نصب الصراط و وضع المیزان و غرّد العنّذلیب علی الأغصان الملک لله العزیز الحمید انتهى

- 15 God willing, may they attain unto this Most Holy and Most Exalted Tablet and become fragrant with the sweet savors of its verses. Blessed is he who perceiveth the fragrance of his Lord's verses and is among the steadfast ones.

15 انشاء الله باین لوح امنع اقدس فائز شوند و از نفحات آیات معطر گردند هنیئاً لمن یجد عرف آیات ربّه و یكون من الراسخین

- 16 And concerning what you mentioned about Aqa 'Ali-Akbar Bey, upon him be Baha'u'llah's glory, it was presented before the Most Holy, Most Glorious, and Most Exalted Presence. This is what the Tongue of Unity hath spoken - His word,

16 و اینکه ذکر جناب آقا علی اکبر بیگ علیه ۶۶ ۹ [بهاء الله] نموده بودید در ساحت امنع اقدس اعزّ اعلی عرض [شد] هذا ما نطق لسان الأحديّة

exalted be His grandeur: God willing, may they be blessed with divine favors. They have been mentioned before and after. Praise be to God, they have attained unto the mention of the Beloved of the worlds, and this is among God's greatest bounties. We, from this station, glorify him and give him glad tidings of mercy from God, the All-Knowing, the All-Wise.

قوله عزّ کبریائه انشاء الله بعنایت الهی فائز باشند ذکرشان از قبل و بعد بوده الله الحمد بذکر محبوب عالمیان فائز گشتند و این از نعمتهای بزرگ الهی است انا نکبر من هذا المقام علیه و نبشّره برحمة من لدی الله العليم الحکیم انتهى

- 17 The honored Haji Siyyid 'Ali-Akbar, upon him be the glory of God and His favor, was mentioned in the Most Holy Presence, and what was given to them was mentioned, and praise be to God, it was accepted. Likewise regarding the mount that you have repeatedly written about, and that Aqa Mirza Asadu'llah, upon him be the Most Glorious Glory, has also mentioned - it was written to them that you have explained the details. According to the command, whatever the friends of God give as a gift to be presented to the Presence, their wishes must be carried out so that the hearts of those who have turned to God and the minds of the sincere ones may not be clouded with grief. And whatever is given as Huquq, permission is granted for it to be sold. They commanded: Write to Abu'l-Hasan - in all matters, keep your gaze fixed on that which will exalt the Cause of God. This is the counsel of the Wronged One.

17 جناب مرفوع حاجی سید علی اکبر علیه بهاء الله و عنایت در ساحت اقدس ذکر ایشان را نموده و آنچه بایشان داده اند ذکر نمود و الحمد لله بطراز قبول فائز گشت و همچنین مرکوب مذکور که آنجناب هم مکرر نوشته اند و جناب آقا میرزا اسدالله علیه من کلّ بهاء ابهه هم ذکر نموده اند بایشان نوشته شد که آنجناب تفصیل را ذکر نموده اند حسب الامر آنکه آنچه اولیای حق باسم هدیه میدهند که بحضور فائز شود باید باراده ایشان عمل نمود تا قلوب مقبلین و افنده موحدین بغبار حزن آلوده نشود و آنچه باسم حقوق داده میشود اذن هست که بمعرض بیع درآید فرمودند بجناب ابوالحسن علیه ۹ ۶۶ [بهاء الله] بنویس در جمیع امور بما یرتفع به امر الله ناظر باش اینست وصیت مظلوم انتهى

- 18 Therefore the aforementioned mount should reach the Most Holy Presence, and care should be taken that it not become impaired on the journey, as has happened before. On behalf of this evanescent one, convey greetings to the honorable Bey and other friends of God. God willing, may all remain firm as mountains, ablaze like fire, and luminous like light. Verily, bounty is in His hand - He giveth and withholdeth, and He is the All-Forgiving, the All-Bountiful.

18 لذا باید مرکوب مذکور بساحت اقدس برسد و ملاحظه نمایند که در سبیل معیوب نشود چنانچه از قبل واقع شده از قبل این فانی خدمت جناب بیک علیه ۹ ۶۶ [بهاء الله] و سایر دوستان الهی تکبیر برسانید انشاء الله کل بمثل جبال ثابت و بمثابة نار مشتعل و مانند نور منیر باشند انّ الفضل بیده یعطی و یمنع و هو الغفور الکریم

- 19 As for what you wrote in your second letter, numbered 4 and dated the fifth of Muharram, concerning the details of the properties in the land of Kha, the decree regarding this had already been issued through divine grace, stating that gifts should be presented to the Most Holy Court, and whatever is in the name of Huquq, the honored Afnan-upon him be all the most glorious Baha-and your honor may arrange as deemed appropriate. Praise be to God, your gaze has been and continues to be fixed upon the Supreme Horizon, and you have attained unto the word of contentment, which is the greatest of all great matters. Under all conditions, God willing, you have been and are seeking the exaltation of the Cause. Thus has spoken the Desired One, before and after. Verily, He is the Speaker, the All-Knowing, the All-Informed.

19 اینکه در مکتوب ثانی که نمره ۴ و تاریخ آن پنجم محرم بود تفصیل برکهای ارض خا را مرقوم داشتید حکم آن از قبل نظر بفضل الهی صادر شد که هدایا باید بساحت اقدس فائز شود و آنچه باسم حقوق است حضرت افنان علیه من کلّ بهاء ابهه و آنجناب آنچه مصلحت دانند معمول دارند الحمد لله آنجناب نظرش بافق اعلی بوده و هست و بکلمه رضا که از امر اعظم اعظمست فائز گشته اند در هر حال انشاء الله اعزاز امر را طالب بوده و هستند هذا ما نطق به المقصود من قبل و من بعد انه هو المتکلم العالم الخبیر

- 20 Regarding what you wrote about the friends of God, that in every place and dwelling they have shown and continue to show you the utmost consideration—this detail was presented at the Most Holy Court, and each of these mentioned souls has been illumined by the lights of the Sun of Truth, and mention of them all has flowed from the tongue of Truth, exalted be His glory. Blessed are they, and theirs is a goodly return, and theirs is a goodly station, and theirs is the best in the Hereafter and in this world.
- 21 Concerning what you wrote about Muhammad-Qabli-Husayn, upon him be the Glory of God, praise be to God that he has been successful in serving the Cause. Previously, wondrous and exalted Tablets were revealed and sent specifically for him and his namesake, Ibn-i-Lat, whom you had mentioned. Likewise, this servant, according to his capacity and lowliness, sent him a letter. Additionally, divine, impregnable, and holy Tablets were sent specifically for some of the friends of Truth in their land. I beseech and hope from God, exalted be His glory, that He will assist them to preserve what has been bestowed upon them, that the conditions of creation will not render them idle, and that the coldness of the heedless souls will not cause them to become dispirited. That they appointed him as representative was acceptable, but in all cases they must observe the exaltation of the Cause. Demanding is not and has never been permissible. If any soul turns with the utmost spirit, fragrance and contentment to pay the Huquq, it should be accepted; otherwise, verily God is the Self-Sufficient, the Praiseworthy.
- 22 Consider what the All-Merciful has revealed in the Qur'an. His exalted Word states: "And among them he who wrongs his own soul, and among them he who follows a middle course, and among them he who outstrips others through good deeds." Whatever good becomes manifest, its benefit returns to the souls of those who act. Had they known, they would have hastened to good deeds. They have said: "Forsake the entire world, but forsake not even an atom of the exaltation of God's Cause." This is the divine counsel that has been inscribed by the Supreme Pen in the crimson scroll. Blessed are they who act accordingly.
- 23 Ask God to assist souls to do what befits the Day of God, that they may act with perfect contentment in accordance with what they have been commanded in God's Book. And regarding your mention of those souls who have been successful in paying the Huquq, this is from God's bounty to them and His favor upon them. Mention of each of them was presented at
- اینکه در باره دوستان الهی نوشته بودید که در هر محل و منزل کمال رعایت را از آنجناب نموده و مینمایند این تفصیل در ساحت اقدس عرض شد و هریک از آن نفوس مذکوره بانوار آفتاب حقیقت فائز شدند و ذکر کل از لسان حق جلّ جلاله جاری و نازل طوبی لهم و لهم حسن مآب و لهم حسن مقام و لهم خیر الآخرة و الأولى
- اینکه در باره جناب محمد قبل حسین نو علیه ۹۶۶ [بهاء الله] نوشتید الحمد لله ایشان موفق شده اند بخدمت امر از قبل مخصوص ایشان و جناب سبّی ایشان جناب ابن ل ط که آنجناب ذکر نموده بودند الواح بدیعۀ منیعۀ نازل و ارسال شد و همچنین اینعبید هم خدمت ایشان علی قدری و مسکنتی مکتوب ارسال داشته و همچنین مخصوص بعضی از دوستان حق در ارض ایشان الواح مقدّسه ممتنعۀ الهیۀ ارسال شد از حقّ جلّ جلاله سائل و آمل که ایشانرا مؤید فرماید بر حفظ آنچه عنایت شده شئونات خلق ایشانرا کسل ننماید و برودت انفس غافله ایشانرا افسرده نسازد اینکه ایشان را وکیل نمودند مقبول افتاد و لکن در هر حال باید اعزاز امر را ملاحظه نمایند مطالبه جایز نبوده و نیست هر نفسی بکمال روح و ریحان و رضا اقبال بادای حقوق نمود اخذ شود والا ان الله هو الغنی الحمید
- در ما انزله الرحمن فی الفرقان نظر نمائید قوله تعالی و منهم ظالم لنفسه و منهم مقتصد و منهم سابق بالخیرات آنچه از معروف ظاهر میشود خبر آن بخود نفوس عاملین راجع است لو عرفوا سبقوا بالخیرات فرمودند از جمیع دنیا بگذرید و از یک ذره اعزاز امر الله مگذرید اینست نصیح الهی که از قلم اعلی در صحیفه حرا ثبت شده طوبی للعاملین اتهی
- از حقّ بخواهید نفوس را مؤید فرماید بر آنچه سزاوار یوم الله است بکمال رضا عمل نمایند آنچه را که در کتاب الهی بآن مأمورند و اینکه ذکر نفوسیکه بادای حقوق موفق شده اند نوشته بودید هذا من فضل الله علیهم و عنایتهم لهم ذکر هریک

the Most Holy Court, and bounty was manifested and evident in relation to each one.

- 24 Concerning your mention of the honored Ali-Qabli-Akbar, upon him be the glory of God, the Lord of destiny; the honored Aqa Mirza Asadu'llah, upon him be the glory of God; the honored Mahbubi, son of Ismu'llah-i-Asdaq, upon them both be all His most glorious glory; and the honored Aqa Mirza Haydar-Ali, upon him be the glory and favor of God - that they are all engaged in serving the Cause - this was presented. The sun of loving-kindness has ever been and continues to be shining upon them from the heaven of grace. Their letters have also been received. God willing, this servant shall succeed in responding to them, for now occupations have increased to such a degree that free time has become like the legendary phoenix - spoken of but non-existent. May God, exalted be His glory, assist them and protect them from the burning fire of the heedless unbelievers. Verily, He is the One with power over whatsoever He willeth. There is no God but Him, the All-Knowing, the All-Informed.

- 25 Regarding what you wrote about the honored Aqa Shaykh Sadiq, upon him be the glory of God, God willing may he be assisted in serving the Cause. Convey greetings from this servant to him and say: God willing, may you be successful in serving the Cause. Let not time slip away - this is the time for service, that is, teaching God's Cause with the wisdom which the All-Bestowing One hath revealed in the Book. God willing, may they succeed in that which shall endure throughout the kingdom of earth and heaven. Some time ago, a most mighty and holy Tablet was revealed specifically for him, and this servant, as commanded, made a copy from the original. Now it is being sent - deliver it to him. God willing, may they be gladened by the fragrances of the verses and adorn the people with the ornament of life through the living waters. Convey greetings from this servant to the honored Mulla Husayn and say: Today is the day of steadfastness and the day of teaching. God willing, may they be assisted in that which He loveth and is pleased with.

- 26 Concerning your mention of the Land of Alif, those related to the honored Fath-i-A'zam, upon him be all the most glorious glory, have been and continue to be remembered before the Throne, and God's favor has been and continues to be directed towards them. This servant beseeches and hopes that God will assist them in preserving their stations. And regarding your mention of the honored Aqa Mirza Faraju'llah, this was presented before the Most Holy Court. This most mighty and exalted Tablet was revealed for him:

از ایشان در ساحت اقدس عرض شد و نسبت بهریک عنایت ظاهر و مشهود

24 و اینکه ذکر آقایان جناب علی قبل اکبر علیه بهاء الله مالک القدر و جناب آقا میرزا اسدالله علیه ۹۶۹ [بهاء الله] و جناب محبوبی ابن اسم الله الاصدق علیهما من کل ۹ [بهاء] اباه و جناب آقا میرزا حیدر علی علیه بهاء الله و عنایت نموده بودند که جمیع بخدمت امر قائم و مشغولند عرض شد نسبت بایشان لازال شمس عنایت از سماء فضل مشرق بوده و هست و دستخط هر یک هم رسیده انشاء الله اینفانی بر جواب موفق شود چه که حال اشغال بشانی زیاد شد که فرصت بمثل وجود عنقا مذکور و غیر موجود انشاء الله حق جل جلاله اعانت فرماید ایشانرا و از اشغال نار نفوس غافلہ مشرکه حفظ نماید انه هو المقتدر علی ما یشاء لا اله الا هو العالم الخبیر

25 و اینکه در باره جناب آقا شیخ صادق علیه بهاء الله نوشته بودید انشاء الله مؤید باشند بر خدمت امر از قول اینفانی خدمت ایشان تکبیر برسانید و بگوئید انشاء الله موفق باشید بر خدمت امر وقت را از دست مدهید وقت خدمت است یعنی تبلیغ امر الله بالحکمة التي ازلها الوهاب في الكتاب انشاء الله موفق شوند بر امریکه بدوام ملک و ملکوت باقی و پاینده باشد چندی قبل لوح اقدس منع ایشان نازل و اینبعد حسب الامر از تنزیل نقل نموده حال ارسال میشود بایشان برسانید انشاء الله از نفحات آیات خرم شوند و ناس را از کوثر حیوان بطراز حیات مزین دارند خدمت جناب ملا حسین هم از قبل اینفانی تکبیر برسانید و بگوئید امروز روز استقامت است و روز تبلیغ انشاء الله مؤید شوند بما بحبه و یرضی

26 اینکه ذکر ارض الف را نموده بودید منتسبین جناب فتح اعظم علیه منکل بهاء اباه لدی العرش مذکور بوده و هستند و عنایت حق متوجه ایشان بوده و هست اینفانی از حق سائل و امل است که ایشانرا مؤید فرماید بر حفظ مقاماتشان و اینکه ذکر جناب آقا میرزا فرج الله نموده بودید در ساحت اقدس عرض [شد] این لوح اعزّ منع مخصوص او نازل

27 In the Name of the Forgiving, the Merciful

27 بِسْمِهِ الْغَفُورِ الرَّحِيمِ

28 This is a Book sent down by the Wronged One while imprisoned in the hands of the heedless. Verily He came for the reformation of the world, yet the people opposed and objected until there befell Him that which caused the dwellers of the highest Paradise to lament. Thus did the Pen speak by the command of One Who is All-Knowing, All-Informed. Give thanks unto God for having enabled thee to acknowledge that which the Tongue of Grandeur hath spoken in the world. He is verily the All-Bountiful, the Most Generous. We counsel thee and those who have believed to that whereby the Cause of God shall be uplifted amongst His creation. He is verily the Counselor, the Trustworthy. And We remember My loved ones there who were not held back by the intimations of the divines from this Great Announcement. When a crier crieth from among the criers, leave him behind you, turning unto God, the Lord of the worlds. Thus hath the Tongue spoken in the kingdom of utterance. Blessed is he who hath heard, and woe unto the heedless. O people of Baha! Upon you be the glory of God and upon those who have drunk the choice sealed wine from the cups of the words of their Lord, the Forgiving, the Merciful.

28 كِتَابِ انْزَلَهُ الْمَظْلُومُ اِذْ كَانَ مَسْجُونًا بَيْنَ اَيْدِي الْغَافِلِينَ اِنَّهُ اَتَى لِاصْلَاحِ الْعَالَمِ وَالْأُمَمِ اعْرَضُوا وَاعْتَرَضُوا اِلَى اَنْ وَرَدَ عَلَيْهِ مَا نَاحَ بِهِ سَكَّانُ الْفَرْدُوسِ الْأَعْلَى كَذَلِكَ نَطَقَ الْقَلَمُ أَمْرًا مِنْ لَدُنْ عَلِيمٍ خَبِيرٍ اِنْ أَحْمَدَ اللَّهُ بِمَا أَيْدَكَ عَلَى الْإِعْتِرَافِ بِمَا نَطَقَ بِهِ لِسَانُ الْقَدَمِ فِي الْعَالَمِ اِنَّهُ هُوَ الْفَضْلُ الْكَرِيمُ أَنَا نَوْصِيكَ وَالَّذِينَ آمَنُوا بِمَا يَرْتَفِعُ بِهِ أَمْرُ اللَّهِ بَيْنَ خَلْقِهِ اِنَّهُ هُوَ النَّاصِحُ الْأَمِينُ وَنَذَكَرُ أَحِبَّائِي فِي هُنَاكَ الَّذِينَ مَا مَنَعْتَهُمْ إِشَارَاتِ الْعُلَمَاءِ عَنْ هَذَا النَّبَأِ الْعَظِيمِ اِذَا أَتَاكُمْ نَاعِقٌ مِنْ لَدُنْ نَاعِقٍ دَعَاكُمْ عَنْ وَرَائِكُمْ مُقْبِلِينَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ كَذَلِكَ نَطَقَ اللِّسَانُ فِي مَلَكُوتِ الْبَيَانِ طَوْبِي لِمَنْ سَمِعَ وَيْلٌ لِلْغَافِلِينَ يَا أَهْلَ الْبَهَاءِ عَلَيْكُمْ بِهَاءِ اللَّهِ وَ عَلَى الَّذِينَ شَرَبُوا الرَّحِيقَ الْمُخْتَوِّمَ مِنْ كَأُوسِ كَلِمَاتِ رَبِّهِمُ الْغَفُورِ الرَّحِيمِ أَنْتَى

29 And this is what was revealed for the honored Mulla Rida 'Ababaf in Zavarih:

29 وَ هَذَا مَا نَزَلَ لِنَجَابِ مَلَّا رِضَا عَبَابَافٍ فِي زَوَارِهِ

30 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious

30 هُوَ الْأَقْدَسُ الْأَعْظَمُ الْعَلِيُّ الْأَبْهَى

31 O loved ones of the All-Merciful in Za and Vav! Harken to the call of the Wronged One. He summons you to God, the Protector, the Self-Subsisting, and gives you glad tidings of that which hath been ordained for you from the Supreme Pen, and reminds you of that which will assist you in this Cause from God, the Lord of what was and what shall be. Blessed is the ear that hath attained unto the call of God, and the heart that hath turned to the praiseworthy station. Grieve not over the world and its hardships. By the life of God! The greatest joy hath been ordained for you, did ye but know it. The Day of Resurrection hath come, yet the people remain seated. The Day of Glory hath appeared, yet the people turn away from it.

31 يَا أَحِبَّاءَ الرَّحْمَنِ فِي الزَّاءِ وَالْوَاوِ اِنْ اسْتَمِعُوا نِدَاءَ الْمَظْلُومِ اِنَّهُ يَدْعُوكُمْ إِلَى اللَّهِ الْمُهَيِّمِ الْقَيُّومِ وَيُبَشِّرُكُمْ بِمَا قَدَّرَ لَكُمْ مِنَ الْقَلَمِ الْأَعْلَى وَيَذَكِّرُكُمْ بِمَا يُؤَيِّدُكُمْ عَلَى هَذَا الْأَمْرِ مِنْ لَدُنِ اللَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ طَوْبِي لِسَمْعٍ فَازَ بِنِدَاءِ اللَّهِ وَلِقَلْبٍ أَقْبَلَ إِلَى الْمَقَامِ الْحَمْدُ لَا تَحْزَنُوا عَنِ الدُّنْيَا وَشِدَائِهَا لَعَمْرُ اللَّهِ قَدَّرَ لَكُمْ الْفَرَحَ الْأَعْظَمَ اِنْ أَنْتُمْ تَعْلَمُونَ قَدْ أَتَى يَوْمَ الْقِيَامِ وَالنَّاسُ هُمْ قَاعِدُونَ قَدْ ظَهَرَ يَوْمُ الثَّنَاءِ وَالْقَوْمُ عَنْهُ مَعْرُضُونَ

32 O people of Baha! Ye were all created for goodly deeds, spiritual qualities, and the betterment of the world. God willing, through the grace of God, exalted be His glory, ye shall act in accordance with that which is befitting and meet in this day. Know ye your worth and preserve your stations through the name of the peerless Beloved. This blessed day hath no likeness or equal. God willing, may ye be assisted to perform

32 اِىْ أَهْلَ الْبَهَاءِ جَمِيعٍ اِزْ بَرَاىِ اَعْمَالٍ طَيِّبَةٍ وَ اخْلَاقٍ رُوحَانِيَّةٍ وَاصْلَاحِ عَالَمٍ خَلَقَ شَدِيدًا اَيْدِ انْشَاءِ اللَّهِ بَايَدٍ بَعْنَايَتِ حَقِّ جَلِّ جَلَالِهِ بِأَنْجَحِهِ كَهَ الْيَوْمِ لَايِقُ وَ سَزَاوَارِ اسْتِ عَامِلِ شَوِيدِ قَدْرِ خُودِ رَا بَدَانِيدِ وَ مَقَامَاتِ خُودِ رَا بِاسْمِ مَحْبُوبٍ يَكُنَّا حَفِظَ ثَمَائِدِ اَيْنِ رُوزِ مَبَارَكِ رَا شَبَهَ وَ نَظِيرِ نُبُودِهِ وَ نَيْسْتِ

such deeds as shall endure throughout the kingdom of earth and heaven.

33 Behold ye and remember when the Sacrifice proceeded to the place of offering and gave up his spirit by his own hand in the path of God, the Lord of Names. By the life of God! The Concourse on High welcomed him, and the tribes of the near ones descend upon his resting place at eventide and dawn. The glory shining from the horizon of eternity be upon him and upon those whom the affairs of names prevented not from the Creator of heaven, who cast away the world and held fast to the Most Great Name, which proclaimeth that there is none other God but He, the Mighty, the All-Bountiful.

34 O Rida! We have heard thy call and answered thee, and have witnessed thy turning and have turned unto thee from this noble station. Say: Praise be to Thee, O my God, for having enabled me to turn unto Thee. I beseech Thee to make me steadfast in Thy Cause in all conditions. O Lord! Ordain for me what Thou hast ordained for Thy loved ones, and decree for me that which shall profit me in the world to come and in this world. Verily Thou art the Lord of all beings. There is none other God but Thee, the Mighty, the All-Praised.

35 Praised be God that the souls mentioned in your letter have attained to matchless grace. God willing, may they drink from the hidden seas within the words of the Revealer of verses - such a draught that the affairs of the world shall not prevent them from the Lord of Eternity. May they ever be enkindled with the fire of love and illumined by the light of knowledge. The Command is in the hands of God, the Powerful, the Almighty.

36 As for what you wrote concerning Haji 'Ali-Akbar, there hath been revealed from the Kingdom of Utterance, specially for him and the other friends, that which cannot be equaled by heaven and earth. His word, exalted be His majesty:

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

38 O Most Exalted Pen! Thou hast mentioned My loved ones in Za and Vav, and now mention them once again. Verily, Thy grace encompasseth all created things, and Thou art the Generous, the Bountiful. Beware lest the affairs of the world stay thee. Move like lightning, nay with greater speed, by the leave of God, the Lord of all worlds. Blessed art thou, O Pen! I testify that thou hast not fallen short in any matter, having been remembering at all times. Thou hast been in constant motion, commemorating God and His loved ones at all times. The river of wisdom and utterance hath flowed from thee, and thy fragrance hath wafted between the heavens and the earth.

انشاء الله موفق شويد بر اعماليكه ذكرش بدوام ملك و ملكوت باقى و پابنده باشد

33 ان انظروا ثم اذكروا اذ قصد الذبيح مقرّ الفداء و انفق روحه بيده في سبيل الله مالك الاسماء لعمر الله استقبله الملائ الأعلی و تنزل على رسمه قبائل المقرّين في العشي و الاشرار البهاء المشرق من افق البقاء عليه و على الذين ما منعهم شئوننا الاسماء عن فاطر السماء نبدوا العالم و تمسكوا بالاسم الأعظم الذي ينطق أنه لا اله الا انا العزيز الوهاب

34 يا رضا سمعنا نداءك اجبتناك و رأينا اقبالك اقبلنا اليك من هذا المقام الكريم قل لك الحمد يا الهى بما ايدتني على الاقبال اليك استلكت بأن تجعلني في كل الأحوال مستقيماً على امرك العظيم اى رب فاكذب لى ما كتبته لأوليائك و قدر لى ما ينفعنى في الآخرة و الأولى أنك انت مولى الورى لا اله الا انت العزيز الحميد انتهى

35 الحمد لله نفوس مذكورة در مكتوب آنجناب بعنايت لا شبه لها فائز شدند انشاء الله از بحر مستوره در كهات منزل آيات پياشامند آشاميدنيكه ايشانرا شئوننا عالم از مالك قدم منع نمايند هميشه بنار محبت مشتعل باشند و بنور معرفت منير الامر بيد الله المقتدر القدير

36 و اينكه در باره جناب حاجى على اكبر نوشته بوديد مخصوص ايشان و ساير دوستان از ملكوت بيان نازل شد آنچه كه آسمان و زمين بآن معادله نمايند قوله جل كبرياته

37 هو الشاهد السامع العليم

38 ان يا قلم الأعلی قد ذكرت احبائي في الزاء و الواو ثم اذكرهم مرة اخرى ان فضلک احاطة الكائنات و أنك انت الجواد الكريم اياك ان توقفتك شئوننا العالم كن متحرراً كالبرق بل اسرع منه من لدى الله رب العالمين طوبى لك يا قلم اشد أنك ما قصرت في امر قد كنت ذاكرًا في الليالي و الايام قد كنت متحرراً على ذكر الله و احبائه في كل حين قد جرى منك

Thou hast been with Me at all times and hast attained the presence in all conditions, and thou art the one who hath won My beautiful praise. Say: O My loved ones! Rejoice in My remembrance, then remember the Wronged One Who hath been imprisoned in the land of exile through what the hands of the heedless have wrought. O 'Ali-Akbar! The Wronged One maketh mention of thee inasmuch as thou hast turned to God and held fast to His firm cord. Be steadfast in the Cause. Beware lest the clamor of the doubtful ones deter thee. Thus hath the Most Exalted Pen spoken as a token of His grace, and He is the Forgiving, the Bountiful.

فراست الحکمة و البیان و تصوّع عرفک بین
السّموات و الأرضین قد كنت معی فی کلّ
الأوقات و ادرکت اللّقاء فی کلّ الأحوال و
انت الذی فزت بثنائی الجمیل قل یا حبائى ان
افرحوا بذکری ثم اذکروا المظلوم الذی سجن فی
دیار الغربه بما اکتسبت ایدی العافلین یا علی
قبل اکبر ان المظلوم یذکرک بما اقبلت الی الله
و تمسکت بحبله المتین کن مستقیماً علی الأمر
ایاک ان یمنعک ضوضاء المریین کذلک نطق
القلم الأعلى فضلاً من عنده و هو الغفور الکریم
انتهی

- 39 As for your mention of Aqa Siyyid Yusuf from the land of Husayn-Abad, upon him be the Glory of God, and his son Aqa Siyyid Husayn, it was presented before the Most Holy Court, and this blessed Tablet was revealed from the heaven of favor especially for them. His word, exalted be His majesty:

39 و اینکه ذکر جناب آقا سیّد یوسف از ارض
حسین آباد علیه بهاء الله و ابن ایشان جناب آقا
سیّد حسین نموده بودید بساحت امنع اقدس
عرض شد این لوح مبارک از سماء عنایت
مخصوص ایشان نازل قوله جلّ اجلاله

- 40 He is the Most Great, the Most Ancient, the Most Glorious

40 هو الأعظم الأقدم الأبى

- 41 O Yusuf! The whole world hath awaited this Day, occupied with its remembrance throughout the nights and days. This is the Day that hath been recorded by the Most Exalted Pen as the Day of God in all divine Books, Tablets and Scriptures. Yet when the splendors of the dawn of God's Day appeared, all became heedless and arose in opposition and objection. The party that considered itself the best of all parties and would speak of hastening the advent of the Qa'im, ultimately pronounced the verdict for His death. O Yusuf! Harken unto the call of the Wronged One and wholly purify and sanctify thine ears from former vain imaginings, that thou mayest attain to hearing the rustling of the Divine Lote-Tree and comprehend the cooing of the Dove of Eternity. Great is the Day and great is the Cause. Strive, while time remaineth, to attain unto that which is everlasting and eternal. Blessed art thou and thy son who is named Husayn. We, from this station, send Our glorification upon thee and him, and We give you both glad tidings of My wondrous Tablet. The Glory be upon you both and upon those who have quaffed the choice wine of revelation from the hands of the bounty of their Lord, the Munificent, the Generous. We beseech for you both supreme steadfastness in this Cause, which when it appeared, every mighty pillar was shaken. End.

41 یا یوسف جمیع عالم منتظر این یوم بوده اند و در
لیالی و ایام بذکرش مشغول و این یومبست که
در جمیع کتب و زبر و صحف الهی از قلم اعلی
بیوم الله ثبت شده و چون اشراقات انوار فجر
یوم الهی ظاهر کلّ غافل گشتند و بر اعراض
و اعتراض قیام نمودند حزیکه خود را بهترین
احزاب میشمردند و در حین ذکر قائم بعجل الله
فرجه ناطق بودند بالاخره فتوی برقتلش دادند یا
یوسف ندای مظلوم را بشنو و سمع را از اوهامات
قبل بالمره طاهر و مقدّس نما تا باصغای حقیف
سدره منتهی فائز شوی و ترنّمات حمامه بقا را
ادراک نمائی یوم بزرگست و امر بزرگ جهد
نما تا وقت باقی فائز شوی بآنچه که باقی و دائم
است طوبی لک و لایک الذی ستمی بالحسین انا
نکبر من هذا المقام علیک و علیه و نبشّرک بلوحی
البدیع البهاء علیکما و علی الذین شربوا ریحیق الوحی
من ایادی عطاء ربهم الباذل الکریم و نسئل لکما
الاستقامه الکبری علی هذا الأمر الذی اذا ظهر
اضطرب کلّ رکن شدید انتهی

- 42 O My loved one! The verses, proofs, manifestations and signs have, by God besides Whom there is none other God, appeared in such wise that all tongues and pens are powerless to describe

42 یا حبیبی آیات و بیّنات و ظهورات و علامات
والله الذی لا اله الا هو بشائی ظاهر که جمیع
السن و اقلام از عهده ذکر و بیان آن عاجزند

and express them. Now must ye supplicate with utmost humility and devotion to the Self-Sufficing Lord that He may not deprive the people, and that the crowing of the crows and the clamor of the deniers may not become a barrier. And as for the mention made of Aqa Siyyid Radi from Fath-Abad, it was presented before the most mighty and exalted Court, and this blessed Tablet was revealed especially for him. God willing, may he attain his goal and not remain deprived of the Kawthar of utterance.

43 He is the Expositor, the All-Knowing.

44 Today every soul must ponder what hath been revealed and search with their own intellect and understanding, lest they be deprived of the effulgent rays of the Sun of Truth. The Truth hath ever been and shall forever remain distinct from aught else. The opposition of the opposers and denial of the deniers hath never mattered and never shall, for in every age and cycle when the Luminary of Truth appeared, the divines, mystics and princes rose up in opposition and exerted their utmost to extinguish the divine light. Consider the advent of Christ - what the Jewish divines inflicted upon Him was greater than what any had suffered before. Likewise observe what the idolatrous priests and those learned in the Gospel wreaked upon the Seal of the Prophets. I swear by the Sun of Truth that what was visited upon Him caused the Concourse on High to raise their lamentations. In light of this, the discerning soul should not cling to people's opposition and objections, thereby depriving themselves of the Truth. O Rady, God willing thou shalt observe with thine own eyes and ponder with utmost fairness upon what hath been manifested, that perchance the hand of bounty may take hold of thee, deliver thee from the depths of doubt and fancy, and guide thee to the dawn of certitude. Verily He guideth whom He willeth unto His straight path. All praise be to God, the Mighty, the All-Knowing. End.

45 And likewise thy other letter dated the eighth of Muharram arrived like a rose. In truth, as it was adorned with the mention of God and His praise, the musk-like fragrance of inner meanings wafted from it. It was a flower that reminded the lovers of the springtime days of divine knowledge. God willing, may thou ever be occupied with the mention of Truth and attain His bounty.

46 Regarding the mention of Aqa Muhammad Ibrahim in the land of Qaf and Mim, the beloved Aqa Mirza Asadu'llah, upon him be 9 66 [Baha'u'llah], had mentioned him. A Most Holy, Most Exalted Tablet was specifically revealed and sent to him. God

حال باید بکمال تضرع و ابتهال از غنی متعال طلب نمائید که خلق را محروم ننماید و نعیق ناعقین و ضوضای منکرین حایل نشود و اینکه ذکر جناب آقا سید رضی از اهل فتح آباد نموده بودند در ساحت اعتراف عرض شد این لوح مبارک مخصوص ایشان نازل انشاء الله بمقصود فائز شوند و از کوثر بیان محروم نمانند

43 هو المبین العلیم

44 باید هر نفسی امروز در آنچه ظاهر شده تفکر کند و بعقل و درایت خود تفحص نماید که شاید از اشراقات انوار آفتاب حقیقت محروم نماند حق لازال از دوشش ممتاز بوده و هست اعراض معروضین و انکار منکرین منوط نبوده و نخواهد بود چه که در هر عصر و قرن که نیر حقیقت ظاهر شد علما و عرفا و امرا بر اعراض قیام نمودند و بر اطفای نور الهی کمال جد و جهد را مبذول داشتند در ظهور مسیح تفکر نمائید بر آنحضرت از علمای یهود وارد شد آنچه بر احدی قبل از او وارد نه و همچنین در علمای اصنام و انجیل ملاحظه کنید که بر خاتم انبیا چه وارد آوردند قسم بآفتاب حقیقت که بر آنحضرت وارد شد آنچه که ملأ اعلی بنوحه و ندبه قیام نمودند در اینصورت انسان بصیر باعراض و اعتراض ناس نباید متمسک شود و از حق محروم ماند یا رضی انشاء الله ببصر خود ملاحظه نمائی و بکمال انصاف در آنچه ظاهر شده تفکر کنی که شاید ید عنایت ترا اخذ نماید و از غمرات ظنون و اوهام نجات عطا فرماید و بفجر یقین هدایت کند آنه یهدی من یشاء الی صراطه المستقیم و الحمد لله العزیز العلیم انتهى

45 و همچنین مکتوب دیگر آنجناب که بتاریخ هشتم محرم الحرام بود کالورد وارد فی الحقیقه چون مزین بذکر الله و ثنائیه بود عرف مسک معانی از آن متضوع گلی بود که بملاً عشاق ایام ربیع معارف را یادآوری مینمود انشاء الله لازال بذکر حق مشغول باشید و بعنایتش فائز

46 اینکه ذکر جناب آقا محمد ابراهیم در ارض قاف و میم نموده بودند جناب محبوبی آقا میرزا اسد الله علیه ۹ ۶۶ [بهاء الله] ذکر ایشان را نموده بودند

willing, may he drink cup after cup of recognition from the divine Tablet and strive to adorn the dead world with the ornament of life through the outpourings of the ocean of inner meanings. This is not difficult for God.

- 47 The mention of the honored cotton-carders, upon them be the Glory of God, has been made repeatedly. Praise be to God, they are recipients of the bounties of the All-Bountiful Lord. Their mention hath been and is before the Most Holy Court. And regarding what thou wrote about the funds that the aforementioned ones gave to the honored mother of the sanctuary, upon her be the Glory of God and His bounty, before and after - well done to them, then again well done to them. They themselves wrote the details from the land of K. If thou meetest the brothers, namely the honored cotton-carders, upon them be the Glory of God, convey greetings on behalf of this evanescent one.

- 48 And regarding what thou mentioned about Jasb and the loved ones of God in that land, it was presented at the Most Holy, Most Exalted Court. These sublime utterances were revealed from the Dayspring of the bounty of the Lord of Names and Attributes. God willing, may they drink from the Kawthar of utterance and attain new life. He saith, exalted be His glory:

- 49 He is the Expositor in the Kingdom of Utterance

- 50 O loved ones of God in Jasb! Harken unto what the Wronged One remindeth you from the direction of the Prison, and calleth you unto God, the Peerless, the All-Informed. Beware lest the conditions of creation hold you back from the Truth. Leave what the people possess and take what ye have been commanded by God, the Lord of the worlds. Say:

- 51 Glorified art Thou, O God of Names, Creator of the heavens, Who art manifest in the kingdom of creation and Who gazest from the Most Exalted Horizon. We beseech Thee by the fire of the Sacred Tree, and the light of Oneness, and by the murmur of the water of life in the Most Exalted Paradise, and the rustling of the breezes of reunion in the Supreme Paradise, that Thou write down for us that which will draw us nigh unto Thee in all conditions. O Lord! Thou seest the dead hastening toward the ocean of life and the sinners turning unto Thee, O Forgiver of sins. We beseech Thee, O Lord of existence, by Thy Name, the Manifest, the Witnessed, and by the cry of the lovers in their separation from Thee, and the lamentation of the yearning ones in their remoteness from Thee, and by the breasts that have welcomed arrows in Thy love, that Thou

یک لوح اقدس منح ایشان نازل و ارسال شد انشاء الله کأس عرفان را از لوح الهی پی در پی بیاشامند و در صدد آن باشند که از رشحات بحر معانی عالم مرده را بطراز زندگی مزین نمایند لیس هذا علی الله بعزیز

47 ذکر جنابان ندافها علیهما بهاء الله را مکرر نموده اند ایشان الحمد لله بفیوضات حضرت فیاض فائزند ذکرشان در ساحت اقدس بوده و هست و اینکه در باره وجه نوشته بودید که جنابان مذکور بخدیره ام حرم علیها بهاء الله و عنایت از قبل و بعد داده اند هنیئاً لهما ثم مرئياً لهما خود ایشان از ارض ک تفصیل را نوشته اند اگر اخوان یعنی حضرت ندافها علیهما بهاء الله را ملاقات نمودید از قول این فانی تکبیر برسانید

48 و اینکه در باره جاسب و احبای الهی در آن ارض ذکر نمودید در ساحت اقدس اعلی عرض شد این بیانات عالیات از مطلع عنایت مالک اسماء و صفات نازل انشاء الله از کوثر بیان بیاشامند و بحیوة جدید فائز گردند قوله جل جلاله

49 هو المبین فی ملکوت البیان

50 یا احبائ الله فی جاسب ان اسمعوا ما یدکرکم به المظلوم من شطر السجن و یدعوکم الی الله الفرد الخبیر ایاکم ان تمنعکم شئون الخلق عن الحق دعوا ما عند الناس و خذوا ما امرتم به من لدی الله رب العالمین قولوا

51 سبحانک یا اله الاسماء و فاطر السماء و الظاهر فی ملکوت الانشاء و الناظر من الأفق الأعلی نستلک بنار السدرة و نور الأحدیة و بخیر ماء الحیوان فی الفردوس الأعلی و هزیز اریاح الوصال فی الجنة العلیا بأن تکتب لنا ما یقرّبنا الیک فی کلّ الأحوال ای رب تری الأموات سارعین الی بحر الحیة و العصاة مقبلین الیک یا غافر الخطیئات نستلک یا مالک الوجود باسمک الظاهر المشهود و بصریح العاشقین فی فراقک و ضجیح المشتاقین فی هجرک و بالصدور الّتی اقبلت السهام فی حبّک بأن تؤیّدنا علی خدمتک و اظهار امرک و توقّفنا علی هذا الأمر الذی به زلت اقدام العلماء و

assist us in serving Thee and in promoting Thy Cause, and enable us to achieve this matter whereby the feet of the learned and the mystics have slipped in Thy kingdom. O Lord! We are servants who have turned toward the horizon of Thy grace. We beseech Thee not to deprive us of what lieth with Thee, then clothe us in the garments of bounty by the hands of Thy mercy. O Lord! Thou art the Generous, possessed of great bounty. Write down for us from Thy Most Exalted Pen the good of the hereafter and of this world. Verily, Thou art the Lord of all beings. There is none other God but Thee, the Forgiving, the Merciful.

العرفاء في مملكتك اي رب نحن عباد اقبلنا الى افق فضلك نسلك بان لا تحرمنا عما عندك ثم لبسنا اثواب العناية بأيدى رحمتك اي رب انت الكريم ذو الفضل العظيم فاكتب لنا من قلبك الأعلى خير الآخرة و الأولى أنك انت مالك الوری لا اله الا انت الغفور الرحيم انتهى

- 52 The names of the loved ones of that land which that honored one had written were individually presented before the Most Holy Court, and this Most Holy, Most Exalted Tablet, together with special prayers for all, hath been revealed. God willing, they will attain unto the reading thereof. The honored Beloved, Aqa Mirza Asadu'llah, upon him be the Glory of God, hath also mentioned them. Perhaps separate tablets will also be sent for each one. Verily our Lord, the All-Merciful, is the Bestower, the Munificent, the Giver, the Generous. On behalf of this ephemeral one, convey greetings to each one and say that, God willing, ye should be so steadfast in the Cause that when any barker entereth that land, he shall return therefrom disappointed and in loss, like frightened asses fleeing from a lion. Today is the day when the gems of human existence should appear in the realm through the polish of divine favor. Effort is needed. Blessed is the one who hath arisen with power to assist the Cause of his Lord with wisdom and utterance. He is indeed of the people of this noble station.

52 اسامی احبای آن ارض که آنجناب نوشته بودند فرداً فرداً در ساحت اقدس عرض شد و این لوح امانع اقدس مع مناجات مخصوص کل نازل انشاء الله بقرائت آن فائز شوند جناب محبوبی آقا میرزا اسدالله علیه بهاء الله هم ذکر ایشانرا نموده شاید مخصوص هر یک لوح علیحده هم ارسال شود آن ربنا الرحمن هو الواهب الباذل المعطى الكريم از جانب اینفانی خدمت هر یک تکبیر برسانید و بگوئید انشاء الله باید بر امر بشأنی مستقیم باشید که هر ناعقی که در آن ارض وارد شود بمثابه حمر مستغفرة فرت من قسورة از آن ارض خائب و خاسر راجع گردد امروز روزیست که باید جواهر وجود انسانی بصیقل عنایت الهی در ملک ظاهر شود جهد لازم طوبی لقوی قام علی نصرة امر ربّه بالحكمة و البیان انه من اهل هذا المقام الكريم

- 53 And regarding the mention that was made of Badiqan and the loved ones of the All-Merciful in that land, it was presented before the Throne, and this Most Holy, Most Exalted Tablet was revealed specifically for the honored Aqa Mirza Mahmud, upon him be the Glory of God, and the friends of that land. God willing, may they attain unto and drink from the Kawthar of divine utterance. His word, exalted be His majesty:

53 و اینکه ذکر بادقان و احبای رحمن در آن ارض نموده بودند تلقاء عرش عرض شد و این لوح امانع اقدس مخصوص جناب آقا میرزا محمود علیه ۹۶ [بهاء الله] و دوستان آن ارض نازل انشاء الله بکوثر بیان الهی فائز شوند و از او بنوشند قوله جلّ اجلاله

- 54 He is the All-Witnessing, the All-Hearing, the All-Knowing

54 هو الشاهد السميع العليم

- 55 A Book sent down by the Wronged One from this praiseworthy station to him who was named Mahmud, that he may rejoice and be among the thankful ones. O Mahmud! We heard thy call before and answered thee out of Our grace. Verily thy Lord is the All-Bountiful, the Ancient of Days. Blessed art thou for having turned to the Most Sublime Horizon when all people turned away from it save whom God, the Lord of the worlds, did please. How many a servant awaited My days, how

55 کتاب انزله المظلوم من هذا المقام المحمود الى الذي سمي بمحمود ليفرح ويكون من الشاكرين يا محمود انا سمعنا نداءك من قبل اجنباك فضلاً من عندنا ان ربك هو الفضل القديم طوبى لك بما اقبلت الى الأفق الأعلى اذ اعرض عنه الوری الا من شاء الله رب العالمين كم من عبد انتظر

many a learned one searched for My station, and how many a mystic lamented My separation. Yet when I manifested Myself, they turned away from Me and denied My signs, until they pronounced judgment against Me with manifest injustice. O Mahmud! Take the Book with the strength granted by Us and grieve not because of those who cast the verses of God behind their backs, following vain imaginings and idle fancies. Arise to serve the Cause, then make mention of the Wronged One amidst myriads of those near unto God. From this glorious station, We send Our greetings upon thee and upon those who have attained unto this mighty Cause. Give them the glad tidings of God's loving-kindness and His mercy, and remind them of this Cause whereby the feet of the mystics have slipped. The glory shining forth from the horizon of eternity be upon thee and upon them from God, the One, the All-Informed.

ایامی و کم من عالم تفحص عن مقامی و کم من عارف ناح فی فراقی فلما اظهرت نفسی اعرضوا عنی و کفروا بآیاتی الی ان افتوا علی بظلم مبین یا محمود خذ الکتاب بقوة من عندنا و لا تحزن من الذین نبذوا آیات الله عن ورائهم بما اتبعوا الظنون و التماثل قم علی خدمة الأمر ثم اذكر المظلوم بربوات المقربین انا نکبر من هذا المقام الکریم علیک و علی الذین فازوا بهذا الأمر العظیم بشرهم بعناية الله و رحمته و ذکرهم بهذا الأمر الذی به زلت اقدام العارفين البهآء المشرق من افق البقاء علیک و علیهم من لدی الله الفرد الخبیر

56 O Mahmud! Harken in the Persian tongue. Strive that perchance thou mayest revive the dispirited and withered ones, and lead those who thirst in the wilderness of error to the Salsabil of guidance. Today the sun of bounty is shining and the heaven of generosity is upraised. Blessed is the soul that hath recognized and attained. Woe unto the heedless ones! Under all conditions, occupy thyself with teaching the Cause in wisdom and utterance, in the name of the Self-Sufficient, the Most High. Verily, He is with His servants who teach. Praise be to God, the Lord of the worlds.

56 یا محمود بلسان پارسی بشنو جهد نما شاید افسردگان و پژمردگان را تازه نمائی و تشنگان باده‌های گمراهی را بسلسبیل هدایت رسانی امروز آفتاب فضل مشرق و آسمان کرم مرتفع طوبی لنفس عرفت و فازت و بل للغافلین در جمیع احوال باسم غنی متعال تبلیغ امر بحکمت و بیان مشغول باش انه مع عبادہ المبلغین الحمد لله رب العالمین انتهى

57 O My loved one! The words of God, exalted be His glory, are bestowed and granted as a cup-bearer of the Kawthar of life. Blessed are they who drink! The person of insight beholdeth in the hand of each one a cup of living water. He taketh it and drinketh in the name of the Friend, despite every deceitful opponent.

57 یا حبیبی کلمات حق جلّ جلاله بمثابه ساقی کوثر حیات مبذول میدارد و عنایت میکند طوبی للشاربین انسان بصیر در دست هریک کأس آب زندگانی را مشاهده مینماید میگیرد و باسم دوست میاشامد رغماً لکل مبغض مکار

58 Thou didst mention the land of K and likewise the meeting with the honored and beloved Haji Mirza Juni, upon him be the glory of God. Mention of him hath been and will continue to be made in the Most Holy Court. He is among the early souls. This evanescent servant beseecheth God, exalted be His glory, to ever assist him in that which is befitting. After the arrival of thy letter, a detailed account was presented in the Most Holy and Most Exalted Court. This is what was revealed for him from the Kingdom of our Lord, the Most High, the Most Great. His word, exalted be His glory:

58 ذکر ارض ک نموده بودید و همچنین ملاقات با جناب محبوب مکرم حاجی میرزا جونی علیه بهآء الله ذکر ایشان در سیاحت اقدس بوده و خواهد بود ایشان از نفوس اولیه اند از حق جلّ جلاله این خادم فانی سائل و آمل که ایشانرا همیشه موفق دارد بر آنچه سزاوار است بعد از ورود نامه آنجناب تفصیل در ساحت امع اقدس عرض شد هذا ما نزل له من ملکوت ربنا العلی العظیم

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

59 قوله جلّ جلاله هو السامع البصیر

60 O Letter Jim! Harken unto what the Word of God uttereth from the Prison. He hath remembered thee before, through which the fragrance of the All-Merciful was wafted throughout

60 یا حرف الجیم ان استمع ما ينطق به كلمة الله فی السجن انه ذکرک من قبل بما فاح به عرف

all possibility, and remembereth thee at this hour, and giveth thee glad tidings of that which hath been ordained for thee by the Supreme Pen in the Crimson Book. Preserve this station through the name of thy Lord, the Powerful, the Mighty. Behold the world and its conditions, its changes, its passing, and its extinction, and cleave unto that whereby thy remembrance shall be exalted throughout the endurance of names and thy deeds shall remain throughout ages which none save God, the Lord of all worlds, hath knowledge of. Rejoice thou in this Most Great Remembrance, then recite it. Verily it shall draw thee to a station wherein thou shalt hear naught save the rushing of the winds of My loving-kindness, and the flowing of the Kawthar of Mine utterance, and the cooing of the Dove of My grace, the All-Encompassing over all who are in the heavens and the earth. Thus hath the Tongue spoken in the Kingdom of utterance that thou mayest hear and be of the thankful ones.

الرحمن في الامكان و يذكرك في هذا الحين و
يشرك بما قدر لك من القلم الأعلى في الصحيفة
الحمراء ان احفظ هذا المقام باسم ربك القوى
القدير فانظر الى الدنيا و شؤناتها و تغييرها و زوالها
و فنائها و تمسك بما يرتفع به ذكرك بدوام الأسماء
و يبقى به عملك في اعصار ما اطلع بها الا الله
رب العالمين ان افرح بهذا الذكر الأعظم ثم اقرأه
انه يجذبك الى مقام لا تسمع فيه الا هزيز ارياح
عنايتي و تحرير كوثر بياني و هدير حمامة فضلي
المهيمن على من في السموات و الأرضين كذلك
نطق اللسان في ملكوت البيان لتسمع و تكون من
الشاكرين

- 61 Remember My loved ones in whom thou findest the radiance of Baha, and give them glad tidings of the favors of their Lord, the Mighty, the Generous. Say: By God! This is the Day of remembrance and utterance. Arise with spirit and joy to proclaim this momentous News. Say: Beware lest earthly affairs prevent you from the Lord of Heaven. Leave the people of idle fancies to their vain imaginings and take the Choice Wine sealed with My Self-Subsisting Name. This is what ye have been commanded in the Book of God, the All-Knowing, the All-Informed. That which ye behold today shall perish, but there shall remain for you what hath been sent down from the Pen of your Lord, the All-Informed. Thus have We adorned the heaven of the Tablet with the sun of the remembrance of My Name, the Mighty, the Wondrous. Glory be upon thee and upon them and upon those women who have believed in God, the Single, the One, the Wise.

61 ذكر احبائي الذين تجد من وجوههم نضرة البهاء و
بشرهم بعناية ربهم العزيز الكريم قل تالله هذا يوم
الذكر و البيان قوموا بالروح و الريحان على تبليغ هذا
النبا العظيم قل اياكم ان تمنعكم شئون الارض
عن مالک السماء ضعوا اهل الظنون بأهوائهم و
خذوا الرحيق المختوم باسمي القيوم هذا ما امرتم
به في كتاب الله العليم الخبير ستفني ما ترونه اليوم
و يبقى لكم ما نزل من قلم ربكم الخبير كذلك
زيّا سماء اللوح بشمس ذكر اسمي العزيز البديع
البهاء عليك و عليهم و على اللائي آمن بالله الفرد
الواحد الحكيم انتهى

- 62 From the fragrances of the verses of the Desired One of the world, the station of grace and favor regarding them is evident and known. It hath not needed and doth not need mention by this evanescent one. If thou shouldst meet with them again, convey greetings from this servant. God, exalted be His glory, is witness and knoweth that they have not departed and will not depart from the sight of this evanescent one, and God sufficeth as a witness.

62 از نجات آیات مقصود عالمیان مقام فضل و
عنایت در باره ایشان مشهود و معلوم است
احتیاج بذکر اینفانی نداشته و ندارد اگر مرّة
اخری با ایشان ملاقات نمودید تکبیر از جانب
این خادم را برسانید حق تعالی شأنه شاهد و عالم
است که از نظر اینفانی زفته و نخواهند رفت و
کفی بالله شهیدا

- 63 God willing, they shall, through wisdom and utterance, quicken dead hearts, that the effect of their service may endure throughout the kingdom of earth and heaven. All that is visible shall, in the passing of today or tomorrow, perish and pass away. May God, exalted be His glory, assist steadfast souls and immortalize them through the mention

63 انشاء الله بحکمت و بیان قلوب مرده را زنده
نماید تا اثر خدمت ایشان بدوام ملک و ملکوت
پاینده بماند آنچه مشهود است در مرور اليوم او
غداً فانی شده و میشود انشاء الله حق جلّ جلاله
مؤید فرماید نفوس مستقیمه را و بذکر قلم اعلى

of the Supreme Pen in the Paradise of Books. In the days when I was in their service, one day in the prayer hall of the mosque they said to this evanescent one: "Today is not the day for flight, for the Pole of the world is still." And in truth it was a perfect word that appeared from the horizon of their utterance, for the Truth was concealed and none was aware of Him until this servant arrived in the Abode of Peace. After some time engaged in service, the veil was lifted and the reality of the Cause became clear. And for a time, though I was in His presence, I was utterly bewildered and amazed, for I observed that all were heedless. And after passing from extinction to consciousness, I remained silent and expectant until He appeared and manifested what He willed through His power, His might, and His sovereignty. But now I say to their presence: The Day hath come and the people perceive it not. Today is the day of flight, and today is the day of remembrance and utterance. One must soar with a hundred thousand wings and speak with a hundred thousand tongues in remembrance, praise, and teaching of the Cause. Yet wisdom is necessary in all stations, lest there arise that which would disturb minds and souls.

در جنت کتب مَخْد نماید در آیامیکه خدمت ایشان بودم روزی در شبستان جامع بایفانی فرمودند امروز روز پرواز نیست چه که قطب عالم ساکنست و فی الحقیقه کلهء تمامی بود که از افق بیان ایشان ظاهر شد چه که نفس حق مستور بود و احدی بر او آگاه نه تا آنکه اینعبد به دارالسلام وارد شد بعد از چندی که بمخدمات مشغول بود کشف حجاب شد و بر حقیقت امر مطلع گشت و مدتی اگرچه در حضور بودم و لکن در نهایت متحیر و مبهوت چه که مشاهده میشد جمیع در غفلتند و بعد که از محو بعالم صحو فائز شد ساکت و منتظر الی ان ظهر و اظهر ما اراد بقدرته و قوته و سلطانه و لکن حال خدمت ایشان عرض مینمایم قد اتی الیوم و القوم لا یلعرون امروز روز پرواز است و امروز روز ذکر و بیان است باید بصد هزار پر پرواز نمود و بصد هزار لسان بذکر و ثنا و تبلیغ امر ناطق شد و لکن در جمیع مقامات حکمت لازم لثلاً یرتفع ما تضطرب به العقول و النفوس

64 And regarding your mention once again of Jinab-i-Nabil-i-Qabla Ha and Sin Nun and his namesake LT, upon them be 9 66 [Baha'u'llah], and likewise their degrees of yearning and eagerness and their arising to serve the Cause - this was presented. He said: "May they attain, God willing, to a station worthy of this Most Holy and Most Exalted Day. The outward conditions of the world shall return to nothingness in less than a moment. The person of insight has been and shall be focused on that which endures. Blessed are they both and blessed is he who has turned to the horizon of God, the Lord of the worlds." This evanescent servant beseeches God to cause them to attain to that which leads to the exaltation and elevation of their station.

64 و اینکه مرّة آخری ذکر جناب نبیل قبل حاء و سین نو و سنی ایشان ل ط علیهما ۶۶۹ [بهاء الله] نموده بودید و همچنین مراتب شوق و اشتیاق و قیامشان بر خدمت امر مذکور داشتید عرض شد فرمودند انشاء الله بمقامی فائز شوند که سزاوار این یوم اقدس امنعت شئونات ظاهرهء عالم در اقل من آن بعدم راجع انسان بصیر بما یتقی ناظر بوده و خواهد بود طوبی لهما و لمن اقبل الی افق الله رب العالمین انتی این خادم فانی از حق میطلبید ایشانرا فائز فرماید بآنچه که سبب علو مقام و سمو آنست

65 And regarding what you wrote about the family of the departed and ascended Aqa Muhammad Ja'far, upon them be 9 66 [Baha'u'llah] - severance of relations is not permitted, but if they proceed with the knowledge of Jinab-i-Haji Mirza Juni, upon him be 9 66 [Baha'u'llah], there is no harm. This much I submit: mention of them has been and continues to be made at the Divine Threshold, and they are recipients of divine favors. What station is greater than this? By the Sun of the heaven of inner meanings, whosoever today attains to but one word from God, it suffices him, and that word shall be with him in all the worlds. Verily our Lord, the All-Merciful, is the Forgiving, the Generous. Every heart that has turned to Him is mentioned before God, and every tongue that has voiced His praise has

65 و اینکه درباره اهل مرحوم مرفوع آقا محمد جعفر علیهم ۶۶۹ [بهاء الله] نوشته بودید قطع علاقه جایز نه و لکن اگر باطلاع جناب حاجی میرزا جونی علیه ۶۶۹ [بهاء الله] حرکت کنند بآسی نیست اینقدر عرض میکنم ذکر ایشان در ساحت عرش بوده و هست و بعنایت الهی هم فائزند کدام مقام اعظم از این مقام است قسم بآفتاب آسمان معانی که هر نفسی الیوم بیک کله از نزد حق فائز شد او را کفایت مینماید و آنکلیه در جمیع عوالم با او بوده و خواهد بود ان ربنا الرحمن هو الغفور الکریم هر قلبیکه اقبال نمود لدی

had its reward recorded by the Supreme Pen. Not an atom's weight of the deeds of those who act shall be lost. Verily, He does not suffer the reward of the righteous to perish.

الحقّ مذکور است و هر لسان که بشنايش ناطق
شد اجرش از قلم اعلی مسطور ذره‌ئی از اعمال
عاملین ضایع نشده و نخواهد شد آنه لا یضیع اجر
المحسنین

- 66 Give those honored ladies the glad tidings of divine favors, that they may occupy themselves with the praise of the Beloved of the worlds with their whole heart and tongue. How many souls who outwardly seem distant have had stations of nearness recorded for them by the Supreme Pen, and how many who are near are not mentioned among those who are nigh. This evanescent servant asks and hopes that God, exalted be His glory, will assist all to do what is beneficial and enable them to achieve that which leads to eternal life. Verily, He is the Protector of whoever loves Him, the Helper of whoever aids Him, the Hearer of whoever speaks His praise, and the Witness of whatever is done in His path. He is our Protector in this world and the next. There is no God but Him, the All-Knowing, the All-Wise.

66 آنخدرات را بعنايات الهی بشارت دهيد تا بتمام
قلب و لسان بذکر محبوب عالميان مشغول باشند
چه بسيار از نفوس که در ظاهر بعيدند و از قلم
اعلی مقامات قرب از برای ایشان ثبت شد و چه
مقدار قریبند و از مقرّبین مذکور نه از حقّ جلّ
جلاله این خادم فانی سائل و آمل است کل را
بآنچه مصلحت است مؤیّد فرماید و بآنچه سبب
بقاست موفق دارد آنه ولی من و الا و معین من
اعانه و سامع من نطق بشنايه و شاهد ما عمل فی
سبيله آنه و لینا فی الدنیا و الآخرة لا اله الا هو
العلیم الحکیم

- 67 And regarding what you wrote about the Leaf who is the daughter of the paternal aunt and her sister, upon them both be Baha'u'llah - they have always been confirmed and in truth from the beginning of the Cause until now have been occupied with the mention of God and service to God. This evanescent servant asks and hopes that God will assist them and all the Leaves, upon them be Baha'u'llah, to remain steadfast in His Cause. Verily, He answers the prayers of those who ask. Praise be to God, the Lord of the worlds.

67 و اینکه در باره ورقه بنت عمّه و اختها علیهما
بهاء الله نوشته بودید ایشان همیشه موفق بوده‌اند و
فی الحقیقه از اول امر تا حین بذکر حق و خدمت
حق مشغولند از حقّ این خادم فانی سائل و آمل
است که ایشان و جمیع ورقات علین بهاء الله
را مؤیّد فرماید بر استقامت بر امرش آنه مجیب
دعوة السائلین الحمد لله ربّ العالمین

- 68 And regarding the passage you mentioned specifically for the days of Ridvan - God willing, it shall be acted upon. This matter was presented and was graced with permission. Blessed are they both. And regarding your renewed mention of the loved ones of the land of A and R, and likewise their gatherings and being set ablaze with the fire of divine love - all was presented in the Most Holy, Most Exalted Presence. This is what the tongue of the All-Merciful uttered in the Kingdom of Utterance - His word, magnificent is His sovereignty:

68 و فقره‌ئی که مذکور داشتید مخصوص ایام
رضوان انشاء الله عمل خواهد شد این فقره عرض
شد و بطراز اذن فائز هنیئاً لهما و اینکه مجدّد ذکر
احبابی ارض الف و راء نموده بودید و همچنین
اجتماع و اشتعالشان بنار محبت الهی کل در
ساحت امنع اقدس اعلی عرض شد هذا ما
نطق به لسان الرحمن فی ملکوت البیان

- 69 He is the Most Holy, the Most Great, the Most Glorious

69 قوله عظم سلطانه هو الأقدس الأعظم الأبهی

- 70 O friends of God in Alif and Ra! Harken unto the call of the Wronged One. He remembereth you with that which is better than all that hath been created on earth. Verily, your Lord, the All-Merciful, is the Forgiving, the Generous. Ye have attained unto the recognition of God, the Dawning-Place of His Revelation, and the Source of His inspiration, and have

70 یا احبّاء الله فی الألف و الرّاء ان استمعوا نداء
المظلوم آنه یذکرکم بما کان خیراً عمّا خلق فی
الأرض ان ربکم الرحمن لهُ الغفور الکریم قد
فرتم بعرفان الله و مشرق وحیه و مطلع الهامه و
شربتم الرّحیق المختوم باسمه العزیز البدیع

drunk the choice wine sealed with His Name, the Mighty, the Wondrous.

- 71 O friends! Praise be to God that ye have been favored with His grace in days when hearts were trembling and foundations were shaken. Through the bounty of the Lord of Names, ye turned unto the Most Exalted Horizon and were adorned with the most glorious and resplendent ornament which is the knowledge of God, exalted be His glory. Blessed are ye and your dwellings wherein the mention of God hath been raised and over which the breezes of His grace, the Mighty, the Wondrous, have wafted.
- 72 Know ye the value of this exalted station and hold fast unto the cord of steadfastness, for the evil ones have been and are lying in wait. This is the Day in which the Divine Lote-Tree calleth aloud and guideth all to the most exalted Paradise. The ear is for this Day, for the call of God, exalted be His glory, is raised high and loud. And it is the Day of vision, for the lights of the Sun of Truth are manifest and brilliant from the horizon of Revelation.
- 73 O friends! Strive ye and call to mind the trials and tribulations which God Himself and His chosen ones have borne for your salvation. Many were the nights when the soul found no rest in the body and the eye knew no sleep. O friends! Ye have heard the taunts of the enemies in the path of God and have borne countless hardships and difficulties for His sake. Yet such stations have been inscribed for you by the Most Exalted Pen that all existence is as nothingness when compared with their mention. Today ye must preserve your stations through the Name of God, for there are many thieves who are utterly heedless of and veiled from the Truth. The Command is in God's hands, the Lord of all worlds. The Glory shining from the horizon of eternity be upon you and upon those who have believed in God, the Peerless, the All-Informed.
- 74 And likewise, especially for Mirza R.F. and M.H., upon them be 966 [Baha'u'llah], wondrous and sublime Tablets have previously been revealed and sent. The relatives of His Holiness Fath-i-A'zam, upon him be the Most Glorious Glory of God, have been and will continue to be mentioned. Blessed are they who recognize their station and act according to that which God loveth. It is hoped that these souls will all arise to teach the Cause. He will surely assist them as He assisted them before, and He is the Helper, the Mighty. If ye meet them, convey on behalf of this evanescent servant greetings and devotion to them and to all the friends in that land. Happy are
- ای دوستان الحمد لله بعنایت حقّ فائز شدید در ایامیکه قلوب متزلزل بود و ارکان مضطرب شما از عنایت مالک اسماء بافق اعلیٰ توجه نمودید و بطراز اعتراف انور ابهی که معرفت حقّ جلّ جلاله است مزین شدید طوبیٰ لکم و لدیارکم بما ارتفع فیها ذکر الله و تمرّ علیها نسّمات فضله العزیز البدیع
- 72 قدر این مقام بلند را بدانید و بحبل استقامت متمسک شوید چه که شیاطین در کمین بوده و هستند امروز روزیست که سدره المنتهی ندا میفرماید و جمیع را بفردوس اعلیٰ هدایت مینماید گوش از برای امروز است چه که ندای حقّ جلّ جلاله مرتفع و بلند است و روز بصر است چه که انوار آفتاب حقیقت از افق ظهور ظاهر و باهر
- 73 ای دوستان جهد نمائید و بلایا و رزایی را که حقّ بنفسه و همچنین اولیای او از برای نجات شما حمل نموده اند ذکر نمائید بسا شبها که جان در جسد راحت نبود و چشم نوم را ادراک ننمود ای دوستان ثنات اعدا را در سنبل الهی شنیدید و چه مقدار از صعوبات و مشقّات که فی الله حمل نمودید و لکن مقاماتی از قلم اعلیٰ از برای شما ثبت شده که جمیع عالم نزد ذکرش معدوم و مفقود است الیوم باید باسم حقّ مقامات خود را حفظ نمائید چه که سارقین بسیارند و از حقّ بغایت غافل و محجوب مشاهده میشوند الأمر بید الله ربّ العالمین البهاء المشرق من افق البقاء علیکم و علی الذین آمنوا بالله الفرد الخیر انتهی
- 74 و همچنین مخصوص جناب میرزا رف و مح علیهما ۶۶۹ [بهاء الله] از قبل الواح بدیعه منیعه نازل و ارسال شده منتسبین جناب فتح اعظم علیه من کلّ بهاء ابهه ذکرشان بوده و خواهد بود طوبیٰ از برای نفوسیکه مقام ایشانرا بدانند و به ما یحبه الله عامل گردند امید هست آن نفوس بتمامه بر تبلیغ امر قیام نمایند آنه یؤیدهم کما ایدهم اول مرّة و هو المؤید القدیر اگر ایشانرا ملاقات نمودید از جانب این خادم فانی تکبیر

they who have drunk the wine of recognition from the cups of the utterance of their Lord, the All-Merciful.

و فنا خدمت ایشان و جمیع دوستان آن ارض
برسانید هنیئاً لهم بما شربوا رحيق العرفان من
كؤس بيان ربهم الرحمن

- 75 And concerning what you wrote about Ardakan, your honor should return once more to that land and give glad tidings of His grace and favor to the friends of God, and convey greetings from the True One to the steadfast, firm and resolute souls. As commanded, if you meet his honor Ra and Jim, upon them be the Glory of God, convey greetings and say: Ever remind the people of this blessed word which shines like the sun from the horizon of the divine Tablet: "Return to the Sacred Texts, O people of insight!" Today all must see with their own eyes and hear with their own ears. The ears of the world and the eyes of the nations will not suffice them. They must stand firm in the Cause through the power of Truth. Today is the day of utterance - awaken the heedless people and guide them to the Most Exalted Horizon. Your mention has been and is before the Wronged One. God willing, may you be assisted to do what is befitting. Take hold of the reins of the people of that land lest they become heedless and slip from the path. The Supreme Pen has informed all of the appearance of deceivers and barkers, and whatever has been revealed from the Supreme Pen has come to pass and will come to pass. Say: Consider what the All-Merciful has revealed before. He has informed you of what has appeared and will appear. With Him is the knowledge of the heavens and earth in a mighty Book. Say: Look not to creation and what lies therein, but look to the Truth and His manifestation and sovereignty. He suffices you, and He is the Powerful, the Guardian, the Mighty, the Wise.

75 و اینکه در ذکر اردکان نوشته بودید باید آنجناب
مرّهء اخرى بآن ارض رجوع نمائید و دوستان
الهی را بفضل و عنایتش بشارت دهند و نفوس
مستقیمهء ثابتهء راسخه را از قبل حق تکبیر
برسانند و حسب الامر آنکه اگر خدمت جناب
را و جیم علیه بهاء الله رسیدی تکبیر برسان و
یگو لا زال ناس را باینکمهء مبارکه که بمثابهء
آفتاب از افق سماء لوح الهی مشرقست متذکر
دارید ان ارجعوا الى الآثار یا اولی الأبصار
امروز باید کل بعین خود نظر نمائید و بسمع
خود اصغاً کنند لا یغنیم آذان العالم ولا ابصار
الأمم بقوت حق بر امر یابستند امروز روز بیان
است ناس غافل را آگاه نمائید و بافق اعلی
هدایت کنید ذکرتان نزد مظلوم بوده و هست
انشاء الله موفق شوید بآنچه سزاوار است زمام
اهل آن ارض را اخذ نمائید که مباد غافل
شوند و از صراط بلغزند از قبل قلم اعلی کل را
اخبار نموده بظهور خادعین و ناعقین و آنچه از
قلم اعلی جاری ظاهر شده و میشود قل فانظروا
فیما انزله الرحمن من قبل انه اخبرکم بما ظهر و
یظهر عنده علم السموات و الأرض فی کتاب
عظیم قل لا تنظروا الى الخلق و ما عندهم ان
انظروا الحق و ظهوره و سلطانه انه یکفیکم و هو
المقتدر المهیمن العزیز الحکیم

- 76 Whatever reaches those parts, your honor should take note. Say: The world and all within it have no permanence. Strive that you may attain to the station which God, exalted be His glory, has ordained for His loved ones. The earth and all upon it shall perish, but that which has been sent down from God, the Lord of the worlds, shall endure. The Glory be upon you and upon those who have attained to what God, the Mighty, the Great, has desired.

76 آنچه بآن اطراف میرسد باید آنجناب ملاحظه
نمائید بگو دنیا و ما فیها را اعتباری نبوده و نیست
جهد نمائید که شاید بمقامیکه حق جل جلاله
از برای دوستان خود مقدر فرموده فائز شوید
ستفنی الأرض و ما علیها و یتقی ما نزل من لدی
الله رب العالمین البهاء علیک و علی الذین فازوا
بما اراده الله العزیز العظیم انتهى

- 77 If you meet them, convey this servant's greetings and say that God willing, they should arise with complete dedication. Be not grieved by what has befallen your honor. Verily He does not allow the reward of the workers and doers of good to be lost. All matters are evident and manifest. God willing, may the sleeping ones arise at your mention and arise to serve the Cause,

77 اگر خدمت ایشان رسیدی تکبیر اینعبد را
برسانید و عرض نمائید انشاء الله باید بتمام همت
قیام فرمائید از آنچه بر آنجناب وارد شد محزون
مباشید انه لا یضیع اجر العاملين و المحسنین جمیع
امور ظاهر و مشهود است انشاء الله نائمین از ذکر

that is, succeed in teaching. This is the most important of all matters. Verily He assists whom He wishes by His command, and He is the Generous, the Powerful, the Mighty. Praise be to God, the Mighty, the Praised.

- 78 Deliver one Most Holy, Most Exalted Tablet revealed in the form of a prayer specifically for Haji Malik Husayn, upon him be the Glory of God. God willing, may they drink the Kawthar of steadfastness from the divine chalices of utterance and attain to what God loves. This ephemeral one also sends greetings to them. As commanded, some should recite the prayer. Verily He will assist them and draw them near to God, the Mighty, the Beautiful.

- 79 Regarding the letters sent from the land of Kha that were mentioned again - whatever their owners have sent as gifts and intended to be sent to the Most Holy Court, send them; and whatever they send as Huquq, there is no objection to selling it.

- 80 And regarding the Mahall al-Barakat, whatever his honor Afnan, upon him be all the Most Glorious Glory, deems advisable is beloved. And this is a word that was heard before from the blessed tongue:

- 81 And this is the word that was formerly heard from the Blessed Tongue. And as to that which they had written "whether permission might be granted them to turn their attention to certain matters" this was submitted, and this is what the Tongue of Grandeur hath uttered. Exalted be His glory:

- 82 O Abu'l-Hasan! The Wronged One declares with the utmost joy and fragrance that if thou shouldst travel to certain lands, there is and hath been no harm in it. Under all conditions, keep thine eyes fixed upon the glory of the Cause and place thy trust in Him. When the soul becometh refined, that in itself is effective. Today thou must remind all the friends of God of pleasing conduct, goodly words and praiseworthy deeds, for the triumph of God's Cause hath been and shall ever be through such means. Time and again thy call hath been honored to reach Our ears, and thy reply hath flowed without cease from the Most Exalted Pen. Be thou thankful and numbered among those who praise. Praise be to God, the Lord of the worlds.

- 83 Master 'Ali-Akbar-i-Banna, upon him be the Glory of God (9 66), sent a letter to this servant some time ago, and likewise to Haji Siyyid Javad, upon him be the Glory of God (9 66). Both were presented at the Most Holy Court. Blessed is he in that he hath been mentioned before the Throne and there hath been

آنجناب برخیزند و بخدمت امر قیام نمایند یعنی بتبلیغ فائز شوند و این امر اهم از جمیع امور است آنکه یزید من یشاء امراً من عنده و هو الفضل المقتدر القدير و الحمد لله العزيز الحميد

- 78 یک لوح امنع اقدس که بشأن مناجات نازل مخصوص حاجی ملک حسین علیه بهاء الله است بایشان برسانید انشاء الله از کؤوس بیان الهی کوثر استقامت بیاشامند و به ما یحبه الله فائز گردند ایفانی هم خدمت ایشان تکبیر میرساند حسب الامر مناجات را بعضی قرائت نمایند آنکه یزیدهم و یقرّبهم الى الله العزيز الجميل

- 79 در باب برکهای مرسوله از ارض خاء که مجدّد ذکر شده بود آنچه را که صاحبانش بهدیه فرستاده و اراده نموده اند بساحت اقدس ارسال شود ارسال دارند و آنچه از بابت حقوق میفرستند در بیع آن باسی نیست

- 80 و اما در باب محلّ البركة آنچه حضرت افنان علیه منکّل بهاء اباه مصلحت دانند محبوبست

- 81 و اینکله ایست که از قبل از لسان مبارک اصغا شد و اینکه نوشته بودند اگر اذن باشد ببعض جهات توجه نمایند اینقره عرض شد هذا ما نطق به لسان العظمة قوله جلّ اجلاله

- 82 یا اباالحسن مظلوم میگوید بکمال روح و ریحان اگر بر بعضی بلدان مرور نمائی باسی نبوده و نیست در جمیع احوال باعزاز امر ناظر باش و بر او متوکّل نفس که لطیف شد همان مؤثر است امروز باید جمیع دوستان حق را باخلاق مرضیه و کلمات طیبیه و اعمال حسنه متذکر داری چه که نصرت امر الله باین امور بوده و خواهد بود ندایت مرّة بعد اخری بشرف اصغا فائز و جوابت از قلم اعلی من غیر تعطیل جاری و نازل ان اشکر و کن من الحامدين الحمد لله رب العالمين انتهى

- 83 جناب استاد علی اکبر بنا علیه ۶۶۹ [بهاء الله] چندی قبل مکتوبی باین بنده ارسال داشته اند و همچنین بجناب حاجی سید جواد علیه ۶۶۹ [بهاء الله] هر دو در ساحت اقدس عرض شد طوبی له بما ذکر لدی العرش و نزل له ما کان

revealed for him that which beareth witness to God's grace, bounty, mercy and favors. God willing, henceforth a Most Holy, Most Exalted Tablet shall be revealed and sent specifically for him. Convey greetings on behalf of this evanescent servant to him. May God grant that he be aided in all conditions to remember and praise the Best-Beloved of the worlds. The most important of all matters today hath been and is the teaching of God's Cause. Blessed is the soul that hath attained unto this most holy and most exalted station. His mention hath been and is before this evanescent one. It is hoped that something may be written to serve him as well. The Command is in God's hands. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy.

مدلاً لعناية الله وفضله ورحمته والطافه انشاء الله
از بعد لوح اقدس مخصوص ایشان نازل و
ارسال میشود از جانب این خادم فانی خدمت
ایشان تکبیر برسانید انشاء الله در جمیع احوال
بذکر و ثنای محبوب عالمیان مؤید باشند امور
الیوم تبلیغ امر الهی بوده و هست طوبی از برای
نفسیکه بانتمقام اقدس اعلیٰ فائز شد ذکرشان نزد
فانی بوده و هست امید چنانست که خدمت
ایشانهم چیزی عرض شود الأمر بید الله يفعل
ما یشاء و یحکم ما یرید و هو العزیز الحمید

- 84 The Glory shining from the horizon of eternity be upon thee and upon him and upon every servant who hath rent asunder the veils of idle fancy through the name of his Lord, the Self-Subsisting, and hath witnessed what God, the Lord of the worlds, hath witnessed. Praise be to God, the Mighty, the All-Knowing.

84 البهاء المشرق من افق البقاء عليك وعليه و على
كل عبد خرق حجابات الموهوم باسم ربه القيوم و
شهد بما شهد الله رب العالمين الحمد لله العزيز العليم

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BH00062

To: Aqa Mirza Sadiq son Of Aqa Mirza Mahmud et al.

Date: 1299-04-04 [1882-Feb-23]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be unto the Beloved of all creation and the Goal of the peoples of the world, Who hath strengthened His loved ones to assist His Cause and exalt His Word, and enabled them to execute His commandments and ordinances which are the source of the world's order and the preservation of nations. They are the Hands of the Cause and the Letters of the Book. Through them power and dominion were made manifest and resplendent in the realm of earthly sovereignty. They are the stars in the heaven of Revelation and the standards of victory from God, the Lord of Resurrection. Through them the heaven

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 حمد محبوب امکان و مقصود عالمیان را لایق و
سزا است که اولیای خود را مؤید فرمود بر
نصرت امر و اعلاى کلمه و موفق فرمود بر اجراء
اوامر و احکام که سبب نظم عالم و حفظ امم
است ایشانند ایادی امر و حروف کتاب ایشان
قدرت و غلبه در عالم ملک ظاهر شد و باهر
گشت ایشانند انجم سماء ظهور و اعلام نصر من
لدى الله مالک النشور بهم امطرت السماء و
اشرقت الشمس و انارت الآفاق

hath rained, the sun hath shone forth, and the horizons have been illumined.

- 3 The letter of that noble soul was in truth a book that attracted the lovers of the Peerless Beauty, perfumed as it was with the mention of the Beloved of the world and illumined by the sun of His blessed Name. God knoweth that neither narcissus nor eglantine possesseth such fragrance, nor do ambergris and jasmine. Having inhaled its fragrance and learned of its contents, we turned toward the heaven of heavens and offered praise. Thus hath spoken the Tongue of Grandeur, glorified be His majesty:
- 3 دستخط آن حضرت فی الحقیقه نگاہی بود که عشاق جمال بیثال را جذب مینمود چه معطر بذکر محبوب عالم و منور بشمس اسم مبارکش بود علم الله نرجس و نسترن را این عرف نباشد و کذلک عنبر و یاسمن را بعد استشمام آن و اطلاع بما فیہ باسماں آسمانها توجه نموده مراتب عرض شد هذا ما نطق به لسان القدم جلّ جلاله
- 4 O Asad! Upon thee be the Glory of God, the Single, the One! Praise be to God that thou art occupied with the mention of the Truth and art steadfast in service to His Cause.
- 4 یا اسد علیک بہاء الله الفرد الأحد الحمد لله بذکر حق مشغولی و بخدمت امر قائم
- 5 Say: O men! This is a matchless Day. Matchless must, likewise, be the tongue that celebrateth the praise of the Desire of all nations, and matchless the deed that aspireth to be acceptable in His sight. The whole human race hath longed for this Day, that perchance it may fulfill that which well beseemeth its station, and is worthy of its destiny. Blessed is the man whom the affairs of the world have failed to deter from recognizing Him Who is the Lord of all things.
- 5 بگو ای عباد امروز روز دیگر است لسان دیگر باید تا قابل ثنای محبوب عالم شود و عمل دیگر باید تا مقبول درگاه گردد جمیع عالم طالب این یوم بودند که شاید موفق شوند بآنچه لایق و سزاوار است طوبی از برای نفسی که امورات دنیا او را از مالک الوری منع ننمود
- 6 So blind hath become the human heart that neither the disruption of the city, nor the reduction of the mountain in dust, nor even the cleaving of the earth, can shake off its torpor. The allusions made in the Scriptures have been unfolded, and the signs recorded therein have been revealed, and the prophetic cry is continually being raised. And yet all, except such as God was pleased to guide, are bewildered in the drunkenness of their heedlessness!
- 6 غفلت ناس بمقامی رسیده که از خسف مدینه و نسف جبل و شق ارض آگاه نشده و نمیشوند اشارات و علامات جمیع کتب ظاهر و در هر حین صیحه مرتفع مع ذلک جمیع از خمر غفلت مدهوشند الا من شاء الله
- 7 Witness how the world is being afflicted with a fresh calamity every day. Its tribulation is continually deepening. From the moment the Súriy-i-Ra'ís (Tablet to Ra'ís) was revealed until the present day, neither hath the world been tranquillized, nor have the hearts of its peoples been at rest. At one time it hath been agitated by contentions and disputes, at another it hath been convulsed by wars, and fallen a victim to inveterate diseases. Its sickness is approaching the stage of utter hopelessness, inasmuch as the true Physician is debarred from administering the remedy, whilst unskilled practitioners are regarded with favor, and are accorded full freedom to act.
- 7 هر روز ارض در بلای جدیدی مشاهده میشود و انا فانا در نزاید است از حین نزول سوره رئیس تا این یوم نه ارض بسکون فائز است و نه عباد باطمینان مزین گاهی مجادله گاهی محاربه گاهی امراض مزمنه مرض عالم بمقامی رسیده که نزدیک پیاس است چه طیب ممنوع و متطبب مقبول و مشغول
- 8 In these parts, in certain lands, signs of subsidence have appeared. Strange events have occurred and continue to occur, yet the heedless remain behind a manifest veil. Do they not
- 8 در این اطراف در بعض بلدان آثار خسف ظاهر امورات عجیبه ظاهر شده و میشود ولکن غافلین در حجاب مبین آیا تفکر نمینمایند بجا است صدر

reflect? Where is the Prime Minister of Iran, and his glory and wealth? Where is his power and might?

اعظم ایران و عزّت و ثروت او بجا است قدرت و قوّت او

- 9 The dust of sedition hath clouded the hearts of men, and blinded their eyes. Erelong, they will perceive the consequences of what their hands have wrought in the Day of God. Thus warneth you He Who is the All-Informed, as bidden by One Who is the Most Powerful, the Almighty.

9 غبار نفاق قلوب را اخذ نموده و ابصار را احاطه کرده سوف یرون ما عملوا فی آیام الله کذلک ینبّئک الخبیر من لدن مقتدر قدیر

- 10 God willing, mayest thou ever be assisted in the mention of the Truth, the praise of the Truth, and service to the Cause of Truth, in such wise that its traces may become manifest from the horizons of the world and the horizons of the hearts of all peoples. Give the friends of God, exalted be His glory, to drink of the wine of immortality in the Most Great Name, and gladden all with the mention of God and His favor. Say: Strive that ye may attain unto a word from the Kingdom of utterance. End.

10 انشاء الله بذكر حقّ و بثنای حقّ و خدمت امر حقّ لازال مؤید باشی بشأنی که آثار آن از آفاق عالم و آفاق قلوب امم ظاهر شود اولیای حقّ جلّ جلاله را باسم ایهی رحیق بقا بنوشان و کل را بذكر حقّ و عنایتش مسرور دار بگو جهد نمائید تا از ملکوت بیان بکمهائی فائز گردید انتهی

- 11 Praise be to God that the cup of reunion is at hand, arriving, as the Persians say, one after another. I beseech God that this cup may ever be in circulation, though it be mixed with the oppression of the Friend and renowned by the name of the Beloved. God willing, may this bounty never cease, nor may the hands of the aggressors alter it. May the servant drink thereof and hear "Well done!"

11 لله الحمد که کوب وصال در راه است بقول اهل پارس پی در پی میرسد از حقّ میطلبم این کأس همیشه در دور باشد چه که بظلم حبیب ممزوج است و باسم محبوب مشهور انشاء الله این نعمت را زوال اخذ نکند و ایادی معتدین تغییر ندهد هی خادم بنوشد و هی هنیئاً بشنود

- 12 The two missives from your honor, dated the 9th and 24th of Dhi'l-Qa'dah, were like two brilliant suns illuminating this ephemeral heart. God willing, may such suns ever rise, dawn, shine and appear. This servant beseeches and hopes from God to be assisted in responding without delay, for from all directions there arrives that which renders one incapable of adequate reply. In all conditions, confirmation comes from God, exalted be His glory. He is verily the Confirmer, the Omnipotent.

12 دو دستخطّ آن جناب که بتاریخ ۹ ذیقعد و ۲۴ آن مرقوم بمتابه دو شمس بازغ بود از برای قلب فانی انشاء الله امثال آن شمس همیشه بازغ و طالع و مشرق و لائغ باشد این عبد از حقّ سائل و آمل که در عرض جواب مؤید شود و تأخیر نرود چه در [هر] کوه از اطراف میرسد آنچه که از اداء جواب آن عاجز است در جمیع احوال تأیید از حقّ جلّ جلاله است آنه لهُ المؤید القدیر

- 13 Regarding what you wrote about his honor the Sahib, upon him be the Glory of God, the response was previously submitted in two letters. God willing, they will have arrived by now, and may you be assisted in that which will endure throughout the kingdom of earth and heaven. Praise be to God that your honor is in all conditions confirmed in wisdom. Concerning what you wrote about arriving in Qum and association with the friends of God, exalted be His glory, this detail was submitted. Thus spoke the Tongue of the Desired One, exalted be His glory:

13 اینکه در باره جناب صاحب علیه بهاء الله مرقوم داشتند از قبل جواب آن در دو مکتوب عرض شد تا حال رسیده انشاء الله مؤید شوند بآنچه که اثر آن بدوام ملک و ملکوت باقی و پاینده ماند الحمد لله که آن جناب در جمیع احوال بحکمت مؤیدند اینکه ورود قم و معاشرت با دوستان حقّ جلّ جلاله را مرقوم داشتند این تفصیل عرض شد هذا ما نطق به لسان المقصود قوله عزّ وجلّ

- 14 “God willing, may they be ever engaged in serving the Cause and be assisted in guiding those who are heedless.”
- 15 Regarding what you wrote about his honor Aqa Muhammad Ibrahim and likewise the cotton-carders, upon them be the Glory of God, and their enthusiasm - God willing, may they ever remain occupied thus. Blessed are they and theirs is a goodly return.
- 16 Concerning what you wrote about how beneficial it would be if someone were to occasionally visit those regions - this is a statement with which every informed scholar and wise mystic would agree. Ever has it been heard from the Blessed Tongue that certain souls, adorned with good character and mindful of the requirements of the time and wisdom, should journey to those parts and bestow the water of life. The breezes of the utterance of the All-Merciful should ever be wafting. This matter is, by command, necessary and obligatory. Blessed are they that act.
- 17 Regarding what you wrote about his honor Na'ib 'Ali-Akbar Beg, upon him be the Glory of God - his honor Haji Mirza Abu'l-Hasan, upon him be the Glory of God, in two letters sent to this ephemeral one, mentioned him and wrote of his expressions of love, and likewise wrote in detail about a mount. In these matters, they have thus far shown the utmost consideration, and whatever has reached them from anyone has been conveyed to the Most Holy Court. This is what the servant testifies to according to his station and rank, and knowledge is with God, the All-Knowing, the All-Informed.
- 18 Concerning what was written in the other letter mentioning the beloved of God in Qum, upon them be the Glory of God, those very passages were submitted to the Most Holy and Most Exalted Court. Thus spoke the Tongue of Grandeur, exalted be His glory:
- 19 O Asad! Upon thee be My glory! The intoxication of heedlessness hath encompassed the world. A guide is needed. The true friends of God are like the gentle breezes of spring - in whatsoever land they pass, they render the trees of being verdant and cause them to yield wondrous and exalted fruits. Give thanks unto God, thy Lord and the Lord of all who dwell in the kingdom of creation and command, for having aided thee to serve His Cause and having acquainted thee with that which was hidden from the eyes of all save whom God willeth.
- 20 Convey my greetings to Ahmad, Ibrahim, and the carders, upon them be the Glory of God, and to the other friends in
- 14 انشاء الله لازال بخدمت امر مشغول باشند و بهدایت غافلین موفق اتھی
- 15 و اینکه در باره جناب آقا محمد ابرهیم و همچنین ندافها علیهم ۶۶۹ [بهاء الله] و اشتعالشان مرقوم داشتند انشاء الله همیشه مشغول باشند طوبی لهم و لهم حسن مآب
- 16 و اینکه مرقوم [فرمودند] گاهی اگر نفسی بآن اطراف توجه نماید محبوب است هذه کلمه یصدقها کل عالم خیر و کل عارف حکیم لازال از لسان مبارک شنیده شد که باید نفوس چندی که باخلاق مزینند و بمقتضیات وقت و حکمت ناظر بآن جهات توجه نمایند و روح حیوان مبذول دارند نسایم بیان رحمن باید همیشه در مرور باشد این فقره حسب الامر لازم و واجب طوبی للعاملین
- 17 اینکه در باره جناب نائب علی اکبر بیک علیه ۹۶۶ [بهاء الله] مرقوم داشته بودید جناب حاجی میرزا ابوالحسن علیه بهاء الله در دو مراسله که باین فانی ارسال داشتند ذکر ایشان و مراتب محبت ایشان را نوشته بودند و هم چنین ذکر یک مرکوب را بتفصیل نوشته بودند ایشان در این امورات تا حال کمال ملاحظه را نموده اند و آنچه بایشان از هر کسی رسیده بساحت اقدس رسانده اند هذا ما شهد به الخادم علی قدره و مقامه و العلم عند الله العالم الخبیر
- 18 اینکه در دستخط دیگر ذکر احباء الله قم علیهم بهاء الله مرقوم بود بعینه همان فقرات مذکوره در ساحت امنع اقدس عرض شد هذا ما نطق به لسان العظمة قوله عز کبریائه
- 19 یا اسد علیک بهائی سکر غفلت عالم را احاطه نموده مبین لازم نفس دوستان حقیقی الهی بمثابه نسائم لطیفه ریع است در هر بلاد که مرور نماید اشجار وجود را خرم فرماید و باثمار بدیعه منیعه فائز کند ان احمد الله ربک و رب من فی ملکوت الامر و الخلق بما آیدک علی خدمه امره و عزفک ما کان مستوراً عن الأبصار الا من شاء الله
- 20 جناب احمد و ابرهیم و ندافها علیهم ۶۶۹ [بهاء الله] و سایر دوستان آن ارض را تکبیر میرسانم

that land. God willing, may they attain such a station that the might and wrath of the oppressors shall not deter them from the Dayspring of Divine Unity. Say: O friends! This is the day of soaring, the day of mention and utterance. Ye must soar in the atmosphere of the love of the All-Merciful on the wings of certitude in the name of the True One. The breezes of mercy are wafting, and the cup of the choice wine is being offered by the hands of bounty before all faces. Drink ye thereof in the name of your Lord, the Possessor of the Seen and the Unseen. Know ye the value of these days. Death is ordained for all; if it come in the path of God, it hath been and ever will be most beloved. The people of Baha must manifest themselves through goodly character and heavenly attributes, and must observe wisdom. In such case, whatsoever may befall them is, by the life of God, better than the life of the world. O friends! Let not the time slip away. With perfect dignity and composure, hold ye fast unto that which ye have been commanded in the Book. Verily, He heareth and seeth, and He is the All-Hearing, the All-Seeing.

- 21 And regarding what thou didst write about Aqa Muhammad-Ibrahim - upon him be the Glory of God - being aflame in that land, a Most Holy, Most Exalted Tablet hath been sent down from the heaven of grace especially for him. God willing, may he attain unto it. His word, exalted be His majesty:

- 22 He is the Hearer, the Answerer

- 23 O Abraham! The Friend remembereth thee, who summoned all unto God, the Lord of all worlds. The Wronged One hath heard mention of thee and thy burning with the fire of the love of God, and remembereth thee in this luminous Tablet. We have entered into the Most Great Prison and have revealed that which God, the Mighty, the All-Wise, hath willed. Among the people are those who have cast away what they possessed and turned to the Supreme Horizon, believing in the One, the All-Informed, and drank the Kawthar of life from the hands of the bounty of their Lord, the All-Merciful. And among them are those who turned away and showed pride before God, the Mighty, the Praiseworthy. Blessed is the eye that hath beheld the evidences of its Lord, and the ear that hath heard His most great verses, and the tongue that hath spoken His beautiful remembrance. Take hold of the Book with the strength bestowed by Us in such wise that neither the veils of the divines prevent thee nor the conditions of the oppressors frighten thee.

- 24 Say: O concourse of the earth! By God, the gate of heaven hath been opened and the Lord of Names hath come with mighty sovereignty, desiring to quicken the earth after its death.

انشاء الله بمقامی فائز شوند که سطوت غضب نفوس ظالمه ایشان را از مطلع نور احدیہ منع ننماید بگو ای دوستان امروز روز پرواز و روز ذکر و بیان است باید باسم حق بقوادم ایقان در هواء محبت رحمن طائر وسائر باشید نسائم رحمت در مرور است و کأس رحیق بیادی عطا امام وجوه موجود ان اشربوا منها باسم ربکم مالک الغیب والشہود قدر این ایام را بدانید یکبار مرگ محتومست اگر در سبیل حق واقع شود احب بوده و خواهد بود اهل بها باید باخلاق حسنه مرضیه و آداب ملا اعلی ظاهر باشند و بحکمت ناظر در این صورت آنچه وارد شود لعمر الله احسن است از حیوة عالم ای دوستان وقت را از دست مدهید بکمال وقار و تمکین به ما امرتم به فی الکتاب تمسک نمائید انه یسمع ویری و هو السميع البصیر انتهى

- 21 و اینکه مرقوم داشتید که جناب آقا محمد ابرهیم علیه ۶۶۹ [بهاء الله] در آن ارض مشتعلند لوح امنع اقدس مخصوص ایشان از سماء عنایت نازل انشاء الله بان فائز شوند قوله عز کبرائه

- 22 هو السامع المجیب

- 23 یا ابرهیم یذکرک الخلیل الذی دعا کلّ الی الله رب العالمین انّ المظلوم [سمع] ذکرک و اشتعالک بنار محبة الله ذکرک بهذا اللوح المنیر انا دخلنا السجن الأعظم و اظهرنا ما اراده الله العزیز الحکیم من الناس من نبذ ما عند القوم و اقبل الی الأفق الأعلى و آمن بالفرد الخبیر و شرب کوثر الحیوان من ایادی عطاء ربه الرحمن و منهم من اعرض و استکبر علی الله العزیز الحمید طوبی لعین رأّت بینات ربها و لسمع سمع آیاته الکبری و للسان نطق بذکره الجمیل خذ الکتاب بقوة من عندنا علی شأن لا تمنعک حجاب العباء و لا تخوفک شؤونات الظالمین

- 24 قل یا ملاء الأرض تالله قد فتح باب السماء و اتی مالک الأسماء بسلطان عظیم و اراد ان یحیی الأرض بعد موتها اتقوا الله و لا تكونوا من

Fear God and be not of the heedless. By their tyranny the Concourse on High hath lamented and the eyes of them that are nigh have wept. Soon shall the world and all that the people possess perish, and there shall endure unto thee what hath been sent down in this noble station. We make mention of Our loved ones there who have held fast unto that which they were commanded in the Book by the Ordainer, the All-Wise. Say: Should anyone come unto you with other than what God hath desired, leave him to himself, placing your trust in God, the Almighty, the All-Powerful. O My loved ones! We make mention of you for the sake of God, that your names may thereby endure in His preserved Tablet. Thus hath the tongue of the Wronged One spoken while in the midst of the opposition. Rejoice in the days of your Lord! By God, the ocean of bounty hath surged and the horizon of Revelation hath been illumined by the sun of My holy, mighty and wondrous remembrance.

25 God willing, may they attain unto the visitation of this most mighty, most holy Tablet, be illumined by its light and enkindled by its heat, in such wise that its effects become manifest in the Concourse on High, let alone among the people of the earth. However, in all circumstances ye must observe wisdom, lest the croaking be raised and the divine wine remain concealed. Specifically for Aqa Siyyid Ahmad and the cotton-carders, upon them be the glory of God, exalted Tablets have previously been revealed. God willing, may they attain unto them and drink from the ocean of the utterance of the All-Merciful.

26 Regarding what was written about visiting the land of Jasb and meeting the loved ones of God, this evanescent servant wrote a letter in reply to the missive of Mulla Ghulam-Rida, and in that letter a most mighty, most holy Tablet was revealed from the heaven of favor specifically for him, and likewise for each of the souls mentioned in his letter a blessed Tablet was revealed. Exalted, exalted is the bounty of our Beloved, and the loving-kindness of our Goal, and His mercy that hath preceded all who exist. For each of the friends whose name was mentioned in His presence, whether living or dead, there was revealed that which testifieth and proveth and beareth witness to His favor, loving-kindness and mercy. God willing, may the people of Baha recognize their stations and preserve them. How excellent is the deed of those who have acknowledged that which the Tongue of Grandeur hath spoken! A hundred thousand blessings upon the soul that hath arisen to teach the Cause of God and upon those souls who were blessed to hear and who arose with perfect steadfastness and firmness in the Cause. The servant beseecheth his Lord to assist all in the world and to make

الغافلین بظلمهم ناح الملاً الأعلى و ذرفت عیون المقربین سوف تنفی الدنیا و ما عند الناس و یبقی لک ما نزل فی هذا المقام الکریم انا نذکر احبائی فی هناک الذین تمسکوا بما امروا به فی الکتاب من لدن امر حکیم قل لویأتیکم احد بغير ما اراده الله دعوه بنفسه متوکلین علی الله المقتدر القدیر یا احبائی انا نذکرکم لوجه الله لیبقی به اسمائکم فی لوحه الخفیظ کذلک نطق لسان المظلوم اذ کان بین ایدی المعرضین ان افرحوا فی ایام ربکم تالله قد ماج بحر الفضل و انار افق الظهور بشمس ذکرى المقدس العزیز البدیع انتهى

25 انشاء الله زیارت این لوح امنع اقدس فائز شوند بنورش منیر و بجراتش مشتعل گردند بشأنی که آثار آن در ملاً اعلی ظاهر شود تا چه رسد باهل ارض ولكن در جمیع احوال باید بحکمت ناظر باشید که مباد نعیق مرتفع شود و رحیق مستور ماند و مخصوص جناب آقا سید احمد و جنابان ندافها علیهم بهاء ۶۶ [الله] از قبل الواح منیعہ مقدسه نازل شده انشاء الله بآن فائز شوند و از بحر بیان رحمن بیاشامند

26 و اینکه مرقوم [فرمودند] بارض جاسب توجه نموده احباب الهی را ملاقات فرمودند مکتوبی این خادم فانی در جواب مراسله جناب ملا غلام رضا نوشته و در آن مکتوب یک لوح امنع اقدس از سماء مکرمت مخصوص جناب ایشان نازل و هم چنین نفوس مذکوره در کتاب ایشان از برای هر یک لوح مبارک نازل تعالی تعالی فضل محبوبنا و عنایة مقصودنا و رحمته الّتی سبقت من فی الوجود اسم هر یک از دوستان که تلقاء وجه عرض شد حیاً میّتاً نازل شد آنچه که شاهد و مدلل و گواه است بر عنایت و شفقت و رحمت انشاء الله اهل بها بر مقامات خود مطلع شوند و حفظش نمایند لله عمل الذین اعترفوا بما نطق به لسان العظمة صدهزار طوبی از برای نفسی که بتبلیغ امر الله قیام نمود و از برای نفوسی که باصفا فائز شدند و بکمال ثبوت و رسوخ بر امر قیام نمودند یسأل الخادم ربّه بأن یوفق من فی

known unto them what hath escaped them in these days the like of which the eyes have never seen.

- 27 And as for your attention to the land of Badqan and mention of Jinab-i-Aqa Mirza Mahmud, upon him be the glory of God, and his being set ablaze with the fire of the love of God - mention of him was made in the letter of Jinab-i-Haji Mirza Abu'l-Hasan, upon him be the glory of God, and this servant submitted this matter. A most mighty and holy Tablet was revealed from the heaven of grace specifically for him and the beloved ones of that land, and was sent to the aforementioned one to deliver. That beloved one should give them the glad-tidings of the blessed Tablet so they may engage in serving the Cause with divine confirmations more than before. And specifically for Jinab-i-Aqa Muhammad Ibrahim from Qum, upon him be the glory of God, a most mighty and holy Tablet was also revealed and sent to Jinab-i-Haji Mirza Abu'l-Hasan to deliver, as they had made mention of the aforementioned one, and since that beloved one has also made mention, another most mighty and honored Tablet was once again revealed and details thereof were submitted. God willing that beloved one will deliver them. The aforementioned one has become the recipient of two Tablets. God willing these two Tablets will become two wings for his soaring in the atmosphere of the love of the All-Merciful.

- 28 And as for what you wrote regarding Naraq and the beloved ones of that land, it was submitted before His presence and mention of each of those souls issued from the blessed tongue, and He said: "Praise be to God that Jinab-i-Asad, upon him be My glory, has succeeded in serving the Truth and in His mention and praise - a matter which today is most important and is considered by God as the mightiest pillar of teaching, and he is engaged in it with utmost joy and fragrance. Blessed is he and blessed is he who heareth from him what God hath revealed in the Book. The beloved ones of the land of N and R have been under the glances of favor. God willing they will be assisted to achieve that which beseemeth the Day of God and be confirmed in that which is the cause and means of the perpetuation of mention. The river floweth and the ocean is manifest. Blessed are they that attain." This evanescent servant conveyeth his greetings and praise to them. It is hoped from God's profound grace, exalted be His glory, that He will confirm all to unity and harmony and to that which today is the cause of the exaltation of God's Cause.

- 29 And as for what you wrote that at the time of writing, Jinab-i-Aqa Mir from Fath-Abad, upon him be the glory of God, also

العالم ويعرفهم ما فات عنهم في هذه الأيام التي ما رأت العيون شبيها ونظيرها ومثلها

27 و اینکه توجه بارض بادقان و ذکر جناب آقا میرزا محمود علیه بهاء الله و اشتعال ایشان را بنار محبة الله نموده بودید ذکر ایشان در مکتوب جناب حاجی میرزا ابوالحسن علیه ۶۶۹ [بهاء الله] بوده و این عبد این فقره را عرض نمود یک لوح امنع اقدس از سماء مرحمت مخصوص جناب ایشان و احبای آن ارض نازل نزد جناب مذکور ارسال شد که برسانند آن محبوب باید بشارت لوح مبارک را بایشان بدهند تا بتأییدات الهی بیشتر از پیش بخدمت امر مشغول باشند و مخصوص جناب آقا محمد ابرهیم علیه ۶۶۹ [بهاء الله] از اهل قم هم لوح امنع اقدس نازل نزد جناب حاجی میرزا ابوالحسن ارسال شد که برسانند چه که ایشان ذکر جناب مذکور را نموده بودند و چون آن محبوب هم ذکر نموده اند یک لوح اعز امنع مرّة اخرى نازل و تفصیل آن عرض شد انشاء الله آن محبوب می‌رسانند جناب مذکور صاحب دو لوح شده اند انشاء الله این دو لوح دو جناح شود از برای پرواز ایشان در هواء محبت رحمن

28 و اینکه در باره نراق و احبای آن ارض مرقوم داشتید تلقاء وجه عرض شد و ذکر هر یک از انفس مذکوره از لسان مبارک جاری و فرمودند الحمد لله جناب اسد علیه بهائی فائز شدند بخدمت حق و ذکر و ثنایش امری که اليوم اهم است و لدی الله از رکن اعظم تبلیغ است و او بکمال روح و ریحان بآن مشغول است طوبی له و لمن یسمع منه ما انزله الله فی الکتاب احبای ارض ن و راء تحت لحاظ عنایت بوده اند انشاء الله موفق شوند بآنچه سزاوار یوم الله و مؤید گردند بآنچه سبب و علت بقای ذکر است فرات جاری و بحر ظاهر طوبی للفائزین انتهى این خادم فانی خدمت ایشان تکبیر و ثنا معروض میدارد امید از فضل عظیم حق جلّ جلاله که جمیع را مؤید فرماید بر اتفاق و اتحاد و بر آنچه اليوم سبب ارتفاع امر الله است

29 و اینکه مرقوم داشتید در حین نوشتن جناب آقا میر علیه ۶۶۹ [بهاء الله] از اهل فتح آباد

requested that mention be made of him - this matter was submitted. This is what the tongue of the Beloved uttered in reply, exalted be His grandeur: "O Mir! God willing may the lights of the Day of Manifestation illumine you at all times and keep you occupied with the mention of the Peerless Friend. Observe the people - a world wherein all acknowledge and confess their mortality, yet they have taken it as their object of worship and have remained deprived and forbidden from the true Object of Worship and the lights of the spiritual Sun. O Mir! Harken unto the call of this Prisoner. Verily He will assist thee and draw thee nigh unto God, the One, the All-Informed. Mention of steadfast souls hath flowed and been revealed from the Supreme Pen. God willing may they hold fast unto what God hath willed and be detached and free from aught else. I convey greetings to all the friends of that land and other regions, and counsel them to that which is the cause of the loftiness and elevation of man's station. Blessed are they that act and woe unto the heedless. The glory shining forth from the horizon of thy Lord the All-Merciful's will be upon thee and upon them and upon every patient and grateful one. Praise be to God, the Kind, the Forgiving."

30 They had written making mention of the honored Haji Muhammad-Rida (upon him be the glory of God) from the land of Şad. His name was laid before Him from Whose knowledge nothing whatsoever is hidden; and these exalted words, sent down from the heaven of the Will of Him Who is the Revealer of verses, were revealed in particular for him. God willing, he shall attain thereunto, and shall drink deep of its oceans of meaning— a draught whose effect shall remain abiding and enduring in the realm. His word is this:

31 He is the Witness, the Hearer, the All-Knowing, the All-Aware.

32 O Muhammad-Rida! Praise be to the Beloved of the world Who hath aided thee through the grace of His Most Great Name and guided thee unto that whereof most of the peoples of the earth remain heedless and veiled. The path of God is clear, His verses are revealed, and His evidences are manifest; yet all are heedless save whom God willeth. Know thou the value of these days and occupy thyself with the remembrance and praise of God, exalted be His glory. The might of the tyrants, the dominion of the Pharaohs, the power of the Chosroes, and the wealth of the Caesars - all were witnessed to be fleeting and non-existent, and that which is visible today will likewise return to nothingness. It behooveth man to cling unto that which is everlasting and enduring. Give thanks unto thy Lord for having caused thee to recognize the Dawning-Place of His Revelation, the Dayspring of His signs, and the Manifestation

[هم] استدعا نمودند که ذکر ایشان بشود این فقره عرض شد هذا ما نطق به لسان المحبوب في الجواب قوله عز كبريائه يا مير انشاء الله انوار يوم ظهور در كل حين شما را منور دارد و بذكر دوست يگنا مشغول مشاهده در ناس نما عالمي را که کل بفنايش مقرر و معترفند او را معبود اخذ نموده اند و از معبود حقيقي و انوار آفتاب معنوي محبوب و ممنوع شده اند يا مير ندای اين اسير را بشنو آنه يؤيدک و يقربک الى الله الفرد الخبير ذکر نفوس مستقيمه از قلم اعلى جارى و نازل انشاء الله به ما اراده الله متمسک شوند و از دوش فارغ و آزاد جميع دوستان آن ارض و ديار اخرى را تکبير ميرسانم و بآنچه سبب علو و سمو مقام انسان است وصيت مينمايم طوبى للعاملين و ويل للغافلين البهاء المشرق من افق ارادة ربكم الرحمن عليك و عليهم و على كل صبار شكور الحمد لله العطوف الغفور انتهى

30 ذکر جناب حاجی محمد رضا عليه بهاء الله از ارض صاد را مرقوم داشتند ذکرشان در ساحت من لا يعزب عن علمه من شيء عرض شد و این کلمات عالیا از سماء مشیت منزل آیات مخصوص ایشان نازل انشاء الله بآن فائز شوند و از بحور معانی آن بیاشامند آشامیدنی که اثر آن در ملک باقی و پاینده ماند قوله تعالى

31 هو الشاهد السامع العليم الخبير

32 يا محمد قبل رضا حمد كن محبوب عالم را که بعنایت اسم اعظم تو را تأیید نمود و بآنچه که اليوم اکثر اهل ارض از آن غافل و محجوبند هدایت فرمود سبیل الهی واضح و آیاتش نازل و بیناتش ظاهر مع ذلک کل غافلند الا من شاء الله قدر این ایام را بدان و بذكر و ثنای حق جلّ جلاله مشغول باش حشمت جباره و سطوت فراغه و شوکت اکسره و ثروت قیصره کل فانی و معدوم مشاهده شد و آنچه هم اليوم مشهود است البته بفنا راجع خواهد گشت سزاوار اینکه انسان متشبث شود بامری که پاینده و باقی است ان احمد ربک بما عزّ فک مشرق وحیه و مطلع آیاته و مظهر نفسه و انزل لک ما لا تعادله ممالک

of His Self, and for having sent down unto thee that which all the kingdoms of the earth cannot equal. Verily thy Lord is the All-Forgiving, the All-Bountiful. Then beseech Him to aid thee in that which is meet for His days. Verily He is the All-Hearing, the Answering. Praise be to God, the Lord of this wondrous Day.

- 33 We earnestly hope that at all times thou wilt derive from the divine utterances that which conduceth to life and permanence. Verily, this servant loveth to make mention of him who hath turned unto God, attained unto His recognition, submitted to His sovereignty, and voiced His praise. As to what thou didst write about visiting on behalf of that loved one: for two hours on Tuesday night, the 25th of Rabi'u'l-Avval, I sought the presence of the Lord of all beings, and after attaining His presence and receiving permission, the visitation and circumambulation were performed and, praise be to God, were graced with acceptance. May it be well with thee!

- 34 Regarding thy mention of the Land of Kaf and the Navvab - upon him be the glory of God - and Haji Siyyid Muhammad and Aqa Siyyid Nasru'llah and Aqa Siyyid Hashim - upon them be the glory of God - these have attained unto the hearing of the Lord of Names, and the sun of grace hath shone and beamed forth upon each one. Some time ago this servant wrote and sent a detailed letter to the Navvab, and likewise a most holy and exalted Tablet was sent specifically for him, and similarly, exalted and glorious Tablets were sent specifically for Haji Siyyid Muhammad and the other friends through Shaykh S - upon him be the glory of God. This evanescent servant beseecheth God, exalted be His glory, to aid them all in such wise that the transient things of this fleeting world may not withhold them from the Lord of Names, that they may be enabled to achieve that which is befitting and be confirmed in that which is adorned with the ornament of immortality. Similarly, that other letter from that loved one, dated the 27th of Dhi'l-Hijjah, was in truth a healing remedy for this ailing servant, for it was adorned and perfumed with the fragrance of that loved one's sincerity, for the sake of God, the Single, the Mighty, the Loving.

- 35 Regarding the mention of returning to the land of Qamsar and also meeting with Haji Siyyid Ibrahim, upon him be the Glory of God - mention of him was made in the Most Holy Presence and a special Tablet was revealed for him from the heaven of bounty. Likewise for my letter to Aqa Mir Abdul-Rahim, upon him be the Glory of God, and specifically for them in

الأرض كلها أن ربك هو الغفور الكريم ثم أسأله بأن يؤيدك على ما ينبغي لأيامه أنه هو السامع المجيب الحمد لله مالک هذا اليوم البديع انتهى

33 انشاء الله در کل احيان از کلمات الهی اخذ نمایند آنچه را که سبب حيوه و بقا است آن الخادم یحب ان یذكر من اقبل الى الله و فاز بعرفانه و خضع لسلطانه و نطق بثنائه اینکه مرقوم فرموده [بودند] بنیابت آن محبوب زیارت فائز شوم دو ساعت از شب سه شنبه ۲۵ ربيع الأولی قصد محضر مالک الوری نمود و بعد از حضور و اذن زیارت و طواف بعمل آمد و الحمد لله بطراز قبول فائز شد هنیئاً لحضرتک ولی

34 اینکه ذکر ارض کاف و جناب نواب علیه بهاء الله و جناب حاجی سید محمد و جنابان آقا سید نصرالله و آقا سید هاشم علیهم بهاء الله فرموده [بودند] این باصغاء مالک اسماء فائز و نسبت بهر یک تجلیات آفتاب عنایت مشرق و لائح چندی قبل خدمت جناب ن و تفصیلی این عبد نوشته ارسال داشت و هم چنین لوح امانع اقدس مخصوص ایشان ارسال شد و هم چنین مخصوص جناب حاجی سید محمد و سایر دوستان بهمراهی جناب شیخ س علیه بهاء ۶۶ [الله] الواح بديعه منیعه ارسال شد این خادم فانی از حق جلّ جلاله سائل و آمل است که کل را بشأنی مؤید فرماید که اشیاء متلوئه این دوروزه دنیا از مالک اسماء منع ننماید موفق شوند بآنچه که سزاوار است و مؤید گردند بآنچه که بطراز بقا مزین است و هم چنین دستخط دیگر آن محبوب که بتاريخ ۲۷ ذی الحجه الحرام مرقوم فی الحقیقه دریاق بود از برای این خادم علیل چه که مزین و معطر بود بعرف خلوص آن محبوب لله الفرد العزیز الودود

35 و اینکه ذکر مراجعت بارض قم ص و هم چنین ملاقات با جناب حاجی سید ابرهیم علیه بهاء الله فرموده بودند ذکر ایشان در ساحت امانع اقدس [عرض شد] یک لوح مخصوص ایشان از سماء عنایت نازل و هم چنین مکتوب این

my letter a Most Holy Tablet was revealed. Similarly, for each of the individuals mentioned in their letter, wondrous, exalted and impregnable Tablets have dawned from the horizon of the heaven of grace. God willing, they will attain unto them. And likewise specifically for Mulla Ghulam-Rida, upon him be the Glory of God, from the land of Jasb, and the souls mentioned in his letter which he had written to this servant, and also specifically for Shaykh Hasan, upon him be the Glory of God, and the souls mentioned in his letter. Praise be to God, regarding all the names mentioned in the packets of that beloved one, the manifestation of bounty and supreme favor from the Dawning-Place of the mercy of the Lord of Names is evident and clear. That beloved one should observe them and after making copies should send the originals to Haji Siyyid Ibrahim, upon him be the Glory of God, and he after reviewing should deliver them to their owners, namely the souls mentioned.

عبد جناب آقا میر عبدالرحیم علیه ۹۶۶ [بهاء الله] و مخصوص ایشان در مکتوب این عبد لوح اقدس نازل و هم چنین مخصوص نفوس مذکوره در مکتوب ایشان فرداً فرداً از افق سماء فضل الواح بدیعہ منیعہ امتنعہ اشراق نمود انشاء الله بآن فائز شوند و هم چنین مخصوص جناب ملا غلام رضا علیه ۹۶۶ [بهاء الله] از ارض جاسب و نفوس مذکوره در مکتوب ایشان که باین عبد نوشته بودند و هم چنین مخصوص جناب شیخ حسن علیه بهاء الله و نفوس مذکوره در مکتوب ایشان الحمد لله در باره جمع اسمی مذکوره در پاکتہای آن محبوب اظهار فضل و عنایت کبری از مشرق رحمت مالک اسماء مشہود و لائغ آن محبوب ملاحظہ فرمایند و بعد از اخذ صورت اصل را ارسال دارند نزد جناب حاجی سید ابرہیم علیه بهاء الله و ایشان بعد از ملاحظہ بصاحبانش یعنی نفوس مذکوره برسانند

36 And regarding what was written about the Huquq, the sale of properties is not permitted according to the Command. Those souls upon whom Huquq has become incumbent should, if they are able, be blessed to pay it. They said: We have left the properties to those souls themselves - they may dispose of them as they wish. The benefit of good deeds returns to the souls performing them, especially for one who is enabled to pay the Huququ'llah. This is a matter that must be carried out with utmost honor. Whosoever turns towards it and pays it with complete willingness and contentment, the Trustees should accept it from him, otherwise He verily is independent of all worlds.

36 و اینکه در ذکر حقوق مرقوم داشته بودند بیع املاک حسب الامر جایز نہ نفوسی کہ حقوق بر ایشان تعلّق گرفته در صورت استطاعت بادای آن فائز شوند فرمودند املاک را بخود آن نفوس واگذارستیم لهم ان يتصرفوا فيها كيف يشاؤون انتہی خیر اعمال حسنه بخود نفوس عامله راجع است مخصوص نفسی کہ بادای حقوق الله موفق گردد این امری است کہ باید بکمال اعزاز جاری شود ہر نفسی اقبال نماید و بکمال میل و رضا ادا کند امنا از او پذیرند والا انه غنی عن العالمین

37 This supreme word has issued from the Most Exalted Pen specifically for Abu'l-Hasan Ardikani: Forsake the entire world but forsake not an atom's weight of the honor of God's Cause. Blessed are those souls who have truly arisen today to render service and have been enabled to do what is befitting.

37 این کلمہ علیا از قلم [اعلی] مخصوص ابوالحسن اردکانی صادر از جمیع دنیا بگذرید و از یک ذرہ اعزاز امر الله نگذرید انتہی طوبی از برای نفوسی کہ فی الحقیقہ الیوم بخدمتی قیام نموده اند و بما ینبغی مؤید گشته اند

38 With regard to what was written concerning teachers of the Cause, this found acceptance in the Most Holy Court. In truth, every soul who arises to serve this most great and momentous Cause must be adorned with all virtues, both outward and inward, and must have sufficient means. In whatever land he enters, the fragrance of detachment must waft from him. Indeed, that beloved one has expressed a most pleasing statement on this matter. God willing, that beloved one shall be assisted

38 و اینکه در بارہ مبلغین مرقوم داشتند در ساحت اقدس مقبول افتاد فی الحقیقہ باید ہر نفسی کہ بر این امر خطیر اعظم قیام نماید بجمیع صفات ظاہرہ و باطنہ مزین باشد و بقدر کفاف با او باشد و در ہر ارض کہ وارد شود عرف انقطاع از او متضوع گردد فی الحقیقہ آن محبوب در این مقام بیان مرغوبی فرمودہ اند انشاء الله آن محبوب

and confirmed in all conditions to undertake whatsoever will exalt God's Cause. They stated that the provisions for teachers are of two kinds, both of which are necessary: First, reliance upon God, and second, they should be given a portion of what is collected from the Huququ'llah. End.

در جمع احوال مؤید و موفق باشند بر اموراتی که سبب اعزاز امر الله است فرمودند زاد مبلّغین دو قسم است و هر دو لازم الاول التّوکل علی الله و الثانی باید آنچه از حقوق الله حاصل بعضی بایشان یعنی بمبلّغین داده شود انتهى

- 39 In previous years, sufficient guidance regarding the qualifications of teachers has been revealed from the Supreme Pen. Truly this is a most mighty matter. Blessed is he who attains unto it, for he is among those who have aided God, his Lord, to the utmost possible degree. God willing, the wealthy souls shall be enabled to pay the Huququ'llah so that these matters may be carried out in the utmost spirit and joy throughout the earth. Had they known, they would have spent their very souls and all they possess in the path of God. Furthermore, that beloved one is himself authorized to receive the Huququ'llah. Praise be to God, that honorable one has received the effulgences of the Sun of Providence. His is the praise in all conditions, and He is the Kind, the Generous.

39 و از سنین قبل در شرایط مبلّغین از قلم اعلی نازل شده آنچه کافی است فی الحقیقه این امر بسیار عظیم است طوبی لمن فاز به انه ممن نصر الله ربه بکمال ما یمکن فی الابداع انشاء الله نفوس متمولّه باثروت موفق شوند بر ادای حقوق تا این امورات بکمال روح و ریحان در ارض جاری شود لو عرفوا لأنفقوا ارواحهم و ما عندهم فی سبیل الله و دیگر خود آن محبوب در اخذ حقوق مأذونند الحمد لله تجلیات آفتاب عنایت آن جناب را اخذ نموده له الحمد فی کل الأحوال و هو العطوف الکریم

- 40 That beloved one's arrangement regarding the Huququ'llah was indeed sound and firm. However, since this matter depends on the actions of many souls in cities and villages, it will inevitably become widely known, and its spread will cause commotion among the heedless and ignorant. Therefore, one must act according to what God has commanded. Regarding the two units of Huquq that were mentioned, by command they should be used by Haji Siyyid Ibrahim himself according to the number of the Greatest Name, to be spent during the festivals or given to the poor - both are acceptable in the sight of God. The remainder goes to that beloved one or to Haji Mirza Abu'l-Hasan, upon him be 95 [Baha'u'llah].

40 و قرار آن محبوب در امر حقوق فی الحقیقه درست و محکم بود ولکن چون این فقره معلق بعمل نفوس کثیره است در مدن و قری البتّه انتشار یابد و انتشار آن سبب ضوضای غافلین و جاهلین گردد لذا باید به ما حکم به الله عمل نمود و در باره دو واحد در حقوق که ذکر فرموده بودند حسب الامر عدد اسم اعظم خود جناب حاجی سید ابرهیم تصرف نمایند و در اعیاد صرف کنند و یا بفقرای بدهند هر دو لدى الوجه محبوب است و مابقی بان محبوب یا بجناب حاجی میرزا ابوالحسن علیه ۹۶ [بهاء الله] میرسد

- 41 As for the mention of Aqa Muhammad Hashim and three others who attained to the wine of faith, this was presented before His presence. This is what was revealed in response from the Kingdom of God, the Lord of the Final End. Exalted be His glory:

41 اینکه ذکر جناب آقا محمد هاشم و سه نفس دیگر که بر حقیق ایمان فائز شدند مرقوم داشتند تلقاء وجه عرض شد هذا ما نزل فی الجواب من ملکوت الله مالک المآب قوله عزّ کبریائه

- 42 He is the Most Holy, the Most Great, the Most Glorious

42 هو الأقدس الأعظم الأبهی

- 43 O Hashim! He who has arisen to serve Me and dedicated his affairs to the triumph of My Cause has mentioned thee. We make mention of thee as a token of Our grace, for We are truly the All-Bountiful, the Generous. Blessed is the house wherein My remembrance is raised, and blessed is the servant who has been adorned with the ornament of My love, the Mighty, the

43 یا هاشم قد ذکرک من قام علی خدمتی و اقتصر اموره علی نصره امری نذکرک فضلاً من لدنا و انا الفضال الکریم طوبی لبيت فيه ارتفع ذکرى و لعبد تزین بطراز حیّ العزیز البدیع ان احمد الله بما آیدک علی عرفانه و هداک الی صراطه المستقیم

Wondrous. Give thanks to God for having enabled thee to recognize Him and guided thee to His straight path. It behooveth thee to thank God at all times. Verily thy Lord is the Hearing, the Answering.

لک ان تشکر الله فی کلّ الاحیان انّ ربّک لهو السّامع المحیب

- 44 We make mention of Muhammad, who has turned toward the Supreme Horizon and attained to this Cause, from which all on earth have turned aside save whom God has willed, the Lord of all worlds. O Muhammad! Harken unto the call from the precincts of the Prison and say: Praise be to Thee, O my God, for having made me know Thee and given me to drink from the Kawthar of utterance from the hands of bounty. I testify that Thy grace has preceded the world. There is no God but Thee, the Forgiving, the Merciful.

44 و نذکر محمد الذی اقبل الی الأفق الأعلى و فاز بهذا الأمر الذی اعرض عنه من علی الأرض الا من شاء الله ربّ العالمین یا محمد ان اسمع النداء من شطر السّجن و قل لک الحمد یا الهی بما عرّفتنی و شربتی کوثر البیان من ایدى العطاء اشهد ان فضلک سبق العالم لا اله الا انت الغفور الرحیم

- 45 We make mention of the handmaiden of God who has turned unto Him and desired to drink from the Kawthar of utterance in the days of her Lord, the Most Merciful. Blessed is every handmaiden who has attained unto this noble station. We make mention of another handmaiden and give her glad tidings of My grace and bounty, and We command her and My handmaidens to be steadfast in the Cause and to act in accordance with that which befitteth the days of God, the Single, the One, the All-Informed.

45 و نذکر امة الله الّتی اقبلت و ارادت ان تشرب کوثر البیان فی ایّام ربّها الرحمن طوبی لكلّ امة فازت بهذا المقام الکریم و نذکر امة اخرى و نبشّرها بفضلی و عنايتی و نأمرها و امائی بالاستقامة علی الأمر و العمل بما ینبغی لایّام الله الفرد الواحد الخیر انتهی

- 46 The petition of Aqa Muhammad Hashim was presented before His presence. The Tongue of Favor spoke these blessed words: "We beseech God, exalted be He, to ordain for her that which shall profit her in the hereafter and in this world. Verily He knoweth what is with Him, and He is the Witness, the Hearer, the All-Knowing."

46 استدعای جناب آقا محمد هاشم تلقاء وجهه عرض شد لسان عنایت یابن کلمه مبارکه ناطق نسال الله تعالی بأن یقدر لها ما ینفعها فی الآخرة و الأولى انه یعلم ما عنده و هو الشاهد السّامع العلیم انتهی

- 47 And regarding what was written that Aqa Muhammad Hashim desired his household in (city of) S to attain unto the Name [of God] and become a place of passage for the loved ones of God, this was presented. Thus spoke the Tongue of our Purpose and the Purpose of all who are in the heavens and earth, exalted be His glory: "O Asad! Upon thee be My glory! We have accepted what thou hast written. Give glad tidings from Me to him who is named Muhammad-i-Hashim, that he may thank God, his Lord, for this great bounty."

47 و اینکه مرقوم داشتند که جناب آقا محمد هاشم از اهل ص بیت خود را اراده نموده اند باسم [حق] فائز شود و محلّ عبور و مرور احبّاء الله واقع گردد این مراتب عرض شد هذا ما نطق به لسان مقصودنا و مقصود من فی السموات و الأرض قوله عزّ اجلاله یا اسد علیک بهائی انا قبلنا ما کتبت به بشر من قبلی من سمی بمحمد قبل هاشم لیشکر الله ربّه بهذا الفضل العظیم

- 48 Blessed are they who have recognized the station of this divine Day and have attained unto the outpourings of the All-Bountiful Lord. All the Prophets and Messengers beseeched God, exalted be His glory, for the attainment of this Day, and this matter is recorded and inscribed in all divine Books and Scriptures. Nevertheless, none attained save the people of the Crimson Ark, mention of which was revealed by the Supreme

48 طوبی از برای نفوسی که مقام یوم الهی را ادراک نمودند و بفیوضات حضرت فیاض فائز گشتند جمیع انبیاء و مرسلین لقای این یوم را از حقّ جلّ جلاله آمل و سائل بودند و این امر در جمیع کتب و صحف الهی مذکور و مسطور است مع ذلک فائز نشد مگر اهل سفینه حمرا

Pen in the Qayyumu'l-Asma'. God willing, through the confirmations of the Desired One, those souls who have not been contaminated by rancor and hatred will perceive the fragrances of revelation and attain unto that which is intended. Convey My greetings to My loved ones in the cities and regions, and give them glad tidings of God's grace, His bounty and His mercy that have encompassed the kingdom of earth and heaven.

- 49 O beloved of My heart! Those souls from whom emanate and diffuse the fragrances of the love of the Beloved of the worlds truly have no equal or likeness, and never will. This evanescent servant has always cherished and continues to cherish their mention, to such an extent that were all days and nights to be spent in their remembrance, it would still appear less than an atom. This evanescent servant beseeches God, exalted be His glory, to ordain for them stations that have no equal. Verily, He is the All-Forgiving, the All-Merciful.

- 50 And regarding the mention [you made] of Muhammad Husayn, son of the honored Aqa Muhammad Baqir, upon them both be the glory of God, this matter was presented in the Most Holy and Most Exalted Court. His word, exalted and mighty is He: He is the Witness, the Speaker, the All-Knowing.

- 51 O Muhammad-Qabli-Husayn! This is the day of acceptance, of turning to God, of mention and praise and service. God willing, may you be fresh and verdant through the spring breezes of the Divine Springtime and be vocal in praising the Best Beloved of the worlds. I swear by the Sun of the horizon of Revelation that one mention today is more glorious in the sight of God than the mention of a multitude occurring in other days. Hold fast to the cord of thy Lord's bounty and place thy trust in Him. Verily He aideth whomsoever He willeth through a command from His presence, and He is the All-Bountiful, the Most Generous. Beseech God, exalted be His glory, to protect thee and the people of that land from the croaking of the croakers and the clamor of the false ones and the deceivers. Verily He is the Almighty, the All-Knowing, the All-Wise. We, from this spot, send Our greetings upon thee and upon My loved ones who responded when they heard My mighty, wondrous call.

- 52 Praise be to God that whosoever was mentioned by the pen of that Best Beloved attained the grace of God, exalted be His glory. God willing, may you recognize the value of this most glorious, most exalted station and preserve it in the name of the Best Beloved of creation. Most matters today are hidden.

که از قلم اعلی در قیوم اسماء ذکر آن نازل
انشاء الله بتأییدات حضرت مقصود نفوسی که
بضعینه و بغضا آلوده نشده اند نفحات وحی را
ادراک نمایند و بآنچه مقصود است فائز شوند
کبر من قبل احبائی فی المدن و الدیار و بشرهم
بفضل الله و عنایت و رحمته الّتی احاطت الملک
و الملکوت انتهى

49 یا محبوب فؤادی نفوسی که نفحات محبت
محبوب عالمیان در ایشان ساطع و متضوع است
فی الحقیقه عدل و مثل و شبه نداشته و ندارد
و این خادم فانی لازال ذکر ایشان را دوست
داشته و دارد بشأنی که اگر جمیع ایام و لیالی
بذکر ایشان مشغول شود مع ذلک اقل از ذرّ
بنظر میآید از حقّ جلّ جلاله این خادم فانی
سائل است که مقامات لا مثل لها از برای
ایشان مقدر فرماید آنه هو الغفور الرحیم

50 و اینکه ذکر جناب محمد حسین ابن مرفوع آقا
محمد باقر علیهما بهاء الله [فرمودید] این فقره در
ساحت امنع اقدس عرض شد قوله جلّ و عزّ
هو الشاهد الناطق العلیم

51 یا محمد قبل حسین امروز روز اقبال و توجه و ذکر
و ثنا و خدمت است انشاء الله از نسائم ربیع بهار
الهی تازه و خرم باشی و بذکر محبوب عالمیان ناطق
قسم بآفتاب افق ظهور یک ذکر الیوم اعترّ است
عند الله از ذکر خلق کثیر که در غیر این ایام واقع
شود تمسک بجبل عنایت ربّک و توکل علیه آنه
یؤید من یشاء امرأ من لدنه و هو الفضل الکرم
از حقّ جلّ جلاله بطلب تا تو و اهل آن ارض
را از نعیق ناعقین و ضوضاء کاذبین و خادعین
حفظ فرماید آنه هو المقتدر العلیم الحکیم انا نکبر
من هذا المقام علیک و علی احبائی الذین اجابوا
اذ سمعوا ندائی العزیز البدیع انتهى

52 الحمد لله هر نفسی که از قلم آن محبوب ذکرش
جاری شد بعنایت حقّ جلّ جلاله فائز گشت
انشاء الله قدر این مقام اعترّ اعلی را بدانید و باسم
محبوب امکان حفظش نمائید اکثر امور الیوم
مستور است یا لیت وجدت نفحات الاذن و

Would that I could find the fragrance of permission and mention to the friends of God what hath been ordained for them by God, our Lord and your Lord and the Lord of all who are in the heavens and the earth.

- 53 Concerning what was written about Haji Mirza Haydar-'Ali, upon him be Baha'u'llah, that through consultation it was decided that he should remain in the land of K and travel periodically to its surroundings to remind people of the Divine Cause - this matter was accepted before the Divine Presence. God willing, may he succeed in this most great service and act according to what God desires. In all circumstances, he must observe wisdom. Although praise be to God his services are clear as the sun and have no need of mention by this servant, this statement is made in view of the emphasis of the Ancient Beauty. One day this exalted word was revealed from the blessed tongue: It is contrary to wisdom for those who migrate for God's sake, specifically traveling to cities and regions to teach the Cause, to stay openly in the home of a well-known believer. From this utterance of the Best Beloved of creation, the importance of wisdom becomes evident and clear. They also said that such persons should be allocated from the Huququ'llah according to their needs. And that he has now turned toward Mazandaran - this too is acceptable in the sight of God. God willing, may souls be specially raised up for this great service and turn toward cities and regions with perfect detachment, piety and fear of God, that perchance the decayed bones might be quickened by the outpourings of the ocean of Divine utterance, until all may be adorned with the words "Verily we are God's, and verily unto Him shall we return."

- 54 The fourth letter of His Holiness, which was written on the 6th of Muharram 1299, brought both sorrow and joy - praise be to God in all conditions. After its reading and review, I proceeded to the Most Exalted Station and presented it all in the Supreme Presence before His countenance. His words, exalted be His majesty: "O Asad! Upon thee be My Glory! The shrill voice of the Supreme Pen hath not ceased during the nights and days. God willing, may the people of the world attain unto the privilege of hearkening unto it. Today the Sun of Truth is observed at its zenith in all conditions. Eyes capable of beholding it are exceedingly rare. God willing, may your honor, through the collyrium of wisdom, remove the soreness from eyes, that they may not remain deprived in these days, which are the king of days. We repeatedly say: Convey greetings to the friends of God in every land thou meetest, on behalf of the

ذکرت لأولیاء الله ما قدر لهم من لدى الله ربنا
وربکم ورب من فی السموات [والأرضین]

53 اینکه در باره جناب حاجی میرزا حیدر علی
علیه ۶۶۹ [بهاء الله] مرقوم داشتند که بحکم
مشاورت قرار شد در ارض ک بماند و در هر
چندی باطراف آن عبور نماید و ناس را بامر
الهی متذکر دارند این فقره لدی الوجه مقبول
افتاد انشاء الله باین خدمت اعظم فائز شوند و
به ما اراده الله عامل و در جمیع احوال باید
بحکمت ناظر باشند اگرچه الحمد لله خدمات
ایشان بمثابه آفتاب روشن است احتیاج بعرض
این خادم نبوده و نیست و لکن این عرض نظر
بتأکید جمال قدم است یومی از ایام این کلمه
علیا از لسان مبارک ظاهر فرمودند مهاجرین
الله که مخصوص تبلیغ امر بمدن و دیار توجه
مینمایند اگر امام وجوه ناس به بیت یکی از
احبابی الهی که معروف است وارد شوند این از
حکمت خارج است و از این بیان محبوب امکان
اهمیت حکمت معلوم و واضح است و هم چنین
فرمودند باید از برای ایشان از حقوق الهی بقدر
احتیاج معین شود و اینکه حال هم بسمت
مازندران توجه نموده اند آنهم لدی الله مقبول
است انشاء الله نفوسی مخصوص این خدمت
بزرگ مبعوث شوند و بکمال زهد و ورع و تقوی
مدن و دیار توجه نمایند که شاید عظام رمیمه
از رشحات بحر بیان الهی زنده شوند تا کل بطراز
انا لله و انا الیه راجعون مزین گردند

54 و دستخط چهارم آن حضرت که بتاريخ ۶ محرم
الحرام سنه ۱۲۹۹ مرقوم شده بود غم برد و
بهجت آورد لله الحمد فی کل الأحوال و بعد از
قرائت و اطلاع قصد اعلی المقام نموده و در
منظر اکبر تلقاء وجه تمام آن عرض شد قوله
عزّ اجلاله یا اسد علیک بهائی صریر قلم اعلی
در لیلی و ایام قطع نشده انشاء الله خلق عالم
باصغاء آن فائز شوند امروز آفتاب حقیقت در
جمیع احوال در وسط الزوال مشاهده می شود
ابصاری که قابل مشاهده باشد بسیار کمیاب
انشاء الله آن جناب بکحل حکمت رمد ابصار را
رفع نمایند شاید در این ایام که سلطان ایام است

Wronged One, that they may attain unto the divine fragrances of glorification and engage in that which exalteth the Cause."

محروم نمانند مکرر میگوئیم دوستان الهی را در هر دیار که ملاقات شد از قبل مظلوم تکبیر برسان شاید بنفحات تکبیر الهی فائز شوند و به ما یرتفع الأمر مشغول گردند انتی

- 55 Repeatedly in this letter of His Holiness, mention was made of the Huquq. Regarding this matter, whatsoever was heard from the blessed tongue was presented. May He assist all to discharge it whenever capacity and strength become manifest. Blessed are they that act, and blessed are they that attain!

55 مکرر در این دستخط آن حضرت هم ذکر حقوق بوده در این فقره آنچه از لسان مبارک اصفا شد عرض شد حق جمیع را مؤید فرماید که هر وقت قدرت و قوت ظاهر شد ادا نمایند طوبی للعاملین و طوبی للفائزین

- 56 As for what thou didst write concerning thy brother, upon him be 966 [Baha'u'llah], and the degrees of his acceptance, sincerity, humility and submissiveness - this became the cause of renewed joy. In the divine Tablets, that which hath been revealed concerning him is that whose fruit hath appeared and shall continue to appear. And that which that beloved one wrote in this regard, this evanescent servant presented in detail one night in His presence. He smiled, and then uttered these blessed words - exalted be His grandeur: "God willing, may he be confirmed by divine confirmations. We have revealed for him that which nothing can equal. We, from this station, glorify him and give him glad tidings of what God, the Lord of the worlds, hath desired for him. Verily all affairs are in the grip of His power. He doeth what He willeth by His sovereignty. There is no God but He, the Mighty, the Powerful."

56 و اینکه در باره جناب اخوی علیه ۹۶۶ [بهاء الله] و مراتب اقبال و خلوص و خضوع و خشوع ایشان را مرقوم داشتید سبب و علت سرور جدید گردید در الواح الهی در باره ایشان نازل شده آنچه که ثمر آن ظاهر شده و میشود و آنچه آن محبوب در این مقام مرقوم داشتند در شبی از شبها این خادم فانی بتفصیل تلقاء وجه عرض نمودم تبسم فرمودند و بعد باین کلمه مبارکه نطق فرمودند قوله عز کبریا انشاء الله بتأییدات الهی مؤیدند قد انزلنا له ما لا يعادله شيء انا نكبر من هذا المقام عليه و نبشره بما اراده الله رب العالمين ان الامور كلها في قبضة قدرته يفعل ما يشاء بسلطانه لا اله الا هو المقتدر القدير انتی

- 57 Praise be to God! The signs of grace, favor and mercy are manifest and evident concerning that honored one and his kindred. We beseech Him to confirm them in that which is lasting and enduring, and to ordain for them the good of this world and the next. Verily, He is the Powerful, the Wise. This evanescent one conveyeth greetings unto them. God willing, may they attain unto outward and inward good. They have not departed from this evanescent one's sight, nor shall they ever.

57 الحمد لله آثار فضل و عنایت و رحمت در باره آن جناب و بستگان ظاهر و هویدا است هم از او میطلبیم ایشان را مؤید فرماید بر آنچه باقی و دائم است و مقید فرماید از برای ایشان خیر دنیا و آخرت را انه هو القوی الحکیم این فانی خدمت ایشان تکبیر میرساند انشاء الله بخیر ظاهر و باطن فائزند و از نظر این فانی نرفته و نخواهند رفت

- 58 And concerning what was written in another letter about serving some and declining honors for the sake of God's Cause - this was presented in the Most Holy, Most Exalted Presence. These supreme words were uttered from the Dayspring of the Cause - exalted be He: "Blessed is he and blessed is he who heareth his words. What they have written is correct and complete."

58 و اینکه در دستخط دیگر ذکر خدمت بعضی و عدم قبول اعزازاً لأمر الله مرقوم داشتند در ساحت امنع اقدس اعلی عرض شد این کلمه علیا از لسان مطیع امر ظاهر قوله تعالى الله دره و در من یسمع قوله آنچه نوشته اند صحیح و تمام است انتی

- 59 As regards Mulla Ghulam-Rida, upon him be the Glory of God, from the people of Faran and the story of the horse which you wrote about - He said that his deed was for God's sake and surely its non-acceptance would have caused sadness. We make mention of him at this time, in this hour, on this night,

59 و اینکه در باره جناب ملا غلام رضا علیه ۹۶۶ [بهاء الله] از اهل فاران و حکایت اسب مرقوم [داشتید] فرمودند عمل او لله بوده و عدم قبول آن البته سبب و علت حزن میشد انا نذکره

in this prison, and in this station which tongues are powerless to describe and pens fail to praise. We give him glad tidings of the acceptance of what he did in My path, and We remember him as We remembered him before - and verily I am the All-Remembering, the All-Knowing. May God willing, that beloved one attains to whatsoever is beloved at the Divine Threshold and acts in accordance with that which brings glory to the Cause.

- 60 Regarding what you wrote about intending to visit the lands of A, R, S, NJ and surroundings - all these matters were presented. This is what the Tongue of Grandeur spoke: God willing, may they pass like the morning breeze over the divine regions and remind all, that perchance the trees in the spiritual garden may become adorned with wondrous and exalted fruits, namely, goodly and pleasing deeds.

- 61 This evanescent one submits that the people of Kha, namely Aqa Khudadat and Aqa 'Azizu'llah, upon them be the Glory of God, and other friends of God have made mention of you, just as you yourself have taken precedence in this regard and wrote in detail previously about mentioning the friends in the land of Kha. In these days some have requested that you journey to that direction, especially Aqa 'Azizu'llah. God willing, through divine confirmations, may you visit all the aforementioned lands and remind everyone.

- 62 This evanescent one's other submission to the beloved Mulla 'Ali-Akbar, upon him be the Glory of God, the Lord of Power - my expression of sincerity, self-effacement and nothingness depends on that beloved one's favor. His letter, praise be to God, was the cause of joy and delight. Likewise, the letter he had written to Aqa Husayn, upon him be the Glory of God, was presented at the Most Holy Court. The utmost favor was shown and in truth it became the cause of remembrance for some. The word of truth is ever effective. Similarly, they had also sent a letter to Ism-i-Jud, upon him be the Most Glorious Glory of God - that too was presented at the Most Holy Court. This servant delayed sending a response this time, being assured that you were in the land of Ta. God willing, it is hoped that this evanescent one will be enabled to submit a response next time.

فی هذا الحین و فی هذه السّاعة هذا اللّیل و فی هذا السّجن و فی هذا المقام الّذی عجز الّلسن عن ذکره و الأقلام عن ثنائه و نبشّره بقبول ما عمل فی سبیل و نذکره کما ذکرناه من قبل و انا الذّاکر العلیم انتهی انشاء الله آن محبوب فائزند بآنچه لدی العرش محبوب است و عاملند بآنچه سبب عزّت امر است

- 60 و اینکه مرقوم داشتید که ارادهء توجّه بارض الف و راء و ص و ن ج و اطراف فرموده اند این مراتب بتمامه عرض شد هذا ما نطق به لسان العظمة انشاء الله بمثابهء نسیم سحری بر دیار الهی مرور نمایند و جمیع را متذکّر دارند که شاید اشجار بستان معنوی باثمار بدیعهء منیعه یعنی اعمال طیبّهء حسنه مزین شوند انتهی

- 61 عرض این فانی اینکه اهل خاء یعنی جناب آقا خداداد و آقا عزیزالله علیهما بهاء الله و سایر دوستان الهی ذکر شما را نموده اند چنانچه خود آن جناب هم در این باب سبقت گرفته و ذکر اولیا و دوستان ارض خاء را بتفصیل از قبل نوشته اند در این ایام بعضی مسئلت نموده اند که آن جناب بآن سمت توجّه نمایند مخصوص جناب آقا عزیزالله انشاء الله بتأییدات الهی باراضی مذکوره کلّها توجّه نمائید و جمیع را متذکّر دارید

- 62 عرض دیگر این فانی خدمت محبوی جناب ملا علی اکبر علیه بهاء الله مالک القدر عرض خلوص و فنا و نیستی این فانی منوط بعنایت آن محبوب است دستخط ایشان الحمد لله علت فرح و انبساط شد و هم چنین دستخطی که بجناب آقا حسین علیه ۹۶۶ [بهاء الله] مرقوم داشته بودند در ساحت اقدس عرض شد کمال عنایت ظاهر و فی الحقیقه سبب تذکّر بعضی واقع گشت کلمهء حق در هر حال مؤثر است و هم چنین مراسلهئی هم بجناب اسم جود علیه بهاء الله الأبهی ارسال داشته بودند آنهم در ساحت اقدس معروض گشت و این عبد باطمینان اینکه در ارض طاء تشریف دارند در ارسال جواب این کره تعویق نمود انشاء الله کرهء بعد امید هست این فانی بعرض جواب موفق شود

- 63 The petition of Aqa Mirza Sadiq, son of Aqa Mirza Mahmud, upon them both be the Glory of God, attained the Most Holy Court and was presented before the Throne. This is what was sent down from the Kingdom of Utterance of our Lord, the Most Merciful. His exalted Word:
- 63 عریضهء جناب آقا میرزا صادق ابن جناب آقا میرزا محمود علیهما بہاء اللہ بساحت اقدس فائز و تلقاء عرش عرض شد هذا ما نزل من ملکوت بیان ربنا الرحمن قوله تعالى
- 64 He is the One Who speaks from His Most Glorious Horizon
- 64 هو الناطق من افقه الأبهی
- 65 O Sadiq! Your letter has arrived and We have heard your call and perceived the fragrance of your love. Blessed be your father and mother, and blessed is he whom God has granted righteous offspring who utters praise of the Beloved and arises to serve His wise and irrevocable Cause. Rejoice that We have answered you with that which will draw you closer to God, the Lord of all worlds. We previously mentioned your father and his sister in verses that nothing can equal. Verily your Lord is the All-Speaking, the All-Knowing, the All-Informed. We sent it with Salman who traveled through the lands with the tablets of his Lord, the Mighty, the Powerful. Glory be upon you and upon him who wrote your letter (Kamal'd-Din) and upon whosoever has turned to the Most Sublime Horizon, the Station wherein the Tongue of Grandeur proclaims: "The Kingdom belongs to God, the Possessor of this wondrous Day."
- 65 یا صادق قد حضر کتابک و سمعنا منه ندائک وجدنا عرف حیّک طوبی لأیک و امّک و لمن رزقه اللہ ذریّة طیبة تطقت ببناء المحبوب و قامت علی خدمة امره المبرم الحکیم ان افرح بما اجبتاک بما یقرّبک الی اللہ رب العالمین انا ذکرنا اباک و اخته من قبل بآیات لا یعادها شیء من الأشياء ان ربک هو الناطق العالم الخیر و ارسلناه مع السّلمان الذی دار البلاد بألواح ربّه المقتدر القدير البهاء علیک و علی من کتب کتابک (کمال الدین) و علی من اقبل الی الأفق الأعلى المقام الذی فیہ [ینطق] لسان العظمة الملک لله مالک هذا الیوم البدیع
- 66 We make mention of him who was named Nasru'llah, who remembered Me, and I am the All-Remembering, the All-Knowing. Say: Beware lest the affairs of the world prevent you from the Ancient Lord. Abandon them and take what you have been commanded by the Mighty, the Wise. We have heard your call, answered you and turned toward you from this distant station. Glory be upon you and upon those whose names you mentioned in the letter of him who was named Sadiq, who turned his face toward his Lord, the Mighty, the Praiseworthy. Rejoice, O My loved ones! He has come with the ocean of grace and forgiven those who sought forgiveness. He is verily the Forgiver, the Bountiful, the Kind, the Generous.
- 66 و نذکر من سّی بنصر اللہ الذی ذکرنی و انا الذّاکر العلم قل ایاک ان تمنعک شؤونات العالم عن مالک القدم دعها و خذ ما امرت به من لدن عزیز حکیم قد سمعنا ندائک اجبتاک و اقبلنا الیک من هذا المقام البعد البهاء علیک و علی الذین ذکرتم اسمائهم فی کتاب من سّی بصادق الذی توجّه الی وجه ربّه العزیز الحمید ان افرحوا یا احبائى انه اتی بجر الفضل و غفر الذین ارادوا الغفران انه هو الغفار الفضال العطوف الکریم
- 67 God willing, may the souls mentioned attain unto these wondrous verses. Praise be to God that their mention was raised to the station whereto nothing can be compared, and for each one the Sun of the bounty of God, exalted be His glory, has dawned.
- 67 انتهى انشاء اللہ نفوس مذکوره بآیات بدیعه فائز شوند الحمد لله ذکرشان در مقام لیس کمثله شیء معروض گشت و نسبت بهریک شمس بخشش حق جل جلاله مشرق
- 68 This evanescent one further submits that the beloved of the heart, the son of His Name "The Most Truthful," upon them both be the glory and favor of God, sent two letters to this servant. The response to the first letter was submitted, and it was intended to be sent this time. Then the second letter arrived. This evanescent servant wished to submit its response
- 68 عرض دیگر این فانی آنکه محبوب فؤاد ابن جناب اسم اللہ الأصدق علیهما بہاء اللہ و عنايته دو دستخطّ باین عبد ارسال داشته اند جواب دستخطّ اول عرض شد و اراده بود که این کرّه ارسال شود بعد دستخطّ ثانى رسید این

as well and send them together. The second letter arrived when the post was about to depart and there was no time. The expression of evanescence and nothingness in service to [them] depends on the mercy of that Beloved. God willing, may they be as lightning, moving and luminous in service to the Beloved of the worlds, and like arteries pulsating in the body of the world. The command belongs to God, the Mighty, the Most Generous.

عبد فانی اراده نمود که جواب آن را هم عرض نماید و یکمرتبه ارسال دارد و دستخط ثانی وقتی رسید که پوسته عازم بود و وقت غیر موجود عرض فنا و نیستی خدمت [ایشان] بسته بمرحمت آن محبوب است انشاء الله در خدمت محبوب عالمیان بمثابه برق متحرک و منیر باشند و بمثابه شریان در هیکل عالم نباض الامر الله المقتدر العزیز الفیاض

- 69 Another letter arrived and brought sadness, for God is witness that when I am occupied with mention of the gentlemen, meaning those souls who are steadfast in the Cause of God, the warmth of love takes hold of my being. It is submitted with utmost eagerness, ardor and fondness, and near the end, grief takes hold. This servant beseeches God for joy, relief and delight for your honor and for those who have attained to serving the Cause in the days of God, the Lord of the worlds. The request is that in every land you enter, convey this evanescent one's greetings and praise to the friends of God. God willing, may all be assisted to achieve perfect unity and harmony, which is truly the greatest elixir for the copper-like bodies of the world. Glory be upon your honor and upon the loved ones and friends of God in all regions. He is verily the All-Hearing, the All-Seeing.

69 مکتوب آخر رسید و افسردگی دست داد چه که حق شاهد حال است زمانی که بذكر آقایان یعنی نفوس قائمه بر امر الله مشغول حرارت محبت ارکان را اخذ مینماید بکمال شوق و شغف و شغف عرض میشود و قریب بابتها حزن دست میدهد یسأل الله الخادم الفرح والفرج والسرور لحضرتک و لمن فاز بخدمة الامر فی ایام الله رب العالمین استدعا اینکه در هر دیار که وارد میشوید سلام و تکبیر این فانی را خدمت دوستان الهی برسانند انشاء الله جمیع بکمال اتحاد و اتفاق که فی الحقیقه اکسیر اعظم است از برای هیاکل نحاسیه عالم موفق شوند البهاء علی حضرتکم و علی احباء الله و اولیائهم فی الأقطار انه لهُ السامع البصّار فی

- 70 4 Rabi'u'th-Thani 1299

70 [۴ ربیع الثانی] سنة ۱۲۹۹

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BH00220

To: Mulla Ghulam-Rida et al., in Jasb

Date: 1299-04-04 [1882-Feb-23]

- 1 In the Name of our Most Holy, Most Great, Most Glorious Lord!
- 2 Praise be befitting and worthy of that Imperishable Beloved Who, from time immemorial and unto eternity, through the breezes of the Most Exalted Pen, hath guided the people of the Kingdom to the ocean of knowledge and taught them that which beseemeth the station of man. Blessed are they who

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْأَبْهَى

2 حمد محبوب بیزوالی را لایق و سزااست که لمیزل و لایزال از نفحات قلم اعلی اهل ملکوت انشاء را بجز علم هدایت نمود و به ما ینبغی لشأن الانسان

have attained unto the melody of the Most Exalted Pen and been illumined by the lights of the Most Glorious Horizon.

3 This is the Day wherein Sinai crieth out "The Manifestation hath appeared!" and the Mount exclaimeth "The Lord of Names hath come!" All things are ablaze with the fire of Divine love, yet the heedless souls remain veiled and deprived of the mysteries of this Day. All previous Books have spoken of this Day, as the All-Merciful hath foretold in the Qur'an: "The Day when mankind shall stand before the Lord of the worlds." Likewise, the Point of the Bayan declareth: "He is the One Who proclaimeth in every state: 'Verily, I am God, there is none other God but Me, the Lord of all things, and all else beside Me is My creation. O My creation, worship ye Me!'"

4 In all the Books this Day hath been attributed to God, exalted be His glory. Nevertheless, some of the heedless ones, misled by their leader, have denied these stations and risen in opposition and protest. God hath forewarned of them in His Book, saying: "Yet are they in doubt as to the meeting with their Lord." By the effulgences of the Sun of Truth! The leader whom they have followed is unworthy of mention, and the heedless souls neither knew him, nor do they know him, nor do they desire to know him. For when the Word of Truth is uttered, they put their fingers in their ears, even as did the people of old. They speak but comprehend not, and imagine themselves to be guided. Nay, by the Lord of earth and heaven! They are servants who perceive not. They have taken one who brayeth as their lord besides God. Thus have their evil souls seduced them.

5 One is astonished! Are the people deprived of sight, or are their ears forbidden to hear? How is it that they have forsaken the sweet and life-giving ocean, yet strive with utmost diligence in pursuit of a putrid drop?

6 Glory be unto Thee, O Thou Who causeth the rivers to flow, Who splitteth the dawn, and sendeth forth the winds! I beseech Thee by the ocean of Thy utterance, and the heaven of Thy knowledge, and by the Light that hath shone forth from the Most Exalted Horizon by Thy command and will, to rend asunder, with the finger of Thy power, the veils of Thy creation and the coverings of Thy creatures. Then send down upon them, O my God, from the clouds of Thy mercy, that which will purify them from the mention of any one save Thee, that they may turn with their hearts to the horizon whence the lights of the Sun of Thy countenance have shone forth, and may hear

تعلیم فرمود طوبی از برای نفوسیکه بصیر قلم اعلیٰ
فائز شدند و بانوار افق ابری منور گشتند

3 امروز روزی است که طور به قد ظهر الظهور
ناطق و سینا به قد اتی مالک الأسماء صائح جمیع
اشیاء از حرارت نار محبت الهی مشتعلند و لکن
نفوس غافله از اسرار یوم محبوب و ممنوع جمیع
کتب قبل بذکر این یوم ناطق قد اخبر به الرحمن
فی الفرقان بقوله یوم یقوم الناس لرب العالمین و
همینین نقطه بیان میفرماید آنه هو الذی ینطق فی
کل شأن اتنی انا الله لا اله الا انا رب کل شیء
وان ما دونی خلقی ان یا خلقی آیای فاعبدون

4 در جمیع کتب این یوم بحق جلّ جلاله منسوب
مع ذلک بعضی از غافلین باغوی رئیس خود
انکار ایقنومات نموده اند و بر اعراض و اعتراض
قیام کرده اند قد اخبر الله بهم فی کتابه بقوله و هم
فی مرية من لقاء ربهم قسم باشرافات انوار شمس
حقیقت رئیس را که متابعت نموده اند قابل ذکر
نبوده و نیست و نفوس غافله از او اطلاع نداشته
و ندارند و اراده هم ندارند مطلع شوند چه که
حین القاء کلمه حق یجعلن اصابعهم فی آذانهم
کما فعل عباد من قبل یتکلمون و لا یفقهون و
یحسبون انهم مهتدون لا ورب العرش والثری هم
عباد لا یشرعون قد اتخذوا الناق لئنفسهم رباً
من دون الله کذلک سولت لهم انفسهم الخیثة

5 انسان متحیر است آیا ناس از بصر محرومند و
یا آذان از اصغا ممنوع چه شده که بحر عذب
حیوان را گذارده اند و در تفحص قطره منته
بغایت ساعی و جاهد

6 سبحانک یا مجری الأنهار و فالق الأصباح و
مرسل الأریاح اسئلک بحر بیانک و سماء
علمک و بالتور الذی اشرق من الأفق الأعلى
بأمرک و ارادتک بأن تخرق باصبع قدرتک
سبحات خلقک و حجات بریتک ثم انزل علیهم
یا الهی من سحاب رحمتک ما یطهرهم عن ذکر
دونک لیتوجهوا بقلوبهم الی افق منه اشرق
انوار شمس وجهک و یسمعوا بآذانهم ما تنطق
به سدره المنتهی بین بریتک

with their ears that which the Sadratu'l-Muntaha proclaimeth among Thy creatures.

- 7 O Lord! I beseech Thee by Thy most great signs, and by the mercy that hath preceded all created things, to protect Thy loved ones from the oppressors among Thy creatures who have adorned their heads with turbans and have arisen to extinguish the fire of Thy Tree and quench the light of Thy Cause. O Lord! Thou art the Generous, possessed of great bounty. I beseech Thee to make known unto them that which Thou hast intended for them through Thy generosity and favor. Then cause Thy loved ones to drink from the chalice of steadfastness in such wise that nothing in the world shall prevent them from Thy Most Great Name, which proclaimeth amongst the nations that there is none other God but He, the Manifest, the All-Seeing, the Witness, the All-Hearing, the All-Knowing.

- 8 And then your letter arrived, and since it was adorned with the mention of the Peerless Friend, it brought the utmost joy and delight. God willing, may you be forever illumined by the effulgent rays of the Sun of inner meanings and drink of the sealed wine in the name of the True One, exalted be His glory. When knowledge was gained of your intention to visit the Abode of the Beloved of the worlds, after attaining presence and receiving permission, the entire letter was presented before the Most Holy, Most Exalted Presence. This is what the Tongue of the All-Merciful uttered in the Kingdom of Utterance - His word, exalted be His grandeur:

- 9 He is the All-Witnessing, the All-Hearing, the All-Seeing

- 10 O Ghulam-i-Qabil-i-Rida! Your letter hath arrived and from it We have inhaled the fragrance of thy submissiveness and humility before God, and thy turning toward the Most Exalted Horizon in days wherein the learned and mystics have turned away, save those whom God, the Lord of all beings and the Lord of the throne and earth, hath willed. Thus hath the matter been decreed from God, the Lord of lords.

- 11 We have heard that which thou didst call unto God and have answered thee through this Tablet, whose fragrance shall never cease to persist through the eternity of His Most Beautiful Names and His Most Exalted Attributes. To this beareth witness the Mother Book which is with Him. Blessed is he who cometh unto you and heareth the call of the Wronged One, Who hath summoned all unto God, the Lord of all men, and blessed is he who hath heard His call and recognized His station and acknowledged that which the Speaker of Sinai hath uttered from this Spot which God hath made the point of adoration for the Concourse on High and the dwellers of Paradise

7 ای رب اسئلك بآياتك الكبرى والرحمة التي سبقت الوری بأن تحفظ احبتك من طغاة خلقك الذين زينوا رؤوسهم بالعمائم وقاموا علی انحام نار سدرتك و اطفاء نور امرک ای رب انت الکریم ذو الفضل العظیم اسئلك بأن تعرفهم ما اردت لهم بجودک و احسانک ثم اشرب احبائك کوثر الاستقامة علی شأن لا يمنعهم ما فی العالم عن اسمک الأعظم الذی ينطق بین الأمم انه لا اله الا هو الظاهر الناظر الشاهد السميع العليم

8 و بعد مکتوب آجناب وارد و چون بذکر دوست یگا مزین بود کمال بهجت و انبساط حاصل گشت انشاء الله لازال از تجلیات انوار شمس معانی منور باشید و از ریح حق مخموم باسم حق جلّ جلاله بیاشامید و چون اطلاع حاصل شد قصد مقرّ محبوب عالمیان نموده بعد از حضور و اذن تمام مکتوب در ساحت امنع اقدس عرض شد هذا ما نطق به لسان الرحمن فی ملکوت البیان قوله جلّ کبريائه

9 هو الشاهد السامع البصير

10 یا غلام قبل رضا قد حضر کتابک وجدنا منه عرف خضوعک و خشوعک لله و اقبالک الی الأفق الأعلى فی ایام فيها اعرض عنه العلماء و العرفاء الا من شاء الله مالک الوری و ربّ العرش و الثری كذلك قضی الأمر من لدی الله ربّ الأرباب

11 قد سمعنا ما نادیت به الله و اجبناک بهذا الکتاب الذی لا یقطع عرفه بدوام اسمائه الحسنی وصفاته العلیا یشهد بذلك من عنده امّ البیان طوبی لمن ورد علیکم و اسمعکم نداء المظلوم الذی دعا الكل الی الله مالک الرقاب و طوبی لمن سمع ندائه و عرف مقامه و اعترف بما نطق به مکلم الطور فی هذا المقام الذی جعله الله مطاف الملاء الأعلى و سکان الفردوس فی العشی و الاشرق لعمر الله یا غلام یجد المخلصون من کتاب ربک عرف

at eventide and at dawn. By the life of God, O servant! The sincere ones inhale from thy Lord's Book the fragrance of inner meanings and utterance, and the people of Baha that which cannot be mentioned in words. Remember My loved ones in that land on My behalf and give them the glad tidings of the Sun of My loving-kindness which hath illumined the horizons.

المعاني والبيان و اهل البهآ ما لا يذكر بالكلام
ذكر احبائي في هناك من قبل و بشرهم بشمس
عناني التي انارت منها الآفاق

- 12 Say: The Wronged One remembereth you for the sake of God and teacheth you that which will draw you nigh unto the Most Exalted Station, and We counsel you and those who have believed to show forth the Greater Steadfastness in this Cause, through which, when it was revealed, the earth shone with its light and the nightingale warbled upon the branches. Dominion belongeth unto God, the Almighty, the All-Glorious, the All-Bountiful. Thus hath the horizon of the heaven of utterance become luminous and the sun of proof hath shone forth. Blessed is he who hath heard and seen, and woe unto every heedless doubter.

12 قل ان المظلوم يذكركم لوجه الله و يعرفكم ما يقربكم
الى اعلى المقام و نوصيكم و الذين آمنوا بالاستقامة
الكبرى في هذا الأمر الذي اذا ظهر اشرفت
الأرض بنوره و هدر العندليب على الأغصان
الملك لله المقتدر العزيز الوهاب كذلك لاح
افق سمآء البيان و اشرفت شمس البرهان طوبى
لمن سمع و رأى و ويل لكل غافل مرتاب

- 13 O Ghulam-i-Rida! Praise be to God that thou hast attained unto the verses of God which were revealed in most eloquent Arabic. Now hearken unto the sweetest Persian, that perchance through the breezes of utterance thou mayest guide the lost unto the straight path and give the thirsty to drink from the Kawthar of inner meanings. Today the Sun of grace is risen and the ocean of loving-kindness is surging, yet most are found heedless and veiled. Some are deprived of the divine elixir because of a croaking, and others are barred from the Most Exalted Pen's shrill voice and the rustling of the Lote-Tree beyond which there is no passing by the call of the lowliest of servants.

13 يا غلام رضا الحمد لله بآيات الهى كه بلغت فصيحى
نازل شد فائز شدى حال بلسان پارسى احلى
بشنو شايد از نفحات بيان گمگشتگان را بصراط
مستقيم هدايت نمائى و تشنگانرا از كوثر معانى
بنوشانى امروز آفتاب فضل مشرق و بحر عنایت
مواج مع ذلك اكثرى غافل و محجوب مشاهده
ميشوند بعضى بسبب نعيق از رحيق الهى محروم
و برخى بندای احقر عباد از صرير قلم اعلى و
حفيف سدره منتهى ممنوع

- 14 Say: O ye dead ones! The Water of Life hath appeared - hasten ye and count this time as precious. In this springtime of inner meanings, deprive not yourselves of God's grace and loving-kindness. Today the Book of the Exalted Ones is manifest, and likewise the Book of the Wicked ones is evident. The Tablets of Light have risen, and likewise the pages of fire are spread abroad. They must become so intoxicated with the Kawthar of the All-Merciful's utterance that they would regard all else as non-existent and null. Today is the day of steadfastness, and today is the day of service and the manifestation of man's station.

14 بگو اى مردگان كوثر حيوان ظاهر بشتايد و
وقت را غنيمت شماريد در اين ربيع معانى خود
را از فضل و عنایت الهى محروم نمانيد امروز
كتاب علين ظاهر و همچنين كتاب سجين باهر
الواح نور مشرق و هم چنين اوراق نار منتشر بايد
از كوثر بيان رحمن بشانى سرمست شوند كه
مادونش را معدوم و مفقود شمردند امروز روز
استقامت است و امروز روز خدمت و ظهور
مقام انسان

- 15 Convey My greetings to the friends in that land on behalf of the Wronged One and gladden them with that which hath been revealed from the Most Exalted Pen. Say: O friends! The world hath never had, nor will it ever have, any loyalty. The tongue of the world at all times announceth its own evanescence and proclaimeth, saying: "O people of the earth! Where

15 دوستان آن ارض را از قبل مظلوم تكبير برسان
و بآنچه از قلم اعلى نازلشده مسرور دار بگو
ايدوستان دنيا را وفا نبوده و نيست لسان دنيا
در جميع احيان بفنای خود خبر ميدهد و ندا
مينمايد ميگويد يا ملأ الأرض اين القرون الخالية

are the bygone centuries and ages past? Where is the might of the Pharaohs, the glory of the Khosroes, and the ranks of the tyrants? Where are their armies and their standards, their treasures and their banners? Take ye warning and be not of the heedless ones!" One call of the world was Mirza Husayn Khan, the Iranian Minister, which all heard and became aware of his passing. I remind you, O My loved ones, of that which the All-Merciful hath revealed in the Qur'an: "All that is thereon is passing away, and there endureth the face of thy Lord, the All-Glorious, the Most Bountiful." That Day is this Day, for the lights of His countenance have dawned from the horizon of manifestation, resplendent and evident, and all that is on earth shall be subject to annihilation, save those souls who, after the extinction of all things, have uttered the blessed words "I believe in Thee, O Lord of Names." Today the Hand of the Self-Subsisting proffereth the sealed wine, and the white hand bestoweth the water of immortality. Take ye thereof in His name and drink ye in remembrance of Him. Well is it with you, and again, well is it with you.

و الأعصار الماضية و این سطوة القراعة و عزة الأکسرة و صفوف الجبابة و این عساكرهم و اعلامهم و این خزائهم و راياتهم ان اعتبروا و لا تكونوا من الغافلين یک ندای دنیا میرزا حسین خان وزیر ایران بود که جمیع آنرا شنیدند و بر فانی او آگاه گشتند اذکرکم یا احبائی بما انزله الرحمن فی الفرقان کل من علیها فان و یبقی وجه ربک ذو الجلال و الاکرام آنروز امروز است چه که انوار وجه از افق ظهور مشرق و لائح و جمیع من علی الأرض حکم فنا بر او صادق مگر نفوسیکه بعد از فانی اشیاء بکلهء مبارکهء آمنت بک یا مالک الأسماء ناطق گشتند امروز دست قیوم رحیق مختوم عطا میفرماید و ید بیضا کوثر بقا عنایت مینماید باشمش بگیرید و بیادش بنوشید هنیئاً لکم ثم مریتاً لکم

- 16 The aforementioned minister, Mirza Husayn Khan, in these latter years committed no act that would cause grief; rather, he dealt kindly with the loved ones in general. Therefore none should speak of him save with good words. The hearts of the loved ones must remain sanctified from the world's vexations. God willing, while time remaineth, the friends must acquire eternal stations, that their mention may endure in the Book of God. The Command is in His grasp - He withholdeth and He giveth, and He is the All-Bountiful, the Munificent, the Generous.

16 وزیر مذکور یعنی میرزا حسین خان در این سنین اخیره امریکه سبب حزن شود از او ظاهر نه بلکه فی الجمله در حق احباً بمعروف عمل مینمود لذا باید احدی جز بکلهء خیر در بارهء او تکلم ننماید قلوب احباً باید مقدس از کدورات عالم باشد انشاءالله تا وقت باقی باید دوستان کسب مقامات باقیه نمایند تا ذکرشان در کتاب الهی مخلد ماند الأمر بیده یمنع و یعطی و هو الفضال البازل الکریم

- 17 We make mention of him who is named Aqa Mir, that he may rejoice in the remembrance of the Wronged One and be of them that render thanks. O Mir! Harken unto the call from the precincts of the Prison. He remembereth thee with that which will draw thee nigh unto God, the Most High, the Most Great. Say: Praise be unto Thee, O my God, for having made known unto me the Dayspring of Thy Cause and the Dawning-Place of Thy verses, and for having guided me to Thy straight path. Glory be upon thee, upon thy wife and her mother, and upon those women who have believed in God, the One, the All-Informed.

17 و نذکر من سَمی بآقا میر لیفرح بذكر المظلوم و یكون من الشاکرین یا میر ان استمع النداء من شطر السجن انه یذکرک بما یقرّبک الى الله العلیّ العظیم قل لک [الحمد] یا الهی بما عرّفتنی مطلع امرک و مشرق آیاتک و هدیتنی الی صراطک المستقیم البهاء علیک و علی ضلعک و امها و علی اللائی آمن بالله الفرد الخبیر

- 18 We make mention of him who was named Siyyid before Mihdi and give him glad tidings of the verses of God, the Lord of the worlds. Rejoice thou in the remembrance of the Wronged One of thee, and glorify thy Lord, the Possessor of this wondrous Day. This is the Day whereof the Apostle of God gave tidings in the Qur'an, and whose mention was revealed in the Torah

18 نذکر من سَمی بسید قبل مهدی و نبشّره بآیات الله رب العالمین ان افرح بذكر المظلوم ایاک و سبح ربک مالک هذا اليوم البدیع هذا يوم اخبر به رسول الله فی الفرقان و نزل ذکره فی التوریه و الانجیل ایاک ان یمنعک شیء عن هذا الأمر

and the Gospel. Beware lest anything withhold thee from this Cause, at whose appearance the foundations were shaken, the mountains were crushed, and the hearts of the heedless were agitated. Blessed art thou, and thy wife, and those whom the veils of glory hindered not from God, the All-Knowing, the All-Wise.

الَّذِي إِذَا ظَهَرَ تَزَعَزَعَتِ الْأَرْكَانَ وَنَسَفَتِ الْجِبَالِ
وَاضْطَرَبَتِ افْتِدَاءَ الْعَافِلِينَ نَعِيمًا لَكَ وَضُلْعَكَ
وَلِلَّذِينَ مَا مَنَعَتْهُمْ سُبْحَاتِ الْجَلَالِ عَنِ اللَّهِ الْعَلِيمِ
الْحَكِيمِ

- 19 O Most Exalted Pen! Make mention of him who was named Siyyid 'Ali, that he may hear thy scratching and take unto God a way. O 'Ali! Give thanks unto God, thy Lord, for having aided thee in this Cause and enabled thee to hear His most sweet call when it was raised betwixt earth and heaven. He is, verily, the Mighty, the All-Bestowing. Cast aside the world and whatsoever is with the peoples, and hold fast unto that which thou hast been commanded by God, the Lord of all mankind. The glory and splendor from Us be upon thee, upon thy wife, and upon every discerning believer.

19 اِنْ يَا قَلَمُ الْأَعْلَى اِنْ اذْكُرْ مِنْ سَمِيِّ بِسَيِّدٍ عَلَى لِيَسْمَعَ
صَرِيرَكَ وَيَتَّخِذْ إِلَى اللَّهِ سَبِيلًا يَا عَلِيُّ اِنْ اَشْكُرْ
اللَّهُ رَبَّكَ بِمَا آتَاكَ عَلَى هَذَا الْأَمْرِ وَاسْمِعْكَ
نِدَائِهِ الْأَحْلَى اِذَا ارْتَفَعَ بَيْنَ الْأَرْضِ وَالسَّمَاءِ إِنَّهُ
لَهُوَ الْعَزِيزُ الْوَهَّابُ ضَعِ الْعَالَمَ وَمَا عِنْدَ الْأُمَمِ وَ
تَمَسَّكَ بِمَا أَمَرْتَ بِهِ مِنْ لَدَى اللَّهِ مَوْلَى الْأَنَامِ
التَّكْبِيرِ وَالْبَهَاءِ مِنْ لَدُنَّا عَلَيْكَ وَعَلَى ضُلْعِكَ وَ
عَلَى كُلِّ مَوْقِفٍ بَصَّارِ

- 20 We make mention in this station of him who was named Hasan before 'Ali, and We counsel him to remain steadfast in this Cause whereby necks have been laid low. Take thou the chalice of certitude in the name of thy Lord, the All-Merciful. Verily it will draw thee nigh unto the most exalted station. Thus hath the tongue of the Wronged One spoken, while imprisoned in the hands of those who have cast behind their backs that which the All-Bestowing hath revealed in the Book. Glorify on My behalf the countenance of her who hath believed in her Lord and responded when she heard the call from God, the Revealer of verses.

20 وَ نَذْكُرُ فِي هَذَا الْمَقَامِ مِنْ سَمِيِّ بِحَسَنِ قَبْلَ عَلِيٍّ وَ
نُوصِيهِ بِالِاسْتِقَامَةِ عَلَى هَذَا الْأَمْرِ الَّذِي بِهِ ذَلَّتْ
الرَّقَابُ خُذْ كَأْسَ الْإِيْقَانِ بِاسْمِ رَبِّكَ الرَّحْمَنِ
أَنَّهَا تَقْرُبُكَ إِلَى أَعْلَى الْمَقَامِ كَذَلِكَ نَطَقَ لِسَانُ
الْمُظْلُومِ إِذَا كَانَ مَسْجُونًا بَيْنَ أَيَادِي الَّذِينَ نَبَذُوا
عَنْ وَرَائِهِمْ مَا أَنْزَلَهُ الْوَهَّابُ فِي الْكِتَابِ كَبَّرَ مِنْ
قَبْلِي عَلَى وَجْهِ الَّتِي آمَنْتَ بِرَبِّهَا وَاجَابَتْ إِذَا سَمِعَتْ
النِّدَاءَ مِنْ لَدَى اللَّهِ مَنْزِلَ الْآيَاتِ

- 21 O Pen! Make mention of him who hath been named Zaynu'l-'Abidin, that the verses of his Lord may draw him to a station wherein the affairs of earth and the promptings of them that dwell thereon shall not withhold him from God, the Mighty, the Glorious, the All-Knowing. Take thou the chalice of immortality in the name of the Lord of Names, then drink therefrom through this remembrance whereby the gates have been opened. Forget not God's covenant and His testament. Act in accordance with that which thou hast been commanded in the Books and Tablets. This is a day wherein every speaker hath spoken, every witness hath testified, every hearer hath heard, and whatsoever was hidden in the treasures of thy Lord's knowledge, the Lord of the Final End, hath been made manifest. Hold fast unto the cord of godliness, then make mention of thy Lord at morn and eventide. Glory be upon the people of Baha and upon those who have believed in God, the One, the Chosen One.

21 اِنْ يَا قَلَمُ اِنْ اذْكُرْ مِنْ سَمِيِّ بَزَيْنِ الْعَابِدِينَ لِتَجْذِبَهُ
آيَاتُ رَبِّهِ إِلَى مَقَامٍ لَا تَمْنَعُهُ شُؤْنَاتُ الْأَرْضِ وَ
لَا إِشَارَاتُ مَنْ عَلَيْهَا عَنِ اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْعَلَامِ
خُذْ كَأْسَ الْبَقَاءِ بِاسْمِ مَالِكِ الْأَسْمَاءِ ثُمَّ اشْرَبْ
مِنْهَا بِهَذَا الذِّكْرِ الَّذِي بِهِ فَتَحَتْ الْأَبْوَابُ لَا تَنْسَ
عَهْدَ اللَّهِ وَ مِيثَاقَهُ اِنْ اَعْمَلْتَ بِمَا أَمَرْتَ بِهِ فِي الزَّيْرِ وَ
الْأُلُوحِ هَذَا يَوْمٌ فِيهِ نَطَقَ كُلُّ نَاطِقٍ وَ شَهِدَ كُلُّ
شَاهِدٍ وَ سَمِعَ كُلُّ سَامِعٍ وَ ظَهَرَ مَا كَانَ مُسْتَوْرًا فِي
كُتُبِ عِلْمِ رَبِّكَ مَالِكِ الْمَأْبِ تَمَسَّكَ بِجَبَلِ التَّقَى
ثُمَّ اذْكُرْ رَبَّكَ فِي الْغَدْوِ وَالْأَصَالِ الْبَهَاءِ عَلَى أَهْلِ
الْبَهَاءِ وَعَلَى اللَّائِي آمَنَ بِاللَّهِ الْوَاحِدِ الْخِتَارِ

- 22 We make mention of him who hath been named Siyyid 'Ali, that he may praise his Lord on this Day whereon the Tongue

of Grandeur hath spoken: "The Kingdom belongeth unto God, the One, the Single, the All-Knowing, the All-Informed." O 'Ali! Turn thy heart toward the Supreme Horizon, the station wherein the Lote-Tree of the Uttermost End proclaimeth: "Grandeur belongeth unto God, the Lord of the worlds." O 'Ali! The Wronged One calleth, and with Him all things call out in this darksome night, summoning thee unto God, the Mighty, the Praiseworthy. Be thou steadfast in the Cause and say: "O God of Names, Who gazeth from the Most Glorious Horizon! I beseech Thee by the fragrances of Thy garment and the rustling of the breezes of Thy Paradise to aid me in all conditions to remain steadfast in Thy love. O Lord! Thou art the Generous One, and within Thy grasp lieth the kingdom of the heavens and of the earth. There is none other God but Thee, the Forgiving, the Merciful." Convey My greetings unto her who hath heard and responded to her Lord, the Speaking, the All-Hearing, the All-Seeing.

- 23 O Abu'l-Qasim! Bear thou witness unto that whereunto God hath testified before the creation of the heavens and the earth: that there is none other God but Him, and that He Who hath come upon the clouds is indeed He Who was mentioned in My Books, inscribed by My Pen, and concealed in the treasure of My Will, which hath encompassed all things great and small. Blessed art thou for having turned unto God when every heedless and remote one turned away from Him, and every learned one of dubious mind pronounced judgment against Him. Beware lest the affairs of earth withhold thee from the Lord of Heaven. Cast aside what the peoples possess and take what thou hast been given from the presence of the Ancient King. This shall profit thee in every world of the worlds of thy Lord, the Almighty, the Powerful. Thus hath spoken the Tongue of the All-Merciful in the Kingdom of Utterance. Blessed is he who hath heard and said: "Praise be unto Thee, O Glory of all who are in the heavens and on earth!" The Glory shining from the horizon of thy Lord's will, the Lord of all mankind, be upon thee and upon every leaf who hath believed in God, the One, the Single, the All-Knowing.

- 24 O Javad! The Lord of creation maketh mention of thee from the prison quarter and calleth thee unto God, the Protector, the Self-Subsisting. Rejoice thou in this Most Great Remembrance. By God! All the treasures of earth cannot equal it. Praise thy Lord, the Knower of the unseen and the seen. A letter from thy brother hath been received wherein My loved ones were mentioned. We have made mention of each one of them in such wise that its fragrance shall never cease to perfume the world. To this beareth witness the Ancient King

22 و نذكر من سمي بسيد على ليحمد ربه في هذا اليوم الذي فيه نطق لسان العظمة الملك لله الفرد الواحد العليم الخبير يا على ان اقبل بقلبك الى الأفق الأعلى المقام الذي فيه تنطق سدرة المنتهى العظمة لله رب العالمين يا على ينادي المظلوم و تنادي معه الأشياء في هذه الليلة البلاء و يدعوك الى الله العزيز الحميد ان استقم على الأمر و قل يا اله الأسماء و الناظر من الأفق الأبعد استلک بنفحات قيصك و هزير ارياح فردوسك بأن تؤيدني فيكل الأحوال على الاستقامة على حبك اي رب انت الكريم و في قبضتك ملكوت السموات و الأرضين لا اله الا انت الغفور الرحيم كبر من قبلي على التي سمعت و اجابت ربها الناطق السامع البصير

23 يا ابا القاسم ان اشهد بما شهد الله قبل خلق السموات و الأرضين [انه] لا اله الا هو و الذي اتى على السحاب انه هو المذكور في كتبي و المسطور من قلبي و المكنون في كنز مشيقي التي احاطت كل صغير و كبير طوبى لك بما اقبلت الى الله اذ اعرض عنه كل غافل بعيد و افني عليه كل عالم مريب اياك ان تمنع شئوننا الأرض عن مالک السماء دع ما عند الأمم و خذ ما اوتيت به من لدن مالک القدم انه ينفعك في كل عالم من عوالم ربك المقدر القدير كذلك نطق لسان الرحمن في ملكوت البيان طوبى لمن سمع و قال لك الحمد يا بهاء من في السموات و الأرضين البهاء المشرق من افق ارادة ربكم مالک الأنام عليك و على كل ورقة آمنت بالله الفرد العليم

24 يا جواد يذكرك مولی العباد من شطر السجن و يدعوك الى الله المهيمن القيوم ان افرح بهذا الذكر الأعظم تالله لا تعادله كنوز الأرض كلها ان احمد ربك عالم الغيب و الشهود قد حضر كتاب من اخيك و كان مذكوراً فيه احبائي ذكرنا كل واحد منهم بما لا ينقطع عرفه عن العالم يشهد بذلك مالک القدم الذي اتى من سماء الوحي بكتاب مسطور ان اشكر الله بهذا الفضل الأعظم

Who hath come from the heaven of revelation with a perspicuous Book. Give thanks unto God for this supreme bounty, then make mention of Him at eventide and at dawn. Glory be upon thy brother and upon thee and upon thy wife. Convey My greetings unto her and give her the glad tidings of that which hath been revealed for her from the Most Exalted Pen in this glorious Script.

- 25 O 'Ali-Akbar! The Wronged One makes mention of thee from the Most Great Prison, with that which will draw thee closer to God, the Mighty, the Loving. Beware lest what the people possess prevent thee from that which the Lord of Destiny possesses. Leave behind what the people have and take what God, the Lord of what was and what shall be, hath given thee. We counsel thee and My loved ones to remain steadfast in this Cause whereby the tribes of the earth have lamented and every lofty mountain been leveled. Hold fast unto the Sure Handle and cling to the hem of thy Lord, the Master of the Promised Day. Give glad tidings from Me to her who hath turned towards God, the Mighty, the Beloved.

- 26 O My Pen! We hear thy scratching by night and by day in remembrance of God and His loved ones. Blessed art thou and blessed is he who hath attained unto thy adorning and heard thy scratching. He is indeed among those who are brought near in a clear Book. It is as though thou hast drunk from the Kawthar of life and been seized by the rapture of thy Lord's verses, such that the affairs of the world cannot prevent thee from the remembrance of the Lord of Eternity. Thou speakest at all times and callest out to all in the realm of possibility, giving them glad tidings of that which hath appeared and shone forth from the horizon of God's will, the Lord of the worlds. Blessed art thou, O Pen, and joy be unto thee. I testify that thou hast not fallen short in that which thou wert commanded. It hath been proven with clear evidence that neither slumber nor sleep overtaketh Him. We behold thee adorned with the ornament of wakefulness in such wise that thy scratching hath never ceased from the ears of those who are nigh. We see thee standing in service to thy Lord and speaking His beauteous praise.

- 27 Make mention of him who was named Khalil and give him glad tidings of the verses of the Glorious One which have been sent down from the heaven of thy Lord's loving-kindness, the All-Forgiving, the Generous. Beware lest sorrows keep thee back from thy Lord, the All-Merciful. Leave the transgressors behind thee and cling to the hem of thy Lord's grace, the Merciful. From His prison He hath called all unto God, the Mighty, the Praiseworthy. Among the people are those who

ثم اذكره في الاصيل والبكور البهاء على اخيك و
عليك وعلى ضلعك كبر من قبلي عليها وبشرها
بما نزل لها من القلم الأعلى في هذا الرق المنشور

25 يا علي قبل اكبر يذكر المظلوم من شطر منظره
الأكبر بما يقربك الى الله العزيز الودود اياك
ان يمنعك ما عند البشر عن مالك القدر دع ما
عند القوم وخذ ما اتاك من لدى الله رب ما
كان وما يكون انا نوصيك واحبائي بالاستقامة
الكبرى على هذا الأمر الذي به ناحت قبائل
الأرض ونسف كل جبل مرفوع تمسك بالعروة
الوثقى وتثبت بذيل ربك مالك يوم الموعود
بشر من قبلي التي اقبلت الى الله العزيز المحبوب

26 ان يا قلبي نسمع صريرك في الليالي والأيام في
ذكر الله واحبائه طوبى لك ولمن فاز بطرازك
وسمع صريرك انه من المقربين في كتاب مبين
كانك شربت كوثر الحيوان وخذك جذب
آيات ربك على شأن لا تمنعك شئون العالم
عن ذكر مالك القدم تنطق في كل الأحيان و
تتادى من في الامكان وتبشرهم بما ظهر ولاح
من افق ارادة الله رب العالمين طوبى لك يا قلم
ونعيمان لك اشهد انك ما قصرت فيما امرت به
قد ثبت بالبرهان بأنه لا تأخذه سنة ولا نوم انا
نراك مزينا بطراز الايقاظ على شأن لم ينقطع
صريرك عن اذن المقربين قد نراك قائما على
خدمة مولاك وناظقا بشائه الجميل

27 ان اذكر من سمي بالخليل وبشره بآيات الجليل
التي نزلت من سماء عناية ربك الغفور الكريم
اياك ان تمنعك الأحزان عن ربك الرحمن دع
المعتدين عن ورائك وتثبت بذيل عناية ربك
الرحيم انه في السجن دعا الكل الى الله العزيز الحميد
من الناس من اقبل ومنهم من اعرض ان ربك

have turned towards Him and those who have turned away. Verily thy Lord is independent of all worlds. Thus hath the Tongue spoken with most exalted utterance. Glory be unto him who hath heard, and woe unto the heedless.

لغني عن العالمين كذلك نطق اللسان بأعلى البيان
البهاء لمن سمع وويل للغافلين

- 28 O Pen! Make mention of him who was named Muhammad-Taqi that he may hear thy call in this Cause whereby souls have lamented and feet have slipped. By God! That which was recorded in the Books of God, the Lord of Lords, hath been made manifest. He is the One to Whom the Concourse on High and the denizens of Paradise, and those who circle round the Throne at eventide and at dawn, have borne witness. At His appearance the idol hath wailed, the foundations have quaked, and the graven images have been thunderstruck. Give thanks unto God for having remembered thee from this most exalted station with verses at whose revelation the pens have bowed down in submission. We send Our greetings upon thy face and upon My loved ones in thy region, and upon those who have, with the arm of certitude, shattered the idols of vain imaginings.

28 ان يا قلم ان اذكر من سمي بمحمد قبل تقى لسمع
ندائك في هذا الأمر الذي به ناحت النفوس
وزلت الأقدام تالله قد ظهر ما كان مسطوراً في
كتب الله رب الأرباب انه هو الذي شهد له الملائ
الأعلى واهل الفردوس ثم الذين يطوفون العرش
في العشي والاشراق قد ناح بظهوره الجبت و
تزعزعت الأركان وانصعقت الأصنام ان احمد
الله بما ذكرك في هذا المقام الأعلى بآيات اذ نزلت
خضعت لها الأقلام انا نكبر على وجهك و على
احبائي فيهنالك و على الذين كسروا بعضد اليقين
هياكل الأوهام

- 29 O Muhammad-Rida! My Most Exalted Pen hath turned towards thee and giveth thee and My loved ones glad tidings of that which hath been ordained for you in the kingdom of thy Lord, the Self-Sufficient, the Most High. Be thou as a bird soaring in My atmosphere, speaking My praise, turning towards My horizon, and acting in accordance with that which thou hast been commanded in the Book. Thus speaketh the Wronged One when sorrows have encompassed Him from every direction. Cast aside vain fancy through the name of thy Lord, the Self-Subsisting, and take the choice wine that hath been sealed with this remembrance before which all remembrances have prostrated themselves. The world and its ornaments and bounties shall pass away, and there shall endure for My loved ones that which hath been sent down from the presence of a Mighty, Powerful, Munificent Lord.

29 يا محمد قبل رضا قد توجه اليك قلبي الأعلى و
يبشرك و احبتي بما قدر لكم في ملكوت ربك
الغني المتعال كن طائراً في هوائي و ناطقاً بشئائي
و مقبلاً الى افقي و عاملاً بما امرت به في الكتاب
كذلك نطق المظلوم اذ احاطته الأحران من كل
الأشطار ضع الموهوم باسم ربك القيوم و خذ
الرحيق المختوم بهذا الذكر الذي سجدت له الأذكار
ستفني الدنيا و زخارفها و آلائها و يبقى لأحبي
ما نزل من لدن مقتدر عزيز و هاب

- 30 Turn, O My Pen, towards My handmaiden who hath been named Fatimih in the Kingdom of Names, and give her the glad tidings of My mercy and loving-kindness which have preceded all created things. Blessed art thou and blessed is every handmaiden who hath turned towards and responded to the Lord of the Unseen and the Seen. How many a learned one hath been debarred from the Known One, while thou hast turned towards Him and drunk His choice sealed wine from the hand of His bounty.

30 ان اقبل يا قلبي الى امتي التي سميت بفاطمة في
ملكوت الأسماء و بشرها برحمتي و عنايتي التي
سبق الوجود طوبى لك و لكل امة اقبلت و
اجابت مالک الغيب و الشهود كم من عالم منع
عن المعلوم و انت اقبلت و شربت من يد عطائه
رحيقه المختوم

- 31 And We make mention in this place of My servants whose names have not been mentioned. Verily their Lord, the All-Merciful, is the Forgiving, the Bountiful. We counsel you to

31 و نذكر في هذا المقام عبادي الذين ما ذكرت
اسمائهم ان ربهم الرحمن هو الغفور الكريم انا

manifest trustworthiness and fidelity, and whatsoever will exalt the Cause of God, the Lord of all worlds. O people of Baha! By God, this is your Day, did ye but know it. Beware lest the oppressor's might deter you from this momentous News. Rend asunder the veils of idle fancy in the name of your Lord, the Lord of all men, and glorify His praise at all times. The splendor shining forth from the horizon of My loving-kindness be upon you and upon My handmaidens who have turned unto God and have hearkened to the voice of God, the Speaking, the Almighty, the Mighty, the Faithful. Praise be to God, the Lord of the worlds.

- 32 For each of the souls mentioned in your letter, wondrous and exalted divine verses have been revealed. God willing, may they recognize the value of this matchless blessing and arise with perfect steadfastness to serve the Cause. Today, whosoever speaks and acts with goodly words, righteous deeds, and praiseworthy character is and shall be a helper of God's Cause. May you be assisted to achieve that which befits this wondrous Day. All the names submitted before the Divine Presence, both living and deceased, have attained infinite divine favors, for all souls adorned with the ornament of recognition are alive and enduring in the presence of the Truth. Strive that perchance you may heal a sick one in the name of God, or guide a wanderer to the straight path. This station is most exalted and lofty. Should anyone be prevented by worldly obstacles, it would be better to appoint a deputy who might give life to one who is dead in the name of God, or guide a wanderer to his true homeland.

- 33 By God's life! The Word of Truth is living and animate, penetrating, flowing, pervading and ever-moving. Well is it with them that perceive. I beseech God to cleanse all eyes from the ophthalmia of self and desire, that they may witness that which is hidden from the eyes of the heedless. This evanescent servant conveys greetings and salutations to all the friends, and beseeches them: while time has not passed away, strive that you may attain to that for which you were created. The glory, the mercy and the glory be upon you, O people of Baha, and upon them who gaze toward the Most Sublime Horizon and drink from Its luminous Kawthar. And praise be to God, the All-Knowing, the All-Informed.

- 34 The servant 4 Rabi'u'th-Thani 1299

نوصیکم بالصدّاقه و الأمانة و ما یرتفع به امر الله ربّ العالمین یا اهل البهّاء تالله هذا یومکم لو انتم من العارفین آیاکم ان تمنعکم سطوة الظالمین عن هذا النبأ العظیم ان اخرجوا حجاب الأوهام باسم ربکم مالک الأنام و سبّحوا بحمده فی کلّ حین البهّاء المشرق من افق عنایتی علیکم و علی امائی اللائی اقبلن و سمعن نداء الله الناطق المقتدر العزیز الأمین الحمد لله ربّ العالمین انتهى

32 مخصوص هر یک از نفوس مذکوره در کتاب آنجناب آیات بدیعہ منیعہ الهی نازل انشاء الله قدر این نعمت بتمثیل را بداند و بکمال استقامت بخدمت امر قیام نمائند امروز هر نفسی بکلمه طیبہ و اعمال حسنه و اخلاق مرضیہ ناطق و عامل و مزین شد او ناصر امر الله بوده و خواهد بود انشاء الله موفق شوید بر آنچه سزاوار این یوم بدیع است جمیع اسامی معروضه لدی الوجه حیاً و میثاً بعنایات نامتناهیہ الهیہ فائز گشتند چه که جمیع یعنی نفوسیکه بطراز عرفان مزینند در ساحت حقّ زنده و پابنده اند جهد نمائند شاید عللی را باسم حقّ شفا بخشید و یا گمراهرا بصراط مستقیم کشانید ایستقام بسیار عظیم و بلند است اگر نفسی را موانع دنیا منع نماید محبوب آنکه وکیلی از برای خود اخذ کند که شاید مردهئی را باسم حقّ حیوة بخشد و یا آوارهئی را بوطن اصلی هدایت نماید

33 لعمر الله کلمه حقّ حیّ و حیوان است نافذ و جاری و ساری و متحرک طوبی للناظرین از حقّ میطلعم ابصار را از رمد نفس و هوی مطهر فرماید که شاید مشاهده نماید آنچه را که از اعین غافلین مستور است این خادم فانی خدمت جمیع دوستان تکبیر و سلام معروض میدارد و عرض مینماید تا وقت فوت نشده جهد نمائند شاید فائز شوید بآنچه که از برای او خلق شده اید البهّاء علیکم و الرحمة علیکم و التکبیر علیکم یا اهل البهّاء و الناظرین الی الأفق الأعلى و الشّاربین من کوثره المنیر و الحمد لله العظیم الخبیر

34 خدام فی ۴ ربیع الثانی سنة ۱۲۹۹

BLIB_Or15704.261, YIK.041-048

BH00273

To: *Mir Abdur-Rahim et al., in Qamsar*

Date: 1299-04-04 [1882-Feb-23]

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

2 Praise be to God Who is single in majesty, unique in grandeur, sanctified above all that creation uttereth, and holy beyond the conditions of all created things - He Who hath spoken His most exalted Word, whereby the banner of Divine Unity was raised to the loftiest station in the kingdom of creation, and the standard of "He doeth whatsoever He willeth" was unfurled on the right hand of the most luminous Spot. Exalted is the Lord of Names, through Whom the stream of mercy flowed and the ocean of bounty surged, through Whom the Hidden Secret and the Treasured Mystery were revealed, through Whom the Lote Tree of the Extremity spoke forth in the Most Exalted Paradise, and the Call was raised between earth and heaven. Exalted is the Manifestation of this Day, which was heralded by the Tongue of Grandeur in ancient times in His words "Lead forth the people from darkness into light and announce to them the days of God," and in His other words "The Kingdom on that day shall be God's," and again "The day when thy Lord shall come, or some of the signs of thy Lord," and yet again "And thy Lord shall come and the angels rank on rank." Praise be to God Who sent down the heavenly table and perfected His favor, Who manifested in His Day what He had revealed to His Prophets and Messengers, through whom the proof was completed for all creation and the lights of manifestation shone forth throughout all lands, through whom hearts and souls were attracted, and through whom was revealed what God had purposed throughout all ages and centuries.

3 Glorified art Thou, O God of existence, Who hast appeared through Thy Name, the All-Loving, in this Promised Day! Thou seest Thy servants and Thy creation, who have turned away from the Dawning-Place of Thy Cause, the Manifestation of Thy Revelation, and the Dayspring of Thy inspiration, after Thou didst command them in Thy Scrolls, Thy Scriptures, and Thy Tablets to turn unto Thee, to arise to serve Thee, and to draw nigh unto the ocean of Thy knowledge. And when the Dawn of Manifestation appeared and the Speaker on Sinai spoke forth, they turned away from Thee, broke Thy Covenant, and rose in opposition, to such extent that those who reclined upon the cushions of glory by Thy Name pronounced judgment

1 بِسْمِ رَبِّنا الْأَمْنَعِ الْأَقْدَسِ الْأَعْظَمِ الْأَبْهَى

2 الْحَمْدُ لِلَّهِ الَّذِي تَفَرَّدَ بِالْعِزَّةِ وَتَوَحَّدَ بِالْعِظْمَةِ وَتَقَدَّسَ عَمَّا تَفَوَّهُ بِهِ الْبَرِيَّةُ وَتَنَزَّهَ عَنْ شُؤْنَاتِ الْخَلْقِ الَّذِي نَطَقَ بِكَلِمَتِهِ الْعَالِيَا إِذَا نَصَبَ عِلْمَ التَّوْحِيدِ عَلَى أَعْلَى مَقَامٍ مُلْكُوتِ الْإِنشَاءِ وَرَايَةَ سُلْطَانٍ يَفْعَلُ مَا يَشَاءُ عَنْ يَمِينِ بَقْعَةِ النُّورِ تَعَالَى مَالِكِ الْأَسْمَاءِ الَّذِي بِهِ جَرَى فِرَاتِ الرَّحْمَةِ وَمَاجِ بَحْرِ الْعَنَابَةِ وَظَهَرَ السَّرُّ الْمَكْنُونُ وَالْكَنْزُ الْمَخْزُونُ وَنَطَقَتْ سِدْرَةُ الْمُنْتَهَى فِي الْفَرْدُوسِ الْأَعْلَى وَظَهَرَ النَّدَاءُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ تَعَالَى مَظْهَرُ هَذَا الْيَوْمِ الَّذِي بَشَّرَ بِهِ لِسَانُ الْعِظْمَةِ فِي الْقُرُونِ الْأُولَى بِقَوْلِهِ إِنْ أَخْرَجَ الْقَوْمَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَبَشَّرَهُمْ بِأَيَّامِ اللَّهِ وَذَكَرَهُ الْآخِرُ الْمَلِكُ يَوْمَئِذٍ لِلَّهِ وَفِي مَقَامِ يَوْمٍ يَأْتِي رَبِّكَ أَوْ بَعْضُ آيَاتِ رَبِّكَ وَفِي مَقَامٍ آخَرَ وَجَاءَ رَبُّكَ وَالْمَلِكُ صَفَاءً صَفَاءً الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الْمَائِدَةَ وَآتَمَّ النِّعْمَةَ وَأَظْهَرَ فِي يَوْمِهِ مَا أَنْزَلَهُ عَلَى أَنْبِيَائِهِ وَسَفَرَاءِهِ الَّذِينَ بِهِمْ تَمَّتِ الْحُجَّةُ عَلَى الْعِبَادِ وَسَطَعَتْ أَنْوَارُ الظُّهُورِ فِي الْبِلَادِ وَبِهِمْ اجْتَذَبَتْ الْقُلُوبُ وَالنَّفُوسُ وَظَهَرَ مَا أَرَادَهُ اللَّهُ فِي الْأَعْصَارِ وَالْقُرُونِ

3 سُبْحَانَكَ يَا إِلَهَ الْوُجُودِ وَالظَّاهِرِ بِاسْمِكَ الْوُدُودِ فِي هَذَا الْيَوْمِ الْمَوْعُودِ تَرَى عِبَادَكَ وَخَلْقَكَ الَّذِينَ أَعْرَضُوا عَنْ مَطْلَعِ أَمْرِكَ وَمَظْهَرِ وَحْيِكَ وَمَشْرِقِ الْهَامِكِ بَعْدَ الَّذِي أَمَرْتَهُمْ فِي صَحْفِكَ وَزَبْرِكَ وَالْوَاحِكِ بِالتَّوَجُّهِ إِلَيْكَ وَالْقِيَامِ عَلَى خِدْمَتِكَ وَالتَّقَرُّبِ إِلَى بَحْرِ عِلْمِكَ وَإِذَا أَنْارَ بَغْرِ الظُّهُورِ وَنَطَقَ مَكْلَمُ الظُّورِ أَعْرَضُوا عَنْكَ وَنَقَضُوا مِيثَاقَكَ وَقَامُوا عَلَى الْإِعْتِرَاضِ عَلَى شَأْنِ أَفْتَاؤِكَ عَلَيْهِمُ الَّذِينَ اتَّكَأُوا عَلَى وَسَائِدِ الْعِزَّةِ بِاسْمِكَ اسْتَلْكَ بِتَجَلِّيَاتِ أَنْوَارِ وَجْهِكَ بَعْدَ فَنَاءِ الْأَشْيَاءِ وَظُهُورَاتِ قُدْرَتِكَ فِي مُلْكُوتِ الْإِنشَاءِ بِأَنَّ

against Thee. I beseech Thee by the revelations of the lights of Thy countenance after the extinction of all things, and by the manifestations of Thy power in the kingdom of creation, to aid Thy servants to recognize Him Whose advent and mention every Book hath proclaimed. O Lord! Rend asunder the greatest veil from before the faces of humanity with Thy finger, O Lord of destiny, that they may behold Thee with Thine own eye. Thou art He Who hath said - and Thy word is the truth - "Whosoever desireth to know Me must look with Mine eye, for without this he shall never know Me." O Lord! I beseech Thee by the Name through which Thou didst subdue the world, to assist Thy loved ones to such steadfastness that the books of the world shall not prevent them from turning to Thy most exalted horizon, and to grant them the Kawthar of assurance through the hands of bounty, O Lord of the Beginning and the End! There is no God but Thee, the Omnipotent, the All-Knowing, the All-Wise.

تؤيد عبادك على عرفان من نطق كل كتاب
بظهوره و ذكره اى رب فانق الحجاب الأكبر
عن وجه البشر باصبعك يا مالک القدر لينظروا
اليک بعينک انت الذى قلت و قولک الحق
من اراد عرفانى له ان ينظر بعينى و من دون
ذلك لن يعرفنى ابدًا اى رب اسئلك بالاسم
الذى به سخرت العالم بأن توفق احبائك على
الاستقامة الكبرى على شأن لا تمنعهم كتب
الورى عن الاقبال الى افقك الأعلى و ترزقهم
كوثر الاطمينان بأيدى العطاء يا مالک الآخرة
و الأولى لا اله الا انت المقتدر العليم الحكيم

- 4 And further: this servant attained to what thou didst send unto him. When he was attracted by what thy heart's tongue had uttered in remembrance and praise of God, he turned toward the Dayspring of the Most Great Sign, the Station which God hath sanctified from all attributes and names. When he was present before the Gate which was opened unto all who are in earth and heaven, he submitted, after obtaining permission, what was in thy letter. Thereupon the Ancient King turned toward me and spoke that which caused the ocean of knowledge to surge before the faces of the nations. His word, exalted be His majesty:

4 و بعد قد فاز الخادم بما ارسلته اليه فلما انجذب بما
نطق به لسان فؤادكم فى ذكر الله و ثنائته توجهت الى
مطلع الآبة الكبرى المقام الذى جعله الله مقدساً
عن الصفات و الأسماء فلما حضرت لدى باب
فتح على وجه من فى الأرض و السماء عرضت
بعد الاذن ما فى كتابكم اذا توجهت الى مالک القدم
و نطق بما ماج به بحر العلم امام وجوه الأمم

- 5 He is the Manifest, the Speaking, the Trustworthy

5 قوله عزّ كبريائه هو الظاهر الناطق الأمين

- 6 O Abdu'r-Rahim! The All-Merciful remembers thee from the precincts of His Most Great Prison. Verily thy Lord is the All-Forgiving, the Most Generous. We have heard thy call and have answered thee with verses whereby the horizon of the heaven of utterance hath shone forth and the Dove of the Cause hath warbled upon the branches. The Promise hath appeared and the Promised One hath come with a sovereignty before which all who are in the heavens and on earth are powerless to resist. Be thou steadfast in the service of the Cause and eloquent in the praise of thy Lord, the All-Merciful, with wisdom and utterance. Thus wert thou commanded before and in this hour. Cast behind thee the mention of the world and hold fast unto My Name, the Self-Subsisting, through which was revealed that which was sent down in the Books of God, the Lord of all worlds. He Who directs the world with His finger hath been imprisoned by the heedless in the Most Great Stronghold.

6 يا عبد الرحيم يذكرک الرحيم من شطر سجنه
العظيم ان ربک هو الغفور الرحيم انا سمعنا
ندائك اجبتناک بآيات بها لاح افق سماء البيان
و هدرت حمامة الأمر على الأغصان قد ظهر
الوعد و اتى الموعد بسلطان لا يقوم معه من فى
السموات و الأرضين كن قائماً على خدمة الأمر
و ناطقاً بثناء ربک الرحمن بالحكمة و البيان
كذلك امرت من قبل و فى هذا الحين دع ذکر
العالم عن ورائک و تمسک باسمى القيوم الذى به
ظهر ما نزل فى كتب الله رب العالمين ان الذى
يدبر العالم باصبعه قد حبسه الغافلون فى حصن
المتين من الناس من قال انه افترى على الله قل
فأتوا بما عندكم ان انتم من الصادقين قل تالله ان
البرهان يطوف حول الرحمن و الحجة قائمة تلقاء

Among the people are those who have said that He hath fabricated a lie against God. Say: Bring forth what ye possess, if ye be of the truthful. Say: By God! The proof circleth round the All-Merciful and the evidence standeth before the Throne, were ye but to perceive it. The vain life hath deluded them from turning to the gathering-place of the Concourse on High - the Station wherein the Tongue of the Wronged One speaketh and calleth all unto God, the Peerless, the All-Informed. Say: O concourse of men! Fear God and follow not your idle fancies. By God! He Who was promised in the Books of God and mentioned in the hearts of the Messengers hath come. Cast aside tyranny, then look with the eye of fairness at that which hath been sent down from God, the Ancient Revealer. Beware lest the conditions of names prevent you from the Creator of heaven. Cast away what ye possess and take what ye have been commanded by One All-Powerful, Ancient.

العرش ان انتم من الناظرين قد غرّتهم الحيوۃ
الباطلة عن الاقبال الى مطاف الملاء الاعلى المقام
الذى فيه ينطق لسان المظلوم و يدع الكل الى
الله الفرد الخبير قل يا معشر البشر اتقوا الله و
لا تتبعوا هواكم تالله قد اتى من كان موعوداً
فى كتب الله و مذكوراً فى افئدة المرسلين ضعوا
الاعتساف ثم انظروا بعين الانصاف فيما نزل من
لدى الله المنزل القديم اياكم ان تمنعكم شئون
الاسماء عن فاطر السماء ضعوا ما عندكم و خذوا
ما امرتم به من لدن قوى قدير

- 7 This is the Day wherein the Bridge hath been laid, the Balance set up, and all tribes seized with trembling, save whom God hath delivered by a sovereignty from Him. Verily, He is the Omnipotent over what He willeth and within His grasp is the dominion of the kingdom of the heavens and earth. This is the Day wherein every tongue hath spoken, every seated one hath arisen, every sightless one hath seen, and every lifeless bone hath stirred. Say: Know ye the value of these days wherein that which lay hidden in God's knowledge, the Mighty, the Praised, hath been manifested. Preserve ye your stations through this Name whereby the earth hath been shaken, the mountains moved, the heaven cleft asunder, and the hearts of the deniers thrown into turmoil. The glory be upon thee and upon thy children and thy wife and upon them that are with thee among the loved ones of God, the One, the Peerless, the Mighty, the Beautiful.

7 هذا يوم فيه نصب الصراط و وضع الميزان و اخذ
الزلزال كل القبائل الا من انقذه الله بسلطان
من عنده انه هو المقتدر على ما يشاء و فى قبضته
ملكوت ملك السموات و الارضين هذا يوم
فيه نطق كل كليل و قام كل قاعد و شاهد كل
ضرير و تحرك كل عظم رميم قل ان اعرفوا
قدر الايام التى ظهر فيها ما كان مكنوناً فى علم الله
العزیز الحميد ان احفظوا مقاماتكم بهذا الاسم الذى
به حدثت الارض و مرّت الجبال و انفطرت
السماء و اضطربت افئدة المنكرين البهائم عليكم و
على ابنائكم و ضلّكم و من معكم من احباء
الله الواحد الفرد العزیز الجميل انتهى

- 8 From the divine verses His grace and bounty are manifest and evident. God grant that the True One, exalted be His glory, may assist His servants to discover the fragrance of His robe and attain unto the breezes of His verses. I swear by the murmuring of the Kawthar of inner meanings that if those on earth would, with even less than that, gaze with the eye of fairness upon what hath been manifested and ponder what hath been revealed, all would turn toward the supreme horizon and would utter the blessed words "I turn unto Thee, O God of Names!"
- 9 However, the conditions of earth and its colors have rendered people heedless and preoccupied. From the beginning of creation until now, such a Cause hath never appeared. All events of the world that have since occurred or will occur have flowed with utmost clarity from the Supreme Pen and been recorded

8 از آیات الهی عنایت و فضلش ظاهر و باهر است
انشاء الله حق جلّ جلاله عباد را تأیید فرماید تا
عرف قیص را بیابند و بنفحات آیات فائز شوند
قسم بخیر کوثر معانی اگر من علی الارض اقل
من آن بعین انصاف در آنچه ظاهر شده نظر نمایند
و در آنچه نازل گشته تفکر کنند کل بافق اعلى
اقبال نمایند و بکلمه مبارکه تبت الیک یا اله
الاسماء ناطق گردند

9 ولكن شئون ارض و الوان آن ناسرا غافل
نموده و مشغول کرده از اول ابداع تا حين چنين
امرى ظاهر نشده وقایع عالم آنچه از بعد ظاهر
شده و یا بشود از قبل کل از قلم اعلى بکمال

in the Tablets, and most of the servants have seen and heard them. Nevertheless, they remain veiled and heedless.

وضوح جاری و در الواح ثبت شده و اکثری از عباد دیده و شنیده‌اند مع ذلک محبوب و غافل مشاهده میشوند

- 10 Glory be to God! Man is bewildered, and this servant, like one distracted and astonished, observes the world. The party that counted themselves the most mighty, exalted, learned and ancient of the world, and who day and night made mention of the Qa'im, ultimately all issued the death sentence against that Luminary of the heaven of inner meaning and martyred that Essence of being with the worst torment. The curse of God be upon the wrongdoers! Even more veiled than that party of deniers are the people of the Bayan who follow exactly in the footsteps of those souls. They have not reflected, even less than that, what fruit was gained by that group. By the life of the Beloved! These souls are observed to be more veiled than those souls, nay more veiled than all the peoples of the world.

10 سبحان الله انسان متحیر است و این خادم بمثابه متولّه باهت در عالم نظر مینماید حزیکه خود را اعترّ عالم و اعلی و اعلم و اقدم میسرمدند و در لیالی و ایام بذکر قائم ناطق بودند بالأخره جمیع بر قتل آن نیر سماء معافی فتوی دادند و بدترین عذاب آنجوهر وجود را شهید نمودند الا لعنة الله علی الظالمین و احجب از آنحزب معرضین اهل بیانند که بعینه بر قدم آن نفوس مشی مینمایند در اقل من آن تفکر ننوده و نمینمایند که از برای آن فته چه ثمری حاصل شد لعمر الحبوب این نفوس احجب از آن نفوس بل احجب از کل ملل عالم مشاهده میشوند

- 11 The King of existence, concerning Whom the Point of the Bayan, may the souls of all else be sacrificed for His sake, hath said "Be not veiled from Him by what is in the Bayan, and be not deprived of Him by its letters" - they have arisen in opposition to such an extent that pen and tongue are powerless to describe it, even though they were never and are not now aware of the origins of this Cause. May God grant sight and bestow fairness. Verses are flowing and being revealed like torrential rain, and evidences are manifest and dawning from all horizons. Nevertheless, they have said that which the people of the Torah and other religions have not said. Fie upon them and upon those who have led them astray and misguided them from the straight path of God, the manifest, the evident, the straight. Praise be to God, the Most High, the Most Great.

11 سلطان وجودی را که نقطه بیان روح ما سواه فداه در باره‌اش میفرماید بما فی البیان از او محبوب نشوید و بحروفات از او محروم نمانید بشائی بر اعراض قیام نموده‌اند که قلم و لسان عاجز است از ذکر آن مع آنکه ابداً از اول این امر مطلع نبوده و نیستند حق بصر عطا نماید و انصاف عنایت فرماید آیات بمثابه غیث هاطل جاری و نازل و بینات از جمیع آفاق ظاهر و مشرق مع ذلک گفته‌اند آنچه را که اهل تورا و ملل اخری نگفته‌اند اف لهم و لمن اغویهم و اضلهم عن صراط الله الظاهر الباهر المستقیم الحمد لله العلی العظیم

- 12 Regarding the mention of certain souls in your letter, those names were presented at the Most Holy and Most Exalted Court, and the sun of grace dawned specifically for each one. God willing, may they be illumined by the lights of the suns of utterance of the Beloved of all creation, and arise with complete steadfastness to serve the Cause. His mighty utterance states:

12 اینکه ذکر بعضی از نفوس در مراسله آنجناب بود آن اسامی در ساحت امع اقدس عرض شد و مخصوص هر یک شمس عنایت مشرق انشاء الله بانوار شمس بیان محبوب امکان منور شوند و باستقامت تمام بر خدمت امر قیام نمایند قوله عزّ بیانه

- 13 He is the Most Manifest, the Most Glorious

13 هو الأظهر الأبهی

- 14 O Muhammad-Qabli! The Wronged One hath turned toward thee from the direction of the Prison and calleth thee to God, the Protector, the Self-Subsisting. He hath mentioned thy mention in this station and hath revealed for thee that which attracteth the hearts and minds. Take the verses of thy Lord with strength from Him, then make mention of Him by His

14 یا محمد قبل علی قد اقبل الیک المظلوم من سطر السجن و يدعوک الی الله المهیمن القیوم قد ذکر ذکرک فی هذا المقام و نزل لک ما تنجذب به الأفئدة و العقول خذ آیات ربک بقوة من عنده ثم اذکره امراً من لدنه و هو الأمر العطوف کن

command. He is the Commander, the Kind. Be thou observant of His supreme horizon and act according to what thou hast been commanded in the Book. He is the Truth, the Knower of the unseen. Blessed is the servant who hath acknowledged what the Tongue of Grandeur hath uttered, and woe unto every heedless one who is veiled. The glory be upon thee and upon those who are with thee from God, the Lord of what was and what shall be.

ناظرًا الى افقه الأعلى و عاملاً بما امرت به في الكتاب انه هو الحق علام الغيوب طوبى لعبد اقر بما نطق به لسان العظمة و ويل لكل غافل محبوب البهاء عليك و على من معك من لدى الله رب ما كان و ما يكون

15 That which was revealed for the handmaiden of God, Sahib:

15 ما نزل لأمة الله صاحب

16 In the Name of the One God

16 بنام خداوند یگنا

17 O my handmaiden! Harken in the Persian tongue to the Word of God, that perchance through the grace of the Most Great Name thou mayest attain to such a station wherein no doubt or uncertainty can find entrance. The whole world hath been created for this wondrous Day. Blessed is the soul that hath recognized this Day and hath arisen to render that which becometh it. While time remaineth, strive thou that haply thou mayest be enriched through the outpourings of the true Bestower and shine forth even as the morning star. We convey Our greetings to all the handmaidens in that land and bid them observe that which God loveth. Blessed is the handmaiden who hath heard, turned unto Him, and attained unto that which God, the Lord of all worlds, hath desired.

17 یا امتی صاحب بلسان پارسی کلمه الهی را بشنو شاید بعنایت اسم اعظم بمقامی فائز شوی که شک و ریب در آن عرصه راه نیابد جمیع عالم از برای این یوم بدیع خلق شده اند طوبی از برای نفسیکه یوم را شناخت و بآنچه سزاوار است قیام نمود تا وقت باقی جهد نما شاید بنیوضات فیاض حقیقی فائز شوی و بمثابه ستاره سحری روشن و منیر باشی جمیع اماء آن ارض را تکبیر میرسانیم و به ما یحبه الله امر مینمائیم طوبی لأمة سمعت و اقبلت و فازت بما اراده الله رب العالمین

18 That which was revealed for Siyyid Sadiq, upon him be 96 [Baha'u'llah]. He is the All-Knowing, the All-Informed.

18 ما نزل لجناب سید صادق علیه ۹۶ [بهاء الله] هو العليم الخبير

19 O Siyyid Sadiq! Fix thy gaze upon this blessed Word which is even as a spirit unto all books: "The beginning of all things is My knowledge, and the end thereof is steadfastness in My love." God willing, through the grace of the Self-Subsisting Name thou shalt quaff the sealed wine and arise with complete steadfastness to serve the Cause of the Lord of all beings. This is the Sun of Days and its Lord. Beseech God that thou mayest be aided to accomplish that which shall endure throughout the kingdom of earth and heaven. Verily He speaketh the truth and guideth to the Way. Sovereignty belongeth unto God, the Mighty, the Beautiful. The glory be upon thee, upon thy wife, and upon every handmaiden who hath believed in God, the Lord of all worlds.

19 یا سید صادق باینکلمه مبارکه که بمثابه روح است از برای کتب ناظر باش اول الامر هو عرفانی و آخره الاستقامة علی حبی انشاء الله بعنایت اسم قیوم ریح مختوم بیاشامی و باستقامة تمام بر امر مالک انام قیام نمائی امروز خورشید ایام است و سید آن از حق بطلب تا مؤید شوی بر امریکه ببقای ملک و ملکوت باقی و پاینده ماند انه يقول الحق و یهدی السبیل الملک الله العزيز الجمیل البهاء عليك و علی ضلعک و علی کل امة آمنت بالله رب العالمین

20 That which was revealed for Nasru'llah, upon him be 96 [Baha'u'llah]. He is the True Witness.

20 ما نزل لجناب نصر الله علیه ۹۶ [بهاء الله] هو الشاهد بالحق

21 O Nasru'llah! The people of Baha must ever ascend the heights of knowledge, seeking the Most Exalted Horizon. Today all things cry out and summon the people to the straight path of God. Blessed is he who hath truly heard; woe unto the

21 یا نصر الله اهل بها باید بمرقاة معرفت در کل حین قصد افق اعلی نمایند امروز جمیع اشیاء ندا مینمایند و ناس را بصراط مستقیم الهی دعوت

heedless! God willing, thou shalt ever be illumined by the lights of the manifestation of the Self-Sufficient, the Most High, and remain firm and steadfast in His Cause. This is the most great bounty and the most exalted station. Be thou grateful and numbered with the thankful ones.

میکند طوبی لذل سمع سمع ویل للغافلین
انشاء الله در جمیع احوال بانوار ظهور غنی متعال
منور باشی و بر امرش ثابت و راسخ این است
فضل اعظم و مقام اکبر ان احمد و کن من
الشاکرین

22 That which was revealed for Ahmad, upon him be the glory of God.

22 ما نزل لجناب احمد علیه بهاء الله

23 In the Name of the All-Hearing, the All-Seeing.

23 بنام شنونده بینا

24 O Ahmad! The Point of the Bayan hath declared: "He is the One Who speaketh in every condition, saying: 'Verily, I am God, there is none other God but Me, the Lord of all things, and all besides Me are My creation. O My creation! Worship ye Me.'" Nevertheless, they remain veiled. The people of the Bayan have objected to the mention of Divinity. By the Sun of the horizon of inner meanings, they are regarded by God as more base than the followers of the Qur'an and the previous religions. Guard thyself in the name of Truth from the breath of the ungodly. He is verily the Counselor, the All-Knowing. Praise be to God, the Almighty, the All-Knowing, the All-Wise.

24 یا احمد نقطه بیان میفرماید آنه هو الذی یطلق
فی کل شأن اتنی انا الله لا اله الا انا رب کل
شیء و ان ما دونی خلقی ان یا خلقی ایای
فاعبدون مع ذلک محتجین بیان بذكر الوهیت
اعتراض نموده اند قسم بآفتاب افق معانی که
از حزب فرقان و احزاب قبل پست تر لدی الله
مذکورند باسم حق خود را از انفس مشرکین
حفظ نما آنه هو الناصح العلیم الحمد لله المقتدر
العلیم الحکیم

25 That which was revealed for Ustad Ibrahim K.J., upon him be the glory of God.

25 ما نزل لجناب استاد ابراهیم کج علیه بهاء الله

26 In the Name of the Most Ancient, the Most Great

26 بسمه الأقدم الأعظم

27 O Abraham! In the days when the fragrance of the garment of Revelation was wafted from Zawra, We informed all of the appearance of the croakers and the Book of Sijjin and the tablets of fire. Likewise in the Land of Mystery and the Most Great Prison. Blessed are they who hearkened unto the Word of Truth and acted upon it. This is the Day of vision, inasmuch as the Most Great Spectacle hath appeared. By the life of God! Ears were created for this Day, for the Most Sweet Call is raised from the supreme horizon. Take hold of the Truth, detached from all else. Although these wondrous and exalted verses from the Kingdom of Divine utterance were revealed specifically for the mentioned names, yet their purpose embraceth all the souls of the world - that is, those possessed of hearing and sight. Blessed is he who hath found and recognized, and hath attained unto that which the Tongue hath uttered in the Kingdom of utterance, and hath testified to that which God testified before the creation of the heavens and earth. He is, verily, the Single One, the One, the All-Knowing, the All-Informed.

27 یا ابراهیم ایامیکه نفعه قیص ظهور از زوراء
متصوع بود جمیع را بظهور ناعقین و کتاب سجین
و الواح نار اخبار نمودیم و هم چنین در ارض سر
و سجن اعظم طوبی از برای نفوسیکه کلمه حق
را اصغاء نمودند و بآن عامل گشتند امروز روز
بصراست چه که منظر اکبر ظاهر لعمر الله اذان
از برای امروز خلق شده چه که ندای احلی از
افق اعلی مرتفع خذ الحق منقطعاً عما دونه اگرچه
مخصوص اسمی مذکوره این آیات بدیعه منیعه
از ملکوت بیان الهی نازل ولکن مقصود جمیع
نفوس عالم است یعنی آنانکه صاحب سمع و بصرند
طوبی لمن وجد و عرف و فاز بما نطق به اللسان
فی ملکوت البیان و شهد بما شهد الله قبل خلق
السّموات و الأرض آنه هو الفرد الواحد العلیم
الخبیر

28 ما نزل لجناب علی اکبر علیه بهاء الله

28 That which was revealed for His Honour 'Ali-Akbar, upon him be the glory of God:

29 He Who is seated upon the Throne of Revelation

30 O 'Ali-Akbar! Harken unto that which the Wronged One mentioneth unto thee from this Spot which hath been illumined by the lights of the Countenance, and which God hath made the Dawning-place of His verses, the Dayspring of His revelation and the Recipients of His knowledge, the Mighty, the Wondrous. This is the Day wherein the sincere ones have hastened unto the Euphrates of the mercy of their Lord, the Generous, and the near ones have spoken that which the Tongue of Grandeur hath spoken. Blessed is the speaker who hath acknowledged that which the Tongue of the All-Merciful hath uttered in the Kingdom of utterance, and woe unto every proud and suspicious one. This is the Day wherein the Mount calleth aloud, and the Tree of Revelation calleth out, yet the people are in manifest remoteness. When thou perceivest the fragrance of My loving-kindness from the garment of My utterance, render thanks and say: Praise be unto Thee, O Thou in Whose grasp are the reins of all who are on earth, and glory be unto Thee, O Thou Who art the Goal of them that know. Thus hath the Ark of Knowledge sailed upon the sea of wisdom. Blessed is he who hath recognized and is of them that render thanks.

31 The splendours of the Sun of bounty have encompassed all the mentioned names. God willing, may they recognize this most great station and preserve it, and may they be seen to be firm, steadfast and upright in the conclusive verses of the Manifestation of clear proofs. The evil ones have been and are lying in wait. The Command is in His hand - He doeth and decreeth as He pleaseth, and He is the Commander Whom the conditions of creation have not hindered. He hath appeared and made manifest what He willed through His sovereignty that overshadoweth all in the heavens and earth. Strange it is that some of the veiled ones have passed by the ocean of utterance and have lent their ears to the vain imaginings of every croaker. Fie upon them and upon those who have led them astray and kept them back from the straight path of God. Some time ago this exalted Word was revealed from the Divine Kingdom of knowledge - exalted be His utterance: Fix your gaze upon this Word which shineth as the sun from the heaven of the Divine Tablet: "Return ye to the traces, O people of insight!" Let your honour, and likewise this servant and all the friends, beseech God, glorified be His majesty, that perchance the lights of the sun of justice may not remain concealed behind the clouds of oppression, and the shrill voice of the Supreme Pen may not be confused with croaking and cawing. Glorified

29 هو المستوى على عرش الظهور

30 يا عليّ قبل اكبر ان استمع ما يذكرك به المظلوم
من هذا المقام الذي انار من انوار الوجه و جعله
الله مطلع آياته و مشرق وحيه و مهبط علمه العزيز
البديع هذا يوم فيه سرع المخلصون الى فرات رحمة
ربهم الكريم و نطق المقرّبون بما نطق به لسان
العظمة طوبى لناطق اعترف بما نطق به لسان
الرحمن في ملكوت البيان و ويل لكل متكبر
مريب هذا يوم فيه ينادى الطور و تنادى سدره
الظهور ولكن القوم في بعد مبين اذا وجدت
عرف عنايتي من قيض بياني ان اشكر و قل لك
الحمد يا من في قبضتك زمام من على الأرض و
لك الثناء يا مقصود العارفين كذلك جرت
سفينة العلم على بحر العرفان طوبى لمن عرف و
كان من الحامدين انتهى الحمد لله

31 اشراقات انوار آفتاب عنايت جميع اسامي المذكوره
را احاطه نموده انشاء الله اين مقام اعظم را بشناسند
و حفظش نمايند و از محكمات آيات مظهر بينات
ثابت و راسخ و مستقيم مشاهده گردند شياطين در
كفين بوده و هستند الأمر بيده يفعل و يحكم و هو
الأمر الذي ما منعه شئون الخلق ظهور و اظهر
ما اراد [بسلطانه] المهيمن على من في السموات
و الأرضين عجب در آنست كه بعضى از محتجين
از بحريان گذشته اند و بمزخرفات هر ناعقى سمع
را سپرده اند افّ لهم و لمن اغويهم و لمن منعهم
عن صراط الله المستقيم چندی قبل اينكلمه عليا
از ملكوت علم الهى نازل قوله تعالى باین كلمه كه
بمثابه آفتاب از افق سماء لوح الهى مشرق است
ناظر باشيد ان ارجعوا الى الآثار يا اولى الأبصار
اتجناب از حق جل جلاله بطلبند و هم چنين اين
عبد و جميع دوستان كه شايد انوار آفتاب عدل
از تحاب ظلم مستور نماند و صرير قلم اعلى بنعيب
و نعيق مشتبّه نشود جلّ من كشف لنا و لكم و
ستر عنهم

be He Who hath unveiled unto us and unto you, and concealed from them.

- 32 Three glorious Tablets specifically intended for your children have been revealed and dispatched. May they attain unto them. All the names mentioned in your letter have been honored with mention by the Supreme Pen, and those unnamed souls who are adorned with divine love have likewise been recorded by the Supreme Pen. All servants and handmaidens must occupy themselves with the remembrance of the Goal of all the worlds with perfect steadfastness and love, and act in accordance with what befits these days. God willing, may all be aided to perform goodly deeds. In numerous instances this blessed word was heard: The Truth, exalted be His glory, hath come for the reformation of the world. God willing, may all arise to aid the Cause through goodly character, pure words, and pleasing deeds. Corruption hath never been and shall never be the way of God and His loved ones. He desireth naught but the salvation of all who are in the world. To this testifieth every fair-minded and discerning one.

- 33 Furthermore, convey greetings on behalf of this evanescent one to each of the friends of God, exalted be His glory. God willing, may they all soar in the atmosphere of inner meanings on the wings of steadfastness and attain unto that which God hath desired. His honor the beloved, upon him be the glory of God and His mercy, namely his honor Aqa Mirza Asadu'llah, upon him be God's grace and glory, wrote in detail about the friends of that land and their being set ablaze with the fire of divine love. God willing, all have been and are confirmed. And in this time when each hath attained innumerable favors, this evanescent servant beseecheth God, exalted be His glory, to grant all a portion from His ocean of mercy and to deprive no one. Verily, He is the Hearer, the Answerer, the Watchful, the Near One. Glory be upon you and upon your children and those with you and upon those who have drunk from the Kawthar of divine knowledge and have attained unto God's bounty, the Powerful, the Munificent, the Forgiving, the Merciful.

- 34 The servant 4 Rabi'u'th-Thani 1299

32 عرض میشود سه لوح منبع مخصوص ابناء آن جناب از قبل نازل ارسال شد انشاء الله بآن فائز شوند اسامی که در مکتوب آن جناب بود کلّ بذکر قلم اعلیٰ فائز گشتند و نفوس غیر مذکوره هم که بطراز محبت الهی فائزند ذکرشان از قلم اعلیٰ ثبت شده جمیع از عباد و اماء باید بکمال استقامت و محبت بذکر مقصود عالمیان مشغول باشند و به ما ینبغی لهذه الايام عامل انشاء الله کلّ بر عمل بمعروف مؤید شوند در مواضع عدیده اینکلمه مبارکه اصغاء شد فرمودند حقّ جلّ جلاله از برای اصلاح عالم آمده انشاء الله کلّ باخلاق حسنه و کلمات طیبه و اعمال مرضیه بنصرت امر قیام نمایند فساد شأن حقّ و اولیای او نبوده و نخواهد بود انه ما اراد الا نجاته من فی العالم یشهد بذلک کلّ منصف بصیر

33 عرض دیگر آنکه از جانب این فانی هریک از دوستان حقّ جلّ جلاله را تکبیر بپسند انشاء الله کلّ بقوادم استقامت در هواء معانی طیران نمایند و بما اراده الله فائز گردند جناب محبوبی علیه بهاء الله و رحمته اعنی جناب آقا میرزا اسدالله علیه فضل الله و عزّه ذکر دوستان آن ارض و اشتعالشان را بنار محبت الهی بتفصیل مرقوم داشتند انشاء الله کلّ مؤید بوده و هستند و در این کرّه که هریک بعبایات لائحی فائز گشتند این خادم فانی از حقّ تعالیٰ شأنه میطلبد جمیع را از بحر رحمت خود قسمت عطا فرماید و اجدی را محروم ننماید انه هو السامع المجیب و الرقیب القریب البهاء علی جنابکم و علی ابنائکم و من معکم و علی الذین شربوا کوثر العرفان و فازوا بنعمة الله المقتدر الباذل الغفور الرحیم

- 34 خادم فی ۴ ربیع الثانی سنة ۱۲۹۹

BLIB_Or15704.226

BH00557

To: Aqa Shaykh Hasan et al., in Mazigan

Date: 1299-04-04 [1882-Feb-23]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 The Kingdom of praise and the Dominion of glorification be-
seemeth the sovereign Lord Who, neither by the might of the
world nor by its pomp and power, was deterred from that which
He purposed. Through one Word He gathered all together,
and through another Word He distinguished truth from error.
Through the blessed Word "I am the Beloved" He attracted the
hearts and souls of them that are nigh unto Him and are sin-
cere, in such wise that each one, detached from all else, turned
unto the place of sacrifice. And through the Word "I am the
Ever-Present" He preserved all, that they might drink from
the ocean of reunion and attain unto the Kawthar of His pres-
ence. Exalted be His power and magnified His bounty! He is
the Source and unto Him shall all return. The beginning of all
things hath been from Him, and unto Him shall be the return
of all. Well is it with them who, in this Day, are stirred by
the breezes of God's Will, glorified be His majesty, and who
submerge their own will in the Will of God, exalted be His
glory. This station is and shall ever be the most exalted of all
stations.
- 3 Glorified art Thou, O Thou in Whose grasp is the Kingdom of
utterance and in Whose right hand is the Empire of knowledge!
I beseech Thee by the rustling of the breezes of Thy springtime
of bounty, and by the murmuring of the waters whereby Thou
didst bestow life upon the people of Thy dominion, to ordain
from Thy Most Exalted Pen for the people of Baha that which
shall gladden their eyes, rejoice their hearts, and tranquilize
their souls. And protect them from the arrows of allusions and
the darts of doubts. O Lord! Illumine their hearts with the
lights of Thy knowledge, then dilate their breasts in Thy days.
O Lord! Thou art He Whom nothing whatsoever frustrateth
and no affair hindereth. Take Thou, through Thy grace, the
hands of all created things, O Thou the Possessor of Names
and Creator of heaven! There is none other God but Thee, the
Omnipotent, the Mighty.
- 4 Thereafter, thy letter was received and at one time was pre-
sented before the Most Holy, Most Exalted, Most Glorious
Presence. This is what the Tongue of our Lord, the Bestower,
spoke in reply, exalted be His glory:
- 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 ملکوت حمد و جبروت ثنا سلطان مقتدری را
لایق و سزا که سطوت عالم و شوکت و اقتدار
آن او را از آنچه اراده فرمود منع نمود بیک
کلمه جمع نمود و بکلمهٔ آخری فصل الخطاب
ظاهر و بکلمهٔ مبارکهٔ انا المحبوب افتده و قلوب
مقربین و مخلصین را جذب نمود بشأنی که هریک
منقطعاً عما سواه بمقتضای توجّه نمودند و بکلمهٔ
انا الموجود کل را حفظ نمود تا از بحر وصال
پیاشامند و بکثر لقا فائز گردند تعالت قدرته و
اعظم احسانه هو المبدء و هو المرجع بدء کل از او
بوده و رجوع کل باو خواهد بود نیکوست حال
نفوسیکه الیوم از نسایم ارادهٔ حقّ جلّ جلاله
متحرّک باشند خواست و اراده و مشیت خود
را در مشیت حقّ تعالی شأنه فانی نمایند این مقام
از بلندترین مقام بوده و خواهد بود
- 3 سیحانک یا من فی قبضتک ملکوت البیان و
فی یمینک جبروت العرفان اسئلک بهزیز اریاح
ربیع عنایتک و بخیر المآء الذی به علّق حیاة
اهل مملکتک بأن تکتب من قلبک الاعلی
لأهل البهآء ما تقرّ به عیونهم و تفرّج به قلوبهم
و تطمئنّ به نفوسهم و بأن تحفظهم عن سهام
الاشارات و رماح الشبهات ای ربّ نور قلوبهم
بأنوار معرفتک ثم اشرح صدورهم فی ایامک
ای ربّ انت الذی لا یعجزک شیء و لا
یمنعک امر خذ ایادی اهل الانشاء بفضلیک یا
مالک الاسماء و فاطر السماء لا اله الا انت
المقتدر القدير
- 4 و بعد مکتوب آنجناب رسید و وقتی از اوقات
در ساحت امنع اقدس ابهی عرض شد هذا ما
نطق به لسان ربنا الوهاب فی الجواب قوله جلّ
کبریائه

5 He is sanctified above the mention of what hath been and what shall be.

6 O Hasan! The mention of all the friends hath flowed from the Pen of the All-Merciful's bounty, and all created things have testified and do testify to the grace, loving-kindness and mercy of God, exalted be His glory. He Who is the All-Knowing beareth witness that God's grace and mercy have at all times encompassed His loved ones. Strive ye now to preserve your stations through the Name of the Lord of Names. Be ye enkindled with the fire of His love and illumined by the light of His countenance. This is the Day of service and steadfastness. Blessed is he who hath sought your presence and attained unto your company. Today and always, teaching the Cause hath been and shall be the paramount duty, that perchance steadfast souls may become the cause of strength and power to those who are weak. Likewise, service to the Cause hath been and is service to the friends of God. It behoveth you to honor their dwelling. God willing, may the loved ones of God and His chosen ones speak for His sake, arise for His sake, and fix their gaze upon Him. By the fragrant breezes of the All-Merciful's utterance! Were the station of but one steadfast and firm soul to be made manifest on earth, all would be thunderstruck by its greatness and the radiance of its effulgence, save whom God willeth. God willing, may ye spread the wings of detachment and soar in the atmosphere of inner meanings with the melody of the divine Bird.

7 Today, words that are as spirits for books have appeared from the Dayspring of God's Will; yet all remain heedless save those souls who have turned with the eye of fairness and attained His presence. We send Our greetings upon thee and upon those with thee, and upon My loved ones in those regions who have observed the rights of God and His Cause, and acted according to that which was revealed in His perspicuous and decisive Book. Praise be to God, the Lord of the worlds.

8 The tokens of God's favor, exalted be His glory, are manifest and evident as the sun. Blessed are they who have not deprived themselves and have taken their portion from the ocean of utterance. Likewise, for each of the names mentioned in your letter, decisive verses of God have been revealed. God willing, may all drink from the ocean of knowledge and be illumined by the sun of wisdom. His word, exalted be His grandeur:

9 In His Name, the Manifest, the Hidden

10 O Muhammad-Qabli-Hasan! The Wronged One Who hath come from the heaven of command with the banners of verses

5 هو المقدّس عن ذکر ما کان و ما یکون

6 یا حسن ذکر جمیع دوستان از قلم عنایت رحمن جاری و ذرات ممکنات بر عنایت و شفقت و رحمت حق جلّ جلاله گواهی داده و میدهند آنکه او آگاه گواهست که فضل و رحمت حق در کلّ احیان شامل دوستان بوده حال جهد نمائید تا مقامات خود را باسم مالک اسماء حفظ کنید بنار محبتش مشتعل باشید و بانوار وجهش منیر امروز روز خدمت و استقامت است طوبی لمن قصدکم و حضر بینکم امروز خدمت امر تبلیغ بوده و خواهد بود که شاید نفوس مستقیمه سبب و علت قوت و اقتدار نفوس ضعیفه گردند و هم چنین خدمت امر خدمت دوستان حق بوده و هست لکم ان تکرّموا مشویهم انشاء الله احبای حق و اولیای او الله تکلم نمایند و لوجه الله قائم باشند و الی الله ناظر قسم بنفحات بیان رحمن که اگر مقام یک نفس از نفوس مستقیمه راسخه در ارض ظاهر شود کل از عظمت و انوار تجلیاتش منصعق شوند الا من شاء الله انشاء الله پرآزادی برآرید و بصفیر طیر الهی در هواء معانی پرواز نمائید

7 امروز کلماتیکه بمنزله ارواح است از برای کتب از مشرق فم مشیت الهی ظاهر مع ذلک کل غافل مگر نفوسیکه بصر انصاف توجه نموده اند و بمشاهده فائز گشته اند انا نکیر علیک و علی من معک و علی احبائی فیهناک الذین راعوا حق الله و امره و عملوا بما انزل فی کتابه المحکم المبین الحمد لله ربّ العالمین انتی

8 مراتب عنایت حق جلّ جلاله بمثابة آفتاب ظاهر و روشنست طوبی از برای نفوسیکه خود را محروم ننمودند و از بحر بیان نصیبی اخذ کردند و همچنین مخصوص هر یک از اسامی که در مکتوب آتجناب بود آیات محکمه الهی نازل انشاء الله جمیع از بحر آگاهی بیاشامند و از آفتاب دانائی منور گردند قوله عزّ کبریاّه

9 بسمه الظاهر الباطن

10 یا محمد قبل حسن یذکرک المظلوم الذی اتی من سماء الأمر برایات الآیات و دعا الكل الی مطلع

remembereth thee, He Who hath called all to the Dayspring of Revelation Who hath appeared and manifested whatsoever He desired with power and sovereignty. Blessed is he who hath cast away idle fancy and followed that which was ordained by God, the Lord of the Throne on high and of the dust below. He is indeed of the people of Baha in the Scriptures and Tablets. How many who were standing have sat down in the fear of God, and how many who were seated have arisen in His Name, the Protector of all horizons. This is a Day whereon the breeze of God hath wafted and the fragrance of His mercy hath been diffused amongst the peoples. Beware lest the croaking deter thee from the divine nectar. Leave thou the former and take the latter, through this remembrance before which all necks have bowed in submission.

الوحي الذي ظهر و اظهر ما اراد بقدره و سلطان
نعيماً لمن نذب الهوى و اتبع ما امر من لدى الله
مالك العرش و الثرى انه من اهل البهاء في الزبر
و الألواح كم من قائم قعد من خشية الله و كم من
قاعد قام باسمه المهيمن على الآفاق هذا يوم فيه
سرت نسمة الله و هاج عرف رحمته بين الأنام
اياك ان يمنعك النعيق عن الرحيق دع الأول
وخذ الثاني بهذا الذكر الذي اذا ظهر خضعت له
الأعناق

11 He is the One dawning from the horizon of Manifestation

11 هو المشرق من افق الظهور

12 O Muhammad-Qabli-'Ali! The Countenance of the Ancient One hath turned toward thee from the precincts of His Most Great Prison and mentioneth thee in such wise as no mind hath comprehended nor eye hath witnessed. Hold fast unto the cord of God's Cause and take His Book with the strength that proceedeth from Him. Beware lest the company of the malicious hinder thee from God, the Almighty, the All-Loving. We have sent down the verses and manifested the evidences, yet the people do not understand. They have cast the Book of God behind their backs, following every heedless and veiled one. We have at all times called all men unto God; among them are those who turned away from Us, and those who objected and pronounced judgment against Us with such injustice as caused the dwellers of the highest Paradise to lament, yet most of the people know not. We call them to the Water of Life, while they hasten toward extinction; We send down for them the heavenly table, while they turn to every dead thing. Thus have their souls enticed them, and they are numbered among the dead in the Book of God, the Subduer, the Self-Subsisting. Glory be upon thee, upon thy spouse, and upon all who have turned toward God, the Lord of existence.

12 يا محمد قبل على قد توجه اليك وجه القدم من
شطر سجنه الأعظم و يذكرك بما لا يعادله ما
ادركت العقول و رأيت العيون تمسك بعروة امر
الله و خذ كتابه بقوة من عنده اياك ان يمنعك
ملاً العنود عن الله العزيز الودود انا انزلنا الآيات
و اظهرنا البينات ولكن القوم هم لا يفقهون قد
نذبوا كتاب الله عن ورائهم بما اتبعوا كل غافل
محبوب انا في كل الاحيان دعونا الكل الى الله
من الناس من اعرض عنا و منهم من اعترض
و افتر علينا بظلم ناح به سكان الفردوس الأعلى
ولكن القوم اكثرهم لا يعلمون انا ندعوهم الى
بحر الحيوان و هم الى الفناء يسرعون و انزلنا
عليهم مائدة السماء و هم الى كل ميتة يتوجهون
كذلك سولت لهم انفسهم و هم من الأموات
في كتاب الله المهيمن القيوم البهاء عليك و على
ضلعك و على كل من اقبل الى الله مالك
الوجود

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

13 هو السامع البصير

14 O Abu-Talib! The Desired One hath come for the salvation of the world, yet the peoples have turned away and disbelieved in God, the One, the All-Knowing, the All-Wise. The Known One hath appeared, yet every learned one hath denied Him, violated God's Covenant and His Testament, and cast aside His perspicuous Book. By God! The Recognized One hath come, yet every mystic hath turned away from Him, following vain imaginings and doubts like every immoral doubter. This is the

14 يا ابوطالب قد اتى المطلوب لنجاة العالم ولكن
الأمم اعرضوا و كفروا بالله الواحد العليم الحكيم
قد ظهر المعلوم و انكره كل عالم نقض ميثاق الله
و عهده و نذب كتابه المبين تالله قد اتى المعروف و
اعرض عنه كل عارف اتبع الأوهام و الظنون
من كل فاجر مريب هذا يوم فيه ينطق الكتاب
الأعظم و يبشر الكل الى الله العزيز الحميد يا اهل

Day wherein the Most Great Book speaketh and summoneth all unto God, the Mighty, the Praiseworthy. O people of Baha! Rejoice that the Lord of Names remembereth you with verses that surpass all that the kings and rulers possess. Cling to the hem of your Lord's loving-kindness and hold fast to His firm cord.

الْبَهَاءُ ان افرحوا بما يذكركم مولى الأسماء بآيات لا
تعادلها ما عند الملوك و السلاطين تشبثوا بذيل
عناية ربكم و تمسكوا بحبله المتين

15 He is the Helper, the All-Knowing

15 هو الناصر العليم

16 O Zaynu'l-'Abidin! We counsel thee and My loved ones with that whereby the Cause of God, the Lord of the worlds, may be exalted. We enjoin upon you trustworthiness, which God hath made the crown of all deeds. Verily, He is the All-Knowing, the All-Informed. Through truthfulness shall your stations be made manifest among the peoples, as attested by Him Who possesseth a mighty Book. Blessed is he who hath cast away vain imaginings and attained unto that which was commanded by God, the One, the All-Seeing. O loved ones of the All-Merciful in all lands! Harken unto the shrill voice of My Pen and that which My Tongue uttereth in My Kingdom. Verily, it will draw you nigh unto God, the Lord of this resplendent Day. Cast away what the people possess and take what is with God, thy Lord, the Almighty, the All-Powerful.

16 يا زين العابدين انا نوصيك و احبائي بما يرتفع به
امر الله رب العالمين و نأمركم بالأمانة التي جعلها
الله اكليلا للأعمال انه هو العليم الخبير بالصدق
تظهر مقاماتكم بين الأحزاب يشهد بذلك من
عنده كتاب عظيم طوبى لمن نبذ الأوهام و فاز بما
امر به من لدى الله الواحد البصير يا احباء الرحمن
في البلدان ان استمعوا صرير قلبي و ما ينطق به
لساني فيملكوني انه يقرّبكم الى الله مالک هذا
اليوم المنير ضع ما عند الناس و خذ ما عند الله
ربك المقتدر القدير

17 Mulla Rida of Qamsar

17 ملّا رضا از اهل قصر

18 He is the Proclaimer between Earth and Heaven

18 هو المنادي بين الأرض و السماء

19 O Rida! The Wronged One hath heard thy call and hath turned toward thee, mentioning thee with that which shall immortalize thy name as long as the kingdom of earth and heaven endure. Say: O peoples of the earth! Beware lest the breezes of chastisement prevent you from this sweet and flowing Water, this mighty and beloved Stream. Cast behind you the barkings of the dogs and take what ye are commanded by God, the Manifestation of what was and what shall be. O Rida! Convey to the people of Baha that which the Lord of Names hath uttered, that it may attract them to the praiseworthy station. We counsel them to manifest supreme steadfastness in this Cause, whereby the limbs of humanity have trembled, and We give them glad tidings of that which hath been ordained for them in My preserved Tablet. The Glory shining from the horizon of the will of the Creator of Heaven be upon thee and upon those whom the gestures of creation have not hindered from the Truth, who have cast aside what the people possess, hoping for that which is with their Lord, the Possessor of the Seen and Unseen.

19 يا رضا انّ المظلوم سمع نداءك و اقبل اليك
و يذكرک بما يقي به اسمک بدوام الملك و
الملکوت قل يا ملّا الأرض اياکم ان تمنعکم
نفحات العذاب عن هذا الفرات العذب العزيز
المحسوب دعوا النّاعقين عن ورائکم و خذوا ما
امرتهم به من لدى الله مظهر ما كان و ما يكون
يا رضا بلغ اهل البهَاء ما نطق به مالک الأسماء
ليجذبهم الى المقام المحمود انا نوصيهم بالاستقامة
الكبرى علي هذا الأمر الذي به ارتعدت فرائص
الورى و نبشّروهم بما قدر لهم في لوحی المسطور
الْبَهَاء المشرق من افق ارادة فاطر السماء عليك
و على الذين ما منعهم اشارات الخلق عن الحق
نبذوا ما عند الناس آملين ما عند ربهم مالک
الغيب و الشهود

20 He is the Expositor, the All-Wise

20 هو المبين الحكيم

- 21 O Zaynu'l-Abidin! The Day of Judgment has come, yet the people have turned away from God, the True Sovereign, the Manifest, the Just. They have broken the Covenant and denied this Dawning Light - verily, they are among the lost in a mighty Book. We came for their salvation, yet they have pronounced judgment against Us with such tyranny as caused the sighs of the Prophets to ascend and the tears of those near unto God to fall. We make known to them that which profits them, yet they have risen to harm Us - to this testifies every discerning sage. Grieve not at anything, but put thy trust in God, the One, the All-Informed. Soon shall the world and all that is therein perish, and sovereignty shall remain with the Strong, the Mighty. Blessings be upon the people of Baha who have acted in accordance with that which they were bidden by the Ordainer, the Ancient of Days. We make mention of My maidservants who were not deterred by the clamor of the people - they heard and responded to the Lord of this mighty, exalted Cause. Praise be to God, the Lord of the worlds.
- 22 The praise be to God that the friends of God have attained unto the sweet savors of the utterances of the All-Merciful. God willing, may they occupy themselves with the remembrance of God in perfect unity and harmony, and arise to that which will exalt His Cause. This evanescent servant conveys greetings and salutations to all, and gives them the glad-tidings of God's grace, exalted be His glory. No bounty is greater than this bounty - this is the heavenly feast which is reserved for steadfast and upright souls. Blessed is he who has attained on this Day of God, and woe unto him who has turned away from Him. Glory be upon you and upon them and upon every sincere and faithful seeker. Praise be to God, the Lord of this mighty Day.
- 21 يا زين العابدين قد اتي يوم الدين والناس اعرضوا فيه عن الله الملك الحق العدل المبين قد نقضوا الميثاق وانكروا هذا الاشراق الا انهم من الخاسرين في كتاب عظيم انا جئنا لنجاتهم هم افتوا علينا بظلم به صعدت زفرات الانبياء و نزلت عبرات القرّيين انا نعرفهم ما ينفعهم وهم قاموا على ضرنا يشهد بذلك كل عارف بصير انك لا تحزن من شيء توكل على الله الفرد الخبير سوف تفتي الدنيا وما فيها و يبقى الامر للقوى القدير البهاء على اهل البهاء الذين عملوا بما امروا به من لدن امر قديم و نذكر امتي و امائي اللائي ما منعهم ضوضاء العباد سمعن و اجين مالک هذا الامر العزيز المنيع الحمد لله رب العالمين انتهى
- 22 الحمد لله دوستان الهی بنفحات بیان رحمن فائز شدند انشاء الله بکمال اتحاد و اتفاق بذكر الله مشغول باشند و به ما يرتفع به الامر قائم اين خادم فاني خدمت جميع تكبير و سلام ميرساند و بعنايت حق جلّ جلاله بشارت ميدهد هيچ نعمتي اعظم از اين نعمت نه اينست مائدة سماويه که مخصوصست بنفوس مستقيمة ثابتة طويي لمن فاز في يوم الله و ويل لمن اعرض عنه البهاء على جنابک و عليهم و على کل قاصد صادق امين و الحمد لله مالک هذا اليوم العظيم

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- 1 He is God, exalted be His glory and power!
- 2 Praise, sanctified above all change and extinction, eternally was and ever shall be befitting and worthy of that Imperishable Being, that Self-Sufficient Most High, Who through the fragrance of the garment of His grace guided the people of
- 1 هو الله تعالى شأنه العظمته و الاقتدار
- 2 حمد مقدّس از تغییر و زوال لم یزل و لا یزال حضرت بیزوال و غنی متعال را لایق و سزا که بنفحه قیص عنایتش اهل ملکوت انشاء را

the Kingdom of Creation to the Most Exalted Horizon, and by the shrill voice of His Pen drew the peoples of the world to the Kingdom of Eternity. He bestowed upon the atom the glory of the sun, and conferred upon the drop the effects of the ocean. By His Command-Word He subdued the world, and by a single letter from His Book He guided those endowed with understanding to the fountain of life. He is the Peerless Mighty One and the King Who doeth what He willeth. All the peoples of the world bear witness to His power. The might of oppressors, the tyranny of aggressors, the denial of deniers, and the turning away of the heedless did not and will never prevent Him from His purpose. His Will is operative and His Purpose all-pervasive. His blessed Name is the Most Great Healing Medicine for the health of the world, and His mention the companion of every stranger and wanderer. Exalted be His mercy and glorified be His grace. There is none other God but Him.

- 3 And peace and blessings be upon Him Who sat upon the Throne of the Seal, through Whom appeared the decree of the Beginning, whereby was broken the back of the wicked ones who worshipped idols and took them as lords besides God, the Lord of all mankind, and upon His family and companions who arose to serve His Cause and strove in God's path to exalt His Word - they are honored servants who speak not until He hath spoken, and who act by His command.

- 4 Glory be unto Thee, O Thou through Whose Name the Tree spoke forth on the Mount of Recognition and the lights of the Sun of Thy countenance shone forth from the horizon of creation! I beseech Thee by the dawning-places of Thy Most Beautiful Names and the day-springs of Thy most exalted attributes, and by Thy Greatest Signs, to send down upon Thy servants that which will draw them to Thine All-Highest Horizon and bring them near unto Thee, O Lord of all beings and King of the throne on high and of earth below. O Lord! The souls have been enveloped by the veils of idle fancies and been prevented from turning to the horizon of certitude. I beseech Thee, O God of Names and Creator of heaven, by Thy Name the Self-Subsisting, to assist Thy loved ones to stand firm in Thy Cause and to write down for them from Thy Most Exalted Pen that which shall profit them in all the worlds of Thy worlds. O Lord! Disappoint them not of what lies with Thee, and withhold not from them that which Thou hast ordained for such of Thy servants as are nigh unto Thee and such of Thy creatures as are sincere before Thee. O Lord! Thou seest them turning toward Thee, facing the lights of Thy countenance, and hastening toward the ocean of Thy bounty. Do Thou provide

بأفق اعلی هدایت فرمود و از صریر قلمش اهل عالم را بملکوت قدم جذب نمود ذره را طراز خورشیدی بخشید و قطره را آثار بحری بخشود بکلمه امریه عالم را مستخر فرمود و بحر فی از کتب اولوا الالباب را بچشمه زندگانی راه نمود اوست قادر یکتا و سلطان یفعل مایشاء جمیع احزاب عالم بقدرتش شاهد و گواه سطوت ظالمین و ظلم معتدین و انکار منکرین و اعراض معرضین او را از اراده اش منع نمود و نخواهد نمود مشیتش نافذ و اراده اش مهیمن اسم مبارکش دریاق اعظم است از برای صحت عالم و ذکرش مونس هر غریب و آواره تعالت رحمته و جلّت عنایتیه و لا اله غیره

3 و الصلوة والسلام علی من استوی علی عرش الختم و ظهر به حکم البدء الذی به انکسر ظهر الفجار الذین عبدوا الأصنام و اتخذوها لأنفسهم ارباباً من دون الله مالک الأنام و علی آله و اصحابه الذین قاموا علی خدمة امره و جاهدوا فی سبیل الله لاعلاء کلمته اولئک عباد مکرمون الذین لا یسبقونه بالقول و هم بأمره یعملون

4 سبحانک یا من باسمک نطقت السّدره فی طور العرفان و اشرقت انوار شمس وجهک من افق الامکان استلک بمطالع اسمائک الحسنی و مشارق صفاتک العلیاء و بآیاتک الکبری بأن تنزل علی عبادک ما یجذبهم الی افقک الاعلی و یقرّبهم الیک یا مولی الوری و مالک العرش و الثری ای ربّ قد غشّیت النفوس حجاب الاوهام و منعتهن عن التوجه الی افق الایقان اسئلک یا اله الاسماء و فاطر السماء باسمک القیوم بأن تؤیّد حبّتی علی الاستقامه علی امرک و تکتب لهم من قلبک الاعلی ما ینفعهم فی کلّ عالم من عوالمک ای ربّ لا تخیّبهم عمّا عندک و لا تمنعهم عمّا قدرته للمقرّبین من عبادک و المخلصین من بریتک ای ربّ ترثهم مقبلین الیک و متوجّهین الی انوار وجهک و سارعین الی بحر عطائک فأرزقهم یا الهی المائدة الّتی انزلتها من سماء فضلک و النعمه الّتی قدرتها

them, O my God, with the table Thou hast sent down from the heaven of Thy grace and the blessings Thou hast ordained in Thy Scrolls and Books and Tablets. There is no God but Thee, the Mighty, the Ever-Forgiving, the Merciful.

فی صفحک و کتیک و الواحک لا اله الا انت
المقتدر الغفور الرحیم

- 5 And further: your letter was received, and the fragrance of acceptance and love emanated from it. Praise be to God, they are blessed with divine favors and honored by His name. This evanescent servant beseeches the Self-Sufficient Lord in all conditions to rend asunder the veils of all parties with the finger of power, so that all may arise, with illumined vision, truthful tongues, attentive ears, pure hearts, and expanded breasts, to that which befits the station of man.

5 و بعد مکتوب آتجناب رسید و عرف اقبال و محبت از او ساطع و متضوع الحمد لله بعنایت الهی فائزند و باسمش مفتخر این خادم فانی در جمیع احوال از غنی متعال مسئلت مینماید که احباب جمیع احزاب را باصبع قدرت خرق فرماید تا کل بابصار منیره و السن صادقه و اذن داعیه و افتدۀ زکیه و صدور منشرحه بآنچه سزاوار مقام انسان است قیام نمایند

- 6 Man has been and continues to be among the greatest signs of God, and has come from the realm of non-existence into the court of existence for the knowledge and betterment of the world. Should the leaders of government and nation manifest spiritual virtues, goodly deeds, and kindly words, the lights of justice will encompass all the earth, and all will dwell in perfect tranquility within the pavilion of security and peace. The foundation of the security and welfare of nations rests upon two pillars: reward and punishment. Every sovereign must implement these two principles; indeed it is essential.

6 انسان از آیات بزرگ الهی بوده و هست و از برای عرفان و اصلاح عالم از کتم عدم بعرضۀ وجود آمده اگر رؤسای دولت و ملت باخلاق روحانیه و اعمال حسنه و کلمات طیبۀ ظاهر شوند جمیع ارض را انوار عدل احاطه نماید و کل در سرادق امن و امان بکمال اطمینان ساکن و مستریخ گردند اس اساس امنیت و رفاهیت امم دو چیز است مجازات و مکافات بر هر صاحب حکمی عمل باین دو لازم بل واجب

- 7 If man observes the divine verses with the eye of fairness and reflects, he will find each passage to be the dawning-place of laws. Reflect upon this blessed verse wherein He says: "Accept thou what is easy, and enjoin what is just, and turn away from the ignorant." And likewise He says: "Be generous as God has been generous to thee." All laws and principles that are the cause of the world's order and the nations' tranquility can be deduced and derived from these two blessed verses.

7 اگر انسان در آیات الهی بدیده انصاف نظر نماید و تفکر کند هر فقره‌ای از آنرا مطلع قوانین مشاهده نمایند در اینکلمۀ مبارکه تفکر فرمائید میفرماید خذ العفو و امر بالمعروف و اعرض عن الجاهلین و همچنین میفرماید احسن کما احسن الله الیک جمیع قوانین و اصولیکه سبب نظم عالم و راحت امم است از این دو کلمۀ مبارکه استنباط و استخراج میشود

- 8 Most of the servants are seen to be heedless and veiled, and this servant, in view of the degrees of love and affection, is at all times engaged in prayer and clinging to the hem of divine generosity, that He might perchance not look upon the deeds of the servants, but rather, through His own bounty and grace, grant what has been beseeched. Verily He is the Forgiving, verily He is the Kind, verily He is the Generous, verily He is the Merciful. There is no God but Him, the Mighty, the Great.

8 اکثری از عباد غافل و محجوب دیده میشوند و خادم نظر بمراتب محبت و مودت در جمیع احوال بدعا مشغول است و بذیل کرم الهی متشبث که شاید باعمال عباد نظر نفرماید بلکه نظر بحدود و کرم خود آنچه عرض شد مستجاب فرماید انه هو الغفور انه هو العطوف انه هو الکریم انه هو الرحیم لا اله الا هو العزیز العظیم

- 9 And regarding the question about the blessed verse concerning the Trust - His exalted Word: "We offered the Trust" - a detailed response was bestowed, but sending it in an envelope was far from the requirements of wisdom, therefore it was not sent. God willing, in these days perhaps someone will journey

9 و اینکه سؤال از آیه مبارکه امانۀ شده بود قوله تعالى انا عرضنا الامانة جواب آن بتفصیل عنایت شد ولكن ارسال آن در پاکت از مقتضیات حکمت بعید بود لذا ارسال نشد انشاء الله در این

in that direction and it will be sent with them. Now this servant has given the glad tidings of it and afterward you shall attain it.

- 10 You mentioned his honor Akhund Mulla Ahmad, upon him be the glory of God. God willing, may he be blessed in all conditions with the outpourings of the true Bestower and illumined by the lights of the Sun of inner meanings. The world has never had, nor has, any worth - soon it shall return to nothingness. I beseech and implore God to aid His loved ones in that which will cause their names and mention to endure. Verily He is the One with power over whatsoever He willeth, and in His grasp is the Kingdom of Names. There is no God but Him, the Powerful, the Wise.

- 11 This evanescent servant sends greetings to his honor the aforementioned one. God willing, may he be assisted in the remembrance of God and in that which will exalt the station of man in the contingent world. Likewise convey greetings and praise from this servant to his honor Karbala'i Aqa Muhammad, upon him be the glory of God. I hope from God's generosity, exalted be His glory, that He will protect him in all conditions through the hands of power and grant him that which befits His bounty. Verily He is the Generous, the Merciful.

- 12 Convey greetings and praise from this evanescent one to the other friends in that land. God willing, may all be aided and assisted in that which God loves and with which He is pleased. Peace and glory be upon you and upon those who have testified to that which God testified before the creation of the heavens and earth, that there is no God but Him, the Protector, the Self-Subsisting. And peace and blessings be upon the Messengers, and praise be to God, the Lord of the worlds.

ایام شاید نفسی بآسمت توجه نماید و با او ارسال میشود حال بشارت آنرا این عبد داده و از بعد فائز خواهید شد

10 ذکر جناب آخوند ملا احمد علیه بهاء الله را غموده بودید انشاء الله در جمیع احوال بفیوضات فیاض حقیقی فائز باشند و بانوار آفتاب معانی منور دنیا را شانی نبوده و نیست عنقریب بعدم راجع شود از حق سائل و آمل دوستان خو را بما یتقی به اسماءهم و اذکارهم مؤید فرماید آنه هو المقتدر علی ما یشاء و فی قبضته ملکوت الاسماء لا اله الا هو القادر الحکیم

11 خدمت جناب مذکور این خادم فانی سلام میرساند انشاء الله موفق باشند بذکر حق و بما یرتفع به مقام الانسان فی الامکان و همچنین خدمت جناب کربلائی آقا محمد علیه ۹ ۶۶ [بهاء الله] تکبیر و سلام از جانب این خادم برسانید امیدوار از کرم حق جلّ جلاله آنکه ایشانرا در جمیع احوال بایادی قدرت حفظ فرماید و بآنچه سزاوار بخشش اوست باو عطا فرماید آنه هو الکریم الرحیم

12 سایر دوستان آن ارض را از قبل فانی سلام و تکبیر برسانید انشاء الله کلّ بما یحبّه الله و یرضی مؤید و موفق باشند السلام و البهاء علی جنابک و علی الذین شهدوا بما شهد الله قبل خلق السموات و الارض آنه لا اله الا هو المهیمن القیوم و السلام و الصلوة علی المرسلین والحمد لله رب العالمین

BLIB_Or15732.283

BH01407

To: Ibrahim Arjumand son of Khalil Tabib

Date: 1299-04-04 [1882-Feb-23]

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

2 O Thou Who by Thy mention hast drawn unto Thee all names, and by Thy name hast subdued earth and heaven! I beseech Thee by the Crimson Scroll which hath been adorned by Thy Most Exalted Pen to assist Thy servants, Thy creation, Thy chosen ones and Thy loved ones to remain steadfast in Thy Cause in such wise that neither the horsemen in the arena of heedlessness and desire, nor the allusions of those who have turned away from Thee, O Lord of all creation, shall deter them. O Lord! Thou art He Whom the hosts of the world cannot frustrate, nor can the might of nations weaken. I beseech Thee to draw those who have turned towards Thee near unto the Dayspring of the lights of Thy countenance, and the believers unto the Dawning-Place of Thy signs. Then protect them, O my God, from the oppressors of Thy earth. Thou art He before Whose Name the kingdom of names hath bowed down and to Whose face the Concourse on High hath prostrated itself. Thou ordainest what Thou wilt for whom Thou wilt, and deniest what Thou wilt to whom Thou wilt. There is none other God but Thee, the Single One, the All-Knowing.

3 Thereafter, thy letter was received. Praise be to God, it diminished grief and increased joy, for the fragrance of divine love was wafted from it. Today, every word that floweth from the pen of the friends in mention of God, exalted be His glory, is as a star in the heaven of existence. After reading and examining its contents, I approached the Most Exalted Station, and when I attained the presence, after permission was granted, I presented that which thy sincere tongue had uttered in the days of God, our Lord and your Lord, our Goal and your Goal, and the Goal of all who are in the heavens and the earth. This is what hath been sent down from the Kingdom of might and power from God, the Lord of the worlds. His word, exalted be His grandeur:

4 In My Name, the Wronged One, the Unique

5 O Ibrahim! Thou hast attained unto My mention and My favors aforetime, and We make mention of thee on this night with that which shall endure as long as the kingdom and the realm endure. Thou art he who hath testified to that which

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سَيِّحَانِكَ يَا مَنْ بَذَكَرَكَ انْجَذِيتِ الْأَسْمَاءُ وَ
بِاسْمِكَ سَفَرَتْ الْأَرْضُ وَالسَّمَاءُ اسْتَلِكِ
بِالصَّحِيفَةِ الْحُمْرَاءِ الَّتِي تَزِينُ مِنْ قَلَمِكَ الْأَعْلَى
بَأَنْ تُؤَيِّدَ عِبَادَكَ وَخَلْقَكَ وَاصْفِيائَكَ وَ
أَوْلِيائَكَ عَلَى الْإِسْتِقَامَةِ عَلَى أَمْرِكَ عَلَى شَأْنٍ
لَا [تَمْنَعُهُمْ] فَوَارِسَ مِيدَانِ الْغَفْلَةِ وَالْهَوَى وَ لَا
إِشَارَاتِ الَّذِينَ أَعْرَضُوا عَنْكَ يَا مَوْلَى الْوَرَى
إِى رَبِّ أَنْتَ الَّذِى لَا تَعْجُزُكَ جُنُودُ الْعَالَمِ وَ
لَا تُضْعِفُكَ سَطْوَةُ الْأُمَمِ اسْتَلِكِ بِأَنْ تَقَرَّبَ
الْمُقْبِلِينَ إِلَى مَطْلَعِ أَنْوَارِ وَجْهِكَ وَ الْمُوَحِّدِينَ إِلَى
مَشْرِقِ آيَاتِكَ ثُمَّ احْفَظْهُمْ يَا هَلْهِ مِنْ جَبَابِرَةِ
أَرْضِكَ أَنْتَ الَّذِى خَضَعَ لِاسْمِكَ مَلَكُوتَ
الْأَسْمَاءِ وَ سَجَدَ لَوَجْهِكَ الْمَلَأُ الْأَعْلَى تَقْدَّرَ لِمَنْ
تَشَاءُ مَا تَشَاءُ وَ تَمْنَعُ عَمَّنْ تَشَاءُ مَا تَشَاءُ لَا إِلَهَ إِلَّا
أَنْتَ الْفَرْدُ الْخَبِيرُ

3 وَ بَعْدَ مَكْتُوبِ آجَنْجَابِ رَسِيدِ الْحَمْدِ لِلَّهِ مِنْ غَمِّ
كَاهِيدٍ وَ بِرَفْرِحِ افْزُودِ چِهْ كِهْ عَرَفَ مَحَبَّتِ الْهَى
أَزْ أَوْ مُتَضَوِّعِ بُوْدِ امْرُوزِ هَرِ كَلْمَهَى كِهْ دَرِ ذِكْرِ
حَقِّ جَلِّ جَلَالِهِ مِنْ قَلَمِ دُوسْتَانِ جَارِى وَ ظَاهِرِ
مِيشُودِ أَوْ بِمَثَابَةِ نَجْمِ اسْتِ دَرِ سَمَاءِ وَجُودِ وَ بَعْدَ
أَزْ قِرَائَتِ وَ أَطْلَاعِ بِمَا فِيهِ قَصِدَتِ الْمَقَامِ الْأَعْلَى
فَلَبَّاهُ حَضْرَتِ عَرْضَتِ بَعْدَ الْإِذْنِ مَا نَطَقَ بِهِ لِسَانِ
خُلُوصِكُمْ فِي أَيَّامِ اللَّهِ رَبَّنَا وَ رَبِّكُمْ وَ مَقْصُودَنَا وَ
مَقْصُودَكُمْ وَ مَقْصُودُ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ
هَذَا مَا نَزَلَ مِنْ مَلَكُوتِ الْقُدْرَةِ وَ الْقُوَّةِ مِنْ لَدَى
اللَّهِ رَبِّ الْعَالَمِينَ قَوْلُهُ عَزَّ كِبْرِيَّائِهِ

4 بِسْمِ الْمَظْلُومِ الْفَرِيدِ

5 يَا إِبْرَاهِيمَ قَدْ فَزْتَ بِذِكْرِي وَ عَنَائَتِي مِنْ قَبْلِ وَ
نَذَكَرَكَ فِي هَذَا اللَّيْلِ بِمَا يَبْقَى بِدَوَامِ الْمَلِكِ وَ
الْمَلَكُوتِ أَنْتَ الَّذِى شَهِدْتَ بِمَا شَهِدَ اللَّهُ وَ اعْتَرَفْتَ

God hath testified and hath acknowledged that which hath been revealed from My Most Exalted Pen. Blessed is the one who hath arisen with strength to make mention of Me and hath spoken My praise. He is indeed of the people of My wondrous Kingdom. Read thou what We have revealed unto thee. It shall draw thee nigh unto a station that perisheth not. The Lord of the seen and the unseen beareth witness to this. We have heard thy call and have answered thee that thou mayest thank thy Lord, the Mighty, the Loving.

- 6 O Ibrahim! By night and by day the Divine Pen is in motion, its call is raised, and its horizon is luminous, yet the people of the earth are heedless and remote, save whom God willeth. All have been waiting by their own admission, and at all times they have been uttering "Hasten, O God," yet when the veil was rent asunder and the gate of heaven was opened and the Promised One appeared, all arose in opposition save the quantity of the letters of the Countenance. They reflected not for a moment what was the cause and reason that all sought deliverance for that Being, may the spirit of all else be sacrificed for His sake. By the life of God! The people are in manifest drunkenness and in strange slumber. Blessed art thou for having hearkened and answered thy Lord when He came with a wondrous Cause.

- 7 In all conditions, fix thy gaze upon the Truth and hold fast unto Him. Today it is incumbent upon all to engage in teaching the Cause with the utmost wisdom. The earth must first be made receptive through the power of utterance, and then the word must be delivered. Blessed art thou and blessed is he who hath guided thee to the straight path of God. He hath attained unto My presence, My favors, and My mercy which have preceded all who are in the heavens and the earth. From this station We send Our greetings upon him and upon thee and upon those who have cast away idle fancies on this glorious and wondrous Day.

- 8 God willing, may you ever drink from the cup of bounty and offer it to those who have turned to Him. This evanescent servant hath ever been occupied with the mention of God's loved ones; they have not been and shall not be forgotten.

- 9 As for the mention made of his honor 'Azizu'llah, upon him be the Glory of God, in these days they have sent a letter to his honor Marfu' of Qa'in, upon him be the Glory of God, the Most Glorious. In response, a most holy, most exalted Tablet was revealed and sent. Indeed, they have clung to the service of the Cause. God willing, may their love grow warmer at all times in such wise that its traces shall remain lasting and enduring in the world. Praise be to God, they are adorned

بما نزل من قلبی الأعلی طوبی لقوی قام علی ذکرى ونطق بثنائی أنه من اهل ملکوتی البدیع ان اقرء ما انزلناه لک أنه یقرّبک الی مقام لا يأخذه الفناء یشهد بذلك مالک الغیب و الشهود قد سمعنا ندائک اجبناک لتشکر ربک العزیز الودود

6 یا ابراهیم در لیلای و ایام قلم الهی در حرکت و ندایش مرتفع و افقش منیر ولكن اهل ارض غافل و بعید الا من شاء الله کل باقرار خود منتظر بوده و هستند و در لیلای و ایام به عجل الله ناطق و چون حجاب خرق شد و باب سماء مفتوح گشت و موعود ظاهر شد جمیع بر اعراض قیام نمودند الا عدّة احرف الوجه در آتی تفکر نمودند که سبب و علت آنکه کل از برای آنحضرت روح ما سواه فداه فرج میطلبند چه بوده و چیست لعمر الله انّ الناس فی سکر مبین و فی نوم عجیب طوبی لک بما فزت بالا صغاء و اجبت مولاک اذ اتی بأمر بدیع

7 در جمیع احوال بحق ناظر باش و باو متمسک الیوم بر کل لازم که بکمال حکمت بتبلیغ امر مشغول شوند باید ارض را بقوة بیان مستعد نمود و بعد القای کلمه نمود طوبی لک و لمن هداک الی صراط الله المستقیم انه فاز بلقاء و عنایتی و رحمتی الّتی سبقت من فی السموات و الارضین نکبر من هذا المقام علیه و علی الذین نبذوا الأوهام فی هذا الیوم العزیز البدیع انتهى

8 انشاء الله لازال از کأس عنایت بنوشید و بر مقبلین عرضه دارید اینعبد فانی در جمیع احوال بذکر اولیای حق مشغول از نظر زفته و غیروند

9 اینکه ذکر جناب عزیزالله علیه ۹۶ [بهاء الله] را نمودند در این ایام مکتوبی بجناب مرفوع قائمی علیه بهاء الله الأبهی ارسال داشته اند در جواب یک لوح امانع اقدس نازل و ارسال شد فی الحقیقه بخدمت امر تشبث نموده اند انشاء الله در کل حین بر حرارت محبتشان بیفزاید بشأنی که

with the ornament of love for the Beloved of the worlds and are assisted in serving the Cause. The Glory that is manifest, evident, and shining from the horizon of the bounty of our Lord, the Most Merciful, be upon you and upon those whom God hath enabled to turn to His bright and luminous horizon.

آثارش در عالم باقی و پاینده ماند الحمد لله بطراز
محبت محبوب عالمیان مزیّند و بر خدمت امر
موفق البهاء الظاهر الأئح المشرق من افق عنایة
ربنا الرحمن علی جنابکم و علی الذین وفقهم الله
علی الاقبال الی افقه المشرق المنیر

BLIB_Or15704.060

BH06879

To: Aqa Mirza Muhammad Ali Fathabadi

Date: 1299-04-04 [1882-Feb-23]

1 In the Name of the Powerful, the Omnipotent.

1 بنام قادر توانا

2 O Mir! May the lights of the Day of Manifestation ever illumine thee, and mayest thou be occupied with the remembrance of the Peerless Friend. Observe among the people how they have taken as their object of worship that world whose evanescence all acknowledge and confess, and how they remain debarred and shut out from the true Object of worship and from the rays of the Spiritual Sun. O Mir! Harken unto the call of this Captive. He, verily, will assist thee and draw thee nigh unto God, the Single, the All-Informed. The Supreme Pen hath recorded mention of steadfast souls. God willing, may they hold fast unto that which God hath willed and be freed and detached from all else. We send greetings to all the friends in that land and other regions, and We counsel them unto that which leadeth to the exaltation and elevation of the station of man. Well is it with them that act, and woe unto the heedless. May the glory shining from the horizon of the will of thy Lord, the All-Merciful, be upon thee and upon them and upon every patient and grateful soul. Praise be to God, the Kind, the Forgiving.

2 یا میر انشاء الله انوار یوم ظهور در کلّ حین شما را
منور دارد و بذکر دوست یگا مشغول مشاهده در
ناس نما عالمی را که کل بنایش مقر و معترفند
او را معبود اخذ نموده اند و از معبود حقیقی و
انوار آفتاب معنوی محبوب و ممنوع شده اند یا میر
ندای این اسیر را بشنوا نه یؤیدک و یقربک الی
الله الفرد الخبیر ذکر نفوس مستقیمه از قلم اعلی
جاری و نازل انشاء الله به ما اراده الله متمسک
شوند و از دوش فارغ و آزاد جمیع دوستان آن
ارض و دیار اخری را تکبیر میرسانیم و بآنچه
سبب علو و سمو مقام انسانست وصیت مینمائیم
طوبی للعاملین و ویل للغافلین البهاء المشرق من
افق ارادة ربکم الرحمن علیک و علیهم و علی کلّ
صبار شکور و الحمد لله العطوف الغفور

INBA28:384b

BH07696*To: ain Jinab-i-Mir**Date: 1299-04-04 [1882-Feb-23]*

1 In the Name of Him Who is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 The Most Great Name beareth witness before all nations that there is none other God but Him, the Almighty, the All-Protecting, the All-Glorious, the Most Exalted. He hath in truth appeared and hath spoken forth that whereby the balance of justice hath been established between earth and heaven. He, verily, is the Almighty, the Unconstrained. He hath commanded all to observe that which will exalt the Cause of God above all else, yet the people have cast it behind their backs and have accepted instead that which every sinful doubter hath ordained. Blessed is he who hath hearkened unto the call of his Lord and responded to his Master when He came with the kingdom of signs. Rejoice thou in the remembrance of God and His loving-kindness, and say: Praise be unto Thee, O Sovereign of the world, Who hath appeared through Thy Most Great Name, for having remembered me in Thy prison and revealed unto me from Thy Most Exalted Pen that which befitteth Thy generosity and grace. I beseech Thee to assist me under all conditions to serve Thy Cause. Verily, Thou art the Almighty, the All-Glorious, the All-Knowing.

2 شهد الاسم الأعظم بين الأمم أنه لا اله الا هو
المقتدر المهيمن العزيز المتعال قد ظهر بالحق و
نطق بما نصب به ميزان العدل بين الأرض و
السماء أنه هو المقتدر المختار قد امر الكل بما
يرتفع به امر الله فيما سواه ولكن الناس نبذوه
عن ورائهم و اخذوا ما امروا به من لدن كل
فاجر مراتب طوبى لمن سمع نداء ربه و اجاب
موليه اذ اتى بملكوت الآيات ان افرح بذكر الله و
عنايته و قل لك الحمد يا سلطان العالم و الظاهر
باسمك الأعظم بما ذكرتني في سجنك و انزلت لي
من قلبك الأعلى ما ينبغي لجودك و فضلك
استلک بأن تؤيدني في كل الأحوال على خدمة
امرك أنك انت المقتدر العزيز العالم

BLIB_Or15715.048e

BH07521*To: ibn Jinab-i-Mir**Date: 1299-04-04 [1882-Feb-23]*

1 In My Name, the Witnesser and the Witnessed

1 بسمي الشاهد و المشهود

2 We make mention of those who turned to God when the ocean of utterance appeared with manifest waves, and We guide them to the Ark which We have fashioned with the hands of Our power that dominates all who are in the heavens and on earth. Hold fast unto it, O people of Baha, and follow not every heedless and remote one.

2 أنا نذكر الذين اقبلوا الى الله اذ ظهر بحر البيان بموج
مبين و نهديهم الى السفينة التي صنعناها بأيادي
قدرتنا المهيمنة على من في السموات و الأرضين
تمسكوا بها يا اهل البهاء و لا تتبعوا كل غافل
بعيد

3 By the life of God! A single word from this Tablet is worth more than all the treasures of the earth - to this testifieth every insightful sage. O thou who soarest in My atmosphere! Harken unto My call from the precincts of My mighty prison. It will draw thee nigh unto God and guide thee to My straight path. Be thou grateful that the Countenance of the Ancient One hath turned toward thee and hath sent down for thee this noble Book. Should anyone come to you with tablets of fire, cast them behind you, turning instead to God, the One, the All-Informed. The glory be upon thee and upon thy father and thy mother and thy family, from God, the Mighty, the Praiseworthy.

3 لعمر الله لا يعادل بكلمة من اللوح ما كنز في الأرض يشهد بذلك كل عالم بصير أنك يا أيها الطائر في هوائي ان استمع ندائي من شطر سجن العظيم أنه يقربك الى الله ويهديك الى صراطى المستقيم ان اشكر بما توجه اليك وجه القدم و انزل لك هذا الكتاب الكريم ان ياتكم احد بالواح الناردعوها عن ورائكم مقبلين الى الله الفرد الخبير البهاء عليك وعلى ابيك وامك و اهلك من لدى الله العزيز الحميد

BLIB_Or15715.049a

BH08002

To: Nasrullah son of Abdur-Rahim, in Kushiḥ

Date: 1299-04-04 [1882-Feb-23]

In the Name of the One God!

The Hidden Name hath appeared from the Horizon of Revelation and is manifest, yet the heedless servants remain debarred and deprived of Him. Blessed is the eye that no veils of names nor clouds cast by the people of creation prevented from beholding the Most Exalted Horizon. By God's life! Such a one is of the people of Baha who hath been inscribed by the Pen of the Ancient of Days in the Books of God. Well is it with him who hath attained unto this Day and hath done that which hath been commanded by God, the Lord of the worlds. We beseech God - exalted be His glory - to confirm all who have turned towards Him, that all may succeed in remembering Him, praising Him and serving His Cause. Verily, He is the Beneficent, the Generous. God willing, thou shalt take hold of the Book of God with the hand of might and drink from the choice wine of understanding that lieth concealed within its words. Verily thy Lord is the All-Bountiful, the Ever-Forgiving, the Most Merciful.

بنام خداوند یگنا

اسم مکنون از افق ظهور ظاهر و مشرق ولكن عباد غافل از او ممنوع و محروم طوبی از برای بصریکه حجاب اسماء و سبحات اهل انشاء او را از مشاهدۀ افق اعلى منع ننود لعمر الله اوست از اهل بها که در کتب الهی از قلم قدم ثبت شده

هنيئاً لمن فاز بهذا اليوم و عمل بما امر به من لدى الله رب العالمين از حق جلّ جلاله ميطلبم جميع مقبلين را تأييد فرمايد تا كل بذكر و ثنا و خدمت امرش فائز گردند انه هو المعطى الكريم انشاء الله كتاب الهى را بيد قوت اخذ نمائى و از رحيق عرفان که در کلماتش مستور است بياشامى ان ربك هو الفضال الغفور الرحيم

BLIB_Or15715.048f

Study guide to this volume

The year 1299 A.H. (1881–1882) opens with the most explicitly social and political of all the volumes in this series. The *Lawh-i-Maqsud* (BH00140), the volume’s centerpiece, unfolds a vision of civilizational transformation that moves from a theology of human nature through a philosophy of education to a call for world governance, universal peace, and a single international language. It is the most sustained statement of what would later be called the Bahá’í social teachings, and its implications reach far beyond the immediate community into the question of what kind of world a divinely-guided humanity is capable of building. Around this centerpiece, BH00172 opens with a meditation on the cosmic station of the Pen and the paradox of “unconsciousness” as the highest form of consciousness, while BH01707 (the *Lawh-i-Jud*) sharpens the community’s pedagogical mandate through the image of “pure soil” and anchors it in the twin principles of consultation and compassion drawn from the “Crimson Book.” BH00025, written in the voice of the secretary Khadim to Mirza Haydar-Áli, provides a rare documentary window into the lived experience of the community in 1881–1882, including an encounter with Adventist Christians and instructions for safeguarding sacred texts under surveillance.

Man as Supreme Talisman: Education, Latency, and the Mine of Gems

Key Passages

Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. —
BH00140

Men at all times and under all conditions stand in need of one to exhort them, guide them and to instruct and teach them. Therefore He hath sent forth His Messengers, His Prophets and chosen ones that they might acquaint the people with the divine purpose underlying the revelation of Books and the raising up of Messengers, and that everyone may become aware of the trust of God which is latent in the reality of every soul. —
BH00140

The One true God, exalted be His glory, hath wished nothing for Himself. The allegiance of mankind profiteth Him not, neither doth its perversity harm Him. The Bird of the Realm of Utterance voiceth continually this call: "All things have I willed for thee, and thee, too, for thine own sake."
— BH00140

Context for Study

The *Lawh-i-Maqṣud* opens with a philosophy of human nature that is both anthropologically optimistic and pedagogically demanding. The metaphor of man as a "mine rich in gems of inestimable value" describes a latency that is ontological rather than conditional: the treasures are genuinely there, as part of the original divine act of creation. Education does not install virtues from outside but reveals what is already present within. This is a significant departure from both the Calvinist doctrine of total depravity (in which nothing genuinely good remains in the unredeemed human nature) and the behaviorist account of human nature as a blank slate formed entirely by external conditioning. It is closer to Aristotle's account of *potentiality* (*dynamis*) that is actualized through practice and habituation, and to the Confucian doctrine of human nature as fundamentally good (*xing shan*) yet requiring education to flourish. The statement that God "wished nothing for Himself" radically desacralizes religious obligation: revelation is not for divine benefit but entirely for human benefit. This dissolves the problem of anthropomorphic projection (God "needs" worship) and reorients the entire structure of divine command: what God commands is precisely what promotes human flourishing. The three words of creation — calling into being, guiding to recognize the Source, safeguarding station and destiny — function as a structural theology of divine address: God's speech to humanity is creative, revelatory, and sustaining, corresponding to the roles of Creator, Revealer, and Protector. The Sufi concept of the *fitra* (original divine nature implanted in every soul) provides the nearest Islamic parallel; John Dewey's philosophy of education as "the development of capacities" offers a modern secular counterpart.

Questions for Reflection

1. The claim that man is a "mine rich in gems of inestimable value" describes human dignity as inherent rather than earned or conferred. How does this compare with the theological accounts of *imago Dei* in Judaism and Christianity, with the Buddhist concept of *Buddha-nature* (*tathagatagarbha*) as present in all sentient beings, and with the secular humanist account of intrinsic human worth?
2. If education "reveals" rather than "installs" human virtue, what is the relationship between the revealed wisdom of the Manifestation and the latent wisdom in each soul? Does the Manifestation teach something genuinely new, or does He unlock what was always already present?
3. "All things have I willed for thee, and thee, too, for thine own sake" suggests that both the universe and the human self are given as gifts for human benefit. What theological and ethical obligations follow from this radical generosity? How does it compare with the Buddhist bodhisattva vow and the Christian account of creation as gift (*gratuitas*)?
4. The three divine words (creating, guiding, safeguarding) correspond to three dimensions of the Manifestation's function. How does this threefold structure compare with the Christian

doctrine of the threefold office of Christ (prophet, priest, and king) and with the Islamic doctrine of the Prophet's functions (*rasul, nabi, imam*)?

5. If revelation is pedagogical (bringing out latent human capacities), why does the *Lawh-i-Maqsud* address kings and rulers as the primary agents of social change? How does individual education relate to structural political reform in Baha'u'llah's vision?

The World Parliament, Universal Peace, and a Common Language

Key Passages

The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. — BH00140

Among the things which are conducive to unity and concord and will cause the whole earth to be regarded as one country is that the divers languages be reduced to one language and in like manner the scripts used in the world be confined to a single script. It is incumbent upon all nations to appoint some men of understanding and erudition to convene a gathering and through joint consultation choose one language from among the varied existing languages, or create a new one, to be taught to the children in all the schools of the world. — BH00140

Take heed, O concourse of the rulers of the world! There is no force on earth that can equal in its conquering power the force of justice and wisdom. I, verily, affirm that there is not, and hath never been, a host more mighty than that of justice and wisdom. Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. — BH00140

Context for Study

The three passages above represent the most far-reaching political proposals in the entire corpus of 1879–1882. The World Parliament passage was written in 1882, a full decade before the establishment of the Inter-Parliamentary Union (1889), eleven years before the first Hague Peace Conference (1899), and thirty-eight years before the League of Nations (1920). The collective security mechanism — “should any king take up arms against another, all should unitedly arise and prevent him” — is structurally identical to the collective security principle of both the League of Nations Covenant (Article 16) and the United Nations Charter (Article 39–42). The universal language passage is equally prescient: it anticipates the Ido and Esperanto movements of the 1880s and 1890s, and the more recent UNESCO discussions of a universal auxiliary language. The political philosophy underlying these proposals is distinctive: it is neither a Hobbesian social contract (requiring a

sovereign power to enforce order) nor a Kantian federation of republican states (requiring shared constitutional principles) but a prophetic-consensual model in which the great powers freely choose collective security because they recognize the rationality and spiritual necessity of peace. The address to rulers as “mirrors of the gracious and almighty name of God” places political authority within a theological framework: rulers have dignity and responsibility precisely because they reflect a divine attribute, and their failure to exercise justice is a failure not merely of governance but of their own nature. Students may also compare this vision with the medieval Islamic concept of the *khalifa* (Caliph) as the lieutenant of God on earth, with Kant’s *Perpetual Peace* (1795), with the democratic peace theory of contemporary international relations, and with the constructivist account of world order as a product of shared norms.

Questions for Reflection

1. Baha'u'llah's proposal for a World Parliament precedes the League of Nations by nearly four decades. What is the relationship between prophetic vision and historical development? Does the eventual emergence of institutions resembling those proposed in the *Lawh-i-Maqsud* constitute a confirmation of the prophecy, or a coincidence?
2. The collective security mechanism — all powers uniting against any aggressor — assumes that the great powers will recognize their shared interest in peace and act on it. What assumptions about human rationality and political motivation does this require? How does it compare with Kant's argument in *Perpetual Peace* that republican states have a natural incentive to avoid war?
3. The proposal for a universal language assumes that linguistic diversity is primarily an obstacle to human unity rather than a resource of cultural diversity. How does this compare with the contemporary discussion of linguistic diversity as a human rights issue and with the movement for endangered language preservation?
4. “There is no force on earth that can equal in its conquering power the force of justice and wisdom” is a claim about power in history. How does this compare with Machiavelli's account of power in *The Prince*, with Weber's analysis of rational-legal authority, and with Hannah Arendt's distinction between *power* (consensual) and *violence* (coercive)?
5. The address to rulers as “mirrors of the gracious and almighty name of God” places political authority within a theology of divine names. What are the implications of this for the question of secular versus religious governance? How does it compare with the Protestant doctrine of the “two kingdoms” (spiritual and temporal) and with the Islamic concept of the state as an instrument of divine law?

Consultation and Compassion: The Twin Luminaries of Divine Wisdom

Key Passages

The heaven of divine wisdom is illumined with two luminaries: consultation and compassion. Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding. — BH01707

Should he discover a pure soil, let him sow the seed of the knowledge of God therein, and leave it to the care of its Planter. When the appointed hour hath come, it will spring up and yield its fruit. Otherwise let him keep silence. — BH01707

The Word of God is the king of words and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. — BH00140

Context for Study

BH01707 (the *Lawh-i-Jud*) is notable for its lapidary formulation of the dual principles that govern communal decision-making: consultation and compassion. The image of these two as “luminaries” illuminating the “heaven of divine wisdom” places them at the same level of importance as, say, justice and mercy in classical Islamic theology — dual attributes that seem to be in tension but are actually mutually sustaining. Consultation without compassion becomes cold calculation; compassion without consultation becomes sentimental and impractical. The pairing also reflects the volume’s double register: the rational-deliberative (*mashvarat*) and the affective-pastoral (*rahma*). The agricultural metaphor for teaching — “find pure soil, sow, and let the Planter do the rest” — reprises the Matthean parable of the sower but introduces an important asymmetry: the teacher does not control the harvest. The teacher’s task is discernment of receptivity and the act of sowing; the fruit belongs to God. This limits both the teacher’s anxiety (no responsibility for outcomes) and the teacher’s pride (no credit for conversions). The *Lawh-i-Maqṣud*’s account of the Word as the “master key” for the world gives this pedagogical restraint its theological grounding: the Word operates through its own power; the teacher is the occasion, not the cause. The classical Islamic concept of *tawfiq* (divine facilitation) — in which God opens hearts as He wills, and human teaching is merely the occasion — provides the closest parallel in Baha’u’llah’s cultural tradition.

Questions for Reflection

1. Consultation and compassion are described as the “twin luminaries of divine wisdom.” How do these two principles function together in practice? What happens to a community that has consultation without compassion (cold decision-making) or compassion without consultation (sentimental consensus)?
2. The teaching principle “find pure soil, sow, and let the Planter do the rest” limits the teacher’s ambition and relieves the teacher’s anxiety about outcomes. How does this compare with Paul’s account of his own missionary work: “I planted, Apollos watered, but God gave the growth” (1 Corinthians 3:6)?
3. “The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked.” How does this claim about the power of the divine Word relate to the logos theology of the prologue of John’s Gospel and to the Islamic concept of the Qur’an as *kalam Allah* (speech of God) that is actively efficacious?

4. The *Lawh-i-Jud*'s counsel on teaching specifically warns against forced or untimely disclosure: "one word is like unto fire, another unto light." What does this suggest about the ethics of proselytization, and how does it compare with the contemporary debate about aggressive versus respectful interfaith witness?
5. Consultation is described as "the lamp of guidance which leadeth the way, and the bestower of understanding." This is a strong epistemological claim: that group deliberation produces genuine understanding unavailable to individuals. How does this compare with John Stuart Mill's argument in *On Liberty* that the "marketplace of ideas" produces truth, and with Habermas's theory of communicative rationality?

The Pen's Cosmic Station and the Safeguarding of Texts

Key Passages

Moreover We have laid bare the divine mysteries and in most explicit language foretold future events, that neither the doubts of the faithless, nor the denials of the froward, nor the whisperings of the heedless may keep back the seekers of truth from the Source of the light of the One true God. Nevertheless some people seem to have been seized with epilepsy, others are torn up even as hollow tree-stumps. They abandon God ... and set their hearts on lying tales and follow empty words. — BH01707

Before the appearance of proof and testimony, none was commanded to recognition. He bestowed the eye and uttered the word "observe". He granted the tongue and revealed the word "remember". He conferred strength and commanded to action. Verily thy Lord is the Just, the All-Wise. — BH04538

Context for Study

BH01707's image of those who reject the revelation as "seized with epilepsy" or "torn up as hollow tree-stumps" is among the most vivid diagnostic metaphors in the corpus. Epilepsy (*sara'*) in classical Islamic medicine and spirituality could be associated with possession or spiritual imbalance; the hollow tree-stump conveys the loss of living connection to a root system. Both images describe not moral failure but a kind of spiritual pathology: the capacity for recognition has been disrupted by prior commitments, desires, or the "lying tales and empty words" of religious authorities. This connects to the broader diagnosis of knowledge as the "most great veil" (volume 63): the very habits of thought that should enable recognition have become the obstacle. BH04538's compact theology of sequential divine gifts — eye given, then the command to observe; tongue given, then the command to remember; strength given, then the command to act — articulates a principle of proportionality in divine demand: God commands only what He has first given the capacity to perform. This is a significant response to the classical theological problem of the relationship between divine command and human capacity: Baha'u'llah resolves it by making the gift precede and constitute the obligation. The parallel with Paul's "I can do all things through him who strengthens me" (Philippians 4:13) and with Aquinas's account of *gratia gratum faciens* (grace that makes the will capable of good) is notable.

Questions for Reflection

1. The images of spiritual pathology — epilepsy, hollow tree-stumps — describe rejection of revelation as a form of inner disorder rather than simple moral wickedness. What are the pastoral and theological implications of this diagnostic rather than moralistic account of unbelief?
2. BH04538's principle that God commands only what He has first given the capacity to perform resolves a classical theological problem. How does this compare with the Calvinist doctrine of *total depravity* (the inability to choose good without divine regeneration), with Aquinas's account of *grace* as enabling the will to act well, and with the Mu'tazilite insistence on human capacity (*qudra*) as a precondition of moral obligation?
3. BH00025's documentation of the Adventist encounter in 1881–1882 — a Christian group denied access to Baha'u'llah yet addressed by a Tablet — raises questions about the relationship between the Bahá'í Revelation and other religions' eschatological expectations. How does this encounter illuminate the broader Bahá'í teaching that all sincere seekers are addressed by the divine mercy?
4. The instruction to safeguard Tablets from “unworthy hands” and “hostile seizure” models an ethics of sacred text preservation that is simultaneously prudential and theological. How does this compare with the history of the preservation of the New Testament manuscripts in early Christianity, with the Cairo Geniza tradition in Judaism, and with the practice of hiding sacred texts in Tibetan Buddhism?
5. How does the *Lawh-i-Maqsud*'s vision of humanity as “one country” relate to the contemporary debates about global citizenship, cosmopolitanism, and the tension between national sovereignty and international governance?

A Guiding Question for the Whole Volume

The *Lawh-i-Maqsud* positions itself at the intersection of theology and political philosophy: it begins with God's act of creation (“*By one word he was called into being*”) and ends with a call for a World Parliament and a universal language. The connecting argument is that the divine act of creation installed latent capacities in every human being, and the purpose of every Manifestation has been to educate humanity toward the actualization of those capacities — individually and collectively. The World Parliament, universal peace, and a common language are not political utopias imposed from without but the natural culmination of humanity's own latent potential, unlocked by divine pedagogy.

A guiding question for the whole volume might therefore be: **If the divine purpose is the “rehabilitation of the world” through the actualization of humanity's latent nobility — and if the twin instruments of that rehabilitation are consultation and compassion — what does this suggest about the relationship between spiritual transformation and political change, and why does Baha'u'llah address kings and rulers as the primary agents of a peace that he simultaneously insists can only be established through universal recognition of divine authority?**